

(cont...) Then He took the cup, gave thanks, and gave it to them saying, “Drink from it all of you, for this is My Blood of the New Testament, which is poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me. “Dear children, I am going to be with you only a little longer. You will look for me, but just as I told the Jews, so I tell you now: Where I am going, you cannot come. “A new Commandment I give you: Love one another. Just as I have loved you so also love one another. By this everyone will know that you are My disciples, if you have love for one another.” Simon Peter said to him, “Lord, where are You going?”




Jesus answered, “Where I am going you cannot follow Me now, but you will follow later.” Peter asked, “Lord, why can’t I follow You now? I will lay down my life for You!” Jesus replied, “Will you really lay down your life for Me? Simon, Simon, pay attention: Satan has asked to have you all, so that he may sift you as wheat. But I prayed for you, Simon, that your faith may not fail. And when you have returned to Me, strengthen your brothers.” Peter answered him, “Even if all fall away because of You, I will never fall away.” Jesus said to him, “Truly I tell you, tonight before the rooster crows you will deny Me three times.” Peter said to Him, “Even if I have to die with You, I will never deny You.” And all the disciples said the same. He said to them, “When I sent you out without money bag, traveler’s bag, and sandals, did you lack anything?” “Nothing,” they said. Then He said to them, “But now, whoever has a money bag, let him take it, and likewise a traveler’s bag. And let the one who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in Me: ‘He was counted with transgressors. For what is written about Me has its fulfillment.’” They said, “Lord, look, here are two swords.” He said to them, “That is enough.”

Then Jesus said to them, “This night you will all fall away because of Me, for it is written, ‘I will strike the Shepherd, and the sheep of the flock will be scattered. But after I have been raised, I will go ahead of you into Galilee. After they sang a hymn, Jesus went out with His disciples across the Kidron Valley, to the Mount of Olives, where there was a garden called Gethsemane. He and His disciples went into it. Now Judas, who was betraying Him, also knew the place, because Jesus often met there with His disciples. When He reached the place, He said to His disciples, “Sit here, while I go over there and pray. Keep praying that you may not enter into temptation.” Then He took Peter, James, and John along with Him and began to be troubled and distressed. He said to them, “My Soul is overwhelmed with sorrow, even to the point of death. Stay here and keep watch.”

He withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if You are willing, take this cup away from Me. Yet not what I will, but what You will. Not My will, but Yours be done.” When He rose from prayer, He went to the disciples and found them sleeping from sorrow. He said to Peter, “Simon, are you sleeping? Were you not strong enough to keep watch for one hour? Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.” He went away a second time and prayed, “My Father, if it is not possible for this cup to pass from Me unless I drink it, may Your Will be done.” Again He returned and found them sleeping, because their eyes were heavy. They did not know what they should answer Him. He left them again, went away, and prayed a third time. He said the same words as before. An angel from Heaven appeared to Him and strengthened Him. As He was in agony, He prayed more fervently. His sweat became like great drops of blood falling to the ground.

Then He returned to His disciples and said to them, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. Rise. Let us go. Look, My betrayer is near!”

(Here ends the Second Passion History Reading)

Our Savior Lutheran Church  Lakeland, FL  ELS
Lent-1 Midweek  *We Are All Beggars: Psalm 32*
Wednesday  March 8th, 2017  4:30 pm



Historic Church Year Symbol for 1st Sunday in Lent: Invocavit - Temptation
Matthew 4:1-11 Jesus is tested and tempted By Satan in the wilderness.

Image courtesy of the Lutheran Synod Publishing <https://luthेरansynodpublishing.com>

The INVOCATION (Congregation please rise if you are able.)

P: In the Name of the Father, and of the Son ✠, and of the Holy Spirit. C: Amen.

The CONFESSION OF SINS & ABSOLUTION

OPENING HYMN "Lift High the Cross" ELH #194 TUNE: CRUCIFIER

Refrain: Lift high the Cross, the love of Christ proclaim,
Till all the world adore His sacred Name.

The VERSICLES & The GLORIA PATRI ELH, p.120-121

The PSALMODY: Penitential Psalm 32

📖 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: 2ND READING ✠ Supper Over; Judas Iscariot Betrayal

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

CHIEF HYMN Jesus, Refuge of the Weary ELH #240 (3 verses) O DU LIEBE

2017: "WE ARE BEGGARS ALL" TODAY "HIDDEN FROM CHRIST OR IN CHRIST?"

The VERSICLE P: Let my prayers rise before you as incense:

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

(after sermon) CANTICLE HYMN (In place of the NUNC DIMITTIS p.124) ↗

CANTICLE HYMN Glory Be to Jesus ELH #283 (6v) VIVA! VIVA! GESÚ

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;
But the blood of Jesus
For our pardon cries.

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!

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... A- -men.

The (Evening) COLLECT (Pastor prays, Cong. 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 Now the Light Has Gone Away ELH #570 MÜDE BIN ICH
Silent Prayer (Candles out.) You may be seated. FELLOWSHIP

History of the Suffering & Death of our Lord Jesus Christ

SECOND READING ✠ Supper Over; Judas Iscariot Betrayal

While they were reclining and eating, Jesus said, "Truly I tell you, one of you will betray Me, one who is eating with Me." They were very sad, and each one began to say to Him, "Surely, not I, Lord?" He said to them, "It is one of the Twelve, one who is dipping with Me in the dish. For the Son of Man is going just as it has been written about Him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born." The disciples started looking at each other, uncertain which of them He meant.

One of His disciples, the one Jesus loved, was reclining at Jesus' side. So Simon Peter motioned to him to find out which one he was talking about. Leaning back against Jesus, he asked, "Lord, who is it?" Jesus replied, "It is the one to whom I will give this piece of bread, after I have dipped it in the dish." Then He dipped the piece of bread and gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him. So Jesus told him, "What you are about to do, do quickly." None of those reclining at the table understood why Jesus said this to him. Since Judas kept the money bag, some thought that Jesus was telling him, "Buy what we need for the festival," or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night. After Judas had left, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify the Son in Himself and will glorify Him at once.

While they were eating, on the night when He was betrayed, Jesus took bread, blessed and broke it, and gave it to the disciples. He said, "Take, eat, this is My Body, which is given for you. Do this in remembrance of Me." ... (Passion History continues ↗)

LENT MIDWEEK-1 Psalm 32 "HIDDEN FROM CHRIST OR IN CHRIST?" 03.08.17

INTRODUCTION Confession involves, first of all, speaking the truth about who we are before God according to His righteous Law. By nature we hide *from* God. We don't want Him to know who we really are. But this hiding only results in spiritual and physical disaster. By speaking the truth of who we are according to the Law, this frees us from the burden of self-justification. Our text for tonight is **Psalm 32**, which we prayed earlier in the service.

Have you ever hidden from God? Psalm 32, written and prayed by King David, compares the man who hides *from God* to the man who hides *in God*. And this has nothing to do with what is going on from the outside. Like Adam and Eve from last Sunday, like King David, and like Judas Iscariot from our reading, we excel at hiding *from God*. "I may be able to walk down the street and convince everyone that I meet that I am the perfect Christian. I lead an upright and moral life. I have everything together." (*We think.*)

We are very good at hiding our thoughts and actions. You can keep your thoughts of betrayal and adultery to yourself. You can keep your thoughts of coveting and wishing for something that isn't yours under control. You can even turn gossip into sounding like it is oh so much sympathy for whoever happens to be under attack. Yes, we can hide our sins very well. **Hiding from God, however, doesn't work that well.**

But notice from the psalmist what happens. **Verses 3 and 4** say, "*For when I kept silent, my bones wasted away through my groaning all day long. For day and night Your hand was heavy upon me; my strength was dried up as by the heat of summer.*" In other words, dear friends in Christ, when we hide our sin *from God*, it has consequences. We'll hear about others in the weeks to come, but one of the consequences we know very well: guilt. It eats at you. It won't go away. You may cover it with work or alcohol or whatever distracts, but guilt will not go away. That is God's Law coming to bear on your life. It's uncomfortable. It's painful. (And,) It's **supposed to be**. Remember, God's purpose is to forgive your sins. But to do that, He has to kill you with the Law first.

But **your Old Adam, your sinful nature, just doesn't want to come clean. You don't want God to see your sinfulness**, so like a child hiding behind his hands, you think that God won't see your sinfulness. And yet it weighs on you; it holds you down. You may be able to put on a happy face for the day or the week or the hour, but it is always there.

That brings us back to God's purpose. "*Blessed is the one whose transgression is forgiven, whose sin is covered*" (**Psalm 32:1**). We somehow get this crazy idea in our head that God is pleased with us when we cover up our sins. But it is just the opposite. God is pleased when we confess our sins, so that He can do His work of re-creating us in His image. God wants to forgive our sins more than anything in the world. That is what He lives for.

That is what He died on the Cross for. He is dying to forgive you. The angels in Heaven rejoice over one sinner who repents. That's you and me!

So that **brings us to the question**: *So how does God forgive my sins?* That's what Lent is all about. Hear words from the Small Catechism:

What is the Office of the Keys?

The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.

Where is this written?

This is what **John** the Evangelist writes in chapter twenty: *The Lord Jesus breathed on His disciples and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."* (John 20:22–23)

God in His mercy has given the keys, the binding and loosing keys, to the Church to forgive sins. In other words, this is the place where God comes to forgive your sins. God does this in several ways. He forgives your sins through preaching, through the hearing of God's Word, through the Lord's Supper, through Baptism, and through two different kinds of Absolution. Remember, the word *absolution* is simply a 50-cent word for "forgiveness."

There are two specific ways that God absolves, or forgives your sins in this place. One you know very well, the other you may not know at all. The first is called the **general Confession and Absolution**. This is what we do at the beginning of the service. *I, a poor, miserable sinner, confess unto You all my sins and iniquities . . .* and so forth. I, then, as your pastor absolve, or forgive, your sins in the name of the Father and of the Son and of the Holy Spirit. So remember, this is not my doing at all; it is God's doing.

The second kind of confession and absolution is called Individual Confession and Absolution. This one you may not know at all. This is when someone comes to the pastor **privately or individually and confesses their sins**. They may have specific sins to confess; they may not. Then, using words almost identical to our service, I the pastor forgive their sins in the Name of the Father and of the Son and of the Holy Spirit.

Like a treasure hidden in an old shoebox, the gift of Individual Confession and Absolution has been little used for generations among Lutherans. Human beings are by nature like the horse or the mule (**Ps.32:9**). We don't know what's good for us, and rather than hear God's Word of Forgiveness, we by nature hide from God and wallow in our sin.

But God seeks you out. He wants nothing more than to forgive your sins and release you from the pain and hurt that your sin brings with it. As we pray with the psalmist, "*You are a hiding place for me; You preserve me from trouble; You surround me with shouts of deliverance*" (**Psalm 32:7**). And as Paul wrote in **Colossians (3:3)**, "*For you have died, and your life is hidden with Christ in God.*" Flee **to** God's mercy. Flee to Jesus Christ and His Word of Absolution. **Hide in God, not from God**, and God will protect you, and hold you in the Palm of His Hand. **IJ'N, Amen. SDG**