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+ WEDNESDAY OF PENTECOST 2 +

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Wednesday, 22 June A+D 2022 • 7:00 P.M.

**Lutheran Service Book, Divine Service, Setting Four, pg. 203**

+ CONFESSION AND ABSOLUTION +

**HYMN OF INVOCATION**

*“My Faith Looks Up to Thee” LSB 702*

*Stand*

**CONFESSION AND ABSOLUTION**

*LSB 203 (right column)*

+ SERVICE OF THE WORD +

**INTROIT**

*Psalm 25:16-18, 20; antiphon: vv. 1-2*

- P** To you, O LORD,  
**C** **I lift up my soul.**  
**P** O my God, in you I trust; let me not be put to shame;  
**C** **let not my enemies exult over me.**  
**P** Turn to me and be gracious to me,  
**C** **for I am lonely and afflicted.**  
**P** The troubles of my heart are enlarged;  
**C** **bring me out of my distresses.**  
**P** Consider my affliction and my trouble,  
**C** **and forgive all my sins.**  
**P** Oh, guard my soul, and deliver me!  
**C** **Let me not be put to shame, for I take refuge in you.**

**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** To you, O LORD,  
**C** **I lift up my soul.**  
**P** O my God, in you I trust; let me not be put to shame;  
**C** **let not my enemies exult over me.**

**KYRIE**

*LSB 204*

**GLORIA IN EXCELSIS**

*LSB 204*

**SALUTATION AND COLLECT OF THE DAY**

*LSB 205*

Almighty and everlasting God, increase in us Your gifts of faith, hope, and love that we may receive the forgiveness You have promised and love what You have commanded; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

## EPISTLE

<sup>1</sup>O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. <sup>2</sup>Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? <sup>3</sup>Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup>Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup>Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— <sup>6</sup>just as Abraham “believed God, and it was counted to him as righteousness”?

<sup>7</sup>Know then that it is those of faith who are the sons of Abraham. <sup>8</sup>And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup>So then, those who are of faith are blessed along with Abraham, the man of faith.

<sup>10</sup>For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

<sup>11</sup>Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” <sup>12</sup>But the law is not of faith, rather “The one who does them shall live by them.” <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— <sup>14</sup>so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

<sup>15</sup>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. <sup>16</sup>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 to your offspring,” who is Christ. <sup>17</sup>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. <sup>18</sup>For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

<sup>19</sup>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. <sup>20</sup>Now an intermediary implies more than one, but God is one.

<sup>21</sup>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. <sup>22</sup>But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup>Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. <sup>24</sup>So then, the law was our guardian until Christ came, in order that we might be justified by faith. <sup>25</sup>But now that faith has come, we are no longer under a guardian, <sup>26</sup>for in Christ Jesus you are all sons of God, through faith. <sup>27</sup>For as many of you as were baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. <sup>29</sup>And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

*Stand*

**HOLY GOSPEL***Luke 7:36-8:3*

<sup>36</sup>One of the Pharisees asked [Jesus] to eat with him, and he went into the Pharisee's house and took his place at the table. <sup>37</sup>And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, <sup>38</sup>and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. <sup>39</sup>Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." <sup>40</sup>And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."

<sup>41</sup>"A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. <sup>42</sup>When they could not pay, he cancelled the debt of both. Now which of them will love him more?" <sup>43</sup>Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." <sup>44</sup>Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>45</sup>You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. <sup>46</sup>You did not anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup>Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." <sup>48</sup>And he said to her, "Your sins are forgiven." <sup>49</sup>Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" <sup>50</sup>And he said to the woman, "Your faith has saved you; go in peace."

<sup>1</sup>Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, <sup>2</sup>and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, <sup>3</sup>and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

**APOSTLES' CREED**

LSB 207

*Sit***HYSMN OF THE DAY***"Jesus, Thy Boundless Love to Me" LSB 683**Sit***SERMON***"The Promise of Sonship" Galatians 3**Stand***PRAYER OF THE CHURCH***Sit***OFFERING**

+ SERVICE OF THE SACRAMENT +

*Stand*

<b>PREFACE</b>	<i>LSB 208</i>
<b>SANCTUS</b>	<i>LSB 208</i>
<b>PRAYER OF THANKSGIVING</b>	<i>LSB 209</i>
<b>LORD'S PRAYER</b>	<i>LSB 209</i>
<b>THE WORDS OF OUR LORD</b>	<i>LSB 209</i>
<b>PAX DOMINI</b>	<i>LSB 209</i>
<b>AGNUS DEI</b>	<i>LSB 210</i>

*Sit*

**DISTRIBUTION**

*Stand*

<b>NUNC DIMITTIS</b>	<i>LSB 211</i>
<b>POST-COMMUNION COLLECT</b>	<i>LSB 212</i>
<b>BENEDICAMUS AND BENEDICTION</b>	<i>LSB 212</i>
<b>HYMN TO DEPART</b>	<i>"Abide with Me" LSB 878</i>

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