

Good Friday
April 18, 2025

Faith Lutheran Church

512-863-7332

Georgetown, TX 78628

flcms.org

(The Lutheran Church—Missouri Synod)

WELCOME

HOMILY

CHORAL CANTATA: “A Lamb Goes Uncomplaining Forth”

Movement I: Instrumental Introduction

Movement II: A Lamb Goes Uncomplaining Forth

A Lamb goes uncomplaining forth, the guilt of sinners bearing.
And, laden with the sins of earth, none else the burden sharing;
Goes patient on, grows weak and faint, to slaughter led without complaint,
that spotless life to offer.
He bears the stripes, the wounds, the lies, the mockery, and yet replies,
“All this I gladly suffer.”

Movement III: God Will Provide Himself a Lamb

And Isaac spake unto Abraham his Father, and said, “My father,”
and he said, “Here am I, my son.”
And he said “Behold the fire and the wood: but where is the lamb for a burnt offering?”
“My son, God will provide himself a lamb.” So they went both of them together.

Movement IV: This Lamb is Christ

This Lamb is Christ, the soul’s great friend, the Lamb of God, our Savior,
Whom God the Father chose to send to gain for us His favor.
“Go forth, my Son,” the Father said, “And free my children from their dread
of guilt and condemnation.
The wrath and stripes are hard to bear, but by your passion they will share
the fruit of your salvation.”

Movement V: He Was Despised and Rejected

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.

Movement VI: O Wondrous Love

O wondrous Love, what have You done!
The Father offers up His Son, desiring our salvation. O Love, how strong You are to save!
You lay the One into the grave who built the earth's foundation.

Movement VII: Chorale

Lord, when your glory I shall see and taste your kingdom's pleasure,
Your blood my royal robe shall be, my joy beyond all measure!
When I appear before your throne, your righteousness shall be my crown;
With these I need not hide me.
And there, in garments richly wrought, as your own bride shall we be brought
to stand in joy beside you.

OPENING HYMN: Jesus, I Will Ponder Now (Lutheran Service Book #440 v. 1-3)

Jesus, I will ponder now
On Your holy passion;
With Your Spirit me endow
For such meditation.
Grant that I in love and faith
May the image cherish
Of Your suff'ring, pain, and death
That I may not perish.
Make me see Your great distress,
Anguish, and affliction,
Bonds and stripes and wretchedness
And Your crucifixion;
Make me see how scourge and rod,
Spear and nails did wound You,
How for them You died, O God,
Who with thorns had crowned You.

Yet, O Lord, not thus alone
Make me see Your passion,
But its cause to me make known
And its termination.
Ah! I also and my sin
Wrought Your deep affliction;
This indeed the cause has been
Of Your crucifixion.

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LITANY OF LAMENTATION

Leader: As we gather here, we come face to face with the reality that we live in a broken world. It is a world broken by sin; our failure to obey and honor God from nearly the beginning of time. As we lament, we take time to consider our participation in this brokenness.

We lament the power of evil which permeates the world...

We lament our participation in this evil...

We lament the things we say that we should not say...

We lament the things that we do that we should not do...

We lament our inability to keep ourselves from sinning...

We lament how our sin perpetuates the brokenness of this world...

We lament also the evil injustices of the world...

We lament our failure to serve the hungry, the sick, and the oppressed...

We lament the suffering of the weak and defenseless in the world...

We lament our lack of compassion for those who need it most...

We also lament the power of death in our world...

We lament that death brings loss and decay and change...

We lament that death has taken our loved ones from us...

We lament the death of injured relationships in our lives...

We lament our own fear of death...

We especially lament the eternal death of those who live and die without faith in Christ...

(we pause in silence)

Indeed, we are surrounded in brokenness and sin. We face the stark reality that we are helpless without a Savior. This is why we are here tonight. The Good News for us is that God has saved us from our sin through Jesus Christ. Christ took on punishment, suffering, and death out of His great love for us! Therefore, as a called and ordained servant of Christ, and in His name, I announce the forgiveness of sins to you—you are set free!

HYMN: Jesus, I Will Ponder Now (stanzas 4-6)

Grant that I Your passion view
With repentant grieving.
Let me not bring shame to You
By unholy living.
How could I refuse to shun
Ev'ry sinful pleasure
Since for me God's only Son
Suffered without measure?

If my sins give me alarm
And my conscience grieve me,
Let Your cross my fear disarm;
Peace of conscience give me.
Help me see forgiveness won
By Your holy passion.

If for me He slays His Son,
God must have compassion!

Graciously my faith renew;
Help me bear my crosses,
Learning humbleness from You,
Peace mid pain and losses.
May I give You love for love!
Hear me, O my Savior,
That I may in heav'n above
Sing Your praise forever.

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What follows is the account of the suffering and death of our Lord Jesus Christ, as recorded by the prophet Isaiah and the Gospel writers. During each subsequent hymn, a candle is extinguished and the lights grow darker as the crucifixion draws nearer.

THE PASSION IN PROPHECY: *Isaiah 52:13-53:12*

See, My Servant will act wisely; He will be raised and lifted up and highly exalted.

Just as there were many who were appalled at Him - His appearance was so disfigured beyond that of any man and His form marred beyond human likeness -

so will He sprinkle many nations, and kings will shut their mouths because of Him. For what they were not told, they will see, and what they have not heard, they will understand.

Who has believed our message and to whom has the arm of the LORD been revealed?

He grew up before Him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to Him, nothing in His appearance that we should desire Him.

He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces He was despised, and we esteemed Him not.

Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him, and afflicted.

But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed.

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on Him the iniquity of us all.

He was oppressed and afflicted, yet He did not open His mouth; He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so He did not open His mouth.

By oppression and judgment He was taken away. And who can speak of His descendants? For He was cut off from the land of the living; for the transgression of My people He was stricken.

He was assigned a grave with the wicked, and with the rich in His death, though He had done no violence, nor was any deceit in His mouth.

Yet it was the LORD's will to crush Him and cause Him to suffer, and though the LORD makes His life a guilt offering, He will see His offspring and prolong His days, and the will of the LORD will prosper in His hand.

After the suffering of His soul, He will see the light of life and be satisfied; by His knowledge My Righteous Servant will justify many, and He will bear their iniquities.

Therefore I will give Him a portion among the great, and He will divide the spoils with the strong, because He poured out His life unto death, and was numbered with the transgressors. For He bore the sin of many, and made intercession for the transgressors.

HYMN: “Stricken, Smitten, and Afflicted” (LSB, #451)

Stricken, smitten, and afflicted,
See Him dying on the tree!
'Tis the Christ, by man rejected;
Yes, my soul, 'tis He, 'tis He!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
Proofs I see sufficient of it:
'Tis the true and faithful Word.

Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would intervene to save;
But the deepest stroke that pierced Him
Was the stroke that justice gave.

Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed,
See who bears the awful load;
'Tis the Word, the Lord's anointed,
Son of Man and Son of God.

Here we have a firm foundation,
Here the refuge of the lost:
Christ, the Rock of our salvation,
Is the name of which we boast;
Lamb of God, for sinners wounded,
Sacrifice to cancel guilt!

None shall ever be confounded
Who on Him their hope have built.

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THE PASSION READING: *John 18:1-14*

When He had finished praying, Jesus left with His disciples and crossed the Kidron Valley. On the other side there was an olive grove, and He and His disciples went into it.

Now Judas, who betrayed Him, knew the place, because Jesus had often met there with His disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

Jesus, knowing all that was going to happen to Him, went out and asked them, “Who is it you want?” “Jesus of Nazareth,” they replied. “I am He,” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am He,” they drew back and fell to the ground.

Again He asked them, “Who is it you want?” And they said, “Jesus of Nazareth.” “I told you that I am He,” Jesus answered. “If you are looking for Me, then let these men go.” This happened so that the words He had spoken would be fulfilled: “I have not lost one of those You gave Me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given Me?”

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound Him and brought Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

HYMN: “O Dearest Jesus, What Law Hast Thou Broken” (LSB 439, stanzas 1-5)

O dearest Jesus, what law hast Thou broken
That such sharp sentence should on Thee be spoken?
Of what great crime hast Thou to make confession,
What dark transgression?

They crown Thy head with thorns, they smite, they scourge Thee;
With cruel mockings to the cross they urge Thee;
They give Thee gall to drink, they still decry Thee;

They crucify Thee.
Whence come these sorrows, whence this mortal anguish?
It is my sins for which Thou, Lord, must languish;
Yea, all the wrath, the woe, Thou dost inherit,
This I do merit.
What punishment so strange is suffered yonder!
The Shepherd dies for sheep that loved to wander;
The Master pays the debt His servants owe Him,
Who would not know Him.
The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
Man forfeited his life and is acquitted;
God is committed.

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READING: *John 18:15-27*

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in. "You are not one of His disciples, are you?" the girl at the door asked Peter. He replied, "I am not." It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about His disciples and His teaching. "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question Me? Ask those who heard Me. Surely they know what I said."

When Jesus said this, one of the officials nearby struck Him in the face. "Is this the way You answer the high priest?" he demanded. "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike Me?" Then Annas sent Him, still bound, to Caiaphas the high priest.

As Simon Peter stood warming himself, he was asked, "You are not one of His disciples, are you?" He denied it, saying, "I am not."

One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with Him in the olive grove?" Again Peter denied it, and at that moment a rooster began to crow.

HYMN: "Go to Dark Gethsemane (LSB 436, stanzas 1-3)

Go to dark Gethsemane,
All who feel the tempter's pow'r;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn from Jesus Christ to pray.

Follow to the judgment hall,
View the Lord of life arraigned;
Oh, the wormwood and the gall!
Oh, the pangs His soul sustained!
Shun not suff'ring, shame, or loss;
Learn from Him to bear the cross.

Calv'ry's mournful mountain climb;
There, adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete.
"It is finished!" hear Him cry;
Learn from Jesus Christ to die.

Text: Public domain

READING: *John 18:28-40*

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked, "What charges are you bringing against this Man?" "If He were not a criminal," they replied, "we would not have handed Him over to you." Pilate said, "Take Him yourselves and judge Him by your own law." "But we have no right to execute anyone," the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death He was going to die would be fulfilled.

Pilate then went back inside the palace, summoned Jesus and asked Him, "Are You the king of the Jews?" "Is that your own idea," Jesus asked, "or did others talk to you

about Me?” “Am I a Jew?” Pilate replied. “It was Your people and Your chief priests who handed You over to me. What is it You have done?”

Jesus said, “My kingdom is not of this world. If it were, My servants would fight to prevent My arrest by the Jews. But now My kingdom is from another place.” “You are a king, then!” said Pilate. Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to Me.”

“What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against Him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

They shouted back, “No, not Him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.

HYMN: “Christ the Life of All the Living” (LSB 420, stanzas 1, 2, 6, 7)

Christ, the life of all the living,
Christ, the death of death, our foe,
Who, Thyself for me once giving
To the darkest depths of woe:
Through Thy suff’rings, death, and merit
I eternal life inherit.
Thousand, thousand thanks shall be,
Dearest Jesus, unto Thee.

Thou, ah! Thou, hast taken on Thee
Bonds and stripes, a cruel rod;
Pain and scorn were heaped upon Thee,
O Thou sinless Son of God!
Thus didst Thou my soul deliver
From the bonds of sin forever.
Thousand, thousand thanks shall be,
Dearest Jesus, unto Thee.

Thou hast suffered great affliction
And hast borne it patiently,
Even death by crucifixion,
Fully to atone for me;
Thou didst choose to be tormented

That my doom should be prevented.
Thousand, thousand thanks shall be,
Dearest Jesus, unto Thee.

Then, for all that wrought my pardon,
For Thy sorrows deep and sore,
For Thine anguish in the Garden,
I will thank Thee evermore,
Thank Thee for Thy groaning, sighing,
For Thy bleeding and Thy dying,
For that last triumphant cry,
And shall praise Thee, Lord, on high.

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READING: *John 19:1-16a*

Then Pilate took Jesus and had Him flogged. The soldiers twisted together a crown of thorns and put it on His head. They clothed Him in a purple robe and went up to Him again and again, saying, “Hail, king of the Jews!” And they struck Him in the face.

Once more Pilate came out and said to the Jews, “Look, I am bringing Him out to you to let you know that I find no basis for a charge against Him.” 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 Jews 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 Jews 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 Passover Week, about the sixth hour.

“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.

HYMN: “O Sacred Head, Now Wounded” (LSB, #449)

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 Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.

Who dieth thus dies well.

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READING: *John 19:16b-30*

So the soldiers took charge of Jesus. Carrying His own cross, He went out to the place of the Skull (which in Aramaic is called Golgotha). Here 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 which said, "They divided My garments among them and cast lots for My clothing." 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 His mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the 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.

HYMN: "A Lamb Goes Uncomplaining Forth" (LSB, #438)

A Lamb goes uncomplaining forth,
The guilt of sinners bearing
And, laden with the sins of earth,
None else the burden sharing;
Goes patient on, grows weak and faint,

To slaughter led without complaint,
That spotless life to offer,
He bears the stripes, the wounds, the lies,
The mockery, and yet replies,
“All this I gladly suffer.”

This Lamb is Christ, the soul’s great friend,
The Lamb of God, our Savior,
Whom God the Father chose to send
To gain for us His favor.

“Go forth, My Son,” the Father said,
“And free My children from their dread
Of guilt and condemnation.

The wrath and stripes are hard to bear,
But by Your passion they will share
The fruit of Your salvation.”

“Yes, Father, yes, most willingly
I’ll bear what You command Me.
My will conforms to Your decree,
I’ll do what You have asked Me.”

O wondrous Love, what have You done!
The Father offers up His Son,
Desiring our salvation.

O Love, how strong You are to save!
You lay the One into the grave
Who built the earth’s foundation.

Lord, when Your glory I shall see
And taste Your kingdom’s pleasure,
Your blood my royal robe shall be,
My joy beyond all measure!

When I appear before Your throne,
Your righteousness shall be my crown;
With these I need not hide me.
And there, in garments richly wrought,
As Your own bride shall we be brought
To stand in joy beside You.

READING: *John 19:31-42*

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews 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."

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. 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.

The Recession of the Christ Candle

CLOSING HYMN: "Were You There" (LSB 456)

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?

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The congregation now departs in silence, to return with joy on Easter morning.

In Christian Service:

All disciples of the Lord Jesus

with

Pastor: Rev. Dr. Jim Marriott

Lector: Dr. Holly Dalrymple

Faith Lutheran Church Choir, Director: Dr. Holly Dalrymple

Musicians: Naomi Marten, violin; Anna Wicker, violin; Alex Smith, viola; Cory Blais, cello