

**HOPE LUTHERAN CHURCH**  
**ORDER OF WORSHIP July 5, 2020**

**Prelude “God Bless Our Native Land”**

**Brief Order for Confession and Forgiveness (*stand*)**

P: In the name of the Father, and of the Son, and of the Holy Spirit.

**C: Amen.**

P: If we say we have no sin, we deceive ourselves, and the truth is not in us.

**C: But if we confess our sins, God who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

P: Let us then confess our sins to God our Father.

*Silence for reflection and self-examination*

**All: O, God, I know the wrong I have done, and my sin is always before me. I have broken your laws and done what is evil in your sight. Have mercy on me, according to your unfailing love. Wash away all my guilt and cleanse me from my sin. Create in me a pure heart and renew a faithful spirit within me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Amen.**

P: Almighty God, our heavenly Father, has had mercy on us and has sent His only Son to die for us and for His sake forgives us all our sins. To those who believe on His name He gives power to become the children of God and has promised them His Holy Spirit. He who believes and is baptized shall be saved.

**C: Grant this, Lord, unto us all. Amen.**

**KYRIE**

P: In peace let us pray to the Lord.

**C: Lord, have mercy.**

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

**C: Lord, have mercy.**

P: 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.

**C: Lord, have mercy.**

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

**C: Lord, have mercy.**

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

**C: Amen.**

## **THE HYMN OF PRAISE (sung)**

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

**C: 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.**

P: The Lord be with you.

**C: And also with you.**

## **HYMN LSB 964 Lift Every Voice and Sing**

**Lift ev'ry voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of liberty.  
Let our rejoicing rise  
High as the list'ning skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us;  
Sing a song full of the hope that the present has brought us;  
Facing the rising sun  
Of our new day begun,  
Let us march on till victory is won.**

**Stony the road we trod,  
Bitter the chast'ning rod  
Felt in the days when hope unborn had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our parents sighed?  
We have come over a way that with tears has been watered;  
We have come, treading our path through the blood of the slaughtered,  
Out from the gloomy past,  
Till now we stand at last  
Where the white gleam of our bright star is cast.**

God of our weary years,  
God of our silent tears,  
Thou who hast brought us thus far on the way;  
Thou who hast by Thy might  
Led us into the light,  
Keep us forever in the path, we pray.  
Lest our feet stray from the places, our God, where we met Thee;  
Lest, our hearts drunk with the wine of the world, we forget Thee;  
Shadowed beneath Thy hand,  
May we forever stand,  
True to our God, true to our native land.

### SCRIPTURE READINGS *(be seated)*

#### **Zechariah 9:9-12**

Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth. As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit. Return to your fortress, you prisoners of hope; even now I announce that I will restore twice as much to you.

#### **Psalm 110**

(Read Responsively-Reader=unbold **Congregation=BOLD**)

The LORD says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet."

**The LORD will extend your mighty scepter from Zion, saying, "Rule in the midst of your enemies!"**

Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

**The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."**

The Lord is at your right hand; he will crush kings on the day of his wrath.

**He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. He will drink from a brook along the way, and so he will lift his head high.**

#### **Revelation 6:1-8**

I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, "Come!" I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.

When the Lamb opened the second seal, I heard the second living creature say, "Come!" Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make people kill each other. To him was given a large sword. When the Lamb opened the third seal, I heard the third living creature say, "Come!" I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, "Two pounds of wheat for a day's wages, and six pounds of barley for a day's wages, and do not damage the oil and the wine!" When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

## **GOSPEL**

R: The Holy Gospel according to St. Matthew, the 6<sup>th</sup> chapter.

**C: Glory to You, O Lord.**

### **Matthew 6:25-34**

"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life? "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

R: The Gospel of the Lord.

**C: Praise to You, O Christ**

## **HYMN LSB 946 Glory to God, We Give You Thanks and Praise**

**Glory to God, we give you thanks and praise;**

**Of heav'nly joy and earthly peace we sing.**

**We worship You, to You our hearts we raise,**

**Lord God, almighty Father, heav'nly King.**

**Lord Jesus Christ, the Father's only Son,**

**You bore for us the load of this world's sin.**

**O Lamb of God, Your glorious vict'ry won,**

**Receive our prayer; grant us Your peace within.**

Alone, O Christ, You only are the Lord,  
At God's right hand at majesty most high:  
Who with the Spirit, worshipped and adored,  
With all the heav'nly host we glorify.

### Sermon- "Be Still and Know That I Am God!"

It has been said that the history of mankind is mostly the history of warfare. Clans, tribes and nations have been going to war against each other since the beginning of recorded history. But it wasn't meant to be that way. God designed his creatures to live in a state of complete harmony. Harmony between man and God, harmony between man and woman, harmony between man and his fellow man, and harmony between man and the earth. This state of things was called *shalom*, or the peace of God. But when sin entered the world, the harmony disappeared and men went to war—war against God, war against each other, and war against the earth itself. Paradise was lost and man lived in a fallen world where competition and combat were the new norms. In other words, men went to war. A symbolic description of this warfare is given in the 6<sup>th</sup> chapter of the *Book of Revelation* where the four horsemen of the apocalypse are unleashed, one by one. The first horseman is called “conquest” and he symbolizes the lust for power and glory that drives nations to attack and conquer one another. The second horseman is called “war,” which is the fruit of the spirit of conquest. The third horseman is called “pestilence,” which symbolizes the byproducts of war: economic chaos, famine, disease and suffering. The fourth horseman is called death, which is the ultimate fruit of war and all its byproducts. A perfect example of the four horsemen at work is what happened in Germany between WW1 and WW2. At the end of WW1, the victorious allies imposed a harsh treaty upon Germany called the treaty of Versailles. The treaty carved off large sections of the ancient German homeland and awarded them to her enemies. Drastic financial penalties called reparations were imposed which totaled an astronomical 132 billion marks. Those who had set out to conquer had been conquered and the new conquerors wanted blood money. To pay the reparations, Germany printed vast quantities of money. This produced hyper-inflation which resulted in high rates of unemployment and starvation. The resentful Germans became embittered and their minds turned to thoughts of reprisal against the enemies who were bleeding her to death. That set the stage for the rise of a monomaniac by the name of Adolf Hitler, who led Germany into another war of conquest. Conquest begot war, war begot suffering and death, suffering and death begot thoughts of retaliation which gave birth to a new spirit of conquest. And the beat goes on. And the four horsemen continue to ride the earth with no end in sight.

But God has injected a ray of hope into this chaotic, violent history—the promise of a peaceable kingdom ruled by one called the Messiah. Glimmers of this messiah and His kingdom appear throughout the Old Testament. He is the seed of Eve who will crush the head of the serpent. He is the priest Melchizedek, the king of peace, who communed Abraham and to whom Abraham gave one tenth of his possessions. He is a star that would rise out of Jacob, a scepter who would rule over Israel. He is Shiloh, to whom would be the obedience of the nations. He is David's son and David's Lord, whose throne would last forever. He is Immanuel, the son of a virgin whose name means “God with us.”

He is the suffering servant of Yahweh who would bear our sins and be crushed for our iniquities. These glimmers of the coming kingdom may have been what led Martin Luther to say that when he read the scriptures, he often saw the face of Christ peering out at him. For those who had eyes to see and ears to hear, these Messianic prophecies in the Old Testament were assurances that God would one day send a Savior--not only to Israel, but to all mankind.

One of the most eloquent prophets of this messiah and his kingdom was Zechariah. Zechariah was both a priest and a prophet who prophesied between 520 and 518 b.c. It was a tumultuous time for Israel: King Darius of Persia had issued a decree which freed the Israelites from their Babylonian captors and allowed them to return to Jerusalem to rebuild their temple. According to Nehemiah as the Israelites raised up the walls of the new temple, they were harassed and attacked by local bandits and Samaritan enemies, so as they worked on the walls they kept one hand on the hilts of their swords. Their minds were fixed on the prospect of a new temple and the renewal of temple sacrifices for the forgiveness of sins--but Zechariah's mind was focused on the coming of the Messianic kingdom. He wrote: "rejoice greatly, o daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." 500 years later, Matthew would cite Zechariah's prophecy as evidence that Jesus was the promised messiah when he rode into Jerusalem on a donkey on the day we call Palm Sunday. At the time Zechariah was prophesying, the idea that a king would enter a city of his subjects mounted on a donkey rather than a war-horse was unheard of. But this was a clue as to what messiah and his kingdom would be like: no hand on the hilt of a sword, no war-horse, no retinue of soldiers, no blaring trumpets, no demonstration of power or majesty. Just "...righteous and having salvation, gentle and riding on a donkey..." Nothing so astounds us as the idea that love and gentleness have more power than worldly pomp and circumstance. The worldly powers will all fade away, but love and gentleness will remain forever. Zechariah continues, "i will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. [Messiah] will proclaim peace to the nations. His rule will extend from sea to sea and from the [Euphrates River] to the ends of the earth." The coming messianic kingdom would be not only for Israel, but would extend over the entire earth. It's not hard to imagine how these words would have fallen upon the ears of the soldiers who were erecting the walls of a new temple. The kingdom they were looking for—a kingdom of armed power and fortifications—was completely different from the peaceable kingdom Zechariah was proclaiming. That is why like the prophets who preceded him, Zechariah was not popular with his own people.

He continues, "As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit." Now the kingdom is expanded to include the entire cosmos: the spiritual world as well as the physical world. Men will not only be saved from the swords of their human enemies, they will be saved from "the waterless pit"--from hell itself. The new kingdom would be a refuge from sin, from death and from satan. Finally, "return to your fortress, o prisoners of hope; even now i announce that I will restore twice as much to you." In other words, I will bless you twice as much as you have sinned. Isaiah had written, "comfort, comfort my people, says your god. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins." "She has received from the Lord's hand double for all her sins!"

As Paul wrote: “where sin did abound, grace did super-abound.” God’s grace is so vast that it covers all the sins of mankind and his love is so great that it banishes all the assaults of the enemy. I have recently had occasion to experience the power of God’s love. As most of you know, for the past three months my grandson Wyatt has been seeking treatment for two particularly serious diseases. One is called intestinal colitis and is a disease of the lower large intestine. It has not responded to medicinal treatment and may require surgery. A larger problem was that he appeared to have a liver disease which the doctors were unable to diagnose but was serious enough to warrant a transplant. A week ago last Monday a biopsy of Wyatt’s liver was performed to see if the doctors could come up with a diagnosis. As you can imagine, during this time our family and friends have been praying for Wyatt.

Now I’m sure that everybody here has gone through a similar situation--where someone close to you—someone you love—is threatened with a serious problem. Maybe it was a health problem like Wyatt has. Maybe they were struggling with some addiction. Maybe they were struggling with their faith. You know how it goes: do all you can for them and after you have done that all you can, all that is left is to pray. So you and your friends pray and you pray and you pray but deep down there is a nagging doubt that things are going to turn out well. If you’ve gone through that, you know what our family has been going through. Then last Sunday morning, as I was taking a shower, a thought came to me: why in the world wouldn’t God heal Wyatt? He loves him, so why wouldn’t he heal him? Of course he’s going to heal him! At that moment I began to believe that things would turn out ok. Two days later, the results of the biopsy came back and showed that Wyatt had a healthy liver, and that its chaotic activity may have been an allergic reaction to the medicine he had been taking for his intestinal problems. God had come through for us again. That is a thought we would do well to cling to these days. There is no question that we are going through hard times. We are: beset with a virus that won’t go away; we are confined to our homes; political and social dissensions are raging outside and there is economic uncertainty lying ahead. Nursing homes that have been turned into virtual prisons so that residents can’t even see the faces of their loved ones. We need to stop and take a breath and recall the words of the 46<sup>th</sup> psalm: “come and behold the works of the Lord, the desolations he has brought on the earth. He makes wars to cease to the ends of the earth, he breaks the bow and shatters the spear, He burns the chariots with fire: *be still and know that I am God.*” “Be still and know that I am God.” God is in control! He will not only bring an end to our woes; he will bring good out of them, for, “...God causes all things to work together for good for those who love him and have been called according to his promise.” So rejoice, daughter of Zion! Your king comes to you righteous and having salvation! Amen.

#### NICENE CREED (*stand*)

All: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day, he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.  
Amen.

## THE PRAYERS OF THE CHURCH

### LORD'S PRAYER

All: 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.

### HYMN LSB 717 Eternal Father, Strong to Save

Eternal Father, strong to save,  
Whose arm hath bound the restless wave,  
Who bidd'st the mighty ocean deep  
Its own appointed limits keep:  
O hear us when we cry to Thee  
For those in peril on the sea.

O Christ, the Lord of hill and plain,  
O'er which our traffic runs amain.  
By mountain pass or valley low;  
Wherever, Lord, Thy people go,  
Protect them by Thy guarding hand  
From every peril on the land.

O Spirit, whom the Father sent  
To spread abroad the firmament:  
O Wind of heaven, by Thy might  
Save all who dare the eagle's flight,  
And keep them by Thy watchful care  
From ever'y peril in the air.

O Trinity of love and pow'r,  
Our people shield in danger's hour;  
From rock and tempest, fire and foe,  
Protect them where-soe'er they go;  
Thus evermore shall rise to Thee  
Glad praise from air and land and sea.

**BLESSING**

P: The Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord lift up His countenance upon you and ☩ give you peace.

**C: Amen.**