

Welcome to Trinity

#27 Drive Off the Ungodly Preachers

Isaiah 62:10 *“Prepare the way for the people. Build up the highway. Go, go through, Clear it of stones. ...After the godly*

and honest men have preached, they must work at driving off the ungodly preachers. “Beware of false prophets” (Matt. 7:15). It is their endeavor to put away offenses, ungodly teachings, so that the people may not be offended. It is our task to see to it that a godly people, well taught, can simply proceed on the way without a stumbling block. The chief teaching is already present. There remains the one endeavor, namely, that the teaching be retained. To guard possessions is no less a virtue than to acquire them. Take care that some sectarian does not come who will impose upon you. Thus I, Martin Luther, was in four dangers, and yet, beyond my own planning, I was set free by God. When Satan sees us standing firm in the Word, he begins to set another plan before us and tries to lead us into it, so that the whole world will perish by our counsel. He has a thousand tricks.

Lift up an ensign over the peoples. Thus Ps. 4:6 reads: “Lift up the light of Thy countenance upon us.” Raise up the banner. Set yourselves in battle array, and do not be sleepy. For the whole world is against us. The Word is a fighting word. In the first place, by teaching it one wages war against the ungodly. Then that which is taught is attacked by the ungodly. Do not be smug and do not sleep, but *lift up an ensign*, since the pastors must be on guard, lift up the Word, study, and apply themselves to defending the Word. Therefore let us not be smug, for Satan does not sleep. (Luther’s Works, v. 17, pages 350).

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.

Divine Service I, p.137

Hymn..... #114

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..... #116**
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)

Isaiah 62:11-63:7

¹¹ Indeed the LORD has proclaimed To the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; Behold, His reward *is* with Him, And His work before Him.'" ¹² And they shall call them The Holy People, The Redeemed of the LORD; And you shall be called Sought Out, A City Not Forsaken. ^{63:1} Who *is* this who comes from Edom, With dyed garments from Bozrah, This *One who is* glorious in His apparel, Traveling in the greatness of His strength?—"I who speak in righteousness, mighty to save." ² Why *is* Your apparel red, And Your garments like one who treads in the winepress? ³ "I have trodden the winepress alone, And from the peoples no one *was* with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes." ⁴ For the day of vengeance *is* in My heart, And the year of My redeemed has come. ⁵ I looked, but *there was* no one to help, And I wondered that *there was* no one to uphold; Therefore My own arm brought salvation for Me; And My own fury, it sustained Me. ⁶ I have trodden down the peoples in My anger, Made them drunk in My fury, And brought down their strength to the earth." ⁷ I will mention the lovingkindnesses of the LORD *And* the praises of the LORD, According to all that the LORD has bestowed on us, And the great goodness toward the house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His lovingkindnesses.

St. Luke 22:1-23:43

¹ Now the Feast of Unleavened Bread drew near, which is called Passover. ² And the chief priests and the scribes sought how they might kill Him, for they feared the people.

³ Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. ⁴ So he went his way and conferred with the chief priests and captains, how he might betray Him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he promised and sought opportunity to betray Him to them in the absence of the multitude.

⁷ Then came the Day of Unleavened Bread, when the Passover must be killed. ⁸ And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." ⁹ So they said

to Him, "Where do You want us to prepare?"

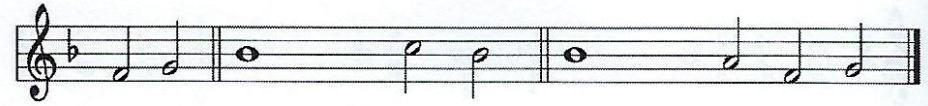
¹⁰ And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. ¹¹ "Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' ¹² "Then he will show you a large, furnished upper room; there make ready." ¹³ So they went and found it just as He had said to them, and they prepared the Passover.

¹⁴ When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵ Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; ¹⁶ "for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

¹⁷ Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; ¹⁸ "for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me." ²⁰ Likewise He also *took* the cup after supper, saying, "This cup *is* the new covenant in My blood, which is shed for you. ²¹ "But behold, the hand of My betrayer *is* with Me on the table. ²² "And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" ²³ Then they began to question among themselves, which of them it was who would do this thing.

²⁴ Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵ And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' ²⁶ "But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷ "For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves. ²⁸ "But you are those who have continued with Me in My trials. ²⁹ "And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, ³⁰ "that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

³¹ And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may

WEDNESDAY IN HOLY WEEK. (VIOLET)**Introit.**

Ant. AT THE || Name of Jesus every knee shall | bow | - :
of things in heaven, and things in earth, and things un- | der | the | earth.
|| For He became obedient unto death, even the death of the | Cross | - :
wherefore He is Lord, to the glory of God | the | Fa- | ther.

Psalm. Hear my prayer, O | LORD | - :
and let my cry come | un- | to | Thee.

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

Collect.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted, may mercifully be relieved by the Passion of Thine Only-begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Epistle. Isaiah 62:11—63:7

Gospel. Luke 22:1—23:43 or The History of the Passion

Gradual.

|| Hide not Thy face from Thy servant; for I am in | trou- | ble:
hear me | speed- | i- | ly.
|| Save me, O | God | - :
for the waters are come in unto my soul, I sink in deep mire, where there
is | no | stand- | ing.

Tract. || Hear my prayer, O | Lord | - :
and let my cry come | un- | to | Thee.

|| Thou shalt arise and have mercy upon | Zi- | on:
for the time is come to favor her, yea, the set | time | is | come.

sift *you* as wheat. ³²“But I have prayed for you, that your faith should not fail; and when you have returned to *Me*, strengthen your brethren.” ³³But he said to Him, “Lord, I am ready to go with You, both to prison and to death.” ³⁴Then He said, “I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.”

³⁵And He said to them, “When I sent you without money bag, knapsack, and sandals, did you lack anything?” So they said, “Nothing.” ³⁶Then He said to them, “But now, he who has a money bag, let him take *it*, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.” ³⁷“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.” ³⁸So they said, “Lord, look, here *are* two swords.” And He said to them, “It is enough.”

³⁹Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. ⁴⁰When He came to the place, He said to them, “Pray that you may not enter into temptation.” ⁴¹And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, ⁴²saying, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.” ⁴³Then an angel appeared to Him from heaven, strengthening Him. ⁴⁴And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. ⁴⁵When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. ⁴⁶Then He said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

⁴⁷And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. ⁴⁸But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” ⁴⁹When those around Him saw what was going to happen, they said to Him, “Lord, shall we strike with the sword?” ⁵⁰And one of them struck the servant of the high priest and cut off his right ear. ⁵¹But Jesus answered and said, “Permit even this.” And He touched his ear and healed him. ⁵²Then Jesus said to the chief priests,

captains of the temple, and the elders who had come to Him, “Have you come out, as against a robber, with swords and clubs? ⁵³“When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.”

⁵⁴Having arrested Him, they led *Him* and brought Him into the high priest’s house. But Peter followed at a distance. ⁵⁵Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. ⁵⁶And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, “This man was also with Him.” ⁵⁷But he denied Him, saying, “Woman, I do not know Him.” ⁵⁸And after a little while another saw him and said, “You also are of them.” But Peter said, “Man, I am not!” ⁵⁹Then after about an hour had passed, another confidently affirmed, saying, “Surely this *fellow* also was with Him, for he is a Galilean.” ⁶⁰But Peter said, “Man, I do not know what you are saying!” Immediately, while he was still speaking, the rooster crowed. ⁶¹And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, “Before the rooster crows, you will deny Me three times.” ⁶²So Peter went out and wept bitterly.

⁶³Now the men who held Jesus mocked Him and beat Him. ⁶⁴And having blindfolded Him, they struck Him on the face and asked Him, saying, “Prophesy! Who is the one who struck You?” ⁶⁵And many other things they blasphemously spoke against Him.

⁶⁶As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, ⁶⁷“If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe. ⁶⁸“And if I also ask *you*, you will by no means answer Me or let *Me* go. ⁶⁹“Hereafter the Son of Man will sit on the right hand of the power of God.” ⁷⁰Then they all said, “Are You then the Son of God?” So He said to them, “You *rightly* say that I am.” ⁷¹And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

Chapter 23

¹Then the whole multitude of them arose and led Him to Pilate. ²And they began to accuse Him, saying, “We found this *fellow* perverting

the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.”

³Then Pilate asked Him, saying, “Are You the King of the Jews?” He answered him and said, “*It is as* you say.” ⁴So Pilate said to the chief priests and the crowd, “I find no fault in this Man.” ⁵But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.”

⁶When Pilate heard of Galilee, he asked if the Man were a Galilean. ⁷And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. ⁸Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. ⁹Then he questioned Him with many words, but He answered him nothing. ¹⁰And the chief priests and scribes stood and vehemently accused Him. ¹¹Then Herod, with his men of war, treated Him with contempt and mocked *Him*, arrayed Him in a gorgeous robe, and sent Him back to Pilate. ¹²That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

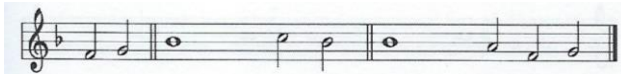
¹³Then Pilate, when he had called together the chief priests, the rulers, and the people, ¹⁴said to them, “You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him; ¹⁵“no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him. ¹⁶“I will therefore chastise Him and release *Him*” ¹⁷(for it was necessary for him to release one to them at the feast). ¹⁸And they all cried out at once, saying, “Away with this *Man*, and release to us Barabbas” — ¹⁹who had been thrown into prison for a certain rebellion made in the city, and for murder. ²⁰Pilate, therefore, wishing to release Jesus, again called out to them. ²¹But they shouted, saying, “Crucify *Him*, crucify Him!” ²²Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go.” ²³But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief

priests prevailed. ²⁴So Pilate gave sentence that it should be as they requested. ²⁵And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

²⁶Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus. ²⁷And a great multitude of the people followed Him, and women who also mourned and lamented Him. ²⁸But Jesus, turning to them, said, “Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. ²⁹“For indeed the days are coming in which they will say, ‘Blessed *are* the barren, wombs that never bore, and breasts which never nursed!’ ³⁰“Then they will begin ‘to say to the mountains, “Fall on us!” and to the hills, “Cover us!”’ ³¹“For if they do these things in the green wood, what will be done in the dry?” ³²There were also two others, criminals, led with Him to be put to death. ³³And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. ³⁴Then Jesus said, “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots. ³⁵And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.” ³⁶The soldiers also mocked Him, coming and offering Him sour wine, ³⁷and saying, “If You are the King of the Jews, save Yourself.” ³⁸And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. ³⁹Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.” ⁴⁰But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? ⁴¹“And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” ⁴²Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” ⁴³And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

Offertory

Hear my prayer, |
O | Lord,



And let my cry | come | to | You.
Do not hide Your face | from | me
in the day of | my | trou- | ble;
Incline Your ear | to | me;
In the day that I call, answer me | spee- | di- | ly. (*Psalm 102:1-2*)

Secret

Accept, O Lord, we beseech thee, the thank offerings we have made, and mercifully grant that we may receive, with pious sentiments, what we celebrate in the mystery of the Passion of our Lord; through the same Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Communion

For I have eaten ashes | like | bread,
And mingled my drink | with | weep- | ing,
Because of Your indignation and | Your | wrath;
For You have lifted me up and cast | me | a- | way.
My days are like a shadow that | leng- | thens,
And I wither a- | way | like | grass.
But You, O Lord, shall endure for- | ev- | er,
And the remembrance of Your name to all ge- | ne- | ra- | tions.
You will arise and have mercy on | Zi- | on;
For the time to favor her, Yes, the set | time, | has | come. (*Psalm 102:9-13*)

Postcommunion Prayer

Grant to our mind, almighty God, that by the temporal death of Your Son, re-presented in these adorable mysteries, we may trust that You have given to us eternal life; through the same Lord Jesus Christ, 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.
Look down, we beseech You, O Lord, on this Your family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross; who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

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.

Assistants

Elder – Cecil Plock (218-3064)
Organist / Altar Guild – LeeAnn Byrne
Church Cleaning – April 16/23 Schroeder

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.*

By contrast, Paul teaches that such occasions for discord are to be avoided; and he shows how they can be avoided. "The way to achieve concord," he says, "is this: Let each do his duty in that way of life into which God has called him. Let him not exalt himself above others or criticize the works of others while he praises his own as though they were better, but let them be servants of one another through love." This is the plain and simple doctrine of good works. Those who "have made shipwreck of their faith" (1 Tim. 1:19) and who have acquired fanatical opinions about faith and about life or works do not do this. They immediately come to disagreement among themselves about the doctrine of faith and of works, and they bite and devour one another; that is, they accuse and condemn, as Paul says about the Galatians here: "If you bite and devour one another." It is as though he were saying: "Do not accuse and condemn one another on account of circumcision or on account of the observance of holidays or of other ceremonies. Instead, act in such a way that you are servants of one another through love. Otherwise, if you persist in biting and devouring one another, take heed that you are not consumed, that is, that you do not perish altogether, even physically." This is what happens nearly always, especially to the originators of sects, as it happened to Arius and others, and to some in our own time.⁴⁸ For he who lays his foundation in the sand (Matt. 7:26) and who builds upon it with wood, hay, and stubble (1 Cor. 3:12) will inevitably be destroyed and consumed; for all these things are ready for the fire. It goes without saying that such biting and devouring are usually followed by the destruction not only of a single city but of entire regions and kingdoms. Now he interprets what it means to be a servant of one's neighbor through love.

It is difficult and dangerous to teach that we are justified by faith without works and yet to require works at the same time. Unless the ministers of Christ are faithful and prudent here and are "stewards of the mysteries of God" (1 Cor. 4:1), who rightly divide the Word of truth (2 Tim. 2:15), they will immediately confuse faith and love at this point. Both topics, faith and works, must be carefully taught and emphasized, but in such a way that they both remain within their limits. Otherwise, if works alone are taught, as happened under the papacy, faith is lost. If faith alone is taught, unspiritual men will immediately suppose that works are not necessary. (Luther's Works, vol. 27, page 61)



The Luther Bible 1534: 1 Samuel 31
– Saul Takes His Own Life, #412

For Deliverance from Temptation.

O LORD, I beseech Thee to renew me inwardly and outwardly, that as Thou wouldest not have me to be hindered by bodily pleasures, Thou mayest make me vigorous with spiritual purpose; and refresh me according to Thy pleasure by things transitory, that Thou mayest grant me rather to cling to things eternal; 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.52).