



Our Redeemer

Lutheran Church of New Ipswich
200 Ashby Rd. New Ipswich, NH 03071 (603) 878-1837

GOOD FRIDAY

Behold the Lamb of God, Who Takes Away the Sin of the World

Jesus, the Lamb of God, is led to the slaughter of His cross as the sacrifice of atonement for the sins of the world. “Despised and rejected by men; a man of sorrows, and acquainted with grief” (Is. 53:3), He is the righteous Servant who justifies many by His innocent suffering and death. He bears our griefs and carries our sorrows; He is wounded for our transgressions; He is crushed for our iniquities; He suffers our chastisement, so that “with His stripes we are healed” (Is. 53:4–5). As the Son of God, He fulfills the Law for us in human flesh, and so fulfills the Scriptures (John 19:7, 24). For in Christ, “God was reconciling the whole world to Himself, not counting their trespasses against them” (2 Cor. 5:19).

L Liturgist **C** Congregation

NOTE: The Vespers of Good Friday is typically celebrated in darkness with minimal light. The following order includes the extinguishing of three candles. Find three candles in your home and light them prior to the service. They may be extinguished at the times indicated in this service leaflet.

Opening Versicles

- L** O Lord, open my lips,
C and my mouth will declare Your praise.
L Make haste, O God, to deliver me;
C make haste to help me, O Lord.
Praise to You, O Christ, Lamb of our salvation.

Psalm 22

THE PASSION OF OUR LORD JESUS CHRIST

LSB 450 O Sacred Head, Now Wounded

sts. 1–3

Introduction to Readings

P The Passion of Our Lord Jesus Christ according to St. John, the 19th chapter.

Passion Reading

John 19:1–16

¹Then Pilate took Jesus and flogged him. ²And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. ⁴Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” ⁶When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” ⁷The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” ⁸When Pilate heard this statement, he was even more afraid. ⁹He entered his headquarters again and said to Jesus, “Where are you from?”

But Jesus gave him no answer. ¹⁰So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” ¹¹Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

¹²From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” ¹³So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. ¹⁴Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” ¹⁵They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶So he delivered him over to them to be crucified.

So they took Jesus,

A candle is extinguished.

LSB 450 O Sacred Head, Now Wounded

sts. 4–7

Passion Reading

John 19:16–42

¹⁶So he delivered him over to them to be crucified.

So they took Jesus, ¹⁷and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”

²⁰Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. ²¹So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” ²²Pilate answered, “What I have written I have written.”

²³When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, ²⁴so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,
and for my clothing they cast lots.”

So the soldiers did these things, ²⁵but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

³¹Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. ³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷And again another Scripture says, “They will look on him whom they have pierced.”

³⁸After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.

³⁹Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴²So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

L O Lord, have mercy on us.

C Thanks be to God.

A candle is extinguished.

Responsory

- L** We have an advocate with the Father; Jesus is the propitiation for our sins.
C **He was delivered up to death; He was delivered for the sins of the people.**
L Blessed is he whose transgression is forgiven and whose sin is put away.
C **He was delivered up to death; He was delivered for the sins of the people.**
L We have an advocate with the Father; Jesus is the propitiation for our sins.
C **He was delivered up to death; He was delivered for the sins of the people.**

Office Hymn

“A Lamb Goes Uncomplaining Forth”

LSB 438

Sermon “Covenant of Redemption” previously recorded at St. Paul Lutheran Church in Denton Texas

Song of Habakkuk

Refrain: I will rejoice in the LORD; I will take joy in the God of my salvation.

¹ O LORD, I have heard the re- | port of You,*
and Your work, O LORD, | do I fear.

² In the midst of the years revive it; in the midst of the years | make it known;*
in wrath remember | mercy.

Refrain

³ God came from | Teman,*
and the Holy One from Mount | Paran.

⁴ His splendor covered the | heavens,*
and the earth was full | of His praise.

⁵ His brightness was like the light; rays flashed | from His hand;*
and there He | veiled His power.

⁶ Before Him went | pestilence,*
and plague followed | at His heels.

⁷ He stood and mea- | sured the earth;*
He looked and shook the | nations;

⁸ then the eternal mountains were scattered; the everlasting hills | sank low.*
His were the ever- | lasting ways.

Refrain

⁹ You went out for the salvation of Your | people,*
for the salvation of Your a- | nointed.

¹⁰ You crushed the head of the house of the | wicked,*
laying him bare from | thigh to neck.

¹¹ Yet I will rejoice | in the LORD;*
I will take joy in the God of my sal- | vation.

¹² God, the LORD, is my strength; He makes my feet | like the deer’s;*
He makes me tread on my high | places.

Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen.

Refrain

Kyrie

L Lord, have mercy.

C Lord, have mercy.

L Christ, have mercy.

C Christ, have mercy.

L Lord, have mercy.

C Lord, have mercy.

Lord's Prayer

Collect of the Day

P Let us pray.

Almighty God, graciously behold this Your family for whom our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Concluding Collect

P Let us pray.

Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.

C Amen.

The final candle is extinguished.

Other hymns may be sung at this time to conclude the service of Vespers.