

Welcome to Trinity

#26 In the Face of Persecution, Faith Trusts in the Word

161. *Princes have persecuted me without cause, but my heart has stood in awe of Thy words.* This is great grace, that

the words (*verba*) of God are feared more than the scourges (*verbera*) of men, that the punishments threatened for the future have more effect than those inflicted in the present, that the invisible things mean more than the visible.

Who does this but the most perfect faith in the future? A weak faith surely does not do this. For their flesh is more vigorous to fear and love visible things than the spirit is to fear and love invisible things. If this should be called vigor at all, and not rather the most wretched weakness, by which it comes about that future punishments that are so inestimable are given little or no thought over against punishments that are so paltry and short, and that future benefits so desirable are despised for the sake of present benefits that are so unstable and uncertain. **But oh, if we could only ponder with due feeling what it means to say, “God speaks,” “God promises,” “God threatens!”** Who, I beg you, would not quake from the foundation? It is a great word, a great and fearful sound to say, **“Behold the Word of God!”** Blessed are they who hear the Word of God, the Word of such great majesty, which holds, does, and ends all things by a nod. Here only a full faith is wanting. If it were there, it would cause full fear and trembling at the words of God, so that this happy boasting would belong to faith alone and to the most vigorous faith. (Luther’s Works, v. 11, p.517-518)

Assistants

Elder – Cecil Plock (218-3064)

Organist – LeeAnn Byrne

Altar Guild –

Church Cleaning – April 17/24 Schroeder, May 1/8 Prochaska

Service of the Word

- + Introit, Kyrie (printed)
- + Salutation, Collect of the Day (printed)
- Old Testament (printed)
- Gradual (printed)
- Epistle (printed)
- Tract (printed)
- + Holy Gospel (printed)
- + Nicene Creed..... p.141
- Hymn of the Day..... **#826**
- Sermon
- + Prayer of the Church
- Offertory (printed)

Service of Sacrament

- + Preface...Sanctus..... p.144-148
- + Prayer of Thanksgiving p.149
- + Lord's Prayer..... p.149
- + Words of Institution p.150
- + Peace of the Lord..... p.151
- + Agnus Dei..... p.151
- Communion Psalm (printed)
- Distribution & Hymns
- + Nunc Dimittis..... p.152
- (*Omit Gloria Patri*)
- + Postcommunion Prayer (printed)
- + Post-Communion Collect p.153
- + Prayer over the people (printed)
- + Benedicamus
- and Benediction..... p.154-5

Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948 Church 942-3401, Learning Center 942-4750 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)

Service Insert for Holy Monday

+ We observe the Scriptural practice of closed communion. Non-members who would like to receive Christ's Body and Blood for the forgiveness of sins are asked to speak with the Pastor prior to coming forward to receive.

+ As you await the beginning of the Divine Service, prayer is encouraged. Consider praying Psalms 34, 51, 84, 116, 150 or the prayers for before and after receiving the Sacrament(p.128).

+ Although today's Divine Service does not include the preparation rite of Invocation, Confession, and Absolution, each individual is invited to prepare privately. The confession on the left side of page 264 might serve well.

+ + +

Introit

Plead my cause, O Lord,
with those who | strive
with me;*



fight against those who fight a- | gainst me.

Take hold of shield and | buckler,*
and stand up | for my help.

Draw out the spear, and stop those who pur- | sue me.*

Say to my soul, "I am your sal- | vation."

Fierce witnesses | rise up;*

they charge me with things that I | do not know.

They reward me e- | vil for good,*

to the sorrow | of my soul.

This You have seen, O Lord; do not keep | silence.*

O Lord, do not be | far from me.

(The Gloria Patri is omitted)

Plead my cause, O Lord, with those who | strive with me;*

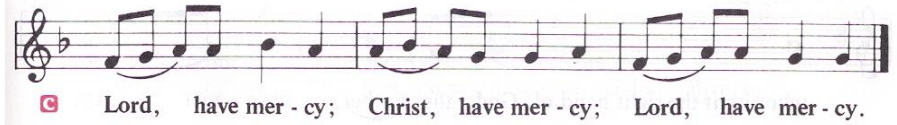
fight against those who fight a- | gainst me.

Take hold of shield and | buckler,*

and stand up | for my help.

(Antiphon, Ps. 35:1-2, Psalm 35:3, 11-12, 22)

Kyrie



Salutation & Collect

P. The Lord be with you.

C. AND WITH YOUR SPIRIT.

P. Let us pray: Almighty God, our heavenly Father, we implore You that we, who amid so many adversities do fail through our own infirmities, may be restored through the Passion and intercession of Your only-begotten Son, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C. AMEN

Old Testament: Isaiah 50:5-10

Obedience of God's Servant

After the reading

P. This is the Word of the Lord.

C. THANKS BE TO GOD.



Gradual

Stir up Yourself, and awake to my vindi- / cation,

To my cause, my God / and my Lord.

Draw out the spear, and stop those who pur- / sue me.

Say to my soul, "I am your sal- / vation."

Let those be put to shame and brought to dishonor who seek af- / ter my life;

Let those be turned back and brought to confusion Who / plot my hurt. *(Psalm 35:23, 3-4)*

Epistle: 1 Peter 2:21–24

After the reading

P. This is the Word of the Lord.



Tract

He has not dealt with us according | to our sins,*
nor punished us according to our in- | iquities.

Oh, do not remember former iniquities a- | gainst us!*

Let Your tender mercies come speedily to | meet us.

Help us, O God of our sal- | vation,*

for the glory | of Your name;

Deliver us and provide atonement | for our sins,*

for Your | name's sake!

(Psalm 103:10, 79:8–9)

Holy Gospel: St. John 12:1–43

The Son of Man must be lifted up

P. The Holy Gospel according to St. John, the 12th chapter.

C. GLORY TO YOU, O LORD.

After the reading

P. This is the Gospel of the Lord.

C. PRAISE TO YOU, O CHRIST.

Nicene Creed – p. 141-142

Hymn of the Day -#826 “No Tramp of Soldiers’ Marching Feet”

Sermon

He bore Our Sins

Offertory (Psalm 143:9-11)

Deliver me, O Lord, from my /
enemies;



In You I take / shelter.

Teach me to do Your will for You / are my God;

Your Spirit is good. Lead me in the land of - / uprightness.

Revive me, O Lord, for Your / name's sake!

For Your righteousness' sake bring my soul out of / trouble.

Secret

Grant, O almighty God, that being purified by the powerful virtue of this sacrament, we may arrive with greater purity to the author and institutor thereof; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Communion (Psalm 35:26-27)

Let them be ashamed and brought to mutual con- / fusion

Who rejoice / at my hurt;

Let them be clothed with shame and dis- / honor

Who exalt themselves a- / gainst me.

Let them shout for joy / and be glad,

Who favor my / righteous cause;

And let them say continually, “Let the Lord be / magnified,

Who has pleasure in the prosperity of His / servant.”

Postcommunion Prayer

May Your holy mysteries, O Lord, inspire us with divine fervour, that we may both delight in their celebration and in their fruit; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Prayer over the people

Let us pray: Bow down your heads before God.

Help us, O God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby you have graciously restored us to a new life; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

The Lord's Supper

The Lord's Supper is being celebrated today. Please note that our practice of closed communion with those who are in fellowship with us—members of congregations of the

ELDoNA—is not meant to offend, but is the historic practice of the Church. It is prompted by love, both for God's Word and for God's people. It does not deny that members of other denominations may be Christians. Rather, it bows the knee to the Bible's deep concern for doctrinal truth (Rom. 16:17) and the Bible's witness that doctrinal unity (Acts 2:42) is the central issue to the common reception of the Sacrament of the Altar. Therefore, we ask GUESTS desiring to commune to speak with the pastor before the service so that he may know that you are a member of a congregation in fellowship with Trinity Lutheran Church.

Before Holy Communion for the Sick.

ALMIGHTY God, heavenly Father, since I can be well pleasing unto Thee only in Thy dear Son, my Lord Jesus Christ: So sanctify my body and soul, and grant that I receive His blessed communion in this Holy Supper with truly believing desire and thanksgiving, so that comforted again by Thy eternal blessings and love toward me, and strengthened in my faith, I may patiently suffer according to Thy will, obediently live, and when Thou wilt, blessedly die; through the Same Jesus Christ, Thy Son, our Lord, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen. (Oremus, 1925, p.84).



The initial Letter “D” of the Foreword by Martin Luther for *Das Alte Testament Deutsch*, M. Luther, Wittenberg, 1523.

The picture is Martin Luther published his initial Old Testament translation in 4 parts. Although this first portion was entitled “The Old Testament German,” it contained only the first five books of the Bible. The picture is Moses (in red) with horns (see back page), and Aaron the priest (in blue) with the Lord speaking to Moses. From page II. = 2.

Luther's Works, Volume 8 on Genesis 45

Accordingly, this is a very beautiful example of how God deals with us. For when He afflicts the godly and conceals the fact that He is our God and Father and rather conducts Himself as a tyrant and judge who wants to torture and destroy us, He says at last in His own time and at a suitable hour: "I am the Lord your God. Hitherto I have treated you just as if I wanted to cast you off and hurl you into hell. But this is a game I am wont to play with My saints; for if I had not wished you well from My heart, I would never have played with you in this manner."

These matters are depicted in this way in the government of the saints for our consolation, in order that we may learn to endure the hand of God when He instructs and vexes us to cause us to know and humble ourselves and to mortify that horrible evil which is called original sin. For this is not done in order that we may be condemned and cast off—although our cross and affliction is similar to perdition and death—but the sin clinging to our nature must be cleaned out, in order that we may learn the meaning of what the Lord says concerning Himself in 1 Sam. 2:6–7: "I kill and bring to life; I bring down to Sheol and raise up; I make poor and make rich."

These are the works which are discussed so gloriously by Isaiah and Paul,² as well as by Christ Himself when He says in the Gospel: "He who does not take his cross and follow Me is not worthy of Me" (Matt. 10:38) and "He who finds his life will destroy it, etc." (cf. John 12:25). But reason asks: "Why does God afflict the innocent in this way?" He does not do this without a purpose; He does so to get rid of sin. Then, since we are involved in faults of various kinds, we cannot boast of innocence. For look at those whom He allows to give free rein to their lusts smugly, with impunity, and without any trial. They slip from one crime into another, into lusts, murders, adulteries, hatreds, and horribly monstrous misdeeds, as is evident today in the Roman Curia. What else are the colleges of the canons and the cardinals than brothels and houses of ill repute? And Rome is a cesspool of unspeakable crimes and exceedingly wicked men. For according to what is stated in Ps. 73:5, "they are not in trouble as other men are; they are not stricken like other men." In their case sin is not cleansed away and punished. But when the mortification and contrition are finished, no salvation has resulted. (p.4-5)

Therefore each one must bear a part of the holy cross; nor can it be otherwise. St. Paul too says, "In my flesh I complete what is lacking in Christ's afflictions" [Col. 1:24]. It is as if he were saying: His whole Christendom is not fully completed; we too must follow after, in order that none of the suffering of Christ may be lacking or lost, but all brought together into one. Therefore every Christian must be aware that suffering will not fail to come.

It should be, however, and must be the kind of suffering that is worthy of the name and honestly grips and hurts, such as some great danger of property, honor, body, and life. Such suffering as we really feel, which weighs us down; otherwise, if it did not hurt us badly, it would not be suffering.

(Luther's Works, vol. 51, pages 197-198)

Pictures of Moses with horns.

"A curious feature of medieval and renaissance depictions of Moses is that quite a few paintings and sculptures imagine him as horned. Indeed he looks a lot like a Pagan horned god in many of them.

Many scholars believe this was due to a mistranslation in the Vulgate, the Latin translation of the Hebrew scriptures completed by St. Jerome. The key verse is Exodus 34:29-30, which in the New International Version of the Bible reads as follows: "When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him."

The problem is this: the phrase "was radiant" is a translation of the Hebrew word "karan" which can also mean "was horned". Only one Greek translation available to Jerome – that by the Jewish convert Aquila – understood "karan" to mean "had become horned." Nonetheless, that is the definition that Jerome chose to go with."

(<https://curiouschristian.blog/2019/08/12/the-horned-moses-in-medieval-art/>)