

St. John Evangelical Lutheran Church

A Family Connecting in Christ



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WELCOME TO ST. JOHN EVANGELICAL LUTHERAN CHURCH

At this time our services are for people wearing masks and social distancing!

Please know that even as we experience this awkwardness, your Good Shepherd holds you close to his heart and goes with you to share his love!

To Our Guests

- We pray that you receive a warm welcome and are blessed by the message of God's Word in our lessons and hymns. If you have questions, please ask!
- Our service is designed to focus us on Jesus Christ as Lord and Savior. The Holy Spirit does that by exposing our need for Christ and by showing us the wonders of God's grace in Christ – forgiveness and peace, help and hope for life in this world, and life forever with God in heaven.

Our Communion Practice

We practice close communion, the Biblical and ancient practice of the church. We invite our congregation members and visitors from sister WELS or ELS congregations to join us, but ask Christians from other denominations to kindly respect our practice. Further explanation is in the pew racks or from our pastor.

We Care about Your Children

We love to have children with us in worship.

- If your children are crying loudly, our nursery, Gathering Area (back of church), and downstairs Fellowship Hall are audio-equipped for you and your young children. When your children are ready, come back so we can worship together.

We Care about Your Special Needs

- **Large Print** Service Folders are available from an usher.
- **Hearing Assistance** for those with hearing aids is provided through our Hearing Loop or personal hearing devices available at the "sound table."
- A **wheelchair lift** is available for your assistance; please ask an usher.



Our Facilities

Restrooms are in our Fellowship Hall, downstairs and to the right of the kitchen.

Our Ministry

St. John offers an excellent preschool-8th grade school program. We are members of the Wisconsin Evangelical Lutheran Synod (WELS) - www.wels.net.

March 7, 2021

THE HANDS OF THE PASSION
HANDS OF HYPOCRISY (CAIAPHAS)

IN OUR WORLD TODAY...we spend billions of dollars and hours trying to cover our faults and look good.

IN OUR WORSHIP TODAY...we meet two people. One, a master at looking good, whose ugliness now shows forever. The second, someone who was uglified by the world, but now he covers the world with a forever beauty.

OPENING HYMN

"Sweet the Mountains, Rich in Blessing"

Hymn 111

Sweet the moments, rich in blessing, Which before the cross we spend,
Life and health and peace possessing From the sinner's dying friend.

Here we rest in wonder, viewing All our sins on Jesus laid;
Here we see redemption flowing From the sacrifice he made.

Here we find the dawn of heaven While upon the cross we gaze,
See our trespasses forgiven, And our songs of triumph raise.

Oh, that, near the cross abiding, We may to the Savior cleave,
Naught with him our hearts dividing, All for him content to leave!

Lord, in loving contemplation Fix our hearts and eyes on you
Till we taste your full salvation And your unveiled glory view.

M: In the name of the Father and of the Son † and of the Holy Spirit.

C: **Amen.**

M: This is the message we have heard from him and declare to you:

C: **God is light; in him there is no darkness at all.**

M: If we claim to have fellowship with him yet walk in the darkness,

C: **We lie and do not live by the truth.**

M: If we claim to be without sin,

C: **We deceive ourselves and the truth is not in us.**

C: **Father, I have sinned against you and am no longer worthy to be called your child. Yet in mercy you sacrificed your only Son to purge away my guilt. For his sake, O God, be merciful to me, a sinner, and in the joy of**

the Holy Spirit let me serve you all my days.

Silence for private confession.

M: If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. Upon this, your confession, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit.

C: **Thanks be to God. Amen.**

PRAYER

M: Lord God, we thank you for this new day of grace. Stay with us and warm our hearts with your forgiving love in Christ. May your Word keep our faith burning brightly that we may walk in the light of your presence through the darkness of this world.

Come and bless us as we worship you: Father, Son, and Holy Spirit.

C: **Amen.**

PSALM 2 (CW)

Refrain

Great are the works of the Lord. Lord have mer-cy! Lord have
mer - cy! Great are the works of the Lord.

Psalm tone

Why do the nations `conspire*
and the peoples `plot in vain?

The kings of the earth take their stand and the rulers
gather together a`gainst the LORD*
and against his A`nointed One. *Refrain*

The One enthroned in `heaven laughs;*
the Lord `scoffs at them.

Then he rebukes them in his anger
and terrifies them in his wrath `saying,*
“I have installed my King on Zion, my `holy hill.”

I will proclaim the decree `of the LORD:*
He said to me, “You are my Son;
today I have become your `Father.

Glory be to the Father and `to the Son*
And to the Holy `Spirit,
as it was in the be`ginning,*
is now, and will be forever. `Amen. *Refrain*

PSALM PRAYER

M: Lord God, you anointed your Son to be King for the sake of your Church.
Help us, as members of his kingdom, to serve him faithfully and to come to
the full knowledge of his grace and glory, who lives and reigns with you
and the Holy Spirit, one God, now and forever. Amen.

THE PASSION HISTORY OF OUR LORD JESUS CHRIST

The Scripture readings that begin today are called the Passion History. Unlike the ordinary meaning of the word *passion*, the meaning of this word as it applies to the series of readings during Lent is based on the ancient original Latin and Greek. *Passio* (Latin) and *pascha* (Greek) speak of suffering as reflected in our contemporary word *compassion* (“suffering with someone”). So we read a history of the suffering and death of our Savior. The readings each week are a composite account taken from all four gospels. They relate the events in their sequential order, therefore providing us with the full story of the suffering and death of our Lord.

LESSON THREE

Simon Peter and another disciple kept following Jesus. That disciple was known to the high priest, so he went into the high priest’s courtyard with Jesus. But Peter stood outside by the door. So the other disciple, the one known to the high priest, went out and talked to the girl watching the door and brought Peter in.

The servants and guards were standing around a fire of coals that they had made because it was cold. While they warmed themselves, Peter was standing with them, warming himself too.^a

One of the servant girls of the high priest came there. When she saw Peter warming himself, she looked directly at him and said, “You were also with Jesus the Galilean.”

But he denied it in front of everyone, saying, “I don’t know what you are talking about. Woman, I do not know him.”

When Peter went out to the entryway, someone else saw him and said to those who were there, “This is one of them. This fellow was with Jesus of Nazareth.”

Again Peter denied it with an oath and said, “I do not know the man.”

After a little while those who stood by came and said to Peter, “Surely you are also one of them, because even your accent gives you away. You are a Galilean!”

Then he began to curse and to swear, “I do not know this man you are talking about! I do not know the man!”

At that very moment, while he was still speaking, the rooster crowed. The Lord turned and looked at Peter. Then Peter remembered the Lord’s word, how

he had said to him, "Before the rooster crows today you will deny me three times." He went outside, broke down, and wept bitterly.^b

The high priest questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or at the temple, where all the Jews gather. I said nothing in secret. Why are you questioning me? Ask those who heard what I told them. Look, they know what I said."

When he said this, one of the guards standing there hit Jesus in the face. "Is that how you answer the high priest?" he demanded.

"If I said something wrong," Jesus answered, "testify about what was wrong. But if I was right, why did you hit me?"^c

The chief priests and the whole Sanhedrin were looking for false testimony against Jesus so that they could put him to death. They found none, even though many false witnesses came forward. Finally two came forward and said, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'" Yet even on this point, their testimony did not agree.

The high priest stood up and said to him, "Have you no answer? What is this that these men are testifying against you?" But Jesus remained silent. Then the high priest said to him, "I place you under oath by the living God: Tell us if you are the Christ, the Son of God!"

Jesus said to him, "It is as you have said. But I tell you, soon you will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven."

Then the high priest tore his robes and said, "He has spoken blasphemy! Why do we need any more witnesses? See, you have just heard the blasphemy! What do you think?"

They answered, "He is deserving of death!" Then some began to spit on him. They covered his face, struck him with their fists, and said, "Prophecy to us, Christ! Who hit you?" The guards also took him and beat him. And they went on saying many other blasphemous things against him.^a

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."^b

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 Pontius Pilate, the governor.^c

Then when Judas, who had betrayed him, saw that Jesus was condemned, he felt remorse. 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's 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 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.^a

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 unclean. (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.^b

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?"

"It is as you say," Jesus replied.^c

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.

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, "Am I a Jew? Your own people and chief priests handed you over to me. What have you done?"

Jesus replied, "My kingdom is not of this world. 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. For this reason I was born, and for this reason I came 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 them, "I find no basis for a charge against him."^a

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, along with his soldiers, treated him with contempt and ridiculed him. Dressing him in bright clothing, Herod sent Jesus back to Pilate. Herod and Pilate became friends with each other on that day. Before this they had been enemies of each other.^b

SEASONAL RESPONSE

ALL: All we like sheep have gone astray, and the Lord has laid on him the iniquity of us all. By his wounds we are healed.

HYMN

"He Stood before the Court"

Hymn 115

He stood before the court On trial instead of us;
He met its pow'r to hurt, Condemned to face the cross --
Our King, accused of treachery; Our God, abused for blasphemy!

These are the crimes that tell The tale of human guilt;
Our sins, our death, our hell -- On these the case is built.
To this world's pow'rs the Lord stays dumb.
The guilt is ours, no answers come.

The sentence must be passed, The unknown pris'ner killed;
The price is paid at last, The law of God fulfilled.
He takes our blame, and from that day Th' accuser's claim is wiped away.

Shall we be judged and tried? In Christ our trial is done;
We live, for he has died, Our condemnation gone.
In Christ are we both dead and raised,
Alive and free -- his name be praised!

SERMON

Mark 14: 55-65

Sermon-Based Bible Study - Mark 14:53-65

Did he cross his middle fingers over his index fingers, and hold his hands behind his back? Did he fold his hands in front of him and put on a holy face? He needed to do something with his hands. It wouldn't look good to be cheering when they were spitting in Jesus' face. It wouldn't look good to be clapping when they were slapping Jesus in the face. It wouldn't look good to be high-fiving, to be punching the air as they beat Jesus. And it wouldn't look good to be wringing his hands as his witnesses couldn't make their case against Jesus. He had to do something with his hands, something that would look good.

Why? That was part of his job with the Jewish ruling council, the Sanhedrin - to make things look good. To make things look good for their Roman overlords, to keep them content. To make things look good for their Jewish people, to keep them content. To make things look good for themselves, to keep themselves in power. He was Caiaphas, the high priest.

When you hear “high priest,” don’t think senior pastor or synod president. Perhaps think more of the pope and papacy, head of the church and head of the state. The high priest wasn’t just in charge of the priests and church work. For hundreds of years, the Jewish high priesthood had become more and more political, more and more corrupt, bribing and buying their place and their power, assassinating and knocking off the competition to get and to keep their place and power.

Even under Roman rule the high priest was still a political power. There wasn’t this idea of separation of church and state - the high priest in charge of the church, and the Roman governor in charge of the state. No, the high priest with the Jewish ruling council, the Sanhedrin, ruled over most things Jewish - church and state - as long as they stayed and played in the box the Romans gave them. And if they didn’t stay in their box, if they didn’t make things look good, then what? Annas used to be the high priest, but somehow he didn’t stay in his box; somehow he didn’t make things look good, and the Roman governor before Pontius Pilate deposed him, put him out of office. And then, somehow, in the course of 3 short years, 3 more high priests were in and out of office.

Now it was time for Annas’ son-in-law Caiaphas to make things look good. To make things look good for his Roman overlords, to keep them content. To make things look good for his Jewish people, to keep them content. To make things look good for himself, to keep himself in power. He must have been good at his job, because he was in power for a long time.

How does the state of the Jewish high priesthood fit with Galatians 4:4: “When the time was right, God sent his Son”?

But now his power and control are threatened. When power and control are threatened, what happens? Things get ugly. Ugly hearts get worked up. They work their power, they work their control, to feel safe, secure, to make things look good.

Where do we see this in our world today?

Caiaphas is feeling competition from Jesus. Jesus wasn't looking to take Caiaphas' place. But Jesus was giving the people something they weren't getting from Caiaphas and his crew - truth and love with the power of God - Jesus healing the sick, even raising the dead. Jesus calling Lazarus out of his tomb from death to life, that really got Caiaphas and his crew worried about Jesus. Jesus was giving the people something Caiaphas and his crew weren't offering - grace and hope with the power of God. And the people could see - with Jesus it wasn't just a show. So Caiaphas and crew are feeling the competition. They could sense their people were hoping for something more, something different with Jesus. Caiaphas and his crew didn't know what the people would do with their new hope; they didn't know what Jesus would do with their hope. Would Jesus, would the people stir things up demanding something more, something better? Caiaphas and crew knew what that would mean - the Romans would come in and squash them. With Jesus, the status quo was threatened; with Jesus their power and control were threatened. We all know what that meant - Jesus had to go.

Where do you see such thinking fight against Jesus today? "If I let Jesus continue in my life, in my family, in my thinking, (if I let more of Jesus in) what will that mean for the way things are now? Consider these areas of the Christian life:

- faith and belief

- growth in the Word (worship, Bible Study, devotion life ...)

- involvement

What does that mean for ourselves?

What does that mean for our approach with others?

So Caiaphas and crew arrange with Judas; soldiers and minions make the arrest. Jesus is stood up on trial, first before Annas, now before Caiaphas and the ruling council. Is Caiaphas crossing his fingers, folding his hands, looking good, or wringing his hands? He wanted it to look good, but they didn't have any charges they could make stick. They wanted it to sound good, but they couldn't get their lies to agree. They wanted their case against Jesus to look good, sound good, but they really didn't have one.

Now Caiaphas has had enough. He takes charge. He calls on Jesus to say something, hoping that Jesus would incriminate himself. But Jesus remains silent; he wouldn't answer their lies. So Caiaphas tries the truth - "**Are you the Christ, the Son of the Blessed One?**" Now Jesus answers: "**I am.**" But Jesus doesn't stop there. He pulls from David and Daniel, from their promises and prophecies of the Messiah - "**You will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.**" The time was coming when Jesus and Caiaphas would have their roles reversed - Jesus wouldn't be the one on trial; he would be on the throne bringing judgment from God.

The church sign advertises: "Relevant Preaching." How are Old Testament Messianic prophecies Relevant to us (we already have Jesus)?

Caiaphas didn't take warning; he continued with his show. He tore his clothes. **"You've heard the blasphemy."** With what happens next, it didn't matter if Caiaphas had his fingers crossed behind his back or his hands folded in front of him. What happened next didn't look good. It could only look good to those in cahoots with the devil - they spit on Jesus, blindfolded him, hit him in the face, demanding "Who hit you?"

Some argue that it wasn't the Sanhedrin, but only the guards who were guilty of this behavior, as if the Sanhedrin members couldn't be capable of such atrocities. What kind of people are capable of such ugliness?

We'd like to think that kind of ugliness isn't in us. And the ugly that is in us, like Caiaphas we try to make it look good. Sometimes we try to cover our ugly with good. Sometimes we try to cover our ugly with pretend - crossed fingers and folded hands. Sometimes we cover our ugly with more ugly - bullying, blaming, lying, excusing. No matter how we try to cover it, the ugly is ugly; no matter how we try to make it look good, the ugly will be exposed and judged.

How do you try to cover your ugly? How well does it work?

Jesus has a better way for us to look good - the cross and Easter. He takes the blame. He covers our guilt with his blood - guilt paid for, covered, forgiven, and gone! He washes us clean; he covers us with his holy life. When God looks at you with Jesus, he sees you as his perfect child; he sees you the way you are meant to be - holy and helpful, pure and kind, a can-do child of God with the heart and mind of Jesus. And God doesn't just see you that way. Jesus lives in you with this Spirit, so that more and more, we actually live that way. Some days it might feel like an act. Most days it's a struggle. But every day with Jesus, God says: **"Well done, good and faithful servant."**

"Some days it feel like an act." Some voices might argue that if doing the right thing feels like an act, don't bother doing it; it would just be an act of hypocrisy. What do you think?

"Most days it's a struggle." What invitation and promise do you get to offer to yourself and to others?

Every day with Jesus, God says: " _____ " How does he fill in the blanks!

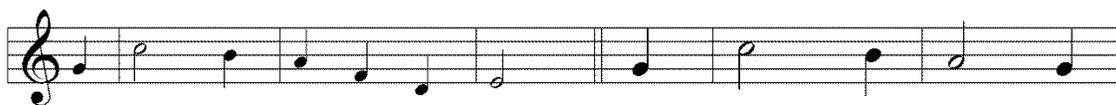
What does that mean for our need to look good? We don't need to be like Caiaphas and crew. When someone looks better than us, when someone else makes us look bad, we don't have to be like Caiaphas and crew and get all upset and go after them and tear them down. We don't have to be like Caiaphas and crew. We don't need to think our place in life, our comfort in life, and safety and security in life depend on our power and control and looking good. We don't have to be like Caiaphas and crew. With Jesus, we have a better look and a better life. With Jesus, we have God himself saying: **"Well done, good and faithful servant; come and share your master's happiness."** A better look and a better life. Let's show the world how better it is! Amen.

Is there someone in your life who upsets you or someone you tear down because they look better than you, they make you look bad? Why don't you need to be like Caiaphas?

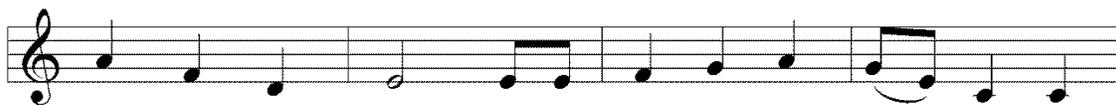
In what ways does your place in life, your comfort, safety, and security in life depend on your power and control and looking good? Why don't you need to be like Caiaphas?

When your world invites you to join Caiaphas and crew, how can you show them you have a better look and a better life?

CREATE IN ME



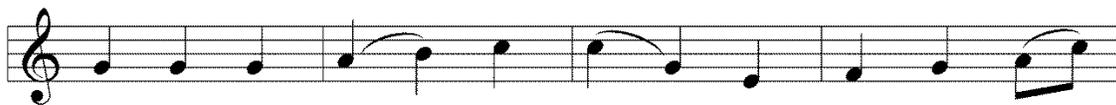
Cre - ate in me a



pure heart, O God, and re - new a right spir - it with -



in me. Do not cast me a - way from your



pres - ence or take your Ho - ly Spir - it from

me. Re - store to me the joy of your sal - va - tion, and up -

hold, up - hold me with your free Spir - it.

PRAYER AND LORD'S PRAYER

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 SACRAMENT

(Guests, please see our communion practice on page 2.)
 (Individually packaged wafers are gluten-free.)

M: The Lord be with you.

C: **(Spoken) And also with you.**

M: Lift up your hearts.

C: **We lift them up unto the Lord.**

M: Let us give thanks to the Lord, our God.

C: **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome.

WORDS OF INSTITUTION

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my † body, which is given for you. Do this in remembrance of me."

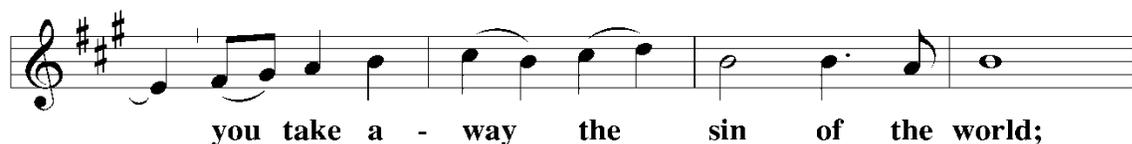
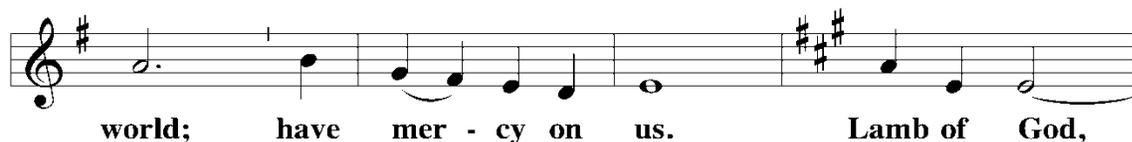
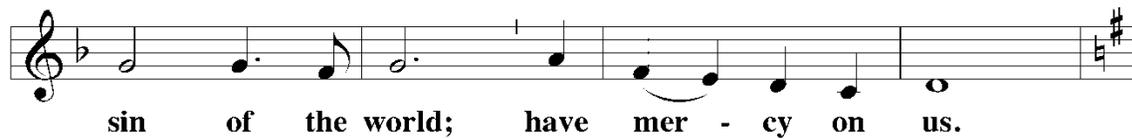
Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my † blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

M: The peace of the Lord be with you always.

C: Amen.

LAMB OF GOD

Agnus Dei



BEFORE COMMUNION PRAYER

Lord, I am not worthy to be a guest at your holy table. But you are the friend of sinners, and you will not cast me out. This bread is your body, which bore my sins upon the tree. This wine is your blood, which purifies me from all guilt. At your invitation, I come rejoicing. Receive me, my Savior.

AFTER COMMUNION PRAYER

Thank you, Lord Jesus Christ, for nourishing me in this sacrament with your body and blood. You have given me forgiveness, life, and salvation. Let me always remain in you as a branch remains in the vine. Send me out in the power of your Spirit to live and work to your praise and glory.

DISTRIBUTION HYMN

"My Song Is Love Unknown"

Hymn 110

My song is love unknown, My Savior's love to me,
Love to the loveless shown That they might lovely be.
Oh, who am I That for my sake
My Lord should take Frail flesh and die?

He came from his blest throne Salvation to bestow,
But such disdain! So few The longed-for Christ would know!
But oh, my friend, My friend indeed,
Who at my need His life did spend!

Sometimes they strew his way And his sweet praises sing,
Resounding all the day Hosannas to their King.
Then "Crucify!" Is all their breath,
And for his death They thirst and cry.

Why? What has my Lord done? What makes this rage and spite?
He made the lame to run; He gave the blind their sight.
Sweet injuries! Yet they at these
Themselves displease And 'gainst him rise.

They rise and needs will have My dear Lord made away.
A murderer they save; The Prince of life they slay.
Yet cheerful he To suff'ring goes
That he his foes From death might free.

In life no house, no home My Lord on earth might have;
In death no friendly tomb But what a stranger gave.
What may I say? Heav'n was his home
But mine the tomb Wherein he lay.

Here might I stay and sing; No story so divine,
Never was love, dear King, Never was grief like thine.
This is my friend, In whose sweet praise
I all my days Could gladly spend!

CLOSING PRAYER

M: We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

BLESSING

M: The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and give you peace. Amen.

CLOSING HYMN

"On My Heart Imprint Your Image" Hymn 319

On my heart imprint your image,
Blessed Jesus, King of grace,
That life's riches, cares, and pleasures
Have no pow'r to hide your face.
This the superscription be: Jesus,
crucified for me,
Is my life, my hope's foundation,
And my glory and salvation.

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Notes On the Passion Reading

^a John 18:12-18

^b Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-27

^c John 18:19-23

^a Matthew 26:59-68; Mark 14:53-65; Luke 22:65

^b Psalm 110:1

^c Luke 22:66-23:1; Mark 15:1; Matthew 27:2

^a Matthew 27:3-10; see Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

^b John 18:28-32

^c Luke 23:2-3

^a Matthew 27:11-14; Mark 15:1-5; Luke 23:1-4; John 18:28-38

^b Luke 23:4-12

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