



# SWEDENBORGIAN CHURCH

of S A N F R A N C I S C O

*Promoting Spiritual Growth through the Arts, Theology, Fellowship, and Service*

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## VIRTUAL WORSHIP SERVICE

*January 16, 2022*

(Note: \* means "Stand as you are able")

**Welcome**

**Silent Reflection**

**Opening of the Word**

**Pastoral Prayer**

**Invocation**

**Solo**

*You Are Mine*

WORDS AND MUSIC BY DAVID HAAS  
ARR. MARK HAYES

**The 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.*

**Virtual Offertory**

*James Washington, guest keyboardist*

**Hymn:** VS. 1, 3, 4

*"A Mighty Fortress is Our God "*

**Benediction**

**Postlude**



**Scripture Readings:**

*Exodus 14:1-25; Matthew 17:14-21*

*Andrea LoPinto*

**Spiritual Message**

*Crossing the Red Sea*

*Rev. Junchol Lee*

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# READINGS

## *Exodus 14:1-25*

Then the Lord said to Moses: 'Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp opposite it, by the sea. Pharaoh will say of the Israelites, "They are wandering aimlessly in the land; the wilderness has closed in on them." I will harden Pharaoh's heart, and he will pursue them, so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the Lord.' And they did so.

When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed towards the people, and they said, 'What have we done, letting Israel leave our service?' So he had his chariot made ready, and took his army with him; he took six hundred picked chariots and all the other chariots of Egypt with officers over all of them. The Lord hardened the heart of Pharaoh king of Egypt and he pursued the Israelites, who were going out boldly. The Egyptians pursued them, all Pharaoh's horses and chariots, his chariot drivers and his army; they overtook them camped by the sea, by Pi-hahiroth, in front of Baal-zephon.

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, 'Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, "Let us alone and let us serve the Egyptians"? For it would have been better for us to serve the Egyptians than to die in the wilderness.' But Moses said to the people, 'Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still.'

Then the Lord said to Moses, 'Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.'

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.'

## *Matthew 17:14-21*

When they came to the crowd, a man came to him, knelt before him, and said, 'Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. And I brought him to your disciples, but they could not cure him.' Jesus answered, 'You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.' And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, 'Why could we not cast it out?' He said to them, 'Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, "Move from here to there", and it will move; and nothing will be impossible for you.'

**From The Writings of Emanuel Swedenborg: *Arcana Coelestia* #8148**

[2] Be it known that these falsities, which are here signified by "Pharaoh, his army, and his people," also by his "chariots, horses, and horsemen," are especially the falsities of those who are in persuasive faith, that is, who persuade themselves that the doctrinal things of the church in which they are, are true, and yet are in a life of evil. Persuasive faith exists together with evil of life, but not saving faith; for persuasive faith is a persuasion that all things that belong to the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for in this they scarcely believe; but for the sake of self-advantage, that is, for the sake of getting honors and wealth, and for the sake of reputation with a view to these. They learn doctrinal things in order to acquire such things, thus not to the end that they may be of service to the church and the salvation of souls, but to serve themselves and those who belong to them; and therefore it is all the same to them whether these doctrinal things are true, or false; this they care nothing about, still less inquire into, for they are in no affection of truth for the sake of truth. No matter what kind of doctrinal things they may be, they confirm them; and when they have confirmed them, they persuade themselves that they are true, not considering that falsities can be confirmed equally as well as truths. [3] This is the source of persuasive faith, which, because it has not for its end, and does not regard, the neighbor and his good, thus not the Lord, but self and the world, that is, honors and self-advantage, is conjoined with evil of life, but not with good of life; for assuredly the faith that is conjoined with this is saving faith. This faith is given by the Lord, but the other is from the man himself. The one remains to eternity; the other is dissipated in the other life, and is also dissipated in the world if nothing is gained by it. But so long as men profit by it, they fight for it as for heaven itself, although it is not for that faith, but for themselves; for the things of faith, that is, of doctrine, are to them as means to an end; that is, to eminence and opulence. They who are in this faith in the world can with difficulty be distinguished from those who are in saving faith, for they speak and preach from an ardor as of zeal for the doctrine; but it is an ardor from the fire of the love of self and of the world.

**Join us for Virtual Coffee Hour!**

*Today and ongoing, 12:00 p.m.*

**Meeting ID: 883-3431-1653**

**Password: 673039**

Dial-in: 669-900-9128

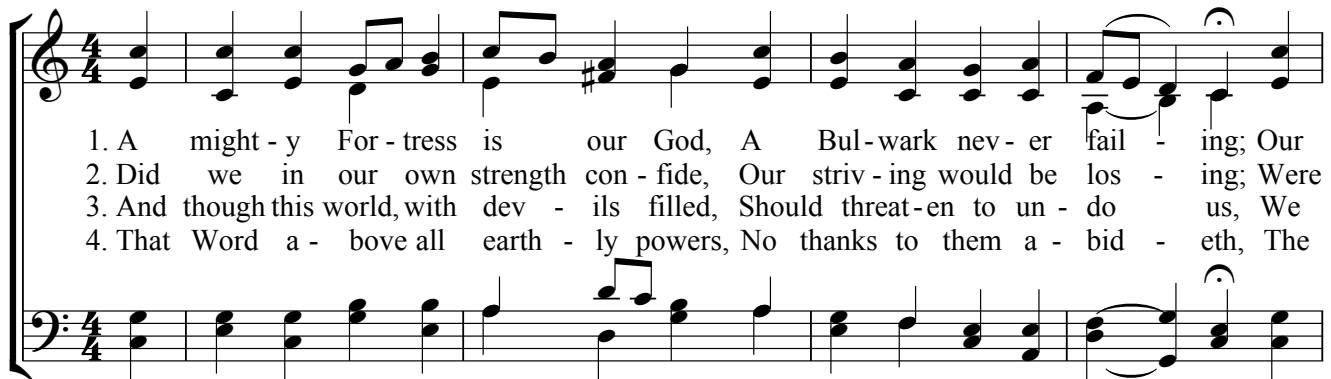
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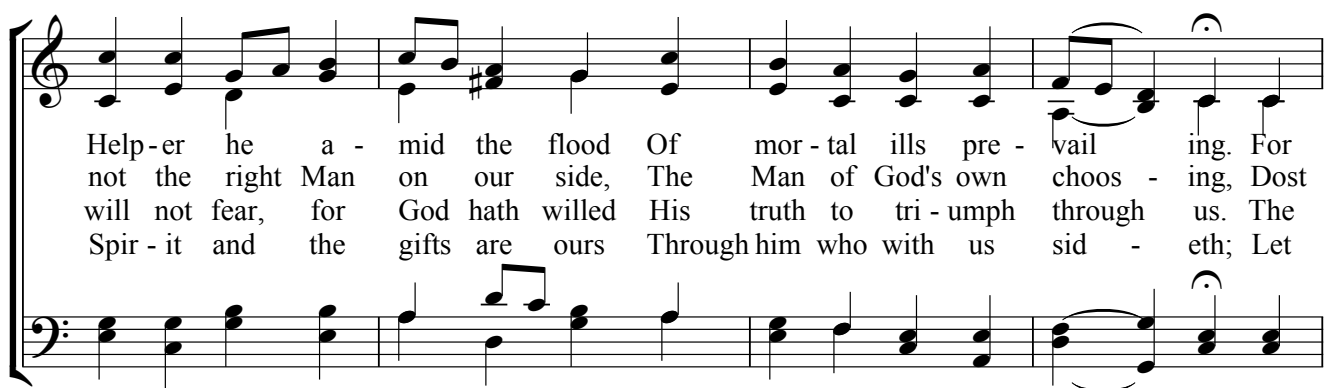
# A Mighty Fortress is Our God

Martin Luther, 1529

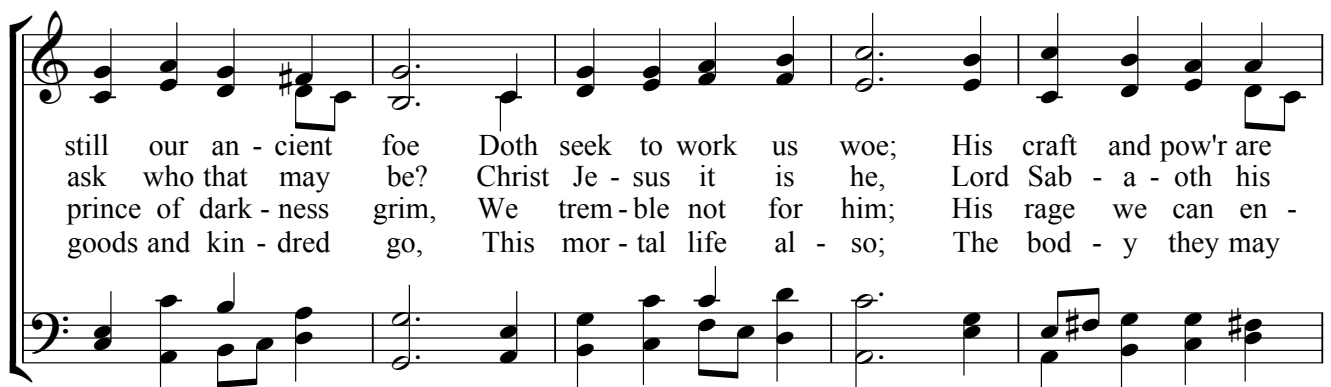
Martin Luther, 1529



1. A might - y For - tress is our God, A Bul - wark nev - er fail - ing; Our  
2. Did we in our own strength con - fide, Our striv - ing would be los - ing; Were  
3. And though this world, with dev - ils filled, Should threat - en to un - do us, We  
4. That Word a - bove all earth - ly powers, No thanks to them a - bid - eth, The



Help - er he a - mid the flood Of mor - tal ills pre - vail ing. For  
not the right Man on our side, The Man of God's own choos - ing, Dost  
will not fear, for God hath willed His truth to tri - umph through us. The  
Spir - it and the gifts are ours Through him who with us sid - eth; Let



still our an - cient foe Doth seek to work us woe; His craft and pow'r are  
ask who that may be? Christ Je - sus it is he, Lord Sab - a - oth his  
prince of dark - ness grim, We trem - ble not for him; His rage we can en -  
goods and kin - dred go, This mor - tal life al - so; The bod - y they may



great; And, armed with cru - el hate, On earth is not his e - qual.  
Name, From age to age the same, And he must win the bat - tle.  
dure, For lo! his doom is sure; One lit - tle word shall fell him.  
kill: God's truth a - bid - eth still; His king - dom is for - ev - er.