

Sunday, July 14th 2024

The Eighth Sunday after Pentecost



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WELCOME TO EPIPHANY LUTHERAN CHURCH!

“How lovely is Your dwelling place, O LORD of hosts!” (Psalm 84:1) We are thankful that God has brought you here with us this morning to hear His Word and receive His gifts! You’ll find everything you need for the worship service in this bulletin and in *Lutheran Service Book*, our hymnal. If you have any questions about our worship service, our congregation, or what we believe, please ask our pastor or any of our members.

OUR COMMUNION POLICY:

Lutherans believe in Real Presence, that during the Lord’s Supper we receive the True Body and Blood of our Lord Jesus Christ present in, with, and under the Bread and Wine for the forgiveness of sins and to strengthen our union with him and with one another. Our Lord invites to his table those who trust his words, repent of all sin, and set aside any refusal to forgive and love as he forgives and loves us. Because those who eat and drink our Lord’s body and blood unworthily do so to their great harm and because Holy Communion is a confession of the faith which is confessed at this altar, those not instructed, in doubt, or who hold a confession different than that of The Lutheran Church— Missouri Synod, and yet desire to receive the sacrament, are asked first to speak with the pastor or an Elder. (Please refer to 1 Corinthians 11:17-34 for self-examination.)

SERVANTS DURING WORSHIP THIS MORNING:

Pastor – Rev. E. B. Holschuh

Musician – Mark McClain

Lay Reader – Richard Giro

AS WE PREPARE FOR WORSHIP THIS MORNING:

The Lord Jesus Brings His People through Death into Life by the Preaching of Repentance

Amos did not choose to be a prophet, but the Lord took him “*from following the flock*” and said to him, “*Go, prophesy to my people Israel*” (Amos 7:15). It was a hard word given him to preach: King Jeroboam would “*die by the sword,*” and Israel would “*go into exile away from his land*” (Amos 7:10–11). For this word, Amos was hated and threatened. St. John the Baptist also suffered for his faithful preaching of repentance. King Herod “*sent and seized John and bound him in prison,*” even though he knew that John “*was a righteous and holy man*” (Mark 6:17, 20). Out of pride and fear, Herod “*sent an executioner with orders to bring John’s head*” (Mark 6:27). Yet in Christ, St. John the Baptist “*has been raised from the dead*” (Mark 6:14, 16). For Christ is the destruction of death itself “*before the foundation of the world,*” and even now by faith, “*the God and Father of our Lord Jesus Christ*” has blessed us in Christ “*with every spiritual blessing in the heavenly places*” (Eph. 1:3–4). Through Baptism into Christ, you also “*were sealed with the promised Holy Spirit*” for life and salvation (Eph. 1:13).

DIVINE SERVICE SETTING FOUR

Prelude		Selected Music
Welcome and Greeting		Pastor
Announcements		
Opening Hymn	<i>“Lord, Thee I Love with All My Heart”</i>	LSB 708

CONFESSION AND ABSOLUTION

The sign of the cross ✠ may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

Matthew 28:19b; [18:20]

P Our help is in the name of the Lord,

C who made heaven and earth.

Psalms 124:8

P If You, O Lord, kept a record of sins, O Lord, who could stand?

C **But with You there is forgiveness; therefore You are feared.**

Ps. 130:3-4

P Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

[Luke 18:13]

C **Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.**

P Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.

C **Amen.**

[John 20:19-23]

SERVICE OF THE WORD

Introit

Psalm 143:1-2, 8a

P Hear my prayer, O Lord; give ear to my pleas for mercy!
In your faithfulness answer me, in your righteousness!

C **Enter not into judgment with your servant,
for no one living is righteous before you.**

P Let me hear in the morning of your steadfast love,
for in you I trust.

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.***

Kyrie

Mark 10:47



C Lord, have mer - cy; Christ, have mer - cy; Lord, have mer - cy.

Gloria in Excelsis

Lue 2:14; John 1:29



C 1 To God on high be glo - ry And peace to all the earth;
2 To You, O sole - be - got - ten, The Fa - ther's Son, we pray;
3 For You a - lone are ho - ly; You on - ly are the Lord.



Good-will from God in heav - en Pro - claimed at Je - sus' birth!
O Lamb of God, our Sav - ior, You take our sins a - way.
For - ev - er and for - ev - er, Be wor - shipped and a - dored;



We praise and bless You, Fa - ther; Your ho - ly name, we sing—
Have mer - cy on us, Je - sus; Re - ceive our heart - felt cry,
You with the Ho - ly Spir - it A - lone are Lord Most High,



Our thanks for Your great glo - ry, Lord God, our heav'n - ly King.
Where You in pow'r are seat - ed At God's right hand on high—
In God the Fa - ther's glo - ry. "A - men!" our glad re - ply.

Salutation and Collect of the Day

P The Lord be with you.

2 Timothy 4:22

C And also with you.

P Let us pray.

O Lord, You granted Your prophets strength to resist the temptations of the devil and courage to proclaim repentance. Give us pure hearts and minds to follow Your Son faithfully even into suffering and death; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Old Testament Reading

Amos 7:7-15

⁷This is what [the Lord God] showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. ⁸And the LORD said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“Behold, I am setting a plumb line
in the midst of my people Israel;
I will never again pass by them;

⁹the high places of Isaac shall be made desolate,
and the sanctuaries of Israel shall be laid waste,
and I will rise against the house of Jeroboam with the sword.”

¹⁰Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. ¹¹For thus Amos has said,

“Jeroboam shall die by the sword,
and Israel must go into exile
away from his land.”

¹²And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there, ¹³but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.”

¹⁴Then Amos answered and said to Amaziah, “I was no prophet, nor a prophet’s son, but I was a herdsman and a dresser of sycamore figs. ¹⁵But the LORD took me from following the flock, and the LORD said to me, ‘Go, prophesy to my people Israel.’”



Je - sus is the Christ, the Son of God.

John 20:31



C Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Holy Gospel Reading

Mark 6:14-29

P The Holy Gospel according to St. Mark, the sixth chapter.

C **Glory to You, O Lord.**

¹⁴King Herod heard of it, for Jesus' name had become known. Some said, "John the Baptist has been raised from the dead. That is why these miraculous powers are at work in him." ¹⁵But others said, "He is Elijah." And others said, "He is a prophet, like one of the prophets of old." ¹⁶But when Herod heard of it, he said, "John, whom I beheaded, has been raised." ¹⁷For it was Herod who had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. ¹⁸For John had been saying to Herod, "It is not lawful for you to have your brother's wife." ¹⁹And Herodias had a grudge against him and wanted to put him to death. But she could not, ²⁰for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.

²¹But an opportunity came when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee. ²²For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask me for whatever you wish, and I will give it to you." ²³And he vowed to her, "Whatever you ask me, I will give you, up to half of my kingdom." ²⁴And she went out and said to her mother, "For what should I ask?" And she said, "The head of John the Baptist." ²⁵And she came in immediately with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." ²⁶And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. ²⁷And immediately the king sent an executioner with orders to bring John's head. He went and beheaded him in the prison ²⁸and brought his head on a

platter and gave it to the girl, and the girl gave it to her mother. ²⁹When his disciples heard of it, they came and took his body and laid it in a tomb.

P This is the Gospel of the Lord.

C Praise to You, O Christ.

Hymn of the Day

“Jesus, Priceless Treasure”

LSB 743

Sermon

“Out of Plumb”

Amos 7:7-15

Nicene Creed

C I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and
the dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and
glorified,

who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✠ of the world to come. Amen.

Passing of the Peace

When Jesus himself appeared to the disciples after his resurrection, he greeted them by saying, "Peace be with you" (Luke 24:36; John 20:19, 26) – and so we do likewise.

Prayer of the Church

P Lord, in Your mercy

C hear our prayer.

Offering

Usher

Please sign the attendance books as they are passed.

If you would like to transition to making your regular tithe or offering online, you may do so at <https://secure.myvanco.com/L-ZKYH/home>



SERVICE OF THE SACRAMENT

For those unfamiliar with our congregation's practice regarding the Lord's Supper, please refer to "Our Communion Policy" located at the beginning of the bulletin.

Preface

P The Lord be with you.

2 Timothy 4:22

C And also with you.

P Lift up your hearts.

C We lift them to the Lord.

[Colossians 3:1]

P Let us give thanks to the Lord our God.

C It is right to give Him thanks and praise.

[Psalm 136]

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

Isaiah 6:3; Matthew 21:9



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth a - dored;



Heav'n and earth with full ac-claim shout the glo-ry of Your name.



Sing ho - san - na in the high - est, sing ho - san - na to the Lord;



Tru - ly blest is He who comes in the name of the Lord!

Prayer of Thanksgiving

P Blessed are You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life.

For Christ, our Passover Lamb, has been sacrificed. By His death, He has redeemed us from bondage to sin and death, and by His resurrection, He has delivered us into new life in Him.

Grant us to keep the Feast in sincerity and truth, faithfully eating His body given into death and drinking His life's blood poured out for our salvation until we pass through death to the promised land of life eternal.

Hear us as we pray in His name and as He has taught us:

Lord's Prayer

Matthew 6:9-13

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.**

The Words of Our Lord

*Matthew 26:26-28; Mark 14:22-24
Luke 22:19-20; 1 Corinthians 11:23-25*

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: “Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me.”

P In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

Pax Domini

John 20:19

P The peace of the Lord be with you always.

C Amen.

Agnus Dei

John 1:29



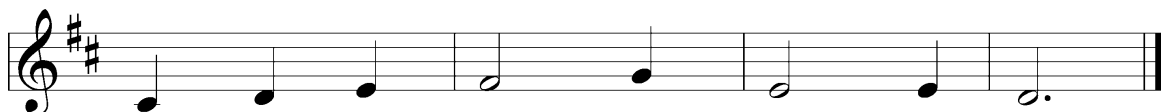
C 1 O Je - sus Christ, true Lamb of God,
2 O Je - sus Christ, true Lamb of God,



You take the sin of the world a - way;
You take the sin of the world a - way;



O Je - sus Christ, true Lamb of God,
Have mer - cy on us, Je - sus Christ,



Have mer - cy on us, Lord, we pray.
And grant us peace, O Lord, we pray.

Nunc Dimittis

Luke 2:29-32



1 O Lord, now let Your ser - vant De -
2 All glo - ry to the Fa - ther, All



part in heav'n - ly peace, For I have seen the
glo - ry to the Son, All glo - ry to the



glo - ry Of Your re - deem - ing grace:
Spir - it, For - ev - er Three in One;



A light to lead the Gen - tiles Un -
For as in the be - gin - ning, Is



to Your ho - ly hill, The glo - ry of Your
now, shall ev - er be, God's tri - une name re -



peo - ple, Your cho - sen Is - ra - el.
sound - ing Through all e - ter - ni - ty.

Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Benedicamus and Benediction

P Let us bless the Lord.

[Psalm 103:1]

C Thanks be to God.

P The Lord bless you and keep you.

The Lord make His face shine on you and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.

Numbers 6:24-26

C Amen.

Closing Hymn

“Lord Jesus Christ, with Us Abide”

LSB 585

Postlude

Selected Music

SERMON NOTES

Amos 7:7-15 | *Out of Plumb*

1. Amos was from _____, but the _____ sent him to _____ to call them to repentance.
 2. Amos points out that even the _____ of Israel had become _____, with worshippers thinking that merely going through the outward motions of the rituals was enough to please _____.
 3. The plumb line [in Amos' vision] represents God's expectations for His _____, His _____, His _____.
 4. When we don't get our way, when our _____ is NOT done, our _____ begins to lean; when we stop relying on _____, we fall out of plumb.
 5. We find ourselves out of plumb sometimes when we confuse our _____, if not our _____, as _____.
 6. Amos reminds 21st-century Christians that _____ is just and impartial and will _____ not only the nations but also His own people for their life of ease and apathy amid human _____.
-

PRAYERS AT EPIPHANY

PRAYER REQUESTS: Please share any prayer request on the Prayer Requests sheet as you enter on Sunday. You may also email a prayer request, as well as a request to become a part of Epiphany's prayer chain, to secretary@epiphanybastrop.org.

Please continue to pray for...

- Rev. Daniel and Kathy Conrad and their daughter Ana – missionaries in the Dominican Republic
- Richard Giro

INTERESTED IN BECOMING A MEMBER?

The first step to becoming a member of our congregation is to speak with our pastor.

We believe, teach, and confess that we are all broken sinners in need of God's salvation, which He freely gives through His Word and Sacrament. Church is not a club for the sinless– it's a hospital for sinners!

You may become a member of Epiphany Lutheran Church by transferring your membership from a sister congregation of The Lutheran Church–Missouri Synod (LCMS) or you may receive instruction from the pastor and become a communicant member of Epiphany and the LCMS through Adult Instruction Class or through a profession of faith.



Epiphany Lutheran Church has a podcast! Our ***Peace Be With You*** podcast is still very much a work in progress that we hope will help us reach those in our community and beyond with the Gospel message of hope and salvation in Christ. In the coming days it should be available on popular podcast apps, but you can always find it at peacebewithyou.podbean.com (or just scan the QR code).



THIS WEEK AT EPIPHANY:

Sunday, July 14th

- 10:00am – Children's Sunday School (Fellowship Area)
- 10:00am – Adult Sunday School (Sanctuary)
- 11:00am – Fellowship / Coffee Time
- 11:30am – Worship Service with Communion

Sunday, June 21st

- 10:00am – Children's Sunday School (Fellowship Area)
- 10:00am – Adult Sunday School (Sanctuary)
- 11:00am – Fellowship / Coffee Time
- 11:30am – Worship Service with Communion

Door Offering: In order to help Faith Lutheran High School reach their goal of purchasing a large passenger van for student transportation, Epiphany will be joining together with many other area LCMS churches to collect a door offering toward this goal on July 21st. Let's join together in helping them to acquire this needed vehicle as they continue to grow!

Adult Sunday School: Join us at 10am for *Isaiah: A 12-Week Study* (started on June 23)... Isaiah's prophecy, which alternates between promises of judgment and restoration, reminds God's people of the magnitude of humanity's sin, the judgment that we all deserve, and how God displays his glory by saving sinners.

Thursday 6pm Zoom Study: Ever wondered if there was just a bit more to some of those lessons you learned in Sunday school? Join us online for *Stuff They Didn't Teach Me in Sunday School*, through August 29. Registration: bit.ly/ELC-Stuff

Lutheran Hour: Next Sunday, July 21st – “Unhindered” – Lutheran Hour Speaker: Rev. Dr. Michael Zeigler. Dr. Jeff Gibbs and podcaster Jessica Bordeleau join Dr. Michael Zeigler to talk about St. Paul's harrowing journey to Rome. (Acts 27 & 28)

Hear The Lutheran Hour each Sunday on station KBUK-FM 104.9 at 7:00 a.m. or on station KANJ-FM 91.5 at 12:30 p.m. or go to lhm.org for a link to listen to the Lutheran Hour live.

KFUO Radio, the broadcast voice of The Lutheran Church – Missouri Synod, shares Christ for you anytime, anywhere on KFUO.org via worship services, Bible and theology studies, practical talk programs, and sacred music. Find programs on demand at kfu.org and wherever you get your podcasts! Find us on social: [@KFUORadio](https://www.facebook.com/KFUORadio) on [Facebook](https://www.facebook.com/KFUORadio), [Twitter](https://twitter.com/KFUORadio), and [Instagram](https://www.instagram.com/KFUORadio).

CHRIST FOR YOU this week on KFUO.org: Study Zechariah 4-8 on Sharper Iron (weekdays at 8:00 a.m. CT), study Luke 8-11 on Thy Strong Word (weekdays at 11:00 a.m. CT), and study Confession and Satisfaction in the Apology of the Augsburg Confession on Concord Matters (7/20 at 10:00 a.m. CT). Find your favorite programs on demand at kfu.org or the KFUO Radio app!

Answers to Sermon Notes:

1. Amos points out that even the *worship* of Israel had become *corrupted* with worldly thinking that merely going through the outward motions of the rituals

was enough to please **God**.

3. The plumb line (in Amos' vision) represents God's expectations for His *people*, His *standards*. His *Law*.

4. When we don't get out our way, when our *will* is NOT done, our *faith* begins to lean; when we stop relying on **God** we fall out of plumb.

5. We find ourselves out of plumb sometimes when we confuse our *callings*, if not our *priorities*, as *Christians*.

6. Amos reminds 21st-century Christians that **God** is just and impartial and will *judge* not only the nations but also His own people for their life of ease and apathy amid human *suffering*.

3-minute



Seminary

Two Aspects of God in the Book of Amos

Amos emphasizes two aspects of God that are essential to the book. First, he says that God is creator. Three hymnic statements throughout the book illumine this characterization (4:13; 5:8–9; 9:5–6). Together these hymns proclaim the majesty and sovereignty of God over all creation. He is the one who forms mountains (4:13) and ordains the rhythms of planetary movement and the hydrologic cycle (5:8). The highest places of earth are under his feet (4:13). In short, all things were created by him and for him.

This gives a much-needed perspective for readers. The Book of Amos is replete with gross exploitations of power (2:7; 4:1; 5:11; 8:4, 6). In a world where the powerful oppress the weak, and the weak oppress those who are weaker, it is important to remember where true power resides. The Sovereign God over all creation puts all human agency in perspective. Significantly in Amos, the God who wields all power also demonstrates kindness to the weak.

A second aspect of God that is essential to Amos's message is that God is the God of covenant. In Amos 3:1–2, God notes his unique covenantal relationship with Israel. Instead of this covenantal status securing unassailable prosperity, it brought a heightened responsibility. According to the law, Israel was to live in a way that heralded the greatness and nearness of God (Deuteronomy 4:5–7), as well as mediated blessing to the world (Exodus 19:5–6).

Instead of imaging God, however, the people of God looked more like their wicked neighbors (1:3–2:12). In the Book of Amos, God is shown to be faithful to the covenant in announcing the terms and judgments of the covenant, particularly as it relates to the peoples' treatment of one another. This latter point is significant for the way Amos portrays the central theological issue in the book.

The sin of idolatry is at the core of the Israelites' faithlessness in the Old Testament, especially in the prophets. Yet in Amos, other gods are very rarely mentioned (e.g., 5:26; 8:14). At issue, rather, is the horizontal dimension of the people's covenantal life.

Instead of caring for the poor, those with power enriched themselves at the expense of the destitute (2:6; 8:5–6). This stood in stark contrast to the character of God shown in the exodus. He cared for the people when they were weak, defeating their enemies, establishing them in the land, and raising up leaders (2:9–10). Considering

the kindness of God, the call upon the people was to do unto others as God had done unto them. Indeed, history had its eyes on Israel. But where justice and righteousness should have flowed like water (5:24), cruelty and injustice flooded the land.

Nevertheless, the people were no less active in religious life (4:4–5). In fact, they claimed that Yahweh was with them (5:14). Their treatment of one another made clear that they served another god entirely. A god who permits piety alongside injustice is not the God of the Bible. Scripture makes clear that we can never separate what we say we believe from how we live. Bad theology produces bad fruit, and bad fruit evidences bad theology.

For Israel, the only response from a faithful God toward his covenantally faithless people was judgment. This would come through a future exile from the land. God announces that in this judgment, “the end has come upon my people” (8:2).

[Excerpted from *What Is the Book of Amos About?* by Andrew M. King, posted 11/12/21 to thegospelcoalition.org]