

547 The Lamb

- 1 The Lamb, the Lamb,
O Father, where's the sacrifice?
Faith sees, believes
God will provide the Lamb of price! Refrain
- ref Worthy is the Lamb whose death makes me His own!
The Lamb is reigning on His throne!
- 2 The Lamb, the Lamb,
One perfect final offering.
The Lamb, the Lamb,
Let earth join heav'n His praise to sing. Refrain
- 3 The Lamb, the Lamb,
As wayward sheep their shepherd kill
So still, His will
On our behalf the Law to fill. Refrain
- 4 He sighs, He dies,
He takes my sin and wretchedness.
He lives, forgives,
He gives me His own righteousness. Refrain
- 5 He rose, He rose,
My heart with thanks now overflows.
His song prolong
Till ev'ry heart to Him belong. Refrain

Text: Gerald P. Coleman, 1953

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*Stand***Opening Versicles****Lent***LSB 260*

- L** This is the day which the Lord has made;
C let us rejoice and be glad in it.
- L** From the rising of the sun to its setting,
C the name of the Lord is to be praised.
- L** Return to the Lord, your God, for He is gracious and merciful,
C slow to anger, and abounding in steadfast love, and repents of evil.
- L** Jesus said: If any man would come after Me,
C let him deny himself and take up his cross and follow Me.
- L** Christ was wounded for our transgressions.
C He was bruised for our iniquities.
- L** From the rising of the sun to its setting,
C the name of the Lord is to be praised.
- C** 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.

Old Testament Canticle*LSB 261*

- C** The Lord God is my strength and my song, and He has become my salvation.
With joy will you draw water from the wells of salvation.
And you will say in that day:
“Give thanks to the Lord, call upon His name,
make known His deeds among the peoples,
proclaim that His name is exalted.”
The Lord God is my strength and my song, and He has become my salvation.
Sing praises to the Lord, for He has done gloriously;
let this be made known in all the earth.
Shout, and sing for joy, O inhabitants of Zion, for great in your midst is the Holy One of Israel.
The Lord God is my strength and my song, and He has become my salvation.
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 Lord God is my strength and my song, and He has become my salvation.

*Sit***Readings From Holy Scripture****Reading***2 Chronicles 24:1–4, 17–25*

L A reading from 2 Chronicles, the twenty-fourth chapter.

¹Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. ²And Joash did what was right in the eyes of the LORD all the days of Jehoiada the priest.

³Jehoiada got for him two wives, and he had sons and daughters.

⁴After this Joash decided to restore the house of the LORD.

¹⁷Now after the death of Jehoiada the princes of Judah came and paid homage to the king. Then the king listened to them. ¹⁸And they abandoned the house of the LORD, the God of their fathers, and served the Asherim and the idols. And wrath came upon Judah and Jerusalem for this guilt of theirs. ¹⁹Yet he sent prophets among them to bring them back to the LORD. These testified against them, but they would not pay attention.

²⁰Then the Spirit of God clothed Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, "Thus says God, 'Why do you break the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has forsaken you.'" ²¹But they conspired against him, and by command of the king they stoned him with stones in the court of the house of the LORD. ²²Thus Joash the king did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. And when he was dying, he said, "May the LORD see and avenge!"

²³At the end of the year the army of the Syrians came up against Joash. They came to Judah and Jerusalem and destroyed all the princes of the people from among the people and sent all their spoil to the king of Damascus.

²⁴Though the army of the Syrians had come with few men, the LORD delivered into their hand a very great army, because Judah had forsaken the LORD, the God of their fathers. Thus they executed judgment on Joash.

²⁵When they had departed from him, leaving him severely wounded, his servants conspired against him because of the blood of the son of Jehoiada the priest, and killed him on his bed. So he died, and they buried him in the city of David, but they did not bury him in the tombs of the kings.

L This is the Word of the Lord.

C **Thanks be to God.**

Psalms, hymns, or choral music may be sung between the readings.

Responsory**Lent***LSB 263*

L We have an advocate with the Father: Jesus Christ, the Righteous One.

C **He was delivered up to death; He was delivered for the sins of the people.**

L Blessed is the one whose transgression is forgiven, whose sin is covered.

C **He was delivered up to death; He was delivered for the sins of the people.**

L We have an advocate with the Father; Jesus Christ, the Righteous One.

C **He was delivered up to death; He was delivered for the sins of the people.**

*Stand***Ten Commandments**

C **You shall have no other gods.**

You shall not misuse the name of the Lord your God.

Remember the Sabbath day by keeping it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not give false testimony against your neighbor.

You shall not covet your neighbor's house.

You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.

Apostles' Creed

C **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.**

Lord's Prayer Explanation

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The Introduction

Our Father who art in heaven.

Our Father in heaven.

What does this mean?

With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

The First Petition

Hallowed be Thy name.

Hallowed be Your name.

What does this mean?

God's name is certainly holy in itself, but we pray in this petition that it may be kept holy among us also.

How is God's name kept holy?

God's name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God's Word profanes the name of God among us. Protect us from this, heavenly Father!

The Second Petition

Thy kingdom come.

Your kingdom come.

What does this mean?

The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also.

How does God's kingdom come?

God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.

The Third Petition

Thy will be done on earth as it is in heaven.

Your will be done on earth as in heaven.

What does this mean?

The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.

How is God's will done?

God's will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.

The Fourth Petition

Give us this day our daily bread.

Give us today our daily bread.

What does this mean?

God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

What is meant by daily bread?

Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbors, and the like.

The Fifth Petition

And forgive us our trespasses as we forgive those who trespass against us.

Forgive us our sins as we forgive those who sin against us.

What does this mean?

We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them. We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us.

The Sixth Petition

And lead us not into temptation.

Lead us not into temptation.

What does this mean?

God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

The Seventh Petition

But deliver us from evil.

But deliver us from evil.

What does this mean?

We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.

The Conclusion

For Thine is the kingdom and the power and the glory forever and ever. Amen.

For the kingdom, the power, and the glory are Yours now and forever. Amen.

What does this mean?

This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen, amen means "yes, yes, it shall be so."

Sit

451 Stricken, Smitten, and Afflicted

- 1 Stricken, smitten, and afflicted,
See Him dying on the tree!
'Tis the Christ, by man rejected;
Yes, my soul, 'tis He, 'tis He!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
Proofs I see sufficient of it:
'Tis the true and faithful Word.
- 2 Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would intervene to save;
But the deepest stroke that pierced Him
Was the stroke that justice gave.
- 3 Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed,
See who bears the awful load;
'Tis the Word, the Lord's anointed,
Son of Man and Son of God.
- 4 Here we have a firm foundation,
Here the refuge of the lost:
Christ, the Rock of our salvation,
Is the name of which we boast;
Lamb of God, for sinners wounded,
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.

Text: Thomas Kelly, 1769-1855, alt.
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Sermon

In Jesus's name. Amen.

Last week, we considered the reign of Jehoshaphat, who made a marriage alliance with King Ahab. At Jehoshaphat's death, Jehoram, the son-in-law of Ahab and Jezebel, ascended to the throne. Not surprisingly, 2 Chronicles 21:6 says that Jehoram "walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife" Jehoram killed all six of his brothers to eliminate rivals during his eight-year reign, during which Judah pursued other gods and neighboring nations revolted. He died in agony, "and he departed with no one's regret" (21:20).

Ahaziah, Jehoram's youngest son, reigned for a year, counseled of his mother, Jehoram's widow Athaliah, the daughter of Ahab who "arose and destroyed all the royal family of the house of Judah" (22:10). This woman was as or more wicked, ambitious, and bloodthirsty than her mother Jezebel. Throughout this time, the royal family plundered by, desecrated, and ignored the Temple.

The state of the temple reflects the spiritual state of Judah. When the king is far from God, the people are far from God; the temple is abused and abandoned. It doesn't take long for the temple to fall into disrepair.

Only Ahaziah's infant son, Joash, was rescued, hidden away, and spared by his aunt and uncle. Queen Athaliah's evil reign lasted six years while Joash was stashed in the temple. Plundered of its gold and silver, Athaliah ignored the temple. Joash was declared king at seven years of age, when Athaliah was executed and Joash was brought out by his uncle Jehoiada, the priest, who had raised him. And it is written, "Joash did what was right in the eyes of the Lord all the days of Jehoiada the priest" (24:2). That's an odd phrase, and it hints at difficulty to come. But Jehoiada lived 130 years, and while being counseled by Jehoiada, Joash did what was right.

During that time, Joash commenced a major renovation and cleaning of the temple. He restored the temple to its purpose and offered burnt offerings to the Lord again. It took a while, but Joash was zealous for the project and completed it. During the days of Jehoiada the priest, worship was restored in Solomon's temple.

But then Jehoiada died, and other counselors paid homage Joash, flattered him, and led him to abandon the house of the Lord and to serve the Asherim and idols. The building he had spent so much time renovating, cleaning, and restoring was forsaken for the worship of dead idols. Joash was a weak king who was led by princes rather than principles. So, the wrath of God fell on Judah.

God sent prophets; Joash paid no attention. The Word of God was disregarded. The prophets were rejected; God's call to repent was rejected. Finally, Jehoiada's son, the priest Zechariah, appealed to the king. Surely, Joash's cousin, no, adopted brother, could get through to Joash, right?. Wrong. Joash and the princes conspired again Zechariah and stoned Zechariah in the Temple, defiling the Temple! Instead of offerings for sin, the priest himself was sacrificed in contempt for God's Word.

The temple was a beautiful building but that is all without God's Word. Just another beautiful building. During Holy Week, the disciples commented about Herod's Temple "What wonderful stones and what wonderful buildings!" (Mk 13:1)—as Jesus foretold its destruction. Whatever pride Joash had in the temple was in vain when he rejected the Word of God and God who dwelt in it.

Solomon's temple, which Joash spent so much money and time restoring, would be destroyed. Many years after Joash died, Nebuchadnezzar overran Jerusalem and razed the temple. Zerubbabel rebuilt the temple and King Herod expanded the temple and the Romans destroyed it in 70 a.d.

Kings who built and cleansed impressive temples were led astray turned away from the God and His Word the Lord. They lost focus on the God whose grace made the temple a meeting place with his glory.

We need a better king than Joash; a King who will restore the temple and never let it fall into disrepair. We need a Messiah who will save his people from their sins. We need Jesus Christ, the Son of Joash.

Jesus was taken to the temple as an infant. His life was threatened by the same King Herod who expanded the temple, and he was taken to safety by Joseph. As a young man, Jesus was always about his Father's business and at home in his Father's house. Zeal for his Father's house consumed him, and the Son of Joash cleansed the temple, overturning money-changers' tables and setting animals free, restoring the temple to its proper use, a house of prayer, a place to meet God and receive the forgiveness of sins.

But our King, the Son of David, was much more than that. His body *is* the temple. John the Baptizer saw the Holy Spirit descend and remain on Him. Just as the glory of the Lord filled the tabernacle in Solomon's temple, and the Holy Spirit clothed Zechariah the priest, the Holy Spirit made Jesus' body His temple.

The prophets were sent to prepare Judah for the coming Messiah. But just as the Judeans rejected the prophets in the days of the monarchy, the Pharisees and lawyers of Jesus' day rejected John the Baptizer and Jesus.

Jesus said,

Woe to you! For you build the tombs of the prophets whom your fathers killed. So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs. Therefore also the Wisdom of God said, "I will send them prophets and apostles, some of whom they will kill and persecute," so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation. (Lk 11:47-51)

All the innocent blood from Abel to Zechariah cried out for vengeance as God declared to Noah, “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image” (Gen 9:6). Jesus told the Parable of the Tenants in which God sent one servant after another to his vineyard. The tenants mistreated and rejected them. Finally, God sent his Son, but he, too, was killed in cold jealousy. Whereas King Joash conspired to kill the priest Zechariah, it was the chief priests who conspired to kill the Son of Joash.

But when the Judeans killed their King, the Son of David, He became the mediator of a new covenant. Thanks be to God that His blood speaks a better word than the blood of Zechariah. Jesus did not cry out from the cross for vengeance, but “Father, forgive them, for they know not what they do” (Lk 23:34). The blood of Jesus speaks forgiveness and peace to all transgressors. His blood washes sin away and is true drink to life eternal.

We need a King who can provide a temple beyond the reach of princes and sinful people. We need a temple which cannot be destroyed so we can come into God’s presence. The Son of Joash Has Restored the Temple for Eternity.

Our King, Jesus, bore the temple in his body. Although His body was destroyed, He did not see corruption but was rose from the dead. This temple will never be destroyed or desecrated and is eternally clean. He is a refuge for sinners who gives His body and blood as the pledge of the new covenant.

We have an eternal temple for which we yearn and to which we are headed. In Jesus, we worship in spirit and truth, and in Jesus, we have life eternal. Amen.

Offering

Stand

Prayer

- L** In peace let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For the gift of divine peace and of pardon, with all our heart and with all our mind, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For the holy Christian Church, here and scattered throughout the world, and for the proclamation of the Gospel and the calling of all to faith, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For this nation, for our cities and communities, and for the common welfare of us all, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For seasonable weather and for the fruitfulness of the earth, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For those who labor, for those whose work is difficult or dangerous, and for all who travel, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For all those in need, for the hungry and homeless, for the widowed and orphaned, and for all those in prison, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For the sick and dying and for all those who care for them, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For . . . [*additional bids for prayer may be inserted here*] . . . let us pray to the Lord:
- C** **Lord, have mercy.**
- L** Finally, for these and for all our needs of body and soul, let us pray to the Lord:
- C** **Lord, have mercy. Christ, have mercy. Lord, have mercy.**

Collect of the Day

- L** O God, whose glory it is always to have mercy, be gracious to all who have gone astray from Your ways and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** **Amen.**

Collect for the Word

- L** Blessed Lord, You have caused all Holy Scriptures to be written for our learning. Grant that we may so hear them, read, mark, learn, and take them to heart that, by the patience and comfort of Your holy Word, we may embrace and ever hold fast the blessed hope of everlasting life; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** **Amen.**

Evening Prayer

- C** I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me.

Blessing**Benedicamus***LSB 267*

- L** Let us bless the Lord.

- C** Thanks be to God.

Benediction*LSB 267*

- L** The almighty and merciful Lord, the Father, the ✠ Son, and the Holy Spirit, bless and preserve us.

- C** Amen.

582 God's Word Is Our Great Heritage

- 1 God's Word is our great heritage
 And shall be ours forever;
 To spread its light from age to age
 Shall be our chief endeavor.
 Through life it guides our way,
 In death it is our stay.
 Lord, grant, while worlds endure,
 We keep its teachings pure
 Throughout all generations.

Text: Nikolai Fredrik Severin Grundtvig, 1783–1872; tr. Ole G. Belsheim, 1861–1925, alt.
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