

+DIVINE SERVICE III+  
OF THE GRACE OF OUR LORD JESUS CHRIST  
+TWELFTH SUNDAY AFTER PENTECOST+ 20 AUGUST 2023+

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**The Good Shepherd Lutheran Church**

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

Inglewood, CA 90301-3824

[tgsicms.org](http://tgsicms.org)

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# The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

- ❖ The Rev. Edward Killian, Pastor (mobile) 424.293.6588
- ❖ Ms. Moira Killian, Secretary (Office) 310.671-7644
  - ❖ Mr. Jay Rogers, Organist/Music Director
  - ❖ Mr. Jose Lopez, Congregational Chairman
  - ❖ Mr. Greg Griffin, Acolyte

## Welcome to our Divine Service!

*We are pleased that you are with us.*

### +Worship Notes+

*The entire service, including the rubrics of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

**Welcome to weekly Divine Service at The Good Shepherd Lutheran Church!** We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you.

**To all of you who are visiting our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. If you are looking for a church home and would like to know about our membership, pastor would love to speak with you!**

### A Note From The Organist:

Despite being blind, Vierne achieved great renown as an organist and composer. He served as organist at Notre Dame for many years. Throughout his life, he underwent several operations which restored his sight, but results always turned out to be temporary. He wrote seven symphonies for the organ, among the towering works of the literature. The Adagio from the Third Symphony is a lyrical work, showcasing the quieter stops of the organ.

Charles Gounoud was one of the most respected composers of his time. His best-known work is probably the opera “Faust.” He is also known for his setting of “Ave Maria” in which he set the melody over Bach’s Prelude in C Major. The Marche Solennelle, written shortly before his death, is a dramatic piece utilizing all the resources of the organ.

# Confession and Absolution

## Hymn of Invocation

## 904 Blessed Jesus, at Your Word



1 Bless - ed Je - sus, at Your Word We are gath - ered  
 2 All our knowl - edge, sense, and sight Lie in deep - est  
 3 Gra - cious Sav - ior, good and kind, Light of Light, from  
 △ 4 Fa - ther, Son, and Spir - it, Lord, Praise to You and



all to hear You. Let our hearts and souls be stirred  
 dark - ness shroud - ed Till Your Spir - it breaks our night  
 God pro - ceed - ing, O - pen now our heart and mind;  
 ad - o - ra - tion! Grant that we may trust Your Word,



Now to seek and love and fear You, By Your teach - ings,  
 With the beams of truth un - cloud - ed. You a - lone to  
 Help us by Your Spir - it's plead - ing. Hear the cry Your  
 Con - fi - dent of our sal - va - tion, While we here be -



sweet and ho - ly, Drawn from earth to love You sole - ly.  
 God can win us; You must work all good with - in us.  
 Church now rais - es; Hear and bless our prayers and prais - es.  
 low must wan - der, Till we sing Your prais - es yon - der.

Text (sts. 1-3): Tobias Clausnitzer, 1619-84; (sts. 1-3): tr. Catherine Winkworth, 1827-78, alt.; (st. 4): Geistreiches Gesang-Büchlein, 1707, Berlin;  
 (st. 4): tr. unknown, alt.  
 Tune: Johann Rudolph Ahle, 1625-73, alt.  
 Text and tune: Public domai

*Stand*

*The sign of the cross may be made by all in remembrance of their Baptism.*

## Invocation

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

**C** Amen.

## Exhortation

LSB 184

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

*Kneel/Stand*

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


## Confession of Sins

LSB 184

- 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.**

## Absolution

LSB 185

- 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.**

*Stand*

# Service of the Word

## Introit

*Psalm 28:1-2, 6-7; antiphon: v. 8*

The LORD is the strength of his | people;\*  
he is the saving refuge of his a- | nointed.  
**To you, O LORD, I call; my rock, be not | deaf to me,\***  
**lest, if you be silent to me, I become like those who go down | to the pit.**  
Hear the voice of my pleas for mercy, when I cry to | you for help,\*

when I lift up my hands toward your most holy sanctu- | ary.

**Blessèd | be the LORD!\***

**For he has heard the voice of my pleas for | mercy.**

The LORD is my strength and my shield; in him my heart trusts, and | I am helped;\*  
my heart exults, and with my song I give | thanks to him.

### Gloria Patri

LSB 186



**☐** Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;



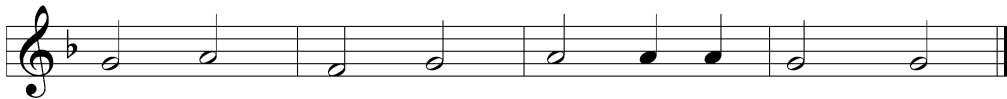
as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men.

### Kyrie

LSB 186



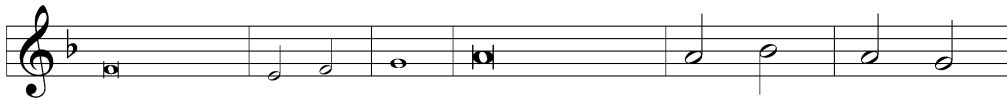
**☐** Lord, have mer - cy up - on us. Christ, have mer - cy up -



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

### Gloria in Excelsis

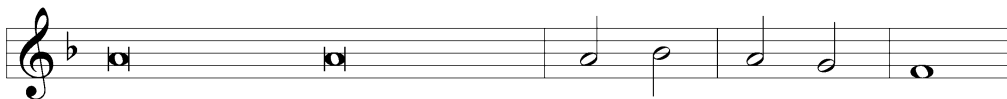
LSB 187




**☐** Glory be to God on high: **☐** 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.



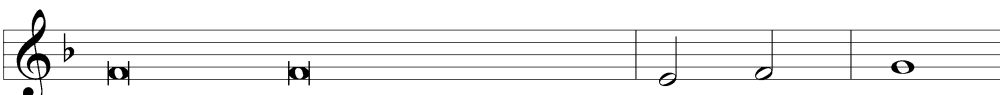
Thou that takest away the sin of the world, re-ceive our prayer.



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.

### Salutation and Collect of the Day



**P** The Lord be with you.



**C** And with thy spir - it.



**P** Let us pray.

**P** Almighty and everlasting God, always more ready to hear than we to pray and to give more than we either desire or deserve, pour down upon us the abundance of Your mercy, forgiving those things of which our conscience is afraid and giving us those good things that we are not worthy to ask, except through the merits and mediation of Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

*Sit*

## Old Testament

*Isaiah 56:1, 6-8*

### Salvation for Foreigners

<sup>1</sup>Thus says the LORD:

“Keep justice, and do righteousness,  
for soon my salvation will come,  
and my deliverance be revealed. . . .

<sup>6</sup>“And the foreigners who join themselves to the LORD,  
to minister to him, to love the name of the LORD,  
and to be his servants,  
everyone who keeps the Sabbath and does not profane it,  
and holds fast my covenant—

<sup>7</sup>these I will bring to my holy mountain,  
and make them joyful in my house of prayer;  
their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house shall be called a house of prayer  
for all peoples.”

<sup>8</sup>The Lord GOD,

who gathers the outcasts of Israel, declares,  
"I will gather yet others to him  
besides those already gathered."

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

**C** Thanks be to God.

## Psalm

*Psalm 67*

### Make Your Face Shine upon Us

<sup>1</sup>May God be gracious to us and | bless us\*  
and make his face to shine up- | on us,

<sup>2</sup>**that your way may be | known on earth,\***  
**your saving power among all | nations.**

<sup>3</sup>Let the peoples praise you, | O God;\*  
let all the peoples | praise you!

<sup>4</sup>**Let the nations be glad and | sing for joy,\***  
**for you judge the peoples with equity**  
**and guide the nations up- | on earth.**

<sup>5</sup>Let the peoples praise you, | O God;\*  
let all the peoples | praise you!

<sup>6</sup>**The earth has yielded its | increase;\***  
**God, our God, shall | bless us.**

<sup>7</sup>God shall | bless us;\*  
let all the ends of the earth | fear him!

## Epistle

*Romans 11:28-32*

<sup>28</sup>As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup>For the gifts and the calling of God are irrevocable. <sup>30</sup>Just as you were at one time disobedient to God but now have received mercy because of their disobedience, <sup>31</sup>so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. <sup>32</sup>For God has consigned all to disobedience, that he may have mercy on all.

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

**C** Thanks be to God.

*Stand*



## Alleluia

LSB 190



☐ Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

## Holy Gospel

Matthew 15:21-28

☐ The Holy Gospel according to St. Matthew, the fifteenth chapter.



☐ Glo - ry be to Thee, O Lord.

## The Faith of a Canaanite Woman

<sup>21</sup>Jesus went away from there and withdrew to the district of Tyre and Sidon. <sup>22</sup>And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." <sup>23</sup>But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." <sup>24</sup>He answered, "**I was sent only to the lost sheep of the house of Israel.**" <sup>25</sup>But she came and knelt before him, saying, "Lord, help me." <sup>26</sup>And he answered, "**It is not right to take the children's bread and throw it to the dogs.**" <sup>27</sup>She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." <sup>28</sup>Then Jesus answered her, "**O woman, great is your faith! Be it done for you as you desire.**" And her daughter was healed instantly.

☐ This is the Gospel of the Lord.



☐ Praise be to Thee, O Christ.



## Nicene Creed

**☐ I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.**

**And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and the dead,  
whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life ✝ of the world to come. Amen.**

*Sit*



## Hymn of the Day

## 524 How Sweet the Name of Jesus Sounds



1 How sweet the name of Je - sus sounds In  
2 It makes the wound - ed spir - it whole And  
3 Dear name! The rock on which I build, My  
4 O Je - sus, shep - herd, guard - ian, friend, My



a be - liev - er's ear! It soothes our sor - rows,  
calms the heart's un - rest; 'Tis man - na to the  
shield and hid - ing place; My nev - er - fail - ing  
Proph - et, Priest, and King, My Lord, my life, my



heals our wounds, And drives a - way our fear.  
hun - gry soul And to the wea - ry, rest.  
treas - ury filled With bound - less stores of grace.  
way, my end, Ac - cept the praise I bring.

5 How weak the effort of my heart,  
How cold my warmest thought!  
But when I see Thee as Thou art,  
I'll praise Thee as I ought.

6 Till then I would Thy love proclaim  
With ev'ry fleeting breath;  
And may the music of Thy name  
Refresh my soul in death!

Text: John Newton, 1725–1807, alt.  
Tune: Alexander R. Reinagle, 1799–1877  
Text and tune: Public domain

**Sermon**

*Pastor Edward Killian*

*Stand*

## Offertory

LSB 192



**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 Thy pres - ence, and take not Thy Ho - ly Spir - it  
from me. Re - store un - to me the joy of Thy sal - va -  
tion, and up - hold me with Thy free spir - it. A - men.

**Offering** *Collected after service in the back of the church.*

## Prayer of the Church

*The proper response is "Hear our prayer."*

- P** Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.
- O Lord, bless this congregation and church. Grant that it may be a house of prayer and we a people of prayer. Lord, in Your mercy,
- C** **hear our prayer.**
- P** O Lord, grant that the Church may steadfastly proclaim Your irrevocable gifts and calling, that the disobedient may receive mercy and that those who hear would become grafted onto Jesus Christ, the true vine. Lord, in Your mercy,
- P** O Lord, bless all honest work and occupations, and grant that we may use well the fruits of our labors. Give us generosity for those in need. Bless the tithes and offerings that accompany our sacrifice of praise. Lord, in Your mercy,
- P** O Lord, grant that the government and those who protect us might keep justice and do righteousness for Your name's sake and according to Your will. Lord, in Your mercy,

- P** O Lord, care for those who cry to You, whether beset with grief, sorrow, pain or trouble especially *Alice, Cynthia, Gene, Johnathan, Lynette, Marion and her family, and Timothy*. Be pleased for Christ's sake to answer them according to Your will. Lord, in Your mercy,
- P** O Lord, bless all who are about to receive Christ's body and blood from this altar. Grant that these crumbs from Your table may strengthen us in faith and love, united with You and our neighbors. Lord, in Your mercy,
- P** All these things and whatever else You know that we need, grant us, Father, for the sake of Him who died and rose again and now lives and reigns with You and the Holy Spirit, one God forever.
- C** Amen.

## Service of the Sacrament

### Preface

LSB 194



**P** The Lord be with you.



**C** And with thy spir - it.



**P** Lift up your hearts.



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



**P** Let us give thanks un - to the Lord, our God.



**C** It is meet and right so to do.

## Proper Preface (Abbreviated)

LSB 194

**P** It is truly meet, right, and salutary . . . evermore praising You and saying:

## Sanctus

LSB 195



**C** Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

## Lord's Prayer

LSB 196



**P** Our Father who art in heav - en, hal - low - ed be Thy name,



Thy king - dom come, Thy will be done on earth as it



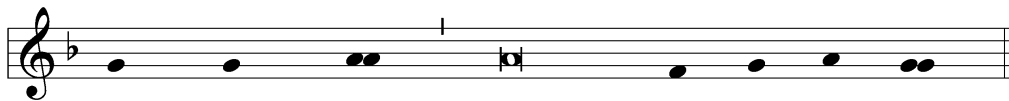
is in heav - en; give us this day our dai - ly bread;



and forgive us our tres - pass - es as we forgive those who



tres - pass a - gainst us; and lead us not in - to



temp - ta - tion, but deliver us from e - vil.



**C** For Thine is the kingdom and the power and the



glo - ry for - ev - er and ev - er. A - men.

### The Words of Our Lord

LSB 197



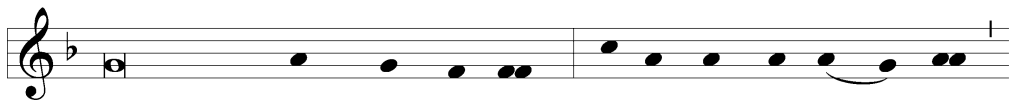
**P** Our Lord Je - sus Christ, on the night when He was be - trayed, took bread,



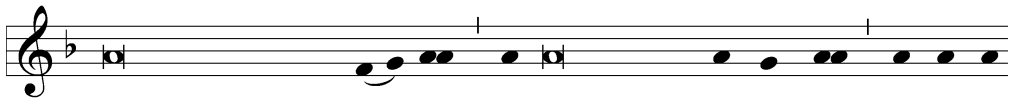
and when He had giv - en thanks, He broke it and gave it to the



dis - ci - ples and said: "Take, eat; this is My  $\text{†}$  bod - y, which is giv - en for you.



This do in re - mem - brance of Me." In the same way al - so



He took the cup after sup - per, and when He had giv - en thanks, He gave it



to them, say - ing: "Drink of it, all of you; this cup is the new testament in



My † blood, which is shed for you for the for-give-ness of sins.



This do, as often as you drink it, in re-mem-brance of Me."

### Pax Domini

LSB 197



**P** The peace of the Lord be with you al - ways.



**G** A - men.

### Agnus Dei

LSB 198



O Christ, Thou Lamb of God, that tak - est a-way the sin of the



world, have mer - cy up - on us. O Christ, Thou Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.



O Christ, Thou Lamb of God, that tak - est a-way the sin of the  
world, grant us Thy peace. A - - men.

*Sit*

## Distribution

### Distribution Hymn

### 637 Draw Near and Take the Body of the Lord

1 Draw near and take the bod - y of the Lord,  
2 He who His saints in this world rules and shields,  
3 Come for - ward then with faith - ful hearts sin - cere,

And drink the ho - ly blood for you out - poured;  
To all be - liev - ers life e - ter - nal yields;  
And take the pledg - es of sal - va - tion here.

Of - fered was He for great - est and for least,  
With heav'n - ly bread He makes the hun - gry whole,  
O Lord, our hearts with grate - ful thanks en - dow

Him - self the vic - tim and Him - self the priest.  
Gives liv - ing wa - ters to the thirst - ing soul.  
As in this feast of love You bless us now.

Text: Latin, 7th cent.; tr. John Mason Neale, 1818-66, alt.  
Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois  
Text and tune: Public domain

# Distribution Hymn

# 642 O Living Bread from Heaven



1 O liv - ing Bread from heav - en, How well You  
 2 My Lord, You here have led me To this most  
 3 You gave me all I want - ed; This food can  
 4 Lord, grant me then, thus strength - ened With heav'n - ly



feed Your guest! The gifts that You have giv - en  
 ho - ly place And with Your - self have fed me  
 death de - stroy. And You have free - ly grant - ed  
 food, while here My course on earth is length - ened,



Have filled my heart with rest. Oh, won - drous food of  
 The trea - sures of Your grace; For You have free - ly  
 The cup of end - less joy. My Lord, I do not  
 To serve with ho - ly fear. And when You call my



bles - ing, Oh, cup that heals our woes! My heart, this  
 giv - en What earth could nev - er buy, The bread of  
 mer - it The fa - vor You have shown, And all my  
 spir - it To leave this world be - low, I en - ter,



gift pos - sess - ing, With prais - es o - ver - flows.  
 life from heav - en, That now I shall not die.  
 soul and spir - it Bow down be - fore Your throne.  
 through Your mer - it, Where joys un - min - gled flow.

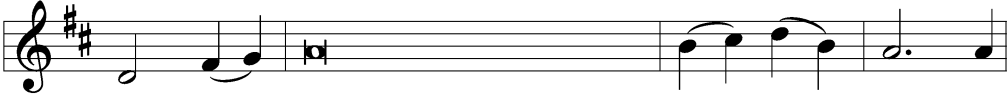
Text: Johann Rist, 1607–67; tr. Catherine Winkworth, 1827–78, alt.  
 Tune: Musae Sioniae, 1609, vol. 7, Wolfenbüttel, ed. Michael Praetorius  
 Text and tune: Public domain

Stand



## Nunc Dimittis

LSB 199



**C** Lord, now lettest Thou Thy servant de - part in peace ac -




cord - ing to Thy word, for mine eyes have seen Thy salvation,



which Thou hast pre - pared be - fore the face of all people,



a light to light - en the Gen - tiles and the glo - ry of Thy



peo - ple Is - ra - el. Glo - ry be to the Father and



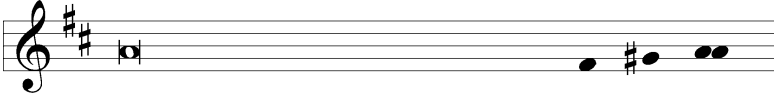
to the Son and to the Ho - ly Ghost; as it was in the beginning,



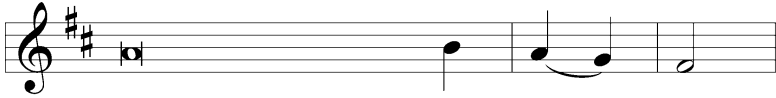
is now, and ev - er shall be, world with - out end. A - men.

## Thanksgiving

LSB 200



**A** O give thanks unto the Lord, for He is good,



**C** and His mercy endureth for - ev - er.

### Post-Communion Collect

**P** Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; 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.

### Salutation

*LSB 201*



**P** The Lord be with you.



**C** And with thy spir - it.

### Benedicamus

*LSB 202*



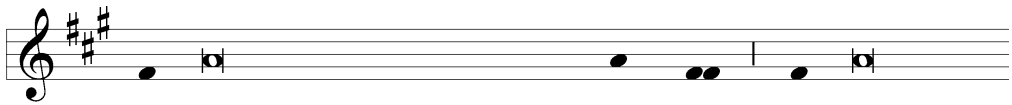
**A** Bless we the Lord.



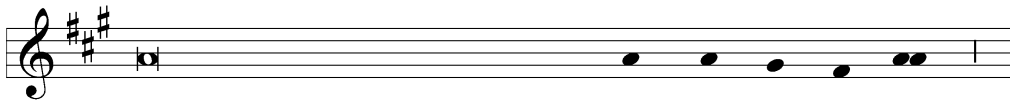
**C** Thanks be to God.

## Benediction

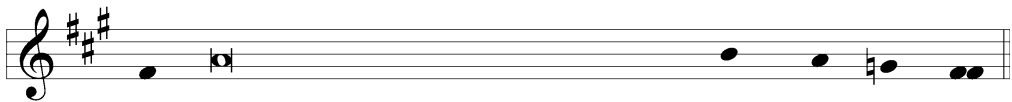
LSB 202



**P** The Lord bless you and keep you. The Lord make



His face shine upon you and be gra - cious un - to you.



The Lord lift up His countenance upon you and ✠ give you peace.



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

## Hymn to Depart

## 919 Abide, O Dearest Jesus



- 1 A - bide, O dear - est Je - sus, A - mong us with Your grace
- 2 A - bide, O dear Re - deem - er, A - mong us with Your Word,
- 3 A - bide with heav'n - ly bright - ness A - mong us, pre - cious Light;
- 4 A - bide with rich - est bless - ings A - mong us, boun - teous Lord;



That Sa - tan may not harm us Nor we to sin give place.  
And thus now and here - af - ter True peace and joy af - ford.  
Your truth di - rect and keep us From er - ror's gloom - y night.  
Let us in grace and wis - dom Grow dai - ly through Your Word.

- 5 Abide with Your protection  
Among us, Lord, our strength,  
Lest world and Satan fell us  
And overcome at length.
- 6 Abide, O faithful Savior,  
Among us with Your love;

Grant steadfastness and help us  
To reach our home above.

Text: Josua Stegmann, 1588–1632; tr. August Crull, 1845–1923, alt.  
Tune: Melchior Vulpius, c. 1570–1615  
Text and tune: Public domain

## Marche Sollenelle

*Charles Gounoud (1818-1893)*

### Acknowledgments

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# ✠ THIS WEEK'S NOTES ✠

## Announcements

+ **Last Sunday's Attendance: 30**

+ **Altar Guild Set Up:** August 20<sup>th</sup> Maurine  
August 27<sup>th</sup> Susie

**Cleanup for August:** Nannette and Gayle

+ **Ushers for August:** Dick Huhn and Leon Tarr

+ **Come together after service on August 27<sup>th</sup> for an end of summer BBQ! If you would like to bring a side, salad, or condiment there will be a sign up sheet in the Narthex.**

**LMWL quarterly meeting will be held after, where we will get to hear from Onja and Sydney about representing the young women at the National Conference.**

+ **Join us for Wednesday Evening Virtual Bible Study at 7pm on Zoom. Links are sent out weekly, also located on the homepage of our website.**

## Memory Verse for the Week

**2 Thessalonians 2:16–17** Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

## Lutheran for Life Quotes

“Live as a son or daughter of God, for He loves you as only a Father could. One thing you can know about God: He will never say about you, ‘These are not Our kind of people.’ Because of Christ and what He has done for you, the Father will never say that about you.” *Rev. Dr. Oswald Hoffman, Guest Speaker on “The Lutheran Hour” – A Life Quote from Lutherans For Life • lutheransforlife.org*

## **Lectionary Summary**

### ***The Church Lives Under the Cross of Christ and Prays in the Hope of His Mercy***

By her persistent prayer that Jesus would have mercy and help her (Matt. 15:22, 24), and even in the face of His initial silence and apparent rejection (Matt. 15:23–26), the Canaanite woman boldly confessed her faith in Him (Matt. 15:27–28). Her beautiful example encourages us to cling to the words and promises of the Gospel, even in the face of the Law that accuses and condemns us. *“For the gifts and the calling of God are irrevocable”* (Rom. 11:29), and His Law *“has consigned all to disobedience”* for the very purpose *“that he may have mercy on all”* (Rom. 11:32). Hence, the woman’s faith and hope were not disappointed, but her prayers were answered in the mercy of Christ. Not only does He grant us the crumbs from His table, but He also feeds us with *“the children’s bread”* in the house of His Father (Matt. 15:26–27). He has brought us to His *“holy mountain,”* and He makes us joyful in His house, where He hears our prayers and accepts our sacrifice of praise upon the altar of His cross (Is. 56:7).

## **A Snippet From 1517**

### ***Epistle: Romans 11:1-2a, 13-15, 28-32 (Pentecost 12: Series A)***

*There is a new criterion for what makes an Israelite, a son of God, namely faith in Christ Jesus, not ethnic heritage.*

This is a tricky pericope as the gaps in the text selected for this week require bridging the Apostle’s argument. Still, the picture should be clear. The Apostle Paul will talk about how God has created an even greater people than ethnic Israel with the creation of a new Israel, the Church of Jesus Christ, comprised of both Jews and Gentiles. He introduced this idea in Romans 9:6, but also in Galatians 6:16. Here in chapter 11 of Romans, Paul attempts to clear up some confusion regarding the identity of God’s greater Israel, the Church.

Consider how, on the one hand, the Jews (ethnic Israel) believe they were God’s true people since they had received “the adoption, the glory, the covenants, the giving of the Law, the worship, the promises, and the patriarchs” (Romans 9:4). In the grand scheme of God’s design, the problems of the world would be addressed in and through Israel and, specifically, through Israel would come God’s King, the Messiah. It was no wonder the Jews were, for millennia, God’s privileged people. But their thinking became one in which this privileged ethnic status constituted salvation itself. That is what Paul addresses next. There is a distinction, he says, between those who are ethnically Jewish, or “Israel,” but have rejected Jesus as the Christ of God and those, from any nation (Gentiles), who are not ethnically Jewish or “Israel’s” lineage, but trust and have been baptized into God’s Messiah as the once crucified and now resurrected Lord. It is the latter who spiritually and truly constitute Israel. There is a new criterion for what makes an Israelite, a son of God, namely faith in Christ Jesus, not ethnic heritage.

Israel will emerge from among the Gentiles.

This is exactly what happened when the Messiah arrived. Embodying the history and future of Israel, He assembles twelve disciples, like the twelve tribes, around Himself. Then one is lost, Judas (do not lose the significance of the play on names), only to be replaced by the Apostle to the Gentiles, Paul. God's newly reconstituted Israel occurs in and around Jesus to include both Jew and Gentile, not by ethnic association but by faith and water (baptism) and blood (atonement and Eucharist). In this way, God reclaims His lordship over the world, the entire world of humanity.

When explaining this, Paul posits a most curious phrase about measuring a "second time" before cutting. What could he mean? The answer harkens back to Jesus upbraiding the leaders of ethnic Israel in [Matthew 21:42-45](#):

Jesus said to them, "Have you never read in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? Therefore, I tell you, the Kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

When the chief priests and the Pharisees heard His parables, they perceived Jesus was speaking about them.

Jesus could not have been clearer. Rejecting His defining and consummate messiahship or, as He puts it, rejecting the "cornerstone," leaves persons with no recourse for pardon. All such persons will be excluded from the Kingdom of God. Neither religious Jew nor ethnic "Israelite" could make an appeal. Justification comes by way of faith in Messiah's life, atonement, and resurrection.

Immediately another question arises: If the Jewish people, Israel, rejected God and His promises in Christ, does this mean the Word of God has failed ([Romans 9:6a](#))? Does this mean God has rejected His people ([Romans 11:1](#))? Paul anticipates these questions. His response is both self-referential (Christ redeemed *me*) and points to God's remnant. Paul, he reminds the Romans, is an Israelite ([Romans 11:1](#)), yet also one who has not stumbled over Christ, the cornerstone. On the contrary, he trusts in Christ *because* God has granted him light and faith, in the same fashion as the Gentiles. This is the illuminating work of the Holy Spirit to placard the Son of God as the only Savior of humanity.

Paul also marshals forth the witness of the Hebrew prophets of the Bible and others recorded in Israel's history preserved as a remnant. They are a witness of continuity that salvation is of the Jews and God has kept His promises to address the problems of the world in and through Israel. Jesus is the King of Israel. God has kept His word in Jesus the Messiah.

*John Bombaro, August 20<sup>th</sup>, 2023 1517.org*