

WORSHIP SERVICE

Sunday, May 20, 2018

In that day a fountain shall be opened for the house of David
and for the inhabitants of Jerusalem, for sin and for uncleanness.

Zechariah 13:1

Prelude

Welcome and Announcements

ENTERING INTO WORSHIP

Greeting and Blessing*

Responsive Reading*

Psalm 74 (p. 812)

Hymn of Preparation*

“Come, O Come, Thou Quickening Spirit” Hymn 331

Congregational Confession of Sin

Leader: Almighty and Merciful Father, we confess that we have been unfaithful to our covenant with you. We have sinned against you in thought, word, and deed.

All: Our sins are too many to count. We are guilty of pride and unbelief, of anger and lust. Our transgressions are ever before us, and they weigh heavy on our hearts. Forgive us, O Lord.

Leader: Grant that by resting in Christ’s righteousness alone we may hereafter walk in newness of life and run with endurance the race that is set before us, looking to Jesus, the Author and Perfector of our faith.

All: We ask all this through Jesus Christ, our risen and ascended Lord, who lives and reigns with you in unity with the Holy Spirit, one God, forever. Amen.

Private Confession of Our Sins

Assurance of Forgiveness

Colossians 1:17-20

And Christ is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

** Congregation is requested to stand, if able.*

ADORATION AND PRAISE

First Reading*

Ezekiel 47:1-12

Congregational Response (Hymn of the Month)

“See the Conqueror Mounts in Triumph”

Confession of Faith

The Heidelberg Catechism, Lord’s Day 16

Q. 40. *Why did Christ have to go all the way to death?*

A. Because God’s justice and truth demanded it: only the death of God’s Son could pay for our sin.

Q. 41. *Why was he “buried”?*

A. His burial testifies that he really died.

Q. 42. *Since Christ has died for us, why do we still have to die?*

A. Our death does not pay the debt for our sins. Rather, it puts an end to our sinning and is our entrance into eternal life.

Q. 43. *What further advantage do we receive from Christ’s sacrifice and death on the cross?*

A. Through Christ’s death, our old selves are crucified, put to death, and buried with him, so that the evil desires of the flesh may no longer rule us, but that instead we may dedicate ourselves as an offering of gratitude to him.

Q. 44. *Why does the creed add, “he descended into hell”?*

A. To assure me in times of personal crisis and temptation that Christ my Lord, by suffering unspeakable anguish, pain, and terror of soul, especially on the cross but also earlier, has delivered me from the anguish and torment of hell.

Prayer of Thanksgiving and Stewardship

Tithes and Offerings

Gloria Patri*

Hymn 735

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

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 debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For thine is the Kingdom, and the power, and the glory forever. Amen.

THE WORD AND SACRAMENT

Second Reading*

Matthew 11:2-15

Congregational Response (Psalm 50:1-6)

“The Mighty God, the Lord” Hymn 316

Pastoral Prayer (based on Matthew 7:12-14)

Sermon

“The Promised Fountain”
John 7:37-43

Rev. Kent Moorlach

GOD’S BLESSING ON HIS PEOPLE

Hymn of Thanksgiving*

“Shine Thou upon Us, Lord” Hymn 411

Benediction*

Congregational Benediction Response*

Hymn 730 (Sung to STUTTGART)

May the grace of Christ our Savior and the Father’s boundless love,
with the Holy Spirit’s favor, rest upon us from above.

Thus may we abide in union with each other and the Lord,
and possess, in sweet communion, joys which earth cannot afford. Amen.

LORD’S DAY DEVOTION AND QUESTIONS

To summarize today's sermon is to appreciate how the gospels proclaim that Jesus IS the Christ and is Lord of all! Yet, the gospels accomplish this in ways that are so deeply connected to the Old Testament covenants and prophecies that we would miss the impact of Jesus' ministry in the New Testament if we had no knowledge of the details of the Old Testament. Very early in the Old Testament, the covenant people of God were trained to expect the day of “The Anointed One”—God's divine servant, set apart to redeem God's chosen people. However, he was to come with so many expected requirements that many refused to embrace Jesus as THIS messiah. Repeatedly, we read statements like, “...there was a division among the people because of him” (John 7:43).

The gospel of Matthew was written to a particular audience; so were the gospels of Mark and Luke. The gospel of John has a unique place among the gospels, stating clearly, “but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31). This verse is in keeping with John's goal of clearly revealing that Jesus completely fulfilled the Old Testament “Jewish Eschatological Hope.” Furthermore, John proclaims that Jesus' ministry exceeds all the expectations for God's promised Anointed One—a careful reading of the Messiah's job description in the Old Testament would sufficiently point us to Jesus, the Christ. In fact, Jesus' “anointing” has a special application to the life of every one who bears the name “Christian,” since we have all been anointed by water and the Spirit.

We should also note that in the gospels, clarifying statements are made to further explain the fullness of Jesus’ ministry for our present “Messianic Age.” John 7:39 is one such example, “Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given...”. Verses like this highlight the new “expectation” of Messiah Jesus. Just as he was first expected to be accompanied with the unquenchable flowing of fountains, streams, and ravines, the Christian today should expect the “living water...welling up to eternal life” (John 4).

1. Water is essential to life. Is the Holy Spirit essential to life?
2. The Bible begins and concludes by referencing rivers. What is the significance of that?
3. “As the deer panteth for the waters...”. Why are there so many water passages? Can you think of others? Is this simply because Israel was a dry place, or is there a deeper meaning behind it all?
4. What “Messianic Expectations” did the Jews have, that for them, were unsatisfied in Jesus?
5. Do you know why the curse of Jeremiah 22:30 does not ultimately apply to Jesus?
6. What do you think about Jesus’ answer to the imprisoned John the Baptist? (See Isaiah 35)
7. Water = growth and abundance of agricultural produce. Holy Spirit = growth and abundance of...?
8. Did the Lord Jesus Christ come simply to restore a land with safer borders, to be free from plagues and pestilence, filled with the fullness of agriculture, with families large and happy? Or, did he come to redeem a “New Israel” by other, yet analogous, means? (Can you make the connection?)
9. Acts, chapter 2 documents the Holy Spirit being poured out upon the church with the Apostle Peter preaching a sermon based on Joel 2:28ff. Before the Spirit is poured out in Acts 2, consider what was first poured out and its result in Joel 2:22-27.
10. The Holy Spirit is likened to fire, wind, water, and a dove. What do these analogies teach us?

