

THE TEN COMMANDMENTS

Introduction to the Commandments

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, July 3, 2016

WELCOME TO GOOD SHEPHERD!

We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

SUMMER SERIES ON THE TEN COMMANDMENTS

In the Preface to his *Large Catechism*, Luther writes that there is “a minimum of knowledge that every Christian should have.” The ‘minimum knowledge’ includes the 10 Commandments, Apostles Creed, Lord’s Prayer, Holy Baptism, The Keys and Confession, and the Lord’s Supper. Luther writes, “Whoever lacks this knowledge cannot be counted among Christians nor be admitted to the sacraments.” (This is part of the reason we ask that our youth attend three years of Confirmation/Catechism Class.) Luther compares someone who calls himself a Christian but doesn’t know ‘the minimum,’ to someone who calls himself a craftsman but doesn’t know the rules and techniques of his craft (e.g., A carpenter who doesn’t know what a hammer or saw are or how to use them).

The proper place for instruction in the ‘minimums’ is in the home—your home. Luther wrote his Small Catechism to help the head of the house instruct his family in the ‘minimums’ of the Christian faith.

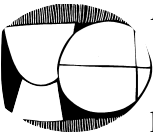
Whoever the head of *your* family in these matters might be, we would like to use these summer Sundays for instruction in the 10 Commandments here, with the intent that you would continue the discussion in your own family during the week—even if that’s just you. The insert in the bulletin each Sunday is to help you bring what we do here into your home during the week.

Luther writes, “It is the duty of every family head to examine his children and household members at least once a week to see what they have learned of the Catechism.” So, as the head of the family in this house, I’m going to ask you to memorize the particular *Commandment of the*

Week and the explanation from Luther’s Small Catechism and invite you (and if applicable, your family) to recite it from memory on the following Sunday.

Luther says that if a household member will not do this, they should not be given supper. Luther did not mean this in the context of the Lord’s Supper. But I will leave it up to your own conscience as to whether or not you deserve to eat the goodies served during Fellowship after the service today (I hope and pray that you know I’m just kidding...).

HOLY COMMUNION IS OFFERED TODAY



As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the

Bible that anyone who doesn’t understand this teaching or who denies this real presence of Christ’s body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

SERVING IN THE DIVINE SERVICE

- Presiding Minister**Pr. Nathanael P. Seelow
- Preaching Minister**Pr. Jeffrey M. Seelow
- Keyboardist**Michelle Reinsch
- Greeters**.....Rich & Sandy Harp
- Ushers**.....Randy Webb & Tony Wenz
- Sound Technician**Logan Hansen

THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



The **Invocation**, which uses the words spoken over us at our baptisms, remind us of who we are (children of God) and what we are members of—the Church of Christ.

Whenever the Pastor makes the sign of the cross (✙) throughout the service, worshippers are encouraged to physically make the sign of the cross over the head and the heart to reinforce their remembrance of their baptism.



OPENING HYMN

Blessed Jesus, at Your Word | **CW 221**

INVOCATION

Please stand.

- [M]** In the name of the Father and of the ✙ Son and of the Holy Spirit.



CONFESSION OF SINS

- [M]** Our help is in the name of the LORD.

Psalms 124:8

- [C]** Who made heaven and earth.

- [M]** I said, I will confess my transgressions to the LORD.

Psalms 32:5

- [C]** And you forgave the iniquity of my sin.

- [M]** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

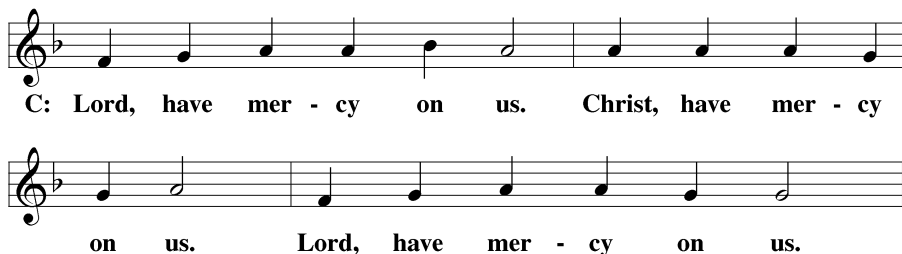
Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.

- [M]** Holy and merciful Father,

- [C]** I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in

eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

LORD, HAVE MERCY — *Kyrie*



Kyrie is the Greek word for "Lord." The expression, "Lord, have mercy," is one of the oldest worship responses in the Christian Church.

"All confidence is empty, except confidence in mercy. Mercy delivers us; our own merits, our own efforts, do not."

— Apology to the Augsburg Confession, V:209

ABSOLUTION

- [M] God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.



- [M] In the peace of forgiveness, let us praise the Lord!

GLORY BE TO GOD — *Gloria in Excelsis*



The canticle, **Gloria in Excelsis**, which is Latin for, "Glory in the highest," is a song in which Christians praise God by proclaiming the great things he has done to accomplish our rescue from sin. A form of the Christmas Angel's song (Luke 2), "Glory to God in the highest" has been a Christian song of praise in the Divine Service since the 4th century.



God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;

O Lord God, Lamb of God, Son of the Father, you take away the

sin of the world; have mercy on us. You take away the

sin of the world; re - ceive our prayer. You sit at the right hand of

God the Father; have mercy on us. For you on-ly are holy;

you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,

are most high in the glory of God the Father. A - men.

This greeting, known as the "Salutation," has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 17) of the service.

The traditional wording of the congregation's response is "And with your spirit."

The Service of the Word



PRAYER OF THE DAY

[M] The Lord be with you.



C: And al - so with you.

M Let us pray.

Lord God, you have given us your Law for our good. By it, curb our thoughts, show us our sin and our need for a Savior, and teach us what is pleasing to you. For all that we think, say, and do, have mercy on us, O Lord, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Deuteronomy 6:1-9

¹ “Now this is the commandment—the statutes and the rules—that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, ² that you may fear the Lord your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. ³ Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.

⁴ “Hear, O Israel: The Lord our God, the Lord is one. ⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates.

M The Word of the Lord.

C Thanks be to God!

The **Collect** is a concise prayer which “collects” the thoughts of the day and presents them to God in his mercy. The congregation makes the Collect its own with its “Amen,” a declaration that what has been said is true and affirming its trust in the Lord’s promise; “Yes, yes, this is most certainly true.”

When Moses uses the word, “diligently” (v. 7), he uses a word that is used for sharpening by repeatedly running the blade over a whetstone. His use of this words tells us that parents are to teach God’s Word faithfully and repeatedly to their offspring so that God will continually dwell with his people. Daily living presents numerous opportunities to talk to our children about what God has done—even the most mundane events. As Christians, we should take every opportunity to discuss what God has done through Christ, no matter where we are or what we are doing.

This psalm shows us the destiny of both the righteous and the wicked. The wicked will, at the final judgment, find themselves alienated from God and, ultimately, inheritors of eternal damnation. No one is exempt from this most frightening fate. Yet God has provided a different way. He sets us on the way of righteousness and keeps us on it through his Word. The means of grace forever remind us—even when we have succumbed to the various temptations of life—that, through the death and resurrection of Jesus Christ, our destination is certain. We will stand holy before God in the final judgment as members of the congregation of the righteous.

PSALM OF THE DAY

Psalm 1 | CW p. 64

Refrain



Bless-ed are they who hope, who hope in the Lord.

Psalm tone



Refrain

Blessed is the man
who does not walk in the counsel of the | wicked*
or stand in the way of | sinners.

But his delight is in the law | of the LORD,*
and on his law he meditates | day and night.

He is like a tree planted by streams of water,
which yields its fruit in | season*
and whose leaf does not wither.
Whatever he does | prospers.

Refrain

Therefore the wicked will not stand in the | judgment,*
nor sinners in the assembly of the | righteous.

For the LORD watches over the way of the | righteous,*
but the way of the wicked will | perish.

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.

Refrain

SECOND LESSON

Romans 13:8-10

⁸ Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹ For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." ¹⁰ Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

M The Word of the Lord.

C Thanks be to God!

The requirements and essence of God's Law have not changed from the OT. The Law shows us how to love others as we have been loved by God in Christ. "All have sinned and fall short" of God's requirement to love him and others (Rom. 3:23). The Gospel calls us to rely on God's mercy in Christ, which then motivates us to love as we have been loved.

VERSE OF THE DAY

Matthew 22:37b, 39b

M Alleluia! Alleluia! Love the Lord your God with all your heart and with all your soul and with all your mind...And love your neighbor as yourself. Alleluia!



THE HOLY GOSPEL

Matthew 22:37-40

Please stand.

M The Holy Gospel according to St. Matthew, chapter twenty-two.



³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it:

Jesus avoids another trap set by his opponents, correctly identifying love for God and for neighbor as the two main concerns of the divine Commandments. Among our many sins, none is more grievous than our failure to love God above all else. Thankfully, God does not respond to our selfishness by reciprocating. Instead, he gives us the greatest gift: His only-begotten Son.

You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets.”

[M] This is the Gospel of the Lord.



A LUTHERAN CONFESSION

LC, Short Preface: 2, 4-6, 15-19, 24-25

Dr. Luther never intended the Small and Large Catechisms to be only “church books,” but rather “house books”—to be used in everyone’s homes. In fact, Luther suggests that those who do not know the Ten Commandments, the Creed, and the Lord’s Prayer by heart should not receive the Lord’s Supper. He provides the texts of the Large Catechism as the most necessary parts of Christian doctrine, which should be learned until they can be repeated, word for word, by heart, from memory. Luther was always concerned that, in their preaching and teaching, pastors should speak and teach in a very clear, simple, easily understood way so that people would remember what was preached or taught.

[M] A person who does not know this catechism could not be counted as a Christian or be admitted to any Sacrament...Therefore, it is the duty of every father of a family to question and examine his children and servants at least once a week and see what they know or are learning from the catechism. And if they do not know the catechism, he should keep them learning it faithfully. For I well remember the time—indeed, even now it happens daily—that one finds rude, old persons who knew nothing and still know nothing about these things. Yet they go to Baptism and the Lord’s Supper and use everything belonging to Christians, even though people who come to the Lord’s Supper ought to know more and have a fuller understanding of all Christian doctrine than children and new scholars. However, for the common people we are satisfied if they know the three “parts.” These have remained in Christendom from of old, though little of them has been taught and used correctly until both young and old (who are called Christians and wish to be so) are well-trained in them and familiar with them. These parts are the following: The Ten Commandments, The Chief Articles of Our Faith [The Apostles’ Creed], and The Prayer, or “Our Father,” which Christ taught.

[The Catechism] should be taught constantly and be required learning for all. You should hear them recited word for word. For you must not rely on the idea that people will learn and retain these things from the sermon alone. When these parts have been well learned, you may supplement and strengthen them by also setting before them some psalms or hymns, which have been composed on

these parts of the catechism. Lead them into the Scriptures this way, and make progress in them daily.

C This is most certainly true.

Be seated.

HYMN OF THE DAY

The Ten Commandments Are the Law | CW 285 (1,11,12)

SERMON

Deuteronomy 6:1-9

Love First and Foremost

OFFERTORY

Please stand.



C: Cre - ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from your pres-ence, and take not your Ho - ly Spir - it
from me. Re-store un - to me the joy of your sal - va -
tion, and up-hold me with your free Spir-it. A - men.

Be seated.

OFFERING

During the 16th and 17th centuries, Luther's six catechism hymns (on each chief part of the Catechism, see above) were the principal catechetical hymns sung in church, school, and home. They were frequently cited in catechism sermons, and their melodies were employed in choral and organ "catechism" music written by many different Lutheran composers, most notably Johann Sebastian Bach. In this hymn Luther presents the Ten Commandments in their biblical setting. Moses and Christ, at the beginning and end of the hymn, stand in contradistinction: Moses the servant introduced the demands of the Law; Christ the Mediator fulfills the Law's demands.

Moved by God's love in Christ, by our **Offering** we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.

*In the era of the Reformation, announcements about births, deaths, and marriages were made after the sermon. Then prayers were offered. This is why the **Prayer of the Church** is often placed in this position in the Divine Service.*

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



SALUTATION

- [M] The Lord be with you.



C: And al - so with you.

- [M] Lift up your hearts.



C: We lift them up un - to the Lord.

- [M] Let us give thanks to the Lord our God.



C: It is good and right so to do.

PREFACE

- [M] It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

*The words of the **Preface** are a part of the Proper, or a component of the liturgy that is specific to a particular day of the Church Year. This particular Preface is appropriate (or "Proper") during the season of Pentecost.*

HOLY, HOLY, HOLY — *Sanctus*

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n and earth are full of your glo - ry. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.
 Bless - ed is he, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century. On Palm Sunday, as the Lord entered Jerusalem, the crowds proclaimed, "Hosanna!" which means, "Savior" or "Rescuer." So also today we sing "hosanna!" as the Lord comes to us in the Sacrament of the Supper. He indeed has come to save us from our sins, and shows us such love in his body and blood in, with, and under the bread and the wine.

This section of the service may be unfamiliar to some. A

PRAYER OF THANKSGIVING

M Blessed are you, O God Almighty, who through Jesus Christ, your eternal Word, created all things and made mankind in your own image. When Adam sinned and lost your image, you did not forsake the people you had created. You sent your only begotten Son to take on human flesh through the Holy Spirit and the virgin Mary. As our substitute, he fulfilled all of your laws in our place and died the death we deserve because of our sin. For all of your undeserved love toward us, we give thanks and praise to your living and life-giving name: Father, Son, and Holy Spirit, one God, now and forever.

C Amen.

Prayer of Thanksgiving is appropriate to pray at this point in the service. We give thanks (as we have just said in the Preface: "Let us give thanks to the Lord." for the blessings we receive in this Sacrament through the sacrifice of God's Son and we ask that he bless us through the eating and drinking of Christ's body and blood.

— *Martin Luther*

As he speaks the **Words of Institution**, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ's death, which is necessary for this Sacrament.

C Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

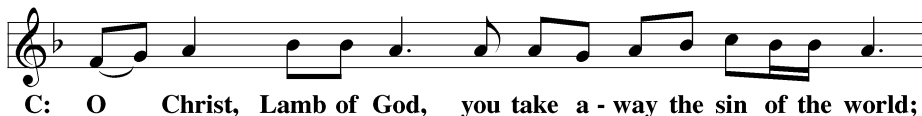
[M] Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: “Take and eat. This is my body, which is given for you. Do this in remembrance of me.”

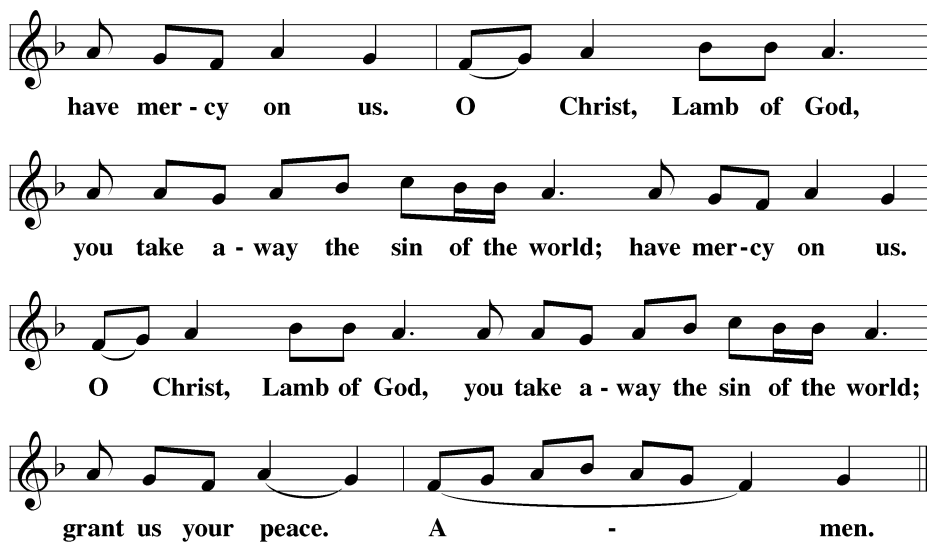
Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.



LAMB OF GOD – *Agnus Dei*





Be seated.

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)

Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.

In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

The Agnus Dei, which means "Lamb of God," is a song included in the Ordinary of the Divine Service. That means it is included in every Service of the Sacrament. This canticle reminds us that Jesus is God's Lamb, who was offered as a sacrifice for sin, once for all.

*Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*

The **Nunc Dimittis**, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon, found in Luke 2. The Lord promised Simeon that he would see the Savior with his own eyes before his death. When Mary and Joseph brought the baby Jesus to the temple, Simeon held the Son of God in his hands. Out of thanks for the fulfillment of his promise, Simeon praised God with these words.

These words are appropriately sung after receiving the Lord's Supper because we held in our hands the body and blood of Christ, the Son of God. Like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.

This **prayer**, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.

SONG OF SIMEON — *Nunc Dimittis*

Please stand.

C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

[M] O give thanks to the Lord, for he is good.

C: And his mercy endures for - ev - er.

[M] O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: A - men.

BLESSING

[M] The LORD bless you and keep you.
The LORD make his face shine on you and be gracious to you.
The LORD look on you with favor and ☩ give you peace.



Be seated.

CLOSING HYMN

Lord, Help Us Ever to Retain | **CW 514**



The **blessing** of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them." (cf. Numbers 6:27)

Announcements

SUMMER SESSION OF BIBLE CLASSES TODAY The Summer Session of Bible Class continues today! The class will last 19 minutes (we promise!) and will cover some *Very Important Chapters of the Bible*. Please make time in your schedules to attend this great opportunity to continue to grow in faith and fellowship. Today's study: **EXODUS 3,4 – THE BURNING BUSH**

THANK YOU! Thank you to Pastor Jeffrey Seelow for sharing the Word with us this morning. Pastor Seelow is Pastor Seelow's father, and serves in Rice Lake, WI. They have been in town for the week visiting Pastor and Megan, but especially Judah and Ezra. Thank you again for your willingness to serve!

SUMMER SERIES ON THE CATECHISM In the coming weeks, Good Shepherd will continue her annual exercise of studying and meditating on Luther's Catechism. This is an exercise that has been done in the Lutheran Church for hundreds of years, and was encouraged by Dr. Luther himself. Using the Small Catechism as our guide, and reading portions of his Large Catechism, this summer we will meditate on the Ten Commandments. Next week we will study and meditate on the *First Commandment*.

CONGREGATION AT PRAYER A copy of the newest "A Congregation at Prayer" is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

This Week's Calendar

Wednesday, July 6AM — Hospital/Shut-in Calls

Sunday, July 109:30a — Divine Service with Holy Communion

10:45a — *Very Important Chapters* 19-Minute Bible Class

Ushers: Les & Trevor Adelung

Greeter: Lange Family

Sound Tech: Logan Hansen

Cleaning (7/3-7/9)*Church*—Cantrell; *Fellowship*—Darby; *Ed. Bldg.*—Haas

MowingAdelung

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