

## **FOURTH READING ✕ ✕ ✕ Jesus' Suffering under the Spiritual Authorities**

Then the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now Caiaphas was he who gave counsel to the Jews that it was expedient that one Man should die for the people. And they led Him away to Caiaphas the high priest and with him were assembled all the chief priests, the elders, and the scribes.

And Simon Peter followed Jesus, and so did another disciple. That disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then that other disciple who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. And the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself, so that he could see the end. Then the servant girl who kept the door, seeing Peter in the light as he warmed himself, looked intently at him and said: And you were also with Jesus of Galilee! You are not also one of this Man's disciples, are you? He denied before all and said: Woman, I am not; I do not know Him; I do not know what you are saying.

The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him: *I spoke openly to the world. I always taught in the synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who hear Me what I have said to them. Indeed they know what I said.* And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying: Do You answer the high priest like that? Jesus answered him: *If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?* Then Annas sent Him bound to Caiaphas the high priest.

And Simon Peter stood and warmed himself. And a little while after the first denial, when he had gone out to the entrance, the rooster crowed and another girl saw him and again began to say to those who were there: This fellow was also with Jesus of Nazareth. Then they said to him: Aren't you one of His disciples? And another said: You are also one of them. And he denied again and swore to it and said: Man, I am not and I do not know the Man. And after about the space of one hour another confidently affirmed, saying: Surely you are also one of them, for you are a Galilean and your speech betrays you. One of the servants of the high priest, a relative of him whose ear Peter cut off, said: Did I not see you in the garden with Him? Then he began to curse and swear: I do not know this Man, of whom you speak. And immediately, while he was still speaking, the rooster crowed a second time. And the Lord turned and looked at Peter. And Peter remembered Jesus' word, how He had said to him: Before the rooster crows twice, you will deny Me three times. And he went out and wept bitterly.

Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none, even though many false witnesses came forward, for their testimony did not agree. But at last two false witnesses came forward and gave false testimony against Him and said: We heard Him say: I can and will destroy the temple of God that is made with hands, and within three days I will build another made without hands. And not even then did their testimony agree.

And the high priest stood up in the midst and asked Jesus, saying: Do You answer nothing? What is it these men testify against You? But Jesus kept silent and answered nothing. Again the high priest asked Him, saying to Him: Are You the Christ, the Son of the Blessed? I adjure You by the living God that You tell us if You are the Christ, the Son of God? Jesus said to him: *It is as you said; I am. Hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.* Then the high priest tore his clothes, saying: He has spoken blasphemy; what further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think? And they all condemned Him and said: He is guilty of death.

And the men, who held Jesus, mocked Him and spat in His face and beat Him; and others blindfolded Him and struck Him in the face, saying: Prophecy to us, Christ! Who is it that struck You? And many other things they blasphemously spoke against Him.

When morning came, all the chief priests and elders of the people came together and took counsel concerning Jesus to put Him to death, and they led Him into their council, saying: If You are the Christ, tell us. And He said to them: *If I tell you, you will not believe Me. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God.* Then they all said: Are You then the Son of God? And He said to them: *You rightly say that I am.* And they said: What further testimony do we need? For we ourselves have heard it from His own mouth.

*(Here ends the 4<sup>th</sup> Passion History Reading)*



○ † I. The Service of Vespers ELH p.120 † ○



**WELCOME: 04/03/14 4:30pm LENT4A-MIDWEEK INVOCATION Please rise.**

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

**THE CONFESSION OF SINS** *P: Dearly beloved! We have come together in the presence of God our heavenly Father, to render thanks for the great benefits that we have received at His hand, to set forth His most worthy praise, to hear His holy Word, and to ask for ourselves and on behalf of others, those things that are necessary for our life and salvation. O come, let us worship Him! Let us kneel and bow down before Him. Let us confess our sins with penitent hearts, and obtain forgiveness by His infinite grace and mercy.*

**C: Almighty and most merciful Father, we have strayed from Your ways like lost sheep. We have followed the devices and desires of our hearts. We have offended against Your holy Law. We have done those things which we should not have done, and we have not done those things which we should have done. Have mercy on us, O Lord! Spare us and restore us, according to the promises You have declared to us in Jesus Christ, our Lord. For His sake grant that we may live a godly, righteous and sober life, to the glory of Your holy Name.**

### **THE ABSOLUTION**

*P: The almighty and merciful Lord has granted us pardon and forgiveness of all our sins, grace for true repentance and amendment of life, and the comfort of the Holy Spirit. Amen.*

**OPENING HYMN: "O Sacred Head, Now Wounded" ELH #334 (9v) Sing Odd**

- 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, till now was Thine!  
Yet, though despised and gory, - I joy to call Thee mine.**
- 3. Now from Thy cheeks has vanished - Their color, once so fair;  
From Thy red lips is banished - The splendor that was there.  
Grim Death, with cruel rigor, - Hath robbed Thee of Thy life;  
Thus Thou has lost Thy vigor, - Thy strength, in this sad strife.**
- 5. My Shepherd, now receive me! - My Guardian, own me Thine!  
Great blessings Thou didst give me, - O Source of gifts divine!  
Thy lips have often fed me - With milk and sweetest food,  
Thy Spirit oft has led me - To stores of heav'nly good.**
- 7. The joy can ne'er be spoken, - Above all joys beside,  
When in Thy body broken - I thus with safety hide.  
O Lord of life, desiring - Thy glory now to see,  
Beside Thy Cross expiring, - I'd breathe my soul to Thee.**
- 9. And when I am departing - O part not Thou from me;  
When mortal pains are darting, - Come, Lord, and set me free:  
And when my heart must languish, - Amidst the final throes,  
Release me from mine anguish - By Thine own pain and woe. ✕p.1✕**

The VERSICLES ELH, p.120

P: ♪ O Lord, open my lips. C: ♪ And my mouth will show forth Your praise.

P: ♪ Make haste, O God, to deliver me. C: ♪ Make haste to help me, O Lord.

The GLORIA PATRI C: ♪ Glory be to the Father, - and to the Son, - and to the Holy Ghost. - As it was in the beginning; is now, and ever shall be, for-ev-er-more. - A-men.

Here are the words to Psalm 32 - Please READ along!

P: Blessed is he whose transgression is forgiven, Whose sin is covered.

C: Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit.

3 When I kept silent, my bones grew old Through my groaning all the day long.

4 For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer.

5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," And You forgave the iniquity of my sin.

6 For this cause everyone who is godly shall pray to You In a time when You may be found; Surely in a flood of great waters They shall not come near him.

7 You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance.

8 I will instruct you and teach you in the way you should go; I will guide you with My eye.

9 Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you.

10 Many sorrows shall be to the wicked; But he who trusts in the LORD, mercy shall surround him.

11 Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart!

(All) Glory be to the Father and to the Son and to the Holy Ghost, one True God, now and forever. Amen

PASSION HISTORY: 4TH READING ✕ Suffering at the Chief Priests, Sanhedrin

RESPONSORY P: O Lord, have mercy upon us. C: ♪ Thanks be to You, O Lord!

SERMON HYMN: "Peace to Soothe Our Bitter Woes" ELH #595 (2 verses)

1. Peace to soothe our bitter woes, God in Christ- on us bestows; Je-sus bought our peace- with God With- His holy, pre-cious Blood; Peace in Him for sinners found, Is- the Gos-pel's joyful sound.

2. Peace to us the Church doth tell, 'Tis her wel-come and farewell; Peace- was our Baptis-mal dow'r, Peace- shall bless our dy-ing hour; PEACE BE WITH YOU, FULL AND FREE, NOW- AND THROUGH- ETERNITY.

SERMON SERIES "GARDEN TO GLORY" TONIGHT "GARDEN OF PEACE"

The OFFERING

The VERSICLE P: ♪ Let my prayers rise before You as incense:

C: ♪ And the lifting up of my hands-- As the ev'ning sacrifice.

NUNC DIMITTIS ("Lord, Let Us Depart in Peace" ...music on page 124)

C: ♪ 1. Lord, now You let Your servant ... de-part in peace: Accord-... -ing to You Word.

2. For mine eyes have seen... Your Sal-va-tion; Which You have prepared before the face... of all peo-ple.

3. A- Light to light- ... -en the Gen-tiles: And the glory of Your... peo-ple Isra-el.

4. Glory be to the Father ... and to the Son / And to... the Holy Ghost; 5. As it was in the beginning, is now, and..ever shall be / Forev-..er-more, A-men.

KYRIE ELEISON (Lord Have Mercy) C: ♪ Lord, have mercy upon us. Christ, have mercy upon us. - Lord, have mercy upon us.

The LORD'S PRAYER

C: ♪ C: 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 forever & ever, ♪A- -men.

The (Evening) COLLECT (Pastor prays, Congregation Amen) C: ♪ A- -men.

The BENEDICAMUS P: ♪ Let us bless the Lord. C: ♪ Thanks be to God.

The BENEDECTION P: ♪ The grace of our Lord Jesus Christ, And the love of God, And the communion of the Holy Spirit be with you all. C: ♪ A- -men.

CLOSING HYMN "Savior, Again to Thy Dear Name" ELH #597 (4 verses)

1. Savior, again to Thy dear Name we raise With one accord our parting hymn of praise. Once more we bless Thee ere our worship cease, Then, lowly bending, wait Thy Word of Peace.

2. Grant us Thy peace upon our homeward way; With Thee began, with Thee shall end, the day; Guard Thou the lips from sin, the hearts from shame, That in this house have called upon Thy Name.

3. Grant us Thy Peace, Lord, through the coming night; Turn Thou for us its darkness into light. From harm and danger keep Thy children free, For dark and light are both alike to Thee.

4. Grant us Thy peace throughout our earthly life, Our balm in sorrow and our stay in strife; Then, when Thy Voice shall bid our conflict cease, CALL US, O LORD, TO THINE E TERNAL PEACE.

Silent Prayer (Candles out.) You may be seated. ✕ p.3 ✕ FELLOWSHIP

LENT-4(Wed) John 19:38-42 “*THE GARDEN OF PEACE*” 04.03.14 OSL

2014-LENT MIDWEEK: FROM GARDEN TO GLORY

**INTRODUCTION** In our Wednesday Lenten services, we've been following the progress of the gospel: where it originated, how it spreads, and its objective. Last week we heard the gospel itself, which focuses us on the sufferings and death of our Savior Jesus Christ. Tonight we consider the outcome of the gospel. We might call it **the Garden of Peace**.

Gardens tend to evoke pleasant thoughts. We associate parks, large estates, arboretums, nurseries, and even simple flower beds with beauty, relaxation, serenity, and peace.

If you would consider what happened in the very first Garden, the **Garden of Eden**, you would think that gardens would be abhorred by us as hideous symbols of violence, suffering, death, and pending doom. Adam and Eve had fallen into sin there, and since then all of us have been placed under God's curse of damnation.

The horrors that sprouted in that garden reached full pollination on the cross. Not just a man, but the very Son of God was placed under the curse of damnation. The powers of hell grinned, and demons danced with delight. Pinned to a tree, Jesus hung fully exposed to God's burning, accusing stare. All love had deserted him. He swooned under his heavenly Father's holy hatred toward all sin. So intensely was God's anger focused on the cross that the world went dark around it. So heavy was God's justice on him, the earth beneath him buckled. For though Jesus was totally innocent, the full responsibility for all people's sins weighed on him until, finally, it ripped his soul and body apart and he died. So appalled were his closest friends at what it all had come to that they had even deserted him, not knowing or even caring in what ditch his body might be flung by the Roman soldiers after the Crucifixion.

But now we enter **another garden**, one near Golgotha, this one the result of what happened at Golgotha. It was a garden estate for the rich. There Jesus' limp, lifeless body would be planted. Now what a total contrast to the violence of the cross! Joseph of Arimathea, who was not one of the Twelve but sort of an unexpected friend, goes personally to Governor Pontius Pilate to retrieve the body. He is earnest with not the least hint of embarrassment or repugnancy.

We read in **John chapter 19, TEXT**

**Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.** (verses 38-42)

Seventy-five pounds of spices matched that of a king's burial! Gently, quietly, they removed Christ's body from the cross and lovingly wrapped it—almost as if they were now treating all those wounds, soothing those tortured limbs. Preserving that precious body was their aim. They rescued it from being tossed into a ditch for the mass burials of peasants and criminals. Instead, they gently laid his body in a newly carved, never-before-used tomb - the first and only Occupant in **this Garden of Peace**.

From the moment Jesus said “It is finished” on the Cross, there was peace between God and the human race. The punishment for sin was over. We have nothing more to fear from God or from the devil. God is so friendly toward us now that just before Jesus breathed His last, He was able, with complete peace of mind, to commit His Body and Soul entirely to this God who had just been so harsh with Him.

Walk through **this** garden and see the effects of Christ's death, how the peace with God that He earned is evident. Jesus' Body was treated so richly and with such dignity. That demonstrates that the **disgrace and horror of death is now gone**. For us who trust in Jesus, death is no longer a punishment for sin. **Our sins have been forgiven.**

The pleasant way in which Jesus' Body was buried and its pleasant location show us that there is nothing for us to fear in death. As the Bible says, “*Precious in the sight of the Lord is the death of His saints*” (Psalm 116:15). Jesus went ahead of us through the experience of death to render it harmless. It was no coincidence that Jesus' burial preparations were not completed on that day. He wouldn't need it. For **He would live again**. And, trusting Jesus, **we will too**.

In the spring, people plant gardens, looking forward to the new life that will spring up abundantly more marvelous than the original seed it came from. We look at this Garden of Peace, knowing that what was planted there will spring up on the third day and produce abundant life for all believers. For this reason and with this anticipation, it is okay to make our cemeteries look like beautiful, peaceful gardens, because our bodies are merely planted in the earth to rise again.

So we see that the Garden of Eden was intended for eternal life. But the Garden of Peace produces eternal life. From the Garden of Eden came the harvest of the grim reaper. From the Garden of Peace comes the harvest of souls for salvation. From the Garden of Eden sprouted sin, sadness, fear, and punishment. But from the Garden of Peace flourishes righteousness, joy, freedom, and hope.

Let us keep our eyes on the garden near Golgotha as we anticipate the life that blooms from it. For though our lives here on earth last only a season, there is for us in Christ an eternal springtime in heaven. **I J' N, Amen. SDG**

Our Savior Lutheran Church  Lakeland, FL USA  
Midweek Lent-4 *Wednesday*  *Garden of Peace*  
April 2<sup>nd</sup>, 2014  4:30 pm

**History of the Suffering & Death of our Lord Jesus Christ  
according to the Four Evangelists + harmonised by Dr. Johann  
Bugenhagen  
compiled from the New King James Version**



**FOURTH READING ✧ Jesus' Suffering before spiritual authorities**

Then the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now Caiaphas was he who gave counsel to the Jews that it was expedient that one Man should die for the people. And they led Him away to Caiaphas the high priest and with him were assembled all the chief priests, the elders, and the scribes.

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The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him: *I spoke openly to the world. I always taught in the synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who hear Me what I have said to them. Indeed they know what I said.* And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying: Do You answer the high priest like that? Jesus answered him: *If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?* Then Annas sent Him bound to Caiaphas the high priest.

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one of His disciples? And another said: You are also one of them. And he denied again and swore to it and said: Man, I am not and I do not know the Man. And after about the space of one hour another confidently affirmed, saying: Surely you are also one of them, for you are a Galilean and your speech betrays you. One of the servants of the high priest, a relative of him whose ear Peter cut off, said: Did I not see you in the garden with Him? Then he began to curse and swear: I do not know this Man, of whom you speak. And immediately, while he was still speaking, the rooster crowed a second time. And the Lord turned and looked at Peter. And Peter remembered Jesus' word, how He had said to him: Before the rooster crows twice, you will deny Me three times. And he went out and wept bitterly.

Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none, even though many false witnesses came forward, for their testimony did not agree. But at last two false witnesses came forward and gave false testimony against Him and said: We heard Him say: I can and will destroy the temple of God that is made with hands, and within three days I will build another made without hands. And not even then did their testimony agree.

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And the men, who held Jesus, mocked Him and spat in His face and beat Him; and others blindfolded Him and struck Him in the face, saying: Prophecy to us, Christ! Who is it that struck You? And many other things they blasphemously spoke against Him.

When morning came, all the chief priests and elders of the people came together and took counsel concerning Jesus to put Him to death, and they led Him into their council, saying: If You are the Christ, tell us. And He said to them: *If I tell you, you will not believe Me. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God.* Then they all said: Are You then the Son of God? And He said to them: *You rightly say that I am.* And they said: What further testimony do we need? For we ourselves have heard it from His own mouth.  
(Here ends the 4<sup>th</sup> Passion History Reading)