

THE CATECHETICAL CHURCH

The Ten Commandments — The Conclusion to the Commandments

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, September 18, 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 CONCLUSION TO THE COMMANDMENTS—"WHAT DOES THIS MEAN?"

The Ten Commandments always accuse. That is their chief use. They also serve as a rough curb against gross outbreaks of sin. But they also function as the "true fountain" from which all good works must spring. We never have to try to invent or create works to do that are pleasing to God or go beyond what he has given us. In these Ten Commandments we have the guide we need to understand what truly pleases God. Some of Luther's most powerful remarks about the difference between God's Ten Commandments and man-made Church rules are found here. Luther thunders against the pomposity and false teaching that certain "Church works" are better in God's eyes than the simple, humble, lowly works of common life, such as a young girl taking care of a little child. In his Large Catechism, Luther provides a brief summary of the commandments and again shows how the First Commandment is the fountain for all the rest. God has given us a great treasure by giving us the Ten Commandments.

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

Divine Service I — Christian Worship: Supplement, 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

By Grace I'm Saved | **CW 384**

INVOCATION

Matthew 28:19

Please stand.

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

[C] Amen.

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*

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



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

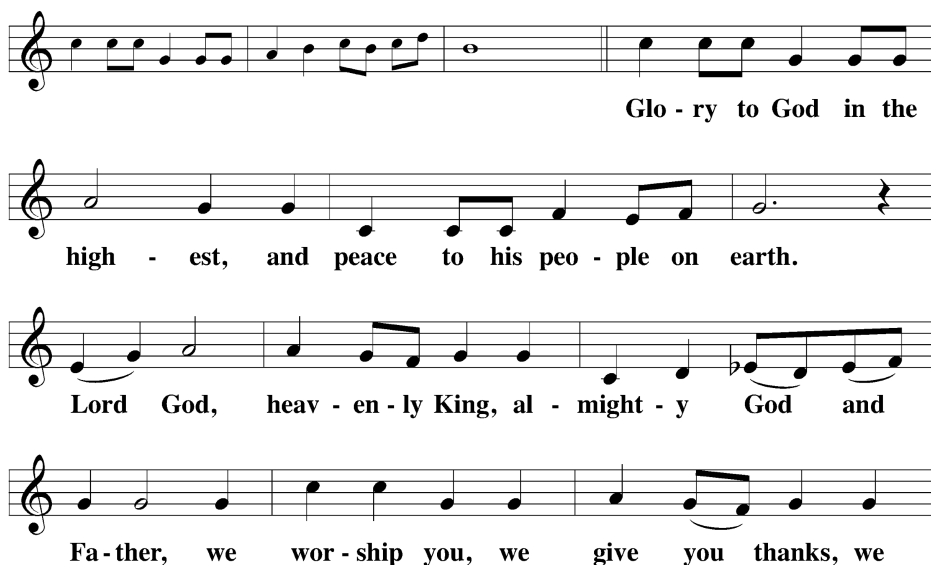
[M] God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

[C] Amen.

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

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14; John 1:29



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.

praise you for your glo - ry! Glo - ry to God in the

high - est, and peace to his peo - ple on earth.

Lord Je - sus Christ, on - ly

Son of the Fa - ther, Lord God,

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

world; have mer - cy on us.

You are seat - ed at the right hand of the

Fa - ther; re - ceive our prayer, re -

ceive our prayer. Glo - ry to God in the

high - est, and peace to his peo - ple on earth. For

you a-lone are the Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spir - it in the

glo - ry of God the Fa-ther. Glo - ry to God in the

high - est, and peace to his peo - ple on earth.

Glo - ry to God, glo - ry to God!

The Service of the Word



SALUTATION

Ruth 2:4; 2 Timothy 4:22

[M] The Lord be with you.

[C] And also with you.

In the **Collect**, the Pastor gathers, or “collects,” the petitions of all the faithful into one prayer based on the day’s theme. The Collect is preceded by the **Salutation**, “The Lord be with you,” and its response, “And with your spirit.” Through this special Scriptural greeting, the Church acknowledges that her Pastors have the authority to speak to God with one voice on behalf of the entire congregation.

Sin, which is inherited (cf Psalm 51:5), corrupts and affects families. Consider how children often repeat the sins of the parents and then suffer the consequences. Our relationship with God is both individual and corporate. However, note two things: God pictures His mercy here as being much greater than His wrath. Every person stands before God in judgment based on his own relationship with God, not another’s.

PRAYER OF THE DAY — Collect

M Let us pray.

Lord God, in Your holy jealousy You will not share us with any false gods. Unite our hearts to fear Your wrath and never disobey Your Commandments and so incur Your deserved punishment. Enable us to love and trust in You above all things that by Your grace we might receive the blessings You promise to those who keep Your Commandments; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Be seated.

FIRST LESSON

Exodus 20:1-6

AND GOD SPOKE ALL THESE WORDS, saying,
² “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
³ “You shall have no other gods before me.
⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

M The Word of the Lord.

C Thanks be to God!

Refrain



Psalm Tone



Refrain

Praise God in his sanctu- | ary;
 praise him in his mighty | heavens.
 Praise him for his acts of | power;
 praise him for his surpassing | greatness.

Refrain

Praise him with the sounding of the | trumpet,
 praise him with the | harp and lyre,
 praise him with tambourine and | dancing,
 praise him with | strings and flute,
 praise him with the clash of | cymbals,
 praise him with resounding | cymbals.
 Let everything that has breath | praise the LORD.
 Praise | the LORD.

**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

*A tenfold
 "hallelujah!" in the
 heavens and in the
 place of worship, with
 every musical
 instrument;
 everything that
 breathes should praise
 the Lord because of
 His mighty deeds and
 His "excellent
 greatness"! Of the
 many reasons to
 praise God, for us the
 most joyous are "His
 mighty deeds" by
 which He has
 redeemed us in Christ
 and brought us to
 faith.*

Only true children who know who Jesus as their Savior can truly walk as Jesus walked and love one another as Jesus has loved them. If anyone claims to know Jesus and does not love as Jesus loves, he is a liar. When we are guilty of not loving as Jesus loved us, we have One who defends us bear God's throne and petitions our pardon for the sake of His own blood—Jesus the Righteous One. Through His endless love and forgiveness, we have salvation and have come to know Him. In Him, we love our fellow Christians.

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."*

SECOND LESSON

1 John 2:1-6

MY LITTLE CHILDREN, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. ³ And by this we know that we have come to know him, if we keep his commandments. ⁴ Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, ⁵ but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ⁶ whoever says he abides in him ought to walk in the same way in which he walked.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Deuteronomy 7:9

M Alleluia! Alleluia! Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.

C Alleluia!

HOLY GOSPEL

Matthew 22:34-40

Please stand.

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



Glo-ry be to you, O Lord! Glo-ry be to you, O Lord!

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: 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.



Praise be to you, O Christ! Praise be to you, O Christ!

A LUTHERAN CONFESSION

Large Catechism, I:179-80, 193, 195

[M] Now we have the Ten Commandments, a summary of divine teaching about what we are to do

[C] in order that our whole life may be pleasing to God.

[M] Everything that is to be a good work must arise and flow from and in this true fountain and channel.

[C] So apart from the Ten Commandments no work or thing can be good or pleasing to God, no matter how great or precious it is in the world's eyes.

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.

The Ten Commandments always accuse. That is their chief use. They also serve as a rough curb against gross outbreaks of sin. But they also function as the “true fountain” from which all good works must spring. We never have to try to invent or create works to do that are pleasing to God or go beyond what he has given us. In these Ten Commandments we have the guide we need to understand what truly pleases God.

[M] Now, there is included in these words both an angry, threatening word and a friendly promise.

[C] **These are to terrify and warn us. They are also to lead and encourage us to receive and highly value His Word.**

[M] So God demands that all our works proceed from a heart that fears and regards God alone.

[C] **From such fear the heart avoids everything that is contrary to His will, lest it should move Him to wrath.**

[M] And, on the other hand, the heart also trusts in Him alone and from love for Him does all He wants.

[C] **For He speaks to us as friendly as a father and offers us all grace and every good.
This is most certainly true.**

Be seated.

HYMN OF THE DAY *The Ten Commandments are the Law* | **CW 285 (1,11,12)**

SERMON

Exodus 20:1-6

¹ And God spoke all these words, saying,

² “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

³ “You shall have no other gods before me.

⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

Your Jealous God Wants You

OFFERTORY

Psalm 51:10-12

Please stand.



Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

Using the words of the Psalmist (Psalm 51), we pray in the **Offertory** that God use the Word on which we have just listened and mediated to “create a pure heart” inside of us. We pray that he “does not cast us away,” but instead show us his salvation—which he is about to do in the Holy Supper.

The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word). Once again, the congregation assents that the Pastor has their approval to speak on their behalf.

Then in the **Preface**, the Pastor encourages the congregation to “lift up their hearts” and “to give thanks” as he gives thanks on their behalf in the Proper Preface and the Eucharistic Prayer.

The Preface are followed by the **Proper Preface** (italics), 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.

The **Sanctus** (Latin for “holy”) is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Service, it is joined with the **Benedictus**, the song with which the Hebrew believers greeted Jesus upon his Triumphant Entry into Jerusalem on Palm Sunday. Combined,

The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.

C And also 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 good and right so to do.

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:

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9

Ho - ly, ho - ly, ho - ly Lord, God of pow - er,

God of might: heav'n and earth are full of your glo -

ry. Ho - san - na in the high - est. Bless -

ed is he who comes in the name of the Lord. Ho - san -

na in the high - est. Ho-san - na in the high - est.

the Sanctus and the Benedictus represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as he deigns to dwell among us in the Holy Supper.

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.

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.

With the body and
 blood of our Lord
 Jesus in his hands, the
 Celebrant turns and
 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.

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 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

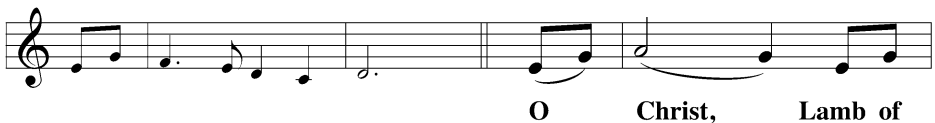
John 20:19

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

[C] Amen.

LAMB OF GOD — Agnus Dei

John 1:29



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. 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.

The Agnus Dei (Latin for "Lamb of God") is based on John the Baptist's acclamation of Christ: "Behold, the Lamb of God, who takes away the sins of the world!" This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we "proclaim the Lord's death until he comes" (1 Corinthians 11).

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.

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.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Please stand.

In peace, Lord, you let your
ser - vant now de - part ac - cord - ing to your word. For my
eyes have seen your sal - va - tion, which you have pre - pared for
ev - 'ry peo - ple, a light to light - en the Gen - tiles and the
glo - ry, the glo - ry of your peo - ple Is - ra - el.

POST-COMMUNION ANTIPHON

Psalms 107:1

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

[C] And his mercy endures forever.

PRAYER FOR GRACE

M We give thanks, almighty God, that you have refreshed us with this Holy Supper. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

BLESSING

Numbers 6:22-27

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.

C Amen.

Be seated.

CLOSING HYMN

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



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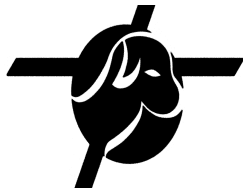
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*This **prayer**, which we often pray, was included in a version of the *Divine Service* written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.*

*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)*



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