

SAVIOR
SERVANT
FRIEND

SERVICE FOR
GOOD FRIDAY



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SAVIOR SERVANT FRIEND

SERVICE FOR GOOD FRIDAY ABOUT THE SERVICE

Holy Week provides us with a perfect chance to explore the extraordinary attributes of our Savior, Servant, and Friend, Jesus. It is a time to marvel at how our Lord delivered us from sin, death and the devil through his suffering, death and resurrection. In this service for Good Friday, we remember that Jesus is our Savior, who dies on the cross to reunite us with God and one another.

The service contains: a complete order of service • sermon • children's sermon • prayers • music for the accompanist

ORDERING INFORMATION

Additional resources are available from Creative Communications for the Parish. Contact us for current pricing and availability. Call us at 1-800-325-9414. Or visit our website:
www.creativecommunications.com.

A Complete Series for the Weeks of Lent Is Available:

Those who desire may supplement these services with other services for all of Lent. They are available as a kit and include all the Leader's Guide features described above.

All six services digital format with hard copies • Code **SSFL**

All six services digital format only • Code **SSFLDD**

All six services sermons only • Code **SSFADD**

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COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-photo/jesus-christ-crucifix-cross-on-heaven-1897313419](https://www.shutterstock.com/image-photo/jesus-christ-crucifix-cross-on-heaven-1897313419)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

I have called you friends, for all that I have heard from my Father I have made known to you.

John 15:15

- The **Invocation and Call to Worship** is spoken responsively by the pastor and the congregation:

P Like sheep we have gone astray. But let us now us now gather around the mercy of the Father, and of the Son, and of the Holy Spirit.

C Amen.

P He was despised and rejected by men.

C A man of sorrows and acquainted with grief.

P Surely he has borne our griefs.

C And carried our sorrows.

P He was pierced for our transgressions.

C He was crushed for our iniquities.

P Upon him was the chastisement that brought us peace.

C And with his wounds, we are healed.

P What a friend we have in Jesus.

C All our sins and griefs to bear.

- The **Opening Hymn** is sung by the congregation to the tune *Were You There* 10 10 14 10, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

Were you there when God raised him from the tomb?
Were you there when God raised him from the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when God raised him from the tomb?

- The **Confession and Forgiveness** are spoken responsively by the pastor and the congregation:

P It was our rebellion that sent Jesus to the cross. It was the blameless Son of God who took our blame to Calvary. Still our gracious God invites us to bring all our sins to him and be forgiven.

C **Hear us now, Jesus, as we confess our sins and receive your forgiveness.**

P When temptation has come our way, our flesh has been weak.

C **We have lived in ways that deny Jesus and declare, “I do not know him.”**

P We have left God’s paths of righteousness and fled from what is right.

C **We have mocked Jesus with our sinful actions and hurtful words.**

P The consequences of our sin cause us to tremble, tremble, tremble.

C **Lord, have mercy! Christ, have mercy! Lord, have mercy!**

(Please silently reflect on the fact that though our sin is great, Christ’s love is greater.)

P Freely and willingly, Jesus gave his life for you on the cross. Graciously and lovingly, Jesus forgives you of all your sins. Patiently and constantly, Jesus makes all things new through his death on the cross and his victory over death through the empty tomb. Friends: In the name and by the power of Jesus, you are forgiven!

C **What a friend we have in Jesus!**

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Lord Jesus, your sacrifice for us causes us to tremble. Though we were not there, in a way, we were. We were there at the cross because our sin is what drove you to the cross. We were there at the cross because God’s wayward children needed to be redeemed. You were there at the cross because you are our friend. For this, Jesus, we love you and love to be called your friends. Amen.

- The **Children’s Sermon** is delivered by the pastor or other worship leader:

[Jesus] said, “It is finished,” and he bowed his head and gave up his spirit (John 19:30).

P “It is finished.” When you say those words, something is all done. Not sort of done. Not half-done. Not getting there. It is ALL done. It is finished!

Imagine that you were baking a cake and decided to pull it out of the oven halfway through

being cooked. How do you think that would taste? It would be gross. It would be raw and gooey on the inside. It would not be finished. Or imagine this: You received a new toy that needed to be put together. Your mom or dad started putting the new toy together but stopped halfway through and handed you a half-assembled toy and a bag full of parts and pieces. That would be no good! You can't play with a half-assembled toy and a bag full of parts! It would not be finished.

That word—*finished*—is a very important word. And this is the last word that Jesus spoke on the cross. This is what the Bible tells us: [Jesus] said, “It is finished,” and he bowed his head and gave up his spirit. (John 19:30). Jesus finished everything that he came to do. Jesus came to save us. Jesus came to do everything that we could not do—Jesus obeyed God perfectly; Jesus loved others perfectly; Jesus lived without sin so that those with sin could be saved by him. Jesus did not do it halfway, partway, or a little way. Jesus went ALL the way. Jesus went all the way to the cross. Jesus finished it all on the cross for us on Good Friday.

And, since it is finished, there is nothing more that we need to do. There is nothing more that we need to do to earn God's love. There is nothing more that we need to do to repay our sin or be forgiven. There is nothing more that we need to do to have eternal life with God. It's all been done for us by Jesus.

Friends, let me invite you to say it with me: “It is finished!” Thanks be to God that we have a friend in Jesus who does not save us halfway or part of the way, but all of the way!

- **The Old Testament Reading**, Isaiah 53:1-6, is spoken by the pastor or other worship leader:

Ⓟ Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

- **The Epistle Reading**, Titus 3:4-7, is spoken by the pastor or other worship leader:

Ⓟ But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus

Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

- The **Gospel Reading**, John 19:17-30, is spoken by the pastor or other worship leader:

¶ And he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.”

So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

- The **Sermon Hymn** is sung by the congregation to the tune *Herzlich Tut Mich Verlangen* (Rhythmic) 76 76 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

O sacred Head, now wounded, with grief and shame weighed down,
Now scornfully surrounded with thorns, thine only crown.
O sacred Head, what glory, what bliss, till now was thine!
Yet, though despised and gory, I joy to call thee mine.

What thou, my Lord, hast suffered was all for sinners' gain;
Mine, mine was the transgression, but thine the deadly pain.
Lo, here I fall, my Savior! 'Tis I deserve thy place;
Look on me with thy favor, and grant to me thy grace.

What language shall I borrow to thank thee, dearest Friend,
For this, thy dying sorrow, thy pity without end?
O make me thine forever! And should I fainting be,
Lord, let me never, never outlive my love for thee.

Be near when I am dying, O show thy cross to me!
And, for my succor flying, come, Lord, to set me free:
These eyes, new faith receiving, from thee shall never move;
For he who dies believing dies safely in thy love.

- The **Sermon** is delivered by the pastor:

Ⓟ “*Et tu, Brute?*” Or in English, “And you, Brutus?” These famous words are attributed to Julius Caesar. More accurately, these words come from William Shakespeare’s play *Julius Caesar*. According to Shakespeare, this is what Caesar said when an angry mob of assassins descended upon him. To his dismay, Caesar saw a friend—Brutus—among the attackers. Amid a violent crowd of enemies, Caesar spotted a friend that had become a betrayer.

“Friend, do what you came to do” (Matthew 26:50). This is what Jesus said when he spotted a friend amid an angry mob descending upon him. Jesus gave no sense of shock or surprise. He did not say, “And you, Judas?” Nothing of the sort. Rather, Jesus permitted the betrayal to unfold—going as far as to call his betrayer his friend: “Friend, do what you came to do.” Though Judas counted Jesus as a foe, Jesus counted Judas as a friend.

The betrayal of his friend Judas was only the start of many tragic betrayals that were to come. The angry mob hauled an innocent and peaceful Jesus off to the high priest, Caiaphas, and the local Roman ruler, Pontius Pilate. These men proved to be no friends of truth or justice—they betrayed Jesus by listening to lies and protecting their own power. Peter, a longtime friend and disciple of Jesus, betrayed him as he thrice uttered a denial of friendship with Jesus saying, “I do not know him” (Luke 22:57).

Betrayed, betrayed, betrayed. Jesus was sent to the cross. Jesus, friend of sinners, went to the cross. Jesus—the blameless, spotless, sinless Son of God—went to the cross to be in the company of two criminals. There on the cross, Jesus was in very strange company and dreadfully out of place. Think about it: He has done nothing wrong. He has committed no crime. He has harmed nobody. Rather, Jesus has done the opposite: He has helped countless people. He healed their brokenness. He filled their empty bellies. He raised their dead. He forgave their sins.

These criminals, on the other hand, have done something seriously wrong. The Roman Empire did not crucify all their criminals. They reserved this horrific punishment for times when they wanted to make a public example of a wrongdoer. It was limited to dangerous insurrectionists, political conspirators and religious rebels. We do not know what these men did to be crucified next to Jesus; however, it is safe to say that they did not steal a loaf of bread or swipe a few coins. In order to be crucified, these criminals must have done something seriously wrong.

And Jesus, in the company of two criminals, was taunted by one of the men: “One of the criminals who were hanged railed at him, saying, ‘Are you not the Christ? Save yourself and us!’” (Luke 23:39). Ironically, what is intended to be an insult is actually a statement of truth. Jesus is the Christ. And he is performing the work of salvation. Despite speaking the truth about Jesus with his mouth, this man rejects the truth in his heart. He denies that Jesus is the Christ. He denies that Jesus is Lord and Savior. He scoffs at the possibility that God would show such radical love to by taking on human flesh and dying on the cross.

This criminal is not alone: He is among the countless scoffers rejecting Jesus. The people of Israel scoffed at Jesus. The Jewish rulers and authorities scoffed at Jesus. The soldiers gambling for free clothing scoffed at Jesus. The inscription ordered by Pilate—“Jesus of Nazareth, King of the Jews”—was there to scoff at Jesus. And now here is this criminal hurling one final scoff at him.

There is, of course, another criminal. This one does not scoff at Jesus; instead, he reveals his faith in Jesus as Lord and Savior. We hear him say to the other criminal, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong” (Luke 23:40-41). He recognizes that Jesus is in strange company here on the cross. He admits that Jesus is completely out of place, having done nothing wrong. He confesses that Jesus does not deserve this punishment. And how does Jesus respond to this criminal next to him on the cross? He befriends him. He says, “Truly, I say to you, today you will be with me in paradise” (Luke 23:43). What a friend Jesus is—making friends on the cross.

Not only was Jesus making friends on the cross, but he was also providing for his friends there on the cross. His mother was there along with Mary the wife of Clopas and Mary Magdalene. The Gospel of John tells us, “When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, ‘Woman, behold, your son!’ Then he said to the disciple, ‘Behold, your mother!’” And from that hour the disciple took her to his own home” (John 19:26-27). In his moment of greatest physical need, Jesus was still providing for the needs of his friends.

Amid the ugliness of the cross, we see a beautiful picture of what a friend we have in Jesus. He was betrayed by his friends, yet he still called them friends. He was scoffed at and ridiculed,