

command was given to Noah and his family after the great flood had ended (Genesis 9:1), and to Abraham also (Hebrews 6:14). Abraham is involved in some notable division as well, as he divides the land of promise with Lot (Genesis 13:9). The division of Jesus' garments at the cross (Luke 23:34) recalls the words of Psalm 22: "They divide My garments among them" (Psalm 22:18). A special division during the ministry of Jesus is recorded by Mark: "And taking the five loaves and the two fish He looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And He divided the two fish among them all. And they all ate and were satisfied" (Mark 6:41-42).

There are also references to addition or adding in the Bible, sometimes relating to the law of God (Deuteronomy 5:22) or to military activities in the Old Testament (2 Chronicles 28:13). In one memorable passage from Proverbs, this wisdom is shared: "My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you" (Proverbs 3:1-2). In the New Testament, there is mention of the number of Christian converts added to the number of the first believers in Jesus (Acts 2:41, 47). Matthew's Gospel records these words of Jesus as part of the Sermon on the Mount: "And which of you by being anxious can add a single hour to his span of life?" (Matthew 6:27), and "Seek first the kingdom of God and His righteousness, and all these things will be added to you" (Matthew 6:33). That passage from the Sermon on the Mount is part of a trio of Bible verses we can commit to memory through our singing of the hymn "Seek Ye First."

HYMN "Seek Ye First" # 712

BENEDICTION pg. 202

P The Lord bless you and keep you.
The Lord make His face shine on you and be gracious to you.
The Lord look upon you with favor and ✠ give you peace.



C A-men, a-men, a - men.

CLOSING HYMN "Abide, O Dearest Jesus" # 919

POSTLUDE — NUN LOB, MEIN SEEL Johann Gramann

ACKNOWLEDGMENTS

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8:00AM

DIVINE SERVICE

Setting Three, pg. 184

Sixteenth Sunday after Pentecost
25 September 2022

Please register your presence with us
by filling out one of the Member/Guest cards found in the pew rack in front of you
and giving it to an usher or placing into the offering plate.

AS WE GATHER

In the traditional "learning trio" of reading, writing, and arithmetic, the first two of the listed disciplines deal with words. Spoken and written communication are vital throughout life. But learning numbers and how to work with them, understand them, and use them well is also important. The books of the Bible include many numbers, each of which has special significance. The fourth book of the Old Testament is called Numbers because it contains the results of two censuses of the Hebrew people taken after the exodus from Egypt, one beginning in the first chapter and the second beginning in chapter 26. The Lord God demanded that each of His people was accounted for and known. His care for each of us continues, as is reflected in His Word through the prophet Isaiah, "Fear not, for I have redeemed you; I have called you by name, you are Mine" (Isaiah 43:1b). God sees each of us as "number one" in His loving view!

PRELUDE "Blessed Are the Preachers" Tom Birchwood

WELCOME AND ANNOUNCEMENTS

OPENING HYMN "By Grace I'm Saved" # 566

✠ SERVICE of PREPARATION ✠

CONFESSION AND ABSOLUTION pg. 184

INVOCATION (Stand) Matthew 28:19b; [18-20]

P In the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord
C **who made heaven and earth.**

Psalm 124:8

P I said, I will confess my transgressions unto the Lord,
C **and You forgave the iniquity of my sin.**

Psalm 32:5

Silence for reflection on God’s Word and for self-examination.

CONFESSION OF SINS

P O almighty God, merciful Father,
C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment.**

But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.

C **Amen.** *John 20:19-23*

† **SERVICE of the WORD** †

INTROIT

Psalm 119:73–75, 77; antiphon: v. 76

P Let Your steadfast love comfort me according to Your promise to Your servant.
C **Your hands have made and fashioned me; give me understanding that I may learn Your commandments.**

P Those who fear You shall see me and rejoice, because I have hoped in Your word.

C **I know, O LORD, that Your just decrees are righteous, and that in faithfulness You have afflicted me.**

P Let Your mercy come to me, that I may live; for Your law is my delight.

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

P You have turned for me my mourning into dancing; O LORD my God, I will give thanks to You forever!

SERMON

OFFERING — O JESU CHRIST, MEIN'S

J. S. BACH

OFFERTORY (Stand)

Psalm 51:10-12; pg. 192

PRAYER OF THE CHURCH

pg. 193

LORD’S PRAYER

pg. 196

THEME SEQUENCE *Part 2: Sacred Arithmetic*

All four of the classic arithmetical activities of addition, subtraction, multiplication, and division are part of the text of the Bible, although the word “subtract” does not appear in Scripture. Instead, the expression “taken” is used, as in Ecclesiastes, where the writer states, “I perceived that whatever God does endures forever; nothing can be added to it, nor anything taken from it” (Ecclesiastes 3:14). Perhaps the most famous biblical reference to multiplication is in Genesis, where God commands His creatures: “Be fruitful and multiply” (Genesis 1:22). That same

ALLELUIA and VERSE *(Stand)*

Luke 16:31



C Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

- L** Alleluia.
If they do not hear Moses and the Prophets,
neither will they be convinced if someone should rise from the dead.
Alleluia.

HOLY GOSPEL *(The story of the rich man and poor Lazarus)*

Luke 16:19–31

- P** The Holy Gospel according to St. Luke, the 16th chapter.



C Glo - ry be to Thee, O Lord.

¹⁹[Jesus said:] “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰And at his gate was laid a poor man named Lazarus, covered with sores, ²¹who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. ²²The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, ²³and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ ²⁵But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ ²⁷And he said, ‘Then I beg you, father, to send him to my father’s house— ²⁸for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ ²⁹But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ ³⁰And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ ³¹He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’”

- P** This is the Gospel of the Lord. pg. 191



C Praise be to Thee, O Christ.

APOSTLES’ CREED

pg. 192

KYRIE ~ *Lord, Have Mercy*

Mark 10:47; pg. 186



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



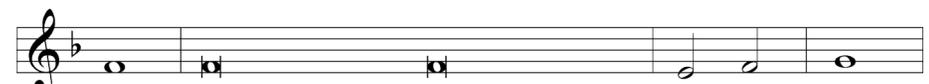
on us. Lord, have mer - cy up - on us.

GLORIA IN EXCELSIS

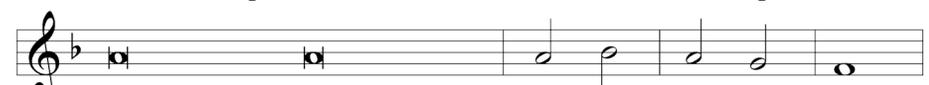
Luke 2:14; John 1:29; pg. 187



P Glory be to God on high: **C** and on earth peace, good - will toward



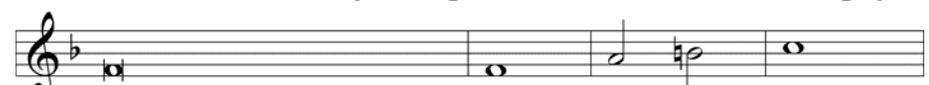
men. We praise Thee, we bless Thee, we wor - ship Thee,



we glorify Thee, we give thanks to Thee, for Thy great glory.



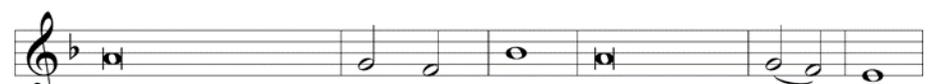
O Lord God, heav’n-ly King, God the Fa-ther Al - mighty.



O Lord, the only begotten Son, Je - sus Christ;



O Lord God. Lamb of God. Son of the Father.



that takest away the sin of the world, have mercy up-on us.



Thou that takest away the sin of the world, re-ceive our prayer.

Thou that sittest at the right hand of God the Father, have mercy up-
 on us. For Thou only art holy; Thou on-ly art the Lord.
 Thou only, O Christ, with the Ho - ly Ghost,
 art most high in the glory of God the Father. A - men.

THEME SEQUENCE *Part 1: Sacred Arithmetic*

For many students, time spent studying arithmetic and numbers is greatly enjoyed. Numbers can have great meaning. Many specific numbers in the Bible can be understood to possess either literal or symbolic significance—or both! The number one connotes singleness and unity as is reflected in Deuteronomy 6:4, “Hear, O Israel: The LORD our God, the LORD is one.” The number two reflects support and witness. In the Book of Ecclesiastes, we read, “Two are better than one, because they have a good reward for their toil” (Ecclesiastes 4:9). Three signifies perfection, as in the hymn “Holy, Holy, Holy” we praise our “God in three persons, blessed Trinity” (*LSB* 507:1). The number seven is indicative of completion, as in the seven days it took for God to complete His creation. The psalmist writes, “The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times” (Psalm 12:6).

There are larger numbers also that have special meaning in the Bible. The number ten relates to law, as in the Ten Commandments. The number twelve is associated with authority and organization: there were twelve tribes of Israel, Jesus chose twelve disciples, and there are twelve gates to the city in the heavenly new Jerusalem. The number forty is a number relating to fulfillment and completion. In Old Testament accounts, Moses was on the holy mountain for forty days and nights, during the great flood it rained forty days and nights, and the children of Israel wandered in the desert for forty years. In the New Testament, we read that Jesus was in the wilderness for forty days before His temptation. Other significant numbers include fifty, seventy, and one thousand. The largest biblical numbers are found in Revelation, where the hosts of heaven stretch beyond the limitations of numbers, as John writes: “Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands” (Revelation 5:11). That number is reflected in the title of the hymn “Ten Thousand Times Ten Thousand.” We sing the hymn.

⁶Who made heaven and earth,
 the sea, and all that is in them,
 Who keeps faith forever;

⁷Who executes justice for the oppressed,
 Who gives food to the hungry.
 The LORD sets the prisoners free;

⁸the LORD opens the eyes of the blind.
 The LORD lifts up those who are bowed down;
 the LORD loves the righteous.

⁹The LORD watches over the sojourners;
 He upholds the widow and the fatherless,
 but the way of the wicked He brings to ruin.

¹⁰The LORD will reign forever,
 your God, O Zion, to all generations. Praise the LORD!

Glory be to the Father and to the Son and to the Holy Spirit;
 as it was in the beginning, is now, and will be forever. Amen.

²I will praise the LORD as long as I live;
 I will sing praises to my God while I have my being.

EPISTLE (*The qualities needed in an overseer and deacon*) 1 Timothy 3:1–13

¹The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ²Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own household well, with all dignity keeping his children submissive, ⁵for if someone does not know how to manage his own household, how will he care for God’s church? ⁶He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. ⁷Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

⁸Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹They must hold the mystery of the faith with a clear conscience. ¹⁰And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹²Let deacons each be the husband of one wife, managing their children and their own households well. ¹³For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

- L** This is the Word of the Lord.
- C** Thanks be to God.

THE CHOIR *"Father Most Holy"*

Joseph Herl

