

**Welcome  
to Trinity**

**#34- The Exercise of the Godly and The Worship of the New Testament**

Isaiah 25:8. *He will swallow up death forever.* He follows Hosea's word (Hos. 13:14): "O Death, I will be your plagues. O Sheol, I will be your destruction." For He says that He will soon extinguish death, but that he will always swallow it up little by little, just as our old man day by day ought to swallow up death through the Spirit. So also Christ destroys death. As a plague consumes the body little by little, so Christ is the pestilence of our death and of our old Adam.

*And the Lord God will wipe away tears from all faces,* that is, from all faces, miseries, disasters, griefs, and tears Christ frees us and consoles us in our spirit. *And the reproach of His people He will take away.* Since the godly are nothing but the cast-offs and offscourings and the reproach of the whole world who are rejected by all, so that nothing remains for them but sufferings without and within inflicted by the devil, O that these consolations of Christ may by all means find a place in us, so that He can console us in our wretchedness and affliction and we may daily come to a better knowledge of Him. Our King, Christ, who has such an afflicted people, is such that He always comforts them. *It will be said on that day: Lo, this is our God.* This is the preaching concerning Christ, and he is describing the worship of the New Testament, because the prophets always distinguish between the worship of the New Testament and that of the Old Testament. The worship of the New Testament is to believe, to trust, to hope in God's mercy. No one has this kind of faith and hope except those who have been thoroughly afflicted both inwardly and outwardly. The prophet says not only that He will save us, but he adds:

*Let us be glad and rejoice,* that is, let us give thanks to God in various forms of praise even in all afflictions, for if we have been set free from one evil, we arrive at another one. This is the exercise of the godly and the worship of the New Testament" (Luther's Works, v. 16, p. 197-198).

## The Order of Matins, p.208

- + Hymn #127 "Jesus Christ is Risen Today" (with trumpet)
- + "O Lord, open my lips..." p.208f
- + Ascription of Praise p.209
- + Easter Invitatory p.209
  - P. "The Lord is risen, indeed. Alleluia!"
  - C. Oh, come, let us worship him.
- + The Venite p.209f
  - "Oh, come, let us sing..."
  - The Easter invitatory is repeated.*
- + **Office Hymn #124** "Christ Is Arisen"
  - Psalmody: Psalm 118
  - Readings Job 19:23-27, 1 Corinthians 5:6-8, Mark 16:1-8
  - Responsory for Easter p.213
    - "Sing to the Lord and bless his name..."
    - Sermon "The Forever Festival" 1 Cor 5:7-8
- + Benedictus..... p.217-218
  - "Blessed be the Lord God..."
- + The Prayers..... p.219
  - Kyrie ("Lord, have mercy...")
  - Lord's Prayer
  - Salutation
  - Collects for Easter
  - Special Prayers
  - Collect for Grace
- + Benedicamus p.222
- + Paschal Blessing p.244-249
  - (Including Te Deum)
- + **Hymn #123** "Christ Jesus Lay in Death's Strong Bands"

### Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948 Church 942-3401, Learning Center 942-4750 [www.trinityh.org](http://www.trinityh.org)

**Pastor Michael D. Henson · Deacon Gary K. Harroun**

*Pr. Henson and Dcn. Harroun are members of the Evangelical Lutheran Diocese of North America ([Eldona.org](http://Eldona.org))*



The Baptismal Font

“This is the day the Lord has made let us rejoice and be glad in it.” The sounds of praise return to the household of God. The Alleluias return. The opening, “O Lord, open my lips” returns. With the order of Matins, the church prays that the Lord would open her lips so that she might declare the praises of her Risen Savior. Our God has come quickly to deliver us. The *Gloria Patri* returns to give him glory. With the Easter invitatory, the Church invites her children to come and adore the Lord God. The Venite (In

Latin, literally the first two words, "O Come...") is simply taken from Psalm 95. It is both an

exhortation and an invitation to sing, praise and give thanks to God.

During the Easter Season the order of Morning Prayer ends with the Paschal Blessing. The Easter Gospel of Luke 24:1-7 is chanted and the congregation responds with the Te Deum. The Te Deum Laudamus (Latin: the first words, "We praise you...") is a grand climax and the greatest hymn of gratitude and praise. Used since the 5th century, it is a paraphrase of the Creed and the Lord's Prayer.

## Easter Collects

Grant, we implore You, almighty God, that we who celebrate Your Paschal Feast, kindled with heavenly desires, may ever thirst for the Fountain of Life, Jesus Christ; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever.

**Amen.**

Almighty God, who through Your only-begotten Son, Jesus Christ, has overcome death and opened to us the gate of everlasting life, we humbly implore You that, as You put into our minds good desires, so by Your continual help we may bring the same to good effect; through the same Jesus Christ, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever.

**Amen.**