

Good Friday

April 10, 2020

"SERVICE OF THE WORD" *

Collect of the Day.

Almighty God, graciously behold this Your family for whom our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

The Old Testament.

Isaiah 52:13—53:12 English Standard Version (ESV)

¹³ Behold, my servant shall act wisely;

he shall be high and lifted up, and shall be exalted.

¹⁴ As many were astonished at you—

his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—

¹⁵ so shall he sprinkle many nations.

Kings shall shut their mouths because of him,

for that which has not been told them they see,

and that which they have not heard they understand.

53 Who has believed what he has heard from us?

And to whom has the arm of the LORD been revealed?

² For he grew up before him like a young plant,

and like a root out of dry ground;

he had no form or majesty that we should look at him,

and no beauty that we should desire him.

³ He was despised and rejected by men,

a man of sorrows and acquainted with grief;

and as one from whom men hide their faces

he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs

and carried our sorrows;

yet we esteemed him stricken, smitten by God, and afflicted.

⁵ But he was pierced for our transgressions;

he was crushed for our iniquities;

upon him was the chastisement that brought us peace,

and with his wounds we are healed.

⁶ All we like sheep have gone astray;

we have turned—every one—to his own way;

and the LORD has laid on him the iniquity of us all.

⁷ He was oppressed, and he was afflicted,

yet he opened not his mouth;

like a lamb that is led to the slaughter,

and like a sheep that before its shearers is silent,

so he opened not his mouth.

⁸ By oppression and judgment he was taken away;

and as for his generation, who considered

that he was cut off out of the land of the living,

stricken for the transgression of my people?

⁹ And they made his grave with the wicked

and with a rich man in his death,

although he had done no violence,

and there was no deceit in his mouth.

¹⁰ Yet it was the will of the LORD to crush him;

he has put him to grief;

when his soul makes an offering for guilt,

he shall see his offspring; he shall prolong his days;

the will of the LORD shall prosper in his hand.

¹¹ Out of the anguish of his soul he shall see and be satisfied;

by his knowledge shall the righteous one, my servant,

make many to be accounted righteous,

and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the many,

and he shall divide the spoil with the strong,

because he poured out his soul to death

and was numbered with the transgressors;

yet he bore the sin of many,

and makes intercession for the transgressors.

Verse: This is the Word of the Lord.

***Response:* Thanks be to God.**

silence

Collect.

Merciful and everlasting God, You did not spare Your only Son but delivered Him up for us all to bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in Him that we fear not the power of sin, death and the devil; through the same Jesus Christ, our Lord. ***Amen.***

The Epistle.

Hebrews 4:14-16; 5:7-9 (ESV)

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. ... ⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸ Although he was a son, he learned obedience through what he suffered. ⁹ And being made perfect, he became the source of eternal salvation to all who obey him ...

Verse: This is the Word of the Lord.

***Response:* Thanks be to God.**

silence

Collect.

Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion and

redemption from everlasting death; through the same Jesus Christ, our Lord. ***Amen.***

The Hymn. "Stricken, Smitten, and Afflicted"

LSB #451

by Thomas Kelly, 1769-1855

Tune: "O Mein Jesu, Ich Muss Sterben"

1. Stricken, smitten, and afflicted,
See Him dying on the tree!
'Tis the Christ, by man rejected;
Yes, my soul, 'tis He, 'tis He!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
Proofs I see sufficient of it:
'Tis the true and faithful Word.
2. Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would intervene to save;
But the deepest stroke that pierced Him
Was the stroke that Justice gave.
3. Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed,
See who bears the awful load;
'Tis the Word, the Lord's anointed,
Son of Man and Son of God.

4. Here we have a firm foundation,
Here the refuge of the lost;
Christ, the Rock of our salvation,
His the name of which we boast:
Lamb of God, for sinners wounded,
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.

Concordia Publishing House 1982

Text: Is 53:3-6

Tune: Geistliche Volkslieder, Paderborn 1850

Public domain

The Passion of Our Lord Jesus Christ.

The Holy Gospel.

John 18:1-11 (ESV)

18 When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. **2** Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. **3** So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. **4** Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" **5** They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. **6** When Jesus said to them, "I am he," they drew back and fell to the ground. **7** So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." **8** Jesus answered, "I told you that I am he. So, if you seek me, let these men go." **9** This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." **10** Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) **11** So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

The Hymn. "O Sacred Head, Now Wounded"

LSB #450

by Bernard of Clairvaux, 1091-1153

Tune: "Herzlich Tut Mich Verlangen"

1. O sacred Head, now wounded,
with grief and shame weighed down;
now scornfully surrounded
with thorns, thine only crown;
O sacred Head, what glory,
what bliss 'til now was thine!
Yet, though despised and gory,
I joy to call thee mine.

Concordia Publishing House 1941

Text: Ps 22:6-8; Is 53:4-5

Public domain

Tune: Hans Leo Hassler, 1564-1612

The Holy Gospel.

John 18:12-27 (ESV)

12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. **13** First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. **14** It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

15 Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, **16** but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. **17** The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." **18** Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus about his disciples and his teaching. **20** Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. **21** Why do you ask me?"

Ask those who have heard me what I said to them; they know what I said.”

²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” ²³ Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” ²⁴ Annas then sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” ²⁶ One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” ²⁷ Peter again denied it, and at once a rooster crowed.

The Hymn. “O Sacred Head, Now Wounded” **LSB #450**
by Bernard of Clairvaux, 1091-1153 *Tune: “Herzlich Tut Mich Verlangen”*

2. How pale Thou art with anguish,
With sore abuse and scorn!
How doth Thy face now languish
That once was bright as morn!
Grim death, with cruel rigor,
Hath robbed Thee of Thy life;
Thus Thou hast lost Thy vigor,
Thy strength, in this sad strife

Concordia Publishing House 1941

Text: Ps 22:6-8; Is 53:4-5

Public domain

Tune: Hans Leo Hassler, 1564-1612

The Holy Gospel.

John 18:28-40 (ESV)

²⁸ Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. ²⁹ So Pilate went outside to them and said, “What accusation do you bring against this man?” ³⁰ They answered him, “If this man were not doing evil, we would not have delivered him over to you.” ³¹

Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.”

³² This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. ³⁹ But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” ⁴⁰ They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

The Hymn. “O Sacred Head, Now Wounded” **LSB #450**
by Bernard of Clairvaux, 1091-1153 *Tune: “Herzlich Tut Mich Verlangen”*

3. What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
And grant to me Thy grace.

Concordia Publishing House 1941

Text: Ps 22:6-8; Is 53:4-5

Public domain

Tune: Hans Leo Hassler, 1564-1612

The Holy Gospel.

John 19:1-16a (ESV)

19 Then Pilate took Jesus and flogged him. **2** And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. **3** They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. **4** Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." **5** So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" **6** When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." **7** The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." **8** When Pilate heard this statement, he was even more afraid. **9** He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. **10** So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" **11** Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin." **12** From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." **13** So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. **14** Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" **15** They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." **16** So he delivered him over to them to be crucified.

The Hymn. "O Sacred Head, Now Wounded"

by Bernard of Clairvaux, 1091-1153

LSB #450

Tune: "Herzlich Tut Mich Verlangen"

4. My Shepherd, now receive me;
My Guardian, own me Thine;
Great blessings Thou didst give me,
O Source of good divine.
Thy lips have often fed me
With words of truth and love;
Thy Spirit oft hath led me
To heav'nly joys above.

Concordia Publishing House 1941

Text: Ps 22:6-8; Is 53:4-5

Public domain

Tune: Hans Leo Hassler, 1564-1612

The Holy Gospel.

John 19:16b-24 (ESV)

So they took Jesus, **17** and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. **18** There they crucified him, and with him two others, one on either side, and Jesus between them. **19** Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." **20** Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. **21** So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" **22** Pilate answered, "What I have written I have written." **23** When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, **24** so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things.

The Hymn. "O Sacred Head, Now Wounded"**LSB #450***by Bernard of Clairvaux, 1091-1153**Tune: "Herzlich Tut Mich Verlangen"*

5. What language shall I borrow
To thank thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
O make me thine forever!
And should I fainting be,
Lord, let me never, never
Outlive my love for Thee.

*Concordia Publishing House 1941**Text: Ps 22:6-8; Is 53:4-5**Tune: Hans Leo Hassler, 1564-1612**Public domain***The Holy Gospel.**

John 19:25-30 (ESV)

²⁵ but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" ²⁷ Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

The Hymn. "O Sacred Head, Now Wounded"**LSB #450***by Bernard of Clairvaux, 1091-1153**Tune: "Herzlich Tut Mich Verlangen"*

6. My Savior, be Thou near me;
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!

When soul and body languish,
O leave me not alone,
But take away my anguish
By virtue of Thine own!

*Concordia Publishing House 1941**Text: Ps 22:6-8; Is 53:4-5**Tune: Hans Leo Hassler, 1564-1612**Public domain***The Holy Gospel.**

John 19:31-42 (ESV)

³¹ Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. ³² So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵ He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶ For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." ³⁷ And again another Scripture says, "They will look on him whom they have pierced." ³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

The Hymn. "O Sacred Head, Now Wounded"*by Bernard of Clairvaux, 1091-1153***LSB #450***Tune: "Herzlich Tut Mich Verlangen"*

7. Be Thou my consolation,
My Shield, when I must die;
Remind me of Thy passion,
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee,
Who dieth thus dies well.

*Concordia Publishing House 1941**Text: Ps 22:6-8; Is 53:4-5**Tune: Hans Leo Hassler, 1564-1612**Public domain**SERMON:***"It Is Finished"**

John 19:30

It is Finished! There's a sense of satisfaction in a job well done, a deck well stained, and a ceiling well painted. But wait a minute, house projects never seem to be finished.

It is Finished! There is a sense of relief when the fever breaks, when the breath comes back, when the discharge nurse says goodbye and you go home. But, we are still recovering at home. It seems as though it will never be finished. And are we really home yet? Where is my home? Heaven is my home!

Many of us are stuck in the house. When will it all be finished? Some of us sneak out to see, we know that some people are dying out there, but staying at home gives us a fever, "cabin fever"—we are like Peter sneaking in and out and around the campfire in the courtyard. The young girl asked Peter, "Are you a Gallilean? Where did you get that accent? Were you with Him? Peter crowed, "I am NOT!" Actually it's the cock that crowed.

Peter's caught in a lie. So when will it all end? When will it be finished? Jesus said it from the cross, "It is Finished!" Actually He said one word, "Tetelesti." But what exactly did He mean? Tetelesti, It is finished.

Was it a word of despair and frustration? Did He mean "I am done!" "I am so out of here!" Pilate washed his hands of the whole matter in this way. But Jesus suffered under Pontius Pilate.

Was it a word of exhaustion and submission? "I'm tired!" "I give up!" The Thief on the cross next to him said as much: "We are receiving the due reward of our deeds" ... "but this man has done nothing wrong." ⁴² And he said, "Jesus, remember me when you come into your kingdom." ⁴³ And he (Jesus) said to him, "Truly, I say to you, today you will be with me in paradise." (Luke 23:41-43)

Jesus said, "It is finished!" What exactly did He finish?

In first century Greek culture, the word "tetelesti" was used by an artist to signify that a creation was finally complete. But here we look upon the death of the Son of Man. Creation finally complete?

"Tetelesti" was one of the last words spoken from the cross. ³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit." Perhaps this is the most powerful word in His entire ministry. In the gospel of John chapter 19 verse 30, scripture tells us that it was on the cross that Jesus Christ finished His redeeming and atoning work for all mankind. "Tetelesti" was used by a servant to inform his master that the work was accomplished. "Tetelesti" was stamped on a document of charges against a criminal after they had served their time in prison. "Tetelesti" was used by a bank when a debt had been repaid by a debtor. Paid in Full! "Tetelesti! It is Finished!

"Tetelesti," proclaimed that Christ Jesus has completed His redemptive and atoning sacrifice on the cross for the debts of the world. Effective! Efficacious! The implications of "Tetelesti" flow with the power of the Word of creation in Genesis chapter 1 where God spoke, and the universe came into existence. This word "Tetelesti" was not simply spoken; the Son of God breathed His last breath with it. Any yet He still speaks today. Amen.

Offerings to God in thanksgiving for your life and your daily bread may be sent to your house of worship.

Litany

In peace let us pray to the Lord:

Lord, have mercy.

For the peace from above and for our salvation, let us pray to the Lord:

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord:

Lord, have mercy.

For this holy house and for all who offer here their worship and praise, let us pray to the Lord:

Lord, have mercy.

For all pastors in Christ, for all servants of the Church, and for all the people, let us pray to the Lord:

Lord, have mercy.

For President Trump, Governor Beshear, for all public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord:

Lord, have mercy.

For those who work to bring peace, justice, health, and protection in this and every place, let us pray to the Lord:

Lord, have mercy.

For those who bring offerings, those who do good works in this congregation, those who toil, those who sing, and all who await from the Lord great and abundant mercy, let us pray to the Lord:

Lord, have mercy.

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord:

Lord, have mercy.

For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:

Lord, have mercy.

The Collect for Peace.

O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Our Father, who art in heaven

Hallowed be Thy Name

Thy kingdom come

Thy will be done on earth, as it is in heaven

Give us this day our daily bread

And forgive us our trespasses,

as we forgive those who trespass against us

and lead us not into temptation

but deliver us from evil

for Thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.

Concluding Collect.

We implore You, O Lord, that Your abundant blessing may be upon Your people who have held the passion and death of Your Son in devout remembrance, that we may receive Your pardon and the gift of Your comfort, and may increase in faith and take hold of eternal salvation; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

Then shall be sung

The Hymn. “Sing, My Tongue, The Glorious Battle“ LSB #454

by Venantius Honorius Fortunatus, 530-609; tr. J.M. Neale 1818-66

1. Sing, my tongue, the glorious battle;
sing the ending of the fray.
Now above the cross, the trophy,
sound the loud triumphant lay:
tell how Christ, the world's Redeemer,
as a victim won the day.
2. Tell how, when at length the fullness
of th'appointed time was come,
He, the Word, was born of woman,
left for us His Father's home,
blazed the path of true obedience,
shone as light amidst the gloom.
3. Thus, with thirty years accomplished,
He went forth from Nazareth,
destined, dedicated, willing,
did His work, and met His death;
like a lamb He humbly yielded
on the cross His dying breath.
4. Faithful cross, true sign of triumph,
be for all the noblest tree;
none in foliage, none in blossom,
none in fruit your equal be;
symbol of the world's redemption,
for the weight that hung on thee!

5. Unto God be praise and glory:
to the Father and the Son,
to th'eternal Spirit honor
now and evermore be done;
praise and glory in the highest,
while the timeless ages run.

Concordia Publishing House 2006

Text: Is 53:6-, John 14:27

Public domain, tune CPH 1967

Tune: Carl F. Schalk, b. 1929

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

Amen.

At the close of the Service silent prayer should be offered.

*** Text from: *Lutheran Service Book—Altar Book*
(St. Louis: Concordia Publishing House, 2006), pp. 512-514**

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