

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: Prophesy 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 4th Passion History Reading)



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



WELCOME: 03/18/15 4:30pm LENT.4-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. Amen.**

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 "Glory Be to Jesus" ELH #283 6v WEM IN LEIDENSTAGEN

1. Glory be to Jesus, - Who in bitter pains

Poured for me the Life-Blood - From His sacred Veins!

2. Grace and life eternal - In that Blood I find;

Blest be His compassion, - Infinitely kind!

3. Blest through endless ages - Be the precious stream

Which from endless torments - Did the world redeem!

4. Abel's blood for vengeance - Pleaded to the skies;

✕p.2✕ But the Blood of Jesus - For our pardon cries. (verses 5 & 6 ↗)

5. Oft as earth exulting - Wafts its praise on high,
Angel hosts rejoicing - Make their glad reply.

6. LIFT WE, THEN, OUR VOICES, - SWELL THE MIGHTY FLOOD,
LOUDER STILL AND LOUDER - PRAISE THE PRECIOUS BLOOD! AMEN.

SERIES "BLOOD OF THE PASSION" TONIGHT "BLOOD... THAT SPEAKS!"

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.

In Place of NUNC DIMITTIS "Peace to Soothe Our Bitter Woes" ELH #595

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. AMEN.

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: 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 BENEDICTION 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 All Praise to Thee, My God ELH #565 3v EVENING HYMN

1. All praise to Thee, my God, this night - For all the blessings of the light.
Keep me, oh, keep me, King of kings, - Beneath Thy own almighty wings.

Forgive me, Lord, for Thy- dear- Son, - The ill that I this day- have- done
That with the world, myself and Thee, - I, ere- I- sleep, at peace may be.

2. Teach me to live that I may dread - The grave as little as my bed.
Teach me to die that so I may - Rise glorious at the awe-full Day.

Oh, may my soul on Thee repose, And may sweet sleep mine eyelids close,
Sleep that shall me more vigorous make - To serve my God when I awake.

3. When in the night I sleepless lie, - My soul with heav'nly thoughts supply;
Let no ill dreams disturb my rest, - No powers of darkness me molest.

Praise God, from whom all blessings flow; Praise Him, all creatures here below;
Praise Him above, ye heav'nly host: - PRAISE FATHER, SON, AND HOLY GHOST.

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

**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

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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.

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(Here ends the 4th Passion History Reading)

MIDWEEK LENT-3 Hebrews 12:22-24 “Blood That *Speaks*” 02.25.15 OSL

22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, **23** to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, **24** to Jesus the Mediator of a New Covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

INTRODUCTION In the reading from the Passion History we hear of our Lord being taken into the palace of the high priest and how He was questioned there by those who were thirsty for His Blood. They would get their wish. Within a matter of hours the Son of God would be convicted, sentenced, and executed. His Blood would be shed. Like Abel of old, the Son of God would die as an innocent victim. But His Blood speaks better things than Abel's. Or, as one of our hymns puts it, *Abel's blood for vengeance pleaded to the skies, but the Blood of Jesus for our pardon cries.* Abel's blood **speaks**. It cries out from earth to heaven, pleading for retribution. Jesus' Blood also speaks. His precious Blood cries out from heaven, proclaiming not retribution and revenge but pardon and forgiveness of sins. It is through that Blood that we are **given access to God**.

Our text from the Book of Hebrews notes seven aspects of this access which we have been given. **First**, we are told that we have access to the place of heavenly worship. ...You have come to Mount Zion and the city of the living God, the heavenly Jerusalem. Mt. Zion was the location of the temple in the Old Testament. The temple was where God had located His Name and His presence. Unlike Mt. Sinai, the mountain of the law, which was unapproachable, Mt. Zion was accessible to the Lord's people. For here God had established His temple. And of that temple, He said **to Solomon**: I have consecrated the house which you have built to put My Name there forever, and My eyes and My heart will be there perpetually (**I Kings 9:3**). The temple is the place of God's presence. That is why our Lord makes reference to His own flesh and blood body as God's temple. In **John 2**, when Jesus speaks of how the temple will be destroyed and in three days restored, He is not talking about the temple of brick and mortar but the temple of His own flesh and blood. As we heard last Wednesday, it is through that flesh and blood that we are brought into the holy place of God's presence.

(**Second**,) In the Divine Service heaven intersects with earth and we, as citizens of the heavenly Jerusalem, stand in God's presence and sing, *Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory....* We did not make this song up! It is song of the angels heard by **Isaiah** in the temple and it is given to us. The heavenly choir of angels teaches the earthly choir of the church.

The **third** aspect of the access which we have to God is that we are one with all believers in Jesus Christ. All baptized believers are members of this heavenly assembly. Our text says that we have been brought to the general assembly of the firstborn who are registered in heaven. In other words, we have been brought into membership in the one, holy, universal and apostolic

church. Now this church is hidden to the human eye, but not to the Lord. The Lord knows those who belong to Him. We are not Christians by ourselves. We are members of the Body of Jesus Christ. Joined to our Lord by faith we are members of one another. We are brothers and sisters of all who have God as their Father through faith in Jesus Christ. Paul puts it like this in **Ephesians 4**: There is one Body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all (**4:5-6**). God does not leave us in loneliness, but makes us members of His family in Holy Baptism. And so the holy writer to the **Hebrews** also warns us not to forsake the assembling of ourselves together as is the manner of some (**10:25**).

Fourthly, we have access to God **the Judge of all**. On the Last Day all people will stand before the Judge of all. No secrets will be hidden from Him. He will pronounce judgment on all. It will be a verdict of condemnation or acquittal. When we hear the **Absolution**, the word of forgiveness, we are hearing God's verdict on us ahead of time. In that verdict we hear that God forgives our sins **for the sake of His Son**.

The **fifth** thing that Hebrews tells us is that we have the faithful departed as our mentors. We are in the company of the spirits of just men made perfect. In the previous chapter of Hebrews there is a list of those who have gone before us in the faith from the Old Testament beginning with Abel. We do not pray to the saints nor do we trust in them for salvation. But the Augsburg Confession does remind us that we are to give thanks to God for the way in which His grace was manifested in their lives and we are to imitate the example of their faithful living. They are our teachers in the faith and role models for the life of good works.

Sixthly, we have access to Jesus the **Mediator of the New Covenant**. Paul writes to Timothy, For there is one Mediator between God and men, the Man Christ Jesus (**I Timothy 2:8**). A mediator is a **go-between**. Jesus is the One who brings us into the presence of His Father. He has taken our sin upon Himself and in place of our sin He gives us His perfect righteousness which enables to stand pure and faultless before God.

Finally, our text notes the **seventh** element of our access to God: the blood of sprinkling that speaks better things than Abel.. Throughout this Lenten Season we have heard the words of the Old Testament: without the shedding of blood there is no forgiveness of sins. The blood of Jesus Christ was shed on the Cross for us. Notice that our text speaks of the sprinkling of blood in the **present tense**. That is, the Blood of Jesus Christ once shed on the Cross is now given and applied to us in His Holy Supper. Here we receive the fruits of His atoning sacrifice. **His Blood still speaks**. It speaks better things than the blood of Abel. The blood of Jesus Christ speaks the forgiveness of sins, life, and salvation. The Sacrament preaches these better things for us. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (**I Corinthians 11:25**). *IJ'N, Amen. SDG.*

4. Abel's blood for vengeance Pleaded to the skies; But the Blood of Jesus For our pardon cries.

6. Lift we then our voices, Swell the mighty flood, Louder still and louder Praise the precious Blood!