

#### **FOURTH READING ❖ ❖ ❖ ❖ Jesus' Suffering, Trials: Pontius Pilate & Herod**

As soon as it was day, the council of the elders of the people met together, both chief priests and experts in the law. They brought Jesus into their Sanhedrin and said, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe. And if I ask you, you will not answer Me or release Me. But from now on, the Son of Man will be seated at the Right Hand of the power of God." They all said, "Are you then the Son of God?" He said to them, "I am what you are saying." Then they said, "Why do we need any more testimony? For we ourselves have heard it from His own mouth!" Then the chief priests with the elders and experts in the law, together with the whole Sanhedrin, reached a decision. They bound Jesus, led Him away, and handed Him over to Pilate, the Roman governor.





Then, when Judas, who had betrayed Him, saw that Jesus was condemned, he began to feel regret. He brought back the thirty pieces of silver to the chief priests and elders and said, "I have sinned by betraying innocent blood." But they said, "What is that to us? That is your problem." He threw the pieces of silver into the temple and left. Then he went out and hanged himself. The chief priests took the pieces of silver and said, "It is not lawful to put these into the treasury, since it is blood money." They reached a decision. They met and decided to buy the potter's field with the money, as a burial place for foreigners. So that field has been called "The Field of Blood" to this day. Then what was spoken through Jeremiah the prophet was fulfilled: "They took the thirty pieces of silver, the price the sons of Israel had set for Him, and they gave them for the potter's field, just as the Lord commanded me."

Early in the morning, the Jews led Jesus from Caiaphas to the Praetorium. They did not enter the Praetorium themselves, so that they would not become ceremonially defiled. (They wanted to be able to eat the Passover meal). So Pilate went out to them and said, "What charge do you bring against this Man?" They answered him, "If this Man were not a criminal, we would not have handed Him over to you." Pilate told them, "Take Him yourselves and judge Him according to your Law." The Jews said, "It's not legal for us to put anyone to death." This happened so that the statement Jesus had spoken indicating what kind of death He was going to die would be fulfilled.

They began to accuse Him, saying, "We found this Fellow misleading our nation, forbidding the payment of taxes to Caesar, and saying that He Himself is Christ, a King." Pilate asked Him, "Are you the King of the Jews?" Jesus answered him, "It is as you say." The chief priests accused Him of many things. When He was accused by the chief priests and elders, He answered nothing. Pilate questioned Him again, "Are You not going to answer anything? See how many charges they are bringing against you!" But Jesus still did not answer anything, so Pilate was amazed. Then Pilate went back into the Praetorium and summoned Jesus. He asked Him, "Are You the King of the Jews?" Jesus answered, "Are you saying this on your own, or did others tell you about Me?" Pilate answered, "I'm not a Jew, am I? Your own people and chief priests handed You over to me. What have You done?" "My Kingdom is not of this world," Jesus answered. "If My Kingdom were of this world, My servants would fight so that I would not be handed over to the Jews. But now My Kingdom is not from here." "You are a king then?" Pilate asked. Jesus answered, "I am, as you say, a King. I was born for this, and for this I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to My voice." "What is truth?" Pilate said to Him.

After he said this, he went out again to the Jews, and told the chief priests and the crowd, "I find no basis for a charge against this Man. But they kept insisting, "He stirs up the people, teaching all through Judea, beginning from Galilee all the way here." When Pilate heard this, he asked if the Man was a Galilean. When he learned that He was under Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem during those days. When Herod saw Jesus, he was very glad. For a long time, he had wanted to see Him, because he had heard many things about Him. He hoped to see some miracle performed by Him. He questioned Him with many words, but Jesus gave him no answer. The chief priests and the experts in the law stood there, vehemently accusing Him. Herod and his soldiers treated Him with contempt and ridiculed Him. Dressing Him in bright clothing, they sent Him back to Pilate. Herod and Pilate became friends with each other on that day. Before this they had been enemies with each other.

*(Here ends the Fourth Passion History Reading)*

Our Savior Lutheran Church  Lakeland, FL  ELS  
Lent-3 Midweek ❖ *Psalm 51 Against You and For Me*  
Wednesday  March 22<sup>nd</sup>, 2017  4:30 pm



*Historic Church Year Symbol for 3<sup>rd</sup> Sunday in Lent: Oculi – Luke 11:14-28*  
*Jesus, Stronger Man than Beelzebul expels a demon in the Name of the Lord.*

Image courtesy of the Lutheran Synod Publishing <https://lutheransynodpublishing.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** “*The Tree of Life*” *ELH #302 (4 verses) TUNE: TREE OF LIFE*

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

**The PSALMODY: Penitential Psalm 51** *When the prophet Nathan came to him after David had committed adultery with Bathsheba*

 Here are the words to **Psalm 51** - Please READ along! 

*P: <sup>1</sup> Have mercy on me, O God, according to Your unfailing love; according to Your great compassion blot out my transgressions.*

**C: <sup>2</sup> Wash away all my iniquity and cleanse me from my sin.**

*<sup>3</sup> For I know my transgressions, and my sin is always before me.*

*<sup>4</sup> Against You, You only, have I sinned and done what is evil in Your sight, so that You are proved right when You speak and justified when You judge.*

*<sup>5</sup> Surely I was sinful at birth, sinful from the time my mother conceived me.*

*<sup>6</sup> Surely You desire truth in the inner parts; You teach me wisdom in the inmost place.*

*<sup>7</sup> Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.*

*<sup>8</sup> Let me hear joy and gladness; let the bones You have crushed rejoice.*

*<sup>9</sup> Hide Your Face from my sins and blot out all my iniquity.*

*<sup>10</sup> Create in me a pure heart, O God, and renew a right spirit within me.*

*<sup>11</sup> Do not cast me from Your presence or take Your Holy Spirit from me.*

*<sup>12</sup> Restore to me the joy of Your salvation and grant me a willing spirit, to sustain me.*

*<sup>13</sup> Then I will teach transgressors Your ways, and sinners will turn back to You.*

*<sup>14</sup> Save me from bloodguilt, O God, the God Who saves me, and my tongue will sing of Your Righteousness.*

*<sup>15</sup> O Lord, open my lips, and my mouth will declare Your praise.*

*<sup>16</sup> You do not delight in sacrifice, or I would bring it; You do not take pleasure in burnt offerings.*

*<sup>17</sup> The sacrifices of God are a broken spirit; a broken and contrite heart, O God, You will not despise.*

*<sup>18</sup> In Your good pleasure make Zion prosper; build up the walls of Jerusalem.*

*<sup>19</sup> Then there will be righteous sacrifices, whole burnt offerings to delight You; then bulls will be offered on Your altar.*

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

**PASSION HISTORY 4<sup>TH</sup> READING** ✠ ✠ ✠ ✠ *Jesus' Trials: Caiaphas; Pilate; Herod*

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

**MAIN HYMN** *What Wondrous Love Is This ELH #306 (4v) AMERICAN SPIRITUAL*

**SERMON - 2017: PENITENTIAL PSALMS TODAY (51) “AGAINST YOU & FOR ME”**

*(after sermon) 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.**

**CANTICLE SUBSTITUTE ✠ Psalm 51** *(In place of NUNC DIMITTIS p.124)*

**Psalm 51 VOTUM VERSE** (“*Create in Me a Clean Heart*” ...music on page 70)

**C: ♪ Create in me a clean heart, O God, And- renew a right spirit within me, Cast me not away from Your presence; And take not Your Holy Spir-it from me. Restore unto me the joy of Your Salva-tion; And uphold me with Your- free Spirit. 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: 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 and ever, Amen.**

**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(BENEDICTION)** *Now the Day Is Over ELH #560 (5 verses) MERRIAL*

**1. Now the day is over, - Night is drawing- nigh;-  
Shadows of the evening - Steal across the sky.**

**2. Jesus, give the weary - Calm and sweet re-pose;-  
With Your tend'rest blessing - May my eyelids close.**

**3. Comfort every suff'rer - Watching late in- pain;-  
Those who plan some evil - From their sin restrain.**

**4. Through the long night-watches - May Thine angels- spread-  
Their white wings above me, - Watching round my bed.**

**5. When the morning wakens, - Then may I a-rise-  
PURE AND FRESH AND SINLESS - IN THY HOLY EYES. A--MEN.**

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**Silent Prayer** *(Candles out.) You may be seated. FELLOWSHIP*

**History of Suffering & Death of our Lord Jesus Christ  
according to Four Evangelists + The Wartburg Project Version© 2014.**

**FOURTH READING** ✠ ✠ ✠ ✠ *Jesus' Suffering, Trials: Pontius Pilate & Herod ↗*

L.3W LENT MIDWEEK-3 Psalm 51 "AGAINST YOU AND FOR ME" 03.22.17 OSL

INTRODUCTION Our text for tonight is **Psalm 51**, which we prayed earlier in the service. We'll also be examining the explanation of the **Office of the Keys**.

King David had it made. He had Bathsheba. Uriah was dead. The whole kingdom thought that he was the kind and wise king for taking care of poor Bathsheba. What a good king we have!, they exclaimed. He takes care of his poor dead soldier's wife. It appears that God had nothing to do with any of this. ...**Or did He?!**

**God knew.** God knew that David's unbelief had driven him to lust, adultery, and murder. So God sent David a prophet to preach the Law to him. Nathan came to David with a story, which we heard before. When David heard this great misdeed that the man had done, he declared the man guilty, and condemned him to death. Nathan then said the most pointed Law in all the Scriptures: "**You are the man!**" (2 Samuel 12:7). David's response gets to the heart of the matter: "**I have sinned against the Lord**" (2 Samuel 12:13).

But wait a minute. I thought David had sinned against Uriah. I thought he had sinned against Bathsheba and against the people of His kingdom. What did this have to do with God? **This gets at Psalm 51.** David wrote Psalm 51 when Nathan confronted him with his sin and God forgave him. The line from Psalm 51 rings as true now as it did then: "*Against You, You only, have I sinned and done what is evil in Your sight.*" (v.4)

**David in Psalm 51** shows us that any sin is fundamentally sin against God (v.4). When we confess our sins to God, we are saying in effect that He has every right to condemn us, that we deserve nothing but hell and punishment. Many believe that God is arbitrary and unjust in His punishment, but we confess in this psalm that He is right and just in condemning us for the sin we have done against Him.

All sin is ultimately against God. All sin finally is against the First Commandment: "**You shall have no other gods.**" That is the terror of sin that troubles the conscience. That was Peter's sin from our reading. His pride would not let him see himself as a weak sinner who needed Jesus. It is that same pride that eats away at you and I when it comes to Confession.

**Some visitors to our church on Sunday morning are offended by the Confession and Absolution at the beginning of the service.** "*It is negative. I want my religion to be joyful and happy. I want to give God my best; I don't want to wallow in self-pity.*" If visitors are offended and scandalized by this, going and confessing your sins to God before the pastor is even more offensive. **What business does God have with my sins?**

But confessing my sins is not self-pity. Remember the words of the psalm: "*For You will not delight in sacrifice, or I would give it; You will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, You will not despise.*" (Psalm 51:16-17). So hear again the **words from the Catechism**:

**What is Confession?** Confession has **two parts**. First, that we **confess our sins**, and second, that we **receive absolution**, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in Heaven.

Notice that it **doesn't say**, I confess my *sin*, **singular** or even generally speaking, but rather my *sins*, **plural**. Now God does call on us to confess our sinful nature. But what this Catechism section is getting at is that when I confess my sins, **what specifically I have done that troubles me, that leads me to understand my sinful nature**. So what this is talking about is that God wants me to actually confess my sins. In other words, God wants you to know and acknowledge with your lips what you have done wrong, and that you deserve to be punished for it. But then God desires that you ask for His mercy and forgiveness, which He gladly and willingly gives.

ILLUSTRATION Part of the discipline of **teaching children right from wrong** is getting them to recognize that what they did was wrong. So you ask them to tell you what they did wrong. Now the parent knows perfectly well what the child did wrong. **This isn't for the parents' benefit; it's for the child's benefit.**

**It is the same way with Confession.** God desires you to confess your sins **not for Him** (He knows perfectly well what you did and will continue to do) **but for you**. God wants **you to see yourself as a sinner**. Why? Because He wants you to **know that you need Jesus**. Because Jesus came to seek and save the lost, the sinner, the contrite, the messed up, the ones who know that they live and move only by God's everlasting mercy. That is why God wants you to confess your sins.

But even that is not finally the point. God wants you to confess your sins and see yourself as a sinner, true. But He wants **that so that He can forgive your sins. And He does!** That's God's work. God's proper work is to **forgive, to love, to show mercy and pity**. God wants to forgive your sins. "**Restore to me the joy of Your Salvation**" David says (Psalm 51:12). What a great prayer! **God, give me back the joy of living in You.**

CONCLUSION God, through the death and Resurrection of Jesus Christ, comes to **restore your joy, to blot out your sins, and to save you**. He comes to open your lips to sing His praise. He comes to **give you a new life in the person of His Son, Jesus Christ**. In other words, God comes to you to forgive you. He comes to absolve you and free you from your guilt of sin. If God can forgive David, He can forgive you.

And, **When(?)** do we sing these words of David in the Divine Service? The Christian Church has kept this as part of our Worship and we sing them after we have heard the Word preached to us: both **Law and Gospel**. Just like David, once God's Words have both **crushed us** (Law) but also **restored us** (Gospel) ... We can pray and sing with the whole Church on earth and in Heaven: "*Sing praises to the Lord, O you His saints, and give thanks to His Holy Name. For His anger is but for a moment, and His favor is for a lifetime. Weeping may tarry for the night, but joy comes with the morning ... O Lord my God, I will give thanks to You forever!*" (Psalm 30:4-5,12b). **IJ'N, Amen. SDG**