

Welcome to Trinity

#27 The Church Stands in Awe of the Words of God

“But the princes, who are nevertheless powerful, threatening, terrible, and more to be feared than others, not only resorted to threats to scare me, but they persecuted in deed and showed all their terror. **And behold, I still did not fear them, but rather stood in awe of Your words**, so that I might conquer fear of them.” Therefore this is not the word of teenage girls, but of the bride herself. But when do we so despise ourselves (not to speak of princes) or the lowest men, that we do not stand in awe of them? Yes, we even quake before those who are not yet persecuting but only threatening a little bit, and we tremble at their word, but we are insensitive to the Word of God! **But the church is not afraid of all the persecuting princes of the world, because she stands in awe of the words of God.** This she would not do, unless, despising all things by faith, she savored eternal things alone. We would surely do the same, unless we were afraid that temporal things would be taken away, threatened, or not given. (Luther’s Works, v. 11, p.518)

Holy Tuesday

Peter doesn’t hear the words “and after three days rise again.” Peter doesn’t rejoice in the resurrection. Peter is too concerned with Jesus’ suffering, being rejected and killed. Is it simply that Peter is a complainer? You know people who always have something about which to complain. Is it simply pessimism? No, I think it is something more. In today’s Passion reading from St. Mark, there are at least four places in which Jesus tells us ahead of time about his resurrection or the results of his resurrection, that is life after death. Did you hear Jesus speak these words of comfort or were you too caught up with suffering that you missed it?

Assistants

Elder – Cecil Plock (218-3064)
Organist – LeeAnn Byrne
Altar Guild –

Church Cleaning – April 2/9 Vargo, April 16/23 Schroeder

Divine Service I, p.137

**Hymn “Hail, Thou Once Despised Jesus”
(Insert)**

THE SERVICE OF THE WORD

- + Introit..... (insert)
[Pastor, then congregation]
- + Kyrie..... p.137
Omit “Glory to God” in Lent
- + Salutation..... p.139
- + Collect of the Day... (insert)
Old Testament Reading
Epistle
- + Gradual..... (insert)
- + Holy Gospel..... p.140-141
Nicene Creed..... p.141
- Hymn..... #121**
Sermon
Offering plates are in the back.
- + Offertory: "Create in Me..." p.143
- + Prayer of the Church..... p.144
Offertory Psalm..... (printed)

SERVICE OF HOLY COMMUNION

- + Preface, etc. p.144-151
- Distribution**
Communion Psalm..... (printed)
- + Nunc Dimittis..... p.152
(Omit Gloria Patri)
- + Post-Communion Collect p.153
- + Benedicamus..... p.154
- + Benediction..... p.155

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)

Jeremiah 11:18-20

¹⁸Now the LORD gave me knowledge of *it*, and I know *it*; for You showed me their doings. ¹⁹But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, *saying*, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more.”

²⁰ But, O LORD of hosts, You who judge righteously, Testing the mind and the heart, Let me see Your vengeance on them, For to You I have revealed my cause.

John 12:24-43

²⁴“Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. ²⁵“He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. ²⁶“If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

²⁷“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour?’ But for this purpose I came to this hour.

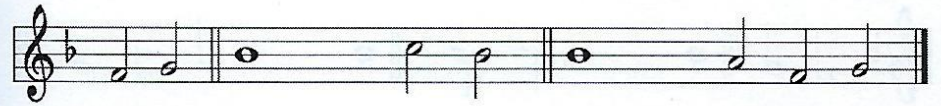
²⁸“Father, glorify Your name.” Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.” ²⁹Therefore the people who stood by and heard

it said that it had thundered. Others said, “An angel has spoken to Him.” ³⁰Jesus answered and said, “This voice did not come because of Me, but for your sake. ³¹“Now is the judgment of this world; now the ruler of this world will be cast out. ³²“And I, if I am lifted up from the earth, will draw all *peoples* to Myself.” ³³This He said, signifying by what death He would die. ³⁴The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” ³⁵Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶“While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

³⁷But although He had done so many signs before them, they did not believe in Him, ³⁸that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?”

³⁹Therefore they could not believe, because Isaiah said again:

⁴⁰ “He has blinded their eyes and hardened their hearts, Lest they should see with *their* eyes, Lest

**Introit.**

Ant. GOD FOR- || bid that I should | glo- | ry:
save in the Cross of our Lord | Je- | sus | Christ.
|| In Him is salvation, life, and resurrection from the | dead | - :
by Him we are redeemed and set at | lib- | er- | ty.

Psalm. God be merciful unto us and | bless | us:
and cause His face to shine | up- | on | us.

(From *Judica* through *Holy Saturday* the *Gloria Patri* is omitted.)

Collect.

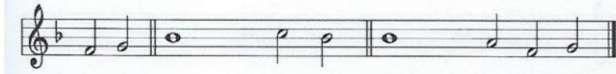
Almighty and Everlasting God, grant us grace so to contemplate the Passion of our Lord, that we may find therein forgiveness for our sins; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Epistle. Jeremiah 11:18–20. **Gospel.** John 12:24–43, or **The History of the Passion.**

Gradual.

|| As for me, my clothing was | sack- | cloth:
I humbled my soul with fasting; and my prayer returned into mine | own
| bo- | som.
|| Plead my cause, O Lord, with them that strive against | me. | - :
Take hold of shield and buckler, and stand up | for | mine | help.

they should understand with *their* hearts and turn, So that I should heal them.” ⁴¹These things Isaiah said when he saw His glory and spoke of Him. ⁴²Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue; ⁴³for they loved the praise of men more than the praise of God.

**Offertory**

Keep me, O Lord, from the hands of the | wick- | ed; *
 Preserve me from violent men, Who have purposed to make my |
 steps | stum- | ble.
 The proud have hidden a snare for me, | and | cords; *
 They have spread a net by the wayside; They have set | traps | for
 me.
 I said to the Lord: "You are | my | God; *
 Hear the voice of my supplica- | tions, | O | Lord. (*Psalm 140:4-6*)

Secret

May this sacrament, O Lord, we beseech thee, mercifully repair us;
 through Jesus Christ, your Son, our Lord, who lives and reigns with
 you and the Holy Spirit, one God, now and forever. AMEN.

Communion

Those who sit in the gate speak a- | gainst | me, *
 And I am the song of | the | drunk- | ards.
 But as for me, my prayer is | to | You, *
 O Lord, in the accep- | ta- | ble | time;
 O God, in the multitude of Your | mer- | cy, *
 Hear me in the truth of Your | sal- | va- | tion. (*Psalm 69:12-13*)

Postcommunion Prayer

May our vices be cured, O almighty God, by Thy holy mysteries, and
 may we receive everlasting remedies; 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.
 May your mercy, O God, purifying us from all deceits of our old
 nature, enable us to be formed anew unto holiness; through Jesus
 Christ, your Son, our Lord, who lives and reigns with you and the
 Holy Spirit, one God, now and forever. AMEN.

Scripture quotations are from The New King James Version. 1982 Nashville: Thomas Nelson Publishers.

367**Hail, Thou Once Despised Jesus**

8. 7. 8. 7. D.

O Durchbrecher

"Neues geistreiches Gesangbuch"

Halle, 1704

Rev. 4: 11

Author unknown, c. 1757

1 Hail, Thou once de-spis-ed Je-sus! Hail, Thou Gal-i-le-an King!
 2 Pas-chal Lamb, by God ap-point-ed, All our sins on Thee were laid;
 3 Je-sus, hail, en-throned in glo-ry, There for-ev-er to a-bide!
 4 Wor-ship, hon-or, pow'r, and bless-ing Thou art wor-thy to re-ceive;

Thou didst suf-fer to re-lease us; Thou didst free sal-va-tion bring.
 By al-might-y love a-noint-ed, Thou hast full a-tone-ment made.
 All the heav'n-ly host a-dore Thee, Seat-ed at Thy Fa-ther's side.
 Loud-est prais-es, with-out ceas-ing, Meet it is for us to give.

Hail, Thou u-ni-ver-sal Sav-ior, Who hast borne our sin and shame,
 Ev-'ry sin may be for-giv-en Thro' the vir-tue of Thy blood;
 There for sin-ners Thou art plead-ing, There Thou dost our place pre-pare,
 Help, ye bright an-gel-ic spir-its, Bring your sweet-est, no-blest lays;

By whose mer-its we find fa-vor! Life is giv-en thro' Thy name.
 O-pen is the gate of heav-en, Peace is made 'twixt man and God.
 Ev-er for us in-ter-ced-ing Till in glo-ry we ap-pear.
 Help to sing our Sav-ior's mer-its, Help to chant Immanuel's praise. A-men.

The Lord's Supper

Trinity Lutheran Church observes the Scriptural practice (*Eph 4:3, 2 John 1:10-11*) of communing only with those for whom their public profession of faith (congregational

membership) is in agreement with God's Word and the correct exposition of Holy Scripture as found in the Book of Concord (1580). All who desire to receive Christ's Body and Blood for the forgiveness of sins are asked to speak with Pastor Henson before coming forward to commune.

Trinity Lutheran Church is served by pastors who are members of the Evangelical Lutheran Diocese of North America(Eldona.org).

--Those who are members of Eldona-affiliated congregations are welcome to commune after announcing to Pastor Henson.

--Those who are not members of Eldona-affiliated congregations will need to set up an appointment with Pastor Henson to discuss their public church membership.

The Lord's Supper is celebrated at Trinity Lutheran Church in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another. Our Lord invites to His table those who trust His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth his death until He comes.

Those who are not yet invited to receive the Sacrament are encouraged to meditate on God's Word in the distribution hymns and pray for the day when our divisions will have ceased.

For Control of One's Tongue 3.

WE beseech Thee, O Lord, that our human mouth being filled with Thy praise, we may ever think in our hearts of that which we offer Thee with acceptable voices; through 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.50).



**The Luther Bible 1534: 1 Samuel 26 –
David Spares Saul's Life a 2nd Time, #406**

Luther's Works, Volume 27 on Galatians

Galatians 5:15. *But if you bite and devour one another, take heed that you are not consumed by one another.*

But those who accept the doctrine of faith and, in accordance with this commandment of Paul's, love one another do not criticize someone else's way of life and works; but each one approves the way of life of another and the duties which the other performs in his vocation. No godly person believes that the position of a magistrate is better in the sight of God than that of a subject, for he knows that both are divine institutions and have a divine command behind them. He will not distinguish between the position or work of a father and that of a son, or between that of a teacher and that of a pupil, or between that of a master and that of a servant; but he will declare it as certain that both are pleasing to God if they are done in faith and in obedience to God. In the eyes of the world, of course, these ways of life and their positions are unequal; but this outward inequality does not in any way hinder the unity of spirit, in which they all think and believe the same thing about Christ, namely, that through Him alone we obtain the forgiveness of sins and righteousness. As for outward behavior and position in the world, one person does not judge another or criticize his works or praise his own, even if they are superior; but with one set of lips and one spirit they confess that they have one and the same Savior, Christ, before whom there is no partiality toward either persons or works (Rom. 2:11).

This is impossible for those who neglect the doctrine of faith and love and who teach superstitious works. A monk does not concede that the works which a layman performs in his calling are as good and acceptable to God as his own. A nun thinks much more highly of her own way of life and of her own works than she does of the way of life and works of a housewife who has a husband; for she believes that her own works merit grace and eternal life, but that the works of the other woman do not. And for this reason such men, in their wicked greed for gold,⁴⁷ battled furiously. They also persuaded the world that their station in life and their works were much greater and holier than the station and works of laymen. If they themselves did not accept and support this notion of the sanctity of their works to this very day, they would not have preserved their eminent position and their authority for very long. Therefore you will never persuade a monk or any other self-righteous person, whoever he may be, that the works of an ordinary Christian, done in faith and in obedience to God, are better and more acceptable to God than those superstitious and marvelous works of his, which he himself has invented. For once the foundation has been undermined, work-righteous people cannot help concluding that the true saints are they themselves, who perform such grand and brilliant works and who, as the Anabaptists imagine today, suffer need, hunger, cold, and tattered clothing, rather than those others who own property, etc.