

Week of Trinity 5

First recite the Ten Commandments, the Creed, the Lord's Prayer, and the weekly section of the Small Catechism. Then read the Proper and assigned Scripture reading followed by the devotion. Conclude with singing the hymn of the week.



Weekly Catechism section: *Who Receives this Sacrament Worthily? (Luther's Small Catechism)*

Hymn of the Week: *If Thou But Suffer God to Guide Thee (TLH 518)*

Monday - Introit (Psalm 27:7, 9, 1, 11-12, 14)

Read Psalm 27.

Our *Introit* again comes from Psalm 27. Pulling from verses 7 and 9, it anticipates the words of Peter: "Depart from me, for I am a sinful man, O Lord!" In preparation for this we pray in our *Introit*:

Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me. You have been my help; do not leave me nor forsake me, O God of my salvation.

This is a confident prayer of hope in God's mercy. Left to ourselves, we would only despair. We would only say, "Depart from me, a sinner!" But the voice of our Savior, "Do not be afraid," gives us the faith to trust that God will not forsake us. Because if God is our light and our salvation, then whom shall we fear? Of whom shall we be afraid? He teaches us his way. He promises to deliver us from all evil. So as we learn about his acts of salvation, as we learn about what our Lord Jesus has done for us, then we can take courage. We can rely on his Word as we wait on him. His Word will accomplish what he sets out to accomplish. And it will strengthen our heart to say amen as we trust in him for our salvation. When we confess the Word of God it can seem like we are alone. Psalm 27 certainly expresses this loneliness. Even when father and mother have abandoned you, God is with you through his Son Jesus Christ and by his Holy Spirit. He has also preserved for himself a remnant. And he promises not to leave you or forsake you. He will gather you even as he promises to gather his whole church. With such confidence, we can boldly pray: "Do not leave me nor forsake me, O God of my salvation."

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Tuesday - Old Testament Lesson (1 Kings 19:11-21)

Read 1 Kings.

God met Elijah on mount Horeb. This is also known as mount Sinai. This is where God gave his law through Moses with a great cloud, thunder, and terror. Elijah runs to this mountain as he flees from the wicked king Ahab and his pagan wife, Jezebel. Elijah runs here alone because he is zealous for the Lord. In other words, he really cares about God's Word. He is despairing over the unbelief that surrounds him. He preaches God's pure Word, that the Lord of Israel is the only true God who saves. But under the influence of Jezebel and her worthless husband, king Ahab, the people have rejected God for the false religion of Baal. Just after Elijah defeats the prophets of Baal at mount Carmel, and it seems that he has won the hearts of the people to worship the true God, Elijah is now discouraged by the persecution of Jezebel. And to top it off, it doesn't seem to bother anyone else.

We should not look down on Elijah for this. Elijah is zealous for the Lord. He cares about God's Word. Those who would preserve their congregation without repenting and abhorring sin and falsehood cannot sympathize with Elijah. Those who imagine that there are no serious differences between the truth of Christ and the truths of this world will look down on Elijah. But do you see yourself in Elijah? Do you get discouraged by the rampant unbelief surrounding us? Do you get the feeling at times that you are the only one who really cares about the heavenly doctrine of our Lord Jesus? Then look at how God deals with Elijah. He is not in the heavy wind, the earthquake, or the fire. Instead, he is in a small voice. He does not speak curse and thunder as he did through Moses. Now, he speaks gently, comforting the terrified Elijah. And he gives the same comfort to him as he gives to you. He says that he has preserved his flock. And though it may seem that they are very small, and you can hardly find them, God has promised that his church will never perish. Christ, who bore the terror of God's wrath, gives us the gentleness of his voice as he leads us as a flock. In your zeal for the truth this remains your constant comfort.

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Wednesday - Gradual (Psalm 84:9, 8)

Read Psalm 84.

Psalm 84 prays that God would look upon the face of his Anointed. We call him the God of Jacob, because it was to Jacob and his offspring God gave the promise of salvation through the coming anointed one, the

coming Messiah, the coming Christ. This anointed one is our shield. He is the Word of the Lord who declared to Abraham, "Fear not, Abram! I am your shield and your great reward! (Gen 15:1)" So we ask the Lord to behold our shield, to look upon his Christ. Because when God looks at us through Christ, he sees that we are pure and unstained from sin.

It is based upon the promise of his Anointed that we can know that the Lord of hosts hears our prayers. He will not forsake us. He will not turn us away, but he will dwell among us. We can boast about how lovely his dwelling place is. He made his dwelling among us by coming into the flesh in the person of the Son. He suffered for our sins so that he might be our shield against sin and hell forever. He continues to dwell with us through his Word by which he continues to gather his flock. We therefore pray that God continue to look upon his Son, Jesus Christ. Because when he look upon him, he looks upon us who are baptized into his name. He remembers his promise to us. And his will is done. Of course, this is always done in heaven. The Father is always smiling upon the Son. But we pray that we would always rely on this with a firm faith.

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Thursday - Epistle (*1 Peter 3:8-15*)

Read 1 Peter 3.

There is an obnoxiously false distinction between being compassionate and insisting on unity in doctrine. Those who are concerned that our doctrine remain pure and undefiled by worldly influences are often seen as caring more about doctrine than they do about people. But St. Peter puts doctrinal unity and compassion together. The word Peter uses for compassion literally means "suffer together." Jesus is the only one who truly knows the suffering that comes from sin, the devil, and the world. He knows it better than anyone, because he bore the sin of the world as his heel was bruised by the devil (John 1:29; Gen 3:15). So Peter tells us to be of one mind, having compassion for one another. What does it mean to be of one mind? It means to confess the same thing from God's Word and to let that Word of God shape the way we think. Paul says this much to the Corinthians (1 Cor 1:10), "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." And in 1st Corinthians 11:18, Paul rebukes them for not agreeing with one another before they take the Lord's Supper together. The result of this godless practice, which we today call open communion, was that some got drunk

while others were left hungry (1 Cor 11:21). Not agreeing on doctrine goes hand in hand with not having compassion for one another.

All Christian doctrine centers on the suffering and death of Christ whereby he took our sin away. This is why unity in what we teach will include bearing and suffering with our brethren (Gal 6:2). St. John says (1 John 3:16), "He laid down his life for us. And we also ought to lay down our lives for the brethren." Nothing can harm those who seek together to maintain this true confession. When we defend the truth with meekness and fear toward God, then we learn also to love those who are willing to suffer for the sake of righteousness. May we, by the unity of the Spirit, continue to learn this together.

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Friday - Alleluia Verse (Psalm 21:1)

Read Psalm 21.

Our *Alleluia verse* comes from Psalm 21, "The king shall have joy in your strength, O Lord; and in your salvation how greatly shall he rejoice!" David is the king of Israel, writing of the salvation he enjoys from the strength of the Lord. But who ultimately is the king who rejoices in the strength and salvation of God? It is Christ, the Lord himself, begotten of the Lord from eternity. It is on Christ, the eternal Son of God, whom God sets his crown forever. David can apply this blessed promise to himself, because he trusts in the coming King who will rule over the throne of God forever.

But what does this passage have to do with the theme for the fifth Sunday after Trinity? The Old Testament Lesson from 1 Kings 19 is about Elijah toiling on Mount Horeb. Thinking he's the only one left who is faithful to the Lord, he is assured through the gentle voice of God's grace that there is a faithful remnant in Israel. Then God sends Elijah to appoint Elisha to be prophet in his place. Elisha leaves everything to follow Elijah. In the Gospel Lesson from Luke 5, the disciples are toiling all night not able to catch any fish. On the strength of Christ's Word they let down their nets, and after catching more fish than they can handle they are established in the true faith. They, like Elisha, left all and followed Christ. The Epistle Lesson from 1 Peter 3 sets us up for the Gospel Lesson by admonishing us not to act in a worldly and fleshly way, not to return evil for evil, but to bless those who curse us, speaking the truth with meekness and fear toward God. Be zealous followers of what is good. Don't be afraid to suffer the loss of all things in this life, because the God whom you fear says, "Do not fear."

He promises that the Word that calms your fears will also gather in many more people like a net gathers in fish. In other words, your labors will not be in vain. Only rely on the strength of the Lord and on his salvation. This is the strength by which the Son is begotten of the Father, the strength by which he died for you in weakness, the strength by which he calls you to follow him in faith. It is the strength by which he saves you. So rejoice in this strength!

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Saturday - Gospel (Luke 5:1-11)

Read Luke 5.

Jesus calls each of us to live the Christian life. He does not call us all to be ministers of his church, just like he doesn't call us all to be fathers or mothers. But he calls us all into his church. Jesus gave two calls to his disciples. One was the call to believe in him and live under him in his Kingdom. The other was the call to preach, teach, and administer his sacraments. The first call came when he said, "Do not be afraid." Jesus gives this to every Christian. He casts out the terror of our sin and comforts us with his Holy Spirit, making us children of the Father. He then called them into his ministry: "From now on you will catch men."

Christ does not make every Christian a "catcher of men" in the same way. But his Word does all the work regardless of our calling. He gives to every Christian his Holy Spirit, just as he did with his disciples. If you have the Holy Spirit then you have peace with God (Rom 5:1-5). And if you have peace with God, then you necessarily are at odds with the world. This is why the disciples forsook all and followed Jesus. We are called, therefore, not to be conformed to the world (Rom 12:1-2). Of course, this doesn't mean that we forsake the duties that God has given us. If you are a father, then teach your children in the fear and discipline of the Lord (Eph 6). If you are a citizen, then obey your earthly rulers (Rom 13). But know that there is no treasure on this earth in which you can take refuge; know that the world, despite all its entertainment, will always be opposed to you. Therefore, having the Holy Spirit, always be prepared to give a defense of the truth of Christ. You have been called to obtain the blessing of eternal life. Talk about the hope that is within you. Talk about sin. Talk about Jesus' death on the cross for your sins. Talk about the Lord's Prayer, Baptism, and the Lord's Supper. Talk about it with your friends, coworkers, and family members. This is how you bless them -- by confessing God's Word. Don't be afraid to look weird in front of them. If the world paints you as a fool, then rejoice, for it is to this that you have been called.

518 If Thou But Suffer God to Guide Thee

Ps. 55: 22

9. 8. 8. 8. 8. 8.

Wer nur den Lieben Gott lässt walten
 Georg Neumark, 1640
 Tr., Catherine Winkworth, 1863, alt.

Wer nur den Lieben Gott
 Georg Neumark, 1640

1 If thou but suf - fer God to guide thee And hope in
 2 What can these anx - ious cares a - vail thee, These nev - er -
 3 Be pa - tient and a - wait His lei - sure In cheer - ful
 4 God knows full well when times of glad - ness Shall be the

Him thro' all thy ways, He'll give thee strength, what-e'er be-tide thee,
 ceas - ing moans and sighs? What can it help if thou be-wail thee
 hope, with heart con - tent To take what-e'er thy Fa - ther's plea - sure
 need - ful thing for thee. When He has tried thy soul with sad - ness

And bear thee thro' the e - vil days. Who trusts in God's un -
 O'er each dark mo - ment as it flies? Our cross and tri - als
 And His dis - cern - ing love hath sent, Nor doubt our in - most
 And from all guile has found thee free, He comes to thee all

chang - ing love Builds on the Rock that naught can move.
 do but press The heav - ier for our bit - ter - ness.
 wants are known To Him who chose us for His own.
 un - a - ware And makes thee own His lov - ing care. A - men.

5 Nor think amid the fiery trial
That God hath cast thee off unheard,
That he whose hopes meet no denial
Must surely be of God preferred.
Time passes and much change doth bring
And sets a bound to everything.

6 All are alike before the Highest;
'Tis easy for our God, we know,
To raise thee up, though low thou liest,
To make the rich man poor and low.
True wonders still by Him are wrought
Who setteth up and brings to naught.

7 Sing, pray, and keep His ways unswerving,
Perform thy duties faithfully,
And trust His Word; though undeserving,
Thou yet shalt find it true for thee.
God never yet forsook in need
The soul that trusted Him indeed.