



**FAITH ALONE**

*Quinquagesima*



*Sunday, February 11, 2018*

## 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 **Large-Print Service Folder** is also available if you are in need of it. 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 THIS SUNDAY

The seeing are blind, while the one who is blind can see (Luke 18:31–43). Jesus tells the twelve that He is going up to Jerusalem to suffer and die and rise again, but they cannot understand or grasp what He is saying. The meaning of His words is hidden from their sight. However, as Jesus makes His way up to Jerusalem, a blind man calls out to Him for mercy. This blind man sees that Jesus is the Messiah, the Savior, for he calls Him “Son of David.” Indeed, Jesus is the Lord’s anointed, the keeper of sheep (1 Sam. 16:1–13) who goes to lay down His life for the sheep. He is the incarnate love of the Father who suffers long and is kind, who is not puffed up, who never fails us (1 Cor. 13:1–13). Jesus opens the eyes of the blind (Is. 35:3–7) to see Him not according to outward appearances of lowliness, but according to His heart of mercy and compassion. Those who behold Him thus by faith follow Him to the cross through death into life.

## ABOUT THE “GESIMA,” OR “PRE-LENT,” SEASON

This period of the Church Year is a time of transition into the season of Lent, a time for us to pause before we begin our pilgrimage to Calvary and the empty tomb. The “Gesima” Sundays have been observed in the Church since the 5<sup>th</sup> century, and specifically observed by the Lutheran church since the Reformation. In fact, all of Luther’s sermons from this time of the Church Year are written for the Gesima Sundays (rather than the very modern “Sundays after Epiphany”). The names of the Sundays in this mini-season are markers telling us about how many days there are until our celebration of Easter: *Septuagesima* (Latin for “70”), *Sexagesima*

("60"), and *Quinquagesima* ("50"). Each of the three Sundays focus on one of the three "Solases" of the Christian faith as taught in Lutheranism—"Grace Alone" (*Sola Gratia*), "Scripture Alone" (*Sola Scriptura*), and "Faith Alone" (*Sola Fide*). With our eyes focused on how God works to save us, we are prepared to enter the penitential season of Lent.

**SERVING IN THE DIVINE SERVICE**

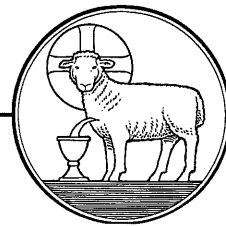
**Preaching & Presiding Minister** .....Pr. Allen Lindke  
**Keyboardist** .....Michelle Reinsch  
**Greeter** .....Pam Riggins & Barb Stutz  
**Ushers**.....Jim Cantrell & Brent Meyer

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# THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



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



The sign of the cross  
✙ may be made  
throughout the  
service by  
worshippers in  
remembrance of their  
baptism.

In the Large  
Catechism, Martin  
Luther writes, "To  
appreciate and use  
Baptism aright, we  
must draw strength  
and comfort from it  
when our sins or  
conscious oppress us,  
and we must retort,  
'But I am baptized!  
And if am baptized, I  
have the promise  
that I shall be saved  
and have eternal life,  
both in soul and  
body.'"

## OPENING HYMN

All Glory Be to God on High | CW 263

## 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.

Psalm 124:8

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

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

Psalm 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

C: Lord, have mer - cy on us. Christ, have mer - cy

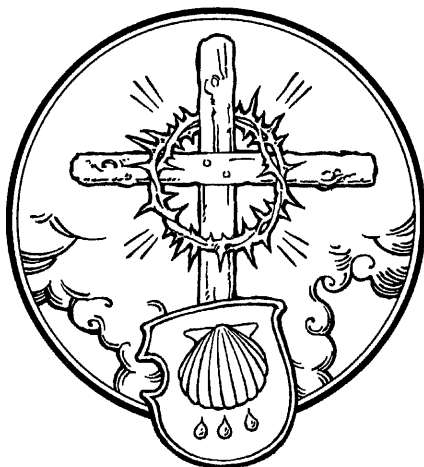
on us. Lord, have mer - cy on us.

## 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: A - men.

Having entered God's presence, the Kyrie (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the Agnus Dei ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the Kyrie based on the melody of the Agnus Dei to foreshadow the climax of the Divine Service in the Holy Supper.



During the Gesima and Lenten seasons, the Gloria in Excelsis is omitted to reflect the reverent and penitential nature of the seasons. The **Introit** is sung in its place. This liturgical song is usually a Psalm that focuses the worshipper on the focus and theme of the day.

## INTROIT

Psalm 31 | CW p. 77

### Refrain



Sure-ly, it is God who saves me; I will trust in him and  
not be a - fraid. For the Lord is my strong-hold and my  
sure de-fense, and he will be my Sav - ior.

### Psalm tone



### Refrain

In you, O LORD, I have taken | refuge;  
deliver me in your | righteousness.

Be my rock of | refuge,  
a strong fortress to | save me.

Into your hands I commit my | spirit;  
redeem me, O LORD, the | God of truth.

### Refrain

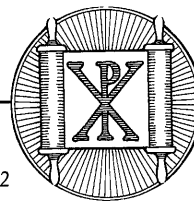
My times are | in your hands;  
save me in your un- | failing love.

How great is your | goodness,  
which you have stored up for those who | fear you.

You heard my cry for | mercy  
when I called to | you for help.

### Refrain

# 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

**M** Let us pray.

O Lord, mercifully hear our prayers and having set us free from the bonds of our sins deliver us from every evil; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C: A - men.

*Be seated.*

*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. Most of these prayers have been in use in the Church for more than 1,500 years.*

## FIRST LESSON

1 Samuel 16:1-13

**T**HE LORD SAID TO SAMUEL, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I see a king for myself among his sons."

<sup>2</sup> Samuel said, "How can I go? If Saul hears about it, he will kill me."

The LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.' <sup>3</sup> Invite Jesse to the sacrifice, and I will let you know what you are to do. You are to anoint for me the person that I point out to you."

*The blind man in the Gospel for today sees that Jesus is the Messiah, the Savior. In fact, he calls Him "Son of David." Indeed, Jesus is the Lord's anointed, the keeper of sheep who goes to lay down His life for the sheep.*

<sup>4</sup> So Samuel did what the LORD had told him to do and went to Bethlehem. Trembling with fear, the elders of the city came to meet him. They said, "Do you come in peace?"

<sup>5</sup> He said, "Yes, in peace. I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice." He consecrated Jesse and his sons and invited them to the sacrifice.

<sup>6</sup> When they had come, he looked at Eliab and said, "Certainly this is the LORD's anointed."

<sup>7</sup> But the LORD said to Samuel, "Do not look at his appearance, or at how tall he is, because I have rejected him. For the LORD does not look at things the way man does. For man looks at the outward appearance, but the LORD looks at the heart."

<sup>8</sup> Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, "The LORD has not chosen this one either."

<sup>9</sup> Then Jesse had Shammah pass by. But Samuel said, "The LORD has not chosen this one either."

<sup>10</sup> Jesse had seven of his sons pass before Samuel. Samuel said to Jesse, "The LORD has not chosen any of these." <sup>11</sup> Samuel said to Jesse, "Is that all of the young men?"

Jesse said, "There still is the youngest, but he is tending the sheep."

Samuel said to Jesse, "Send for him, for we cannot sit down to eat until he comes here."

<sup>12</sup> He sent and brought him in. David had red hair and striking eyes, and was good-looking. The LORD said, "Get up! Anoint him, for this is the one."

<sup>13</sup> So Samuel took the horn of oil and anointed him in the presence of his brothers. The Spirit of the LORD rushed on David with power from that day forward. After that Samuel set out and returned to Ramah.

**M** This is the Word of the Lord.

**C** Thanks be to God!



*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*

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*

*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.*

## SECOND LESSON

1 Corinthians 13:1-13

*Jesus, the Christ, is the incarnate love of the Father who suffers long and is kind, who is not puffed up, who never fails us.*

**I**F I SPEAK IN THE TONGUES OF MEN and of angels but do not have love, I have become a noisy gong or a clanging cymbal. <sup>2</sup> If I have the gift of prophecy and know all the mysteries and have all knowledge, and if I have all faith, so as to move mountains, but do not have love, I am nothing. <sup>3</sup> If I give away everything I own, and if I give up my body that I may be burned but do not have love, I gain nothing.

<sup>4</sup> Love is patient. Love is kind. Love does not envy. It does not brag. It is not arrogant. <sup>5</sup> It does not behave indecently. It is not selfish. It is not irritable. It does not keep a record of wrongs. <sup>6</sup> It does not rejoice over unrighteousness but rejoices with the truth. <sup>7</sup> It bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never comes to an end. But if there are prophetic gifts, they will be done away with; if tongues, they will cease; if knowledge, it will be done away with. <sup>9</sup> For we know only in part, and we prophesy only in part, <sup>10</sup> but when that which is complete has come, that which is partial will be done away with. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away childish things. <sup>12</sup> Now we see indirectly using a mirror, but then we will see face to face. Now I know in part, but then I will know fully, just as I was fully known.

<sup>13</sup> So now these three remain: faith, hope, and love—and the greatest of these is love.

**M** This is the Word of the Lord.

**C** Thanks be to God!

## TRACT

Psalm 60:1-2, 5

*Please stand.*

**M** Shout to the LORD with joy, all the earth. Serve the LORD with gladness. Come before him with joyful songs. Know that the LORD is God.

**C** He made us, and we are his. We are his people, the sheep of his pasture.

*In preparation for and during Lent, the "Alleluias" are replaced with verses called the "Tract."*

**M** The Holy Gospel from the Gospel of St. Luke, chapter eighteen.



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

**H**E TOOK THE TWELVE ASIDE and said to them, "Look, we are going up to Jerusalem, and everything that is written through the prophets about the Son of Man will be accomplished. <sup>32</sup> Indeed, he will be handed over to the Gentiles. They will mock him, mistreat him, spit on him, <sup>33</sup> flog him, and kill him. On the third day, he will rise again."

<sup>34</sup> They did not understand any of these things. What he said was hidden from them, and they did not understand what was said.

<sup>35</sup> As he approached Jericho, a blind man sat by the road, begging.

<sup>36</sup> When he heard a crowd going by, he asked what was happening.

<sup>37</sup> They told him that Jesus the Nazarene was passing by. <sup>38</sup> He called out, "Jesus, Son of David, have mercy on me!" <sup>39</sup> Those who were at the front of the crowd rebuked him, telling him to be quiet. But he kept calling out all the more, "Son of David, have mercy on me!"

<sup>40</sup> Jesus stopped and ordered the man to be brought to him. When he came near, he asked him, <sup>41</sup> "What do you want me to do for you?"

He said, "Lord, I want to see again."

<sup>42</sup> Jesus said to him, "Receive your sight. Your faith has saved you."

<sup>43</sup> Immediately he received his sight and began following Jesus, glorifying God. All the people, when they saw this, gave praise to God.

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



C: Praise be to you, O Christ!

*The healing of the blind man illustrates Jesus' service to mankind as he prepares to serve in an even greater way by offering his life as our ransom.*

## NICENE CREED

<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. 3:16</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.*

*The Nicene Creed is the great Confession of the Christian faith professed by all Christian denominations. In the Lutheran Church, we hold the Nicene Creed as the second Confession or Symbol of our faith in the Book of Concord. The Creed originated at the First Council of Nicaea (c. A.D. 325) and was finalized at the First Council of Constantinople (c. A.D. 381), which are respectively known as the First and Second Ecumenical Councils of the Church. The Creed itself was crafted as a confession of Scripture in opposition to the Arian heresy, which denied that the Lord Jesus and the Holy Spirit are God.*

## SERMON

Luke 18:31-43


*The Healing Power of Jesus*

1. Contained in His promise

2. Received by faith

## 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

*In response to God's generous love and forgiveness, we bring our generous offerings to him. The members of Good Shepherd congregation have joined together to proclaim the gospel in this community. These offerings support that work. While our guests are welcome to participate in the offering if they choose, they should not feel at all obligated to do so.*

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

## PRAYER OF THE CHURCH

*Please stand.*

**[M]** Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

*Brief silence.*

**[M]** Heavenly Father, You are the God who works wonders, the greatest of all wonders being the giving of Your only begotten Son to suffer and die in our place and win for us forgiveness, life and salvation. Grant us a steadfast faith in Jesus Christ, a cheerful hope in Your mercy and a sincere love for You and one another. Lord, in Your mercy, **[C] hear our prayer.**

**[M]** Gracious Lord, because of Your tender love toward us, You have established among us the means by which You deliver Your grace. Give faithfulness to all those whom You have called to be stewards of Your mysteries, that through their preaching of the Holy Gospel and administration of the Holy Sacraments, the faith of those who hear and receive would be sustained and strengthened. Lord, in Your mercy, **[C] hear our prayer.**

**[M]** Ever-present Lord, You have promised never to leave us nor forsake us, but to abide with us until the end of time. Be with all those who suffer loneliness. Comfort them with Your promise to always be with Your children, and let them find companionship and love within the household of faith. Lord, in Your mercy, **[C] hear our prayer.**

**[M]** Almighty God, You establish earthly governments among us to create and sustain good order in our societies. Bless Donald, Peter, Stanley, and all those whom You have placed in authority over us, that they would keep that good order among us for the benefit of all. Lord, in Your mercy, **[C] hear our prayer.**

**[M]** Father of mercies and God of all comfort, our only help in time of need, look with compassion upon all who are suffering at this time [*especially* \_\_\_\_\_]. Assure them of Your mercy, deliver them from the temptations of the evil one, and heal them according to Your will. Lord, in Your mercy, **[C] hear our prayer.**

**M** Eternal God, here in Your holy house, we are surrounded by a great cloud of witnesses, which includes all those who have fallen asleep in Jesus and now rest in peace from their labors. Shine Your face upon us and keep us in Your steadfast love, that we might dwell with them in Christ's kingdom, which has no end. Lord, in Your mercy, **C** **hear our prayer.**

**M** Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy, through Jesus Christ, Your Son, our Lord. **C** **Amen.**

## LORD'S PRAYER — *Pater Noster*

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

**M** Lord, remember us in your kingdom and teach us to pray:

**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.

*Be seated.*

## HYMN

*If You But Trust in God to Guide You* | **CW 444**

## PRAYER FOR GRACE

**M** Blessed Lord, you have given us your Holy Scriptures for our learning. May we so hear them, read, learn, and take them to heart, that being strengthened and comforted by your holy Word, we may cling to the

### About the Hymn:

*On his way to study law at the University of Königsberg, the author and composer, Georg Neumark [1621–1681], was robbed of his possessions and was subsequently forced to give up his plan to study. Nearly destitute, he wandered from town to town in search of employment. At his very darkest hour, he received an appointment as tutor in Judge Stephan Henning's family at Kiel.*

*In his last published work in 1681, Neumark wrote: "This good fortune, which came so suddenly and, as if fallen from heaven, gladdened my heart so that on that very day I composed... "Wer nur den lieben Gott lässt walten" ["Who Only Lets Dear God Rule"]; and had certainly cause enough to thank the divine compassion for such unexpected grace shown to me."*

*The sub-heading given it by Neumark was, "A Song of Comfort. God will care for and preserve His own in His own time. 'Cast thy burden on the Lord and He shall sustain thee.' Ps. 1 v. 22."*

*The tune has been used in over 400 hymns, even by Bach, Mendelssohn, and many others.*

blessed hope of everlasting life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

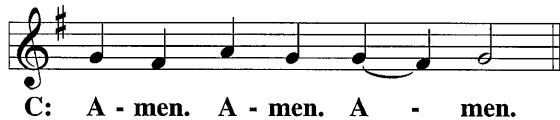


*The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them."*

## 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.



*Be seated.*

## CLOSING HYMN

*Sweet the Moments, Rich in Blessing* | CW 111



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