



**Trinity Lutheran
Good Friday Service**



***Stricken, Smitten, and Afflicted* (vs 1-2)**

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.

Invocation

Pastor: In the name of the Father and of the Son and of the Holy Spirit.
People: **Amen!**

The Litany

Pastor:	O Lord,	People:	have mercy.
Pastor:	O Christ,	People:	have mercy.
Pastor:	O Lord,	People:	have mercy.
Pastor:	O Christ,	People:	hear us.
Pastor:	God the Father in heaven,	People:	have mercy.
Pastor:	God the Son, Redeemer of the world,	People:	have mercy.
Pastor:	God the Holy Spirit,	People:	have mercy.
Pastor:	Be gracious to us.		
People:	Spare us, good Lord.		
Pastor:	Be gracious to us.		
People:	Help us, good Lord. Amen.		

***Stricken, Smitten, and Afflicted* (vs 3-4)**

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.

The Meditation

Pastor David J. Bolte

***O Dearest Jesus, What Law Hast Thou Broken* (vs 1-2)**

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.

Mark 15:1-15

¹ Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate. ² "Are you the king of the Jews?" asked Pilate. "Yes, it is as you say," Jesus replied.

³ The chief priests accused him of many things. ⁴ So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of." ⁵ But Jesus still made no reply, and Pilate was amazed.

⁶ Now it was the custom at the Feast to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did.

⁹ "Do you want me to release to you the king of the Jews?" asked Pilate, ¹⁰ knowing it was out of envy that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

¹² "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them. ¹³ "Crucify him!" they shouted. ¹⁴ "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" ¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

O Dearest Jesus, What Law Hast Thou Broken (vs 3-5)

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 pay 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!

Mark 15:18-26 — They Crucified Him

¹⁸ And they began to call out to him, "Hail, king of the Jews!" ¹⁹ Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²² They brought Jesus to the place called Golgotha (which means The Place of the Skull). ²³ Then they offered him wine mixed with

myrrh, but he did not take it. ²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵ It was the third hour when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS.

Jesus, In Your Dying Woes (vs 1-3)

Jesus, in Your dying woes, Even while Your life-blood flows,

Craving pardon for Your foes: Hear us, holy Jesus.

Savior, for our pardon sue When our sins, your pangs renew,

For we know not what we do: Hear us, holy Jesus.

Oh, may we, who mercy need, Be like You in heart and deed,

When with wrong our spirits bleed: Hear us, holy Jesus.

First Word — Luke 23:34

³⁴ Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

Jesus, In Your Dying Woes (vs 4-6)

Jesus, pitying the sighs Of the thief, who near You dies,

Promising him paradise: Hear us, holy Jesus.

May we in our guilt and shame Still Your love and mercy claim,

Calling humbly on Your name: Hear us, holy Jesus

May our hearts to You incline And their thoughts Your cross entwine.

Cheer our souls with hope divine: Hear us, holy Jesus.

Second Word — Luke 23:43

Luke 23:35-43

³⁵ The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."

³⁶ The soldiers also came up and mocked him. They offered him wine vinegar ³⁷ and said, "If you are the king of the Jews, save yourself." ³⁸ There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.

³⁹ One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" ⁴⁰ But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? ⁴¹ We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." ⁴² Then he said, "Jesus, remember me when you come into your kingdom."

⁴³ Jesus answered him, "I tell you the truth, today you will be with me in paradise."

Jesus, In Your Dying Woes (vs 7-9)

Jesus, loving to the end Her whose heart Your sorrows rend,
And Your dearest human friend: Hear us, holy Jesus.

May we in Your sorrows share, For Your sake all peril dare,
And enjoy Your tender care: Hear us, holy Jesus.

May we all Your loved ones be, All one holy family.
Loving, since Your love we see: Hear us, holy Jesus.

Third Word — John 19:26-27
John 19:25-27

²⁵ Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ 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,**" ²⁷ and to the disciple, "**Here is your mother.**" From that time on, this disciple took her into his home.

Jesus, In Your Dying Woes (vs 10-12)

Jesus, whelmed in fears unknown, With our evil left alone,
While no light from heav'n is shown: Hear us, holy Jesus.

When we seem in vain to pray And our hope seems far away,
In the darkness be our stay: Hear us, holy Jesus.

Though no Father seem to hear, Though no light our spirits cheer,
May we know that God is near: Hear us, holy Jesus.

Fourth Word — Mark 15:34
Mark 15:33-34

³³ At the sixth hour darkness came over the whole land until the ninth hour. ³⁴ And at the ninth hour Jesus cried out in a loud voice, "**Eloi, Eloi, lama sabachthani?**" --which means, "My God, my God, why have you forsaken me?"

Jesus, In Your Dying Woes (vs 13-15)

Jesus, in Your thirst and pain, While Your wounds Your lifeblood drain,
Thirsting more our love to gain: Hear us, holy Jesus.

Thirst for us in mercy still; All Your holy work fulfill;
Satisfy Your loving will: Hear us, holy Jesus.

May we thirst Your love to know. Lead us in our sin and woe
Where the healing waters flow: Hear us, holy Jesus.

Fifth Word — John 19:28
John 19:28-29

²⁸ Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "**I am thirsty.**" ²⁹ 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.

Jesus, In Your Dying Woes (vs 16-18)

Jesus, all our ransom paid, all Your Father's will obeyed;
By Your suff'rings perfect made: Hear us, holy Jesus.

Save us in our soul's distress; be our help to cheer and bless
While we grow in holiness: Hear us, holy Jesus

Brighten all our heav'nward way with an ever holier ray
Till we pass to perfect day: Hear us, holy Jesus.

Sixth Word — John 19:30

³⁰ When he had received the drink, Jesus said, "**It is finished.**" With that, he bowed his head and gave up his spirit.

Jesus, In Your Dying Woes (vs 19-21)

Jesus, all Your labor vast, all Your woe and conflict past,
Yielding up Your soul at last: Hear us, holy Jesus.

When the death shades round us low'r, guard us from the tempter's pow'r,
Keep us in that trial hour: Hear us, holy Jesus.

May Your life and death supply grace to live and grace to die,
Grace to reach the home on high: Hear us, holy Jesus.

Seventh Word — Luke 23:46
Luke 23:44-46

⁴⁴ It was now about the sixth hour, and darkness came over the whole land until the ninth hour, ⁴⁵ for the sun stopped shining. And the curtain of the temple was torn in two. ⁴⁶ 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 Lord's Prayer

Amazing Grace

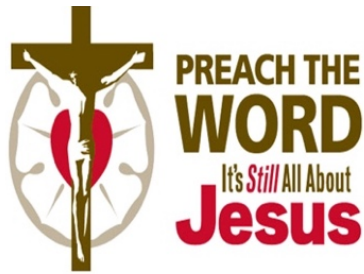
Amazing grace! How sweet the sound that saved a wretch like me!
I once was lost but now am found, was blind but now I see.

The Lord has promised good to me, His Word my hope secures;
He will my shield and portion be as long as life endures.

Through many dangers, toils and snares, I have already come;
His grace has brought me safe thus far, His grace will lead me home.

Yes, when this flesh and heart shall fail and mortal life shall cease,
Amazing grace shall then prevail in heaven's joy and peace.

When we've been there ten thousand years, bright shining as the sun,
We've no less days to sing God's praise than when we'd first begun.



Psalm 22

John 3:14-15
Good Friday, 2020
Pastor Dave Bolte

Take a look at these two crosses →
The one in the left is an empty cross;
the one on the right is usually called a
crucifix. A crucifix portrays Jesus on
the cross.



I have a question for you.

How did the empty cross ever become
a symbol of Christianity? Can anyone
think of **ONE** Bible verse that talks about an empty cross? In the
Bible, Christ carries His cross, and then He is crucified on the cross.
The empty cross is never a sign of the Resurrection. *The Bible
never highlights an empty cross¹!*

An example of that is [Psalm 22](#).

[Psalm 22](#) is all about Christ on the cross!

[Psalm 22](#) is Jesus' prayer while hanging on the cross, suffering for
our sins. [Psalm 22](#) is a [Messianic Psalm](#) that helps us understand
the suffering and death of Jesus. We are most familiar with the
first verse, which is the "**4th Word**" Jesus speaks from the cross.

¹ Now, don't go throwing away the cross hanging on your living room wall, or melting down your cross jewelry, or removing your cross tattoo! ☺ Just make sure that it actually does remind you of Christ's horrible crucifixion for you and your salvation, that He was your substitute under God's wrath, and that His resurrection from the dead on the third day was for your justification!

At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, Lama Sabachthani?"--which means, "My God, my God, why have you forsaken Me?" Mark 15:33-34

These words of Jesus are so important that not only are they recorded in the Gospels, but the Hebrew is translated for us as well. "*My God, My God why have you forsaken Me?*" is the first verse of *Psalm 22*. Although Jesus only verbally says the first verse, we are to understand that He is praying the entire Psalm².

Jesus has been *forsaken* by God. Jesus is facing the full wrath of God for our sin. There is no mercy for Jesus. There's no comfort for Jesus. He is left alone in the darkness to suffer the terror of hell, the fierceness of God's Wrath, and the pains of death for us and our sin and our guilt.

**Jesus is forsaken on the cross
so that you never will be.**

**Jesus faces the wrath of God
so that you receive only the grace of God**

An empty cross is nice and clean, but a crucifix is the reality and reflects the *ugliness of our sin*. Not only was Jesus *forsaken by God* when He was lifted high on the cross; but He *endured the shame* of the cross and *felt the pain* a crucifixion.

² Our own Laura Nelson, Director of Youth and Children's ministry here at Trinity, refers to verses like Mark 15:34 as a "*hyperlink*". The idea is that the original hearers would have heard the words, "Eloi, Eloi, Lama Sabachthani?" and immediately would have recognized it and known that He was praying Psalm 22 . . . like a *hyperlink* takes you quickly to another place when using the internet.

Take a look at Psalm 22 in your handout for tonight.
Look at verses 6-8. *Read them with me.*

- 6 But I am a worm and not a man,
scorned by mankind and despised by the people.
- 7 All who see me mock me;
they make mouths at me;
they wag their heads;
- 8 "He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!"

The words describe the *shame* and the *disgrace* of the cross. The Gospels spend a lot of time telling us about the *shame of the cross*: the jeers of the crowd, the *games of the soldiers*, the *insults of those passing by*, and even the *taunts of the thief* crucified with Jesus. **As Jesus was facing the Wrath of God from Heaven, the scorn of unbelievers attacked Him on earth.**

Not only was Jesus *forsaken by God* when He was lifted high on the cross; and He *endured the shame* of the cross; but He also *felt the pain* of crucifixion. *It was an agonizing way to die.*

On the handout, look at verses Psalm 22: 14-18. *Read them with me.*

- 14 I am poured out like water,
and all my bones are out of joint;
my heart is like wax; it is melted within my breast;
- 15 my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
- 16 For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet--
- 17 I can count all my bones—
they stare and gloat over me;
- 18 they divide my garments among them,
and for my clothing they cast lots.

Jesus was on the cross for 6 hours, physically suffering one of the most inhumane ways to kill someone. Not only was Jesus **forsaken by God** when He was lifted high on the cross; but He **endured the shame** of the cross and **felt the pain** of crucifixion.

The key thing about all of this for us tonight is to know and believe that Jesus did this for you, because He loves you, He cares about you, and this was what was required for your eternal salvation. **His suffering and death by crucifixion set you free from your sins.** **His suffering and death by crucifixion pays the penalty for your sin.**

Because of His suffering and death by crucifixion, you have peace with God, forgiveness of sins and eternal life.

Amen!

The righteous and innocent Man (Jesus) must shiver and shake like a poor, condemned sinner and feel God's wrath and judgment against sin in His tender, innocent heart, taste eternal death and damnation for us - in short, He must suffer everything that a condemned sinner has deserved and must suffer eternally. ... But He does this for our great benefit and for His own great joy. Martin Luther, Luther's Works (12.126-127)