



LORD, KEEP US!

The Last Sunday of the Church Year

GOOD SHEPHERD LUTHERAN CHURCH | Kearney, Nebraska

Sunday, November 20, 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).

SERVICE NOTES FOR THE LAST SUNDAY OF THE CHURCH YEAR

"He will come to judge the living and the dead." We confess it every Sunday, but often live like those are empty words. Number your days aright and gain a heart of wisdom! Jesus wants us to be the waiting Church—the Church that watches for her Savior and cries, "Come, Lord Jesus!" As we journey through these latter days, however, our vigilance slips, and our hearts grow drowsy because the bridegroom seems to be taking so long. So while we wait, the Church prays, "Keep us ever watchful for the coming of your Son that we may sit with him and all your holy ones at the marriage feast in heaven." (Prayer of the Day)

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

Preaching & Presiding MinisterPr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
GreetersLange Family
Ushers.....Phil Brei & Jim Cantrell
Sound TechnicianLogan Hansen

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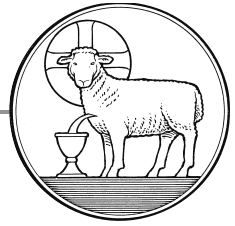
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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



For more information on this hymn, see pp. 1-2 of the **bulletin insert**.

It is only through the forgiveness of sins that we enter into the life of heaven. To confess our sins is to speak the truth about our lives. God seeks that truth in the heart and on the lips. To confess our sin is to say "Amen" to God's just verdict that we have sinned against Him and so deserve only death and hell (1 John 1:8-10). The truth of our sinfulness is answered by the truth of God's forgiveness for the sake of the suffering and death of His Son. From the lips of man "called and ordained" as a servant of the Word, we hear God Himself speaking absolution, that is, the forgiveness of sins. To that forgiveness faith says, "Amen," that is, "Truth." Amen is the great word of worship; it indicates that the gift has been received (John 20:19-23).

OPENING HYMN

Rejoice, Rejoice, Believers | CW 7

INVOCATION

Matthew 28:19

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.

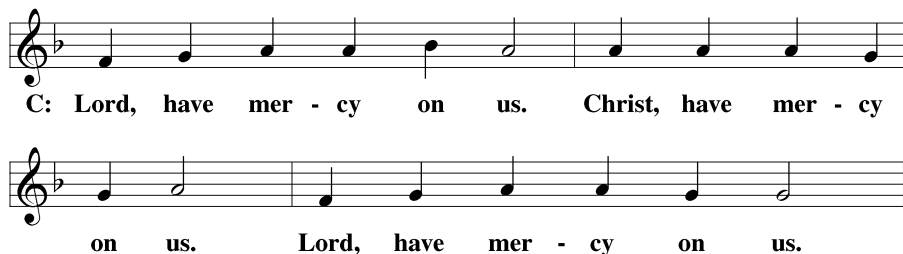
[M] Holy and merciful Father,

[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

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



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

Luke 2:14; John 1:29



The pastor once again uses the Baptismal formula ("In the name of the Father...") to remind the penitent worshippers that the assurance of their forgiveness is not mere lip-service from a man. Rather, through baptism's connection to Christ's death and resurrection (Romans 6), we are assured that our sins are forgiven and that we stand as saints before our God.

The pastor stands in the congregation as Christ's servant. The vestments he wears indicate that he is not speaking on his own but as one sent and authorized to represent Christ Jesus. As the authorized representative of the Lord he says, "The Lord be with you." The congregation responds, "And also with you." Pastor and congregation are bound together in this salutation, or greeting, as the pastor prays the Collect of the Day on behalf of the gathered congregation (2 Timothy 4:22).



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;

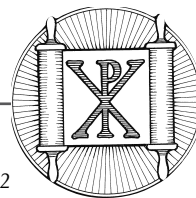
you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,

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

The Service of the Word

SALUTATION

Ruth 2:4; 2 Timothy 4:22



[M] The Lord be with you.



C: And al - so with you.

PRAYER OF THE DAY — Collect

M Let us pray.

Almighty God and Savior, you have set the final day and hour when we shall be delivered from this world of sin and death. Keep us ever watchful for the coming of your Son that we may sit with him and all your holy ones at the marriage feast in heaven; through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Daniel 7:9,10

As I looked,
thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.
¹⁰ A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened.

M The Word of the Lord.

C Thanks be to God!

Daniel sees a vision of the Last Judgment that is filled with fire and thrones and books. God the Father is seated on his throne with fire beneath him and flowing out from him—fire that metes out punishment for the unrighteous but refines believers like gold with the dross removed. Who doesn't shudder when he sees Daniel's vision of God and then hears the somber statement, "The books were opened"? Being mindful of the coming judgment means knowing that one day the books will be opened, and God will judge us according to what is in them. But look carefully: there is not just one throne here! Daniel said "thrones" were set in place. See who else is at the judgment. The Son of God has a throne there (Psalm 110). So do the apostles (Mt 19:28). Yes, the same Jesus who died for us will be there to advocate for us; the same apostles who preached Jesus Christ risen for the forgiveness of sins will be there to call us part of their Church.

Some days we struggle to come into God's presence with such exuberance and humility. Thankfully, the psalmist directs us not to self-generated emotions, but to remember the God we worship. He is our Creator, who has formed and protected us by His strong hands. And wonderfully more—He is our Good Shepherd, who has made us the sheep of His loving hand.

PSALM OF THE DAY

Psalms 95 | CW p. 46-47



C: Oh, come, let us sing to the Lord, let us make a joyful noise to the rock of
our sal - va - tion. Let us come into his presence with thanks-giv - ing,
let us make a joyful noise to him with songs of praise. For the Lord is a
great God and a great king a-bove all gods. The deep places of the earth are
in his hand; the heights of the hills are al - so his. The sea is his, for he
made it, and his hand formed the dry land. Oh, come, let us worship and
bow down, let us kneel before the Lord our mak - er. For he is our God,
and we are the people of his pasture and the sheep of his hand.

SECOND LESSON

1 Thessalonians 4:13-18

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵ For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶ For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. ¹⁸ Therefore encourage one another with these words.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Matthew 24:42

M Alleluia! Alleluia! Watch, therefore, for you do not know on what day your Lord is coming. Alleluia!



HOLY GOSPEL

Matthew 25:31-46

Please stand.

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



To the new Christians in Thessalonica, Paul explains the certain hope we have. His words are so simple, yet so profound! We believe that Jesus died and rose again, and so we believe that all who die in Christ will go with him to heavenly triumph. And we will be with the Lord forever. This is the crown jewel of the Christian faith: blessed are the dead who die in the Lord from now on. Paul's main point: encouragement. Encourage each other with the hope of saints triumphant so that there is neither ignorance nor hopeless grief, but rather faithful, expectant watching for the triumph we know is coming.

The Son of Man came once as a humble baby, but will return as a glorious king with angel armies at his side. He will sit on his throne, and all the nations will be brought before him to be judged. In this judgment, there are no shades of gray: you are either a sheep or a goat—there is no third option. You will either be judged righteous and brought to heaven or condemned and sent into eternal fire. In our present world we see so many shades of gray, but at the judgment the contrast between believer and unbeliever will be stark.

When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. ³³ And he will place the sheep on his right, but the goats on the left. ³⁴ Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶ I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ ³⁷ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸ And when did we see you a stranger and welcome you, or naked and clothe you? ³⁹ And when did we see you sick or in prison and visit you?’ ⁴⁰ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

⁴¹ “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ ⁴⁴ Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ ⁴⁵ Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.”

[M] This is the Gospel of the Lord.



APOSTLES' CREED

C I believe in God, the Father almighty, maker of heaven and earth.	2 Cor. 6:18 Is. 51:13
I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.	1 Cor. 8:6; Jn. 3:18 Lk. 1:35 Lk. 1:34; 2:7 Lk. 23:16 Mt. 27:32-61; Mk. 15:21-47; Lk. 23:26-56; Jn. 19:16b-42 1 Pet. 3:19 1 Cor. 15:4b Ac. 2:33-34 Heb. 1:13 Mt. 25:31; 2 Tim. 4:1
I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.	Mt. 3:16-17 Eph. 5:23 Eph. 4:3-6 Rom. 4:6-8 Ecc. 12:7 1 Th. 4:17

Be seated.

HYMN OF THE DAY

Wake, Awake, for Night is Flying | **CW 206**

SERMON

Matthew 25:31-46

Where do you see Christ?

Having heard the Word of God, we confess our faith in His name. The creed is our saying back to God what He has first said to us. In the Creed we acclaim the truth of the triune God and His work of salvation accomplished for us in His incarnate Son, Jesus Christ.

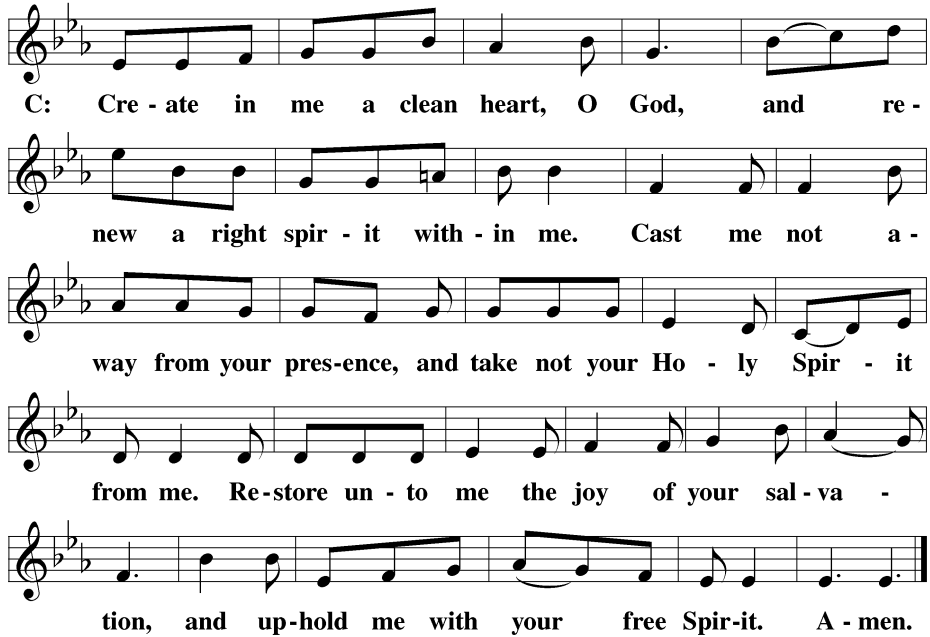
*For more information on this hymn, see pp. 3-4 of the **bulletin insert**.*

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.

OFFERTORY

Psalm 51:10-12

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

PRAYER OF THE CHURCH

Please stand.

This morning each petition of the prayer will be prayed and then concluded in this way:

[M] ...Lord, in your mercy,

[C] Hear our prayer.

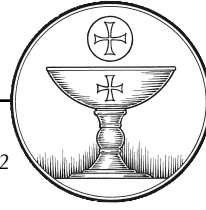
The final petition of the prayer will be concluded in this way:

[M] ...lives and reigns with You and the Holy Spirit, one God, now and forever.

[C] Amen.

Through the Prayer of the Church we heed Christ's command to “love one another.” One of the greatest forms of love we can show for our neighbor is to pray for them.

The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

[M] The Lord be with you.



C: And al - so with you.

PREFACE

[M] Lift up your hearts.

Lamentations 3:41



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

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

Psalm 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 preserves his Church to the end of time when he will come again as king to judge all people and take his own to 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



C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:

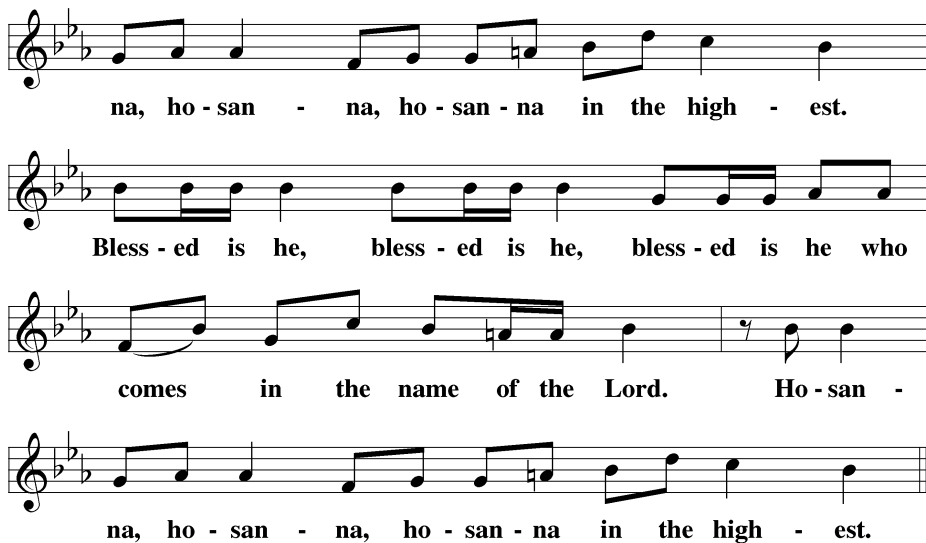


heav'n and earth are full of your glo - ry. Ho - san -

Drawn toward the gifts of Jesus' body and blood, our hearts are lifted up in thanksgiving and praise as we anticipate the reception of the gifts that carry with them our redemption.

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 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.



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.

In this prayer we give thanks to the lord of the redemption that He has secured for us by His cross; we ask Him to prepare us to receive that redemption in living and joyful faith. The Pater Noster ("Our Father"), the prayer that Jesus taught His disciples to pray, is the "table prayer" with which we come to the Lord's Table.

PRAYER OF THANKSGIVING

[M] Blessed are you, Lord God, the Alpha and the Omega, the beginning and the end. Your Word brought all things into being, and your Word will call all things to an end. We thank you, heavenly Father, that in mercy you sent your Son to redeem us.

By his incarnation, he became one with us.

By his perfect life, he fulfilled your holy will.

By his innocent death, he overcame hell.

By his rising from the grave, he opened heaven.

We remember, O Lord, with thanksgiving the saving work of your Son, our Lord Jesus Christ. By this meal, renew us that we may joyfully serve you in your kingdom of grace now and in your kingdom of glory forever.

Now hear us as we pray in His name and as He has taught us:

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,

Worshippers may make the sign of the cross in the seventh petition as they pray to be “delivered from evil.” This action serves as a remembrance of baptism and its connection to Christ’s death on the cross, the means by which God has delivered us all from evil and why we pray that he will “grant us a blessed end and graciously take us from this world of sorrow to himself in heaven.”

*Matthew 26:26-30; Mark 14:22-24;
Luke 22:19-20; 1 Corinthians 11:23-25*

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 Sacrament of Jesus' body and blood is the vehicle for peace. Showing them His wounds, the risen Lord declared His peace to His disciples on Easter evening. That same peace is given to us with the Lord's body and blood. By sharing the "peace of the Lord" with each other, we lay aside all that stands in contradiction with the Lord's testament.

John 20:19

C: A - men.

John 1:29

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

With the words of John the Baptist, the Agnus Dei confesses the mercy and peace that we receive from the Lamb of God in His Supper. We come to the Lord's Table hungry and thirsty, and He feeds us with His body and refreshes us with His blood. It is the Lord's Supper. As Luther reminds us, "Our Lord is at one and the same time chef, cook, butler, host, and food."

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.

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.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

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.

Having received the Lord's body and blood for our salvation, like Simeon who held in his arms the Savior of the world, we go in peace and joy, singing Simeon's song from Luke 2.

POST-COMMUNION ANTIPHON

Psalm 107:1

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

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

POST-COMMUNION COLLECT

[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: A - men.

Before we leave the Lord's Table, we give thanks, asking that the salutary gift of Jesus' body and blood would have its way in our lives, strengthening us in faith toward God and fervent love toward one another. The Sacrament draws us outside of ourselves to live in Christ by faith and in the neighbor by love.

The name of the Lord is the beginning and the end of the Divine Service. We are now marked with the Lord's name in the Benediction — that word of God's blessing from Numbers 6 in which He favors us with His grace and peace. With the Lord's name given us in Holy Baptism, we were drawn together. Now, with that same name, He sends us back into the world, to the places of our various callings, to live by the mercy we have received as living sacrifices to the praise of His glory and the good of our neighbor.

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.



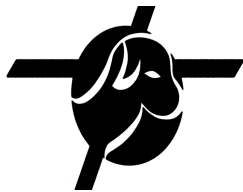
C: A - men. A - men. A - men.

Be seated.

CLOSING HYMN

Lord, When Your Glory I Shall See | **CW 219**





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