



**HOSANNA! YOUR KING COMES!**

*The First Sunday of Advent*

# GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

---

*Sunday, November 27, 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 FIRST SUNDAY IN ADVENT

Our King, Jesus, is coming. He first came with palms and the singing and shouting of the crowd into Jerusalem. He comes as a triumphant king, yet he is riding on to die. Through the waving palms and the crowded street we see the true willingness of our Lord to suffer in our place. Our King, Jesus, is coming. But now we wait for him to come on the clouds. We cling to God's gracious love in Christ as we prepare and wait for the Savior's return.

## 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].

## THE ADVENT WREATH



The traditional Advent Wreath is a combination of two very common symbols: light and the fir tree. From the early centuries of Christianity, it has been the practice to represent Christ by a burning candle. The fir tree also has a long history of religious use, and no doubt the idea of an Advent Wreath was inspired by the fir tree.

It seems that the Advent Wreath originated a few hundred years ago among the Lutherans of eastern Germany. A wreath of evergreens, made in various sizes, was either suspended from the ceiling or placed on a table. Four candles representing the four Sundays of Advent were fastened to the wreath. In modern use, including our own chancel, Advent wreaths have been adapted, often as a modern form of liturgical art.

Eventually, the use of the Advent Wreath became widespread and moved from the home into the church. The general symbolism of the Advent Wreath lies in the growing light of the wreath, increasing each week as we approach the birthday of Jesus, the Light of the world.

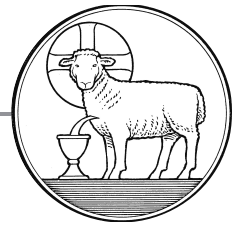
## ABOUT THE SEASON OF ADVENT

Advent is a Latin word that means “coming.” The season of Advent is the four week period before Christmas that the Church uses to remember the “coming” of the Christ. We are celebrating that he came once as a baby in Bethlehem, and that he will come again at the end of time as King of kings and Lord of lords.

It is worth observing that it is a peculiar tradition of the church to begin a new year at the time of Advent—at the end of November or early December. This differs from all other accounts of how we measure time whatsoever. The reason for this is because the Church is counter-cultural. She does not number her days or measure her seasons so much by the motion of the sun as by the course of our Savior’s life, beginning and counting her year with Him at the center. So, as the days become darker, and the night becomes longer, the true Sun of Righteousness begins to rise upon the world to enlighten those who sit in spiritual darkness.

# THE DIVINE SERVICE

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



*For more information  
on this hymn, see the  
bulletin insert.*

## OPENING HYMN

*Come, O Precious Ransom, Come | CW 8*

## INVOCATION

*Matthew 28:19*

*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

*"The Office of the  
Keys is that special  
authority which  
Christ has given to  
His church on earth  
to forgive the sins of  
repentant sinners..."*

*— Small Catechism,  
The Office of the  
Keys, Part I*

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.

**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."

## 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.



"Kyrie eleison" is a Greek phrase meaning "Lord, have mercy." In the Kyrie we come before the King of mercy with the prayer that was on the lips of Blind Bartimaeus, whom Jesus healed. We approach our merciful Savior and King as citizens of heaven, seeking His mercy for our salvation, the peace of the whole world, the well-being of His church, our worship, and our everlasting defense.

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



## LIGHTING OF THE ADVENT CANDLES

- M** We light one Advent candle, remembering Jesus, who is coming again. He will come to gather his people from everywhere, both the living and the dead.

- C** We remember Jesus, who will come at the end of time. None of us know what day that will be.

- M** We hear his call to watch.

- C** We light one Advent candle as a sign of our watchfulness and waiting.

- M** Come, Lord Jesus, be our guest.

- C** Through your Word and Spirit may our souls be blessed.



## ADVENT HYMN

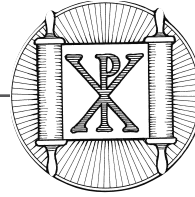
*Oh, Come, Oh, Come, Emmanuel* | CW 23 (2)

*During the hymn, one Advent candle is lit.*

Oh, come, O Root of Jesse, free  
Your own from Satan's tyranny;  
From depths of hell your people save,  
And bring them vict'ry o'er the grave.  
Rejoice! Rejoice! Emmanuel Shall come to you, O Israel!

*Advent, much like the season of Lent, is a season of preparation and penance. As such, the Gloria in Excelsis is omitted during the season of Advent. In its place the church lights the Advent wreath as a remembrance of Christ's coming.*

# The Service of the Word



The opening words of the ancient **Collect** for Advent 1, “Stir up Your power, O Lord, and come,” join us to the hope of God’s Old Testament people as we also await the coming of our Savior as Judge and King forever. We pray that by his mighty power he will save us and deliver us from the peril of our sins and bring us to the victory of life eternal. The timelessness of this prayer will be echoed in the Hymn of the Day.

## PRAYER OF THE DAY — *Collect*

**[M]** Let us pray.

Stir up Your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and be saved by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



*Be seated.*

## FIRST LESSON

*Isaiah 64:1-9*

**O**h that you would rend the heavens and come down,  
that the mountains might quake at your presence—  
<sup>2</sup> as when fire kindles brushwood  
and the fire causes water to boil—

to make your name known to your adversaries,  
and that the nations might tremble at your presence!

<sup>3</sup> When you did awesome things that we did not look for,  
you came down, the mountains quaked at your presence.

<sup>4</sup> From of old no one has heard  
or perceived by the ear,  
no eye has seen a God besides you,  
who acts for those who wait for him.

<sup>5</sup> You meet him who joyfully works righteousness,  
those who remember you in your ways.

Behold, you were angry, and we sinned;  
in our sins we have been a long time, and shall we be saved?

<sup>6</sup> We have all become like one who is unclean,  
and all our righteous deeds are like a polluted garment.

Throughout history he has promised to come in grace to rescue those who are ready and to come in judgment on those who could not be bothered with him. Oh, how badly we need his coming in grace! We are so fouled with sin and so frail to do anything but sin. Our best preparation is to admit it and to cry out: “Come, O LORD and save us! We trust your promise!” He keeps his promise to come and save. He keeps his promise to come and destroy. He will still keep that promise. The Incarnation assures us that he keeps his Word.

Those who worship the Lord need “clean hands and a pure heart” (v. 4). Sinful human beings are neither prepared nor worthy to be in God’s presence or worship Him. Yet God forgives us, covers us with Christ’s righteousness, and enables us to worship Him. This is why worship begins with Confession of Sins and Absolution. By God’s grace, we worship with clean hands and a pure heart.

We all fade like a leaf,  
and our iniquities, like the wind, take us away.  
7 There is no one who calls upon your name,  
who rouses himself to take hold of you;  
for you have hidden your face from us,  
and have made us melt in the hand of our iniquities.  
8 But now, O LORD, you are our Father;  
we are the clay, and you are our potter;  
we are all the work of your hand.  
9 Be not so terribly angry, O LORD,  
and remember not iniquity forever.  
Behold, please look, we are all your people.

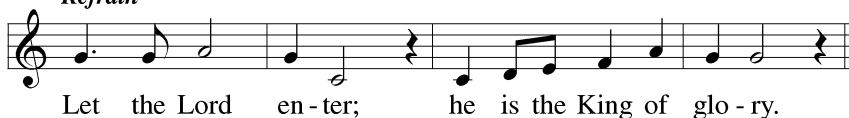
**M** The Word of the Lord.

**C** Thanks be to God!

## PSALM OF THE DAY

*Psalm 24* | CW p. 73

### *Refrain*



### *Psalm tone*



### *Refrain*

The earth is the LORD's, and every- | thing in it,\*  
the world, and all who | live in it;  
for he founded it up- | on the seas\*  
and established it upon the | waters.  
Who may ascend the hill | of the LORD?\*  
Who may stand in his | holy place?



[illegible]

*Refrain*

## Refrain

## 1 Corinthians 1:3-9

Since he is most surely coming, how shall we watch and how shall we prepare, so that his coming to us will be in grace and not in judgment? He has not left us on our own when it comes to the tools necessary to prepare for his coming. Just as a master of the house leaves his servants with the tools necessary for their

*work, so he has given us tools for service as we watch for his coming. Those tools are found in his Word. It is by the Word that he made us his servants in the first place; it is by his Word that he keeps us faithful in service. If you want to be ready for Christmas, if you want to be prepared for judgment, cling to the gifts of forgiveness in the Word and then live in the use of your Christian gifts in service to one another to help them also prepare for his coming.*

as the testimony about Christ was confirmed among you— <sup>7</sup> so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, <sup>8</sup> who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

**[M]** The Word of the Lord.

**[C]** Thanks be to God!

# VERSE OF THE DAY

*Revelation 22:20; John 20:21*

**[M]** Alleluia! Alleluia He who testifies to these things says, “Yes, I am coming soon!” Amen. Come, Lord Jesus. Alleluia!



*Please stand.*

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

**N**ow when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples <sup>2</sup> and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. <sup>3</sup> If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’” <sup>4</sup> And they went away and found a colt tied at a door outside in the street, and they untied it. <sup>5</sup> And some of those standing there said to them, “What are you doing, untying the colt?” <sup>6</sup> And they told them what Jesus had said, and they let them go. <sup>7</sup> And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. <sup>8</sup> And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. <sup>9</sup> And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! <sup>10</sup> Blessed is the coming kingdom of our father David! Hosanna in the highest!”

**[M]** This is the Gospel of the Lord.



*Be seated.*

## HYMN OF THE DAY

*Savior of the Nations, Come | CW 2*

## SERMON

*Isaiah 2:1-5*

*Let's Go See the King!*

*Jesus enters Jerusalem triumphantly as King, openly accepting messianic titles and fulfilling several Old Testament prophecies. The disciples and the crowds expect Jesus to establish an earthly kingdom. They celebrate His arrival at Jerusalem without a clear view of His express purpose: to die for the sins of the world. Jesus enters Jerusalem in humility to fulfill the plan of salvation by laying down His life for sinners. But in Advent we also prepare and wait for his triumphant return as King of kings and Lord of lords.*

*For more information on this hymn, see the bulletin insert.*

## NICENE CREED

*Please stand.*

<b>C</b>	<b>We believe in one God,</b>	<i>Dt. 6:4</i>
	<b>the Father, the Almighty,</b>	<i>2 Cor. 6:18</i>
	<b>maker of heaven and earth,</b>	<i>Is. 51:13</i>
	<b>of all that is, seen and unseen.</b>	<i>Col.1:16</i>
	<b>We believe in one Lord, Jesus Christ,</b>	<i>1 Cor. 8:6</i>
	<b>the only Son of God,</b>	<i>Jn. 3:18</i>
	<b>eternally begotten of the Father,</b>	<i>Heb. 1:2,5</i>
	<b>God from God, Light from Light, true God from true God,</b>	<i>Jn. 1</i>
	<b>begotten, not made, of one being with the Father.</b>	<i>Jn. 10:30</i>
	<b>Through him all things were made.</b>	<i>Jn. 1:3</i>
	<b>For us and for our salvation,</b>	<i>1 Th. 5:9</i>
	<b>he came down from heaven,</b>	<i>Jn. 6:38</i>
	<b>was incarnate of the Holy Spirit and the virgin Mary,</b>	<i>Lk. 1:35</i>
	<b>and became fully human.</b>	<i>Gal. 4:4</i>
	<b>For our sake he was crucified under Pontius Pilate.</b>	<i>Mk. 15:15</i>
	<b>He suffered death and was buried.</b>	<i>1 Cor. 15:3-4a</i>
	<b>On the third day he rose again in accordance</b>	<i>1 Cor. 15:4b</i>
	<b>with the Scriptures.</b>	
	<b>He ascended into heaven</b>	<i>Ac. 2:33-34</i>
	<b>and is seated at the right hand of the Father.</b>	<i>Heb. 1:13</i>
	<b>He will come again in glory</b>	<i>Mt. 25:31</i>
	<b>to judge the living and the dead,</b>	<i>2 Tim.4:1</i>
	<b>and his kingdom will have no end.</b>	<i>Lk. 1:33</i>
	<b>We believe in the Holy Spirit, the Lord, the giver of life,</b>	<i>Job 33:4</i>
	<b>who proceeds from the Father and the Son,</b>	<i>Jn. 15:26</i>
	<b>who in unity with the Father and the Son</b>	<i>Jn. 4:24</i>
	<b>is worshiped and glorified,</b>	
	<b>who has spoken through the prophets.</b>	<i>2 Pet.1:25</i>
	<b>We believe in one holy Christian</b>	<i>Mt. 16:18; Eph. 2:19-20</i>
	<b>and apostolic Church.</b>	
	<b>We believe in one baptism for the forgiveness of sins.</b>	<i>Eph. 4:5; Ac. 2:38</i>
	<b>We look for the resurrection of the dead</b>	<i>1 Cor. 15:21-22</i>
	<b>and the life of the world to come. Amen.</b>	<i>Rev. 22</i>

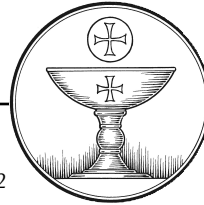
*Be seated.*

## OFFERING

## PRAYER OF THE CHURCH

*Please stand.*

# *The Service of the Sacrament*



*"I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood to eat and to drink orally, with the mouth of my body, accompanied by the exceedingly sweet and gracious words: Given for you, shed for you."*

*—Martin Luther*

## 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 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.

**[M]** Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. Through his holy prophets, he promised a King to bring light to those living in darkness and in the shadow of death. 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:

*Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14<sup>th</sup> century.*

## HOLY, HOLY, HOLY — Sanctus

*Isaiah 6:3; Psalm 118*

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.

*This Prayer of Thanksgiving is appropriate for Advent. We pray out of thanks (cf. the Salutation: "Let us give thanks to the Lord.") for the blessings we receive in this Sacrament through the Incarnation (that is, God "becoming flesh") and ask that he bless us through the eating and drinking of Christ's body and blood.*

## PRAYER OF THANKSGIVING

**[M]** Blessed Lord, we praise you because you have fulfilled what you promised through your holy prophets of long ago and have sent your Son, Jesus Christ, to redeem us. We give you sincere and humble thanks for your Son's gracious advent. He has come near to us in human flesh, redeeming the world from darkness; He comes near to us in Word and sacrament, giving us life and light; He will come near in glory, banishing forever the shadows of night.

As we receive his body and blood, once given and poured out for us, lift up our hearts to the day when we will see our Redeemer face-to-face. Then we will need no light, nor lamp, nor sun, for the Lord will be our light.

Whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes. Come, Lord Jesus, quickly come.

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,  
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.

*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."*

**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."

"The peace of the Lord..." The resurrected Lord calmed the fears of his disciples with his peace. The resurrected Lord is present in the Supper, and so the pastor speaks to us on his behalf.

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.

## PEACE OF THE LORD — *Pax Domini*

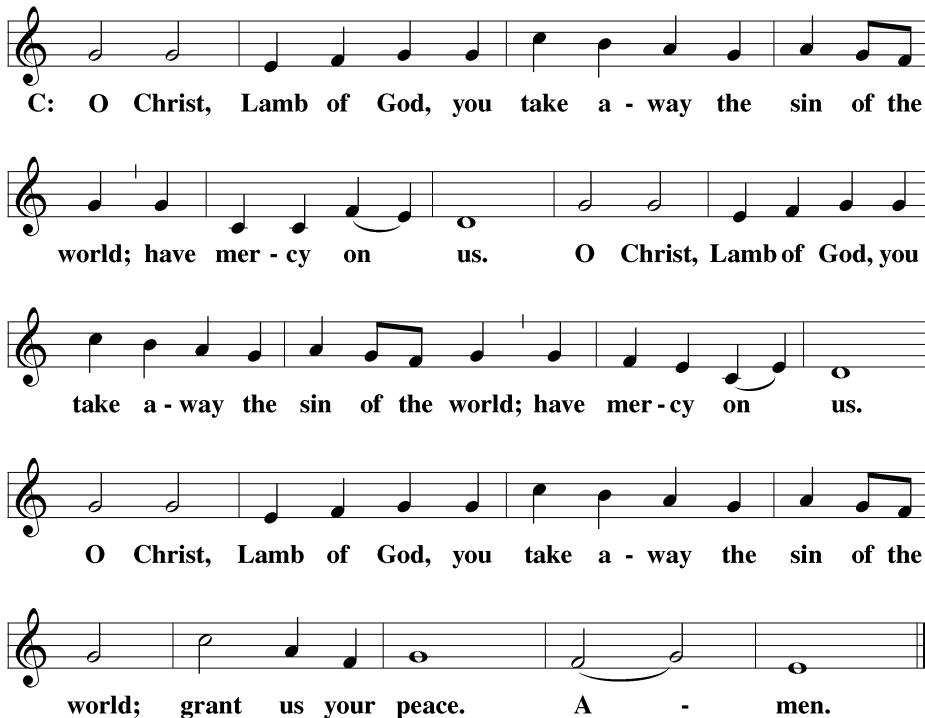
John 20:19

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



## LAMB OF GOD — *Agnus Dei*

John 1:29



*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 16:8-10*

*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!

## POST-COMMUNION COLLECT

**[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 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.



C: A - - - men.

*If they wish, communicants may make the sign of the cross as the pastor blesses them following their reception of the Supper. This sign is a reminder of Christ's death, a necessary element for this Meal. It is made on one's body to remind the communicant that this death is "for you."*

As we began the service with the Lord's name, so we are sent out in His name. Live each day with confidence, knowing that you have the Lord's blessing and presence with you.

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

The Advent of Our King | CW 1



SERVING IN THE DIVINE SERVICE

Preacher & Presiding Minister .....	Pr. Nathanael Seelow
Pianist .....	Michelle Reinsch
Ushers .....	Mark Darby & Logan Hansen
Greeters .....	Meyer Family
Sound Technician.....	Logan Hansen

COPYRIGHT INFORMATION

All liturgical songs and text in this worship service is used by permission under One-License # A-716958.

*The Service of Word and Sacrament* © 1993 Northwestern Publishing House. All rights reserved.

*Psalm Refrain Tune:* Richard Proulx. © 1986 GIA Publications, Inc., Chicago, IL, [www.giamusic.com](http://www.giamusic.com). All rights reserved. Used by permission.

*Thank the Lord* Tune: Richard Hillert. © 1978 Lutheran Book of Worship. All rights reserved. Used by permission of Augsburg Fortress.

All Scripture is from the English Standard Version [ESV] © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

Artwork by artwork by Ed Riojas. © 2012 Higher Things, Inc. All Rights Reserved. Used by permission.



*[www.goodshepherdkearney.org](http://www.goodshepherdkearney.org)*