

MID-WEEK LENTEN SERVICE 2, 2026

THE GOOD NEWS OF A GOD WHO REVEALS HIMSELF TO US

How does a mere human come to know God? Nature testifies that behind this creation is a powerful, divine Creator, and our conscience tells us that we are accountable to Him. But knowing that there is a God is not the same as knowing God.

How then can we come to know who this God is and what He's like? How can we know how this God feels about us and what His will is for us? How can we know whether this God is *for us*? For us to know that—for us to know *Him*—we need God Himself to tell us and show us. We need Him to come to us and make Himself known.

May the Lord bless our worship tonight

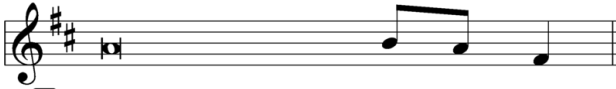


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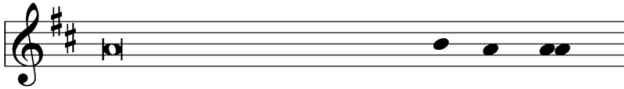
As the minister approaches the altar the congregation stands



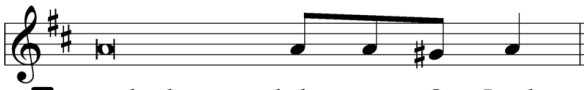
P O Lord, o - pen my lips,



C and my mouth will de - clare Your praise.



P Make haste, O God, to de - liv - er me;



C make haste to help me, O Lord.

PSALM

Psalm 124

P If it had not been the LORD who was on our side— let Israel now say—

C if it had not been the LORD who was on our side when people rose up against us,

P then they would have swallowed us up alive, when their anger was kindled against us;

C then the flood would have swept us away, the torrent would have gone over us; then over us would have gone the raging waters.

P Blessed be the LORD, who has not given us as prey to their teeth!

C We have escaped like a bird from the snare of the fowlers; the snare is broken, and we have escaped! Our help is in the name of the LORD, who made heaven and earth.

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.

Sit

HYMN 545

FIRST READING

Exodus 3:1-15

P The First Reading is from Exodus, the third chapter.

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ² And the Angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³ And Moses said, "I will turn aside to see this great sight, why the bush is not burned." ⁴ When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." ⁵ Then He said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." ⁶ And He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷ Then the LORD said, "I have surely seen the affliction of My people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, ⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁹ And now, behold, the cry of the people of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰ Come, I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." ¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" ¹² He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is His name?' what shall I say to them?" ¹⁴ God said to Moses, "I AM WHO I AM." And He said, "Say this to the people of Israel: 'I AM has sent me to you.' " ¹⁵ God also said to Moses, "Say this to the people of Israel: 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent

me to you.’ This is My name forever, and thus I am to be remembered throughout all generations.

P This is the Word of the Lord.

C Thanks be to God.

SECOND READING

Colossians 2:6-10

P The Second Reading is from Colossians, the sixth chapter.

⁶Therefore, as you received Christ Jesus the Lord, so walk in Him, ⁷rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving.

⁸See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. ⁹For in Him the whole fullness of deity dwells bodily, ¹⁰and you have been filled in Him, who is the head of all rule and authority.

P This is the Word of the Lord.

C Thanks be to God.

THE PASSION OF OUR LORD JESUS CHRIST DRAWN FROM THE FOUR GOSPELS

Jesus knew that His hour was come to depart from the world and go to the Father. Having loved His own who are in the world, He loved them to the end. Already Satan had put into the heart of Judas Iscariot, Simon’s son, to betray Him. Jesus knew that the Father had given all things into His hands and that He had come from God and was going to God. He rose from supper, laid aside His garments, and girded Himself with a towel. He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.

When He came to Simon Peter, Peter said to Him, “Lord, do you wash my feet?”

Jesus answered and said to him, “What I am doing you do not know now, but after these things you will understand.”

Peter said to Him, “You shall never wash my feet.”

Jesus answered him, “If I do not wash you, you have no part with Me.”

Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head.”

Jesus said to him, “He who has been bathed does not need to wash more than his feet, for he is clean altogether. You are clean, but not all of you.” He knew who was to betray Him; that was why He said not every one was clean.

So after He had washed their feet and taken His garments and sat down again, He said to them, “Do you know what I have done to you? You call Me the Master and the Lord, and it is good that you say this, for so I am. If I, then, your Lord and Master, have washed your feet, you also ought to wash one another’s feet. I have done this to show you the way to do as I have done to you. Truly, truly, I say to you, a servant is not greater than his lord; neither is he that is sent greater than he that sent him. If you know these things, happy are you if you do them.

“I do not speak of you all; I know whom I have chosen. The Scripture must be fulfilled, ‘He that eats bread with Me has lifted up his heel against Me.’ Already now I tell you of this, before it happens, so that when it does happen you may believe that I am He.

“Truly, truly, I say to you, whoever receives anyone whom I shall send, receives Me; and whoever receives Me, receives Him who sent Me.”

When Jesus had said these things, His spirit was in turmoil. He bore witness and said, “Truly, truly, I say to you that one of you will betray Me.”

The disciples looked at one another dumbfounded about whom He spoke. One of His disciples, whom Jesus loved, was leaning on Jesus’ bosom. Simon Peter said to him, “Ask who it is of whom He is speaking.”

That disciple who was reclining on Jesus’ chest said to Him, “Lord, who is it?”

Jesus then answered, “It is the one to whom I shall give the piece of bread after I have dipped it.”

He dipped the piece of bread He had in His hand and gave it to Judas, son of Simon Iscariot. After the piece of bread had been dipped, Satan entered into that one. Jesus said to him, “What you are doing, do quickly.”

No one at the table knew what the purpose was of what Jesus had said to him. Because Judas kept the money bag, some thought Jesus had told him to buy what was needed for the feast or to give something to the poor. When that man had received the piece of bread, he went out immediately, and it was night.

The Word That Spoke in Darkness

Lisa M. Clark

Mark Knickelbein



1 The Word that spoke in dark-ness And prom-ised com-ing light
2 The Sav-ior came to con-quer And meet His mis-sion's aim:
3 The Christ pro-claimed His vic-t'ry With ev-'ry act of grace:
4 The Prince of Peace con-tin-ued With each new task com-plete



Kept guid-ing through the a-ges Un-til the time was right
Up-end-ing Sa-tan's ter-ror, Cre-a-tion to re-claim
The out-cast shown com-pas-sion And God's own ho-ly face
At cross and tomb and glo-ry Up-on His roy-al seat,



To take on flesh and fol-low The Fa-ther's good com-mand
By walk-ing on the wa-ters So we by faith may stand
As Jes-sus looked with fa-vor On all from ev-'ry land
De-liv-er-ance ac-com-plished Ex-act-ly as He planned;



And dwell a-mong His peo-ple, The king-dom now at hand.
With trust in Him whose res-cue Is of-fered by His hand.
Who need-ed life and heal-ing From His al-might-y hand.
Our King will raise in wel-come His pierced and ris-en hand.

SERMON The Good News of a God who Reveals Himself to Us

Exodus 3:1-15

Dear friends in Christ,

How does a mere human come to know God?

Our Catechism says how nature testifies that behind this creation is a powerful, divine

Creator, and our conscience tells us that we are accountable to Him.¹ But knowing that *there is a God* is not the same as *knowing God*.

How then can we come to know who this God is and what He's like? How can we know how this God feels about us and what His will is for us? How can we know whether this God is *for us*? For us to know that—for us to know *Him*—we need God Himself to tell us and show us. We need Him to come to us and make Himself known to us. In short, we need God to do for us as He did for Moses.

One day, **“Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian.”**

Moses, you may recall, had been raised to privilege, not to tend sheep. He was an Israelite, and, with his fellow Israelites at the time, born a slave in Egypt. But he was one blessed boy rescued from the Egyptian king's edict to kill all male Israelite babies—rescued by Pharaoh's daughter and raised in the palace. He'd had to flee, though, when he killed an Egyptian taskmaster. So here he was today, a shepherd in the land of Midian, just as he'd been for the last forty years. This day, however, would prove to be unlike any other because as Moses **“led his flock to the west side of the wilderness and came to Horeb, the mountain of God,”** he saw something beyond his understanding: a bush that was burning but was not being consumed by the flames.

As he approached to see what this could be, God called to him from the bush, **“Moses, Moses!”** Moses responded, **“Here I am.”** ⁵ **Then He said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.”**

What was it that made that place holy? *The personal presence of the all-holy Lord.* God had come to Moses to reveal Himself to him and be known by him.

And He had come in a most remarkable and meaningful way! The fire of the burning bush indicated the Lord's divine holiness and awesome power. But the fire was found in the humble plant of a desert bush. The Lord was revealing Himself as a holy God who graciously comes to His people in *humble form*.

God then gave a further revelation of Himself in His name. From the burning bush, God told Moses that He was sending him to Pharaoh to bring His people, the children of Israel, out of Egypt. Moses responded by asking who he should say had sent him. God answered, **“I AM WHO I AM... Say this to the people of Israel: ‘I AM has sent me to you.’”**

So who is this God? He is I AM. He is the One who alone is eternally, independently, unchangingly present.

He is all of that—and He is more! He is not merely present; He is *actively* present. He

¹ Luther's Small Catechism with Explanation, Q. 105

is with His people *for a purpose*. He is with them to be their God, caring for them as His people.

To make that clear, the Lord proceeded to identify Himself even more fully, saying to Moses: **“The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.”**

So who is “I AM”? He is the One who had promised the patriarchs of Israel that He would make of them a great nation, give them a home, and through them bring blessing to all nations. And He is the One who was now setting into motion the fulfilment of those great promises.

At Mount Horeb, the Lord showed Himself to be a God who gloriously and graciously comes to His people and makes Himself known to them. In the burning bush, He revealed Himself as a God who comes in lowly means without diminishing His divinity. In His words to Moses, He identified Himself as a God who can be trusted to remember and keep His promises.

And in His fulfilment of the greatest of those promises—the promise of an Offspring of Abraham through whom all nations would be blessed—God gave an even more astonishing and more revealing disclosure of who He is and what He is like.

As the Lord came to Moses in the wilderness by Horeb, He came to us in the wilderness of this fallen world. He came to us personally, and He came in the most remarkable way! He came in His perfect divinity—yet He came in the lowliness of humanity. Much as the flames Moses saw were cradled in the lowliness of a desert bush, the true divinity of our Lord Jesus Christ was present in, with, and under His true humanity. As Paul put it in Colossians, *“In Him the whole fullness of deity dwells bodily”* (Col 2:9).

Because of His divine nature, wherever Jesus walked—or knelt or fell or hung—was holy ground.

And as at Horeb, this holy God further revealed Himself in His name. His personal name, Jesus, means *“the Lord saves,”* which is an expression of both who He is and why He came to us; He is the Lord, who came to save us from our sins (Mt 1:20–23). And in His teaching, Jesus revealed more about His identity and mission through additional names or titles. One especially significant way He did that was through what have come to be known as Jesus’ “I am” statements. The following are all taken from the Gospel of John:

“I am the Bread of Life” (Jn 6:35, 48).

“I am the Light of the world” (Jn 8:12).

“I am the Good Shepherd” (Jn 10:11, 14).

“I am the Door of the sheep” (Jn 10:7).

“I am the Resurrection and the Life” (Jn 11:25).

“I am the Way, and the Truth, and the Life” (Jn 14:6).

“I am the True Vine” (Jn 15:1, 5).

And most remarkably, simply “I AM” (Jn 8:58).

Jesus said that those who are truly children of Abraham do as Abraham did (Jn 8:39). And what specifically did Abraham do? Jesus said, “*Abraham rejoiced that he would see My day. He saw it and was glad*” (Jn 8:56). By faith, Abraham saw the good news of the Saviour to come, Jesus Christ—and he rejoiced in it! So, too, do the true children of Abraham—those who share the faith of Abraham (Gal 3:7).

Jesus’ opponents responded by scoffing, “*You are not yet fifty years old, and have you seen Abraham?*” Jesus replied with some of the most remarkable words ever spoken, “*Truly, truly, I say to you, before Abraham was, I AM*” (Jn 8:57–58).

With those words, Jesus was applying the holy, divine name I AM to Himself. He was identifying Himself as the eternal Lord in the flesh.

Jesus’ opponents understood what He was saying. They understood so clearly that “*they picked up stones to throw at Him*” (Jn 8:59). It was not yet His time, though. Jesus hid Himself and left that place—and proceeded on the path that would culminate in His greatest self-revelation.

That journey led Him through passages of rejection, betrayal, and abandonment. Ultimately, it brought Him to a cross, where our God has most fully revealed—made Himself known—to us. There, we see Him as the mighty Creator who died for His own creatures’ sin; the Good Shepherd who laid down His life for the sheep; the God who came to us and became man, so that He could die for mankind and bring us to God.

On Mount Calvary, we see an even greater revelation of God than was given to Moses at Mount Horeb. Indeed, there we see more clearly than anywhere else just how wondrous His love for us is. Yes, in Christ crucified, our God most fully reveals Himself to us.

There, on the cross, we see God as He wishes to be known: a God who came as a servant to bear our sin and be our Saviour; a God who loved us more than His own life; a God who came in lowliness to lift us up in His grace. And that is precisely the God who comes to us so that we know Him and His grace today.

He comes as the God of our fathers, the Lord God Almighty. Yet once again, He comes in quiet, gentle ways. The One who once spoke to Moses from a lowly bush and who, in His incarnation, came to us in the form of a humble servant, now comes to us in the gently splashing water of Holy Baptism; in the still, small voice of Holy Scripture; in the bread and wine of Holy Communion. Because of His presence, whenever and wherever He comes to us in these holy means of grace, we are on holy ground.

There, He makes Himself known to us as the Lord who has fulfilled his promise to

redeem us. He comes to us that we may know Him as the one who is and will always be with us and for us.

All glory, honour, and praise be to Him who was and is and is to come: Christ Jesus the Lord, our great I AM. Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

HYMN 335

Stand

SALUTATION AND COLLECT OF THE DAY

LSB 233



P The Lord be with you.



C And with your spir - it.

P Let us pray.

C Almighty and everlasting God, You despise nothing You have made and forgive the sins of all who are penitent. Create in us new and contrite hearts that, lamenting our sins and acknowledging our wretchedness, we may receive from You full pardon and forgiveness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

LORD'S PRAYER

P Lord, remember us in Your kingdom and teach us to pray:

C 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.

BENEDICAMUS

LSB

234



P Let us bless the Lord.



C Thanks be to God.

BENEDICTION

LSB 234



P The grace of our Lord Je - sus Christ and the love of God



and the communion of the Holy Spir - it be with you all.



C A - men.

Sit

HYMN 537