

# ***The Ninth Sunday after Pentecost***



***August 10, 2025***

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Crosstown, Missouri***

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# Confession and Absolution

## 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*

*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.

**P** Our help is in the name of the Lord,

**C** who made heaven and earth.

**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.

**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.

**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.

# Service of the Word

## Psalm

*Psalm 33:12–22; antiphon: v. 20*



<sup>12</sup>Blessèd is the nation whose God | is the LORD,\*  
the people whom he has chosen as his | heritage!

<sup>13</sup>The LORD looks down from | heaven;\*  
he sees all the chil- | dren of man;

<sup>14</sup>from where he sits enthroned he | looks out\*  
on all the inhabitants | of the earth,

<sup>15</sup>he who fashions the hearts | of them all\*  
and observes | all their deeds.

<sup>16</sup>The king is not saved by his great | army;\*  
a warrior is not delivered by his | great strength.

<sup>17</sup>The war horse is a false hope for sal- | vation,\*  
and by its great might it cannot | rescue.

<sup>18</sup>Behold, the eye of the LORD is on those who | fear him,\*  
on those who hope in his | steadfast love,

<sup>19</sup>that he may deliver their | soul from death\*  
and keep them alive in | famine.

<sup>20</sup>Our soul waits | for the LORD;\*  
he is our help | and our shield.

<sup>21</sup>For our heart is | glad in him,\*  
because we trust in his | holy name.

<sup>22</sup>Let your steadfast love, O LORD, be up- | on us,\*  
even as we | hope in you.

**Glory be to the Father and | to the Son\*  
and to the Holy | Spirit;  
as it was in the be- | ginning,\*  
is now, and will be forever. | Amen.**

## Kyrie

LSB 204



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

## Gloria in Excelsis

LSB 204



**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 - shiped 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.

**C** And also with you.

**P** Let us pray.

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.

*Sit*

## Old Testament

*Nehemiah 8:1–8*

<sup>1</sup>And 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. <sup>2</sup>So 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. <sup>3</sup>And 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. <sup>4</sup>And 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. <sup>5</sup>And 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. <sup>6</sup>And 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. <sup>7</sup>Also 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. <sup>8</sup>They 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

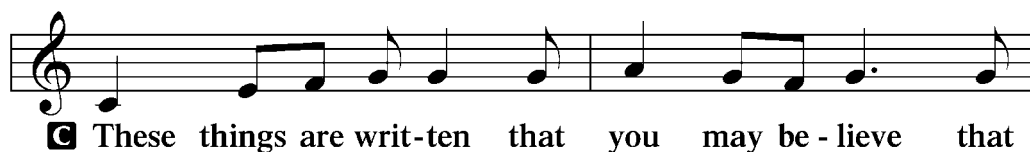
<sup>5</sup>Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup>But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) <sup>7</sup>or “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup>But 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); <sup>9</sup>because, 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. <sup>10</sup>For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup>For the Scripture says, “Everyone who believes in him will not be put to shame.” <sup>12</sup>For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup>For “everyone who calls on the name of the Lord will be saved.” <sup>14</sup>But 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? <sup>15</sup>And 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!” <sup>16</sup>But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” <sup>17</sup>So 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*

## Alleluia and Verse



## Holy Gospel

*Luke 9:1–6*

**P** The Holy Gospel according to St. Luke, the ninth chapter.

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

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

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ.

## Apostles' Creed

**C** 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.

*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



ture 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: Rheinfelssisch Deutsches Catholisches Gesangbuch, 1666, Augsburg  
 Text: © 1971 The Franzmann Family. Used by permission: LSB Hymn License no. 110003338  
 Tune: Public domain

**Sermon**            **“Sermon”**  
**Romans 10:5-17**

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**

*Stand*

## **Prayer of the Church**

# Service of the Sacrament

## Preface

LSB 208

**P** The Lord be with you.

**C** And also with you.

**P** Lift up your hearts.

**C** We lift them to the Lord.

**P** Let us give thanks to the Lord our God.

**C** It is right to give Him thanks and praise.

**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. 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

LSB 208



**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!

Text: Stephen P. Starke

## 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.

In Your righteous judgment You condemned the sin of Adam and Eve, who ate the forbidden fruit, and You justly barred them and all their children from the tree of life. Yet, in Your great mercy, You promised salvation by a second Adam, Your Son, Jesus Christ, our Lord, and made His cross a life-giving tree for all who trust in Him.

We give You thanks for the redemption You have prepared for us through Jesus Christ. Grant us Your Holy Spirit that we may faithfully eat and drink of the fruits of His cross and receive the blessings of forgiveness, life, and salvation that come to us in His body and blood.

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

## Lord's Prayer

- 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

- 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."

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

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

**C** Amen.

## Agnus Dei

LSB 210

**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.

Text: Stephen P. Starke

*Sit*

## Distribution

*The pastor and those who assist him receive the body and blood of Christ first and then distribute them to those who come to receive, saying:*

Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

**Amen.**

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

**Amen.**



*In dismissing the communicants, the following is said:*

**P** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart ✠ in peace.

**C** Amen.

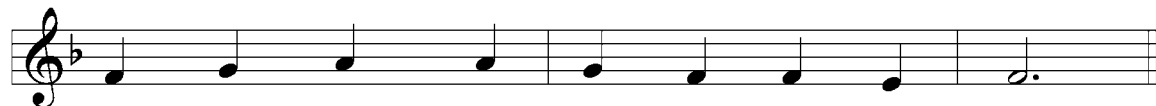
## 577 Almighty God, Your Word Is Cast



1 Al - might - y God, Your Word is cast Like  
2 Let not the sly sa - tan - ic foe This  
3 Let not the world's de - ceit - ful cares The  
4 So when the pre - cious seed is sown, Life -



seed in - to the ground; Now let the dew of  
ho - ly seed re - move, But give it root in  
ris - ing plant de - stroy, But let it yield a  
giv - ing grace be - stow That all whose souls the



heav'n de - scend And righ - teous fruits a - bound.  
ev - 'ry heart To bring forth fruits of love.  
hun - dred - fold The fruits of peace and joy.  
truth re - ceive Its sav - ing pow'r may know.

Text: John Cawood, 1775-1852, alt.  
Tune: The Whole Booke of Psalmes, 1562, London  
Text and tune: Public domain

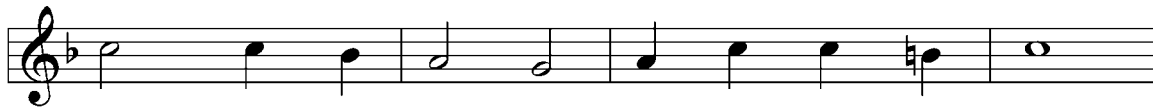
## 682 God of the Prophets, Bless the Prophets' Sons



1 God of the proph - ets, bless the proph - ets' sons;  
 2 A - noint them proph - ets, men who are in - tent  
 3 A - noint them priests, strong in - ter - ces - sors they,  
 4 A - noint them kings, yes, king - ly kings, O Lord.  
 5 Make them a - pos - tles, her - alds of Your cross;



E - li - jah's man - tle o'er E - li - sha cast.  
 To be Your wit - ness - es in word and deed,  
 For par - don and for love and hope and peace,  
 A - noint them with the Spir - it of Your Son.  
 Forth let them go to tell the world of grace.



Each age its sol - emn task may claim but once;  
 Their hearts a - flame, their lips made el - o - quent,  
 That, through their plead - ing, guilt - y sin - ners may  
 Theirs not a jew - eled crown, a blood - stained sword;  
 In - spired by You, may they count all but loss



Make each one no - bler, strong - er than the last.  
 Their eyes a - wake to ev - 'ry hu - man need.  
 Find Je - sus' mer - cy and from sin re - lease.  
 Theirs, by sweet love, for Christ a king - dom won.  
 And stand at last with joy be - fore Your face.

Text: Denis Wortman, 1835-1922, alt.  
 Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois  
 Text and tune: Public domain

# 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 - bid 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: Concetus novi, 1540, Augsburg  
Text and tune: Public domain

## Nunc Dimittis

LSB 211

**C** 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

LSB 212

**P** Let us bless the Lord.

**C** Thanks be to God.

## Benediction

LSB 202

**P** The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and ✠ give you peace.

**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

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