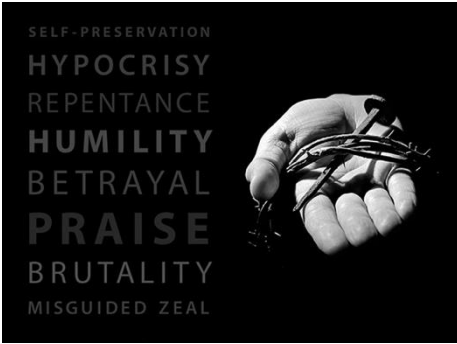




**The
Hands
of the
Passion**

*Hands of Brutality
(Soldiers)*



Midweek Lent 2

February 24, 2021

Tonight's theme: With hand of brutality, the soldiers beat and abused Jesus before he was lead to the cross. But with hands of blessing, Jesus died for their sins and our sins, as well. We have peace with God! His peace and his blessings free us and empower us to be blessings to the world around us.

Our worship series: "The Hands of the Passion"

When we consider Jesus and the people around him in his Passion, we can't help but think of their hands—the hands that beat their breast, accepted money for betrayal, petulantly swung swords, pointed in accusation, beat and disavowed, praised, washed, were pierced, and offered eternal life. In short, we can't help but think about how we sinners have had the same sinful hands of those who surrounded Jesus in his Passion, and how Jesus our Savior has touched us with his hands of grace.

February 24	<i>Hands of Brutality (Soldiers)</i>	<i>Pastor David Thompson (St. Timothy, Lombard)</i>
March 3	Hands of Self-Preservation (Pilate)	Pastor Jon Kehren <i>(Jerusalem, Morton Grove)</i>
March 10	Hands of Betrayal (Judas)	Pastor Karim Yaghlegi <i>(St. Timothy, Lombard)</i>
March 17	Hands of Misguided Zeal (Peter)	Pastor Paul Spaude <i>(St. Matthew's, Niles)</i>
March 24	Hands of Hypocrisy (Caiaphas)	Pastor Jon Bergemann <i>(Good Shepherd, Downers Grove)</i>

Good Shepherd Evangelical Lutheran Church

525 63rd Street, Downers Grove

630-852-1519

www.gsdg.org

It is the mission of



Good Shepherd

to

Seek the Lost
Feed the Flock and
Serve our Savior



Good Shepherd Lutheran Church is part of a group of nearly 1,300 churches called the Wisconsin Evangelical Lutheran Synod or WELS. The WELS is a world-wide church with congregations serving in all fifty of the United States, as well as in Mexico and Canada. The WELS also serves over 26 foreign countries through world mission work. We are united in faith and teaching with the other churches of the WELS as well as the members of the Confessional Evangelical Lutheran Conference, consisting of 21 confessional Lutheran church bodies throughout the world.

We Come into the Presence of God

Pre-service Music: "How Deep the Father's Love For Us" by *Stuart Townend*,
Arr. by Carol Tornquist

Piano: Mary Schindler

Please stand

Confession and Absolution

Minister: In the name of the Father and of the Son † and of the Holy Spirit.

Congregation: Amen.

M: This is the message we have heard from him and declare to you:

C: God is light; in him there is no darkness at all.

M: If we claim to have fellowship with him yet walk in the darkness,

C: We lie and do not live by the truth.

M: If we claim to be without sin,

C: We deceive ourselves and the truth is not in us.

M: We confess our sins:

C: Father, I have sinned against you and am no longer worthy to be called your child. Yet in mercy you sacrificed your only Son to purge away my guilt. For his sake, O God, be merciful to me, a sinner, and in the joy of the Holy Spirit let me serve you all my days.

Silence for private confession.

M: If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. Upon this, your confession, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit.

C: Thanks be to God. Amen.

Prayer

M: Lord God, we thank you for this day of grace now drawing to a close. Stay with us and warm our hearts with your forgiving love in Christ. May your Word keep our faith burning brightly, that we may walk in the light of your presence through the darkness of this world. Come and bless us as we worship you: Father, Son, and Holy Spirit.

C: Amen.

Opening Hymn: #114, verses 1-2 "Christ, the Life of All the Living"

1 Christ, the Life of all the liv - ing, Christ, the Death of
2 Thou, ah, thou hast tak - en on thee Bonds and stripes, a
death, our foe, Who, thy - self for me once giv - ing
cru - el rod; Pain and scorn were heaped up - on thee,
To the dark - est depths of woe— Through thy suf-f'rings,
O thou sin - less Son of God! Thus didst thou my
death, and mer - it I e - ter - nal life in - her - it.
soul de - liv - er From the bonds of sin for - ev - er.
Thou - sand, thou - sand thanks shall be, Dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, Dear - est Je - sus, un - to thee.

Text: Ernst C. Homburg, 1605–81, abr.; tr. Catherine Winkworth, 1827–78, st. 1-2, 5, 7, alt.;
Evangelical Lutheran Hymn-Book, St. Louis, 1912, st. 3-4, 6.

Tune: JESU, MEINES LEBENS LEBEN (87 87 88 77) *Das grosse Cantional*, Darmstadt, 1687, alt.

Please be seated

We Listen

Passion History¹ #1: Jesus Washes the Disciples' Feet

Now the Feast of Unleavened Bread, called the Passover, was approaching. Jesus said to his disciples, "As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified."

Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Jesus in some sly way and kill him. "But not during the Feast," they said, "or there may be a riot among the people."

Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. Judas asked, "What are you willing to give me if I hand him over to you?" So they counted out for him thirty silver coins. He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

"Where do you want us to prepare for it?" they asked.

He replied, "Go into the city. As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house he enters, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house. Where is the guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, furnished and ready. Make preparations for us there."

The disciples left, went into the city and found things just as Jesus had told them. So the disciples did as Jesus had directed them and prepared the Passover.

When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

A dispute arose among them as to which of them was considered to be greatest. Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on

you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel."

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For he knew who was going to betray him, and that was why he said not every one was clean.

When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

Jesus took the cup, gave thanks and said, "Take this and divide it among you. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom. I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Hymn of the Day: #114, verses 5-7 “Christ, the Life of All the Living”

**Thou hast suffered men to bruise thee
That from pain I might be free;
Falsely did thy foes accuse thee—
Thence I gain security.
Comfortless thy soul did languish
Me to comfort in my anguish.
Thousand, thousand thanks shall be,
Dearest Jesus, unto thee.**

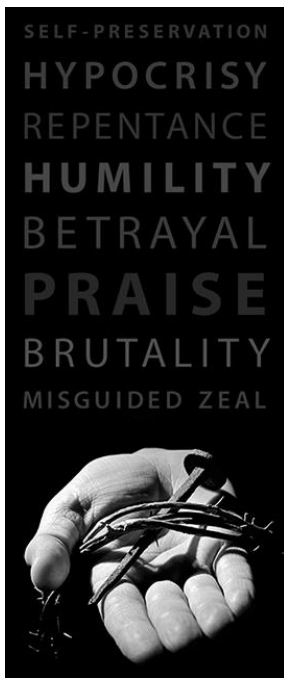
**Thou has suffered great affliction
And hast borne it patiently,
Even death by crucifixion,
Fully to atone for me.
Thou didst choose to be tormented
That my doom should be prevented.
Thousand, thousand thanks shall be,
Dearest Jesus, unto thee.**

**Then, for all that wrought my pardon,
For thy sorrows deep and sore,
For thine anguish in the garden,
I will thank thee evermore,
Thank thee for thy groaning, sighing,
For thy bleeding and thy dying,
For that last triumphant cry,
And shall praise thee, Lord, on high.**

¹The Scripture reading that begins today is called the “Passion History.” Unlike the ordinary meaning of the word “passion,” the meaning of this word as it applies to the series of readings during Lent is based on the ancient original Latin and Greek. *Passio* (Latin) and *pascha* (Greek) speak of suffering as reflected in our contemporary word “compassion” (“suffering with someone”). So we read a history of the suffering and death of our Savior. The readings each week are a composite account taken from all four gospels. They relate the events in their sequential order, therefore providing us with the full story of the suffering and death of our Lord.

Sermon: Matthew 27:27-31 “Hands of Brutality (Soldiers)”

²⁷Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. ²⁸They stripped him and put a scarlet robe on him, ²⁹and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. “Hail, king of the Jews!” they said. ³⁰They spit on him, and took the staff and struck him on the head again and again. ³¹After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.



We Respond

Offering *(In an effort to maintain a safe social distance, please place your offerings in the provided plate when exiting the sanctuary.)*

If you are a guest in our church, please do not feel obligated to participate in the offering. We do not want you to think that God or our congregation is soliciting funds from you. You enrich us simply by being here.)

Please stand

Lord's Prayer



Our Fa - ther in heav - en, hal - loped be your
name, your king - dom come, your will be done on
earth as in heav - en. Give us to - day our
dai - ly 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 - er, and the glo - ry are
yours now and for - ev - er. A - men.

Evening Prayer:

**C: In the name of the Father and of the Son, and of the Holy Spirit.
Amen.**

**I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have graciously kept me this day. Forgive me all my sins, and graciously keep me this night. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me.
Amen.**

Blessing

M: The grace of our Lord Jesus Christ †, and the love of God, and the fellowship of the Holy Spirit be with you all.

C: Amen.

Please be seated



Closing Hymn: #587, verses 1,3 “Now Rest Beneath Night’s Shadow”

1 Now rest be - neath night's shad - ow The wood - land,
 3 Lord Je - sus, since you love me, Oh, spread your
 field, and mead - ow; The world in slum - ber
 wings a - bove me And shield me from a -
 lies. But you, my heart, a - wak - en,
 larm. Though Sa - tan would as - sail me,
 With prayer and song be tak - en;
 Your mer - cy will not fail me;
 Let praise to your Cre - a - tor rise.
 I rest in your pro - tect - ing arm.

Text: Paul Gerhardt, 1607–76, abr.; tr. composite.

Tune: O WELT, ICH MUSS DICH LASSEN (776 778) Heinrich Isaac, c. 1450–1517, alt.

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