

Introit



A Behold my servant, whom | I uphold,*
my chosen, in whom my | soul delights.

C I will tell of | the decree:*

**The LORD said to me, "You are my Son; today I have
be- | gotten you.**

**Ask of me, and I will make the nations your | heritage,*
and the ends of the earth your pos- | session.**

**You shall break them with a | rod of iron*
and dash them in pieces like a potter's | vessel."**

**Now therefore, O | kings, be wise;*
be warned, O rulers | of the earth.**

**Serve the | LORD with fear,*
and rejoice with | trembling,**

**for his wrath is quickly | kindled.*
Blessèd are all who take ref- | uge in him.**

**Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen..**

A Behold my servant, whom | I uphold,*
my chosen, in whom my | soul delights.

(Psalm 2:7-11, 12c; antiphon: Isaiah 42:1a)

Collect of the Day

Father in heaven, at the Baptism of Jesus in the Jordan River You proclaimed Him Your beloved Son and anointed Him with the Holy Spirit. Make all who are baptized in His name faithful in their calling as Your children and inheritors with Him of everlasting life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Old Testament – Genesis 1:1–5

In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. ³ And

God said, "Let there be light," and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Gradual

A Praise the LORD, all | nations!*

Extol him, all | peoples!

For great is his steadfast | love toward us,*

and the faithfulness of the LORD endures for- | ever.

Ascribe to the LORD the glory | due his name;*

bring an offering, and come in- | to his courts!

Epistle – Romans 6:1–11

What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.



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The Holy Gospel—Mark 1:4–11

John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵ And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶ Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁷ And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie." ⁸ I have baptized you with water, but he will baptize you with the Holy Spirit." ⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens opening and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

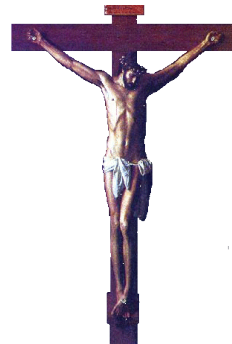
"The beginning of the gospel of Jesus Christ, the Son of God" (1:1). The second Gospel begins and ends with Jesus Christ. These words have been considered as the title of the entire book. Notice that no verb appears in this sentence.

Mark's Gospel is a Gospel of action. Mark is concerned with the deeds of Christ. This is apparent from the very beginning, when the Gospel roars in the wilderness of faith and life. Mark announces and introduces John the Baptist, who, in the wilderness, with no concern for his well-being, introduces the Mighty One. Jesus is the only one worthy of bringing into Baptism both water and the Spirit. "I have baptized you with water, but he will baptize you with the Holy Spirit" (1:8).

John the Baptist appears on the scene as the first voice (1:3). He is the one to set the stage, certainly for all of Christ's ministry, but also for our text, the Baptism of Jesus. John the Baptist's preparatory mission is preaching repentance for the forgiveness of sins. He was called to convict and make all accountable for their sins. He called people to acknowledge before God that they were lost so that they could prepare for the coming of Jesus Christ and receive grace from him through their own Baptism.

R.C.H. Lenski

Soli Deo Gloria



Divine Shepherd Lutheran Church

The Lutheran Church - Missouri Synod

A Biblical, Confessional and Traditional congregation in the Chicago region committed to ministering to sinners with the forgiving presence of Jesus Christ.

The Baptism of Our Lord

January 7, 2024

The Divine Service of Holy Communion

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A WELCOME IN JESUS' NAME to all who gather in the Lord's House today. You have joined with the seen and unseen host of God, around the throne of the Lamb, to be served by the Triune God through the preaching of His Word and the administration of the Holy Sacraments. Apart from these Means of Grace there are no Christians and there is no Church! Therefore the entire Liturgy places God at center stage as He acts towards His people through the Word and Sacraments to bring His gifts of life and salvation. That is why the Liturgy is called "Divine Service" - it is God's Service to His people! This service reaches its fulfillment in the Lord's Supper or Sacrament of the Altar.

Dear Visitors and Friends:

The congregations of the Lutheran Church-Missouri Synod have agreed to follow the Biblical and historical practice of "Closed Communion." **If you desire to receive the Lord's Supper and are not a communicant member of Divine Shepherd, or a sister congregation in the Lutheran Church-Missouri Synod we respectfully ask that you not commune this morning.** Rather, we would invite you to speak with Pastor Zimmer about Holy Communion and about becoming a communicant member of this congregation. It is the sincere prayer of this congregation that our careful practice of the administration of the Lord's Supper will not be a hindrance to our fellowship with you but instead that it would lead you to appreciate the high regard we have for Christ and His Word concerning this precious gift. **We do invite those who are not a member of the LCMS to come to the altar for a blessing. If you would like a blessing, as you kneel at the altar, please cross your arms so that your right hand is on your left shoulder and left hand is on your right shoulder. God bless you for Your understanding.**