



# TRINITY CHURCH

— KIRKWOOD —

*2 CORINTHIANS 4:5*

May 17, 2026

CATECHISM QUESTION  
OF THE WEEK

**Q. 35.** What is sanctification?

**A.** Sanctification is the work of God's free grace by which we are renewed in our whole person in the image of God and by which we are enabled more and more to die to sin and live to righteousness.

# WORSHIPING THE GOD WHO KEEPS HIS PROMISES

(Children of all ages are welcome in our worship service, but if your family needs a break from the sanctuary or wants to move around, our family overflow room with toys is available in room 111.

We also have an area for nursing moms in room 106 by the back entrance.)

**Nursery Volunteers (worship service):** Deborah Moen, Grace Carcamo, Mickie & Emmy Schmidt

**Liturgist:** Matt Pannkuk

**Scripture Reader:** Amy Mitchell

**Pastoral Prayer:** Ruling Elder, Bill Elzinga

## Welcome and Announcements

## Missions Moment

## Quotes and Reflection

Walk about Zion, go around her, number her towers, consider well her ramparts, go through her citadels, that you may tell the next generation that this is God, our God forever and ever. He will guide us forever. — Ps. 48:12-14

“The earthly Zion pointed beyond itself to the heavenly city of God.”  
— Edmund Clowney

“We must hold to this principle: that God does not act in haste, and that it is not for us to prescribe to Him the time or manner of acting.” — John Calvin

“God is too good to be unkind, and He is too wise to be mistaken. And when we cannot trace His hand, we must trust His heart.” — Charles Spurgeon

# WE READY OURSELVES FOR WORSHIP

Jonathan Edwards on Melchizedek, from Justin Taylor at the Gospel Coalition

Melchizedek was in the preaching wheelhouse of Jonathan Edwards, the great pastor-theologian of Northampton, Massachusetts. The reason why is that Edwards employed exegesis that was *canonical* and *Christological*. Unlike Old Testament scholars today who might balk at deriving much theological significance from a shadowy figure like Melchizedek, whom we first meet in Genesis 14, Edwards was eager to do so.

In every nook and cranny of the Old Testament, Edwards saw images and types of Christ. Melchizedek was one of the most alluring types of Christ in the Hebrew Bible.

Aside from the explicit teaching of the Book of Hebrews and the Old Testament references, Edwards drew partly on the English Puritan theologian John Owen to understand Melchizedek. Owen wrote that the king of Salem was “the first personal Type of Christ in the World” and arguably the “most eminent.”

For Edwards, Melchizedek was a type or image of Christ at multiple levels. Even his name, which Hebrews translates as “king of righteousness,” or as “king of peace” (Salem), had typological significance, for who else in Scripture than Jesus could more deservingly be called the King of Peace and Righteousness?

Edwards also understood the mysterious circumstances of Melchizedek’s birth as a type of Christ’s lineage. Something as seemingly insignificant as Scripture’s silence on Melchizedek’s birth and death had typological importance. Even though we may reasonably assume that Melchizedek did have a beginning and end of life, to Edwards the Holy Spirit had intentionally hidden these details in Genesis to make a point about the coming Christ. Because of his high view of the canon, Edwards assumed that the same Spirit inspired each of the biblical authors to shape their texts in a theologically complementary way.

Melchizedek’s “service as a hybrid priest-king,” as Sweeney notes, also rang with typological importance. The Old Testament’s Levitical priests were not to take on kingly duties; neither were Israel’s kings supposed to do the work of priests. Such a combination was unknown under the Mosaic Law, yet here was a person much earlier who took on both roles in the place that would become Jerusalem.

Clearly, this dual function prefigured Christ. More surprisingly, it prefigured the way in which those in Christ would become “like unto Him,” as the “royal priesthood” of 1 Peter 2:9. Melchizedek’s eternal, permanent priesthood was also a “remarkable prophecy” of Christ’s priesthood, Edwards said in a sermon on Psalm 110 (a third key Scriptural reference to Melchizedek).

Edwards also argued that “Salem” was a type of both the coming City of David, and of the church itself. “God’s Church is His Jerusalem,” Edwards told his congregants, “in which reigns his spiritual Melchizedek.”

Edwards, following Hebrews, had squeezed a great deal of meaning out of the Melchizedek account. But he was not done yet. Genesis 14:18 notes that Melchizedek brought out bread and wine in order to bless Abram. Some earlier Protestant commentators had hesitated to emphasize the analogy to the Lord’s Supper, knowing that Catholic commentators had interpreted Melchizedek’s blessing as a forerunner of the Mass.

Even though Edwards was as hostile to Catholic theology as most of his Protestant contemporaries, he did not shy away from seeing Melchizedek's bread and wine as types of the Lord's Supper. Those elements, Edwards once preached in a Sunday sermon, were the "same that Melchizedek, that great type of Christ, gave to Abraham, which signified the same spiritual blessings which bread and wine doth in the sacrament." They also signified the blessings of the covenant of grace.

## Song of Preparation

## Better Is One Day

Matt Redman

$\text{♩} = 77$

**E5** **A2(no3)**

1. How love - ly is Your dwell - ing place, O Lord al - might -  
 (2. One) thing I ask and I would seek: To see Your beau -

**Bsus** **E5** **Bsus**

4 y. For my soul longs and e - ven faints for You.  
 ty, to find You in the place Your glo - ry dwells.

**E5**

8 For here my heart is sat - is - fied  
 One thing I ask and I would seek:

**A2(no3)** **Bsus** **E5**

11 with - in Your pres - ence. I sing be - neath the  
 To see Your beau - ty, to find You in the

**Bsus**

14 shad - ow of Your wings. Bet - ter is  
 place Your glo - ry dwells. Bet - ter is

**A2(no3)** **E/A** **Bsus**

17 one day in Your courts, bet - ter is one day in Your house, bet - ter is

19 **A2(no3)** **A/C#** **Bsus** **E/G#**  
  
 one day in Your courts than thou - sands else - where. \_\_\_\_\_ Bet - ter is

21 **A2(no3)** **E/A** **Bsus**  
  
 one day in Your courts, bet - ter is one day in Your house, bet - ter is

23 **A2(no3)** *Last time to Coda* **A/C#** **Bsus**  
  
 one day in Your courts than thou - sands else - where, \_\_\_\_\_ than thou - sands

25 **E5** **Bsus**  
  
 else - where. \_\_\_\_\_ 2. One else - where. \_\_\_\_\_

## Call to Worship— Psalm 105 (Selected)

Leader: Oh give thanks to the Lord; call upon his name; make known his deeds among the peoples!

**People: Sing to him, sing praises to him; tell of all his wondrous works!**

Leader: Glory in his holy name; let the hearts of those who seek the Lord rejoice!

**People: He is the Lord our God; his judgments are in all the earth.**

**All: Here members his covenant forever!**

Leader: Come now, O Lord, and help us to glory in your holy name as we give thanks to you for promise-keeping faithfulness!

# WE DECLARE THE ETERNAL WORTHINESS OF GOD

\*Songs of Adoration

Come, Christians, Join to Sing

Trinity Hymnal #302

Agnus Dei

Michael W. Smith

A A<sup>2sus</sup> A D/A A A<sup>2sus</sup> A D/A E/A

Al - le - lu - ia, al - le - lu - ia,

4 D/A E/A D/A A D/A A A<sup>2sus</sup> A A<sup>2sus</sup> A D/A A

-ia, for the Lord God Al - might - y reigns. Al - le - lu - ia,

8 A<sup>2sus</sup> A D/A E/A D/A E/A D/A E/A D/A A D/A A A<sup>2sus</sup> A

al - le - lu - ia, for the Lord God Al - might - y reigns.

11 CHORUS A<sup>2sus</sup> A D/A E/A D/A E A E/A A

Al - le - lu - ia. Ho - ly, ho - ly are You,

15 D/A A F#m E Bm A/C# D Bm A/C#

Lord God Al - might - y. Wor - thy is the Lamb; Wor - thy is the

18 D A E/A A D/A A F#m

Lamb. You are ho - ly. Ho - ly are You, Lord God Al - might -

22 E Bm A/C# D Bm A/C#

-y. Wor - thy is the Lamb; Wor - thy is the

## **\*Prayer of Adoration**

### WE HEAR FROM GOD'S WORD

#### **Scripture Reading—Romans 4:13-25**

*The Promise Realized Through Faith*

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression.

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.

Reader: The grass withers and the flowers fall, but the word of the Lord stands forever!

**People: Thanks be to God.**

# WE CONFESS OUR UTTER UNWORTHINESS BEFORE GOD

## Call to Confession— James 1:5-7

If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord;

## Silent Confession and Lament

### Song of Confession

### *Prayers of the People*

John Andt, David Gungor, Ian Cron, Ben Kilgore, and Evan Wickman

(Please join when directed)

You hear us calling; You hear us calling, Abba, Father

You hear us calling; You hear us calling, Abba, Father

Lord have mercy; Christ, have mercy

Lord, have mercy; Christ, have mercy

# WE ENCOUNTER AND REJOICE IN THE AMAZING GRACE OF GOD

## Assurance of Pardon and Passing of the Peace—Rom. 3:23-24

For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus.

Leader: People of God, give thanks to God for His justifying grace!

**People: Thanks be to God!**

Leader: Now may the peace of Christ be with you all!

**People: And also with you!**

# \*Song of Rejoicing

# His Mercy Is More

Matt Papa and Matt Boswell

♩ = 40

**VERSE**

E E/G# A E

1. What love could re - mem - ber no wrongs we have done? Om -  
 (2. What) pa - tience would wait as we con - stant - ly roam? What  
 (3. What) rich - es of kind - ness He lav - ished on us. His

3 B C#m A B<sup>sus</sup> E F#m7

-ni - scient, all know - ing, He counts not their sum. Thrown in - to a sea with - out  
 Fa - ther, so ten - der, is call - ing us home? He wel - comes the weak - est, the  
 blood was the pay - ment; His life was the cost. We stood 'neath a debt we could

6 E/G# A E/G# A E/B

1, 2. **TURNAROUND**  
 B<sup>sus</sup> B<sup>6</sup> B<sup>sus</sup> E E/G#

bot - tom or shore, our sins, they are man - y; His mer - cy is more.  
 vil - est, the poor. Our sins, they are man - y; His mer - cy is more.  
 nev - er af - ford. Our sins they are man - y; His

11 A E B C#m A B<sup>sus</sup>

3. **CHORUS**  
 B<sup>sus</sup> B<sup>6</sup> B<sup>sus</sup> E A E

2. What mer - cy is more. Praise the Lord, —  
 3. What

17 C#m7 B<sup>sus</sup> A E B<sup>sus</sup> B B<sup>sus</sup> A E

His mer - cy is more. \_\_\_\_\_ Strong - er than dark - ness,

21 B C#m7 A E

1. B<sup>sus</sup> E  
 2. B<sup>sus</sup> E

new ev - 'ry morn. — Our sins, they are man - y; His mer - cy is more. Praise the mer - cy is more.

# WE HUMBLE OURSELVES BEFORE THE LORD

## Pastoral Prayer



## Tithes and Offerings

Children ages 3 (by July 31) through 1st grade are dismissed for Children's Church to Room 106B

*If you would like to give your tithe online, scan your camera phone here:*



## Offertory Song (Ensemble)

*Ancient of Days*

Jonny Robinson, Rich Thompson, Michael Farren, Jesse Reeves

## Sermon

"Zion, City of our God"

2 Samuel 5:1-11

Sermon Series, 2 Samuel

Rev. Dr. Chris Polski

# \*Song of Response

## Hail to the Lord's Anointed

Words by James Montgomery (alt. by S. McCracken) Music by Sandra McCracken

### Chorus

F/C C F/C C F/C C Am G F/C C

Hail to the Lord's a - nointed great Da - vid's great-er Son! Hail in the

6 F/C C G Am F G F/C C

time ap - pointed, His reign on earth be - gun! His reign on earth be - gun!

### Verses

11 F/C C F C/E F C/E F C/E Dm

1.He comes to break op - pres-sion, to set the cap - tive free;  
 2.He comes with com - fort speed-y to those who suf - fer wrong;  
 3.To give them songs for sigh - ing, their dark - ness turned to light,  
 4.He shall come down like show-ers up - on the fruit - ful earth;  
 5.The tide of time shall nev - er his cov - e - nant re - move;

16 F C/E F C/E G Am F G

to take a - way trans - gres-sion and rule in eq - ui - ty. (vss. 1, 3, 4, 5 to chorus)  
 to help the poor and need - y, and bid the weak be strong.  
 whose souls, con - demned and dy - ing, were pre - cious in his sight.  
 love, joy, and hope, like flow-ers, spring in His path to birth.  
 his name shall stand for - ev - er, that name to us is Love.

# \*Benediction

*If you would like a time of prayer with one of our elders,  
 please come to the front of the sanctuary after the service.*

# SUNDAY SCHOOL

## Adult Joint Sunday School

### **Psalms-Ruling Elders, Jim Talent & Fielding Poe (Room 110)**

The Psalms are one of the most unique books in the Old Testament. They are poetic outpourings of the heart to God, and they show that He is, and always has been, a personal God who hears and responds to the deepest yearnings of His people. Come join us for a brief overview of the book itself, and then stay with us as we work through some of the most cherished psalms in this most cherished part of the Word of God. You will come away with a better understanding of our great Father and how we can relate to Him.

### **Living Faithfully in a Divided Age – Rick Wojick (Room 111)**

We live in a time of division. It shows up not just between churches, ethnic groups and political parties ... but also inside of them. We are surprised by how our fellow believers reacted to COVID, the recent elections, cancel culture, and racial tensions. We are conflicted about how to respond both publicly and privately. This is not the first time in history God's people faced living in a divided age. Some 3000 years ago in Israel, sins by national leaders, a corrupt and corrosive government, a contested national election, and growing tribalism split the kingdom apart into two nations under God. How did this change happen so rapidly? What were the root causes of this national tragedy? What lessons can we learn from this Game of Thrones and apply to our current situation and our own lives? We will examine the fall of King Solomon and the reign of King Jeroboam based on their accounts found in 1 Kings 11-14. We will attempt to answer the question: ***How can we live faithfully in a divided age?***

**Jr. & Sr. High Students** - Lower level

**4th-5th Grade** - Room 102

**1st-3rd Grade** - 106B

**Preschool (3yrs by July 31) /Kindergarten** - Room 105

**Nursery** - Room 104

## UPCOMING EVENTS

### Sunday school classes will resume next Sunday.

**Visitors:** If you are visiting with us today we would love to give you a small gift. Please stop by the Welcome Table so we can say "hello."

**Volunteers today:** Ushers: Sweet, Heintz, Standerfer, Younger. Nursery: Moen, Carcamo, Schmidts. SS: Pannkuk. CC: Doiron, Williamson.

**Next Sunday:** Ushers: Oehlerking, Moen, Hays, Barker. Nursery: Thomason, Ridenhour, Poe, Williamson. SS: Steele. CC: Steele, Kwong, Hawley.

Does your family enjoy the snacks after worship? If so, please **consider volunteering to bring a snack** some Sunday. Sign up using the QR code, your weekly email, or on Church Center. We are also **looking for a few volunteers to put out the snacks** and clean up after the fellowship time. Please see Amy Mitchell.

**Men's Bible Study** is on a short hiatus. They will resume on June 3, 10, & 17 at 6:15pm. The **women's Bible study** will resume in the fall.

**Sr. & Jr. High Youth Ministry:** End of Semester Party (George Night) TODAY 6-8pm. Ask the Pastor will take place on May 24.

**Ladies, on May 20th** a group of ladies are having lunch at the art museum followed by a walk thru of the latest exhibit. Meet for lunch at 11am at the museum restaurant. *Please let Donna Giordano know if you plan to attend.* Mark your calendars for a **brunch on July 11th!**

**Community Sunday potluck lunches** will take place on 6/7, 7/5, and 8/2.

**Mark your calendar:** Worship in the Round on July 8th at 6pm.

**Promotion Sunday** is May 31st. We will celebrate our elementary Sunday school with special recognition to the graduating kindergaren, 5th grade, and high school students. **That afternoon the Kingdom Kids and youth** will have fun with water games from 4:45-6:15pm.

If you do not receive our **weekly email updates** on Tuesday mornings, please send your email address to [amy.mitchell@trinitychurchkirkwood.org](mailto:amy.mitchell@trinitychurchkirkwood.org)

There are **several easy ways to serve at Trinity**. Feel free to reach out to these ministry coordinators to get involved:

**Ushers:** Paul Schaffer:

[Paul.Schaffer@trinitychurchkirkwood.org](mailto:Paul.Schaffer@trinitychurchkirkwood.org),

**Greeters:** James Broughton (James.

[Broughton@trinitychurchkirkwood.org](mailto:Broughton@trinitychurchkirkwood.org)),

**Children's Ministry:** Erin Wagberg

([Erin.wagberg@trinitychurchkirkwood.org](mailto:Erin.wagberg@trinitychurchkirkwood.org))

Did you know you can use the **Church Center app** for online giving, church directory, to sign up for events, connect with your small groups, bible studies, etc? Contact the church office for assistance.

You can **sign up for all upcoming events** by scanning your phone camera over the QR code and then [following the link:](#)



## TRINITY CONNECT

Are you new to Trinity? Perhaps you have been around awhile and are considering membership. Join us for our Trinity Connect class on Fri., Jun. 5 from 5:30-7:30pm (dinner included) and Jun. 6 from 9-11am. Come learn about the ministries at Trinity, our history, and more about our denomination. While this class does not commit you to membership, it is a pre-requisite. Let us know you are coming via the QR code or on Church Center. Please let us know if you will need childcare.



**Local Mission News**  
**Featuring Reach Reproductive Health**  
**Care With Connection**  
**Levi Hart, CEO**

**Who We Are:**

At Reach Reproductive Healthcare, we're here to provide free, safe, and confidential pre-abortion care when you need it most. We're dedicated to supporting women and their partners with the information, resources, and support they need to make confident decisions about their futures.

Our holistic, non-judgmental approach ensures that every woman feels seen, heard, and cared for—not just in this moment, but as the whole person you are.

**Why We Exist:**

At Reach Reproductive Health, we understand that an unexpected pregnancy can bring a mix of emotions, questions, and uncertainties. That's why we exist—to walk alongside you and provide the support you need to make the best decision for yourself, without pressure or judgment.

We believe that every woman deserves clarity, confidence, and compassionate care when making choices that impact her body and her life ahead. Our services are designed to provide real support, not just generic answers, in a warm and welcoming environment.

Reach is more than a clinic; we are partners in care who recognize that pregnancy decisions impact every part of your life—your relationships, goals, and well-being. Our goal is to help you navigate this decision with knowledge, resources, and support so that you can make the most empowered decision possible.

# WELCOME

We are glad you could join us! We would love to connect with you and answer any questions you may have about Trinity. Scan below with your phone camera to leave us your contact information.



Trinity's ministries are organized around the core values in our purpose statement which reads: Trinity Church exists to **exalt** God's name, **establish** God's people, **equip** God's church and **engage** God's world, in the power of the Holy Spirit and for the sake of the Risen King, Jesus Christ.

[www.trinitychurchkirkwood.org](http://www.trinitychurchkirkwood.org)

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