

THE CATECHETICAL CHURCH

The Ten Commandments — The Ninth & Tenth Commandments

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, September 11, 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).

THE NINTH & TENTH COMMANDMENTS—“WHAT DOES THIS MEAN?”

Luther says that God gave these two commandments to ensure his people knew that stealing is not only the physical act of taking unjustly from another, but is also the desiring of something that is not ours, such as our neighbor's wife, servant's or any property belonging to our neighbor. These commandments are not broken with the hand or the mouth but with the heart. They remind people who consider themselves virtuous that they too, by nature, sin. Toward the end of his explanation in the Large Catechism, Luther offers a powerful and critical theological insight: All the commandments constantly accuse us of sin and reveal to us where we stand under the Law in God's eyes—guilty! This is the chief purpose of the Law, to show us our sin.

THE CATECHETICAL CHURCH SERIES

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, you are asked to memorize the particular Commandment of the Week and the explanation from Luther's Small Catechism and invite you, if applicable, to have your family do the same. 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 we 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 (We hope and pray that you know we're just kidding...).

HOLY COMMUNION IS OFFERED TODAY



In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. 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 taught first.

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].

THE DIVINE SERVICE

The Service of Word & Sacrament — Christian Worship, pg. 26



Public worship is traditionally called the **Divine Service** among Lutherans, a phrase that comes from the German word “Gottesdienst.” The term developed as an acknowledgment of the belief that true worship of God is not focused on what we do, but rather on what God has done for us. Our Confessions declare: “Faith is the divine service, which receives the benefits offered by God...By faith God wishes to be worshiped in this way, that we receive from Him those things which he promises and offers” (Ap. IV:49). The things God promises and offered in worship are forgiveness, life, and salvation through the means of Grace. We see the Means of Grace in the two services of our liturgy: **The Service of the Word** (p. 7) and **The Service of the Sacrament** (p. 13).

OPENING HYMN

If God Himself Be for Me | CW 419 (1-4)

GREETING

2 Corinthians 13:14

Please stand.

- [M]** The grace of our Lord ✝ Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.
- [C]** **And also with you.**

CONFESSION OF SINS

- [M]** If we say we have fellowship with God while we walk in darkness,
- [C]** **we lie and do not practice the truth.**
- [M]** But if we walk in the light, as he is in the light,
- [C]** **we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.** *1 John 1:6,7*
- [M]** God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.
- Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments*
- [C]** 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.

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.

C Amen.

LORD, HAVE MERCY — Kyrie

Matthew 20:30; Mark 10:47; Psalm 6:2

M For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.



M For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.



M For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.



Parents: The shorter, oft-repeated expressions in the liturgy are excellent ways for young children to participate in the worship service. Help children watch for and join in phrases like, "Lord, have mercy," "Amen," and "Alleluia."

- [M]** Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:



- [M]** The works of the Lord are great and glorious; his name is worthy of praise!

O LORD, OUR LORD

C: O Lord, our Lord, how glo - rious is your name in
all the earth. Al - might - y God, mer - ci - ful Fa - ther,
you crown our life with your love. You take a - way our sin;
you com - fort our spir - it; you make us pure and
ho - ly in your sight. You did not spare your on - ly Son,
but gave him up for us all. O Lord, our Lord,
how glo - rious is your name in all the earth.

O Son of God, e - ter - nal Word of the Fa - ther,
 you came to live with us; you made your Fa - ther known;
 you washed us from our sins in your own blood. You are the
 King of glo - ry; you are the Lord! O Lord, our Lord,
 how glo - rious is your name in all the earth.

The Service of the Word



PRAYER OF THE DAY — *Collect*

[M] Let us pray.

Gracious Giver of every good and perfect gift, restrain our rogue hearts as they too easily are drawn to covetousness, which is idolatry. Break every scheme that would attempt to obtain for ourselves the property that You have given to our neighbors, and grant unto us contentment with the daily bread You have freely and without merit granted to us. Set our hearts on You alone so that we may not entice or force away the spouse, workers, or animals of our neighbor but urge them to fulfill their duties in the places where You have put them; through Jesus Christ, our Lord.

The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come.

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 Naboth refuses to sell his vineyard to Ahab, Queen Jezebel schemes to charge Naboth with cursing God. Having been falsely accused, Naboth is stoned to death, and Ahab takes possession of the vineyard in violation of God's commandment. We are constantly tempted to get what we want at the expense of others. Instead of taking from others, Jesus gave Himself for us. In sacrificing His life for the sins of the world, He gave us the priceless treasure of life and salvation.



Be seated.

FIRST LESSON

1 Kings 21:1-16

NOW NABOTH THE JEZREELITE had a vineyard in Jezreel, beside the palace of Ahab king of Samaria. ² And after this Ahab said to Naboth, "Give me your vineyard, that I may have it for a vegetable garden, because it is near my house, and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money." ³ But Naboth said to Ahab, "The LORD forbid that I should give you the inheritance of my fathers." ⁴ And Ahab went into his house vexed and sullen because of what Naboth the Jezreelite had said to him, for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned away his face and would eat no food.

⁵ But Jezebel his wife came to him and said to him, "Why is your spirit so vexed that you eat no food?" ⁶ And he said to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money, or else, if it please you, I will give you another vineyard for it.' And he answered, 'I will not give you my vineyard.'"⁷ And Jezebel his wife said to him, "Do you now govern Israel? Arise and eat bread and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

⁸ So she wrote letters in Ahab's name and sealed them with his seal, and she sent the letters to the elders and the leaders who lived with Naboth in his city. ⁹ And she wrote in the letters, "Proclaim a fast, and set Naboth at the head of the people." ¹⁰ And set two worthless men opposite him, and let them bring a charge against him, saying, 'You have cursed God and the king.' Then take him out and stone him to death." ¹¹ And the men of his city, the elders and the leaders who lived in his city, did as Jezebel had sent word to them. As it was written in the letters that she had sent to them, ¹² they proclaimed a

fast and set Naboth at the head of the people. ¹³ And the two worthless men came in and sat opposite him. And the worthless men brought a charge against Naboth in the presence of the people, saying, “Naboth cursed God and the king.” So they took him outside the city and stoned him to death with stones. ¹⁴ Then they sent to Jezebel, saying, “Naboth has been stoned; he is dead.”

¹⁵ As soon as Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, for Naboth is not alive, but dead.” ¹⁶ And as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 146 | CW p. 120

Refrain



I will praise your name for - ev-er, my King and my God.

Psalm tone



Refrain

Praise the LORD, | O my soul.*

I will sing praise to my God as long | as I live.

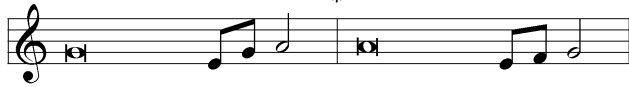
Do not put your trust in | princes,*
in mortal men, who | cannot save.

Blessed is he whose hope is in the | LORD his God,*
the maker of hea- | ven and earth.

Refrain

Do not put your faith in human beings—in politicians, social elites, or individuals, none of whom can save and all of whom will die. Rather, put your trust in God. Your Lord is Christ, the Son of Man in whom there is salvation, who on earth fed the hungry, healed the blind, and ministered to everyone in need. You were buried with Him in Baptism so you can share His new life and claim all of these promises.

Psalm tone



The LORD gives food to the | hungry,*
the LORD sets | prisoners free.

The LORD gives sight | to the blind,*
the LORD lifts up those who are | bowed down.

The LORD watches over the | outcast*
and sustains the fatherless and the | widow.

The LORD remains faithful for- | ever.*
He upholds the cause of | the oppressed.

**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

James writes to struggling Christians who are facing many trials and temptations. Those who face such challenges may be tossed about and eventually destroyed by sin. Those who seek God's wisdom endure trials and become stronger. In Baptism, God gives His struggling children the crown of life not because of their strength but because of His grace. In that grace, we can follow Him and live confidently in his world of struggles and uncertainty.

SECOND LESSON

James 1:12-15

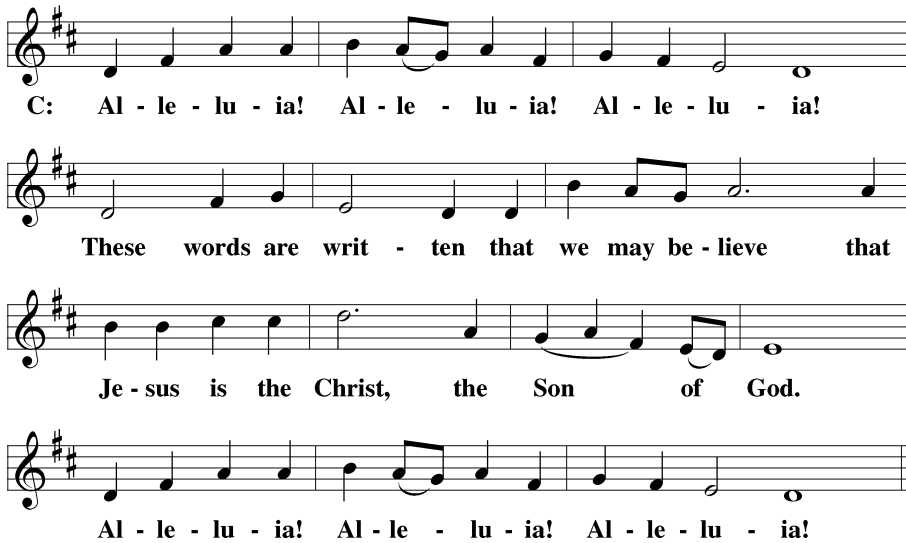
BLESSED IS THE MAN who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. ¹³ Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. ¹⁴ But each person is tempted when he is lured and enticed by his own desire. ¹⁵ Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

John 20:21



C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

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

HOLY GOSPEL

Mark 7:20-23

Please stand.

[M] The Holy Gospel according to St. Mark, chapter seven.

AND HE SAID, "What comes out of a person is what defiles him. ²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person."

[M] This is the Gospel of the Lord.



C: Praise be to you, O Christ!

Be seated.

Jesus teaches that people are not defiled by food or other things entering the body from the outside, but rather by their own evil inclinations and sinful behaviors. This teaching exposes the uselessness of our own excuse-making and dismisses our claims that other people and things are to blame for our shortcomings and failures. However, Jesus does not merely condemn; He also sets free. Through His promises we are liberated from sin and reconciled to God.

HYMN OF THE DAY

The Ten Commandments are the Law | CW 285 (1, 10-12)

See How God Tests You!

A LUTHERAN CONFESSION

Large Catechism, I:293, 297-98, 300, 309-10

Please stand.

These commandments are not broken with the hand or the mouth but with the heart. They remind people who consider themselves virtuous that they too, by nature, sin.

- [M]** Why has God included these two commandments?
- [C]** **God has added these two commandments in order that it be considered sinful and forbidden to desire or in any way to aim at getting our neighbor's wife or possessions.**
- [M]** For our natural instinct is that no one wants to see someone else have as much as himself.
- [C]** **Each one acquires as much as he can.**
- [M]** Yet we pretend to be godly.
- [C]** **And we know how to dress ourselves up most finely and conceal our base character.**
- [M]** This last commandment, therefore, is given not for cheaters in the eyes of the world.
- [C]** **It is for the most pious, who want to be praised and to be called honest and upright people.**
- [M]** It is commanded that we do not desire our neighbor's harm, nor even assist, nor give opportunity for it.
- [C]** **But we must gladly wish and leave him what he has.**
- [M]** Also, we must advance and preserve for him what may be for his profit and service,
- [C]** **just as we wish to be treated.**

[M] So this commandment will remain, like all the rest, one that will constantly accuse us.

[C] And show how godly we are in God's sight!

Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



SALUTATION

[M] The Lord be with you.

Ruth 2:4; 2 Timothy 4:22



C: And al - so with you.

PREFACE

[M] Lift up your hearts.

Lamentations 3:41



C: We lift them up to the Lord.

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

Psalms 136



C: It is right to give him thanks and praise.

*The opening words of the **Preface** are among the oldest sentences in the Christian liturgy. The responses are followed by the Proper Preface (italics, p. 14), which are specific to the "proper" season of the church year. The entire liturgy is composed of ordinary elements, which remain the same from week to week, and propers, which change from week to week or season to season.*

[M] Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *He sends the Holy Spirit to testify that we are his children and to strengthen us when we are weak.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY — *Sanctus*

Isaiah 6:3

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.

C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.

The whole earth is full of your glo - ry.

You are my God, and I will ex - alt you.

I will give you thanks, for you have be - come my sal -

va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.

The whole earth is full of your glo - ry.

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.

Blessed are you, O merciful Father, for 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.

Blessed are you, O God our Savior, for you have gathered us here to remember Jesus' sacrifice on our behalf. In this meal you give us his true body and blood, which paid our debt to you and assures us of your forgiveness.

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.

LORD'S PRAYER — *Pater Noster*

Matthew 6:9-13; Luke 11:2-4

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.

"The Lord's Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour."

— Martin Luther

WORDS OF INSTITUTION — *Verba*

Matthew 26:26-30; Mark 14:22-24;

Luke 22:19-20; 1 Corinthians 11:23-25

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

With the body and blood of our Lord Jesus in his hands, the pastor speaks the **Pax Domini** (Latin for "peace of the Lord") to those assembled. The Pax is drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you" (John 20:19). The pastor, as Christ's called servant, offers us the same peace in the presence of the risen Christ.

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."

PEACE OF THE LORD — *Pax Domini*

John 20:19

[M] The peace of the Lord be with you always.



C: A - men.

LAMB OF GOD — *Agnus Dei*

John 1:29



C: O Christ, Lamb of God, you take a - way the sin of the



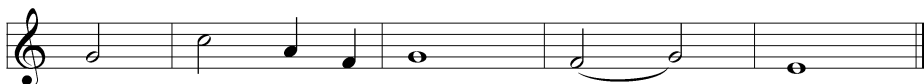
world; have mer - cy on us. O Christ, Lamb of God, you



take a - way the sin of the world; have mer - cy on us.



O Christ, Lamb of God, you take a - way the sin of the



world; grant us your peace. A - men.

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.

THANK THE LORD

1 Chronicles 16:8-15

Please stand.



C: Thank the Lord and sing his praise. Tell ev-'ry-one what he has done.



Let all who seek the Lord re-joice and proud-ly bear his name.



He re-news his prom-is - es and leads his peo-ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia! Al - le - lu - ia!

PRAYER FOR GRACE

[M] Hear the prayer of your people, O Lord, that the lips which have praised you here may glorify you in the world, that the eyes which have seen the

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.

coming of your Son may long for his coming again, and that all who have received in his true body and blood the pledge of your forgiveness may be restored to live a new and holy life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



BLESSING

Numbers 6:22-27



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

If God Himself Be for Me | CW 419 (5-7)



*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)*

SERVING IN THE DIVINE SERVICE

Preacher & Presiding Minister.....Pr. Nathanael Seelow
PianistLogan Hansen
UshersLes & Trevor Adelung
Greeters.....Tony & Tracy Wenz and Family

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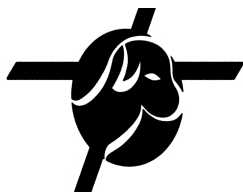
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