

The Ninth Sunday after Pentecost



August 10, 2025

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589 Speak, O Lord, Your Servant Listens



1 Speak, O Lord, Your ser - vant lis - tens, Let Your Word to
 2 Oh, what bless - ing to be near You And to lis - ten
 3 Lord, Your words are wa - ters liv - ing When my thirst - ing
 4 As I pray, dear Je - sus, hear me; Let Your words in



me come near; New - born life and spir - it give me,
 to Your voice; Let me ev - er love and hear You,
 spir - it pleads. Lord, Your words are bread life - giv - ing;
 me take root. May Your Spir - it e'er be near me



Let each prom - ise still my fear. Death's dread pow'r, its in - ward
 Let Your Word be now my choice! Man - y hard - ened sin - ners,
 On Your words my spir - it feeds. Lord, Your words will be my
 That I bear a - bun - dant fruit. May I dai - ly sing Your



strife, Wars a - gainst Your Word of life; Fill me, Lord, with
 Lord, Flee in ter - ror at Your Word; But to all who
 light Through death's cold and drea - ry night; Yes, they are my
 praise, From my heart glad an - thems raise, Till my high - est



love's strong fer - vor That I cling to You for - ev - er!
 feel sin's bur - den You give words of peace and par - don.
 sword pre - vail - ing And my cup of joy un - fail - ing!
 praise is giv - en In the end - less joy of heav - en.

Text: Anna Sophia von Hessen-Darmstadt, 1638-83; (sts. 1-3): tr. George A. T. Rygh, 1860-1942, alt.; (st. 4): tr. Christian Worship, 1993
 Tune: Johann Schop, c. 1590-1667
 Text and tune: Public domain

Stand

Opening Versicles

- P** This is the day which the Lord has made;
- C** let us rejoice and be glad in it.
- P** From the rising of the sun to its setting,
- C** the name of the Lord is to be praised.

- P** Better is one day in Your courts than a thousand elsewhere;
C I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked.
P Make me to know Your ways, O Lord.
C Teach me Your paths.
P Sanctify us in Your truth.
C Your Word is truth.
- P** 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

Refrain



C The Lord God is my strength and my song, and
He has be - come my sal - va - tion.
With joy will you draw wa - ter from the
wells of sal - va - tion. And you will say in that
day: "Give thanks to the Lord, call up - on His name,
make known His deeds a - mong the peo - ples, pro -
claim that His name is ex - alt - ed."

Refrain

The Lord God is my strength and my song, and
 He has be - come my sal - va - tion.
 Sing prais - es to the Lord, for He has done
 glo - rious - ly; let this be made known in all the
 earth. Shout, and sing for joy, O in -
 hab - i - tants of Zi - on, for great in your midst is the
 Ho - ly One of Is - ra - el.

Refrain

The Lord God is my strength and my song, and
 He has be - come my sal - va - tion.
 Glo - ry be to the Fa - ther and to the Son
 and to the Ho - ly Spir - it;



Sit

Readings From Holy Scripture

Old Testament

Nehemiah 8:1–8

P A reading from Nehemiah, the eighth chapter.

¹And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the LORD had commanded Israel. ²So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. ³And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. ⁴And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. ⁵And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. ⁶And Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. ⁷Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the Law, while the people remained in their places. ⁸They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

Romans 10:5–17

⁵Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. ⁶But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) ⁷or “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). ⁸But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); ⁹because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For with the heart one believes and is justified, and with the mouth one confesses and is saved. ¹¹For the Scripture says, “Everyone who believes in him will not be put to shame.” ¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. ¹³For “everyone who calls on the name of the Lord will be saved.” ¹⁴But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? ¹⁵And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” ¹⁶But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” ¹⁷So faith comes from hearing, and hearing through the word of Christ.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Holy Gospel

Luke 9:1–6

¹And he called the twelve together and gave them power and authority over all demons and to cure diseases, ²and he sent them out to proclaim the kingdom of God and to heal. ³And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. ⁴And whatever house you enter, stay there, and from there depart. ⁵And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.” ⁶And they departed and went through the villages, preaching the gospel and healing everywhere.

P This is the Word of the Lord.

C Thanks be to God.

Responsory

P Forever, O Lord, Your Word is firmly set in the heavens.

C Lord, I love the habitation of Your house and the place where Your glory dwells.

P Blessed are those who hear the Word of God and keep it.

C Lord, I love the habitation of Your house and the place where Your glory dwells.

P Glory be to the Father and to the Son and to the Holy Spirit.

C Lord, I love the habitation of Your house and the place where Your glory dwells.

Sit

587 I Know My Faith Is Founded



1 I know my faith is found - ed On Je - sus Christ, my
2 In - crease my faith, dear Sav - ior, For Sa - tan seeks by
3 In faith, Lord, let me serve You; Though per - se - cu - tion,



God and Lord; And this my faith con - fess - ing, Un -
night and day To rob me of this trea - sure And
grief, and pain Should seek to o - ver - whelm me, Let



moved I stand on His sure Word. Our rea - son can - not
take my hope of bliss a - way. But, Lord, with You be -
me a stead - fast trust re - tain; And then at my de -



fath - om The truth of God pro - found; Who trusts in hu - man
side me, I shall be un - dis - mayed; And led by Your good
par - ture, Lord, take me home to You, Your rich - es to in -



wis - dom Re - lies on shift - ing ground. God's Word is
Spir - it, I shall be un - a - fraid. A - bide with
her - it As all You said holds true. In life and



all - suf - fi - cient, It makes di - vine - ly sure; And
me, O Sav - ior, A firm - er faith be - stow; Then
death, Lord, keep me Un - til Your heav'n I gain, Where



trust - ing in its wis - dom, My faith shall rest se - cure.
I shall bid de - fi - ance To ev - 'ry e - vil foe.
I by Your great mer - cy The end of faith at - tain.

Text: Erdmann Neumeister, 1671-1756; tr. The Lutheran Hymnal, 1941, alt.
Tune: Concentus novi, 1540, Augsburg
Text and tune: Public domain

Ten Commandments

- ☐ 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

- ☐ 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

**☐ 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.**

Responsive Reading from the Catechism: The Lord's Prayer

Pages 323-325

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

586 Preach You the Word



1 Preach you the Word and plant it home To men who
 2 We know how hard, O Lord, the task Your ser - vant
 3 The sow - er sows; his reck - less love Scat - ters a -
 4 Though some be snatched and some be scorched And some be



like or like it not, The Word that shall en -
 bade us un - der - take: To preach Your Word and
 broad the good - ly seed, In - tent a - lone that
 choked and mat - ted flat, The sow - er sows; his



dure and stand When flow'rs and men shall be for - got.
 nev - er ask What pride - ful prof - it it may make.
 all may have The whole - some loaves that all men need.
 heart cries out, "Oh, what of that, and what of that?"

5 Of all his scattered plenteousness
 One-fourth waves ripe on hill and flat,
 And bears a harvest hundredfold:
 "Ah, what of that, Lord, what of that!"

6 Preach you the Word and plant it home
 And never faint; the Harvest Lord
 Who gave the sower seed to sow
 Will watch and tend His planted Word.

Text: Martin H. Franzmann, 1907-76, alt.
 Tune: Rheinfeilssisch Deutsches Catholisches Gesangbuch, 1666, Augsburg
 Text: © 1971 The Franzmann Family. Used by permission: LSB Hymn License no. 110003338
 Tune: Public domain

A few weeks ago, we talked about how the Divine Service is a dialog with God. We come to Him in prayer, and then He answers us through His Word in the readings, to which we then respond to by confessing that we believe with the Creed, and we praise God with a hymn.

The problem is that sometimes it is a challenge to read and understand the Bible. We like to talk about how important it is to read the Bible and how clear the Bible is, but to be honest, often it is not as clear as we wish it were.

It is all too easy to take something from the Bible out of context and inadvertently twist it's meaning. So many false teachers start with the Bible but then misuse it by taking it out of context. But you don't have to be trying to twist God's Word, often we can misunderstand something because we do not understand the full context of the passage. Without a thorough knowledge of the Bible, we can be unsure of what a given part of the Bible is talking about.

When we talk about the Bible being clear, we mean that when it comes to matters of salvation, and with a proper Biblical context, it does reveal to us everything we need to know. However, there are parts that are less clear as well.

The real problem is: how are we to understand what the Bible is saying, and particularly, what is it saying to us here today? Let's be honest, who of us hasn't, at some time, felt frustrated in reading the Bible?

The truth is, reading the Bible is something that we need to learn and grow into. Sometimes reading the Bible takes real effort and guidance to fully understand it. There are parts that are abundantly clear, like John 3:16: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." However, there are other parts, like the Book of Revelation, that are far more difficult to understand.

Not only that, but there is sometimes a gap between understanding what a text means and then applying it to ourselves. For instance, we can read about God rescuing the people of Israel from slavery in the Exodus, and it sounds like it is just ancient history. So, what does that have to do with us? How does the Bible apply to us? It is not enough for us to simply hear the

words of Scripture and move on. Rather, we need to think about them and truly apply them to ourselves.

So, how are we to do this? Well, that is the purpose of the sermon. Obviously, the sermon is one of the centerpieces of our worship service. You can even tell that when you enter a church, due to the prominence of the pulpit. The fact that we have a pronounced piece of furniture just for the sermon speaks to its importance. The sermon is also the most visible part of the service. It is what we are most likely to talk about afterwards.

In fact, the sermon is so important that only in extreme cases do we not have one. No worship service is truly complete without a sermon. Virtually any other part of the service can be omitted, but if we don't have God's Word read and expounded on, then it isn't really a worship service of any sort.

As I mentioned a while ago, the Divine Service has two main parts: the Service of the Word and the Service of the Sacrament. With the Sermon, the Service of the Word reaches its climax. The Sermon is even important enough to have its own hymn attached to it.

Why the big deal about the sermon? Because, in the Sermon, God's Word is applied to us. This is where the pastor takes it out of the realm of abstract and brings it into real life. The sermon is intended to bring the truth of Scripture into our lives.

This practice has a long history. In our Old Testament reading, we heard how Ezra had a group of people who "helped the people to understand the Law" and "They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading." Likewise, while we tend to focus on the miracles, the primary work of much of Jesus' ministry was preaching. And as we heard in our Gospel reading, Jesus also sent out His disciples "to proclaim the kingdom of God and to heal."

Because of its importance, the sermon is one of the parts of the service that should be done by a pastor. In fact, even when a seminary student preaches a sermon, it was previously read and approved by a pastor before he could preach it. The reason is to make sure that the exposition is in fact correct. It is all too easy to just give our opinions. But what we need is a

right understanding of Scripture. This is why we only entrust this part of the service to men who are theologically trained and have been examined by the Church.

But the sermon isn't about the pastor, rather it's the message. It is pretty obvious that different pastors have different styles. Some pastors are simply better speakers than others. But what really matters is the content of the message.

One of the curious things about the sermon is that it is supposed to talk about things we don't like. Yes, the high point of the service includes talking about how bad we are. A good sermon discusses our weaknesses.

Of course, nobody likes to think about their problems. Yet a good sermon talks about the problems that we face. It should confront us with the things we do wrong. It should remind us that we are weak and need help. We need to discuss our frustrations. A sermon is supposed to remind us that we are far from perfect. It is supposed to bring problems of ours to the fore.

Moreover, it is supposed to remind us that we are often the root of our problems. We need to be reminded of our failings, of the wrong things we do. To put it simply, we are to be reminded that we are sinful. In fact, it is our sinfulness that causes us to misunderstand and misapply the Bible.

This is one of the reasons that we sometimes make excuses to miss church. We don't want to be reminded of our guilt. Likewise, we tend to chafe at those times when the Law in the sermon hits a little too close to home. We don't like to hear that we are sinners – but we need to!

However, the goal of this is to point us to Jesus. It is to remind us of our need for Him, so we can appreciate Him all the more. In John 5:39 Jesus explains “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.” Therefore, a faithful sermon brings this truth out.

When we see our sin in all its ugliness, then the cross is more beautiful. We need to see that we are in fact sinful and impure, so that we will crave, love, and cling to God's forgiveness in Christ. As Paul assures us in our text: “For the Scripture says, ‘Everyone who believes in him will not be put to shame.’”

The point of every good sermon is to turn our hearts to what Jesus has done for us. Why? For “everyone who calls on the name of the Lord will be saved.”

Having our sin and guilt pointed out to us is not to make us feel bad. Rather, it is so that we will gladly hear the message of Jesus’ forgiveness. After all, Jesus came, suffered, died and rose from the dead so that you and I may be forgiven and have the promise of God’s blessings, now and in eternity. As Paul puts it so well, “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Yes, the fact that God raised Jesus from the dead for your sake, gives you forgiveness, life, and salvation.

And this message is to come to us, amongst other ways, through the preaching of God’s Word. The role of preaching is so important that Paul expounds on it in our text. He starts with the rhetorical question: “How then will they call on him in whom they have not believed?” Paul is pointing out that we need faith to reap the benefits God offers; but where does faith come from? So, Paul asks: “And how are they to believe in him of whom they have never heard?”

He then points out that we need to hear about what Jesus has done for us to have this faith when he then asks: “And how are they to hear without someone preaching?” This brings us back to the sermon.

The sermon is vital, because here we get the goods delivered in the clearest way. We hear not only what Jesus has done for us, but how that affects our lives. Because of Jesus, we should be able to face whatever life brings us. The sermon is one way we are reminded of this and prepared for life.

Offering

Prayer

- P** In peace let us pray to the Lord:
C Lord, have mercy.
- P** 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.
- P** 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.
- P** 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.
- P** For seasonable weather and for the fruitfulness of the earth, let us pray to the Lord:
C Lord, have mercy.
- P** 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.
- P** 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.
- P** For the sick and dying and for all those who care for them, let us pray to the Lord:
C Lord, have mercy.
- P** For . . . *[additional bids for prayer may be inserted here]* . . . let us pray to the Lord:
C Lord, have mercy.
- P** 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

- P** Almighty and merciful God, it is by Your grace that we live as Your people who offer acceptable service. Grant that we may walk by faith, and not by sight, in the way that leads to eternal 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.

Collect for the Word

- P** 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.

Morning Prayer

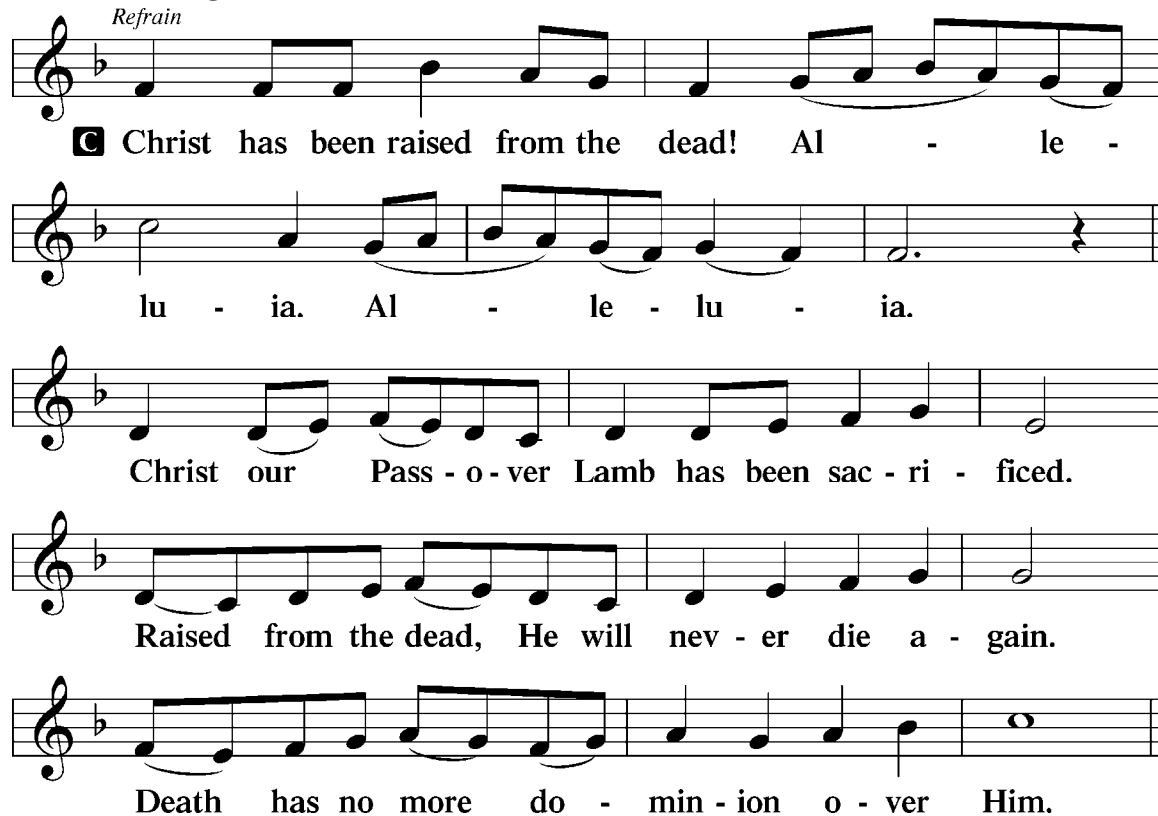
C I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me.

Amen.

New Testament Canticale

LSB 266

Refrain



C Christ has been raised from the dead! Al - le -
lu - ia. Al - le - lu - ia.
Christ our Pass - o - ver Lamb has been sac - ri - ficed.
Raised from the dead, He will nev - er die a - gain.
Death has no more do - min - ion o - ver Him.

Refrain

Christ has been raised from the dead! Al - le -

lu - ia. Al - le - lu - ia.

Dy - ing, Christ dies to sin, once for all. Liv - ing, He

lives to God. Count your - selves as dead to

sin and a - live to God in Christ Je - sus, our Lord.

Refrain

Christ has been raised from the dead! Al - le -

lu - ia. Al - le - lu - ia.

Blessing

P Let us bless the Lord.

C Thanks be to God.

P The almighty and merciful Lord, the Father, the ✠ Son, and the Holy Spirit, bless and preserve you.

C Amen.

923 Almighty Father, Bless the Word



1 Al - might - y Fa - ther, bless the Word Which through Your
2 We praise You for the means of grace As home - ward
△ 3 Praise God, from whom all bless - ings flow; Praise Him, all



grace we now have heard. Oh, may the pre - cious
now our steps we trace. Grant, Lord, that we who
crea - tures here be - low; Praise Him a - bove, ye



seed take root, Spring up, and bear a - bun - dant fruit!
wor - shiped here May all at last in heav'n ap - pear.
heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost.

Text (sts. 1–2): Church Poetry, 1823, Philadelphia, alt.; (st. 3): Thomas Ken, 1637–1711
Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois
Text and tune: Public domain

Acknowledgments

Service of Prayer and Preaching from Lutheran Service Book

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