

Service Folder

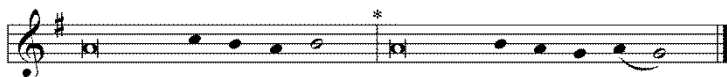
Judica – 5th Sunday in Lent

“Vindicate me, O God”

March 26, 2023

THE INTROIT (after the Confession & Absolution) *Psalm 43:1-2a; Psalm 43:3a, 4-5*

- P** (Antiphon) Vindi- | cate me, O God, *
And plead my cause against an un- | godly nation; __
Oh, deliver me from the deceitful | and unjust man! *
For You are the | God of my strength; __



- C** Oh, send out Your | light and Your truth! *
Let them lead me; let them bring me to | Your holy hill __.

P (Antiphon)

GRADUAL & TRACT (after Epistle) *Ps. 143:9-10, 18:48; 129:12*

- P** Deliver me, O Lord, from | my enemies; *
Teach me | to do Your will. __
- C** He delivers me from my enemies. You also lift me up above
those who | rise against me; *
You have delivered me from | the violent man. __
- P** “Many a time they have afflicted | me from my youth,” *
Let | Israel now say, __
- C** “Many a time they have afflicted | me from my youth; *
Yet they have not pre- | vailed against me.” __

My Song Is Love Unknown

Text: Samuel Crossman, 1624-83

LOVE UNKNOWN

Tune: John Ireland, 1879-1962



1 My song is love un-known, my Sav-ior's love to
2 He came from His blest throne sal-va-tion to be-
3 Some-times they strew His way and His sweet prais-es
4 Why? What hath my Lord done? What makes this rage and
5 They rise and needs will have My dear Lord made a-



me, Love to the love-less shown that they might
stow; But men made strange, and none the longed-for
sing; Re-sound-ing all the day Ho-san-nas
spite? He made the lame to run, He gave the
way; A mur-der-er they save, the Prince of



love-ly be. Oh, who am I that for my
Christ would know. But, oh, my Friend, my Friend in-
to their King. Then "Cru-ci-fy!" is all their
blind their sight. Sweet in-ju-ries! Yet they at
Life they slay. Yet cheer-ful He to suf-f'ring



sake My Lord should take frail flesh and die?
deed, Who at my need His life did spend!
breath, And for His death they thirst and cry.
these Them-selves dis-please and 'gainst Him rise.
goes That He His foes from thence might free.

6 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.

7 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!

from the *Formula of Concord, Solid Declaration: Article III*

It is also correct to say that believers who have been justified through faith in Christ first have the righteousness of faith credited to them in this life. Then, they also have the initial righteousness of the new obedience or of good works. But these two types of righteousness must not be mixed with each other or both be injected into the article of justification by faith before God. For this initial righteousness or renewal in us is incomplete and impure in this life because of the flesh. A person cannot stand with and ‹on the ground of this righteousness› before God’s court. Before God’s court only the righteousness of Christ’s obedience, suffering, and death – which is credited to faith – can stand. So only for the sake of this obedience is the person pleasing and acceptable to God and received into adoption and made an heir of eternal life. (This is true even after his renewal, when he has already many good works and lives the best life.)

Here belongs also what St. Paul writes in Romans 4:3. Abraham was justified before God through faith alone, for the sake of the Mediator, without the cooperation of his works. This was true not only when Abraham was first converted from idolatry and had no good works, but also afterward, when he had been renewed by the Holy Spirit and adorned with many excellent good works (Genesis 15:6; Hebrews 11:8). Paul asks the following question in Romans 4:1–3: At that time, on what did Abraham’s righteousness before God rest for everlasting life, by which he had a gracious God and was pleasing and acceptable to Him?

He answers: To the one who does not work but trusts Him who justifies the ungodly, his faith is counted as righteousness, just as David speaks of the blessing of the one to whom God counts righteousness apart from works.

Therefore, even though people who are converted and believe ‹in Christ› have the beginning of renewal, sanctification, love, virtue, and good works, these cannot and should not be drawn into, or mixed with, the article of justification before God. This is so the honor due to Christ may remain with Christ the Redeemer and tempted consciences may have a sure consolation, since our new obedience is incomplete and impure.

HYMNS

OPENING HYMN

TLH #348 – *Jesus, Jesus, Only Jesus*

HYMN (after the Creed)

My Song Is Love Unknown (service folder)

HYMN (after General Prayer)

TLH #372 – *Through Jesus' Blood and Merit*

DISTRIBUTION HYMN

TLH #306 – *Lord Jesus Christ Thou Hast Prepared*

SCRIPTURE LESSONS

Epistle: Hebrews 9:11-15 + Gospel: John 8:46-59

SERVICE NOTE

The *Gloria Patri* is traditionally omitted from now until the Vigil of Easter. Therefore, the *Nunc Dimittis* (with its Glory be to the Father) will be omitted today after the Communion distribution.

BIRTHDAYS THIS WEEK & NEXT

April 7 Myrna L.

EVENTS IN THE NEAR FUTURE...

- Wed., Mar. 29 - Lenten Supper, 5:45 PM
- Lenten Vespers, 6:30 PM
- Sun., April 2 - Bible class/Sunday school, 9 AM
- Divine Service, 10:15 AM (Lent 6 – *Palm Sunday*)
- Mon., April 3 - Passion History Reading, 6:30 PM
- Tues., April 4 - Passion History Reading, 6:30 PM
- Thur., April 6 - Maundy Thursday Divine Service, 6:30 PM
- Fri., April 7 - Good Friday Service, 1 PM
- Sat., April 8 - Easter Vigil, 7:30 PM
- Sun., April 9 - Easter Breakfast
- Easter Divine Service, 10:15 AM