

**FOURTH SUNDAY AFTER THE EPIPHANY
JANUARY 29, 2023**

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

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Blessed Jesus, at Your Word
Setting: F. Frahm

WELCOME

ENTRANCE HYMN #904

Blessed Jesus, at Your Word

- 1 Blessed Jesus, at Your Word**
We are gathered all to hear You.
Let our hearts and souls be stirred
Now to seek and love and fear You,
By Your teachings, sweet and holy,
Drawn from earth to love You solely.
- 2 All our knowledge, sense, and sight**
Lie in deepest darkness shrouded
Till Your Spirit breaks our night
With the beams of truth unclouded.
You alone to God can win us;
You must work all good within us.
- 3 Gracious Savior, good and kind,**
Light of Light, from God proceeding,
Open now our heart and mind;
Help us by Your Spirit's pleading.
Hear the cry Your Church now raises;
Hear and bless our prayers and praises.

**4 Father, Son, and Spirit, Lord,
Praise to You and adoration!
Grant that we may trust Your Word,
Confident of our salvation,
While we here below must wander,
Till we sing Your praises yonder.**

CONFESSION AND ABSOLUTION

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.

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 170

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 God,

You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; 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)

Micah 6:1-8

Hear what the LORD says:

Arise, plead your case before the mountains,
and let the hills hear your voice.

Hear, you mountains, the indictment of the LORD,
and you enduring foundations of the earth,
for the LORD has an indictment against his people,
and he will contend with Israel.

“O my people, what have I done to you?

How have I wearied you? Answer me!

For I brought you up from the land of Egypt
and redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and Miriam.

O my people, remember what Balak king of Moab devised,
and what Balaam the son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

“With what shall I come before the LORD,
and bow myself before God on high?

Shall I come before him with burnt offerings,
with calves a year old?

Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”

He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

This is the Word of the Lord.

Thanks be to God.

(10:30) *ANTHEM*

Jubilation Choir

Be Thou My Vision

arr. M. Pooler

Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art:
Thou my best thought, by day or by night, waking or sleeping, thy presence my light.

Riches I heed not, nor vain empty praise, thou mine inheritance, now and always;
Thou, and thou only, first in my heart, great God of heaven, my treasure thou art.

Light of my soul after victory won, may I reach heaven's joys, O heaven's Sun!
Heart of my own heart, whatever befall, still be my vision, O Ruler of all. Amen.

SECOND LESSON

1 Corinthians 1:18-31

The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, “Let the one who boasts, boast in the Lord.”

This is the Word of the Lord.

Thanks be to God.

(10:30) *CHILDREN'S SERMON*

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Matthew 5:1-12

The Holy Gospel according to St. Matthew, the 5th chapter
Glory to You, O Lord.

Seeing the crowds, [Jesus] went up on the mountain, and when he sat down, his disciples came to him.

And he opened his mouth and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they shall be comforted.

“Blessed are the meek, for they shall inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

“Blessed are the merciful, for they shall receive mercy.

“Blessed are the pure in heart, for they shall see God.

“Blessed are the peacemakers, for they shall be called sons of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

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:

The words of Jesus just read – commonly known as the Beatitudes, which is Latin for “Blessed” – are some of the most poignant and beautiful in all of scripture. The old joke is that the first time the disciples heard Jesus preach them, they immediately stopped him and said: “okay, from now on... always lead with that!”

Indeed, Matthew records them as the introduction to Jesus' great Sermon on the Mount which sets the tone for Jesus' ministry in that Gospel. The Beatitudes catch our attention and open our hearts. And it's not just the beautiful poetry that does it. The Beatitudes have powerful messages too. I'll speak to these a bit toward the end of this sermon.

But first I would like us to think about the Bible's introduction to Jesus himself. By this, I don't mean the introductions which are given in the Gospels – the stories of his birth, etc. – but rather the introduction which is the Old Testament. The Old Testament, besides standing on its own as a statement to its time and to all times, also serves to lead us to Jesus. In this way it is an introduction, just like the Beatitudes.

We can see this when we examine today's Old Testament reading. The church no doubt has us read Malachi chapter six today because of the one verse which closely parallels the Beatitudes... the verse about the Lord requiring us to "do justice, love kindness, and walk humbly with our God." But in analyzing the whole reading we see that it can also tell us much more.

The reading begins with God calling out to the mountains to serve as witness between him and his people. Mountains symbolize a good and impartial witness because they are unmovable and can see the truth from their high vantage point. To them, God invites the people to first state their case, and then God will give his.

When God speaks, we hear that he has an indictment against his people. But the reason for the indictment isn't given in these verses. It's hinted at when God says: "How have I wearied you?" This indicates that the people have fallen away from the Lord.

In the earlier chapters of the book, however, God's case against his people is made clear. Chapter one tells of the people's carved images and ill-gotten gain. Chapter two tells how the people are oppressing one another. Chapter three tells how the rulers, and even the prophets, are unjust and corrupt.

Chapter four changes the tone by telling of God's care for his people and his promise of good. And chapter five builds on that tone by telling of a great leader to be born in Bethlehem someday.

But chapter five also moves to the telling of God's judgment. God's judgment, we read, will not only be directed at Israel's enemies, but also Israel itself. And this then explains the indictment stated before the mountains at the beginning of chapter six.

In the next verses, we might expect to hear how God is angry about all this. Instead, we hear that God is sad. His words do also express frustration. But they are mostly about mourning. God says: “O my people, what have I done to you? How have I wearied you? Answer me!”

You may recognize these words from a liturgy that we often use on Good Friday. These words, repeated three times, each in a slightly different form since they draw on different scriptures, are sung in a melody that can almost be described as a wail. We call them the Reproaches, and they are a very dramatic and heart-rending part of that liturgy.

God is sad about his people’s turning away – not only because he loves them – but also because he had done such great things for them. As stated to the prophet, he brought them out of their slavery in Egypt, he gave them faithful leaders like Moses, Aaron and Miriam, and he delivered them from Balak’s evil schemes as they were about to enter the promised land.

With these great blessings stated, God’s case has now been made. And next it is time for the people to respond, which they do in the next verses.

But before we move ahead to those verses, let’s pause here and think about what God’s indictment, as recorded by the prophet, says to us.

As we should know, God has done great things for us also. He’s created us, first and foremost. And given us our life. But not only that, God has also blessed us in many, many other ways. For instance, all those things done for Israel mentioned in today’s text God has also done for us. He has delivered us from the bondage to sin, given us helpful leaders, and delivered us from the schemes of many who would hurt us.

Do we appreciate these blessings? Are we thankful for them? Or have we, like Israel at that time, grown weary of giving God praise?

And if we are weary, how is this affecting our choices? Is it leading us to sin like those children of Israel long ago?

The sad fact is that even in our freedom, all of us still choose the path of sin at certain times. We take shortcuts. We shirk our most important responsibilities. And we lash out in anger when we get frustrated.

What's more, like the Israelites we also oppress others, turn to false gods, and contribute to injustice. We do! And because of this, we are still – in a way – very much in bondage.

Having said this, let's now return to our reading. Israel certainly heard God's indictment, for they then cried out to the prophet, saying: "With what shall I come before the LORD, and bow myself before God on high?"

We see here how the people concluded that their sin required an offering to the Lord – probably burnt offerings, of animals, as God had instructed them to do. The people knew that the price of sin is life, and that these sacrifices of life were fitting.

But how many offerings should they bring? Would "thousands of rams and ten thousand rivers of oil" do the job? That's certainly a lot. But would it be enough? After all, their sins were certainly more than thousands and ten thousand. And what kind of price can be put on all the pain that their sins caused?

The people then considered the ultimate sacrifice – that of their first born. Would God be appeased by this? After all, God had killed the firstborn of all Egypt when its leaders had refused to let Israel go. And Abraham had been instructed to offer his firstborn, Isaac, as a sign of his faith. Some of Israel's neighbors offered their children as part of their religion. Is that what God wanted of them?

But the prophet knew better. "He has told you, O man, what is good." Indeed, God had spoken to the people, through Moses and the prophets.

The prophet then summarized God's words to them, saying: "and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God."

Here we might be somewhat surprised by the prophet's summary. Because didn't God also require sacrifices too?

Some will suggest that doing justice and loving kindness and walking humbly with God are all forms of sacrifice. And in some ways, they are. Such thought echoes what St. Paul once said to the Romans: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (12:1).

And yet, notice that Paul is clear to state that this offering to God is a “spiritual worship.” This additional phrase helps clarify that these acts are not a fulfillment of the requirement which pays for sin. They are only acts of worship.

Only a perfect sacrifice can be offered for sin, not our imperfect works. Thankfully, a perfect sacrifice has been made on our behalf. It was given by Jesus – God’s Son. Jesus went to the cross to make payment for our sins. Jesus, as John the Baptist said in our reading two Sundays ago, is the “Lamb of God who takes away the sin of the world.”

Yes, God certainly wants us to live the right way. Doing justice, loving kindness and walking humbly with our God are requirements in that they are things God has chosen for us to do. They are things that God knows we can do – though always imperfectly.

The Lord requires these things of us... and yet doesn’t require them either, since Jesus has fulfilled them in our place.

Micah the prophet certainly knew this... or at least God’s future plans to fulfill the Law through a Savior. And Micah also knew of his part in introducing that Savior. We already mentioned his prediction of the Savior’s birthplace in chapter five. In chapter seven, where Micah concludes his prophecy, more prediction is given. There in verse seven Micah tells the people to wait patiently... for their salvation was coming. Then in verse nine he tells of God’s future plans to “plead my cause,” “execute judgment for me” and bring “vindication.”

Then, at the very end of the book, Micah concludes his prophecy by saying: “Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? God does not retain his anger forever, because he delights in steadfast love. He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old” (v.18-20).

In Jesus, God fulfilled all these promises. In Jesus, God has made our salvation possible.

And Jesus himself hints at all this in the great introduction to his most famous sermon.

“Blessed are the poor in spirit,” that sermon begins. And why are the poor in spirit blessed? Is it because that is the best way to live? Yes. But even more, the poor in spirit are blessed because God has not forgotten them. God has come to them. “Theirs is the kingdom of God.”

Poverty of spirit can be thought of as humility, which it is. And in that regard, it is very much like the “walking humbly with God” that Micah urges.

But at the same time, poverty of spirit is also a description of our poor state before God. We are poor because we are in bondage to sin and cannot free ourselves. We are poor because our sin and the sin around us beats us down and causes us trouble. And we are poor because our faith wavers in the face of these troubles, and even sometimes in the face of our successes.

We are poor in spirit. And yet God sees us in this poor state and does not turn away from us. Rather, he turns us towards his Son, whom he has sent to save us. He pours out his Holy Spirit upon us so that we might be cleansed, gifted and refreshed. He calls us to himself and assures us of our salvation.

The rest of the Beatitudes work the same way – each with their own particular message. These Beatitudes move beyond requirements. They tell us of God’s blessing. They are Gospel, even as they also encourage us in the Law.

The Beatitudes – and all of Scripture – both comfort and challenge us. They challenge us to live as God’s children. And they comfort us with God’s promises of care and forgiveness, even in times when we don’t live like we should.

Sin may still have a hold on us – to a degree. We all still struggle to overcome it. But sin no longer has a claim on us. We are freed from its greatest consequence, and we are freed from its power to overcome us.

That freedom will be full and complete when our time on this earth is finished. But that freedom is giving us deliverance even now. Through our faith, God promises to protect us by casting out any evil which might arise against us and strengthen us for enduring in times of fear and doubt.

Think about those promises of Jesus in the last Beatitude: “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”


God takes care of his people. He saves, protects and blesses us.

Let us then do as the Lord requires – confident of his blessing. In the name of Jesus. Amen.

- 1 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race,
You our Head, who, throned in glory,
For Your own will ever plead:
Fill us with Your love and pity,
Heal our wrongs, and help our need.
- 2 As You, Lord, have lived for others,
So may we for others live.
Freely have Your gifts been granted;
Freely may Your servants give.
Yours the gold and Yours the silver,
Yours the wealth of land and sea;
We but stewards of Your bounty
Held in solemn trust will be.
- 3 Come, O Christ, and reign among us,
King of love and Prince of Peace;
Hush the storm of strife and passion,
Bid its cruel discords cease.
By Your patient years of toiling,
By Your silent hours of pain,
Quench our fevered thirst of pleasure,
Stem our selfish greed of gain.
- 4 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race:
By Your praying, by Your willing
That Your people should be one,
Grant, O grant our hope's fruition:
Here on earth Your will be done.

**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

In peace, let us pray to the Lord: **Lord, have mercy.**

For the pardon of our sins, that the Lord would set aside His indictment against us and forgive us for Jesus' sake, let us pray to the Lord: **Lord, have mercy.**

For the wisdom of God, that we would be able to identify the foolishness that characterizes so much of the world's wisdom and boldly proclaim Christ and Him crucified for the salvation of the world, let us pray to the Lord: **Lord, have mercy.**

For all parents, that the Lord who gave His firstborn for our sins would strengthen them to teach their children His ways and to rejoice in His grace, let us pray to the Lord: **Lord, have mercy.**

For our leaders, that the Lord who raised up Moses, Aaron and Miriam would also raise them up to promote peace, justice and prosperity for all; and that they would protect us from those like Pharaoh and Balak who would bring tyranny and harm, let us pray to the Lord: **Lord, have mercy.**

For meekness, that we would be delivered from stubborn hearts and gladly submit to God's holy will; and for all who mourn, that they would receive comfort amidst their pain and loss, let us pray to the Lord: **Lord, have mercy.**

For faith and endurance when we are reviled and slandered on account of Jesus, that the Lord would preserve us and ceaselessly give us joy and gladness because we know our reward in heaven is great, let us pray to the Lord: **Lord, have mercy.**

For help in affliction, that the Lord who chooses what is weak in the world to shame the strong would use our infirmities for good; and for all among us who suffer with illness, injury or other hurts, especially Geraine, Ann, Sophia, Dolly, Gloria, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, Ron, Tawni, Reaghann, James, Trey, Russell, Rich, and all whom we name in our hearts at this time... that they would be healed, protected and preserved in faith, let us pray to the Lord: **Lord, have mercy.**

For a hunger and thirst for Christ's body and blood given in his Holy Supper, that we might recognize that in this Communion we are cleansed of our sin and equipped to love Him above all and our neighbor as ourselves, let us pray to the Lord: **Lord, have mercy.**

Lord God heavenly Father, receive our thanks for the saints whom You preserved in righteousness and delivered to glory. Purify our hearts by Your grace and strengthen us against temptation, that we would look joyfully to the day when we will see You in glory; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**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.

AGNUS DEI

LSB 180

**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.

1 Before the throne of God above
I have a strong, a perfect plea:
A great High Priest, whose name is
Love,
Who ever lives and pleads for me.

2 My name is graven on His hands,
My name is written on His heart;
I know that while in heav'n He stands
No tongue can bid me thence depart.

3 When Satan tempts me to despair,
And tells me of the guilt within,
Upward I look, and see Him there
Who made an end of all my sin.

4 Because the sinless Savior died,
My sinful soul is counted free;
For God, the just, is satisfied
To look on Him and pardon me.

5 Behold Him there! The risen Lamb!
My perfect, spotless righteousness,
The great unchangeable I AM,
The King of glory and of grace!

6 At one with Him, I cannot die,
My soul is purchased by His blood;
My life is hid with Christ on high,
With Christ, my Savior and my God.

NUNC DIMITTIS

LSB 182

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.

ANNOUNCEMENTS (Be seated)

PRAYER (Stand)

BENEDICTION

- 1 **You are the way; through You alone
 Can we the Father find;
 In You, O Christ, has God revealed
 His heart and will and mind.**
- 2 **You are the truth; Your Word alone
 True wisdom can impart;
 You only can inform the mind
 And purify the heart.**
- 3 **You are the life; the empty tomb
 Proclaims Your conqu'ring arm,
 And those who put their trust in You
 Not death nor hell shall harm.**
- 4 **You are the way, the truth, the life;
 Grant us that way to know,
 That truth to keep, that life to win
 Whose joys eternal flow.**

DISMISSAL

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

POSTLUDE

You Are the Way; through You Alone
Setting: K. Kolander

FELLOWSHIP: Board of Fellowship

Those serving:

Sunday, January 29,

8:00 a.m.

Greeter: Steve Berg

Comm. assist: Judy Koucky

Reader: Dede Dixon

10:30 a.m.

Greeter: Michael Chamberlain

Comm. assist: Judy Koucky

Reader: Charles Fisher

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Created by Lutheran Service Builder © 2023 Concordia Publishing House.

Let the Vineyards Be Fruitful Text: John W. Arthur, 1922–80 Tune: Richard W. Hillert, 1923–2010 Text & Tune: © 1978 Lutheran Book of Worship. Used by permission: LSB Hymn License no. 110005326

Blessed Jesus, at Your Word Tune: Johann Rudolph Ahle, 1625–73, alt. Text (sts. 1–3): Tobias Clausnitzer, 1619–84; (sts. 1–3): tr. Catherine Winkworth, 1827–78, alt.; (st. 4): Geistreiches Gesang-Büchlein, 1707, Berlin; (st. 4): tr. unknown, alt. Text and tune: Public domain

Son of God, Eternal Savior Text: Somerset T. C. Lowry, 1855–1932, alt.

Tune: Oude en Nieuwe Hollantse . . . Contradanseu, c. 1710, Amsterdam Text and tune: Public domain

Before the Throne of God Above Text: Charitie L. de Chenez, 1841–1923

Tune: Vernon Griffiths, 1894–1985 Text: Public domain Tune: © 1971 Faber Music Ltd. Used by permission: LSB Hymn License no. 110005326

You Are the Way; through You Alone Text: George W. Doane, 1799–1859, alt.

Tune: The CL Psalmes of David, 1615, Edinburgh Tune: Public domain