

THE THIRTEENTH WEEK AFTER TRINITY

Old Testament Reading: **2 Chronicles 28:8–15**

The men of Israel took captive 200,000 of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. But a prophet of the LORD was there, whose name was Oded, and he went out to meet the army that came to Samaria and said to them, "Behold, because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand, but you have killed them in a rage that has reached up to heaven. And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you." Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war and said to them, "You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel." So the armed men left the captives and the spoil before the princes and all the assembly. And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria.

Epistle: **Galatians 3:15–22**

To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a

promise. Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one. Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Holy Gospel: **Luke 10:23–37**

Then turning to the disciples he said privately, "Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

✠ ST. PAUL'S LUTHERAN CHURCH ✠

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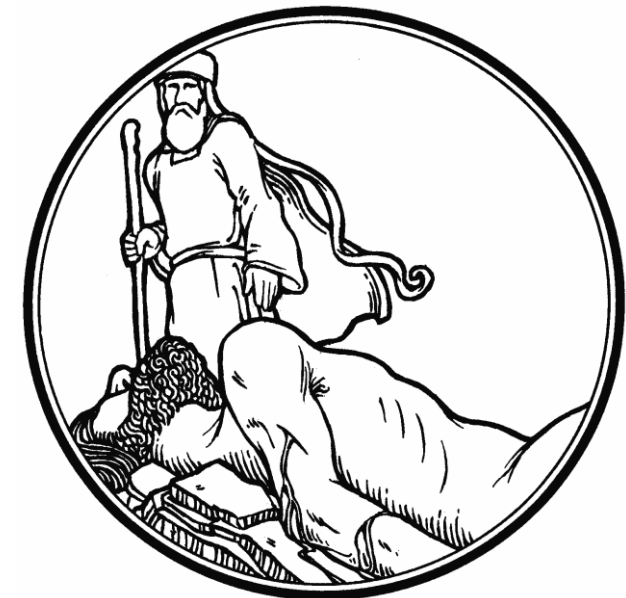
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✠ Jesus Is Our Good Samaritan ✠

The Law cannot help us or give us life. Rather, it confines everyone under sin as wounded and naked before God (Gal. 3:15–22). So it is that two figures of the Law, the priest and the Levite, passed by the injured man on the side of the road (Luke 10:23–37). Only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion, as did the Samaritans of old (2 Chronicles 28:8–15). He came down to us in our lost and dying condition, pouring on the oil and wine of the Sacraments. He placed us on His own animal, bearing our sin and brokenness in His body on the cross to restore us. Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself.

The Thirteenth Week after Trinity

Sep 2 & Sep 6, Year of Our ✠ Lord 2020

COMMUNION ANNOUNCEMENT: Communion is offered today for those who: (1) repent of their sins, (2) believe in Jesus as their Savior, (3) believe that with the bread and the wine Christ gives us His true body and blood for the forgiveness of sins, and (4) desire to amend their sinful ways with the help of the Holy Spirit. We also believe that Holy Communion is a fellowship meal with those of the same confession of faith: therefore, we ask that those **NOT** of the Lutheran Church-Missouri Synod, the American Association of Lutheran Churches, or Lutheran Church Canada **please speak with the Pastor before communing.**

Introit (*Sing to the Tune of C*)

**☩ Have regard for the covenant, | [O Lord];
let not the downtrodden turn | back in shame.**

**Arise, O God, de- | fend your cause;
do not forget the clamor | of your foes.**

**O God, why do you cast us off for- | ever?
Why does your anger smoke against the sheep of your |
pasture?**

**Remember your conger- | gation,
which you have pur- | chased of old,**

**which you have redeemed to be the tribe of your | heritage!
Remember Mount Zion, where | you have dwelt.**

**Do not forget the life of your poor fo- | rever.
Let the poor and needy | praise your name.**

**Glory be to the Father and | to the Son
and to the Holy | Spirit;
as it was in the be- | ginning,
is now, and ever shall be, world without end. | Amen.**

**Have regard for the covenant, | [O Lord];
let not the downtrodden turn | back in shame.**

**Arise, O God, de- | fend your cause;
do not forget the clamor | of your foes.**

Prayers of the Church

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

P For the Church throughout the world, and especially for this congregation, that we would not bypass those in need, but rather be filled with God's grace and love to care for all our neighbors, let us pray to the Lord:

☩ Lord, have mercy.

P For those who are enemies of God and His people, that by the working of the Word and Spirit their hearts would be softened and they would be given the gifts of repentance and faith, let us pray to the Lord:

☩ Lord, have mercy.

P For a good harvest, protection from drought and famine, deliverance from illness and fear, and abundant provisions for all, let us pray to the Lord:

☩ Lord, have mercy.

P For all governments and those in authority, that they would justly and wisely use their position and power to promote the general welfare of us all, let us pray to the Lord:

☩ Lord, have mercy.

P For all the sick and the suffering, *including...*, that God would provide care and rest for them and, according to His will, a restoration to earthly health, let us pray to the Lord:

☩ Lord, have mercy.

P Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son, Jesus Christ, our Lord.

☩ Amen.

Divine Service

Setting One



Preparation

Pastor's Welcome

Announcements

Hymn of Invocation #660

Invocation/Absolution p.151

Word

Introit *Bulletin*

Kyrie/This is the Feast p.152

Collect of the Day p.156

Old Testament *Reverse*

Epistle *Reverse*

Alleluia P. 156

Holy Gospel *Reverse*

Hymn of the Day #566

Sermon

Apostles' Creed p.159

Prayers *Bulletin*

Offering (*In back of the Sanctuary*)

Offertory #781 (v 1, 2)

Sacrament

Communion Announcement

Preface p.160

Distribution #620, #637, #624,
#643, #622

Thank the Lord p.164

Departing Hymn #685