‘Sunday’s Coming’ - a Good Friday narration  (from IgniterMedia clip):

*It’s Friday!*

Jesus is praying; Peter’s a-sleeping;
Judas is betraying;
But Sunday’s comin’.

*It’s Friday!*

Pilate’s struggling; The Council is conspiring;
The crowd is vilifying;
They don’t even know that Sunday’s comin’.

*It’s Friday!*

The disciples are running like sheep without a shepherd.
Mary’s crying; Peter is denying;
But they don’t know that Sunday’s a coming.

*It’s Friday!*

The Romans beat my Jesus; They robe him in scarlet;
They crown him with thorns; but they don’t know that Sunday’s coming.

*It’s Friday!*

See Jesus walking to Calvary;
His blood dripping; his body stumbling;
And his spirits burdened.
But you see it’s only Friday. Sunday’s coming.

<pause>
It’s Friday!
The world’s winning. People are sinning.
And evil’s grinning.

It’s Friday!
The soldiers nailed my saviour’s hands to the cross.
They nailed my saviour’s feet to the cross.
And then they raised him up next to criminals.

It’s Friday!
But let me tell you something – Sunday’s coming.

It’s Friday!
The disciples are questioning, what has happened to their King.
And the Pharisees are celebrating, that their scheming has been achieved.
But they don’t know – it’s only Friday.
Sunday’s coming.

It’s Friday!
He’s hanging on the cross. Feeling forsaken by His father.
Left alone and dying.
Can nobody save him?

Oooh – it’s Friday!
But Sunday’s comin’.

It’s Friday!
The earth trembles. The sky grows dark.
My King yields his spirit.

It’s Friday.
Hope is lost.
Death has won.
Sin has conquered.
And Satan’s just a laughing.
It’s Friday.
Jesus is buried.
A soldier stands guard.
And a rock is rolled into place.
But it’s Friday!
It is only ... Friday!
Sunday is a comin’!

Our Glorious Heavenly Father,
It might be Friday and it might seem that all hope was lost, but we thank you that Resurrection Sunday is a comin’. We thank you that on Friday Jesus took our sin and nailed it to the cross in His body. We thank you that on Friday His blood flowed over those sins of ours and brought healing & cleansing and forgiveness so that we could be whiter than snow.

We thank you that on that Friday, the thief on the cross was your greatest trophy, snatched from the deceptive arms of Satan. We hear the crowds, we smell the blood, we hear the hammer & we are thankful that on that Friday 2000 years ago, that you traded your life for mine – a beautiful exchange. Like the disciples, we thought of Friday as lost hope. Our hearts heavy & confused. But Sunday morning, let me tell you Sunday its a comin’.

We gather today as your people to praise you for the Easter story of Christ. We are reminded that He had to die in our place as the perfect substitute for each & every one of our sins. We realize that today is only Friday but Sunday is coming’. Fill us with the hope of the cross as we wait for Sunday.

Under the blood of Jesus our Messiah. Amen

The History of Good Friday:
Good Friday commemorates the crucifixion of Jesus. It is the most solemn day in the Christian calendar. It falls on the last Friday before Easter and is the pinnacle of the Holy Week. All Christians around the world observe this day with great humility and reverence.

As early as the first century, the Church set aside every Friday as a special day of prayer and fasting. It was not until the fourth century, however, that the Church began observing the Friday before Easter as the day associated with the crucifixion
It's Friday, but Sunday's coming!

Good Friday Origins
There are two possible origins for the name "Good Friday". The first may have come from the Gallican Church in Gaul (modern-day France and Germany). The name "Gute Freitag" is Germanic in origin and literally means "good" or "holy" Friday. The second possibility is a variation on the name "God's Friday," where the word "good" was used to replace the word "God," which was often viewed as too holy to be spoken aloud.

Good Friday Traditions
Generally, the Good Friday service/ceremony is somber and reverent. The purpose behind the solemn presentation is to create an awareness of grief over the sacrifice of God's only begotten Son. Often, at the conclusion of the service, believers are encouraged to leave in silence.

In many Protestant churches, Good Friday observances begin at noon and last until 3 p.m. This coincides with the hours that Jesus hung on the cross. These services often include sermons on the last seven phrases that Jesus spoke while being crucified. Other services include reenactments of the Passion according to the Gospel of John, processions of the Stations of the Cross, and the singing of appropriate hymns.

To many Christians, Good Friday is a day of sorrow mingled with joy. It is a time to grieve over the sin of man and to meditate and rejoice upon God's love in giving His only Son for the redemption of sin.

But what really happened on Good (God's) Friday?
It would do us well to read about the events of Good Friday recorded by the Apostle John in the Gospel of John Chapter 19.

John 19
1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face. 4 Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”
As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”
But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”
The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”
When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”
Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”
From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”
When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. “Here is your king,” Pilate said to the Jews.
But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered. Finally Pilate handed him over to them to be crucified.

The Crucifixion of Jesus
So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle.
Pilate had a notice prepared and fastened to the cross. It read: jesus of nazareth, the king of the jews. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”
Pilate answered, “What I have written, I have written.”
When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”
This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.” So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

The Death of Jesus

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.”

The Burial of Jesus

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.
It is Finished … (John 19:30)

It was three o’clock in the afternoon. Jesus called for water. He could hardly speak. A soldier fixed a sponge on a spear and held it up to his lips. It was terribly bitter but it was enough. He strained to raise his head and look up to heaven. "It is finished," he cried and then he bowed his head and gave up his spirit.

At the time, the moment was filled with too much emotion for those words to sink in and to ponder what they meant. But later as the early Christians read John’s Gospel and heard again those words, it dawned on them just how powerful these dying words of Jesus were. John wrote his Gospel in Greek, and those last words of Jesus are just one word in Greek – tetelestai (pronounced te-tel-es-sty).

The expression "It is finished" or tetelestai was well known to them. It was a part of everyday language.

When a servant had completed a difficult job that his master had given him to do, he would say to the master – tetelestai - "I have overcome all the difficulties; I have done the job to the best of my ability. It is finished".

When the Jewish people went to the temple with their sacrifice, the High Priest would examine what was brought. Most likely, he didn't speak Greek but he would use the Hebrew equivalent of tetelestai – meaning, "Your offering is accepted; it is perfect".

When the merchant at the market place made a sale and the money was handed over, he would say, "tetelestai – the deal is finished, complete. The price has been paid in full. I am satisfied".

When an artist had finished a painting or a sculpture he would stand back and say, tetelestai – it is finished; there is nothing more that can be done to make this piece of art any better. This painting is complete.

When a boy recited to his father a difficult passage he had learnt from the Scriptures or a girl showed her mother the bread she had baked for the family, they would say tetelestai and the parents responded with, "Well done, my child, I am very proud of you."

When Jesus spoke those final words he wasn’t just saying, "This is the end of me" as if there was nothing else to do but to give in to his enemies and die. His last words weren’t a final surrender to the power of Satan as if to say, "You have won. I’m done for". These words don’t tell us that Jesus was dead now and that’s all there is to it. He is finished & so is everything that he stood for & promised during his earthly life.

All those who heard the word tetelestai – the servants, those who offered sacrifices at the temple, the buyers and sellers at the market place, the artists and parents and children understood that Jesus is saying that his job of saving the world has been completed.
He has finished the task and nothing can be added to what has been done.

Jesus has paid the price in full – he has cancelled all debt.

His sacrifice has been a perfect one, acceptable to the heavenly Father who, looking down on his Son hanging lifelessly from the cross, said, "Well done, this is my dear Son with whom I am well pleased".

Tetelestai – it is finished. Everything is complete! Everything is finished.

**What was Finished …**

What is it that was finished when Jesus said, "It is finished"?

Reconciliation is finished.

To help explain the word ‘reconciliation’, it is the term that has been used a lot in connection with the relationship between the aboriginal people of our country and the rest of the community. The terrible things that happened in the past have caused a rift between black and white people.

Efforts have been made to heal the differences, to close the gap caused by past actions, to restore friendship, to be reconciled. We saw and heard about these efforts during our trip to Uluru several years ago.

A terrible gap has come between God and all humanity caused by sin and evil. Our offences, our disobedience, the hurt we have caused God and others have destroyed our relationship with God.

Recall a time when you have done something that has hurt someone else and because of that your friendship with that person has been damaged, a gap has come between you, and you felt uneasy when you met that person, in fact you may have avoided that person, perhaps even walked the other way. All of that doesn’t change until you put aside your differences and the friendship is restored.

Our technology brings a constant and instant barrage of events happening around the world. Mostly terrible events or crimes or wars or suffering. Many days I think, "Man, the world ain’t supposed to work like this. This ain’t the way it’s supposed to be. Why is the world like this?"

Everything’s supposed to be different than this."

Everything IS supposed to be different. God created a perfect beautiful world and made people to live in harmony and peace with one another. But look what’s happened. We all know what an effect our poorly chosen words and lack of consideration have on our relationship with family members and friends. Greed and selfishness destroy friendship and separate people and nations. I hit the nail on the head earlier when I said - "Man, the world ain’t supposed to work like this".
Sin has a devastating effect on our relationship with God. Sin separates us from God and if we want to have any hope of going to heaven to be with God, then someone had to deal with sin and restore our relationship with God. So God sent his Son into the world for this very purpose.

Jesus died on the cross to get rid of the power of sin to condemn us. His death bridged the deep gulf between God and us. "Salvation is finished", Jesus cried. The restoration of the friendship between God and humanity has been finished. The task for which God's Son came to earth has been completed.

He has won forgiveness for all people.

Nothing else needs to be done.

Salvation is complete. "It is finished".

That's why we call today "Good Friday".

It certainly wasn't a good day for Jesus. He endured pain, soul-wrenching agony, hanging by the nails in his hands for hours, death on a rough wooden cross, for our sakes.

We call today "Good Friday" because the cross is proof of the powerful love that God has for each of us. No one, not even God, would do something like that unless he truly loved us. Here we see a love that was prepared to endure the ultimate in order to rescue us.

We have known love to do some very powerful and strange things. A teenager Arthur Hinkley lifted a farm tractor with his bare hands. He wasn't a weight lifter, but his best friend, eighteen-year-old Lloyd, was pinned under a tractor. Arthur heard Lloyd screaming for help and Arthur somehow lifted the tractor enough for Lloyd to wriggle out. His love for his best friend somehow enabled him to do what would normally be impossible.

There is the story of a priest who offered his life in place of a teenage boy in Nazi Germany. His offer was accepted and the priest died to save the boy's life.

And then there was the young soldier who had been condemned to death by Oliver Cromwell. He was to be shot at the ringing of the curfew bell. His fiancée climbed the bell tower and tied herself to the clapper of the giant bell so that it would not ring. When the bell did not ring, soldiers went to investigate and found the girl battered and bleeding from being bashed against the sides of the bell. Cromwell was so impressed by her love for the young man that he was immediately pardoned.

Because of love, people do extraordinary things for others. They give us a glimpse, a small glimpse, at the kind of love that God has for us. God the Father sent his dearly loved Son into dangerous territory. He allowed his Son to be treated cruelly. He stood by and watched his innocent Son be nailed to a cross and to hang there in agony. He could have rescued him and cursed those who were treating him so
brutally and maliciously. He allowed his Son to carry the sin of all humanity and so become repulsive even to his own Father. I don’t think we can fully appreciate what it meant for the Father to abandon the Son and let him die at the hands of evil people. When Jesus cried out, "My God, My God, why have you forsaken me?" we sense something of the terror of bearing the weight of the sin of all humanity.

God did all this for us. He did all this because of his love for us.

Paul writes, "God has shown us how much he loves us—it was while we were still sinners that Christ died for us! ... We were God’s enemies, but he made us his friends through the death of his Son." (Romans 5:8,10).

That’s how much God loves us – Jesus died for us even though we don’t deserve it. His death has made us God’s friends.

Jesus' announcement, "It is finished" is clear and simple. Jesus has completed his task. The reason why he came as a human has been fulfilled. He came so that you and I can have forgiveness and salvation. He came to give us the victory. He came to ensure that we would enter his kingdom and live forever.

**Conclusion**

We are going to sing our final song shortly. Then we’re going to finish with firstly, a reading called ‘Day of Hope’ followed by a media clip called “Save Us”.

When the clip concludes, can I encourage you to leave the auditorium in silence? Feel free to talk once you are outside in the car park, and don’t forget Hot Cross buns at the Church House directly after this service. A gold coin donation for our sponsor children is the only cost. Everyone is welcome to join us.

As we leave, remember Sunday is a comin’. Everyone is welcome on Resurrection Sunday morning here at 9.30am to celebrate Jesus’ victory over the grave. We will be sharing in communion on Sunday as well.

**Let’s pray ...**

*Loving and Mighty Father God,*

*What you have done for us in Jesus’ death on the cross is far more than we deserve. His death has made us friends with you again. His death has given us forgiveness and the hope of life forever. It is finished. Everything is complete. We stop & remember your ultimate sacrifice and the blessings that flow to us by your grace as a result of believing in you by faith. We thank you from the bottom of our hearts. Amen*
Let’s sing our final song – At the Cross

Closing Song ~ At the Cross (Love ran red)

Reading – Day of Hope  (Skit Guys)

Media Clip – Save us (Skit Guys)

EVERYONE LEAVE IN SILENCE
Luke 23: (New International Version)

1 Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.”

3 So Pilate asked Jesus, “Are you the king of the Jews?”

“You have said so,” Jesus replied.

4 Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”

5 But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

6 On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

8 When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. He plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies.

13 Pilate called together the chief priests, the rulers and the people, and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him.”

18 But the whole crowd shouted, “Away with this man! Release Barabbas to us!” (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)
Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, “Crucify him! Crucify him!”

For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.”

But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

The Crucifixion of Jesus

As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, ‘Blessed are the childless women, the wombs that never bore and the breasts that never nursed!’ Then

“they will say to the mountains, “Fall on us!” and to the hills, “Cover us!”

For if people do these things when the tree is green, what will happen when it is dry?”

Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.

The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is God’s Messiah, the Chosen One.”
The soldiers also came up and mocked him. They offered him wine vinegar and said, “If you are the king of the Jews, save yourself.”

There was a written notice above him, which read: this is the king of the jews.

One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!”

But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

Then he said, “Jesus, remember me when you come into your kingdom.”

Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

The Death of Jesus

It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.

The centurion, seeing what had happened, praised God and said, “Surely this was a righteous man.” When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

The Burial of Jesus

Now there was a man named Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action. He came from the Judean town of Arimathea, and he himself was waiting for the kingdom of God. Going to Pilate, he asked for Jesus’ body. Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in
the rock, one in which no one had yet been laid. It was Preparation Day, and the Sabbath was about to begin.

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.