

SECOND SUNDAY AFTER THE EPIPHANY  
JANUARY 15, 2023

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

*The Only Son from Heaven*  
Setting: M. Knickelbein

WELCOME

ENTRANCE HYMN #402

*The Only Son from Heaven*

1 The only Son from heaven,  
Foretold by ancient seers,  
By God the Father given,  
In human form appears.  
No sphere His light confining,  
No star so brightly shining  
As He, our Morning Star.

3 O Lord, our hearts awaken  
To know and love You more,  
In faith to stand unshaken,  
In spirit to adore,  
That we, through this world moving,  
Each glimpse of heaven proving,  
May reap its fullness there.

2 O time of God appointed,  
O bright and holy morn!  
He comes, the king anointed,  
The Christ, the virgin-born,  
Grim death to vanquish for us,  
To open heav'n before us  
And bring us life again.

4 O Father, here before You  
With God the Holy Ghost  
And Jesus, we adore You,  
O pride of angel host:  
Before You mortals lowly  
Cry, "Holy, holy, holy,  
O blessed Trinity!"

CONFESSION AND ABSOLUTION

LSB 167

In the name of the Father and of the ✠ Son and of the Holy Spirit.  
**Amen.**


If we say we have no sin, we deceive ourselves, and the truth is not in us.

**But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

*Silence for reflection on God's Word and for self-examination.*

Let us then confess our sins to God our Father.

**Most merciful God, we confess that we are by nature sinful and unclean. 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. We justly deserve Your present and eternal punishment. 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.**

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. **Amen.**

*KYRIE*

LSB 168

In peace let us pray to the Lord.

**Lord, have mercy.**

For the peace from above and for our salvation let us pray to the Lord.

**Lord, have mercy.**

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.

**Lord, have mercy.**

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

**Lord, have mercy.**

Help, save, comfort, and defend us, gracious Lord.

**Amen.**

Glory to God in the highest, and peace to His people on earth.

**Lord God, heavenly king, almighty God and Father:**

**We worship You, we give You thanks, we praise You for Your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:**

**You take away the sin of the world; have mercy on us.**

**You are seated at the right hand of the Father; receive our prayer.**

**For You alone are the Holy One, You alone are the Lord,**

**You alone are the Most High, Jesus Christ, with the Holy Spirit,**

**in the glory of God the Father. Amen.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. Almighty and everlasting God,

**who governs all things in heaven and on earth, mercifully hear the prayers of Your people and grant us Your peace through all our days; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**



*THE LITURGY OF THE WORD*

*FIRST LESSON (Be seated)*

Isaiah 49:1-7

Listen to me, O coastlands,  
and give attention, you peoples from afar.  
The LORD called me from the womb,  
from the body of my mother he named my name.  
He made my mouth like a sharp sword;  
in the shadow of his hand he hid me;  
he made me a polished arrow;  
in his quiver he hid me away.  
And he said to me, "You are my servant,  
Israel, in whom I will be glorified."  
But I said, "I have labored in vain;  
I have spent my strength for nothing and vanity;

yet surely my right is with the LORD,  
and my recompense with my God.”  
And now the LORD says,  
he who formed me from the womb to be his servant,  
to bring Jacob back to him;  
and that Israel might be gathered to him—  
for I am honored in the eyes of the LORD,  
and my God has become my strength—  
he says:  
“It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to bring back the preserved of Israel;  
I will make you as a light for the nations,  
that my salvation may reach to the end of the earth.”  
Thus says the LORD,  
the Redeemer of Israel and his Holy One,  
to one deeply despised, abhorred by the nation,  
the servant of rulers:  
“Kings shall see and arise;  
princes, and they shall prostrate themselves;  
because of the LORD, who is faithful,  
the Holy One of Israel, who has chosen you.”

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 40:1-11 (Sung responsively)*

I waited patiently for the LORD;  
he inclined to me and heard my cry.  
He drew me up from the pit of destruction,  
out of the miry bog,  
and set my feet upon a rock,  
making my steps secure.  
He put a new song in my mouth,  
a song of praise to our God.  
Many will see and fear,  
and put their trust in the LORD.

Blessèd is the man who makes  
the LORD his trust,  
who does not turn to the proud,  
to those who go astray after a lie!  
You have multiplied, O LORD my God,  
your wondrous deeds and your thoughts toward us;  
none can compare with you!  
I will proclaim and tell of them,  
yet they are more than can be told.

Sacrifice and offering you have not desired,  
but you have given me an open ear.  
Burnt offering and sin offering  
you have not required.  
Then I said, "Behold, I have come;  
in the scroll of the book it is written of me:  
I desire to do your will, O my God;  
your law is within my heart."

I have told the glad news of deliverance  
in the great congregation;  
behold, I have not restrained my lips,  
as you know, O LORD.  
I have not hidden your deliverance within my heart;  
I have spoken of your faithfulness and your salvation;  
I have not concealed your steadfast love and your faithfulness  
from the great congregation.

As for you, O LORD, you will not restrain  
your mercy from me;  
your steadfast love and your faithfulness will  
ever preserve me!

**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.**

## SECOND LESSON

1 Corinthians 1:1-9

Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge—even as the testimony about Christ was confirmed among you—so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

*ALLELUIA VERSE (Stand)*

LSB 173

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

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

*GOSPEL*

John 1:29-42a

The Holy Gospel according to St. John, the 1<sup>st</sup> chapter

**Glory to You, O Lord.**

The next day [John] saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel." And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!" The two disciples heard him

say this, and they followed Jesus. Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” He said to them, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother. He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). He brought him to Jesus.

This is the Gospel of the Lord.

**Praise to You, O Christ**

*SERMON (Be seated)*

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

“Behold,” said John. “Behold the Lamb of God who takes away the sin of the world.”

“Behold” is a word used in the scriptures when there is something very important for us to notice. Last week we celebrated the Feast of the Epiphany, and in the great story upon which the feast is centered, Matthew begins by saying “Behold, wise men from the East came to Jerusalem.” Sometimes we need an extra word like that to focus our attention.

Another good way of catching people’s attention is with humor. On this day of hearing about Jesus’ baptism, let me quickly tell you two funny things that happened to me at baptisms.

The first happened when I was right out of the seminary and brand new at my church. I thought I was all prepared to baptize little baby Jordan. I met the parents, checked that we had water, had the baptismal liturgy pages marked... all those things. But as we started the liturgy, I suddenly realized... I never asked if Jordan was a boy or a girl, and there were places coming up soon that I would need to make a pronoun choice. Maybe it was the sudden adrenaline rush, or perhaps the Holy Spirit was leading, but whatever the case I managed to insert a “this child” each time a pronoun was called for, and we got the baby baptized without major issue, except for my extra sweating!

The second incident happened a few weeks later. Just as the baby’s father was getting ready to hand the child to me for the pouring on of the water, he whispered in my ear: “don’t squeeze him too tight, he just filled his pants.” Thankfully we got through that baptism okay too.

The story of Jesus' baptism by John, as told in today's Gospel reading, does not catch our attention by means of humor, although it is a very joyful scene. Rather, in addition to the "behold," this story catches our attention by offering three powerful phrases coming from the lips of John which speak to Jesus' identity and show us his unique and special nature. For today's sermon, we'll say a few things about each of these markers of his identity, and then offer three points suggested by this text about our identity as his people.

The first phrase used in this text is "the Lamb of God." By calling Jesus the Lamb of God, John is telling us something very specific about Jesus. He's telling us that Jesus will be sacrificed for our sins.

The sacrificing of lambs was central to Israel's religion. Lambs were sacrificed both as offerings to the Lord and as acts that signified salvation. The original Passover lambs (Exodus 12) were sacrificed so that the Lord would spare the homes that had the lamb's blood on their doors. Later, when the Tabernacle and Temple were in place, two lambs a day were sacrificed by the priests to remember Israel's deliverance (Exodus 29:38ff).

John's phrase – "Lamb of God" – applied to a man, is unprecedented in Scripture. No man had ever been called that before. However, the phrase does reflect the time God provided a ram as a substitute when Abraham was asked to sacrifice his son Isaac (Genesis 22). And it also reflects the language of Isaiah 53 – one of the "suffering servant songs" – where we're told that the servant was "led like a lamb to slaughter."

The phrase may be unprecedented, but its meaning is very clear. Jesus was sacrificed to pay the price of sin, just like the lambs of the Old Testament. The only difference, as the Book of Hebrews states, is that Jesus is the "once-for-all sacrifice" (10:12).

The church helps us to remember this very significant phrase in the singing of the hymn which bears this name – the Agnus Dei. We sing this hymn during the communion liturgy, to focus us on the sacrifice Jesus made.

In today's reading, John also uses a second phrase to teach on the identity of Jesus. John calls him the one who "baptizes with the Holy Spirit."

This phrase is a clue that Jesus' baptism will be different than John's. John's baptism was about repentance. Jesus and his followers baptized for reasons beyond just this.

But the phrase also tells us more. John is telling us here that Jesus will pour out the Spirit through the words and actions of his ministry. Remember, Jesus himself didn't baptize literally – meaning with water (John 4:2). Only his disciples did. They baptized in his name and at his command, yes. But the baptism indicated here is different. Jesus



baptized in a more figurative sense. He “poured out” the Spirit upon people through what he said and did. Once the people were moved by that Spirit, they were then led to seek the giving of the Spirit in their baptism with water.

Later in his ministry, Jesus spoke very plainly about how he would send the Holy Spirit to lead his people. And the disciples discerned how this giving of the Spirit fulfilled one of the prophecies found in the book of Joel. In this prophecy, the language of “pouring out” reflects the work of Jesus’ ministry, for the prophet quotes God as saying: “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions” (2:28).

Baptism is both a cleansing and a pouring out. It cleanses us from sin and equips us with the Holy Spirit.

The third phrase used by John tells us even more about Jesus’ identity. John states that he is the “Son of God.” And notice, not “a” Son of God, but “the Son.” John said: “I have seen and have borne witness that this is the Son of God.”

The phrase indicates that Jesus is directly related to the Father, and that his relation to the Father is far more direct than ours.

Again, this is a phrase steeped in Old Testament meaning. The scriptures tell us that Israel was like a son to God. The kings of Israel, too, were like a son. And certain creatures (men or angels?) were called “sons of God.” But that phrase “son of God” is not directly used in scripture for one person until the New Testament, where it is applied only to Jesus.

John uses the phrase to describe Jesus to others. The rest of the Gospels give a different detail – telling how at Jesus’ baptism, God himself says: “this is my beloved son.”

Though the phrase is once again unprecedented, it also conveys its meaning clearly. Jesus has a far more special and far more direct relationship to God than any other. He is God’s Son, and that means he is of God’s essence. He is “one with the Father,” as Jesus himself once explained (10:30). St. Paul, in today’s epistle reading, added that “the grace of God is given” in him. And Paul further told the Colossians: “he is the image of the invisible God” (1:1) and in him “the fullness of God was pleased to dwell” (1:19).

The primary purpose of today’s Gospel reading on this Second Sunday of Epiphany is to hear John tell us about Jesus’ identity. And we should note, too, how the disciples, when they heard these things, were quick to add another identifier for Jesus – that of the

Messiah (also translated “Christ”). Jesus’ true identity was revealed via many indicators in the telling of the Gospel narratives.

Having said all this, today’s reading should also lead us to think about our identity. And as with John’s three phrases, there are three identifiers in this text which stand out.

First, when John says that Jesus is the “Lamb of God who takes away the sin of the world,” we should catch that the phrase “the world” means us.

We are the ones who make up the world. But more specifically, we are the ones who contribute to its pains and hurts – doing so through our sin.

Lots of people today are concerned about the “carbon footprint” of each person in the world – pointing out how people contribute to decline and danger in the world through their choices. John’s words tell us that we should be concerned about the “sin footprint” of the world’s inhabitants. The sinful choices people make contribute to far greater decline and danger than their output of carbon.

But even more, John’s words here remind us that God has done something about the world’s problems. God has sent his Son, the Lamb of God, to take away the sin of the world.

Sin is not yet “taken away” in that it ceases to exist. That will only happen in the life to come. But sin is “taken away” in that it ceases to be held against us. As the Gospel of John explains in chapter three: “God so loved the world that he gave his only Son, that whoever believes in him may not perish but have eternal life (3:16).

God’s love for the world is shown in the sending of his Son to pay the price of the world’s sin. Those of us who know this and trust this can be certain of our salvation when we repent of our sin and ask for God’s forgiveness.

Our identity, then, is people who are in the world but not of the world. In Christ we’ve been given a greater identity than “citizen of this world.” We are now dual citizens. We are also “citizens of heaven.”

A second identity that today’s Gospel reading suggests is that of a disciple. The second half of the reading tells how two of John’s disciples left him (at John’s direction) and started to follow Jesus. A disciple, we recall, is one who follows another.

Notice that Jesus, when he saw that they were following him, asked the disciples what they were seeking. This was a common question to ask. Yet the disciples didn’t seem to know how to answer it. They call Jesus “Rabbi” – which indicates that maybe they were

looking for some kind of teaching. But then they ask Jesus where he was staying, and this seems odd.

But there's a reason for this question, for here the Gospel writer is using a word which will appear many, many times in his account. He introduced it a few verses earlier when John called Jesus: "he on whom you see the Spirit descend and remain." The word "remain" is the same as "stay." Sometimes we translate it "abide." It's a powerful word in this Gospel and speaks to how one has a home in Jesus via faith. The great hymn "Abide with Me" is based on this thought.

A disciple's identity, then, is one who has a place in God's kingdom – a place of comfort, safety and acceptance. Jesus moves us from being seekers of these things to those who know them. Which is why Paul in our second reading today could tell his fellow Christians: "you are not lacking in any gift." Through their faith and their place in the kingdom they have all they need.

Finally, there is a third description in this text of the identity we have in Christ. And that is the identity of those who "bear witness."

John himself showed this identity when he bore witness to his disciples. John bore witness to what he saw when Jesus was baptized, telling how the Spirit descended and remained on Jesus. He also bore witness when he called Jesus the Lamb of God and the Son of God.

One of those who heard John speak, Andrew, then went and bore witness about Jesus to his brother, Simon – the one whom Jesus would call Peter.

Bearing witness, we see, is part of our identity as a Christian. It may not be our favorite part, because bearing witness can be difficult. But it is an important part. We are to bear witness in our words, as both John and Andrew did. And we are to bear witness in bringing people to Jesus, as Andrew did with his brother.

As with Jesus' identity, the scriptures have much more to say regarding our identity as followers of Christ. There we hear more about who we are and to what we've been called. There's plenty more for us to learn.

In the coming Sundays we'll hear more about the calling we have as ones who bear the identity of Christ. On three of those Sundays, we'll hear about it from Jesus' famous Sermon on the Mount.

For today, let us give thanks to God for revealing himself in his Son Jesus and for giving us such blessings through our identity as his people. In these we have beheld his glory! And that glory shines upon us.

May God continue to keep us in that faith. In the name of Jesus. Amen.

*HYMN OF THE DAY #411 (Stand)*

*I Want to Walk as a Child of the Light*

- 1 I want to walk as a child of the light.  
I want to follow Jesus.  
God set the stars to give light to the world.  
The star of my life is Jesus. *Refrain***

***Refrain***

**In Him there is no darkness at all.  
The night and the day are both alike.  
The Lamb is the light of the city of God.  
Shine in my heart, Lord Jesus.**

- 2 I want to see the brightness of God.  
I want to look at Jesus.  
Clear Sun of Righteousness, shine on my path,  
And show me the way to the Father. *Refrain***


- 3 I'm looking for the coming of Christ.  
I want to be with Jesus.  
When we have run with patience the race,  
We shall know the joy of Jesus. *Refrain***

*APOSTLES' CREED*

*Hymnal, back cover*

**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.

### OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

### PRAYERS OF THE CHURCH

O Lord, let the words of our mouths and the meditations of our hearts be acceptable to You, for You are our Rock and our Redeemer. Answer us according to Your promises and for the sake of Jesus Christ. Lord, in Your mercy, **hear our prayer.**

Merciful God, You formed Your Son in the womb of Your servant Mary to be a light for the nations. Preserve that light among Your people. Gather us around Your Word and Sacraments, enlighten and strengthen us by Your grace, and grant that we might reflect the light of Christ to those around us. Lord, in Your mercy, **hear our prayer.**

God of glory, the heavens declare Your handiwork, and each day and night testify to Your majesty. Bless all teachers and students, that in their explorations of the arts and sciences they may see Your creativity and glorify You. Lord, in Your mercy, **hear our prayer.**

Almighty God, You watched over the tribes of Jacob, providing them both daily bread and redemption in abundant measure. Watch over the homes of Your people. Bless them with all that they need for this body and life and preserve them in the glad confidence that Christ is their strength and their salvation. Lord, in Your mercy, **hear our prayer.**

Holy God, Your Son consented to be the servant of rulers and abhorred by the nations so that He might redeem the world. Fortify all in authority with courage and wisdom to

govern justly; and cultivate penitent hearts among them so that they may gladly prostrate themselves before their Redeemer on the Last Day. Lord, in Your mercy, **hear our prayer.**

Holy God, Your Son became the Lamb of God so that he might take away all of our sins by His death and resurrection. Remember all who need Your help and healing, especially those on our prayer list and those we name in our hearts at this time... Deliver them according to Your merciful will and preserve them in the certainty that their sins are taken away. Lord, in Your mercy, **hear our prayer.**

Lord God, in calling him the Lamb of God John foretold Jesus' sacrifice for sin through the giving of his body and the shedding of his blood on the cross. Prepare the hearts of all who receive that same body and blood of our Savior today, that they would welcome Him in repentance and faith. Lord, in Your mercy, **hear our prayer.**

Grant that we who have celebrated the incarnation of our Lord, Jesus Christ, may die to sin and rise to new life, and that we may treasure up and ponder in our hearts the Christ announced by Your forerunner; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

*OFFERTORY VERSE      #955*

*Let the Vineyards Be Fruitful*

**Let the vineyards be fruitful, Lord,  
And fill to the brim our cup of blessing.  
Gather a harvest from the seeds that were sown,  
That we may be fed with the bread of life.  
Gather the hopes and the dreams of all;  
Unite them with the prayers we offer now.  
Grace our table with Your presence, and give us  
A foretaste of the feast to come.**



*SERVICE OF THE SACRAMENT*

*PREFACE*

LSB 177

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give Him thanks and praise.**

It is truly good right and salutary...evermore praising You and saying:

*SANCTUS*

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:  
Heav'n and earth are full of Your glory.  
Hosanna in the highest.  
Blessed is He who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

LSB 178

*THE WORDS OF OUR LORD*

LSB 179

*PROCLAMATION OF CHRIST*

*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.**

*PAX DOMINI*

LSB 180

The peace of the Lord be with you always.  
**Amen.**

**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.**

*THE COMMUNION (Be seated)*

*The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.*

*COMMUNION HYMN #550*

*Lamb of God*

- 1 Your only Son, no sin to hide,  
But You have sent Him from Your side  
To walk upon this guilty sod,  
And to become the Lamb of God. *Refrain***

***Refrain***

**O Lamb of God, sweet Lamb of God,  
I love the holy Lamb of God!  
O wash me in His precious blood,  
My Jesus Christ, the Lamb of God.**

- 2 Your Gift of love they crucified,  
They laughed and scorned Him as He died:  
The humble King they named a fraud,  
And sacrificed the Lamb of God. *Refrain***

- 3 I was so lost, I should have died,  
But You have brought me to Your side  
To be led by Your staff and rod,  
And to be called a lamb of God. *Refrain***



Lord, now You let Your servant go in peace;  
Your word has been fulfilled.  
My own eyes have seen the salvation  
which You have prepared in the sight of ev'ry people:  
A light to reveal You to the nations  
and the glory of Your people Israel.  
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.

PRAYER *(Stand)*

BENEDICTION

SENDING HYMN #603

*We Know that Christ is Raised*

- 1 We know that Christ is raised and dies no more.  
Embraced by death, He broke its fearful hold;  
And our despair He turned to blazing joy.  
Alleluia!
- 2 We share by water in His saving death.  
Reborn, we share with Him an Easter life  
As living members of a living Christ.  
Alleluia!
- 3 The Father's splendor clothes the Son with life.  
The Spirit's power shakes the Church of God.  
Baptized, we live with God the Three in One.  
Alleluia!

DISMISSAL

Go in peace. Serve the Lord.  
**Thanks be to God.**

POSTLUDE

*We Know that Christ is Raised*  
Setting: C.W. Ore

## *FELLOWSHIP:*

Those serving:

Sunday, January 15,

8:00 a.m.

Greeter: Steve Janssen

Comm. assist: Dede Dixon

Reader: Melissa Hecht

10:30 a.m.

Greeter: Jim Easterly

Comm. assist: Judy Koucky

Reader: Aaron Siebrass

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