

Service Folder

for Trinity 13
September 3, 2023

THE INTROIT *(after the Absolution)*

Ps. 74:20, 21, 22, 23; 74:1-2, 19, 21

- P** *(Antiphon)* Have respect to Your covenant, | O Lord; *
Oh, do not let the oppressed | return ashamed!
Arise, O God, plead Your | own cause; *
Do not forget the voice of | Your enemies.



- C** O God, why have You cast us off for- | ever? *
Why does Your anger smoke against the sheep | of Your pasture?

Glo - ry be to the Fa - ther and to the Son
and to the Ho - ly Spirit; as it was in the be - gin - ning,
is now, and ev - er shall be, for - ev - er - more. A - men.

- P** *(Antiphon)*

THE GRADUAL & VERSE *(after the Epistle)*

Ps. 74:20, 21, 22, 23; Ps. 88:1

- P** Have respect to Your covenant, | O Lord; *
Oh, do not let the oppressed | return ashamed!
C Arise, O God, plead Your | own cause; *
Do not forget the voice of | Your enemies.

- P** Alle- | luia! *
Al- | — lelulia!

- C** O Lord, God of my sal- | vation, *
I have cried out day and night before You. | Alleluia!

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

HYMNS

OPENING HYMN

TLH #295 - The Law of God Is Good and Wise

HYMN *(after the Creed)*

How Kind the Good Samaritan (next page)

HYMN *(after General Prayer)*

TLH #412 - May We Thy Precepts Lord Fulfill

DISTRIBUTION HYMNS

TLH #307 - Draw Nigh and Take

TLH #311 - Jesus Christ, Our Blessed Savior

SCRIPTURE LESSONS

Epistle: *Galatians 3:15-22*

Gospel: *Luke 10:23-37*

EVENTS IN THE NEAR FUTURE...

Wed., Sept. 6 - Vespers, 6:30 PM

Sun., Sept. 10 - Bible class, 9 AM

- Divine Service, 10:15 AM (Trinity 14)

How Kind the Good Samaritan

John Newton, d. 1807

Good Samaritan
Paul Rydecki, 2022

The musical score is written in a key signature of two flats (B-flat and E-flat) and a common time signature (C). It consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are printed below the vocal line.

1 How kind the good Sa - mar - i - tan To him who
2 Oh! I re - mem - ber well the day, When sore - ly
3 Men saw me in this help - less case, And passed with -
4 But He whose name had been my scorn (As Jews Sa -
fell a - mong the thieves! Thus Je - sus pit - ies
wound - ed, near - ly slain, Like that poor man I
out com - pas - sion by; Each neigh - bor turned a -
mar - i - tans de - spise) Came when He saw me
fall - en men, And heals the wounds the soul re - ceives.
bleed - ing lay, And groaned for help, but groaned in vain.
way his face, Un - mov - ed by my mourn - ful cry.
thus for - lorn, With love and pit - y in His eyes.

5 Gently He raised me from the ground, 6 Unto His church my steps He led,
 Pressed me to lean upon His arm; The house prepared for sinners lost;
 And into every gaping wound, Gave charge I should be clothed and fed,
 He poured His own all-healing balm. And took upon Him all the cost.

7 Thus saved from death, from want secured,
 I wait till He again shall come,
 When I shall be completely cured,
 And take me to His heavenly home.

8 There through eternal boundless days
 When nature's wheel no longer rolls;
 How shall I love, adore, and praise,
 This good Samaritan to souls!

from the *Apology of the Augsburg Confession: Art. IV*

Second. It is certain that sins are forgiven for the sake of Christ as our Atoning Sacrifice, “whom God put forward as a propitiation” (Romans 3:25). Furthermore, Paul adds, “by faith.” Therefore, this atonement benefits us in this way: We receive the mercy promised in Him by faith and set it against God’s wrath and judgment. To the same effect, it is written in Hebrews 4:14, 16, “Since then we have a great high priest ... let us then with confidence draw near.” The apostle tells us to come to God, not with confidence in our own merits, but with confidence in Christ as the High Priest. The apostle requires faith.

Third. Peter says in Acts 10:43, “To Him all the prophets bear witness that everyone who believes in Him receives forgiveness of sins through His name.” How could this be said more clearly? Peter says we receive forgiveness of sins through Christ’s name, that is, for His sake. It is not for the sake of our merits, not for the sake of our contrition, attrition, love, worship, or works. He adds: When we believe in Him. Peter requires faith. For we cannot receive Christ’s name except by faith. Besides, he refers to the agreement of all the prophets. This is truly to cite the authority of the Church. We will speak again later on this topic, when describing “repentance.”

Fourth. Forgiveness of sins is something promised for Christ’s sake. It cannot be received except through faith alone. For a promise cannot be received except by faith alone. Romans 4:16 says, “That is why it depends on faith, in order that the promise may rest on grace and be guaranteed.” It is as though he says, “If the matter were to depend on our merits, the promise would be uncertain and useless. For we never could determine when we would have enough merit.” Experienced consciences can easily understand this. So Paul says in Galatians 3:22, “But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.” He takes merit away from us because he says that all are guilty and included under sin. Then he adds that the promise (namely, forgiveness of sins and justification) is given, and he shows how the promise can be received—by faith. This reasoning, derived from the nature of a promise, is the chief reasoning in Paul and is often repeated. Nor can anything be devised or imagined by which Paul’s argument can be overthrown. Therefore, let not good minds allow themselves to be forced from the conviction that we receive forgiveness of sins for Christ’s sake, through faith alone. In this they have sure and firm consolation against the terrors of sin, against eternal death, and against all the gates of hell.