

Friday, April 18, 2025
Good Friday

Service Theme

Our Redemption: Promised, Pictured and Fulfilled

Almost 2000 years ago today, Jesus made his once-for-all sacrifice to pay for the sins of the world. As we commemorate Jesus' crucifixion, we will remember why Jesus went to the cross for us and how God prepared for it through Old Testament history.

420 Jesus, I Will Ponder Now

CW 420 sts. 1-3



1 Je - sus, I will pon-der now on your ho - ly pas - sion;
2 Make me see your great dis-tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,



with your Spir - it me en - dow for such med - i - ta - tion.
bonds and stripes and wretch-ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion.



Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails did wound you,
Ah! I al - so and my sin wrought your deep af - flic - tion;



of your suf-f'ring, pain, and death that I may not per - ish.
how for them you died, O God, who with thorns had crowned you.
this in - deed the cause has been of your cru - ci - fix - ion.

Text: Sigmund von Birken, 1626-1681; tr. August Crull, 1845-1923; alt.

Tune: Melchior Vulpius, c. 1570-1615

Text and tune: Public domain

Invocation

In the name of the Father, and of the **T** Son, and of the Holy Spirit.

Amen

Confession

We have come into the presence of God, who created us to love and serve him as his dear children. But we have disobeyed him and deserve only his wrath and punishment. Therefore, let us confess our sins to him and plead for his mercy.

Merciful Saviour, Lamb of God, Suffering Servant, hear my prayer of confession this hour, for you alone are my hope and my salvation. Look with compassion on me and grant me your assurance of grace, forgiveness, and life eternal.

I, indeed, have been worthy of none of your gifts; I have lived as an island to myself:

**Caring for my own welfare,
Seeking only my pleasure,
Placing my goals first,
Ignoring your will,
Lusting for this world's rewards,
Passing by those in dire need,
Manipulating fellow human beings for my own purposes,
Indifferent to you at worship,
Apathetic in my prayers,
Forgetful of my Baptism,
Unthinking at the Holy Supper,
Lacking zeal for your service.**

For these and all other sins, O Lord, have mercy on me. For all those sins I remember or forget, for those which have scarred my conscience and filled me with a holy dread, for those which seem as nothing to me, yet are abhorrent in your sight: O Lord Jesus Christ, by your most holy wounds and sacred death, have mercy on me and forgive me both guilt and sin alike. Amen.

Absolution

Our Lord Jesus Christ has had mercy on us. He loved us so much that he sacrificed himself on the cross to redeem us. All our sins have been paid for in full. Nothing more needs to be done. Do you believe this?

Yes

Then receive the forgiveness Jesus won for you in faith:

I, as a called servant of Christ and by His authority, forgive you all your sins, in the name of the Father, and of the T Son, and of the Holy Spirit.

Amen

426 Were You There

CW 426



1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you
3 Were you there when they laid him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh,
there when they nailed him to the tree? Oh,
there when they laid him in the tomb? Oh,



some-times it caus - es me to trem-ble, trem-ble, trem-ble.
some-times it caus - es me to trem-ble, trem-ble, trem-ble.
some-times it caus - es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

Text: African-American spiritual, 19th cent., abr.

Tune: African-American spiritual, 19th cent., alt.

Text and tune: Public domain

The First Candle Is Extinguished

The First Devotion

“The Reason Jesus Had To Suffer and Die”

(Genesis 3:1-15 EHV)

Jesus died for the sins of the world. This raises the question: Where did sin come from? Our first reading explains that sin entered the world when our first parents, prompted by the devil, chose not to believe God and instead disobeyed His explicit command, which was given for their own good. This act of unbelief separated them from God, indicating that their will was no longer in harmony with His.

Adam’s and Eve’s sin corrupted the DNA of the human soul, so to speak. All their descendants would inherit their selfish and wicked nature, so much so that the Bible declares: “The LORD saw that the wickedness of mankind was great on the earth, and that all the thoughts and plans they formed in their hearts were only evil every day. The LORD regretted that he had made man on the earth, and his heart was filled with sorrow.” (Genesis 6:5-7)

God had every right to condemn Adam and Eve to hell the moment they sinned, but He did not. Why? Because He loved them. That is why, right after their sin, God promised to save them. He did this by promising that a special descendant of Eve would crush the devil’s power over us, even as the devil was in the process of striking Him. This is God’s first promise of a Saviour.

¹Now the serpent was more clever than any wild animal which the LORD God had made. He said to the woman, “Has God really said, ‘You shall not eat from any tree in the garden’?”

²The woman said to the serpent, “We may eat fruit from the trees of the garden, ³but not from the fruit of the tree that is in the middle of the garden. God has said, ‘You shall not eat from it. You shall not touch it, or else you will die.’”

⁴The serpent said to the woman, “You certainly will not die. ⁵In fact, God knows that the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil.”

⁶When the woman saw that the tree was good for food, and that it was appealing to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate. She gave some also to her husband, who was with her, and he ate it.

⁷The eyes of both of them were opened, and they realized that they were naked. They sewed fig leaves together and made coverings for their waists. ⁸They heard the voice of the LORD God, who was walking around in the garden during the cooler part of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁹The LORD God called to the man and said to him, “Where are you?”

¹⁰The man said, “I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself.”

¹¹God said, “Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?”

¹²The man said, “The woman you gave to be with me—she gave me fruit from the tree, and I ate it.”

¹³The LORD God said to the woman, “What have you done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴The LORD God said to the serpent:

Because you have done this,
you are cursed more than all the livestock,
and more than every wild animal.

You shall crawl on your belly,
and you shall eat dust all the days of your life.

¹⁵I will put hostility between you and the woman,
and between your seed and her seed.

He will crush your head,
and you will crush his heel.

565 In Adam We Have All Been One

CW 565 sts. 1-4



1 In Ad - am we have all been one, one
 2 We fled our God, and, los - ing him, we
 3 But your strong love, it sought us still and
 4 O Sav - ior, when we loved you not, you

huge re - bel - lious man; we all have fled that
 lost our broth - er too; each sin - gly sought and
 sent your on - ly Son that we might hear his
 loved and saved us all; O great Good Shep - herd

eve - ning voice that sought us as we ran.
 claimed his own, each man his broth - er slew.
 shep - herd - voice and, hear - ing him, be one.
 of man - kind, now hear us when we call.

Text: Martin H. Franzmann, 1907-1976, alt.

Tune: Kurt J. Eggert, 1923-1993

Text: © 1969 Concordia Publishing House. Used by permission: OneLicense no. 719723

Tune: © 1993 Kurt J. Eggert, admin. Northwestern Publishing House. Used by permission: OneLicense no. 719723

The Second Candle Is Extinguished

The Second Devotion

“The Love of God Demonstrated in Sacrificing His Son” (Genesis 22:1-14 EHV)

The Bible reveals that the Saviour is not only a descendant of Eve but also the Son of God. We cannot begin to grasp the depth of love and commitment God has for us by willingly sacrificing His Son to save humanity. Perhaps that is why the LORD asked Abraham to sacrifice His own son: to give us a real, raw picture of what God did for us when Jesus died on the cross. Consider the comparisons:

1. Just as love compelled Abraham to consider sacrificing his one and only son for a God who had always been good to him, a far greater love motivated the LORD to sacrifice His one and only Son for a creation that had done nothing but reject Him.

2. As Isaac carried the wood for the sacrifice, Jesus carried the cross. And, as Isaac willingly submitted to his father's will, Jesus willingly submitted to His Father's will.

On top of these things, there is another often-overlooked figure in this story: the ram. God intervened and stopped Abraham from sacrificing Isaac by providing a substitute to take his place. This substitute sacrifice represents Christ's sacrificial death on the cross on our behalf.

Consider what this account reveals about God's love for us. As the Bible states: "Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also graciously give us all things along with him?" (Romans 8:32)

¹Some time later God tested Abraham. He called to him, "Abraham!"

Abraham answered, "I am here."

²God said, "Now take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a whole burnt offering on one of the mountains, the one to which I direct you."

³Abraham got up early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. Abraham split the wood for the burnt offering. Then he set out to go to the place that God had told him about. ⁴On the third day Abraham looked up and saw the place in the distance.

⁵Abraham said to his young men, "Stay here with the donkey. The boy and I will go on over there. We will worship, and then we will come back to you." ⁶Abraham took the wood for the burnt offering and loaded it on Isaac his son. He took the firepot and the knife in his hand. The two of them went on together.

⁷Isaac spoke to Abraham his father and said, "My father?" He said, "I am here, my son."

He said, "Here are the fire and the wood, but where is the lamb for a burnt offering?"

⁸Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them went on together. ⁹They came to the place that God had told him about. Abraham built the altar there. He arranged the wood, tied up Isaac his son, and laid him on the altar on top of the wood. ¹⁰Abraham stretched out his hand and took the knife to slaughter his son.

¹¹The Angel of the LORD called to him from heaven, “Abraham, Abraham!”

Abraham said, “I am here.”

¹²He said, “Do not lay your hand on the boy. Do not do anything to him. For now I know that you fear God, because you have not withheld your son, your only son, from me.”

¹³Abraham looked around and saw that there was a ram behind him caught in the thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴Abraham called the name of that place “The LORD Will Provide.” So it is said to this day, “On the mountain of the LORD it will be provided.”

422 A Lamb Goes Uncomplaining Forth

CW 422 sts. 1-3



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



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;



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,



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,



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



and wounds and death, an - guish and mock - er - y and saith,
are hard to bear, but by your pas - sion they will share
you are to save! You make his bed with - in the grave



"Will - ing all this I suf - fer."
the fruit of your sal - va - tion."
who built the earth's foun - da - tion.

Text: Paul Gerhardt, 1607-1676, abr.; tr. The Lutheran Hymnal, 1941, alt.

Tune: Wolfgang Dachstein, c. 1487-1553

Text: © 1941 Concordia Publishing House. Used by permission: OneLicense no. 719723

Tune: Public domain

The Third Devotion

“The Sacrifice Pictured”

(Select verses from Exodus 12 and Leviticus 16 EHV)

God commanded His Old Testament people to sacrifice animals as a reminder of the coming Saviour’s ultimate sacrifice for their forgiveness. The animals selected for these sacrifices had to be without defect, symbolizing the perfection of Jesus, who was sinless.

The Passover sacrifice was especially significant because it commemorated the day the LORD delivered the Israelites from slavery in Egypt. On a future Passover, Jesus would set humanity free from their slavery to sin. Just as the blood of the Passover lamb protected the Israelites in Egypt from the angel of death, the blood of Jesus protects us from everlasting death in hell.

Another key sacrifice occurred during a festival known as the Great Day of Atonement. Two goats were chosen to represent two important truths: the first goat was sacrificed to foreshadow the sacrifice Jesus would make for our sins. The second goat had the sins of Israel symbolically transferred to it by the high priest and was led out into the wilderness. This act represented how God transferred all our sins to Jesus, removing them from us so completely that they will never be seen again. Good Friday holds great significance for Christians because it is our own great Day of Atonement—the removal of all our sins.

Exodus 12:1, 3, 5–7, 12–14

¹The LORD told Moses and Aaron this in the land of Egypt:

³Tell the entire Israelite community that on the tenth day of this month, they are to take a lamb or a young goat for themselves, according to their fathers' households, one lamb per household.

⁵Your lamb must be unblemished, a year-old male. You may take it from the sheep or the goats. ⁶You are to keep it until the fourteenth day of this month.

Then the whole assembly of the Israelite community is to slaughter the lambs at sunset. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses where they eat the lamb.

¹²For on that night I will pass through the land of Egypt. I will strike down every firstborn in the land of Egypt, both people and animals. Against all the gods of Egypt I will execute judgment. I am the LORD.

¹³The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. There will be no plague among you to destroy you when I strike down the land of Egypt.

¹⁴This day shall be a memorial for you, and you are to celebrate it as a festival to the LORD. Throughout your generations you must celebrate it as a permanent regulation.

Leviticus 16:5–10, 15–16, 20–22

⁵From the congregation of the people of Israel he shall also receive two male goats for a sin offering and one ram for a whole burnt offering.

⁶Aaron shall present the bull for his own sin offering, to make atonement for himself and for his household.

⁷He shall take the two male goats and stand them before the LORD at the entrance to the Tent of Meeting. ⁸Aaron is to cast lots for the two goats, one lot marked “for the LORD” and the other lot marked “for the scapegoat.” ⁹Aaron shall bring forward the goat that received the lot “for the LORD,” to prepare it as a sin offering, ¹⁰but the goat that received the lot marked “for the scapegoat” is to be kept alive before the LORD, to make atonement upon it in order to send it off into the wilderness as the scapegoat.

¹⁵He shall then slaughter the goat for the sin offering of the people.

He is to bring its blood inside the veil and do with its blood as he had done with the blood of the bull. He is to sprinkle it on the atonement seat and in front of the atonement seat.

¹⁶He shall make atonement for the sanctuary to cleanse it from the uncleanness of the Israelites and from their rebellions and all their sins. This is what he shall do for the Tent of Meeting, which dwells in the midst of Israel's uncleanness.

²⁰When he has finished making atonement to cleanse the sanctuary, the Tent of Meeting, and the altar, he shall present the live goat. ²¹Then Aaron shall lay his two hands on the head of the live goat and confess over it all the guilt of the people of Israel and all their rebellions and all their sins. He is to put them on the head of the goat and send it away into the wilderness in the custody of an appointed man. ²²So the goat will carry all their guilt on itself to a remote, desolate place, and the man will send the goat away into the wilderness.

398 Not All the Blood of Beasts

CW 398



- 1 Not all the blood of beasts on Is - rael's al - tars slain
- 2 But Christ, the heav'n - ly Lamb, takes all our sins a - way,
- 3 In faith I place my hand on that dear head di - vine,
- 4 My soul looks back to see the bur - den you did bear
- 5 Be - liev - ing, we re - joice to see the curse re - move;



could give the guilt - y con - science peace or wash a - way the stain.
a sac - ri - fice of no - bler name and rich - er blood than they.
as pen - i - tent - ly here I stand and lay on him my sin.
when hang - ing on the curs - ed tree; I know my guilt was there!
we bless the Lamb with cheer - ful voice and sing his bleed - ing love.

The Fourth Devotion

“The Promised Sacrifice Fulfilled”

(John 19:17-30 EHV)

To the unbelieving world, Jesus' death on the cross may seem insignificant. Unjust trials and crucifixions were not uncommon during Roman times, and to many, Jesus appeared to be just another man wrongfully sentenced to death by a corrupt government.

What makes Jesus' crucifixion unique is not what the naked eye observes, but what the spirit of faith understands. Jesus is the Messiah, the King of the Jews, the promised Saviour, the Son of God. Every detail of His crucifixion fulfilled the promises God made regarding the Saviour.

When Jesus proclaimed, “It is finished,” the eyes of faith recognize Him crushing Satan's power under His feet, fulfilling God's promise to Adam and Eve.

Through faith, we see God sacrificing His one and only Son out of love for us, as the account of Abraham and Isaac on Mount Moriah illustrates.

Our faith recognizes that Jesus is our scapegoat, upon whom all our sins were laid. We see the blood of the Passover Lamb that saves us from everlasting death in hell.

When we look at Jesus dying on the cross, our physical eyes want to see a man to pity, but our spiritual eyes see our great God, who pitied us.

¹⁷Carrying his own cross, he went out to what is called the Place of a Skull, which in Aramaic is called Golgotha.

¹⁸There they crucified him with two others, one on each side, and Jesus in the middle.

¹⁹Pilate also had a notice written and fastened on the cross. It read, “Jesus the Nazarene, the King of the Jews.”

²⁰Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek.

²¹So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that this man said, 'I am the King of the Jews.'"

²²Pilate answered, "What I have written, I have written."

²³When the soldiers crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took his tunic, which was seamless, woven in one piece from top to bottom. ²⁴So they said to one another, "Let's not tear it. Instead, let's cast lots to see who gets it." This was so that the Scripture might be fulfilled which says:

They divided my garments among them
and cast lots for my clothing.

So the soldiers did these things.

²⁵Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene were standing near the cross.

²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son!" ²⁷Then he said to the disciple, "Here is your mother!" And from that time this disciple took her into his own home.

²⁸After this, knowing that everything had now been finished, and to fulfill the Scripture, Jesus said, "I thirst."

²⁹A jar full of sour wine was sitting there. So they put a sponge soaked in sour wine on a hyssop branch and held it to his mouth.

³⁰When Jesus had received the sour wine, he said, "It is finished!" Then, bowing his head, he gave up his spirit.

435 Jesus, in Your Dying Woes

CW 435



- 1 Je - sus, in your dy - ing woes, e - ven while your life - blood flows,
2 Je - sus, pit - y - ing the sighs of the thief who near you dies,
3 Je - sus, lov - ing to the end her whose heart your sor - rows rend,
4 Je - sus, plunged in depths un - known with our e - vil foe a - lone,



crav - ing par - don for your foes: hear us, ho - ly Je - sus!
prom - is - ing him par - a - dise: hear us, ho - ly Je - sus!
and your dear - est hu - man friend: hear us, ho - ly Je - sus!
while no light from heav'n is shown: hear us, ho - ly Je - sus!

- 5 Jesus, in your thirst and pain,
while your wounds the lifeblood drain,
thus fulfilling Scripture's plan:
hear us, holy Jesus!
- 6 Jesus, all our ransom paid,
all your Father's will obeyed,
by your sufferings perfect made:
hear us, holy Jesus!
- 7 Jesus, all your labor vast,
all your woe and conflict past,
yielding up your soul at last:
hear us, holy Jesus!

Text: Thomas B. Pollock, 1836–1896, abr., alt.

Tune: Bernhard Schumacher, 1886–1978

Text: Public domain

Tune: © 1941 Concordia Publishing House. Used by permission: OneLicense no. 719723

The Fifth Candle Is Extinguished

The Fifth Devotion

"What Was It Like?"

(Psalm 22:1-24 EHV)

What was Jesus thinking and feeling as He suffered on the cross? While the Bible does not provide a detailed answer to this question, it does offer some insight through the 22nd Psalm. The Lord inspired King David to write this prophetic prayer so we might understand what Jesus experienced during His crucifixion.

The first thing He mentions is feeling forsaken by God. To be forsaken by God means to experience utter separation from Him. It is to experience hell.

This Psalm also highlights the cruelty and viciousness of the people towards Jesus during His suffering. It must have been incredibly difficult for Him to love them in such a moment, yet He did. Out of mercy for them and for us, Jesus willingly hung on the cross.

Despite being tempted to despair and believe that His heavenly Father had forsaken Him forever, Jesus did not succumb to such feelings. Instead, He expressed confidence that, after His suffering was complete, the Lord would restore and glorify Him.

¹My God, my God, why have you forsaken me?

My groaning does nothing to save me.

²My God, I call out by day, but you do not answer.

I call out by night, but there is no relief for me.

³Yet you are seated as the Holy One, praised by Israel.

⁴In you our fathers trusted.

They trusted and you delivered them.

⁵They cried out to you, and they were rescued.

They trusted in you, and they were not disappointed.

⁶But I am a worm and not a man,
scorned by men and despised by the people.

⁷All who see me mock me. They sneer.

They shake their heads.

They say, ⁸"Trust in the LORD."

"Let the LORD deliver him.

Let him rescue him, if he delights in him."

⁹But you are the one who brought me out of the belly.
You made me trust when I was at my mother's breasts.

¹⁰I was cast on you from the womb.
From the belly of my mother you have been my God.

¹¹Do not be distant from me, for distress is near,
and there is no one to help.

¹²Many bulls surround me.
Strong bulls from Bashan encircle me.

¹³Enemies open their mouths wide against me,
like a lion that tears its prey and roars.

¹⁴Like water I am poured out.
All my bones are pulled apart.
My heart has become like wax.
It has melted in the middle of my chest.

¹⁵My strength is dried up like broken pottery,
and my tongue is stuck to the roof of my mouth.
You lay me in the dust of death.

¹⁶For dogs have surrounded me.
A band of evil men has encircled me.
They have pierced my hands and my feet.

¹⁷I can count all my bones.
They stare and gloat over me.
¹⁸They divide my garments among them.

For my clothing they cast lots.
¹⁹But you, O LORD, do not be distant.
O my Strength, come quickly to help me.

²⁰Deliver my life from the sword,
my only life from the power of the dog.

²¹Save me from the mouth of the lion.
From the horns of the wild oxen you have answered me.

²²I will declare your name to my brothers.
In the midst of the congregation I will praise you.

²³You who fear the LORD, praise him!
All you descendants of Jacob, honor him!

Stand in awe of him, all you descendants of Israel!

²⁴For he has not despised nor detested the affliction of the afflicted.

He has not hidden his face from him,
but when he cried out to him, he heard.

429 O Sacred Head, Now Wounded

CW 429 sts. 1-4



1 O sa - cred head, now wound - ed, with grief and
2 Men mock and taunt and jeer you, they smite your
3 Now from your cheeks has van - ished their col - or,
4 My bur - den in your pas - sion, Lord, you have



shame weighed down, now scorn - ful - ly sur - round - ed,
coun - te - nance, though might - y worlds shall fear you
once so fair; from your red lips is ban - ished
borne for me, for it was my trans - gres - sion,



with thorns your on - ly crown, O sa - cred head, no
and flee be - fore your glance. How pale you are with
the splen - dor that was there. Grim death with cru - el
my shame, on Cal - va - ry. I cast me down be -



glo - ry now from your face does shine; yet, though de -
an - guish, with sore a - buse and scorn! Your eyes with
rig - or has robbed you of your life; thus you have
fore you; wrath is my right - ful lot. Have mer - cy,



spised and go - ry, I joy to call you mine.
pain now lan - guish that once were bright as morn!
lost your vig - or, your strength, in this sad strife.
I im - plore you; Re - deem - er, spurn me not!

Text: attr. Bernard of Clairvaux, 1091-1153, abr.; German version, Paul Gerhardt, 1607-1676; tr. The Lutheran Hymnal, 1941, alt.

Tune: Hans Leo Hassler, 1546-1612

Text: © 1941 Concordia Publishing House. Used by permission: OneLicense no. 719723

Tune: Public domain

The Sixth Devotion

**“Jesus Rests From His Work”
(John 19:31-42 EHV)**

It was finished: Jesus had completed His suffering for our salvation, and the Sabbath was fast approaching. It was time for Jesus to rest.

The death of Jesus certainly saddened His followers. In a mix of sorrow and bold love, Nicodemus and Joseph—both members of the Sanhedrin—requested to bury Jesus’ body. They brought 75 pounds of myrrh and aloes to prepare it, yet they felt guilty for not having enough time to honour Jesus with a more dignified burial.

Little did the disciples know that this was not a time for sadness, but for rejoicing. Jesus’ work was complete, and He was at rest in the tomb. God the Father would preserve Jesus’ body far better than any human embalming technique. As Jesus Himself once expressed through King David’s pen: “You (O God) will not abandon my life to the grave. You will not let Your favoured one see decay.” (Psalm 16:10)

May our eyes of faith not be saddened by seeing Jesus placed in the tomb. Instead, let us trust that He will rise from the grave, just as He promised.

³¹Since it was the Preparation Day, the Jews did not want the bodies left on the crosses over the Sabbath (because that Sabbath was a particularly important day). They asked Pilate to have the men's legs broken and the bodies taken away. ³²So the soldiers came and broke the legs of the first man who was crucified with Jesus, and then those of the other man.

³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear. Immediately blood and water came out. ³⁵The one who saw it has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe. ³⁶Indeed, these things happened so that the Scripture would be fulfilled, “Not one of his bones will be broken.”

³⁷Again another Scripture says, "They will look at the one they pierced."

³⁸After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate to let him remove Jesus' body. When Pilate gave him permission, he came and took Jesus' body away. ³⁹Nicodemus, who earlier had come to Jesus at night, also came bringing a mixture of myrrh and aloes, about seventy-two pounds.

⁴⁰They took Jesus' body and bound it with linen strips along with the spices, in accord with Jewish burial customs.

⁴¹There was a garden at the place where Jesus was crucified. And in the garden was a new tomb in which no one had ever been laid. ⁴²So they laid Jesus there, because it was the Jewish Preparation Day, and the tomb was near.

The final candle is extinguished.

The Christ candle is removed, signifying the burial of Jesus.

437 Rest, O Christ, from All Your Labor

CW 437 sts. 1-3



1 Rest, O Christ, from all your la - bor; sleep with -
2 Peace at last from all your an - guish, wounds in
3 Help us keep this sol - emn Sab - bath as we



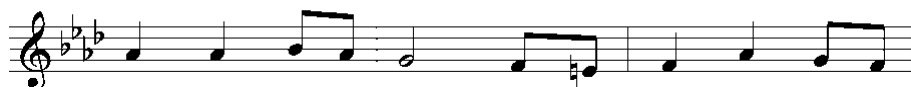
in your bor - rowed tomb. Foes have cru - ci - fied and
hands and feet and side. En - e - mies no long - er
wait for Eas - ter dawn. Earth's dark night of sin is



bound you fast with - in death's nar - row room.
mock you, scourged, a - ban - doned, cru - ci - fied.
pass - ing; death's long reign will soon be gone.



Pi - late's guards stand watch-ing, wait - ing where they
Faith - ful wom - en gath - er spic - es, weep for
Christ, in whom the new cre - a - tion ris - es



rolled the seal-ing stone. All un - seen an - oth - er
you whom sin has slain. Though they mourn, the God who
bright - er than the sun: may we, as we watch for



watch - es: God will not for - sake his own.
guards you will not let your death be vain.
morn - ing, trust the vic - t'ry you have won.

Text: Herman G. Stuempfle, Jr., 1923–2007

Tune: Geistliche Volkslieder, Paderborn, 1850

Text: © 1993 GIA Publications, Inc. Used by permission: OneLicense no. 719723

Tune: Public domain

Lord's Prayer

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins,

as we forgive those

who sin against us.

Lead us not into temptation,

but deliver us from evil.

For the kingdom, the power,

and the glory are yours

now and forever. Amen.

The Seventh Devotion

“Isaiah’s Summary of Jesus’ Passion”

(Isaiah 52:13-53:11 EHV)

Why did Jesus die on the cross, and what did His sacrifice accomplish? Isaiah addresses these questions through a prophecy written approximately 700 years before Jesus’ crucifixion. Notice the promise of Jesus’ resurrection at the beginning and the end of this reading: after enduring the suffering of His soul, Jesus would see the light of life and be satisfied.

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.

The Christ Candle is returned during that last hymn, signifying our hope in His Resurrection.

402 Glory Be to Jesus

CW 402 sts. 1-3

1 Glo - ry be to Je - sus, who in bit - ter pains
2 Grace and life e - ter - nal in that blood I find;
3 Blest through end - less a - ges be the pre - cious stream

poured for me the life - blood from his sa - cred veins.
blest be his com - pas - sion, in - fi - nite - ly kind.
which from end - less tor - ment did the world re - deem.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with a final double bar line at the end of the second staff.

Text: Italian, c. 18th cent., abr.; tr. Edward Caswall, 1814-1878, alt.

Tune: Friedrich Filitz, 1804-1876

Text and tune: Public domain

Blessing

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favour and T give you peace.

Amen.

Quiet Recessional

- *Feel free to stay as long as you would like in the sanctuary to meditate.*
- *Please respect others' meditation and exit the sanctuary quietly.*
- *The pastor will be outside the main doors to greet you and talk after worship.*

***Please come back on Sunday to celebrate your Saviour's
Resurrection.***

8:00 am - Early Easter Service w/Holy Communion

9:00 am – Easter Breakfast

10:30 am – Easter Lesson and Songs Service.

Acknowledgments

Unless otherwise noted, Scripture quotations are from the Holy Bible, Evangelical Heritage Version® (EHV®) © 2017 Wartburg Project. All rights reserved. Used by permission.

Liturgical and musical settings of Scripture based on text from The Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide.

Software distributed in partnership with Northwestern Publishing House.

Created by Christian Worship: Service Builder © 2025 Concordia Publishing House.



Divine Word

Evangelical Lutheran Church

1081 Greenbank Rd.,

Ottawa, ON., K2B 5A8

613-825-1629

www.divinewordottawa.ca