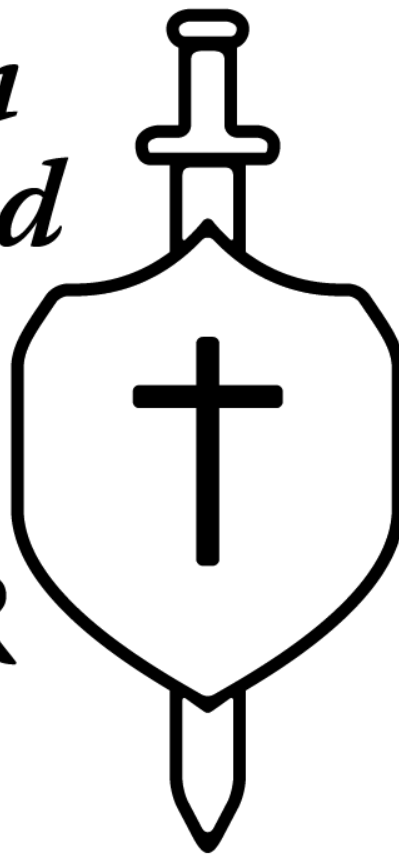


Holy Trinity Evangelical Lutheran Church

Wednesday, March 25, 2020

*The Son
of God*
**GOES
FORTH
TO WAR**



COMPLINE III

“Prayer at the Close of Day” is a version of the historic rite called Compline. It is the final service of the day before one retires for the night. The congregation gathers in silence. Preservice music is omitted, and the lighting is subdued. This is a time for prayer and meditation. The believer finds peace in God’s forgiveness and security under the shadow of his wings.

The Lord Al -
might - y grant us a qui - et night and
peace at the last, A -
men. L It is good to give thanks to the
Lord, G to sing praise to your name, O Most High.
L to her - ald your love in the morn - ing, G your
king - dom. G Je - sus, re - mem - ber
me when you come in - to your king - dom.

EVENING HYMN 587

Now Rest Beneath Night's Shadow

1 Now rest be - neath night's shad - ow The wood - land, field, and
 2 The rule of day is o - ver And shin - ing jew - els
 3 Lord Je - sus, since you love me, Oh, spread your wings a -
 4 My loved ones, rest se - cure - ly, For God this night will

mead - ow; The world in slum - ber lies. But you, my
 cov - er The heav - en's bound - less blue. Thus I shall
 bove me And shield me from a - harm. Though Sa - tan
 sure - ly From per - il guard your heads. Sweet slum - bers

heart, a - wak - en, With prayer and song be tak - en;
 shine in heav - en, Where crowns of gold are giv - en
 would as - sail me, Your mer - cy will not fail me;
 may he send you And bid his hosts at - tend you

Let praise to your Cre - a - tor rise.
 To all who faith - ful prove and true.
 I rest in your pro - tect - ing arm.
 And through the night watch o'er your beds.

CONFESSION OF SINS

L: Our help is in the name of the Lord,

G: who made heaven and earth.

L: Let us confess our sins in the presence of God and of one another.

Silence for self-examination

L: If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word is not in us (I John 1).

G: Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. Surely I was sinful at birth, sinful from the time my mother conceived me (Psalm 51).

L: If anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world (1 John 2).

G: Amen.

PSALM 134

G Praise the Lord, all you ser-vants of the

Lord, who min-i-ster by night in the house of the Lord. Lift

up your hands in the sanc-tu-ar-y and praise the

Lord. May the Lord bless you from Zi-on, he who

is the Ma-ker of hea-ven and earth. Praise the Lord, praise the

Lord, praise the Lord, praise the Lord!

L: Lord Jesus, where two or three gather in your name, you promised to be with them and share their fellowship. Look on us, your family, and graciously bless us with unity and harmony; for you live and reign with the Father, and the Holy Spirit, one God, now and forever.

G: (*spoken*) **Amen.**

PASSION HISTORY – Lesson 4

Pilate called together the chief priests, the rulers, and the people, and said to them, “You brought this man to me as one who is misleading the people. Look, I have examined him in your presence. I have found in this man no basis for the charges you are bringing against him. Herod did not either, for he sent him back to us. See, he has done nothing worthy of death. So I will have him flogged and release him.”

At the time of the Festival the governor had a custom to release to the crowd any one prisoner they wanted. At that time they were holding a notorious prisoner named Barabbas, who had been thrown in prison for a rebellion in the city and for murder. The crowd came up and began to ask Pilate to do for them what he usually did.

So when they were assembled, Pilate said to them, “Do you want me to release the King of the Jews to you? Which one do you want me to release to you? Barabbas—or Jesus, who is called Christ?” For Pilate in fact knew that they had handed Jesus over to him because of envy.

While he was sitting on the judgment seat, Pilate’s wife sent him a message. “Have nothing to do with that righteous man,” she said, “since I have suffered many things today in a dream because of him.” But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus put to death. The governor asked them, “Which of the two do you want me to release to you?”

They all shouted together with one voice: “Take him away! Release Barabbas to us!”

Pilate said to them, “Then what do you want me to do with the man you call the King of the Jews? What should I do with Jesus, who is called Christ?”

They all said to him, “Crucify him!”

But the governor said, “Why? What has he done wrong?”

But they kept shouting even louder: “Crucify him!”

Pilate addressed them again, because he wanted to release Jesus. But they kept shouting, “Crucify! Crucify him!”

He said to them the third time, “Why? What evil has he done? I have found no grounds for sentencing him to death. So I will whip him and release him.” But they kept pressuring him with loud voices, demanding that he be crucified. And their voices were overwhelming.

Then Pilate took Jesus and had him flogged.

The governor’s soldiers took Jesus into the Praetorium and gathered the whole cohort of soldiers around him. They stripped him and put a scarlet robe on him. They twisted together a crown of thorns and put it on his head. They put a staff in his right hand, knelt in front of him, and mocked him by saying, “Hail, King of the Jews!” They spit on him, took the staff, and hit him repeatedly on his head. They also kept hitting him in the face.

Pilate went outside again and said to them, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”

When the chief priests and guards saw him, they shouted, “Crucify! Crucify!”

Pilate told them, “Take him yourselves and crucify him, for I find no basis for a charge against him.”

The Jews answered him, “We have a law, and according to that law he ought to die, because he claimed to be the Son of God.”

When Pilate heard this statement, he was even more afraid. He went back inside the palace again and asked Jesus, “Where are you from?”

But Jesus gave him no answer.

So Pilate asked him, “Are you not talking to me? Don’t you know that I have the authority to release you or to crucify you?”

Jesus answered, “You would have no authority over me at all if it had not been given to you from above. Therefore the one who handed me over to you has the greater sin.”

From then on Pilate tried to release Jesus. But the Jews shouted, “If you let this man go, you are no friend of Caesar! Anyone who claims to be a king opposes Caesar!”

When Pilate heard these words, he brought Jesus outside. He sat down on the judge’s seat at a place called the Stone Pavement, or Gabbatha in Aramaic. It was about the sixth hour on the Preparation Day for the Passover. Pilate said to the Jews, “Here is your king!”

They shouted, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Should I crucify your king?”

“We have no king but Caesar!” the chief priests answered.

When Pilate saw that he was accomplishing nothing and that instead it was turning into a riot, he decided that what they demanded would be done. He took water, washed his hands in front of the crowd, and said, “I am innocent of this righteous man’s blood. It is your responsibility.”

And all the people answered, “Let his blood be on us and on our children!”

Since he wanted to satisfy the crowd, Pilate released Barabbas to them.

So then Pilate handed Jesus over to them to be crucified.

After they had mocked him, the soldiers took off the robe and put his own clothes on him. Then they led him away to crucify him. Jesus was carrying his own cross.

As they were going out of the city, a certain man, Simon of Cyrene (the father of Alexander and Rufus), was passing by on his way in from the country. They placed the cross on him and made him carry it behind Jesus. A large crowd of the people was following him, including women who were mourning and wailing for him.

Jesus turned to them and said, “Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children. Be sure of this: The days are coming when they will say, ‘Blessed are the childless women, the wombs that never gave birth, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us.’ For if they do these things to the green wood, what will happen to the dry?”

The following sentences are sung.

[L] In - to your hands I com -
mend my spir - it. [G] In - to your hands I com - mend my spir - it.
[L] You have re - deemed me, O Lord, God of truth. [G] In - to your hands I com -
mend my spir - it. [L] Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. [G] In - to your hands I com - mend my spir - it.

HYMN 121

Jesus, Grant that Balm and Healing

1 Jesus, grant that balm and healing In your holy wounds I find,
Ev'ry hour that I am feeling Pains of body and of mind.
Should some evil thought within Tempt my treach'rous heart to sin,
Show the peril, and from sinning Keep me from its first beginning.

2 Should some lust or sharp temptation Fascinate my sinful mind,
Let me think about your passion, And new courage I shall find.
Or should Satan press me hard, Let me then be on my guard,
Saying, "Christ for me was wounded," That the tempter flee confounded.

3 If the world my heart entices With the broad and easy road,
With seductive, sinful vices, Let me think about the load
You were willing to endure; Then I'll flee all thoughts impure,
Mastering each wild temptation, Calm in prayer and meditation.

4 Ev'ry wound that pains or grieves me By your wounds, Lord, is made whole;
When I'm weak, your cross revives me, Granting new life to my soul.
Yes, your comfort renders sweet Ev'ry bitter cup I meet;
For your all-atoning passion Has procured my soul's salvation.

5 O my God, my Rock and Tower, Grant that in your death I trust,
Knowing death has lost his power Since you crushed him in the dust.
Savior, let your agony Ever help and comfort me;
When I die be my protection, Light and life and resurrection.

Text: Johann Heermann, 1585-1647, abr.; tr. composite.

SERMON - The Warrior Faces Satan's Ally, the World (John 18:38)

PRAYER

The following is sung or said.

Let my

prayer rise be - fore you as in - cense, the lift-ing up of my

hands as the eve-ning sac - ri - fice. O Lord, I call to you;

come to me quick - ly; hear my voice when I cry to

you. Let my prayer rise be - fore you as in - cense,

the lift-ing up of my hands as the eve-ning sac - ri - fice.

PRAYER

L: O God our Father, by your mercy and might, the world turns safely into darkness and returns again to light. We place into your hands our unfinished tasks, our unsolved problems, and our unfulfilled hopes, knowing that only what you bless will prosper. To your great love and protection, we commit each other and all those we love, knowing that you alone are our sure defender, through Jesus Christ our Lord.

G: Amen.

LORD'S PRAYER

The Lord's Prayer is sung as follows:

G Our Fa - ther in

hea - ven, hall - owed be your name, your king - dom come, your

will be done on earth as in hea - ven. Give

us to - day our dail - y bread. For - give us our sins

as we for - give those who sin a - gainst us.

Lead us not in - to temp - ta - tion but de - liv - er us from

e - vil. For the king - dom the pow'r and the glo -

ry are yours now and for - ev - er. A - men.

SPECIAL MUSIC

Jesus Refuge of the Weary

Jesus, Refuge of the weary, Blest Redeemer, whom we love,
Fountain in life's desert dreary, Savior from the world above,
Oh, how oft your eyes, offended, Gaze upon a sinner's fall!
Yet, upon the cross extended, You endured the pain of all.

Dare we pass that cross unheeding, Breathing no repentant vow,
As we see you wounded, bleeding, See your thorn-encircled brow?
Since your sinless death has brought us Life eternal, peace, and rest,
Only what your grace has taught us Calms the sinner's deep distress.

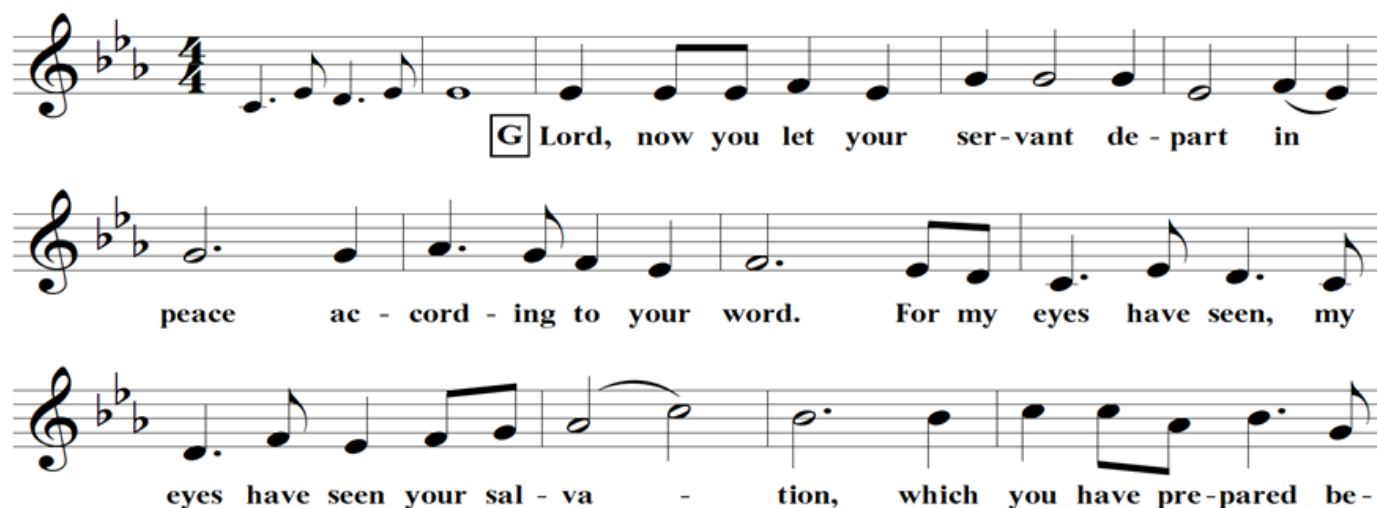
Jesus, may our hearts be burning With more fervent love for you!
May our eyes be ever turning To behold your cross anew,
Till in glory, parted never From the blessed Savior's side,
Graven in our hearts forever, Dwell the cross, the Crucified!

Till in glory, parted never From the blessed Savior's side,
Graven in our hearts forever, Dwell the cross, the Crucified!

GOSPEL CANTICLE

L: Guide us waking, O Lord, and guard us sleeping: that awake we may watch with
Christ and asleep we may rest in peace.

Song of Simeon



The musical score for the Song of Simeon is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. A box containing the letter 'G' is placed below the first staff, indicating the key signature.

G Lord, now you let your ser-vant de-part in
peace ac-cord-ing to your word. For my eyes have seen, my
eyes have seen your sal-va-tion, which you have pre-pared be-

fore the face of all peo - ple, a light to light - en the
 Gen - tiles, a light to light - en the Gen - tiles, and the
 glo - ry of your peo - ple Is - ra - el.

BLESSING

L first time, **G** on repeat. **L** The Lord bless you and keep you; the
 Lord make his face shine on you and be gra-cious to you; the
 Lord look on you with fa-vor and give you his peace. **G** The
 peace. **L** A - men. **G** A - men. **L/G** A - men.

ACKNOWLEDGMENTS

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