

FIFTH MIDWEEK LENT WORSHIP

March 14, 2018



JESUS CHRIST
IS OUR GREAT HIGH PRIEST

Calvary Lutheran Church and School
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Personal Prayers for worship can be found on
pages 10 & 11 in the front of the hymnal

OPENING HYMN

106 – Come to Calvary’s Holy Mountain



1 Come to Cal-v'ry's ho - ly moun-tain, Sin - ners, ru - ined
2 Come in pov - er - ty and mean-ness, Come de - filed, with -
3 Come in sor - row and con - tri - tion, Wound-ed, par - a -
4 He that drinks shall live for - ev - er; 'Tis a soul - re -



by the fall; Here a pure and heal - ing foun - tain
out, with - in; From in - fec - tion and un - clean-ness,
lyzed, and blind; Here the guilt - y, free re - mis - sion,
new - ing flood. God is faith - ful; God will nev - er



Flows to you, to me, to all, In a full, per -
From the lep - ro - sy of sin, Wash your robes and
Here the trou - bled, peace may find. Health this foun - tain
Break his cov - e - nant of blood, Signed when our Re -



pet - ual tide, O - pened when our Sav - ior died.
make them white; You shall walk with God in light.
will re - store; He that drinks shall thirst no more.
deem - er died, Sealed when he was glo - ri - fied.

Text: James Montgomery, 1771–1854, alt.
Tune: NAAR MIT OËE (87 87 77) Ludvig M. Lindeman, 1812–87.

Stand



M: O Lord, o - pen my lips.



C: And my mouth shall de - clare your praise.



M: Has - ten to save me, O God.



C: O Lord, come quick - ly to help me.



M: The Lord be with you.



C: And al - so with you.

M Lord God, you have brought us safely to this hour of evening prayer. We thank you for providing all that we need for body and life. Bless us who have gathered in your name. Forgive our sins. Speak to our hearts. Dispel our sorrows with the comfort of your Word, and receive our hymns of thanks and praise, through Jesus Christ, our living Savior, who reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Be seated

LET MY PRAYER RISE BEFORE YOU (*Psalm 141*)

C: 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.

The musical notation consists of five staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff begins with a common time signature 'C'.

M Let our prayers be acceptable in your sight. Come and help us in time of need that we may sing your praise in holy joy now and forever, through Jesus Christ, our Lord.
C Amen.

PSALM

Psalm 69

Music © 2006 Kermit Moldenhauer

Refrain
In your love, O Lord, an - swer me, an - swer me; in your
mer - cy, O God, turn and save me, turn and save me.

The musical notation for the refrain is in G minor (two flats) and 4/4 time. It consists of two staves of music with lyrics written below. The melody is simple and hymn-like.

PASSION HISTORY READING

Lesson Four

According to the Gospel of Matthew (Evangelical Heritage Version™)

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.”¹

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!”

¹ Luke 23:13-16

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.²

Then Pilate took Jesus and had him flogged.³

The governor’s soldiers took Jesus into the Praetorium and gathered the whole cohort⁴ 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.⁵

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!”

² Matthew 27:15-23; Mark 15:6-14; Luke 23:17-23; John 18:39-40

³ John 19:1; Matthew 27:26; Mark 15:15

⁴ A Roman *cohort* was about six hundred soldiers.

⁵ Matthew 27:27-30; Mark 15:16-19; Luke 23:17-25; John 19:2-3

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 hour⁶ 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.⁷

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.⁸

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.'⁹ For if they do these things to the green wood, what will happen to the dry?"¹⁰

⁶ The word *about* indicates an approximate time reference. Likely this was in the first part of the day, between 6 AM and 9 AM, using the time system of the Roman civil day, which began at 12 midnight. Mark 15:25 states that Jesus was crucified at 9 AM. John also seems to use Roman civil time to calculate the day in John 20:19 (because the evening is considered part of the *first day of the week*. Jewish time regarded sunset as the beginning of the next day).

⁷ John 19:4-15

⁸ Matthew 27:24-26; Mark 15:15; Luke 23:24; John 19:16

⁹ Hosea 10:8

¹⁰ Matthew 27:31-32; Mark 15:16-19; Luke 23:26-31; John 19:16-17

HYMN

105 – O Sacred Head, Now Wounded
Choir sings vs. 2,4,6



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
 5 What lan - guage shall I bor - row To thank you,



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,
 dear - est Friend, For this, your dy - ing sor - row,



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 -
 Your pit - y with - out end? Oh, make me yours for -



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,
 ev - er, And keep me strong and true; Lord, let me



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!
 nev - er, nev - er Out - live my love for you.

Please turn the page for verses 6,7

6 My Savior, then be near me
When death is at my door,
And let your presence cheer me;
Forsake me nevermore!
When soul and body languish,
Oh, leave me not alone,
But take away my anguish
By virtue of your own!

7 Lord, be my consolation,
My shield when I must die;
Remind me of your passion
When my last hour draws nigh.
My eyes will then behold you,
Upon your cross will dwell;
My heart will then enfold you—
Who dies in faith dies well!

Text: attr. Bernard of Clairvaux, 1091–1153, abr.; German version, Paul Gerhardt, 1607–76; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.

Tune: HERZLICH TUT MICH VERLANGEN (76 76 D) Hans Leo Hassler, 1564–1612.

SERMON

Hebrews 13:10-16

Pr. John Hering (Divine Peace Ev. Lutheran Church, Garland)

Jesus Our Great High Priest Serves at a Great Altar

FRIENDSHIP REGISTER, OFFERINGS & OFFERTORY

Stand

LORD, HAVE MERCY

M In the closing hours of this day, hear us as we pray, O Lord:



C: Lord, have mer - cy.

M For the well-being of people everywhere, for the growth of your church in all the world, and for the strengthening of all who serve and worship here, we pray,

O Lord:



C: Christ, have mer - cy.

M For one another, young and old, for your blessings that come with every stage of life, and for joy in doing your will, we pray, O Lord:



C: Lord, have mer - cy.

M For our public servants who work day and night to bring protection, justice, learning, and health to this and every place, we pray to you, O Lord:



C: Lord, hear our prayer.

M For favorable weather and bountiful harvests, for clothing and food, for health of body, mind, and spirit, and for deliverance from all sin and every form of evil, we pray, O Lord:



C: Lord, hear our prayer.

M For the faithful who have gone before us, who have shared with us your good news, whose souls are now at rest in your heavenly kingdom, we give you thanks, O Lord:



C: Thanks be to God.

M In thanksgiving for your many and varied gifts to us, we now commend ourselves to your care. Be our shield and strength, O Lord.



C: A - men.

THE LORD'S PRAYER

C 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.

BLESSING



M: The grace of our Lord + Je - sus Christ and the love of God



and the fellowship of the Holy Spir - it be with you all.



C: A - men.

Be Seated

CLOSING HYMN

387 – Drawn to the Cross



1 Drawn to the cross, which you have blessed With heal - ing
2 How well you know my griefs and fears, Your grace a -
3 Wash me and take a - way each stain; Let noth - ing
4 To pledge my la - bor will - ing - ly, Which shall so



gifts for souls dis - tressed, To find in you my
bused, my mis - spent years; So now to you with
of my sin re - main. For cleans - ing through your
sweet a ser - vice be That an - gels well might

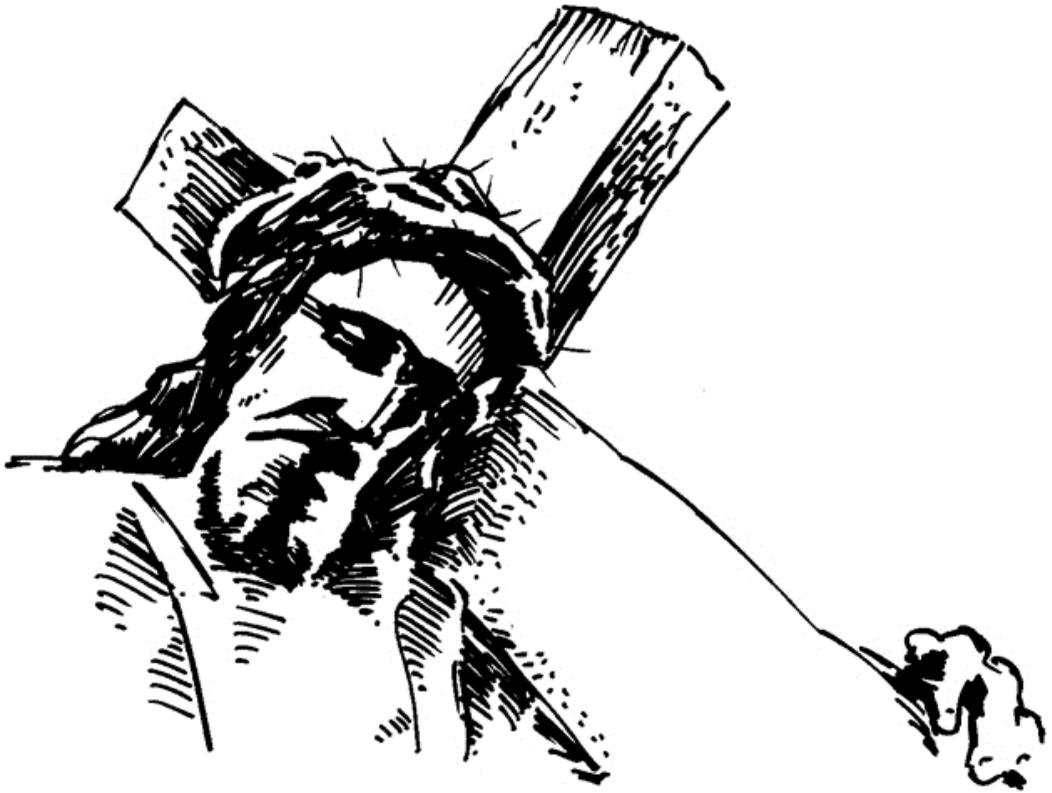


life, my rest, Christ cru - ci - fied, I come.
con - trite tears, Christ cru - ci - fied, I come.
cross and pain, Christ cru - ci - fied, I come.
en - vy me, Christ cru - ci - fied, I come.

Text: Genevieve M. Irons, 1855–1928, alt.
Tune: JUST AS I AM (888 6) Joseph Barnby, 1838–96.

Lent

[Lent Worship – page 14]



Lent and Holy Week



JESUS CHRIST
IS OUR GREAT HIGH PRIEST

On Wednesday evenings during Lent, together with Holy Week, we will focus on Jesus, Our Great High Priest. Dates and themes for those services are as follows:

<u>Wednesday/Festival (Date)</u>	<u>Worship Theme</u>
Ash Wednesday (February 14)	Jesus Is Our Great High Priest
Lenten Service (February 21)	Jesus Is Our Perfect High Priest
Lenten Service (February 28)	Jesus Is Our Compassionate High Priest
Lenten Service (March 7)	Jesus Is Our Self-Sacrificing High Priest
Lenten Service (March 14)	Jesus Our Great High Priest Serves at a Great Altar
Lenten Service (March 21)	Jesus Our Great High Priest Makes Us Priests
Palm Sunday (March 25)	Jesus Is Our Priest After the Order of Melchizedek
Maundy Thursday (March 29)	Jesus Our Great High Priest Is Mediator of the New Covenant
Good Friday (March 30)	Jesus Our Great High Priest Is Better Than Any Other High Priest
Easter Sunday (April 1)	Jesus Is Our Eternal High Priest