

This downloadable resource from Concordia Publishing House includes fully customizable resources for the pastor and musician, designed to lead the Christian congregation through the season of Lent in preparation for the Easter celebration

Concordia Publishing House also offers coordinated Daily Devotion booklets and standard-size bulletin covers that may be used to enrich the worship of those congregations using this series. More information about coordinated products may be found at [cph.org/lent](http://cph.org/lent).

This preview document contains excerpted portions of the major components for Midweek of Lent 1.

## “BEHOLD THE MAN!”

### Lent – Easter Resources for Preaching and Worship

#### Sermon series by Jeffrey Hemmer

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### PREACHING AND WORSHIP RESOURCES

#### **Ash Wednesday**

Sermon: “A God Who Hungers”

Children’s Message: “Filled by Jesus” (Matthew 6:1-6, 16-21)

Bible Study: Joel 2:12-19; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

#### **Midweek of Lent 1**

Sermon: “A God Who Prays”

Children’s Message: “Eyes, Hands, and Lips in Prayer” (John 17:1-26)

Bible Study: Hebrews 7:20-28; John 17:1-26

#### **Midweek of Lent 2**

Sermon: “A God Beaten”

Children’s Message: “The One Who Doesn’t Hit Back” (Isaiah 52:13-53:12; John 18:19-24)

Bible Study: Isaiah 52:13—53:12; John 18:19-24

#### **Midweek of Lent 3**

Sermon: “A God Exposed”

Children’s Message: “Covered with Christ” (Genesis 3:7-21)

Bible Study: Genesis 3:7-21; John 19:1-5, 23-24

#### **Midweek of Lent 4**

Sermon: "A God with a Mother"

Children's Message: "True God and True Man for Us" (Revelation 12:1-6; John 19:26-27)

Bible Study: Revelation 12:1-6; John 19:25-27

#### **Midweek of Lent 5**

Sermon: "A God Who Thirsts"

Children's Message: "Thirsty for You" (John 19:28-30)

Bible Study: Psalm 22:12-18; John 19:28-30

#### **Holy Thursday**

Sermon: "A God Who Loves"

#### **Good Friday**

Sermon: "A God Who Bleeds, a God Who Dies"

#### **Easter Vigil**

Sermon: "God Buried"

#### **Easter Sunday**

Sermon: "A God Who Rises"

Children's Message: "Life with God in the Garden" (John 20:1-18)

Bible Study: Isaiah 65:17-25; 1 Corinthians 15:19-26; John 20:1-18

## PREVIEW OF MIDWEEK OF LENT 1

### CHILDREN’S MESSAGE – “EYES, HANDS, AND LIPS IN PRAYER”

TEXTS: JOHN 17:1-26

#### MESSAGE

When you pray, what do you do with your eyes? I normally close my eyes to help me pay attention to the words that I’m speaking to God. When you pray, what do you do with your hands? When I pray alone, I normally keep my hands folded so that I’m not distracted doing other things. Sometimes in church, you might see me/the Pastor spread my/his arms like this. *Hold hands in orans gesture*. This shows that we are lifting our prayers to God, and He is filling our open empty hands with His good answers. When you pray, what do you do with your lips? You might keep them together if you are praying silently, or you might open them and speak to God out loud. That’s what we do when we are together here in worship, as we say: “Lord, in Your mercy, hear our prayer.”

Now, God’s Word doesn’t say that we have to do certain things with our eyes or hands or lips when we pray. God invites us to pray to Him with faith in Jesus as our Savior. In that way, we know that He hears and answers our prayers no matter how we use our eyes, hands, or lips. But I wanted to talk to you about your eyes, hands, and lips during prayer because tonight’s Gospel from John says something about what Jesus did with His eyes and lips when He prayed: “When Jesus had spoken these words, He lifted up His eyes to heaven, and said, ‘Father, the hour has come’” (John 17:1). Just like we use our eyes and lips when we pray, Jesus did the same. . . .[Full message available with purchase.]



## PREVIEW OF MIDWEEK OF LENT 1; SERMON

*“Behold the Man!”*

### A GOD WHO PRAYS

TEXTS: HEBREWS 7:20–28; JOHN 17

#### INTRODUCTION

The Second Commandment demands perfect prayer. But who does that? What human being never misuses the holy name of the triune God but ceaselessly prays, praises, and gives thanks to God in every time of need or blessing? Whose prayers are always sincere? Only one: Jesus.

Why should Jesus have to pray? He is God, after all.

But He is also man. In the mystery of the Trinity, the Son and Father are equal. But in the economy of salvation, the Son does what man should but cannot. He submits. And He commits Himself to His Father’s will.

And for whom does Jesus pray? His Church. His disciples. You.

#### TEXTUAL NOTES

Jesus is the greater and eternal high priest, foreshadowed by the ordination of the very first high priest, Aaron. Though we may think of a priestly calling as a markedly spiritual thing, the priests served a very physical role. Here’s how the ordination rite goes for Aaron and his sons (Leviticus 8). First, Moses washed them all with water. He then clothed Aaron with the intricate, detailed high priestly garments (Exodus 28): first a robe and a sash, then a robe and an ephod, a breastplate with the Urim and Thummim, and turban with a crown.

God commands for how those vestments are to be made is found in Exodus 28:6–39.

After dressing Aaron in this ornate frock, Moses anointed the tabernacle and all its furniture with oil. Then, as if to treat him as just another furnishing of the tabernacle, Moses did the same to Aaron. Aaron’s sons are clothed by Moses in coats, sashes, and caps.

Aaron and sons placed their hands on the head of a bull to transfer the sins of them and the people to the animal, which Moses then killed as a sin offering. He smeared and poured its blood on the altar and burned its fat, kidneys, and liver on the altar. But he burned the animal’s skin, flesh, and dung outside the camp. Then he killed the ram for the burnt offering. He threw its blood on the sides of the altar, burned the head and fat, washed the legs and entrails, and burned the remainder on the altar. Third, he killed a ram for the ordination sacrifice, after first having Aaron and sons lay their hands on its head. Then he put some of its blood on Aaron’s right earlobe, right thumb, and right big toe. He did the same to Aaron’s sons, and threw the rest of the blood on the sides of the altar. He offered the fat portions, the long lobe of the liver, the kidneys, the right thigh, and a loaf of unleavened bread as a wave offering and burned them on the altar.

Finally, just before the ordination potluck of the remaining flesh and bread, Moses sprinkled Aaron and his sons and their priestly garb with more oil and the blood from the altar.

Now, Jesus occupies this high priestly office. As the blood of the sacrifice marked the ear, thumb, and toe of Aaron and his sons to show that with their ears they are to hear and obey the Word of the Lord, with their hands they are to offer sacrifices for themselves and the people of God, and with their feet they may enter into the holy places and serve as mediators between God and His people, Jesus perfectly fulfills all these priestly functions. He, the very Incarnate Word, has ears to hear and obey His Father's Word; He has feet to be the bearer of good news to those who are poor in spirit; and He has hands to raise in intercession for God's people.

#### HEBREWS 7:20–28

**V. 21:** This quotation, “The Lord has sworn and will not change His mind, ‘You are a priest forever’” repeats part of Psalm 110:4 that the author of Hebrews had just quoted in verse 17.

The verb μεταμεληθήσεται, from μεταμέλομαι, means “to change one's mind,” either regretfully, wishing the action could be undone (Judas in Matthew 27:3; Paul in 2 Corinthians 7:8), or without regret (the son who decided to obey his father in Matthew 21:29). In the salvific work of making His own Son the mediator between God and men, God does not change His mind, waver, or have second thoughts. The quotation from Psalm 110 reinforces this. Jesus is a priest εἰς τὸν αἰῶνα, into eternity.

**V. 22:** According to Kleinig,

κρείττονος διαθήκης (“a better covenant”)—This also could be translated as “a better testament” (KJV), as Luther translated it: *eines besseren testaments*. . . . The noun διαθήκη has two overtly overlapping meanings in Hebrews. First, it describes a legal “testament” for the delivery of a person's property gratuitously as an inheritance to his heirs (9:16, 17). On the other hand, it also describes God's “covenant” with his people as a binding ritual enactment by which he established them as his holy priestly people. He made two such covenants. There is “the first covenant” (9:15) that he made with their ancestors after their deliverance from Egypt (8:9). While its stipulations were written on “the tablets of the covenant” (9:4), “the blood of the covenant” inaugurated it by purifying them and everything that was used in the Divine Service (9:18–20). In fulfillment of God's promise through Jeremiah (quoted in 8:8–12; 10:16–17), there is also “a new covenant” with Jesus as mediator (8:8; 9:15; 12:24), an “eternal covenant” (13:20). It is “an even better covenant” (7:22) because it is based on “better promises” (8:6) that deliver “the better things, the things that belong to salvation” (6:9). The “blood” of that covenant consecrates God's people (10:29) and equips them for God-pleasing service through the risen Lord Jesus (13:20–21).<sup>1</sup> . . .

#### JOHN 17

This chapter is often called Jesus' “High Priestly Prayer.” Here, He serves in the capacity described by the author of Hebrews as the High Priest who “has been made perfect forever” (7:28).

**V. 1:** This verse ought to be exceedingly perplexing. τοὺς ὀφθαλμοὺς αὐτοῦ—The One who prays, who addresses the eternal Creator of the universe as “Father,” has eyes. How can this be?

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<sup>1</sup> John W. Kleinig, *Hebrews* (St. Louis: Concordia Publishing House, 2017), 353.

How can a human being address God as “Father”? As the beginning of Jesus’ prayer makes clear, He is the eternal Son, of whom we say in the Creed that He is “begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made.” And now He has eyes, which He is able to lift up to heaven. And vocal cords that can craft words that both His heavenly Father and possibly His disciples will hear.

Eyes lifted up are how Jesus prayed before raising Lazarus too (John 11:41). According to the psalmist, it is a posture that expects mercy from God.

To You I lift up my eyes,  
O You who are enthroned in the heavens!  
<sup>2</sup> Behold, as the eyes of servants  
look to the hand of their master,  
as the eyes of a maidservant  
to the hand of her mistress,  
so our eyes look to the LORD our God,  
till He has mercy upon us. (Psalm 123:1–2)

δόξασόν—Preparing for His crucifixion, Jesus asks His Father to “glorify” Him, the Son. The cross, the death of the Son of God in the place of sinful humanity, is the hour of His glory. . . .

## SERMON

That must’ve been a sight. I wonder if the Israelites in the wilderness protested at the elaborate details and the exorbitant expense of making such vestments for Aaron. Did they have to scuttle the plans until the voters could approve of the design and the expense? Did they put it out for bids to see if someone had a source of pure gold or blue dye that they might come in under budget and put the rest in an LCEF CD? “I don’t know why one priest needs to be dressed in something way more elaborate and costly than anything we buy or make for ourselves. Does Aaron think he’s better than we are?” “When my grandkids became priests in Egypt, they had to save up all their own money to purchase vestments; no congregation was buying those for them!” “I don’t see why we have to use all this gold; tin would look almost as nice for a tenth of the price!”

Nevertheless, when God commanded what sort of frock Aaron was to be dressed in as he was consecrated as the high priest, His orders were strangely particular. First the ephod, made of gold, with two gold shoulder pieces, each with an engraved onyx stone with six names of the sons of Israel on it, joined together with blue and scarlet yarns and fine linen. Second the breastpiece, matching the ephod, of gold, with blue and scarlet yarns and fine linens, with twelve different stones—most of which we just guess at when translating—set in gold settings, and two gold rings to attach it to the ephod. Then, the robe, all blue, with blue and purple and scarlet pomegranates on the hem, interspersed with golden bells. Next, the engraved gold plate attached with a blue cord to the front of Aaron’s turban. Finally, a cloak, the turban, and a sash of fine needlework. All these Aaron is to wear so that when he presides as high priest, he does not die. Mamas, don’t let your babies grow up to be Israelite high priests (see Exodus 28:6–39).

It’s hard to parse out the spiritual meaning of such apparel. Clothing is unavoidably physical. And yet, despite the beauty of those vestments, no matter how real the priesthood of Aaron and

his sons, as well as the Levites, they were merely shadows of something more real, of a more permanent priesthood, of a High Priest whose service endures eternally. Aaron's vestments, like a pastor's vestments, are a sign of the beauty of the office he occupies, an office that does not truly belong to him, the one who merely stands in between God and His people. The vestments signify neither Aaron nor the pastor, but Christ. The office is beautiful because of Christ, no matter the grotesquerie and indecorousness of the men in the office. . . .[Full outline and sermon available with purchase.]



# PREVIEW OF MIDWEEK OF LENT 1

## BIBLE STUDY – A GOD WHO PRAYS

TEXTS: HEBREWS 7:20-28; JOHN 17:1-26

### INTRODUCTION

[The LORD says,] “Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me” (Ps. 50:15). Jesus knew His Psalter. In fact, He inspired it! So it’s no wonder that He is our “God who prays.” This lesson focuses on the mystery of the incarnate Son praying to His Father and our Father, to His God and our God. He does this to fulfill the Second Commandment, set an example for us, and demonstrate that He lives to intercede for us at all times, until He returns to judge the living and the dead and usher in the new creation.

### QUESTIONS AND ANSWERS

TRANSITION: “Pray without ceasing” (1 Thess. 5:17). Jesus embodied this. We so often don’t. Why? One reason is the “deadly” or “capital” sin of sloth. [Note to Leader: For a discussion of the “seven deadly sins,” see TRANSITION in Lesson 1 before Question 1.]

(Note: Questions only are found in the student section.)

**Q1.** What is sloth, and why is it sinful? What are the material effects of sloth, according to Proverbs 12:24 and 19:15? What are the spiritual effects? See Romans 12:11–13.

**A1.** Sloth is difficult to define precisely, but its various elements are laziness, idleness, failure to do one’s duty, boredom, and apathy. The reason it is sinful is because God’s Word calls upon us to be diligent, productive, focused, energetic, and careful in our vocations. Failure to pray regularly, frequently, and in a focused manner is a particularly good example of our sloth. Let us examine ourselves regarding this sin and repent!

Proverbs points out that, in material terms, sloth leads to servitude, hunger, and “a deep sleep,” which prevents us from being productive and successful (Prov. 12:24; 19:15).

The spiritual effects of sloth are even more harmful. After admonishing Christians not to be “slothful in zeal” (Rom. 12:11), Paul identifies what *will* happen when sloth is repented of: fervor of spirit, service to the Lord, rejoicing in hope, patience in tribulation, constancy in prayer, and generosity and hospitality toward others. Note how Christlike these actions are.

1–2 TRANSITION: The setting of John 17 is just after the Last Supper, as the disciples accompany Jesus to the Garden of Gethsemane. Immediately after Jesus prays, they walk to the garden, where Judas betrays Him.

**Q2.** Imagine that you were about to be arrested for crimes you did not commit and then be sentenced to death in less than a day. What would you pray for? What does Jesus pray for in John 17:15–20? In what way was Jesus even praying *for you* that night?

**A2.** Answers will vary concerning what participants would pray for, but it seems likely that one would pray for a miraculous intervention and rescue.

What is striking about Jesus' prayer is that it is selfless and focused on eternity rather than on the moment, since neither He nor His disciples are "of the world." He prays that His disciples be kept safe from "the evil one," Satan. He consecrates Himself to the Father's will, so that His disciples can be sanctified in the truth of His redemption.

Jesus specifically says that He is not just praying for His disciples "but also for those who will believe in Me through their word." That's you! On the night He was betrayed, Jesus was praying for you! After His resurrection, He would send out His apostles to proclaim the Gospel so that sinners like you could be brought to repentance and faith in Him.

2–3 TRANSITION: Jesus goes on to list the amazing results of His prayer to His Father and subsequent sending of the apostles.

**Q3.** In John 17:21–23, what sort of unity does Jesus say believers in Him will receive? How do we receive this unity here in time? Does this verse teach that the Christian Church on earth will necessarily be outwardly unified? Why or why not?

**A3.** John 17 promises to believers in Christ oneness like the unity between the Father and the Son and, even more, perfect unity *with* and *in* the Holy Trinity!

Matthew 28:19 literally says that we are baptized "*into* the name of the Father and of the Son and of the Holy Spirit." Paul says that we are "baptized *into* Christ" (Gal. 3:27). This explains how Jesus can say that He will be in us and we will be in Him and in His Father (and by extension in the Holy Spirit, though He is not mentioned here).

This unity with and in God transcends any outward unity that might be achieved here on earth. In the twentieth century, so-called "ecumenical theologians" argued that "that they may be one even as we are one" (John 17:22) means that the Christian Church on earth *must* be unified outwardly. There are two basic ways they argued that this could be brought about: (1) by bringing all Christians together in one denomination under a single head and hierarchy (Roman Catholicism); (2) by adopting formal statements of inter-Communion in spite of doctrinal differences (for example, the World Council of Churches or Lutheran World Federation). Both approaches overlook the biblical necessity of maintaining pure doctrine, and neither can achieve the profound unity Jesus describes in John 17.

3–4 TRANSITION: The benefits bestowed by the apostolic Word are freely given to us but had to be bought at great price. In the Old Testament, God had ordained the sacrificial system at the Jerusalem temple, administered by priests, to shed the blood of beasts in order to obtain forgiveness for the sins of the people.

**Q4.** According to Hebrews 7:27, how is Jesus wonderfully different from the Old Testament high priests? What did He pay to the Father for our redemption? . . . [Full Bible study available with purchase.]

## PREVIEW OF MIDWEEK OF LENT 1

### VESPERS

## A GOD WHO PRAYS

The Second Commandment demands perfect prayer. But who does that? What human being never misuses the holy name of the triune God but ceaselessly prays, praises, and gives thanks to God in any time of need or blessing? Whose prayers are always sincere? Only one: Jesus.

Why should Jesus have to pray? He is God, after all.

But He is also man. In the mystery of the Trinity, the Son and Father are equal. But in the economy of salvation, the Son does what man should but cannot. He submits. And He commits Himself to His Father's will.

And for whom does Jesus pray? His Church. His disciples. You.

*Stand*

**L** O Lord, open my lips,  
**C** and my mouth will declare Your praise.

**L** Make haste, O God, to deliver me;  
**C** make haste to help me, O Lord.

**C** **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. Praise to You, O Christ, Lamb of our salvation.**

+ PSALMODY +

PSALM

*Psalm 27:1a, 4–5, 10, 14; antiphon: Psalm 27:7*

*Tone C*

**Hear, O LORD, when I | cry aloud;\*  
be gracious to me and | answer me!**

<sup>1</sup> The LORD is my light and my salvation;  
whom | shall I fear?\*

The LORD is the stronghold of my life;  
of whom shall I | be afraid?

<sup>4</sup> **One thing have I asked of the LORD,  
that will I seek | after:\***  
**that I may dwell in the house of the LORD  
all the days of my life,  
to gaze upon the beauty of the LORD  
and to inquire in his | temple.**

<sup>5</sup> For He will hide me in His shelter  
in the day of | trouble;\*  
He will conceal me under the cover of His tent;  
He will lift me high up- | on a rock.

**<sup>10</sup> For my father and my mother have for- | saken me,\*  
but the LORD will | take me in.**

<sup>14</sup> Wait | for the LORD;\*  
be strong, and let your heart take courage;  
wait | for the LORD!

**Glory be to the Father and | to the Son\*  
and to the Holy | Spirit;  
as it was in the be- | ginning,\*  
is now, and will be forever. | Amen.**

*Sit*

OFFICE HYMN

“Hear Us, Father, When We Pray” (*LSB 773*)

+ READINGS +

OLD TESTAMENT

*Numbers 18:1–7*

<sup>1</sup> So the LORD said to Aaron, “You and your sons and your father’s house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood. <sup>2</sup> And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may join you and minister to you while you and your sons with you are before the tent of the testimony. <sup>3</sup> They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. <sup>4</sup> They shall join you and keep guard over the tent of meeting for all the service of the tent, and no outsider shall come near you. <sup>5</sup> And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. <sup>6</sup> And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting. <sup>7</sup> And you and your sons with you shall guard your priesthood for all that concerns the altar and that is within the veil; and you shall serve. I give your priesthood as a gift, and any outsider who comes near shall be put to death.”

**L** O Lord, have mercy on us.

**C** Thanks be to God.

## EPISTLE

*Hebrews 7:20–28*

<sup>20</sup> And it was not without an oath. For those who formerly became priests were made such without an oath, <sup>21</sup> but this one was made a priest with an oath by the one who said to Him:

“The Lord has sworn  
and will not change his mind,  
‘You are a priest forever.’”

<sup>22</sup> This makes Jesus the guarantor of a better covenant.

<sup>23</sup> The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup> but He holds His priesthood permanently, because He continues forever. <sup>25</sup> Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them.

<sup>26</sup> For it was indeed fitting that we should have such a High Priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. <sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, since He did this once for all when He offered up Himself. <sup>28</sup> For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

**L** O Lord, have mercy on us.

**C** Thanks be to God.

## HOLY GOSPEL

*John 17:1–26*

<sup>1</sup> When Jesus had spoken these words, He lifted up His eyes to heaven, and said, “Father, the hour has come; glorify Your Son that the Son may glorify You, <sup>2</sup> since You have given Him authority over all flesh, to give eternal life to all whom You have given Him. <sup>3</sup> And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup> I glorified You on earth, having accomplished the work that You gave Me to do. <sup>5</sup> And now, Father, glorify Me in Your own presence with the glory that I had with You before the world existed.

<sup>6</sup> “I have manifested Your name to the people whom You gave Me out of the world. Yours they were, and You gave them to Me, and they have kept Your word. <sup>7</sup> Now they know that everything that You have given Me is from You. <sup>8</sup> For I have given them the words that You gave Me, and they have received them and have come to know in truth that I came from You; and they have believed that You sent Me. <sup>9</sup> I am praying for them. I am not praying for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> All Mine are Yours, and Yours are Mine, and I am glorified in them. <sup>11</sup> And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given Me, that they may be one, even as We are one. <sup>12</sup> While I was with them, I kept them in Your name, which You have given Me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. <sup>13</sup> But now I am coming to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not ask that You take them out of the world, but that You keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Sanctify them in the truth; Your word is truth. <sup>18</sup> As You sent Me into the world, so I have sent

them into the world. <sup>19</sup> And for their sake I consecrate Myself, that they also may be sanctified in truth.

<sup>20</sup> “I do not ask for these only, but also for those who will believe in Me through their word, <sup>21</sup> that they may all be one, just as You, Father, are in Me, and I in You, that they also may be in Us, so that the world may believe that You have sent Me. <sup>22</sup> The glory that You have given Me I have given to them, that they may be one even as We are one, <sup>23</sup> I in them and You in Me, that they may become perfectly one, so that the world may know that You sent Me and loved them even as You loved Me. <sup>24</sup> Father, I desire that they also, whom You have given Me, may be with Me where I am, to see My glory that You have given Me because You loved Me before the foundation of the world. <sup>25</sup> O righteous Father, even though the world does not know You, I know You, and these know that You have sent Me. <sup>26</sup> I made known to them Your name, and I will continue to make it known, that the love with which You have loved Me may be in them, and I in them.”

**L** O Lord, have mercy on us.

**C** Thanks be to God.

#### RESPONSORY FOR LENT

*LSB*, p. 231

**L** Deliver me, O Lord, my God, for You are the God of my salvation.

**C** Rescue me from my enemies, protect me from those who rise against me.

**L** In You, O Lord, do I put my trust, leave me not, O Lord, my God.

**C** Rescue me from my enemies, protect me from those who rise against me.

**L** Deliver me, O Lord, my God, for You are the God of my salvation.

**C** Rescue me from my enemies, protect me from those who rise against me.

#### CHILDREN’S MESSAGE

“Eyes, Hands, and Lips in Prayer”

#### SERMON

“A God Who Prays”

+ CANTICLE +

[Full customizable traditional service available with purchase]

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## PREVIEW OF MIDWEEK OF LENT 1

### A GOD WHO PRAYS

“Behold the man!” was Pontius Pilate’s short yet most profound sermon. Our endeavor this Lententide and Easter Sunday is to behold the man, God in human flesh, Jesus. Each time together, we are meditating on and proclaiming His real, bodily suffering and death as well as His physical resurrection. He knew all that real bodies experience; He suffered, wept, bled, ate, and hoped.

Today, we remember how the man Jesus prayed to His Father and ours. He is our great High Priest, who even now prays for us!

As we move through this season of Lent, it will become increasingly clear why God became man: He lived this physical life in order to be nailed to a cross. Thereby, we are truly preparing for the celebration of His real, bodily, flesh-and-blood resurrection. Without that, our faith and our preaching are all in vain. God the Son became the embodied, incarnate Son of Mary. In Jesus, God has human flesh, a body, just like us. What could be more profound? Behold the man, who has led the way for us through death to our own physical resurrection!

SERIES HYMN

“Behold the Man before You” (*See insert*)

#### OPENING SENTENCES

**P** In the beginning was the Word, and the Word was with God,

**C** **and the Word was God.** *John 1:1*

**P** The Word became flesh and dwelt among us,

**C** **and we have seen His glory, glory as of the only Son from the Father, full of grace and truth.** *John 1:14*

**P** Since therefore the children share in flesh and blood,

**C** **He Himself likewise partook of the same things.** *Hebrews 2:14*

**P** Great indeed, we confess, is the mystery of godliness:

**C** **He was manifested in the flesh,**

**P** vindicated by the Spirit, seen by angels, proclaimed among the nations,

**C** **believed on in the world, taken up in glory.** *1 Timothy 3:16*

**P** For I know that my Redeemer lives,

**C** **and at the last He will stand upon the earth.**

**P** And after my skin has been thus destroyed,

**C** **yet in my flesh I shall see God.** *Job 19:25–26*

#### CONFESSION

**P** As we consider the true humanity of our Lord, let us confess our human failings.

*Silence for reflection on God's Word and for self-examination*

- A** In the Sermon on the Mount, Jesus said, "When you fast,"  
**C** but we have avoided physical discomfort and preferred less physical "spiritual" disciplines.
- A** Jesus prayed, "I am praying for them,"  
**C** but we have spent more time praying for ourselves than interceding for others.
- A** Jesus "was despised and rejected by men,"  
**C** but we have avoided opposition whenever possible.
- A** Jesus' garments were stripped from Him,  
**C** but we have tried to hide our shame from God and each other.
- A** Jesus provided for His mother, who gave Him life, even while on the cross,  
**C** but we have neglected the Church, who gives us news of eternal life.
- A** Jesus, while dying to save us, admitted His physical need, saying, "I thirst,"  
**C** but we often make decisions based on our creature comforts instead of our faith.
- A** Jesus loved His disciples to the end and washed their feet,  
**C** but too often we have served because it was expected, not out of love.
- A** Jesus said of His life, "I lay it down of My own accord,"  
**C** but we have sought to save our own skins.
- A** Jesus was buried and rested in the tomb,  
**C** but we have looked for ways to avoid even talking about death.
- A** Jesus surprised everyone when He rose on Easter,  
**C** but we have failed to live as those who will also rise to live with Him forever. Have mercy and forgive us, O Lord Jesus Christ.

FORGIVENESS

- P** The man Jesus, the Word made flesh, endured hunger, rejection, shame, abuse, and death to pay for our sins and to open heaven to all who trust in His name. He physically rose and now gives us our daily bread, lets His kingdom come to us and through us, and moves us to do His will here on earth until we follow Him through death to eternity with Him. May He who began a good work in you bring it to completion in the day of Jesus Christ (*Philippians 1:6*).
- C** Amen.

PSALMODY (spoken)

*Psalm 91; antiphon: v. 15*

**All: When he calls to Me, I will answer him;  
I will be with him in trouble;  
I will rescue him and honor him.**

- P** He who dwells in the shelter of the Most High  
will abide in the shadow of the Almighty.
- C** **I will say to the LORD, “My refuge and my fortress,  
my God, in whom I trust.”**
- P** For He will deliver you from the snare of the fowler  
and from the deadly pestilence.
- C** **He will cover you with His pinions,  
and under His wings you will find refuge;  
His faithfulness is a shield and buckler.**
- P** You will not fear the terror of the night,  
nor the arrow that flies by day,
- C** **nor the pestilence that stalks in darkness,  
nor the destruction that wastes at noonday.**
- P** A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.
- C** **You will only look with your eyes  
and see the recompense of the wicked.**
- P** Because you have made the LORD your dwelling place—  
the Most High, who is my refuge—
- C** **no evil shall be allowed to befall you,  
no plague come near your tent.**
- P** For He will command His angels concerning you  
to guard you in all your ways.
- C** **On their hands they will bear you up,  
lest you strike your foot against a stone.**
- P** You will tread on the lion and the adder;  
the young lion and the serpent you will trample underfoot.
- C** **“Because he holds fast to Me in love, I will deliver him;  
I will protect him, because he knows My name.**
- All:   When he calls to Me, I will answer him;  
          I will be with him in trouble;  
          I will rescue him and honor him.**
- P** With long life I will satisfy him
- C** **and show him My salvation.”**

[If the congregation is reading through the Passion, a portion of it may be read here.]

PASSION

- L** O Lord, have mercy on us.
- C** **Thanks be to God.]**

READING

*Hebrews 7:20–28 (Jesus is our great high priest.)*

- L** A reading from the seventh chapter of Hebrews.

<sup>20</sup> And it was not without an oath. For those who formerly became priests were made such without an oath, <sup>21</sup> but this one was made a priest with an oath by the one who said to Him:

“The Lord has sworn  
and will not change his mind,  
‘You are a priest forever.’”

<sup>22</sup> This makes Jesus the guarantor of a better covenant.

<sup>23</sup> The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup> but He holds His priesthood permanently, because He continues forever. <sup>25</sup> Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them.

<sup>26</sup> For it was indeed fitting that we should have such a High Priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. <sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, since He did this once for all when He offered up Himself. <sup>28</sup> For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

- L** O Lord, have mercy on us.
- C** **Thanks be to God.**

READING

*John 17:1–26 (Jesus prays for His disciples.)*

- L** In the upper room the night He was betrayed, Jesus prayed what has been called His High Priestly Prayer. In it, He prays for us, for those who have yet to come to faith, and for Himself. A reading from the seventeenth chapter of John.

- L** He lifted up His eyes to heaven, and said, “Father, the hour has come; glorify Your Son that the Son may glorify You, since You have given Him authority over all flesh, to give eternal life to all whom You have given Him.

- C** **And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent.**

- A** I glorified You on earth, having accomplished the work that You gave Me to do. And now, Father, glorify Me in Your own presence with the glory that I had with You before the world existed.  
I have manifested Your name to the people whom You gave Me out of the world. Yours they were, and You gave them to Me, and they have kept Your word. Now they know that everything that You have given Me is from You. For I have given them the words that You gave Me, and they have received them and have come to know in truth that I came from You; and they have believed that You sent Me.

**C** I am praying for them. I am not praying for the world but for those whom You have given Me, for they are Yours.

**L** All Mine are Yours, and Yours are Mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given Me,

**C** that they may be one, even as We are one.

**L** While I was with them, I kept them in Your name, which You have given Me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that You take them out of the world, but that You keep them from the evil one. They are not of the world, just as I am not of the world.

**C** Sanctify them in the truth; Your word is truth.

**L** As You sent Me into the world, so I have sent them into the world. And for their sake I consecrate Myself, that they also may be sanctified in truth.

**C** I do not ask for these only, but also for those who will believe in Me through their word,

**L** that they may all be one, just as You, Father, are in Me, and I in You, that they also may be in Us, so that the world may believe that You have sent Me. The glory that You have given Me I have given to them,

**C** that they may be one even as We are one,

**L** I in them and You in Me, that they may become perfectly one, so that the world may know that You sent Me and loved them even as You loved Me.

**C** Father, I desire that they also, whom You have given Me, may be with Me where I am,

**L** to see My glory that You have given Me because You loved Me before the foundation of the world. O righteous Father, even though the world does not know You, I know You, and these know that You have sent Me. I made known to them Your name, and I will continue to make it known, that the love with which You have loved Me may be in them, and I in them.”

**L** O Lord, have mercy on us.

**C** Thanks be to God.

#### RESPONSORY

*1 John 2:1; [Mark 10:33]; Psalm 32:1*

**L** We have an advocate with the Father, Jesus Christ the righteous.

**C** He was delivered up to death;  
He was delivered for the sins of the people.

**L** Blessed is the one whose transgression is forgiven, whose sin is covered.

**C** He was delivered up to death;

**He was delivered for the sins of the people.**

**L** We have an advocate with the Father, Jesus Christ the righteous.

**C** **He was delivered up to death;**  
**He was delivered for the sins of the people.**

CHILDREN’S MESSAGE

“Eyes, Hands, and Lips in Prayer”

HYMN

“O Love, How Deep” (*LSB* 544:1–4)

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