

**Harmonized History of the Suffering & Death of our Lord Jesus Christ  
according to the Four Evangelists ✠ by Dr. Johann Bugenhagen**

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**SECOND READING**

**Maundy Thursday ✠ End of Supper**

And it was near the feast of When Jesus had said these things, He was troubled in spirit and testified and said: *Most assuredly I tell you: One of you, who eats with Me, will betray Me. Behold, the hand of My betrayer is with Me on the table.* And the disciples began to be sorrowful, and they looked at one another and were perplexed about whom He spoke. And they began to ask among themselves who it might be among them, who would do this, and they said to Him one after the other: Lord, is it I? He answered and said: *One of the Twelve, who dips with Me in the dish, will betray Me. The Son of Man goes as it is has been determined, but woe to that man by whom the Son of Man is betrayed, it would be better for him that that man had never been born.* And Judas answered and said: Rabbi, is it I? And He said to him: *You have said it.*

Now there was at the table leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore nodded to him that he should ask who it was of whom He spoke. Then, leaning back on Jesus' bosom, he said to Him:

Lord, who is it? Jesus answered: *It is he to whom I shall give a piece of bread when I have dipped it.* And He dipped the bread, and gave it to Judas Iscariot, the son of Simon, and after the piece of bread, Satan entered him.

Then Jesus said to him: *What you do, do quickly.* Now no one at the table knew for what reason He said this to him. For some of them thought, because Judas had the money box, that Jesus had said to him: Buy those things we need for the feast, or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.

Then when Judas had gone out, a strife arose among them, which of them should be considered the greatest. But He said to them: *The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called benefactors, but not so you; on the contrary, he who is greatest among you, let him be as the younger, and he who is chief as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? But I am among you as one who serves. You are those who have continued with Me in My trials.*

**Our Savior Lutheran Church  Lakeland, FL  ELS  
Lent-2 Midweek  *End of the Passover Supper*  
Wednesday, February 21<sup>st</sup>, 2018 ✠ 4:30 pm**

*And I appoint for you a kingdom, as My Father has appointed for Me, that you may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel.*

Then 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 Him in Himself, and glorify Him immediately. Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews: Where I am going, you cannot come, so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all 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 him: *Where I am going you cannot follow Me now, but you shall follow Me afterward.* Peter said to Him: Lord, why can I not follow You now? I will lay down my life for Your sake. Jesus answered him: *Will you lay down your life for My sake? Simon, Simon, behold Satan has asked to have you, that he may sift you as wheat; but I have prayed for you, that your faith should not fail; and when you have turned again,*

*strengthen your brethren.* And he said to Him: Lord, I am ready to go with You, both to prison and to death. But He said: *Most assuredly I say to you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.*

And He said to them: *When I sent you without money bag, sack, and sandals, did you lack anything? And they said: Nothing.* Then He said to them: *But now, he who has a money bag, let him take it, and likewise his sack; and he who has no sword, let him sell his garment and buy one. For I say to you that this which is written must still be accomplished in Me: And He was numbered with the transgressors. For the things concerning Me have an end.* And they said: Lord, look, here are two swords. And He said to them: *It is enough.*

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(End of 2nd Passion History Reading)

**Responsory** (after the reading)

**P:** ♪ O Lord, have mercy upon us.

**C:** ♪ Thanks be to You, O Lord!

 **The PSALMODY: Penitential Psalm 38** *Please read responsively* 

*P: O LORD, do not rebuke me in Your wrath, Nor chasten me in Your hot displeasure!*

**C: For Your arrows pierce me deeply, And Your hand presses me down.**

<sup>3</sup> *There is no soundness in my flesh Because of Your anger, Nor any health in my bones Because of my sin.*

<sup>4</sup> **For my iniquities have gone over my head; Like a heavy burden they are too heavy for me.**

<sup>5</sup> *My wounds are foul and festering Because of my foolishness.*

<sup>6</sup> **I am troubled, I am bowed down greatly; I go mourning all the day long.**

<sup>7</sup> *For my loins are full of inflammation, And there is no soundness in my flesh.*

<sup>8</sup> **I am feeble and severely broken; I groan because of the turmoil of my heart.**

<sup>9</sup> *Lord, all my desire is before You; And my sighing is not hidden from You.*

<sup>10</sup> **My heart pants, my strength fails me; As for the light of my eyes, it also has gone from me.**

<sup>11</sup> *My loved ones and my friends stand aloof from my plague, And my relatives stand afar off.*

<sup>12</sup> **Those also who seek my life lay snares for me; Those who seek my hurt speak of destruction, And plan deception all the day long.**

<sup>13</sup> *But I, like a deaf man, do not hear; And I am like a mute who does not open his mouth.*

<sup>14</sup> **Thus I am like a man who does not hear, And in whose mouth is no response.**

<sup>15</sup> *For in You, O LORD, I hope; You will hear, O Lord my God.*

<sup>16</sup> **For I said, "Hear me, lest they rejoice over me, Lest, when my foot slips, they exalt themselves against me."**

<sup>17</sup> *For I am ready to fall, And my sorrow is continually before me.*

<sup>18</sup> **For I will declare my iniquity; I will be in anguish over my sin.**

<sup>19</sup> *But my enemies are vigorous, they are strong; Those who hate me wrongfully have multiplied.*

<sup>20</sup> **Those also who render evil for good, They are my adversaries, because I follow what is good.**

<sup>21</sup> *Do not forsake me, O LORD; O my God, be not far from me!*

<sup>22</sup> **Make haste to help me, O Lord, my Salvation!**

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

**CHIEF HYMN** *On My Heart Imprint Thine Image* **ELH #593+** (209 verses!)

**15. On my heart imprint Thine Image, Blessed Jesus, King of Grace,  
That life's riches, care, and pleasures Have no power Thee to efface.**

**This the superscription be: Jesus, Crucified for me,  
Is my Life, my Hope's Foundation, And my Glory and Salvation.**

**8 Jesus, grant that I may ever Follow Thee and closely see  
How Thou suffered for me ever And were filled with misery  
How they took the purple cloak And what fun at Thee they poke  
How Thy pain they are increasing When Thee to the cross they're pressing.**

**9 Gladly I will lowly bow me Willingly Thy Cross to bear  
Help Thee, if they would allow me In Thy burden yet to share.  
If my eyes pour forth a flood I would weep with tears of blood!  
Since Thou on the Cross must suffer For my life the price to offer.**

**10 Grant me ever to be yearning Burden of Thy cross to bear  
From Thy perfect patience learning To be falling from Thee ne'er  
If my sin may bring to me Greatest pain and misery  
Thou wilt help me in my sighing, In my need and in my dying. A-men.**

**SECOND READING ✕ COMMENTS**

In the portion of the Passion account that we read this evening, there are several examples of things that have a hidden meaning, or a symbolic significance. There's the piece of bread that Jesus hands to Judas to signify that he was the one who would betray Him. Jesus brings up the cup when He's praying as a sign of His suffering. **Jesus talks about Himself as a Servant**, signifying the way that we Christians are to behave all the time, and especially toward one another.

But the most **obvious symbol is the Passover meal**. That's layered in meaning, rich with significance. The first time Jesus refers to it, He mentions that it will "find fulfillment in the Kingdom of God." In other words, it's a symbol of what's to come. But, in one way, the Old Testament ritual of the Passover was actually finding its fulfillment right then, as Jesus was speaking.

**The first Passover** was on the night when God freed the Israelites from slavery in Egypt. God smote their enemies with a terrible deadly plague, forcing them to let His people go, but He spared His chosen people from that deadly plague through the blood of a perfect, spotless lamb, which they sacrificed and ate at God's command. It was a hugely important event worthy enough in its own right so that celebrating and commemorating it became one of the highlights of the Jewish year. But, as important as that first Passover was, its real significance was really in how it pointed beyond itself, to the night we just read about. The lamb and its blood from the Old Testament ritual pointed forward to the bread and the wine that Jesus ate and drank with His disciples. And *that* bread and wine, in turn, symbolized the body and blood of Christ, given and shed for the forgiveness of the sins of God's *new* chosen people, those who believe in Christ as the Savior.

Are you still with me? **The layers of symbolism are dizzying**, and we're not done yet. The bread and the wine are not empty signs, but rather they are signs which truly give what they signify, the body of Christ (the same body born of Mary), and the blood of Christ (the same blood shed on the cross). And Jesus didn't say that the Passover meal finds its fulfillment in the New Covenant of the Lord's Supper. No, He said that it finds its fulfillment "in the Kingdom of God." The real presence of Christ in the Supper is a foreshadowing of how we will be present also with Him in Heaven.

All this symbolism in **the Passover meal and in the Lord's Supper** ... this symbolism is not just supposed to be some kind of literary exercise. Rather, this symbolism is meant to create a continuity between what's going on tonight with what happened on that actual night described in our reading and what happened in the Old Testament celebration of the Passover and even back to that first Passover in Egypt. Christ is present in all these, whether the symbolism points forward as it did for the Old Testament believers or whether it points back as it does for us. All who have ever trusted these commands of God are joined with each other and with God because we're all joined with Christ. He is the fulfillment of it all. ...it truly boggles the mind!

But there's one more piece of information from the Passion reading that is talked about as being a symbol. This one's very simple. The reading mentions the fact that "**it was night**." There's a cool verse in an evening hymn, number 569 ("Now Rest Beneath Night's Shadow). Verse 4. It goes "*To rest my body hasteth, Aside its garments casteth, Types of mortality; These I put off and ponder How Christ will give me yonder A robe of glorious majesty.*" What that verse is talking about is the symbolic significance of getting ready for bed. After thinking about the symbolism of the Passover and Jesus' laying aside His divine majesty to take on the form of a servant, and the Sacramental interconnectedness of all believers of all time, there's **something comforting about thinking about a ritual as simple as changing from day-clothes into pajamas and getting into bed**. But the meaning is the same in this simple symbol as it is in all the others we've considered. At the end of the day, you can think about Christ as your robe of righteousness before God.

I mention this symbol, and I mention it last, because all those other symbols are intended by God to have a meaning that is as personal and private and quiet and "ordinary" as one's bed-time ritual. That's God's point in the Lord's Supper and, indeed, His point in sending Christ. In Him, God's love is demonstrated clearly in that all the world is to know about Him. God's love is demonstrated personally in that God gave His only Son. God's love is demonstrated for you. Every day of your life, every night of your life, God wants you to know that He has given you salvation in His Son. Thanks be to God. **IJ'N, Amen.**