

THE TWENTY-SECOND SUNDAY AFTER PENTECOST  
OCTOBER 24, 2021

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

*Come, Let Us Join Our Cheerful Songs*

1. Jan Bender 2. Johannes Petzold

WELCOME

ENTRANCE HYMN (Stand) #812

*Come, Let Us Join Our Cheerful Songs*

- 1 **Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.**
- 2 **“Worthy the Lamb that died,” they cry,  
“To be exalted thus!”  
“Worthy the Lamb,” our lips reply,  
“For He was slain for us!”**
- 3 **Jesus is worthy to receive  
Honor and pow’r divine;  
And blessings more than we can give  
Be, Lord, forever Thine.**
- 4 **Let all creation join in one  
To bless the sacred name  
Of Him who sits upon the throne  
And to adore the Lamb.**

INVOCATION

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

**Amen.**

CALL TO WORSHIP

In the morning, O Lord, You hear my voice;

**In the morning I prepare a sacrifice for You and watch.**

My mouth is filled with your praise,

**And with Your glory all the day.**

Restore to me the joy of Your salvation,

**And renew a right spirit within me.**

CONFESSION AND FORGIVENESS

God has given us the ministry of reconciliation. Therefore, let us be reconciled to God and to one another.

*(We observe a moment of silence for self-reflection.)*

Gracious God,

**have mercy on us. In Your compassion forgive us our sins, known and unknown, things done and left undone. Uphold us by Your Spirit so that we may live and serve You in newness of life, to the honor and glory of Your holy name; through Jesus Christ our Lord. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

**Amen.**

*KYRIE*

see p. 168 for music

In peace let us pray to the Lord.

**Lord, have mercy.**

For the peace from above and for our salvation let us pray to the Lord.

**Lord, have mercy.**

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

**Lord, have mercy.**

For this holy house and for all who offer their worship and praise let us pray to the Lord.

**Lord, have mercy.**

Help, save, comfort, and defend us, gracious Lord.

**Amen.**

*HYMN OF PRAISE*

p. 171

This is the feast of victory for our God. Alleluia.

**Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.**

**Power and riches and wisdom and strength and honor and blessing and glory are His.**

**This is the feast of victory for our God. Alleluia.**

**Sing with all the people of God, and join in the hymn of all creation:**

**Blessing and honor and glory and might be to God and the Lamb forever. Amen.**

**This is the feast of victory for our God, for the Lamb who was slain has begun His reign.**

**Alleluia, alleluia.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. O God, the helper of all who call on You,

**have mercy on us and give us eyes of faith to see Your Son that we may follow Him on the way that leads to eternal life; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Jeremiah 31:7–9

Thus says the LORD:

“Sing aloud with gladness for Jacob,  
and raise shouts for the chief of the nations;  
proclaim, give praise, and say,  
‘O LORD, save your people,  
the remnant of Israel.’

Behold, I will bring them from the north country  
and gather them from the farthest parts of the earth,  
among them the blind and the lame,  
the pregnant woman and she who is in labor, together;  
a great company, they shall return here.

With weeping they shall come,  
and with pleas for mercy I will lead them back,  
I will make them walk by brooks of water,  
in a straight path in which they shall not stumble,  
for I am a father to Israel,  
and Ephraim is my firstborn.”

This is the Word of the Lord.

**Thanks be to God.**

PSALM 126 (Read responsively)

When the LORD restored the fortunes of Zion,  
we were like those who dream.

**Then our mouth was filled with laughter,  
and our tongue with shouts of joy;  
then they said among the nations,  
“The LORD has done great things for them.”**

The LORD has done great things for us; we are glad.

**Restore our fortunes, O LORD,  
like streams in the Negeb!**

Those who sow in tears  
shall reap with shouts of joy!

**He who goes out weeping,  
bearing the seed for sowing,  
shall come home with shouts of joy,  
bringing his sheaves with him.**

**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.**

The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

This is the Word of the Lord.

**Thanks be to God.**

ALLELUIA VERSE (Stand)

p. 173

**Alleluia. Lord, to whom shall we go?**

**You have the words of eternal life. Alleluia.**

GOSPEL

Mark 10:46-52

The Holy Gospel according to St. Mark the 10<sup>th</sup> chapter

**Glory to You, O Lord.**

They came to Jericho. And as [Jesus] was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Today's reading begins with Jesus arriving in Jericho. Jericho was an ancient city, located between the Jordan River and Jerusalem, and known primarily for what happened there in the days of Joshua. You probably recall the famous story. As Joshua was leading the Israelites into the land God had promised them, Jericho, with its great walls, stood in the way. The city seemed impenetrable by Israel's army and figured to put an end to Israel's advance. But God showed his power on Israel's behalf by providing a great miracle. He directed the people to simply march around the city and make noise by shouting and blowing their horns. It all seemed rather ridiculous, until those great walls of the city came tumbling down. Once the walls were down, Israel was able to quickly conquer the city and move ahead with its mission. God had provided. In a dramatic way.

When Jesus goes to Jericho many centuries later, nothing big seems to happen. All we're told is that Jesus arrives, then leaves. Still, by stopping there, however briefly, Jesus makes a statement. For he was on a journey

too... not to a promised land, but to a promised task – that of saving sinners. And when that task was complete, it would allow those who were saved to enter the promised land to come – which was life in the new creation. Jesus would carry out this task of his in Jerusalem, where he would work a great saving miracle of his own – paying the price of human sin by his death on the cross. And this would all take place in the coming days. Jericho, in fact, was the last stop before it would commence.

The mere mention of Jericho is enough to recall the power and surprise of God’s provision and set the stage for what is to come. But Jesus also gives one additional sign. Here, as he is leaving the city, he encounters yet one more person who cries out to him for help. And Jesus, as he always did, extends his help – doing so through a powerful healing, giving a blind man his sight. The miracle, just like the location, is certainly a marker of what is to come, pointing to the fact that Jesus will heal people through his actions.

At the same time, the miracle is also a marker of something that has already been accomplished. Jesus, we recall, had not only come to work salvation, but also to make it known. He had come to enlighten people with the knowledge of God’s love and mercy in his name. And the giving of sight to a blind person symbolically spoke to the enlightenment that had already been taking place among the people.

The blind man himself was, in fact, an example of how this enlightenment was happening. For when we examine what the man said and did in the story, we see how Jesus’ message had already affected him. Perhaps to our surprise, blind Bartimaeus actually serves as an excellent

example of true discipleship. The details of this story clearly show that he’s not just a person who needs help; he’s also a person who knows a thing or two about Jesus’ message and can teach us what following Jesus should look like.

With that thought in mind, let’s take a look at those details of the story and note what they have to say.

The first thing we should note is that Bartimaeus, upon hearing that Jesus was near, cried out, over and over, for Jesus to have mercy on him. This request shows that Bartimaeus was approaching Jesus in total humility. And that is the way Jesus should be approached. In every request.

We often think of the word “mercy” as a word to use when we have sinned. That is, for sure, an appropriate use. We used it this way at the beginning of our worship service today, when we said in our confession: “gracious God, have mercy on us.”

But this is not the only appropriate use. We also use it to show humility in our other needs. Bartimaeus, we note, didn’t ask Jesus to have mercy on him because he had sinned. Rather, he asked Jesus to have mercy by extending his help.

In our worship, we ask for God’s mercy in the same way. We do so in the prayer petitions of the Kyrie, and we do so quite often in the prayers of the church too. Saying “Lord, have mercy” is always an appropriate way to approach God, as shown by the phrase’s frequent use in the scriptures.

When Bartimaeus cried out to Jesus for mercy, he may not have known the full extent of Jesus’ divinity. But he certainly did have a sense that Jesus was sent by God and connected to him in some way. We know this because Bartimaeus called him “Son of David” – a name for Israel’s promised Messiah.

And here we have a second lesson about discipleship. Being a disciple of Jesus means that we consider Jesus more than just a teacher or a leader or a healer. We are to confess him also as our Lord. Like Bartimaeus, we are to believe he is the Messiah – the one who fulfilled the prophecy given to King David of a descendant of his that God would raise up and establish as king of his kingdom forever.

In Mark’s Gospel, there are hints about this identity of Jesus throughout the narrative. And some people in the narrative discovered it – like those closest disciples of his. But Jesus also worked hard to keep this identity a secret, waiting until the time of his passion for word to get out. In today’s text, as Jesus makes his way through

Jericho and begins the last stretch of his journey to Jerusalem, a man appears who shouts out this identity for all to hear. Which tells us that we are now to take notice and have our eyes open to what is just ahead.

A third lesson that we can learn from Bartimaeus is the importance of seeking improvement in our discipleship. The text makes it clear that Bartimaeus cried out to Jesus because he wanted

to see. Jesus had specifically asked him about this, saying: "What do you want me to do for you?" And Bartimaeus replied: "Let me recover my sight."

In the same way, Jesus offers to give help and improvement to each of us in our discipleship. The question is, however: do we want it? Do we want to grow as disciples, or are we seeking other things in life?

Right before this, two of Jesus' disciples, James and John had also approached Jesus with a request. And Jesus had responded with the very same words he said to Bartimaeus: "What do you want me to do for you?" Those two disciples, however, had wanted personal gain, not personal growth. They asked if they could sit in places of honor when Jesus came into his kingdom. To their request, and to the bickering among the rest of the disciples that ensued, Jesus said: "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."

Disciples of Jesus seek growth and improvement. And they do it for the sake of service to others, not for their own personal gain.

Last Sunday, our reading from Ecclesiastes reminded us that we are to find joy in our work. Today's teaching can remind us that our joy will be increased as we grow in our ability to help others. God is praised when we can work competently and effectively. Let us then continue to seek growth and improvement in the ways of God and apply these to all our discipleship tasks.

A fourth lesson on discipleship from this text is that of persistence. Blind Bartimaeus kept crying out to Jesus, again and again, with great persistence, even though many others rebuked him and told him to be silent.

What about us? Do we persist in our prayers to Jesus? Do we persist in seeking growth and improvement? Do we persist in seeking his help? Or do we give up easily? Or run away when we sense resistance? Or decide we really don't want Jesus' help?

Jesus will always answer our prayers... even if that answer is a call to wait and keep asking. Jesus takes note of our persistence – a point that he specifically makes many times during his ministry.

And God will provide support and care when we persist in our faith. This point is made in the text too. Notice that while some rebuked Bartimaeus for his persistence, others celebrated his success. "Take heart. Get up; he is calling you," they said. God will send voices of encouragement when we open our hearts to his care.

A fifth lesson in the text comes from the fact that Bartimaeus didn't hold back when called by Jesus. When Jesus said, "call him" and the people joyfully relayed the message, we're told that Bartimaeus threw off his cloak, sprang up and came to Jesus. And what we need to note here is

that this action was not only immediate and decisive but also done with the cutting of ties to past support. The cloak Bartimaeus threw off was rarely needed for warmth in that region. Instead, it was a blanket at night and something he could spread before him during the day to collect the donations he received while begging. When Bartimaeus heard the call of Jesus, he left it behind.

True disciples of Jesus don't need safety and security in all things. They don't need comforts either. Nor should they hold on to their former way of life. Jesus, as we recall from the past two Sundays, had just spoken about the need to give up the love of worldly wealth. When Jesus calls us to discipleship, nothing should get in our way.

Discipleship means that we go forward with Jesus in faith. In fact, faith is the most important element in our response to Jesus. Notice what Jesus said to the man: “your faith has made you well.” The man’s faith both led him to Jesus and made him well in both body and soul.

Related to this point is a sixth lesson of the text. Having heard the call of Jesus and been healed by him, we are then to follow on his way. That’s how the episode in the text ends. It says Bartimaeus “recovered his sight and followed him on the way.”

And here we should recall that the early church was first known as “the way.” It was called this primarily because Jesus had provided people the way of salvation. But also, because Jesus wanted people to be on the road of faith together, and welcome others to join in.

When Bartimaeus followed Jesus on the way to Jerusalem, it wasn’t just him and Jesus on that road. It was a whole group of disciples. So it is with us. We are called to live our lives of faith in concert with others – learning from them, supporting them, working together with them. We are to be church together, under the Lordship of our Savior Jesus Christ.

In this church we will seek to grow as Christian disciples. And in this church, we will achieve it – as we are reminded of God’s way, Christ’s forgiveness, and our future home.

One final thought on our life together as disciples. Many commentators on today’s text have noted that Bartimaeus is the only person healed by Jesus in Mark’s Gospel whose name is given. All the others were simply described as a man, woman, child, or perhaps someone’s relative. And this fact is then seen as an extra reason for lifting up Bartimaeus as a good example for us. I agree.

At the same time, other commentators have noted that Bartimaeus may not actually be his real name. “Bar” means son, so perhaps he’s just being called the son of Timaeus. The text actually tells us he’s the son of Timaeus. What’s more, the word Timaeus means honorable or valuable. Is the man really the son of someone named Timaeus, or is he just being described symbolically, much as Jesus was described as the Son of David?

We don’t know for sure. What we do know is that in the kingdom of our Lord Jesus, God knows the names of all his disciples – for they are all of great value to him. And in the kingdom, we

may not always have our names trumpeted forth for everyone to hear... we may in fact seem quite anonymous... but we have been given the great honor of being a son or daughter of our heavenly Father. And that means our salvation is sure.

Blind Bartimaeus cried out to Jesus and his life changed. His sight was restored.

But Bartimaeus’ life had no doubt been changing even before this – perhaps surprisingly, perhaps even without his full knowledge.

When Jesus comes around, growth and change for the better always take place. God has promised it.

Let us then continue to cry out to Jesus and take in his teachings, that we may be the disciples he desires us to be. In his holy name, amen.

*HYMN OF THE DAY (Stand) #713 Sts. 1-5*

*From God Can Nothing Move Me*

- 1 From God can nothing move me;  
He will not step aside  
But gently will reprove me  
And be my constant guide.  
He stretches out His hand  
In evening and in morning,  
My life with grace adorning  
Wherever I may stand.**

- 2 When those whom I regarded  
As trustworthy and sure  
Have long from me departed,  
God's grace shall still endure.  
He rescues me from sin  
And breaks the chains that bind me.  
I leave death's fear behind me;  
His peace I have within.
- 3 The Lord my life arranges;  
Who can His work destroy?  
In His good time He changes  
All sorrow into joy.  
So let me then be still:  
My body, soul, and spirit  
His tender care inherit  
According to His will.
- 4 Each day at His good pleasure  
God's gracious will is done.  
He sent His greatest treasure  
In Jesus Christ, His Son.  
He ev'ry gift imparts.  
The bread of earth and heaven  
Are by His kindness given.  
Praise Him with thankful hearts!
- 5 Praise God with acclamation  
And in His gifts rejoice.  
Each day finds its vocation  
Responding to His voice.  
Soon years on earth are past;  
But time we spend expressing  
The love of God brings blessing  
That will forever last!

#### *APOSTLES' CREED*

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

#### *OFFERING*



*PRAYERS OF THE CHURCH*

In peace, let us pray to the Lord: **Lord, have mercy.**

For confidence that the Lord God will hear our cries for the sake of Jesus Christ, the Son of David, and be attentive to the voice of our pleas, let us pray to the Lord: **Lord, have mercy.**

For grace to grow in our discipleship, that we might more effectively serve others – doing so with joyful hearts; and that we would stand strong against the temptations which seek to draw us away from such service, let us pray to the Lord: **Lord, have mercy.**

For laborers in God's harvest, sent to gather His elect from the farthest parts of the earth; for pastors and missionaries, that He would sustain them faithful in their callings; and for our schools and teachers, our congregations and their servants, let us pray to the Lord: **Lord, have mercy.**

For every Christian household, including our own, that we would be constant in the sacrifices of prayer and good works, offered not out of our own weakness but by the holy, once-for-all service of Christ, our High Priest, let us pray to the Lord: **Lord, have mercy.**

That God would strike down every hostile and haughty opponent who would rebuke the voice of faith with its cries and prayers; and that God would uphold our nation and its leaders in honest service for the good of all people, especially that the Gospel may be heard without hindrance, let us pray to the Lord: **Lord, have mercy.**

For all who cry to the Lord for mercy, including Eric, Geraine, Ann, Arlo, Sophia, Dolly, Melissa, Gloria, Norma, Trudy, Mary Ann, June, Peter, Wendy, Halle, Arthur, Ron, Jim, Nadine, and all whom we silently name at this time... that God would give them steadfast faith and be pleased to grant healing and recovery, let us pray to the Lord: **Lord, have mercy.**

For all who commune this day, that with eyes of faith they would discern the true body and blood of Christ distributed in His New Testament and so taste and see that He is good, let us pray to the Lord: **Lord, have mercy.**

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



*THE LITURGY OF HOLY COMMUNION*

*PREFACE TO HOLY COMMUNION* (Stand)

p. 178

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give Him thanks and praise.**

It is truly good right and salutary...evermore praising You and saying:

*SANCTUS*

**Holy, holy, holy Lord, Lord God of pow'r and might:  
Heav'n and earth are full of Your glory.  
Hosanna in the highest.  
Blessed is He who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**Amen.**

*THE LORD'S PRAYER*

**Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

*THE WORDS OF OUR LORD*

*PAX DOMINI*

The peace of the Lord be with you always.

**Amen.**

*AGNUS DEI*

**Lamb of God, You take away the sin of the world; have mercy on us.  
Lamb of God, You take away the sin of the world; have mercy on us.  
Lamb of God, You take away the sin of the world; grant us peace, grant us peace.**

*DISTRIBUTION (Be seated)*

*The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. Distancing must be maintained between all communicants. Masks should be kept on except for the moment of consuming the elements. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.*

*COMMUNION MUSIC*

*From God Can Nothing Move Me*  
Ralph C. Schultz

Lord, now You let Your servant go in peace;  
Your word has been fulfilled.  
My own eyes have seen the salvation  
which You have prepared in the sight of ev'ry people:  
A light to reveal You to the nations  
and the glory of Your people Israel.  
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.

POST-COMMUNION COLLECT

BENEDICTION

SENDING HYMN #814 Sts. 1-4

*O Bless the Lord, My Soul*

- 1 O bless the Lord, my soul!  
Let all within me join  
And aid my tongue to bless His name  
Whose favors are divine.
- 2 O bless the Lord, my soul,  
Nor let His mercies lie  
Forgotten in unthankfulness  
And without praises die!
- 3 'Tis He forgives thy sins;  
'Tis He relieves thy pain;  
'Tis He that heals thy sicknesses  
And makes thee young again.
- 4 He crowns thy life with love  
When ransomed from the grave;  
He that redeemed my soul from hell  
Hath sov'reign pow'r to save.

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*O Bless the Lord, My Soul*  
Jan Bender

ALTAR FLOWERS: "In celebration of our 20 year wedding anniversary and our continued blessings of good health, family, friends and our Lord." Kim & Gary Follin

Those serving:

Sunday, October 24, 8:30 a.m.:

Greeter: Michael Chamberlain

Comm. assist: Judy Koucky

Reader: Michael Chamberlain

10:30 a.m.:

Greeter: Christine M. Bell

Comm. assist: Dan Buuck

Reader: Dan Buuck

#### Acknowledgments

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