



REFLECTIONS
on
REPENTANCE

April 9, 2025

ZION EV. LUTHERAN CHURCH, MONROE, MI

(Wisconsin Evangelical Lutheran Synod)

Fifth Midweek Lenten Worship

Order of Service

April 9, 2025

WELCOME TO ZION. It is our hope and prayer that the message you hear today from God's Word will strengthen your faith and fill your heart with the peace only God can give and the joy we have in believing that JESUS CHRIST is our Savior from sin.

OPENING HYMN: *CW 116*

"In the Hour of Trial"

LENT

116

In the Hour of Trial



1 In the hour of tri - al, Je - sus, plead for me
2 With for - bid - den plea - sures Should this vain world charm
3 Should your mer - cy send me Sor - row, toil, and woe,
4 When my life is end - ing, Though in grief or pain,



Lest by base de - ni - al I un - wor - thy be,
Or its tempt - ing trea - sures Spread to work me harm,
Or should pain at - tend me On my path be - low,
When my bod - y chang - es Back to dust a - gain,



When you see me wa - ver, With a look re - call,
Bring to my re - mem - brance Sad Geth - sem - a - ne
Grant that I may nev - er Fail your cross to view;
On your truth re - ly - ing, Through that mor - tal strife,



Nor for fear or fa - vor Ev - er let me fall.
Or, in dark - er sem - blance, Cross - crowned Cal - va - ry.
Grant that I may ev - er Cast my care on you.
Je - sus, take me, dy - ing, To e - ter - nal life.

Text: James Montgomery, 1771–1854, alt.
Tune: ST. MARY MAGDALENE (65 65 D) John B. Dykes, 1823–76.

INVOCATION

P: In the name of the Father and of the Son ✙ and of the Holy Spirit.

C: Amen.

CONFESSION OF SINS

P: If we claim to be without sin, we deceive ourselves and the truth is not in us.

C: If we confess our sins, God is faithful and just and will forgive us our sins and purify us from all unrighteousness.

P: Let us confess our sins to the Lord.

C: Holy God, gracious Father,

I am sinful by nature

and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;

I have not loved others as I should.

I deserve your punishment both now and forever.

**But Jesus, my Savior, paid for my sins
with his holy life and innocent death.**

Trusting in him, I pray:

God, have mercy on me, a sinner.

Silence for meditation and reflection.

ABSOLUTION

P: Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son \dagger and of the Holy Spirit.

C: Amen.

LITANY PRAYER

P: O God the Father, you are not willing that any should perish, but that all should come to the saving knowledge of the Truth.

C: Have mercy on us.

P: O God the Son, you carried the sin of the whole world and laid down your life to draw all people to yourself.

C: Have mercy on us.

P: O God the Holy Spirit, you make the hearts of the spiritually dead alive and transform rebellious people into your children.

C: Have mercy on us.

P: Most holy and triune God, we offer our praise for your mercy and grace which you pour out through Jesus Christ, our Lord.

C: We praise you, O Lord.

P: For revealing yourself in the Book of Truth, for gathering nations to faith by that Word, for bringing our souls to believe and rejoice,

C: **We thank you, O Lord.**

P: For martyrs, reformers, and steadfast Christians who scorned personal danger to proclaim the gospel,

C: **We thank you, O Lord.**

P: Stir up our hearts with the joy of our salvation and increase our love and loyalty to you.

C: **Lord, have mercy.**

P: Constantly cleanse, reform, and protect your Church in this day of spreading error and confusion.

C: **Christ, have mercy.**

P: Bring your kingdom to all blood-bought souls who remain lost.

C: **Lord, have mercy.**

P: The Lord Almighty is with us; he is our mighty fortress. Let us exalt his holy name.

PSALM 6

CW 66

Refrain

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Psalm tone

*

O LORD, do not rebuke me in your anger*
or discipline me in your wrath.

Be merciful to me, LORD, for I am faint;*
O LORD, heal me, for my soul is in anguish.

Turn, O LORD, and deliver me;*
save me because of your unfailing love.

Refrain

Refrain

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Psalm tone

I am worn out from groaning.^{*}
My eyes grow weak with sorrow.

Away from me, all you who do evil,^{*}
for the LORD has heard my weeping.

The LORD has heard my cry for mercy;^{*}
the LORD accepts my prayer.

**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.**

Refrain

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PASSION HISTORY RESPONSIVE READING

**THE PASSION HISTORY OF OUR LORD JESUS CHRIST
LESSON FIVE**

Pastor: 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

Men: **At the time of the Festival the governor had a custom to release to the crowd any one prisoner they wanted.**

¹ Luke 23:13-16

Congregation: 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.

Pastor: 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.

Women: 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.”

Men: But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus put to death.

Pastor: The governor asked them, “Which of the two do you want me to release to you?”

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

Pastor: 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?”

Congregation: They all said to him, “Crucify him!”

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

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

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

Pastor: 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.”

Women: But they kept pressuring him with loud voices, demanding that he be crucified. And their voices were overwhelming.²

Congregation: Then Pilate took Jesus and had him flogged.³

Pastor: 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

Men: 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.”

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

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

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

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

Women: 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.”

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

Women: But Jesus gave him no answer.

Men: 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?”

Pastor: 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.”

Congregation: 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!”

Pastor: 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!”

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

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

Men: “We have no king but Caesar!” the chief priests answered.⁷

Congregation: 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.

Men: 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.”

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

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

Women: So then Pilate handed Jesus over to them to be crucified.⁸

Pastor: 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.

Men: As they were going out of the city, a certain man, Simon of Cyrene (the father of

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

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.

Women: A large crowd of the people was following him, including women who were mourning and wailing for him.

Pastor: 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

HYMN OF THE DAY: CW 401

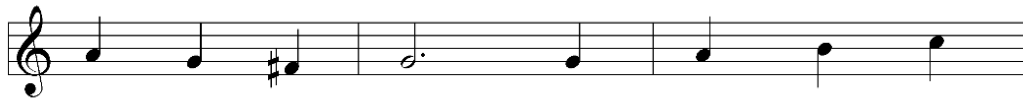
“Your Works, Not Mine, O Christ”

JUSTIFICATION

401 Your Works, Not Mine, O Christ



1 Your works, not mine, O Christ, Speak glad -
 2 Your blood, not mine, O Christ, Can heal
 3 Your cross, not mine, O Christ, Has borne
 4 Your death, not mine, O Christ, Has paid
 5 Your right - eous - ness, O Christ, A - lone



ness to this heart. They tell me all
 my sin - ful soul; Your wounds, not mine,
 the dread - ful load Of sins that none
 the ran - som due; Ten thou - sand deaths
 can cov - er me; No oth - er right -



is done; They bid my fear de - part.
 con - tain The balm that makes me whole.
 could bear But the in - car - nate God.
 like mine Would have been all too few.
 eous - ness Can set a sin - ner free.

⁹ Hosea 10:8

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

Refrain

To whom but you, who can a - lone For
sin a - tone, Lord, shall I flee?

Text: Horatius Bonar, 1808–89, alt.
Tune: ST. JOHN (66 66 88) *The Parish Choir*, London, 1850.

SERMON TEXT AND THEME

PSALM 51:8-9

Let me hear joy and gladness. Let the bones you have crushed celebrate.
Hide your face from my sins. Erase all my guilty deeds. (EHV)

REMOVING OUR GUILT

PRAYER FOR PEACE

P: Lord God, all holy desires, all good counsels, and all just works come from you. Give to us, your servants, that peace which the world cannot give, that our hearts may be set to obey your commandments. Defend us also from the fear of our enemies that we may live in peace and quietness, through the merits of Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **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.

JUSTIFICATION

394

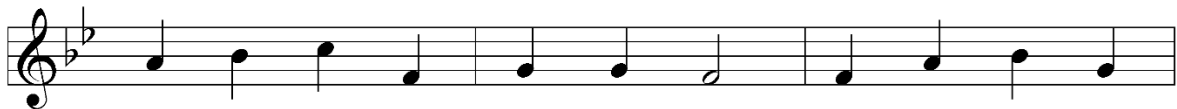
Blessed Are the Saints of God



1 Bless - ed are the saints of God; They are bought with
 2 They are jus - ti - fied by grace; They en - joy the
 3 They are lights up - on the earth, Chil - dren of a



Christ's own blood. They are ran - somed from the grave;
 Sav - ior's peace. All their sins are washed a - way;
 heav'n - ly birth. One with God, with Je - sus one,



Life e - ter - nal they shall have. With them num - bered
 They shall stand in God's great day. With them num - bered
 Glo - ry is in them be - gun. With them num - bered



may we be Here and in e - ter - ni - ty.
 may we be Here and in e - ter - ni - ty.
 may we be Here and in e - ter - ni - ty.

Text: Joseph Humphreys, b. 1720, alt.

Tune: VOLLER WUNDER (77 77 77) Johann G. Ebeling, 1637–76.

Officiants

Accompanist: Abbey Johnson

Liturgist & Preacher: Pastor Kenneth Jahnke