

Good Friday

A One-Time Substitute Buries All-Time Guilt



Dead and Buried HOLY WEEK

Atonement Lutheran Church
9121 Old Harford Rd + Parkville, MD 21234
(410)-668-3886

April 18, 2025 – 7:00 pm

Dead and Buried: Series Explanation

We have come to the final stretch of Lent, known as “Holy Week.” Think about what that title is implying. We normally talk about a “holiday” (short for “holy day”), where *one day* is set aside for some special observance or celebration. But for centuries, believers have set aside *this entire week* for special observance. Clearly, what is discussed during Holy Week is important. Indeed, what we see happen this Holy Week is the foundation of our eternity.

In Holy Week, we see the impossible. The Son of God dies. The Lord of Life enters the last place he belonged – the grave. But what we will see this week is that, when Jesus entered the tomb, he did not go alone. He buried all our baggage with him: sin, guilt, shame, condemnation, fear. Jesus will walk out of the tomb. But thanks to him, those things will all stay dead and buried.

Our worship follows this pattern.

Passion Sunday / Palm Sunday
Holy Thursday
Good Friday

Surrender Buries Seizure
A New Covenant Buries an Old Contract
A One-Time Substitute Buries All-Time Guilt

Our Worship Today: A New Covenant Buries an Old Contract

On Good Friday we remember the crucifixion and death of our Lord both with sorrow and solemn joy. Though the events of this day fill us with horror, the implications of those events give us every reason for praise. Jesus’ death had this breathtaking significance. Once and for all, it paid for the guilt of all of us and for all of time. Standing in our place, our substitute was forsaken by his Father on the cross so that we could be reconciled to God and have an eternal home in heaven.

We look at Jesus on the cross, and there is sorrow. He is there because of us. He is there because he loves us that much, so much he gave us his last breath. Jesus took all our guilt into the tomb with him. It will stay there. He will not. That is why we can call this Friday good.

WELCOME!

We are glad that you have joined us today! Our service is printed for you in its entirety in this worship folder. If you need anything, please speak to an usher at the entrance to the sanctuary. A few helpful notes about worship at Atonement:

- **During the Service** the congregation reads the **bold portions marked with a “C”**.
- **Restrooms** are located near the entry to the sanctuary.
- **Infants Room** – If you have a young child or nursing infant and are in need of an infant-room, you will find it to the far right as you enter the sanctuary.
- **The Guest Registry** is found on the wall to the left as you enter the sanctuary. We would appreciate a record of your visit! You may also indicate in the registry if you would like to stay in touch.
- **Our Communion Practice** – We believe that gathering at God’s altar to receive Holy Communion is a testimony of the confession and commitment we share as members of the Lutheran Church. We ask guests who are not members of our Lutheran denomination to speak with the pastor before joining us at the altar so that all may have a clear understanding of our faith and practice. Thank you.
- **Foundations Class** – If you are interested in learning more about what we teach and believe, please ask the usher or the pastor about our no-obligation Foundations Class which covers the basic teachings of our biblical faith.
- **Prayer before worship** – Heavenly Father, I have come to worship you. Draw near to me in your gracious Word, and assure me of your loving kindness. Curb my wandering thoughts, that with undivided attention I may hear your voice and sing your praise. Amen.

ACKNOWLEDGEMENTS

Sam Meister	Organ
Dan Meister	Usher
Audrey Sharmann	Streaming
Mary Quesenberry	Greeter
Pastor Koelpin	Preacher

All texts and music reprinted under: OneLicense: A-735941
Cover Art provided by WELS Congregational Services
Fonts: Candara & Constantia
Internal Artwork by: Ian M. Welch, www.paramentics.com

Unless otherwise indicated, Scripture quotations are 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.

+ Service of The Word +

This service offers the congregation a form of worship that focuses on the proclamation of God's Word. Believers respond to this divine gift with prayer, praise, and thanksgiving.

OPENING HYMN

127 – Stricken, Smitten, and Afflicted



1 Strick - en, smit - ten, and af - flict - ed, See him
2 Tell me, as you hear him groan - ing, Was there
3 If you think of sin but light - ly Nor sup -
4 Here we have a firm foun - da - tion, Here the



dy - ing on the tree! 'Tis the Christ, by man re -
ev - er grief like his? Friends through fear his cause dis -
pose the e - vil great, Here you see its na - ture
ref - uge of the lost; Christ's the rock of our sal -



ject - ed; Yes, my soul, 'tis he, 'tis he.
own - ing, Foes in - sult - ing his dis - tress,
right - ly, Here its guilt may es - ti - mate.
va - tion, His the name of which we boast.



'Tis the long - ex - pect - ed Proph - et, Da - vid's
Man - y hands were raised to wound him, None would
Mark the sac - ri - fice ap - point - ed; See who
Lamb of God, for sin - ners wound - ed, Sac - ri -



Son, yet Da - vid's Lord; Proofs I see suf - fi - cient
in - ter - vene to save, But the deep - est stroke that
bears the aw - ful load— 'Tis the Word, the Lord's A -
fice to can - cel guilt— None shall ev - er be con -



of it: 'Tis the true and faith - ful Word.
pierced him Was the stroke that Jus - tice gave.
noint - ed, Son of Man and Son of God.
found - ed Who on him their hope have built.

Text: Thomas Kelly, 1769–1855, alt.

Tune: O MEIN JESU, ICH MUSS STERBEN (87 87 D) *Geistliche Volkslieder*, Paderborn, 1850.

Stand

INVOCATION AND PRAYER

M In the name of the Father and of the † Son and of the Holy Spirit.

C **Amen.**

M Let us pray. Almighty God, graciously behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given into the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**

REPROACHES – *Improperia*

A “reproach” is a conveyance of disapproval or blame. The Solemn Reproaches (also called the Improperia) were first used in the liturgy in the 800s. They are poetic renderings expressing the remonstrance of God with his people. They follow the pattern of Psalm 78, which rehearses God’s continuing acts of faithfulness and Israel’s repeated rebellion.

M Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

All Sing (117:3 – O Dearest Jesus)

**Whence come these sorrows, whence this mortal anguish?
It is my sins for which you, Lord, must languish;
Yes, all the wrath, the woe that you inherit,
This I do merit.**

M Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people.

All Sing (117:2 – O Dearest Jesus)

**They crown your head with thorns, they smite, they scourge you;
With cruel mockings to the cross they urge you;
They give you gall to drink, they still decry you;
They crucify you.**

M Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

All Sing (117:5 – O Dearest Jesus)

**The sinless Son of God must die in sadness;
The sinful child of man may live in gladness
We forfeited our lives, yet are acquitted –
God is committed.**

A moment of silent reflection

M O almighty God, merciful Father,

C I, a poor miserable sinner, confess to you all my sins and iniquities with which I have ever offended you and justly deserved your punishment both now and forever. But I am truly sorry for my sins and sincerely repent of them, and I pray you of your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

M Upon this, your confession, I, by virtue of my office as a called servant of the Word, announce the grace of God to all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.

C Amen.

All Sing (117:6 – O Dearest Jesus)

**I'll think upon your mercy without ceasing,
That earth's vain joys to me no more be pleasing;
To do your will shall be my sole endeavor henceforth forever.**

PRAYER OF THE DAY

M Let us pray.

O God, whose glory it is always to have mercy, be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word; through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Be Seated

+ The Word +

FIRST LESSON

Isaiah 52:13-53:12

As our substitute, Christ endured the punishment that our guilt deserved. We are now at peace with God.

^{52:13} See, my servant will act wisely;

he will be raised and lifted up and highly exalted.

¹⁴ Just as there were many who were appalled at him—

his appearance was so disfigured beyond that of any human being
and his form marred beyond human likeness—

¹⁵ so he will 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.

53 Who has believed our message

and to whom has the arm of the LORD been revealed?

² 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.

³ He was despised and rejected by mankind,
a man of suffering, and familiar with pain.

Like one from whom people hide their faces

he was despised, and we held him in low esteem.

⁴ Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.

⁵ But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

⁶ We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him
the iniquity of us all.

⁷ 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 its shearers is silent,
so he did not open his mouth.

⁸ By oppression and judgment he was taken away.
Yet who of his generation protested?
For he was cut off from the land of the living;
for the transgression of my people he was punished.

⁹ 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.

¹⁰ Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.

¹¹ After he has suffered,
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.

¹² 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.

M The Word of the Lord.

C Thanks be to God!

PSALM 22

Refrain

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Psalm tone *

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

Why are you so far from saving me?

I am a worm and not a man,*

scorned by men and despised by the people.

All who see me mock me;*

they hurl insults, shaking their heads:

“He trusts in the LORD; let the LORD rescue him.*

Let him deliver him, since he delights in him.” *Refrain*

My strength is dried up, and my tongue sticks
to the roof of my mouth;*

you lay me in the dust of death.

A band of evil men has encircled me,*

they have pierced my hands and my feet.

They divide my garments among them*
and cast lots for my clothing.

But you, O LORD, be not far off;*
O my Strength, come quickly to help me.

**Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen. Refrain.**

Refrain Tune: Richard Proulx. © 1986 GIA Publications, Inc., Chicago, IL, www.giamusic.com. All rights reserved. Used by permission.

SECOND LESSON

Galatians 3:10-13

We are saved not by obeying God's law but through faith in the One who redeemed us from the law's curse.

^{3:10} For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." ¹¹ Clearly no one who relies on the law is justified before God, because "the righteous will live by faith." ¹² The law is not based on faith; on the contrary, it says, "The person who does these things will live by them." ¹³ Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole."

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Isaiah 53:4

"Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted."

Alleluias are omitted during the season of Lent.

Stand

GOSPEL

John 19:17-30

The crucifixion and death of Jesus.

¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle.

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ 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. ²¹ 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.”

²² Pilate answered, “What I have written, I have written.”

²³ 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.

²⁴ “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 that said,

“They divided my clothes among them
and cast lots for my garment.”

So this is what the soldiers did.

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 her, “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.

²⁸ Later, knowing that everything had now been finished, and so that 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. ³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

M The Gospel of the Lord.

C Praise be to you, O Christ.

Be Seated

HYMN OF THE DAY 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.

+ Good Friday Meditation +
The Cursed are Saved by a Curse



Stand

APOSTLES' CREED

I believe in God, the Father almighty,
maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell.

The third day he rose again from the dead.

He ascended into heaven

and is seated at the right hand of God the Father almighty.

From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

PRAYER OF THE CHURCH

M Lord God, our maker and preserver, we praise and thank you for all that you give us day after day.

C We are not worthy of all the mercies you show us.

M You have given us your precious Word to nourish our souls and to protect us from the temptations of the devil, the world, and our sinful nature.

C We thank you for those who teach and preach your saving truth at this place and everywhere. Grant them a rich measure of patience, wisdom, and love.

M Heavenly Father, we pray that you shield us from every kind of danger: sudden catastrophe, terrors of crime, and the pain of disease. Watch over those who travel by land, sea, and air. Keep our loved ones from whatever perils may threaten them.

C Heal those who are sick, cheer those who are sad, calm those who are distressed, and comfort all who are old and infirm.

M Bless our land, our people, and those who hold offices of high trust. Keep our government and schools upright and strong for the advancement of good citizenship and useful vocations, that we may enjoy your gifts of peace, security, and well-being.

C Grant your blessing to every nation on earth. Where there are wars, may there be peace. Where there is hatred, let it be healed. Where there is poverty, danger, or disaster, come with your almighty power to help and restore.

Special prayers and intercessions may follow.

M Hear us, Lord, as we bring you our private petitions.

Silent prayer.

M We bring these requests before you in the name of Jesus our Lord, and ask you to hear us. Take all that we have, our bodies and minds, our time and skills, our ministries and offerings, and use them to your glory.

C We give ourselves to you that we may serve you in whatever way is pleasing in your sight. Amen.

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.

HYMN

137 – Oh, Darkest Woe



1 Oh, dark - est woe! O tears, forth flow! Has
2 Oh, sor - row dread! God's Son is dead! But
3 Lo, stained with blood, The Lamb of God, The
4 How blest shall be E - ter - nal - ly Who
5 O Je - sus blest, My Help and Rest, With



earth so sad a won - der? God the Fa - ther's
by his ex - pi - a - tion Of our guilt up -
Bride - groom, lies be - fore you, Pour - ing out his
oft in faith will pon - der Why the glo - rious
tears I now en - treat you: Make me love you



on - ly Son Now is bur - ied yon - der.
on the cross Gained for us sal - va - tion.
life that he May to life re - store you.
Prince of life Should be bur - ied yon - der.
to the last Till in heav'n I greet you.

Text: Friedrich von Spee, 1591–1635, st. 1; Johann Rist, 1607–67, st. 2-5, abr.; tr. Catherine Winkworth, 1827–78, st. 1, 3-5, alt.; composite, st. 2.
Tune: O TRAURIGKEIT, O HERZELEID (44 776) *Himmlische Harmony*, Mainz, 1628, alt.

Stand

M Almighty God, we thank you for teaching us the things you want us to believe and do. Help us by your Holy Spirit to keep your Word in pure hearts that we may be strengthened in faith, guided in holiness, and comforted in life and in death, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

CLOSING HYMN

122 – Sing, My Tongue, The Glorious Battle



1 Sing, my tongue, the glo - rious bat - tle;
 2 Tell how, when at length the full - ness
 3 Thus, with thir - ty years ac - com - plished,
 4 Faith - ful cross, true sign of tri - umph,
 5 Un - to God be praise and glo - ry;



Sing the end - ing of the fray. Now a -
 Of th' ap - point - ed time was come, He, the
 He went forth from Naz - a - reth, Des - tined,
 Be for all the no - blest tree; None in
 To the Fa - ther and the Son, To th' e -



bove the cross, the tro - phy, Sound the loud tri -
 Word, was born of wom - an, Left for us his
 ded - i - cat - ed, will - ing, Did his work and
 fo - liage, none in blos - som, None in fruit your
 ter - nal Spir - it hon - or Now and ev - er -



um - phant lay. Tell how Christ, the world's Re -
 Fa - ther's home, Blazed the path of true o -
 met his death; Like a lamb he hum - bly
 e - qual be, Sym - bol of the world's re -
 more be done— Praise and glo - ry in the



deem - er, As a vic - tim won the day.
 be - dience, Shone as light a - midst the gloom.
 yield - ed On the cross his dy - ing breath.
 demp - tion, For your bur - den makes us free.
 high - est While the time - less a - ges run.

Text: Venantius Fortunatus, c. 530–609, abr.; tr. John M. Neale, 1818–66, alt.
 Tune: FORTUNATUS NEW (87 87 87) Carl F. Schalk, b. 1929. © 1967 Concordia Publishing House.
 All rights reserved. Used by permission.

There is no benediction for this service in recognition that the services of Holy Week are knit into one cloth. Only after the joy of Jesus' resurrection on Easter day will the congregation close her worship with a benediction.

You may place Good Friday Offerings in the offering plate by the door as you leave.