



**THE CRY OF FAITH:
KYRIE, ELEISON**

The Fourteenth Sunday after Trinity

Sunday, September 2, 2018

WELCOME TO GOOD SHEPHERD!

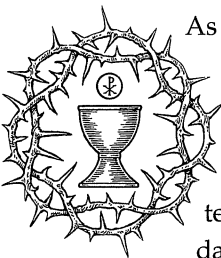
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

Kyrie, Eleison. "Lord, have mercy." The ten lepers cried out from a distance, "Jesus, Master, have mercy on us!" (Lk. 17:11–19). Their condition cut them off from God and others. So also do the works of the flesh cut us off from God and others. "Those who do such things will not inherit the kingdom of God" (Gal. 5:16–24). Thus we cry out with the lepers, "Lord, have mercy; Christ, have mercy; Lord, have mercy," eagerly seeking His good gifts. Jesus said to the lepers, "Go and show yourselves to the priests." And as they went, they were cleansed. So too, we walk by faith and not by sight, being confident of Jesus' help before we see any evidence of it, trusting that Jesus' cleansing words of forgiveness will restore us to wholeness in the resurrection. Let us be as the one leper who returned to the true High Priest to give Him thanks and glory. For Jesus bore our infirmities in His sacrifice at Calvary. His words are life to those who find them, and health to all their flesh (Prov. 4:10–23).

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 Minister.....Pr. Nathanael P. Seelow
Keyboardist.....Michelle Reinsch
GreeterPam Riggins & Barb Stutz
UshersPhil Brei & Jim Cantrell

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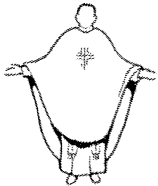
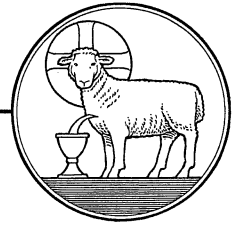
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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



The **chasuble** is a poncho-shaped garment that is the principal vestment for the celebrant (the minister who speaks the Words of Institution in the service) of the Communion service. Like all vestments, its purpose is to cover the person of the minister and to give glory to Christ. It is adorned with the colors of the season of the Church Year.

HYMN

Sing to the Lord of Harvest | CW 614

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 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.

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.

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 We confess: **C** Holy and merciful Father, 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

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.

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.

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14; John 1:29

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

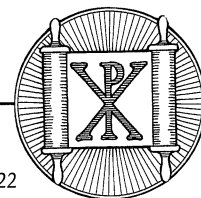
C: Glory be to God on high, and on earth peace, good will toward men.
We praise you, we bless you, we wor-ship you, we glorify you,
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,

Together with the Opening Hymn and Kyrie, a Hymn of Praise concludes the first part of the Divine Service with a song of joy and praise to God for all the things he has done for us through Jesus Christ. The traditional Hymn of Praise, the "Gloria in Excelsis" (which means "Glory in the highest"), finds its

New Testament roots in the Christmas song which the angels sang to the shepherds at the birth of Jesus Christ.

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

M Let us pray.

O Lord, heavenly Father, we pray that you keep your Church with your perpetual mercy. And because our weak flesh without you can only fail, keep us ever by your help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with you and the Holy Spirit, one true God, now and forever.



Be seated.

FIRST LESSON

Proverbs 4:10-23

LISTEN, MY SON, AND ACCEPT MY WORDS, so that the years of your life will be many. ¹¹ I have instructed you in the way of wisdom. I have led you along straight paths. ¹² When you walk, your stride will not be hindered. Even if you run, you will not stumble. ¹³ Hold on to discipline. Do not let go. Guard it, because it is your life. ¹⁴ Do not travel on the path of the wicked. Do not walk in the way of evil people. ¹⁵ Avoid it! Do not travel on it! Turn away from it. Pass it by. ¹⁶ For they cannot sleep unless they have been doing wrong, and they are robbed of sleep unless they are making someone stumble, ¹⁷ because wickedness is the food they eat, and violence is the wine they drink. ¹⁸ But the path of the righteous is like the light of dawn, shining brighter and brighter until it is day. ¹⁹ The way of the wicked is like gloomy darkness. They never know where they will stumble.

²⁰ My son, pay attention to my words. Open your ears to what I say.

²¹ Do not let them escape from your sight. Keep them deep in your heart, ²² because they are life for those who find them and healing for the entire body. ²³ Above all else, guard your heart carefully, because your life flows from it.

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. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come.

The words of the Lord are life to those who find them, and health to all their flesh.

M This is the Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 119b | CW p. 110

Refrain

Lord, you have the words of
ev - er - last - ing life.

Psalm tone *

Refrain

Teach me, O LORD, to follow | your decrees;
then I will keep them | to the end.

Give me understanding, and I will | keep your law
and obey it with | all my heart.

Direct me in the path of | your commands,
for there I | find delight.

Refrain

Turn my eyes away from | worthless things;
preserve my life according | to your Word.

Fulfill your promise to your | servant,
so that you | may be feared.

How I long for your | precepts!
Preserve my life in your | righteousness.

*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

SECOND LESSON

Galatians 5:16-24

WHAT I AM SAYING IS THIS: Walk by the spirit, and you will not carry out what the sinful flesh desires. ¹⁷ For the sinful flesh desires what is contrary to the spirit, and the spirit what is contrary to the sinful flesh. In fact, these two continually oppose one another, so that you do not continue to do these things you want to do. ¹⁸ But if you are led by the spirit, you are not under the control of the law.

¹⁹ Now the works of the sinful flesh are obvious: sexual immorality, impurity, complete lack of restraint, ²⁰ idolatry, sorcery, hatred, discord, jealousy, outbursts of anger, selfish ambition, dissensions, heresies, ²¹ envy, murders, drunkenness, orgies, and things similar to these. I warn you, just as I also warned you before, that those who continue to do such things will not inherit the kingdom of God.

²² But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, and self-control. Against such things there is no law. ²⁴ Those who belong to Christ Jesus have crucified the sinful flesh with its passions and desires.

M This is the Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Prayer of Azariah 3

Please stand.

M Alleluia! Blessed are you, O Lord, God of our ancestors, and worthy of praise; and your name is glorified forever. Alleluia!

The ten lepers cried out from a distance, "Jesus, Master, have mercy on us!" Their condition cut them off from God and others. So also do the works of the flesh cut us off from God and others.

This prayer of blessing was a common verse in Hebrew worship and literature, and was used historically by the church as the Verse for the Sundays of Trinity.



HOLY GOSPEL

Luke 17:11-19

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



We cry out with the lepers, "Lord, have mercy; Christ, have mercy; Lord, have mercy," eagerly seeking His good gifts. Jesus said to the lepers, "Go and show yourselves to the priests." And as they went, they were cleansed. So too, we walk by faith and not by sight, being confident of Jesus' help before we see any evidence of it, trusting that Jesus' cleansing words of forgiveness will restore us to wholeness in the resurrection. Let us be as the one leper who returned to the true High Priest to give Him thanks and glory. For Jesus bore our infirmities in His sacrifice at Calvary.

ON ANOTHER OCCASION, as Jesus was on his way to Jerusalem, he was passing along the border between Samaria and Galilee. ¹² When he entered a certain village, ten men with leprosy met him. Standing at a distance, ¹³ they called out loudly, "Jesus, Master, have mercy on us!"

¹⁴ When he saw them, he said, "Go, show yourselves to the priests." As they went away they were cleansed.

¹⁵ One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. ¹⁶ He fell on his face at Jesus' feet, thanking him. And he was a Samaritan. ¹⁷ Jesus responded, "Were not ten cleansed? Where are the other nine? ¹⁸ Was no one found to return and give glory to God except this foreigner?" ¹⁹ Then he said to him, "Get up and go your way. Your faith has saved you."

M This is the Gospel of the Lord.



NICENE CREED

C We believe in one God,
the Father, the Almighty,
maker of heaven and earth,

Dt. 6:4
2 Cor. 6:18
Is. 51:13

of all that is, seen and unseen. Col.1:16

We believe in one Lord, Jesus Christ, 1 Cor. 8:6
the only Son of God, Jn. 3:16
eternally begotten of the Father, Heb. 1:2,5
God from God, Light from Light, true God from true God, Jn. 1
begotten, not made, of one being with the Father. Jn. 10:30
Through him all things were made. Jn. 1:3
For us and for our salvation, 1 Th. 5:9
he came down from heaven, Jn. 6:38
was incarnate of the Holy Spirit and the virgin Mary, Lk. 1:35
and became fully human. Gal. 4:4
For our sake he was crucified under Pontius Pilate. Mk. 15:15
He suffered death and was buried. 1 Cor. 15:3-4a
On the third day he rose again in accordance 1 Cor. 15:4b
with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father. Ac. 2:33-34
He will come again in glory Heb. 1:13
to judge the living and the dead, Mt. 25:31
and his kingdom will have no end. 2 Tim. 4:1
Lk. 1:33

We believe in the Holy Spirit, the Lord, the giver of life, Job 33:4
who proceeds from the Father and the Son, Jn. 15:26
who in unity with the Father and the Son Jn. 4:24
is worshiped and glorified,
who has spoken through the prophets. 2 Pet. 1:25

We believe in one holy Christian Mt. 16:18; Eph. 2:19-20
and apostolic Church.

We acknowledge one baptism for the forgiveness of sins. Eph. 4:5; Ac. 2:38
We look for the resurrection of the dead 1 Cor. 15:21-22
and the life ☩ of the world to come. Amen. Rev. 22

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.

Be seated.

HYMN OF THE DAY

My God Will Never Leave Me | CW 418

SERMON

Luke 17:11-19 | **A World Given Back**

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.

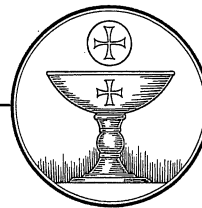
OFFERING

In response to God's generous love and forgiveness, we bring our generous offerings to him. The members of Good Shepherd Lutheran 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.

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



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

The opening words of the **Preface** are among the oldest sentences in the Christian liturgy.

The responses 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

SALUTATION

M The LORD be with you.

Ruth 2:4; 2 Timothy 4:22



C: And al - so with you.

PREFACE

M Lift up your hearts.

Lamentations 3:41



C: We lift them up un - 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

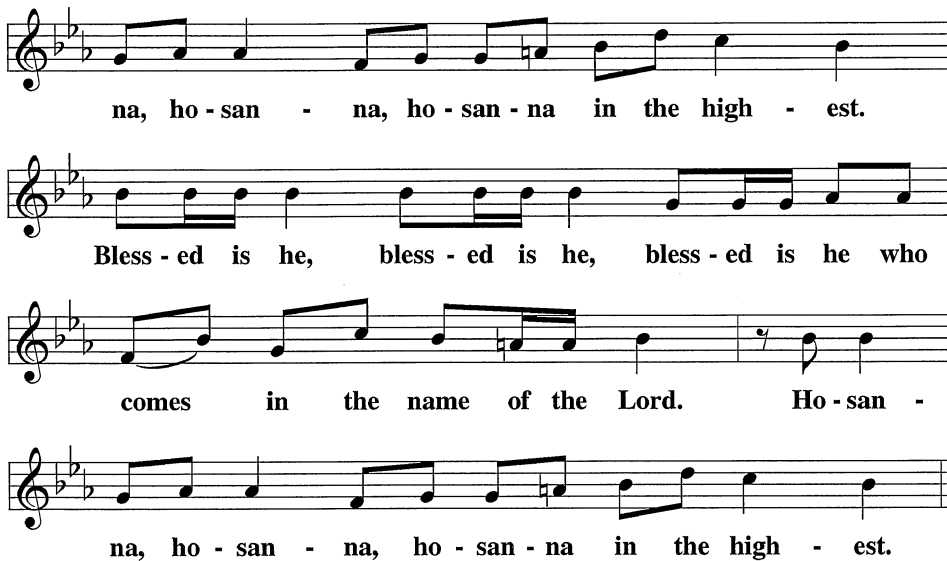


C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:



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

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 in the high - est.

PRAYER OF THANKSGIVING

M All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. Bless our reception of your Son’s body and blood that we may shine with the joy of faith. Use this most Holy Sacrament to illumine our lives and minds with Christ’s forgiveness, peace, and comfort. Refresh our faith, and help us to reflect his truth and grace to the world. We ask this that you may receive endless honor, glory, and praise from every tribe and language and people and nation.

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.

The Pater Noster, Latin for “Our Father,” is the prayer by which Jesus teaches us to pray. It is not a personal prayer, but rather a prayer of a Christian for his or her fellow man (Notice the 1st person plurals “us” and “our”).

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.

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."

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

PEACE OF THE LORD — *Pax Domini*

John 20:19

M The peace of the Lord be with you always.

C: A - men.


LAMB OF GOD — *Agnus Dei*

John 1:29

C: O Christ, Lamb of God, you take a - way the sin of the world;
 have mer - cy on us. O Christ, Lamb of God,

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 recalls 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 Cor. 11).



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.

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.

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] This true body and blood will strengthen and keep you in true faith unto 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.

The words of the Nunc Dimittis (Latin for "Now you dismiss") 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.

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.

PRAYER FOR GRACE

M O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

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.

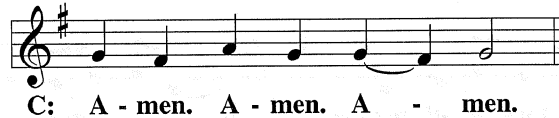


The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them."

BLESSING

Numbers 6:22-27

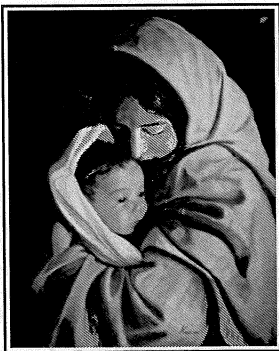
- M** The LORD bless you and keep you.
 The LORD make his face shine on you and be gracious to you.
 The LORD look on you with favor and give you peace.



Be seated.

CLOSING HYMN

Now Thank We All Our God | CW 610



On September 2, the Christian Church commemorates Hannah. Hannah was the favored wife of Elkanah and the devout mother of the prophet Samuel. He was born to her after years of bitter barrenness (1 Sam. 1:6-8) and fervent prayers for a son (1 Sam. 1:9-18). After she weaned her son, Hannah expressed her gratitude by returning him for service in the house of the Lord at Shiloh (1 Sam. 1:24-28). Her prayer (psalm) of thanksgiving (1 Sam. 2:1-10) begins with the words, "My heart exults in the LORD; my strength is exalted in the LORD." This song foreshadows the Magnificat, the Song of Mary centuries later (cf. Lk. 1:46-55). The name Hannah derives from the Hebrew word for "grace." She is remembered and honored for joyfully having kept the vow she made before her son's birth and offering him for lifelong service to God.

FALL BIBLE CLASS OPPORTUNITIES

SUNDAY MORNING — 1 & 2 CHRONICLES



A small group of people faced head-on the daunting task of rebuilding a nation. In 536 B.C., Cyrus the Great of Persia had released them and sent them home to Judah after decades of foreign captivity. God had prophesied their return. Now they had their land back, the land promised to Abraham, Isaac, and Jacob. But what about God's promise to David?

Long before God allowed the Babylonians to take Judah captive (586 B.C.), He promised that a member of David's royal family would rule forever. The Jews rightly believed this "forever" king was the Messiah. But what about God's promise? Would it still apply even after their disobedience? The writer of 1 and 2 Chronicles traces God's work in human history from Adam to the time of the Judahites' return. The returnees knew these stories well—the stories of Saul, David, and Solomon. These stories include the tale of an unfaithful nation and her ever-faithful God.

Would the promise still remain? Of course it did—and it does! Jesus is the fulfillment of that gracious promise. Through our Baptism into Christ, God has bestowed upon us all of His rich blessings that are ours through Jesus' life, death, and resurrection. As we will see, 1 and 2 Chronicles shows God's work to bring His people back into the Promised Land, but for an eternal reason: to pave the way for the coming of His Son.

TUESDAY EVENING — "BEING LUTHERAN"



After we finish what remains in our course from last spring, "Praying Luther's Small Catechism," we will be tackling the question, "What does it mean to 'be Lutheran'?"

Although we call ourselves "Lutheran," our primary identity is in Jesus Christ. Lutherans do not follow Martin Luther because he is among the greatest theologians in history (which he arguably is). We do not follow Luther because he liberated the Church from false teaching (which he did). We do not follow Luther because he brewed his own beer (which he also did).

Rather, we are Lutheran because it enables us to faithfully follow Jesus. Being Lutheran is just that: faithfully following Jesus.

By the end of this course, it is my hope that you will be able to better articulate what it is to be Lutheran. You will be able to stop Googling all of your questions about Lutheranism. You can stop explaining Lutheranism as being somewhere between Baptist/Evangelical and Roman Catholic. You will know what Lutherans believe. Your answer can go beyond explaining the differences between Martin Luther and Martin Luther King, Jr. You can stop being a "boring" Christian. And you can start being Lutheran.



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