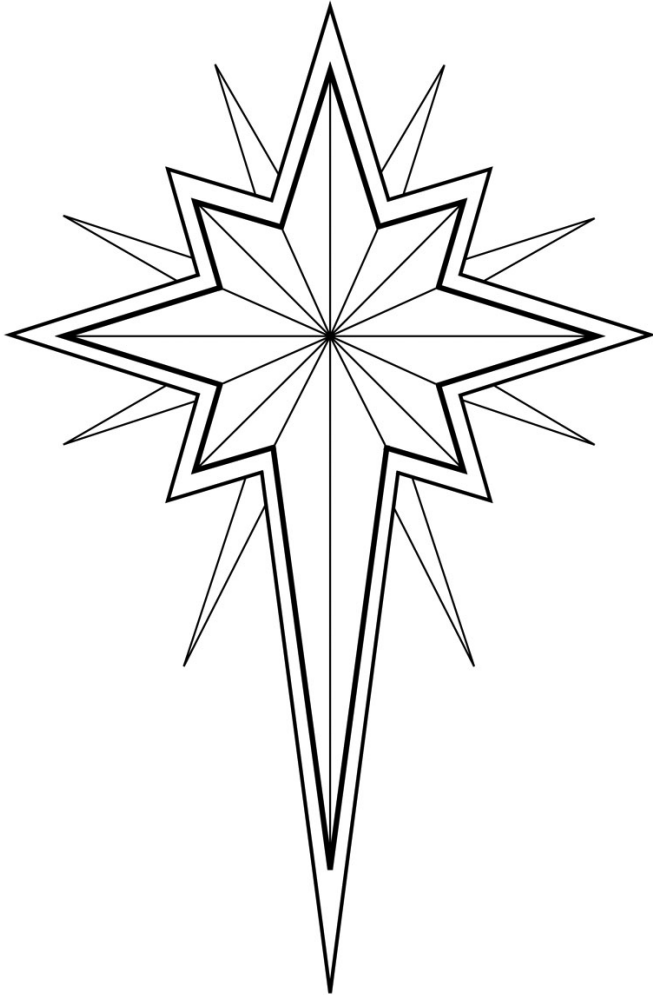


Fourth Sunday after Epiphany
29 January 2023



Our Savior's Lutheran Church
Evangelical Lutheran Church in America

Service of Holy Communion

Evangelical Lutheran Worship, Setting 3

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.
The hymns begin in the middle of the ELW with numbers at the top of the pages.*

Prelude

Ringling of the Bell

Welcome and Announcements

Confession and Forgiveness (pages 94-96)

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

C: Amen.

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

P: Let us confess our sin in the presence of God and one another.

(There is a time of silence for reflection.)

P: Most merciful God,

C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Hymn #714 “O God of Mercy, God of Light”

Greeting (page 138)

P: The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

C: And also with you.

♫ Kyrie (pages 138-139)

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.

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

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

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

**Power, riches, wisdom, and strength,
and honor, blessing, and glory are his.
This is the feast of victory for our God.
Alleluia, Alleluia, Alleluia!**

**Sing with all the people of God
and join in the hymn of all creation.
Blessing, honor, glory and might
be to God and the Lamb forever. Amen.**

This is the feast of victory for our God.

Alleluia, Alleluia, Alleluia!

For the Lamb who was slain

has begun his reign. Alleluia.

This is the feast of victory for our God.

Alleluia, Alleluia, Alleluia!

Prayer of the Day

P: The Lord be with you. **C: And also with you.**

P: Let us pray. *concluding:* **C: Amen**

Readings

L: The Word of the Lord. **C: Thanks be to God.**

Gospel Acclamation

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

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

Gospel

P: The Holy Gospel according to Matthew. **C: Glory to you, O Lord.**

P: The Gospel of the Lord. **C: Praise to you, O Christ.**

Youth Sermon – Pastor Holloway-Nilsen

Sermon – Pastor Holloway-Nilsen

Hymn #593 “Drawn to the Light”

Confession of Faith: Nicene Creed

P: Living together in trust and hope, we confess our faith.

**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,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.**

**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,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic 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.**

Prayers of Intercession

P: Called together to follow Jesus, we pray for the church, the world,
and all in need.

(Each petition ends: P: Merciful God, C: receive our prayer.)

P: We bring to you our needs and hopes, O God, trusting your wisdom
and power revealed in Christ crucified.

C: Amen.

Peace

P: The peace of Christ be with you always.

C: And also with you.

Offering

Offertory Prayer

P: Holy God, gracious and merciful...our Savior and Lord.

C: Amen.

✠ Great Thanksgiving (page 144)

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right to give our thanks and praise.

P: It is indeed right....and join their unending hymn:

**♫ Holy, holy, holy Lord, God of pow'r and might,
Heaven and earth are full of your glory.
Hosanna, Hosanna. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Words of Institution

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.**

Holy Communion is celebrated today.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**♫ 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.**

Hymn #658 "O Jesus, Joy of Loving Hearts"

Post Communion Blessing

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C: Amen

Post-Communion Hymn (Hymn #302)

♪ **As with gladness men of old
did the guiding star behold;
as with joy they hailed its light,
leading onward, beaming bright;
so, most gracious Lord, may we
evermore be led by thee.**

Post Communion Prayer

P: Let us pray.

P: We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.

C: Amen.

Blessing

P: Almighty God, Father, Son, and Holy Spirit, bless you now and forever.

C: Amen.

Hymn #715 “Christ, Be Our Light”

Dismissal

P: Go in peace. Share the good news.

C: Thanks be to God!

Ring of the Bell / Postlude

Pastor: Rev. Leah Holloway-Nilsen

Organist: Jason Bousset or Linda Whitman

Acolyte: Kara Olson

Lector: Dan Burke

Communion Assistant: Dan Burke

Usher: Neil Holmquist

Cleaners: Dan and Cindy Burke

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This Week At A Glance

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
	8:30 pm	High School Bible Study at Faith
Sunday	8:00 am	Our Savior's Worship Service
	9:25 am	Sunday School at Faith
	10:30 am	Faith Worship Service

Those to keep in prayer: the homebound: Norman Bousselot, Carol Christensen, Shirley Ferguson, Ron Gasper, Delores Lahann, Myrna Kay Petersen, Rusty Porth, Betty Schau, Bus Seastrand, Joan Shelton; and Vera St. John; and those serving in the military.

During the month of February, the God Squad will participate in a **Band-Aid Drive** to collect fun and colorful band-aids to donate to the University of Iowa Children's Hospital in Iowa City.

Parent/Youth Bible Jam Night will be held at Faith on Wednesday, February 8th, starting at 7:00 pm. The youth would like to invite their parents to join us for supper, Q&A about the 2024 Youth Gathering and 2023 summer camp opportunities and family card night.

The Sermon On The Mount

by William Barclay

As we have already seen, Matthew has a careful pattern in his gospel.

In his story of the baptism of Jesus he shows us Jesus realizing that the hour has struck, that the call to action has come, and that Jesus must go forth on his crusade. In his story of the Temptations he shows us Jesus deliberately choosing the method he will use to carry out his task, and deliberately rejecting methods which he knew to be against the will of God. If a man sets his hand to a great task, he needs his helpers, his assistants, his staff. So Matthew goes on to show us Jesus selecting the men who will be his fellow-workers.

But if helpers and assistants are to do their work intelligently and effectively, they must first have instruction. And now, in the Sermon on the Mount, Matthew shows us Jesus instructing his disciples in the message which was his and which they were to take to men. In Luke's account of the Sermon on the Mount this becomes even clearer. In Luke the Sermon on the Mount follows immediately after what we might call the official choosing of the Twelve (Luke 6:13).

For that reason one great scholar called the Sermon on the Mount "The Ordination Address to the Twelve." Just as a young minister has his task set out before him, when he is called to his first charge, so the Twelve received from Jesus their ordination address before they went out to their task. It is for that reason that other scholars have given other titles to the Sermon on the Mount. It has been called "The Compendium of Christ's Doctrine," "The Magna Charta of the Kingdom," "The Manifesto of the King." All are agreed that in the Sermon on the Mount we have the essence of the teaching of Jesus to the inner circle of his chosen men.

The Summary Of The Faith

In actual fact this is even truer than at first sight appears. We speak of the Sermon on the Mount as if it was one single sermon preached on one single occasion. But it is far more than that. There are good and compelling reasons for thinking that the Sermon on the Mount is far

more than one sermon, that it is, in fact, a kind of epitome of all the sermons that Jesus ever preached.

(i) Anyone who heard it in its present form would be exhausted long before the end. There is far too much in it for one hearing. It is one thing to sit and read it, and to pause and linger as we read; it would be entirely another thing to listen to it for the first time in spoken words. We can read at our own pace and with a certain familiarity with the words; but to hear it in its present form for the first time would be to be dazzled with excess of light long before it was finished.

(ii) There are certain sections of the Sermon on the Mount which emerge, as it were, without warning; they have no connection with what goes before and no connection with what comes after. For instance, Matthew 5:31-32 and Matthew 7:7-11 are quite detached from their context. There is a certain disconnection in the Sermon on the Mount.

(iii) The most important point is this. Both Matthew and Luke give us a version of the Sermon on the Mount. In Matthew's version there are 107 verses. Of these 107 verses, 29 are found all together in Lk 6:20-49; 47 have no parallel in Luke's version; and 34 are found scattered all over Luke's gospel in different contexts.

For instance, the simile of the salt is in Matthew 5:13 and in Luke 14:34-35; the simile of the lamp is in Matthew 5:15 and in Luke 8:16; the saying that not one jot or tittle of the law shall pass away is in Matthew 5:18 and in Luke 16:17. That is to say, passages which are consecutive in Matthew's gospel appear in widely separated chapters in Luke's gospel.

To take another example, the saying about the mote in our brother's eye and the beam in our own is in Matthew 7:1-5 and in Luke 6:37-42; the passage in which Jesus bids men to ask and seek and find is in Matthew 7:7-12 and in Luke 11:9-13.

If we tabulate these things, the matter will become clear:

Matthew 5:13 = Luke 14:34-35

Matthew 5:15 = Luke 8:16

Matthew 5:18 = Luke 16:17

Matthew 7:1-5 = Luke 6:37-42

Matthew 7:7-12 = Luke 11:9-13

Now, as we have seen, Matthew is essentially the teaching gospel; it is Matthew's characteristic that he collects the teaching of Jesus under certain great headings; and it is surely far more likely that Matthew collected Jesus' teaching into one whole pattern, than that Luke took the pattern and broke it up and scattered the pieces all over his gospel. The Sermon on the Mount is not one single sermon which Jesus preached on one definite situation; it is the summary of his consistent teaching to his disciples. It has been suggested that, after Jesus definitely chose the Twelve, he may have taken them away into a quiet place for a week or even a longer period of time, and that, during that space, he taught them all the time, and the Sermon on the Mount is the distillation of that teaching.

Matthew's Introduction (Matthew 5:1-2)

In point of fact Matthew's introductory sentence goes a long way to make that clear.

Matthew 5:1-2 "Seeing the crowds, Jesus went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them."

In that brief verse there are three clues to the real significance of the Sermon on the Mount.

(i) Jesus began to teach when he had sat down. When a Jewish Rabbi was teaching officially he sat to teach. We still speak of a professor's chair; the Pope still speaks *ex cathedra*, from his seat. Often a Rabbi gave instruction when he was standing or strolling about; that his really official teaching was done when he had taken his seat. So, then, the very intimation that Jesus sat down to teach his disciples is the indication that this teaching is central and official.

(ii) Matthew goes on to say that when he had opened his mouth, he taught them. This phrase he opened his mouth is not simply a decoratively roundabout way of saying he said. In Greek the phrase has a double significance. (a) In Greek it is used of a solemn, grave and dignified utterance. It is used, for instance, of the saying of an

oracle. It is the natural preface for a most weighty saying. (b) It is used of a person's utterance when he is really opening his heart and fully pouring out his mind. It is used of intimate teaching with no barriers between. Again the very use of this phrase indicates that the material in the Sermon on the Mount is no chance piece of teaching. It is the grave and solemn utterance of the central things; it is the opening of Jesus' heart and mind to the men who were to be his right-hand men in his task.

(iii) The King James Version has it that when Jesus had sat down, he opened his mouth and taught them saying. In Greek there are two past tenses of the verb. There is the aorist tense, and the aorist tense expresses one particular action, done and completed in past time. In the sentence, "He shut the gate," shut would be an aorist in Greek because it describes one completed action in past time. There is the imperfect tense, and the imperfect tense describes repeated, continuous, or habitual action in past time. In the sentence, "It was his custom to go to Church every Sunday," in Greek it was his custom to go would be expressed by a single verb in the imperfect tense, because it describes continuous and often-repeated action in the past.

Now the point is that in the Greek of this sentence, which we are studying, the verb taught is not an aorist, but an imperfect and therefore it describes repeated and habitual action, and the translation should be: "This is what he used to teach them." Matthew has said as plainly as Greek will say it that the Sermon on the Mount is not one sermon of Jesus, given at one particular time and on one particular occasion; it is the essence of all that Jesus continuously and habitually taught his disciples.

The Sermon on the Mount is greater even than we think. Matthew in his introduction wishes us to see that it is the official teaching of Jesus; that it is the opening of Jesus' whole mind to his disciples; that it is the summary of the teaching which Jesus habitually gave to his inner circle. The Sermon on the Mount is nothing less than the concentrated memory of many hours of heart to heart communion between the disciples and their Master.

-Barclay's Daily Study Bible (NT)

<https://bibleportal.com/commentary/section/william-barclay>