

Good Friday



**GOD
ON
TRIAL**

HOLY WEEK

The week before Easter has become known as “Holy Week.” Perhaps one of the reasons for this name comes from the fact that the Bible has more details about the events that took place in Jesus’ life on these days than any other moment in his life. The Gospels written by Matthew, Mark, Luke, and John have a total of 89 chapters, and there are nearly 30 written about the last week of Jesus’ life. What was so important about what happened on these days? It was the culmination of God’s plan to save sinners from the eternal punishment of hell and win for them eternal life in heaven.

Three of the days during Holy Week have been given special names because of a significant event that took place on that day. The three days are...

Palm Sunday... This was the day when Jesus made his triumphal entry into the city of Jerusalem. Jesus would not leave the city alive, yet upon his arrival there were crowds of people who gave praise to him and claimed that he was their Savior. He entered the city riding on a gentle donkey while people sang, “Hosanna,” which means, “The Lord saves!” As part of his royal treatment, the crowd took palm branches as part of his procession.

Maundy Thursday... This was the day when Jesus celebrated the last Passover with his followers. Together they ate a meal of lamb and unleavened bread. It was during this meal that Jesus celebrated the first Lord’s Supper in which he gives his true body and blood. After all, Jesus himself is the Lamb of God who takes away the sins of the world.

The word “maundy” comes from the Latin language and means “mandate” or “command.” It was during the evening meal when Jesus also said to his disciples, “A new command I give you: Love one another. As I have loved you, so you must love one another.”

Good Friday... This was the day that we call “good,” but it was horrific for Jesus. It should have been horrific for us. If you want to know how God feels toward someone who sins, look at how Jesus suffered and was crucified. That is how God should treat all sinners. Yet, the punishment that brings us peace was upon Jesus, and by his wounds we are healed.

ZION EV. LUTHERAN CHURCH, MONROE, MI
(Wisconsin Evangelical Lutheran Synod)
IN JESUS' NAME WE WELCOME YOU

Good Friday Worship Service

March 29, 2024

GOOD FRIDAY

The order of service for this afternoon includes several traditional elements from the “Service of the Seven Words.” The “Service of the Seven Words” meditates on seven occasions when Jesus spoke while he was crucified.

Darkness descended on the world that day as God draped Creation in the darkness of mourning. For the Light of the world was flickering out; the great Prince of the heavenly kingdom was dying. Though guiltless, he was tortured and cursed; though innocent, he died among criminals. Who could ever call this day “good?” Only those who know the truth of the cross:

“Sing my tongue the glorious battle; sing the ending of the fray. Now above the cross, the trophy, sound the loud triumphant lay. Tell how Christ, the world’s Redeemer, as a victim won the day.” (CW 122)

Today’s worship focus:
Seven Crucial Last Words

Enter in silence

1:00 p.m. Service - Zion School Chimes

“There Is A Higher Throne”

1:00 p.m. Service - Zion Warrior Voices

“The Lamb”

OPENING PRAYER

Pastor: God Most Holy, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Church: Amen

THE WORD OF GOD FOR GOOD FRIDAY

SCRIPTURE READING

ISAIAH 52:13-53:12

¹³Look, my servant will succeed. He will rise. He will be lifted up. He will be highly exalted. ¹⁴Just as many were appalled at him—his appearance was so disfigured that he did not look like a man, and his form was disfigured more than any other person— ¹⁵so he will sprinkle many nations, and kings will shut their mouths because of him, because they will see something they had never been told before, and they will understand something they had never heard before.

¹Who has believed our report, and to whom has the arm of the LORD been revealed? ²He grew up before him like a tender shoot and like a root from dry ground. He had no attractiveness and no majesty. When we saw him, nothing about his appearance made us desire him. ³He was despised and rejected by men, a man who knew grief, who was well acquainted with suffering. Like someone whom people cannot bear to look at, he was despised, and we thought nothing of him. ⁴Surely he was taking up our weaknesses, and he was carrying our sufferings. We thought it was because of God that he was stricken, smitten, and afflicted, ⁵but it was because of our rebellion that he was pierced. He was crushed for the guilt our sins deserved. The punishment that brought us peace was upon him, and by his wounds we are healed. ⁶We all have gone astray like sheep. Each of us has turned to his own way, but the LORD has charged all our guilt to him. ⁷He was oppressed, and he was afflicted, yet he did not open his mouth. Like a lamb he was led to the slaughter, and like a sheep that is silent in front of its shearers, he did not open his mouth. ⁸He was taken away without a fair trial and without justice, and of his generation, who even cared? So, he was cut off from the land of the living. He was struck because of the rebellion of my people. ⁹They would have assigned him a grave with the wicked, but he was given a grave with the rich in his death, because he had done no violence, and no deceit was in his mouth. ¹⁰Yet it was the LORD's will to crush him and to allow him to suffer. Because you made his life a guilt offering, he will see offspring. He will prolong his days, and the LORD's gracious plan will succeed in his hand. ¹¹After his soul experiences anguish, he will see the light of life. He will provide satisfaction. Through their knowledge of him, my just servant will justify the many, for he himself carried their guilt. ¹²Therefore I will give him an allotment among the great, and with the strong he will share plunder, because he poured out his life to death, and he let himself be counted with rebellious sinners. He himself carried the sin of many, and he intercedes for the rebels.

————— *please be seated* —————

1:00 p.m. Service - Zion School K-8 will sing

“There Is A Redeemer”

SCRIPTURE READING

HEBREWS 7:26-28

²⁶This is certainly the kind of high priest we needed: one who is holy, innocent, pure, separated from sinners, and exalted above the heavens. ²⁷Unlike the other high priests, he does not need to offer sacrifices on a daily basis, first for his own sins and then for the sins of the people. In fact, he sacrificed for sins once and for all when he offered himself. ²⁸For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed the Son, who has been brought to his goal forever.

The congregation is invited to sing the verses marked “The Soul.”

LENT

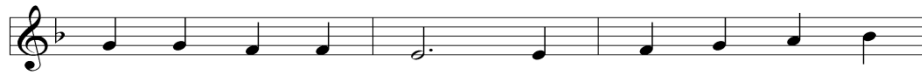
126 Lord Jesus, You Are Going Forth



(The Soul:) 1 Lord Je - sus, you are go - ing forth
 (Jesus:) 2 O soul, come hith - er and be - hold
 (The Soul:) 3 'Tis I, Lord Je - sus, I con - fess,
 (Jesus:) 4 O soul, I take up - on me now
 (The Soul:) 5 What can I for such love di - vine



For me your life to of - fer, For me, a
 The fruit of your trans - gres - sion! My bur - den
 Who should have borne sin's wag - es And lost the
 The pain you should have suf - fered. My death will
 To you, Lord Je - sus, ren - der? No mer - it



sin - ner from my birth, Who caused all you must
 is the curse of old And for your sin my
 peace of heav - 'nly bliss Through ev - er - last - ing
 your re - lease al - low; My gift is free - ly
 has this heart of mine; Yet while I live I'll



suf - fer. So be it, then, My dear - est Friend;
 pas - sion. Now comes the night Of sin's dread might;
 a - ges. In - stead you go To bear the blow,
 of - fered. The curse I choose That you might lose
 ten - der My - self a - lone And all I own



I fol - low af - ter, weep - ing, Tears flow - ing free
 Your guilt I here am bear - ing. Oh, weigh it, soul;
 My pun - ish - ment to car - ry. Your death and blood
 Sin's curse and guilt for - ev - er. My gift of love
 In love to serve be - fore you. Then when time's past,



Your pain to see, Watch o'er your sor - rows keep - ing.
 I make you whole, No need now of de - spair - ing.
 Lead me to God; By grace I there may tar - ry.
 From heav'n a - bove Will give you bless - ing ev - er.
 Take me at last; In heav'n I shall a - dore you.

Text: Kaspar F. Nachtenhöfer, 1624–85, st. 1-3, 5; Magnus D. Omeis, 1646–1708, st. 4; tr. W. Gustave Polack, 1890–1950, alt.
 Tune: SO GEHST DU NUN (87 87 447 447 Iambic) *Geistreiches Gesang-Buch*, Darmstadt, 1698, alt.

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.

LENT

100 A Lamb Goes Uncomplaining Forth



1 A Lamb goes un - com - plain - ing forth, Our guilt and
 2 This Lamb is Christ, the soul's great friend, The Lamb of
 3 “Yes, Fa - ther, yes, most will - ing - ly I'll bear what
 4 From morn till eve, in all I do, I'll praise you,



e - vil bear - ing And, lad - en with the sins of earth,
 God, our Sav - ior; Him God the Fa - ther chose to send
 you com - mand me. My will con - forms to your de - cree;
 Christ, my trea - sure. To sac - ri - fice my - self for you



None else the bur - den shar - ing. Goes pa - tient on,
 To gain for us his fa - vor. “Go forth, my Son,”
 I'll do what you have asked me.” O won - drous Love,
 Shall be my aim and plea - sure. My stream of life



grows weak and faint, To slaugh - ter led with - out com - plaint,
 the Fa - ther said, “And free my chil - dren from their dread
 what have you done! The Fa - ther of - fers up his Son,
 shall ev - er be A cur - rent flow - ing cease - less - ly,



That spot - less life to of - fer, Bears shame and stripes
 Of guilt and con - dem - na - tion. The wrath and stripes
 De - sir - ing our sal - va - tion. O Love, how strong
 Your con - stant praise out - pour - ing. I'll trea - sure in



and wounds and death, An - guish and mock - er - y and says,
 are hard to bear, But by your pas - sion they will share
 you are to save! You make his bed with - in the grave
 my mem - o - ry, O Lord, all you have done for me,



“Will - ing all this I suf - fer.”
 The fruit of your sal - va - tion.”
 Who built the earth's foun - da - tion.
 Your gra - cious love a - dor - ing.

Text: Paul Gerhardt, 1607–76, abr.; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.
 Tune: AN WASSERFLÜSSEN BABYLON (87 87 887 887) Wolfgang Dachstein, c. 1487–1553.

SERMON TITLE:

EVIDENCE

THE SEVEN “WORDS” FROM THE CROSS

THE FIRST WORD – LUKE 23:33-34

Pastor: When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left. Jesus said,

Church: “Father, forgive them, for they do not know what they are doing.”

Meditation

HYMN: *CW 139* (v. 1)

**Jesus in your dying woes, Even while your lifeblood flows,
Craving pardon for your foes: Hear us, holy Jesus!**

THE SECOND WORD – LUKE 23:39-43

Pastor: One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? 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,

Church: “I tell you the truth, today you will be with me in paradise.”

Meditation

HYMN: *CW 139* (v. 2)

**Jesus pitying the sighs Of the thief who near you dies,
Promising him paradise: Hear us, holy Jesus!**

THE THIRD WORD – JOHN 19:26-27

Pastor: When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother,

Church: “Dear woman, here is your son,” and to the disciple, “Here is your mother.”

Meditation

HYMN: *CW 139* (v. 3 – *Women only*)

**Jesus, loving to the end Her whose heart your sorrows rend,
And your dearest human friend: Hear us, holy Jesus!**

THE FOURTH WORD – MATTHEW 27:45-46

Pastor: From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*”—which means,

Church: “My God, my God, why have you forsaken me?”

Meditation

HYMN: *CW 139* (v. 4 – *Men only*)

**Jesus, plunged in depths unknown With our evil sins alone,
While no light from heav'n is shown: Hear us, holy Jesus!**

THE FIFTH WORD – JOHN 19:28

Pastor: Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said,

Church: “I am thirsty.”

Meditation

HYMN: *CW 139* (v. 5)

**Jesus, in your thirst and pain, While your wounds the lifeblood drain,
Thus fulfilling Scripture plain: Hear us, holy Jesus!**

THE SIXTH WORD – JOHN 19:30

Pastor: When he had received the drink, Jesus said,

Church: “It is finished.”

Meditation

HYMN: *CW 139* (v. 6)

**Jesus, all our ransom paid, All your Father's will obeyed,
By your suff'rings perfect made: Hear us, holy Jesus!**

THE SEVENTH WORD – LUKE 23:44-46

Pastor: It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice,

Church: “Father, into your hands I commit my spirit.”

Pastor: When he had said this, he breathed his last.

Meditation

HYMN: *CW 139* (v. 7)

**Jesus, all your labor vast, All your woe and conflict past,
Yielding up your soul at last: Hear us, holy Jesus!**

SILENCE FOR MEDITATION

A LOUD NOISE (STREPITUS) REPRESENTING THE RENDING OF CHRIST’S TOMB IS HEARD.

HYMN: *CW 320*

“On My Heart Imprint Your Image”

CLOSE OF SERVICE

320 On My Heart Imprint Your Image

On my heart im - print your im - age, Bless - ed Je - sus,
King of grace, That life's rich - es, cares, and plea - sures Have no
pow'r to hide your face. This the su - per - scrip - tion be:
Je - sus, cru - ci - fied for me, Is my life, my hope's foun -
da - tion, And my glo - ry and sal - va - tion.

Text: Thomas H. Kingo, 1634-1703, abr.; tr. Peer O. Strömme, 1856-1921, alt.
Tune: FREU DICH SEHR (87 87 77 88) *Trente quatre Pseaumes de David*, Geneva, 1551, alt.

DEPART IN SILENCE

Officiants:

Accompanist: Miller Sordahl

Liturgist & Preacher: Pastor Greg Sitzman

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