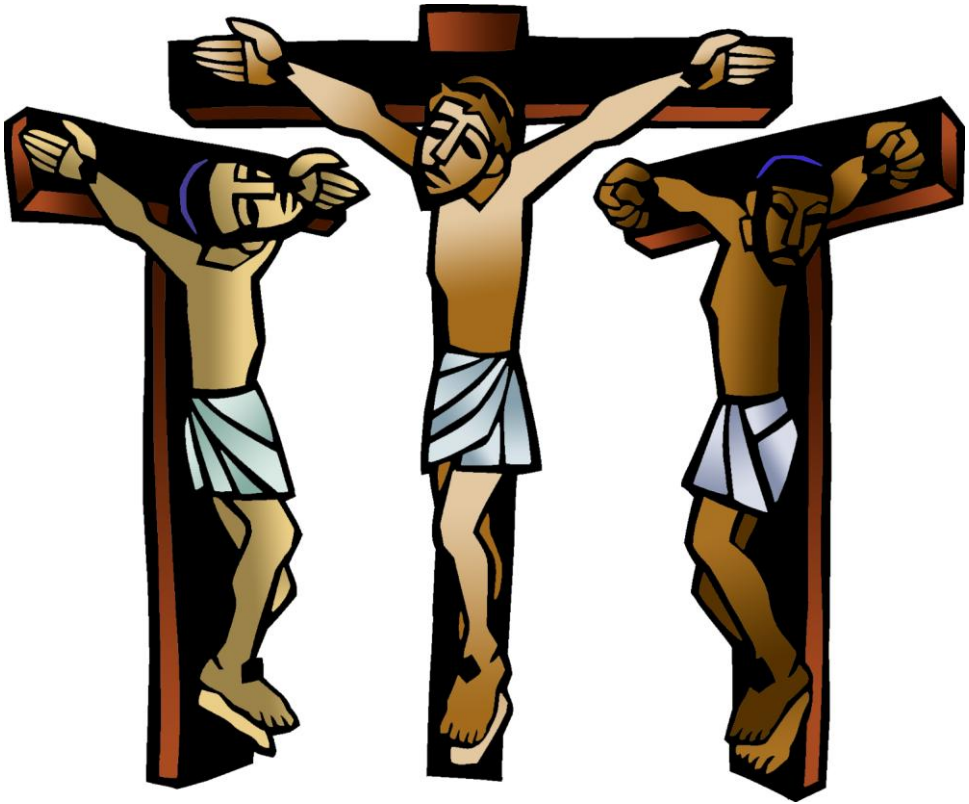


Good Friday



April 3rd, 2026

*Faith Lutheran Church
Jacksonville, Illinois*

THE SERVICE

PRAYER OF THE DAY

P: The Lord be with you.

C: **And also with you.**

P: Let us pray. Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **Amen.**

REFLECTION: “Jesus the Passover Lamb”

“In the Cross of Christ I Glory” ELW 324

- 1 **In the cross of Christ I glory, tow'ring o'er the wrecks of time.
All the light of sacred story gathers round its head sublime.**
- 2 **When the woes of life o'ertake me, hopes deceive, and fears annoy,
never shall the cross forsake me; lo, it glows with peace and joy.**
- 3 **When the sun of bliss is beaming light and love upon my way,
from the cross the radiance streaming adds more luster to the day.**
- 4 **Bane and blessing, pain and pleasure, by the cross are sanctified;
peace is there that knows no measure, joys that through all time abide.**

THE OFFICE OF TENEBRAE

“Tenebrae” is a Latin word meaning “shadows” or “darkness.” The dramatic feature of this service is the gradual extinction of lights in the worship area, except for the Christ Candle. The Christ Candle is taken out near the end of this liturgy, symbolizing the death of our Lord. When the Christ candle is gone, a loud noise signifies the closing of the tomb. Then the Christ candle is brought back to foreshadow Christ’s resurrection.

FIRST OF THE SHADOWS – THE COMMAND TO SACRIFICE ISAAC

The relationship between God and God's people, Israel, involved animal sacrifice. In this story, God does what is unthinkable to us today by testing Abraham with a command to offer his son as a sacrifice. The suspense builds when Isaac asks his father where the lamb is for the burnt offering. Abraham responds, "God himself will provide the lamb for the burnt offering." Some translations read, "God will provide himself as the lamb for the burnt offering." On the cross, this is what God has done, providing himself, the Lamb of God, as the final and perfect sacrificial offering, taking our place. The Lord provides.

Genesis 22:1-14

¹After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." ²He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I shall show you." ³So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; he cut the wood for the burnt offering and set out and went to the place in the distance that God had shown him. ⁴On the third day Abraham looked up and saw the place far away. ⁵Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." ⁶Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. And the two of them walked on together. ⁷Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" ⁸Abraham said, "God himself will provide the lamb for a burnt offering, my son." And the two of them walked on together.

⁹When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac and laid him on the altar on top of the wood. ¹⁰Then Abraham reached out his hand and took the knife to kill his son. ¹¹But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." ¹²He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." ¹³And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴So Abraham called that place "The Lord will provide," as it is said to this day, "On the mount of the Lord it shall be provided."¹

“A Lamb Goes Uncomplaining Forth” ELW 340, vv. 1 + 2

- 1 **A lamb goes uncomplaining forth to save a world of sinners.
He bears the burden all alone, dies shorn of all his honors.
He goes to slaughter, weak and faint, is led to die without complaint;
his spotless life he offers. He bears the shame, the stripes, the wrath;
his anguish, mockery, and death for us he gladly suffers.**
- 2 **This lamb is Christ, our greatest friend, the Lamb of God, our Savior,
whom God in mercy chose to send to win us rebels over.
“Go down, my child,” the Father said,
“and free my children from their dread of death and condemnation.
The painful stripes are hard to bear, but by your death they all can share
the joy of your salvation.”**

SECOND OF THE SHADOWS – THE FIRST PASSOVER INSTITUTED

Pharaoh has refused to set the Israelites free from their slavery in Egypt, so God brings one final plague, the death of the firstborn. To reveal God's glory and free God's people, God institutes the Passover, calling the people to sacrifice a lamb without blemish, eating its meat and spreading its blood on the doorpost. That night, death will come, but those with the blood of the lamb will be spared. The practice of Passover has been held by the Jewish people ever since, remembering God's faithfulness in freeing them by the blood of the lamb.

Exodus 12:1-14

¹The Lord said to Moses and Aaron in the land of Egypt, ²“This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹Do not eat any of it raw or boiled in water but roasted over the fire, with its head, legs, and inner organs. ¹⁰You shall let none of it remain until the morning; anything that remains until the morning you shall burn with fire. ¹¹This is

how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand, and you shall eat it hurriedly. It is the Passover of the Lord. ¹²I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, from human to animal, and on all the gods of Egypt I will execute judgments: I am the Lord. ¹³The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

¹⁴“This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

“There Is a Redeemer”

1. **There is a Redeemer, Jesus, God’s own Son;
Precious Lamb of God, Messiah, Holy One.**

*Refrain: Thank You, oh my Father, for giving us Your Son,
and leaving Your Spirit ‘til the work on earth is done.*

2. **Jesus, my Redeemer, Name above all names,
Precious Lamb of God, Messiah, Hope for sinners slain. Refrain**

3. **When I stand in Glory, I will see His face.
There I’ll serve my King forever In that holy place. Refrain**

THIRD OF THE SHADOWS – THE SCAPEGOAT

The Jewish ritual of Yom Kippur, or Day of Atonement, is the holiest day in Judaism. It is a time for repentance, spiritual reflection, and atoning for sins. In ancient times, the practice of a scapegoat was central to the ritual. All of the sins of the people would symbolically be placed on the goat and then it would be driven into the wilderness, removing their sin.

Leviticus 16:20-22

²⁰“When he has finished atoning for the holy place and the tent of meeting and the altar, he shall present the live goat. ²¹Then Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the Israelites, and all their transgressions, all their sins, putting them on the head of the goat and sending it away into the wilderness by means of someone designated for the task. ²²The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.

WE ACKNOWLEDGE THAT OUR SIN NAILED JESUS TO THE CROSS

Like the scapegoat of Yom Kippur, Jesus took our sin to the wilderness of the cross. As we sing our next song, you are invited to come forward, place your hand on the cross, and spend a moment in prayerful reflection and confession. Because of Jesus, the Lamb of God, we give thanks that our sin has been removed.

“Ah, Holy Jesus” ELW 349

- 1 **Ah, holy Jesus, how hast thou offended
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected, O most afflicted.**
- 2 **Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee; I crucified thee.**
- 3 **Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered;
for our atonement, while we nothing heeded, God interceded.**
- 4 **For me, kind Jesus, was thine incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion, for my salvation.**
- 5 **Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee;
think on thy pity and thy love unswerving, not my deserving.**

FOURTH OF THE SHADOWS – THE LAMB OF GOD

Throughout the Hebrew Bible, lambs and goats have been at the center of a sacrificial system where God provides freedom and forgiveness. Nowhere is the connection to Jesus as the Lamb of God made so clearly as in the Gospel of John. From the very first chapter all the way to the cross, Jesus is the Lamb of God who provides freedom and forgiveness for all the world God loves.

John 1:29-34

²⁹The next day he saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world! ³⁰This is he of whom I said, ‘After me comes a man who ranks ahead of me because he was before me.’ ³¹I myself did not know him, but I came baptizing with water for this reason, that he might be revealed to Israel.” ³²And John testified, “I saw the Spirit descending from heaven like a dove,

and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’ ³⁴And I myself have seen and have testified that this is the Chosen One.”

“Lamb of God” ELW 336

1. **Your only Son no sin to hide, but You have sent Him from Your side
To walk upon this guilty sod and to become the Lamb of God.**

*Refrain: O Lamb of God, sweet Lamb of God.
I love the Holy Lamb of God. Oh wash me in your precious blood,
My Jesus Christ, the Lamb of God.*

2. **Your gift of love they crucified, they laughed and scorned Him as he died.
The humble king they named a fraud and sacrificed the Lamb of God.**

Refrain

3. **I was so lost, I should have died, but you have brought me to your side
to be led by your staff and rod and to be called a lamb of God. Refrain**

FIFTH OF THE SHADOWS – THE BREAD OF LIFE

God is a provider. From the ram who took the place of Isaac, to the Passover Lambs that brought freedom from slavery in Egypt, to the manna in the wilderness, God provides. And God continues to provide. Jesus is the Bread of Life, offered to us every Sunday as we come to the Lord’s Table for communion. Through his real presence among us, we live forever.

John 6:47-51

⁴⁷Very truly, I tell you, whoever believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, and they died. ⁵⁰This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats of this bread will live forever, and the bread that I will give for the life of the world is my flesh.”

“I Am the Bread of Life” ELW 485

A Soloist will sing the verses; Congregation sings the Refrain

- 1 "I am the Bread of life. You who come to me shall not hunger,
and who believe in me shall not thirst.
No one can come to me unless the Father beckons."

*Refrain: "And I will raise you up, and I will raise you up,
and I will raise you up on the last day. "*

- 2 "The bread that I will give is my flesh for the life of the world,
and if you eat of this bread, you shall live forever, you shall live forever."

Refrain

- 3 "Unless you eat of the flesh of the Son of Man
and drink of his blood, and drink of his blood,
you shall not have life within you." ***Refrain***

- 4 "I am the resurrection, I am the life.
If you believe in me, even though you die, you shall live forever." ***Refrain***

- 5 Yes, Lord, I believe that you are the Christ,
the Son of God, who have come into the world. ***Refrain***

SIXTH OF THE SHADOWS – JESUS’ SIDE IS PIERCED

It was customary for soldiers to break the legs of those being crucified as a means of ending their suffering. When their legs were broken, they could no longer straighten their bodies to breathe and would suffocate. When the soldiers came to Jesus, they found him already dead, so instead of breaking his legs, they pierced his side. John makes the connection that Jesus, the Lamb of God, was without blemish, just as the Passover lambs from Exodus were without blemish. As John said in the very first chapter, Jesus is the Lamb of God who takes away the sin of the world.

John 19:31-37

³¹Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³²Then 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. ³⁴Instead, one of the soldiers pierced his side

with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) ³⁶These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷And again another passage of scripture says, “They will look on the one whom they have pierced.”

“Were You There” ELW 353, vv. 1, 2, & 3

- 1 **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?**
- 2 **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?**
- 3 **Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?**

SEVENTH OF THE SHADOWS – JESUS IS PLACED IN THE TOMB

As Jesus' passion comes to a close, Nicodemus returns to the scene. You may remember him as the Pharisee who came to Jesus under the cover of darkness in John 3, curious to understand how Jesus performs his signs. After a discussion on what it means to be born again, Jesus tells Nicodemus that, just as Moses lifted up the serpent in the wilderness, an act that brought healing and life to the people, so must the Son of Man be lifted up, bringing healing and life. Jesus then said, “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish, but may have eternal life.” Jesus was lifted up on the cross, laid in a tomb, and will rise from the dead, because God so loved the world, and through the crucified and risen Lamb of God, we have life.

John 19:38-42

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus,

who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

“Were You There” ELW 353, vv. 4 & 5

- 4 **Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?**
- 5 **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?**

We join in a period of silent meditation while the lights go out.

The Christ candle is carried out, and a loud noise signifies Jesus’ burial, sealed in a tomb.

The Christ candle returns to foreshadow Christ’s resurrection.

P: We adore you, O Christ, and we bless you.

C: **By your holy cross, you have redeemed the world. Amen.**

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WORSHIP ASSISTANTS

Pastor: Adam Dichsen
Organist: Sandi Watts
Reader: Liddy Stark
Greeter: Liddy Stark
Acolyte: Mackenzie Hartz
Usher: Barb Davenport

Easter Sunday

8:00 am Easter Breakfast

9:30am Festival Resurrection Worship Service

10:30am Easter Breakfast

