

The Third Sunday in Advent



December 14, 2025

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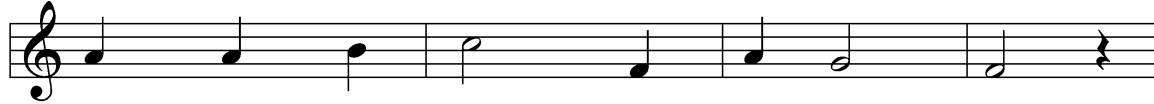
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355 O Savior, Rend the Heavens Wide



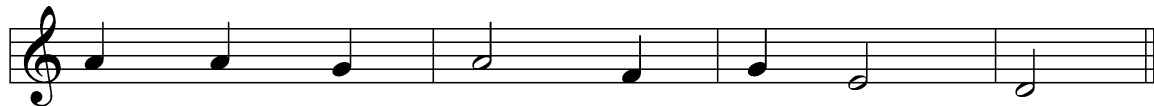
1 O Sav - ior, rend the heav - ens wide;
 2 O Fa - ther, light from heav - en send;
 3 O earth, in flow'r - ing bud be seen;
 4 O Fount of hope, how long, how long?



Come down, come down with might - y stride;
 As morn - ing dew, O Son, de - scend.
 Clothe hill and dale in garb of green.
 When will You come with com - fort strong?



Un - lock the gates, the doors break down;
 Drop down, you clouds, the life of spring:
 Bring forth, O earth, a blos - som rare,
 O come, O come, Your throne fore - go;



Un - bar the way to heav - en's crown.
 To Ja - cob's line rain down the King.
 Our Sav - ior, sprung from mead - ow fair.
 Con - sole us in our vale of woe.

5 O Morning Star, O radiant Sun,
 When will our hearts behold Your dawn?
 O Sun, arise; without Your light
 We grope in gloom and dark of night.

6 Sin's dreadful doom upon us lies;
 Grim death looms fierce before our eyes.
 O come, lead us with mighty hand
 From exile to our promised land.

7 There shall we all our praises bring
 And sing to You, our Savior King;
 There shall we laud You and adore
 Forever and forevermore.

Opening Versicles (Advent)

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 Out of Zion, the perfection of beauty, God shines forth.

C Our God shall come; He does not keep silence.

P Prepare the way of the Lord.

C Make His paths straight.

P Shower, O heavens, from above, and let the skies rain down righteousness.

C Let the earth open, that salvation may sprout forth.

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;

as it was in the be - gin - ning, is now, and will

be for - ev - er. A - men.

Refrain

The Lord God is my strength and my song, and

He has be - come my sal - va - tion.

Sit

Readings From Holy Scripture

Old Testament Reading

Isaiah 35:1–10

¹The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; ²it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. ³Strengthen the weak hands, and make firm the feeble knees. ⁴Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.” ⁵Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; ⁶then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; ⁷the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes. ⁸And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. ⁹No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. ¹⁰And the ransomed of the LORD shall return and come to Zion

with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

James 5:7–11

⁷Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. ⁸You also, be patient. Establish your hearts, for the coming of the Lord is at hand. ⁹Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. ¹⁰As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. ¹¹Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Holy Gospel

Matthew 11:2–15

²When John heard in prison about the deeds of the Christ, he sent word by his disciples ³and said to him, “Are you the one who is to come, or shall we look for another?” ⁴And Jesus answered them, “Go and tell John what you hear and see: ⁵the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶And blessed is the one who is not offended by me.” ⁷As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? ⁸What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. ⁹What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.” ¹¹Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. ¹²From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. ¹³For all the Prophets and the Law prophesied until John, ¹⁴and if you are willing to accept it, he is Elijah who is to come. ¹⁵He who has ears to hear, let him hear.”

P This is the Word of the Lord.

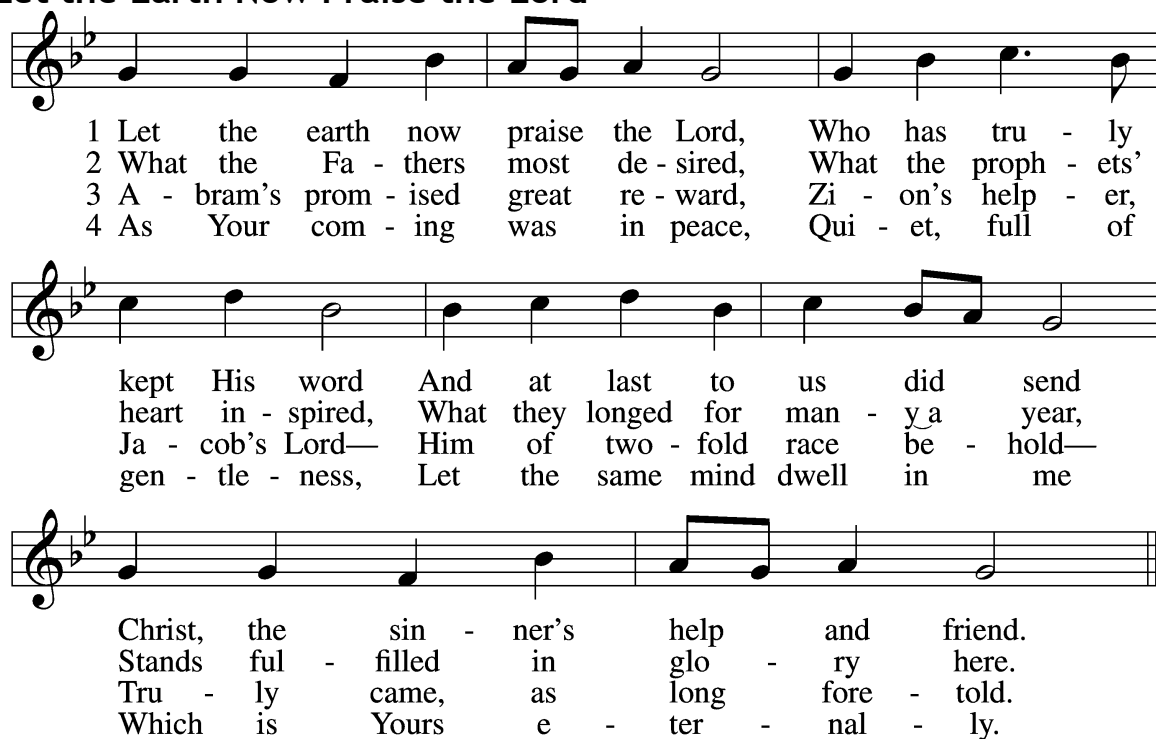
C Thanks be to God.

Responsory (Advent)

- P** Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch.
- C** This is the name by which He will be called: The Lord Is Our Righteousness.
- P** He shall reign as king and deal wisely, and shall execute justice and righteousness in the land.
- C** This is the name by which He will be called: The Lord Is Our Righteousness.
- P** Glory be to the Father and to the Son and to the Holy Spirit.
- C** This is the name by which He will be called: The Lord Is Our Righteousness.

Sit

352 Let the Earth Now Praise the Lord



1 Let the earth now praise the Lord, Who has tru - ly
2 What the Fa - thers most de - sired, What the proph - ets'
3 A - bram's prom - ised great re - ward, Zi - on's help - er,
4 As Your com - ing was in peace, Qui - et, full of

kept His word And at last to us did send
heart in - spired, What they longed for man - y a year,
Ja - cob's Lord— Him of two - fold race be - hold—
gen - tle - ness, Let the same mind dwell in me

Christ, the sin - ner's help and friend.
Stands ful - filled in glo - ry here.
Tru - ly came, as long fore - told.
Which is Yours e - ter - nal - ly.

- 5 Bruise for me the serpent's head
That, set free from doubt and dread,
I may cling to You in faith,
Safely kept through life and death.
- 6 Then when You will come again
As the glorious king to reign,
I with joy will see Your face,
Freely ransomed by Your grace.

Text: Heinrich Held, 1620–59; tr. Catherine Winkworth, 1827–78, alt.
Tune: Geystliche gesangk Buchleyn, 1524, Wittenberg, ed. Johann Walter
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

345 Hark! A Thrilling Voice Is Sounding

1 Hark! A thrill - ing voice is sound - ing! “Christ is
2 Star - tled at the sol - emn warn - ing, Let the
3 See, the Lamb, so long ex - pect - ed, Comes with
4 So, when next He comes in glo - ry And the
△ 5 Hon - or, glo - ry, might, do - min - ion To the
near,” we hear it say. “Cast a - way the
earth - bound soul a - rise; Christ, its sun, all
par - don down from heav’n. Let us haste, with
world is wrapped in fear, He will shield us
Fa - ther and the Son With the ev - er -
works of dark - ness, All you chil - dren of the day!”
sloth dis - pel - ling, Shines up - on the morn - ing skies.
tears of sor - row, One and all, to be for - giv’n;
with His mer - cy And with words of love draw near.
liv - ing Spir - it While e - ter - nal a - ges run!

Text: Latin, c. 5th–10th cent.; tr. Edward Caswall, 1814–78, alt.
Tune: William H. Monk, 1823–89
Text and tune: Public domain

Sermon “Disappointed with Jesus?” Matthew 11:2-15

Expectations are powerful, but dangerous things. Expectations can motivate people to do things they otherwise would not do, but they also can lead to terrible disappointments. If you expect a great reward for going above and beyond the call of duty, it can motivate you to put in extra hours and effort. This can be a powerful motivation to accomplish great things.

The problem is that the opposite is true as well. Disappointment is very hard. As Proverbs 13:12 says: “Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.” Disappointment can leave one dejected and depressed.

This very dynamic was powerfully shown by the great author Charles Dickens. In his classic work, *Great Expectations*, you see the great hope and effort young Pip puts in with the hopes of socially elevating himself and becoming a gentleman. However, in the end, Pip finds himself disappointed and having lost many of the friendships and the secure, albeit humbler, social position he once held dear.

It may seem to some to be sacrilegious to suggest that followers of Jesus and even prophets can be disappointed in God's working, but we see this clearly in our Gospel this morning. In fact, our text starts in a rather depressing place. We are told that this all started, "when John heard in prison about the deeds of the Christ."

Think about that. John the Baptist, the great prophet of that era and forerunner of Christ was in prison. John, whose birth was foretold by an angel, John, the long-foretold prophet, who came in the spirit of Elijah, was languishing in prison!

While confined to his prison cell, John followed reports of what Jesus was doing. This makes sense; John had predicted great things about Jesus. As we heard last week in Matt. 3 John declared of Jesus:

I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

Talk about great expectations!

But this wasn't what John was seeing. He was moldering in prison, and as John listened to the reports, this is not what Jesus was doing! Jesus was not separating the good from the bad and burning the bad. He was eating with tax collectors and sinners. It appeared that Jesus wasn't winnowing or even baptizing with fire at all!

So, John decided to investigate: he sent word by his disciples and said to [Jesus], "Are you the one who is to come, or shall we look for another?" Remember, these are not the words of one who has been wondering who Jesus is. He saw the Holy Spirit descend on Jesus; he heard the voice of the Father from heaven, and John had boldly declared Jesus to be "The Lamb of God who takes away the sin of the world." So, this question didn't come from someone who was not sure who Jesus is. No, these are the words of one who is disappointed in what he has believed in.

This is like how we can be disappointed when we don't see God acting as we expect. Those times that we pray earnestly for healing, and we expect to see it, but often don't. When we pray for deliverance from a problem and are still stuck. When we beg for forgiveness and deliverance from sin, only to find ourselves stuck in guilt and falling back into that sin.

Sometimes we look at Jesus' promises and can honestly wonder at times. Think about some of the promises we find in the Bible: "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt 11:28). "Everyone who believes in him will not be put to shame" (Rom 10:11), "For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope" (Jer 29:11). Yet often we still feel heavy laden, ashamed and like the times are evil. At these times we feel like John, imprisoned by life and despairing; this is when we need reassuring.

So, John sends messengers to Jesus. "And Jesus answered them, 'Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.'"

Jesus shows great patience and understanding for John and his disciples. Jesus' answer is not to defend Himself or to say, "Just wait, I'm getting there." No, Jesus simply points to the evidence of what He has done. He points to the miracles that no-one else could possibly do.

But most of all, Jesus is pointing out to John and to us that He is fulfilling the Old Testament prophecies. He points especially to prophecies of Isaiah from Isaiah 35 and 61. Jesus is doing the Messiah things.

Then Jesus gives a curious conclusion "blessed is the one who is not offended by me." It is not "blessed are those who believe," but "who is not offended by me." The Greek can even be translated "who is not scandalized by me" or "is caused by me to sin."

Jesus is reminding us that people can be offended that He is not who we want. No! Jesus is not a king who gives worldly peace and prosperity. He is not a judge who destroys all those bad people we don't like. He is not one who the whole world will recognize as Messiah.

Instead, He is the One who suffers for His people. The One who died on the cross in place of the evildoers. The One who died to pay the penalty even for those who reject Him and choose hell. No! Jesus is not the savior you might want; He is the savior you need!

And don't let your misguided expectations lead you away from Him. When John's messengers headed back to John, Jesus turns to another group that are facing disappointment. "As they went away, Jesus began to speak to the crowds concerning John: 'What did you go out into the wilderness to see?'"

This is a curious rhetorical question to which Jesus proffers rhetorical answers. “A reed shaken by the wind?” Considering that John was in prison for speaking truth to power, he was clearly no reed and was certainly not easily swayed.

Or, Jesus proposes, did they go to see “A man dressed in soft clothing?” Jesus answers this question Himself: “Behold, those who wear soft clothing are in kings’ houses.” Again, this is definitely not John of the camel’s hair clothing and a diet of locusts and wild honey. John lived anything but an easy life.

So, Jesus offers one more possible answer: “What then did you go out to see? A prophet?” Yes, this is who John was: that and more. “Yes,” Jesus declares, “I tell you, and more than a prophet. This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.” John was the rare prophet who was himself prophesied!

Yet the fall of John must have left many people disappointed. How could God have let His great prophet rot in prison? We think the same way when we see struggles of the Church. We see faithful churches fighting and struggling to survive. We see so many efforts to share the Gospel fall on deaf ears.

We have expectations that God will bless His servants. And we struggle when we see those who reject God seem to be better off than we are.

Jesus is pointing our attention beyond the disappointment we see. He declares boldly, “Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.” Where do you find true and lasting greatness? By being in the “kingdom of heaven.”

It is by being a part of God’s people, redeemed, cleansed and given new life that you find what will truly be great for all eternity. We may look at ourselves and see we are among the “least in the kingdom of heaven.” Yet by being in Christ, we find we have received true greatness.

Let's be honest, we do expect great things from God. We expect health, peace, prosperity, hope, and life. Ultimately, God will give us those things. However, they may not come in the form we hope for and may not even come in this life. But we have a sure hope for these and more for all eternity. Our hope is sure, because Jesus sealed it with His own blood and proved His victory beyond doubt with His resurrection. We do have hope in Christ, and this is a hope that will not disappoint you.

Offering

Stand

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 Lord Jesus Christ, we implore You to hear our prayers and to lighten the darkness of our hearts by Your gracious visitation; for You live and reign with the Father 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

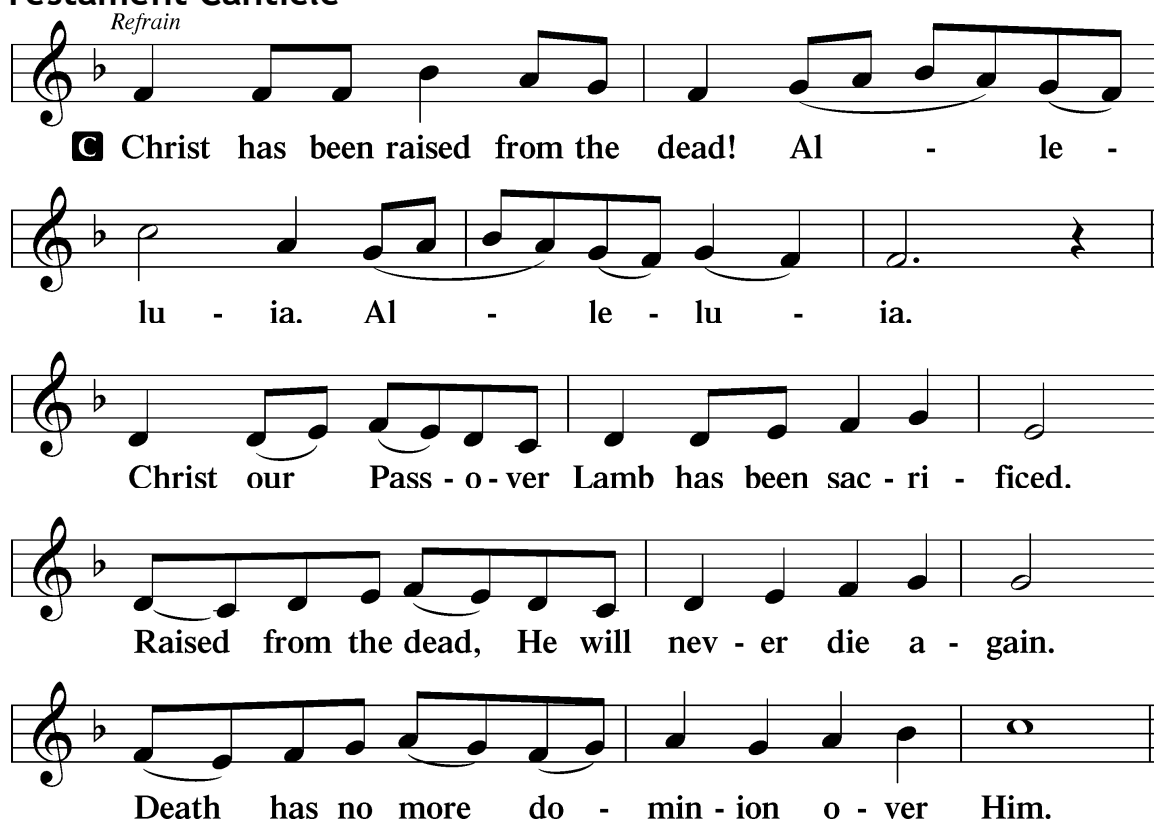
C I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul,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

Amen.

New Testament Canticle

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.

333 Once He Came in Blessing (*Hymn of the Week*)

1 Once He came in bless - ing, All our sins re -
 2 Now He gent - ly leads us; With Him - self He
 3 Soon will come that hour When with might - y
 4 Come, then, O Lord Je - sus, From our sins re -

dress - ing; Came in like - ness low - ly,
 feeds us Pre - cious food from heav - en,
 pow - er Christ will come in splen - dor
 lease us. Keep our hearts be - liev - ing,

Son of God most ho - ly; Bore the cross to
 Pledge of peace here giv - en, Man - na that will
 And will judg - ment ren - der, With the faith - ful
 That we, grace re - ceiv - ing, Ev - er may con -

save us; Hope and free - dom gave us.
 nour - ish Souls that they may flour - ish.
 shar - ing Joy be - yond com - par - ing.
 fess You Till in heav'n we bless You.

Text: Johann Horn, c. 1490–1547; (sts. 1, 4): tr. Catherine Winkworth, 1827–78, alt.; (sts. 2–3): tr. Lutheran Service Book, 2006
 Tune: Michael Weisse, c. 1480–1534
 Text (sts. 2–3): © 2006 Concordia Publishing House. Used by permission: LSB Hymn License no. 110003338
 Text (sts. 1, 4) and tune: Public domain

Acknowledgments

Service of Prayer and Preaching from Lutheran Service Book

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