

August 10th, 2025
9th Sunday after Pentecost



8470 Landen Drive Maineville, Ohio

*At Abiding Word
We gather around the Word (worship)
We grow in the Word (education)
And we share the Word with the world (outreach).*



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Welcome!

To all who have gathered here this morning we welcome you in the name of Christ our Lord. Through him we have access to God in boldness and confidence. (Ephesians 3:12) Join us after the service for coffee. Join us for Bible Study at 11:00am.

HOLY COMMUNION

Our worship service is open to all. The forgiveness received in the Lord's Supper is proclaimed to all throughout the service. However, the Bible teaches that the Lord's Supper is to be received by those who have been instructed about its meaning and the unity it expresses.

*For this reason, we ask that guests speak with the Pastor
before partaking of the Holy Supper.*

Narration: Our plan for worship today is to walk through what our hymnal calls *The Service*. *The Service* is a set of words and actions which we usually use at church when we gather for the main worship experience of the week. Our real purpose is to help everyone understand more completely what we're doing and why we do it when we come together for worship.

The word "worship" means to adore and praise God, and the highest praise a Christian can offer God is to proclaim what God has done for us in Christ. And so at worship, the minister and the people retell the good news about Jesus. We say and we sing that God forgives our sins and the sins of the world for Jesus' sake. Everything we do in worship involves us with the gospel. In this way we encourage others with the gospel while others encourage us.

Christians have generally followed an order of service. We catch a glimpse of that order in Jerusalem in the weeks after Pentecost: "They devoted themselves to

the apostles' teaching and to fellowship, to the breaking of bread and to prayer.” Our order of worship follows that first century pattern.

We worship in an orderly and organized way so that everyone may hear and understand the gospel without being distracted. We repeat the most important gospel truths so that they become embedded in our minds and hearts. Variety helps us review the many facets of the gospel. We adopt and adapt ancient and widespread practices of the Church to remember the gospel unity we have with all believers. We proclaim the message of Christ in language, music, art, and symbolism which touch our hearts but do not outshine the gospel.

The Service begins with a hymn which often directs our attention to the focus of worship on a particular day. The hymn brings us together as a worshipping congregation and may even brush away a few cobwebs from tired brains.

<i>HYMN: WE WALK BY FAITH</i>

830

Narration: Worship begins with **the word and sign of Baptism**. The word of Baptism is “In the name of the Father and of the Son and of the Holy Spirit.” These were the words spoken to us as we were baptized with water. The sign is the cross which we received at our baptism: “Receive the sign of the cross on the head and heart to mark you as one redeemed by Christ the crucified.” We come before God in worship as people who have been covered by the righteous robes of Christ and members of the family of God. What joy and confidence we have as we worship! We say, “Amen”—truly, we agree!

We remember our baptism in **Confession** as we drown our sinful nature and gain the life-renewing work of the Spirit. We confess to God and one another that we were born in sin and that we sin every day. With our brothers and sisters in faith we plead for forgiveness for the sake of Jesus. The words we speak become so familiar that we can repeat them from memory when we wake up and when we get ready for sleep. In these words we also proclaim to one another what we believe about sin and grace.

The minister then absolves us—he forgives our sins. The **Absolution** is one of the simplest forms of gospel proclamation in our worship. The minister forgives us not on his own, but as a called servant of Christ whom we and the Spirit have called to speak the words of God to us. We can hear these words with

confidence, for Jesus said to his apostles on the evening of his resurrection: “Receive the Holy Spirit. If you forgive anyone’s sins, they are forgiven.” Again we say: “Amen.”

You may remain seated as we remember and relive our baptisms.

In the name of the Father and of the + Son and of the Holy Spirit.

Amen.

CONFESSION

CW 155

Blessed are they whose transgressions are forgiven, whose sins are covered.

Blessed are they whose sin the Lord does not count against them.

Let us confess our sins to the Lord.

Almighty and merciful Father,

we have strayed from your ways like lost sheep.

We have followed what we have devised and desired in our hearts.

We have offended you and sinned against your holy law.

We have done those things that we should not have done,

and we have not done those things that we should have done.

Have mercy on us, Lord!

Spare us, forgive us, and restore us,

according to your promises in Christ Jesus.

Silence for meditation and reflection

God, our merciful Father, has forgiven all our sins. He sent his Son, Jesus Christ, to be our Redeemer and Savior. Jesus paid the penalty for our guilt by his death on the cross and freed us from death by his resurrection from the grave. We have peace with God now and forever.

Amen.

Narration: Prayer often introduced Old Testament worship, and the early Christians continued the custom of beginning their gathering with a responsive prayer. We do the same. The minister invites us to pray “In peace let us pray to the Lord,” and we pray: “**Lord, have mercy.**” As we gather to hear the Word and receive the sacrament, we implore God to keep all believers in his grace and protect us by his mercy.

Both the responsive prayer and the song that follows include alternate titles: *Kyrie* is Greek for Lord and *Gloria in excelsis* is Latin for Glory in the highest. The ancient titles remind us that Christians have sung these songs for centuries in countless musical settings. These two song texts and three others which we'll identify later are from a set of songs called the **Ordinary**. The words of these five songs repeat the most important teachings of the gospel and that's why we repeat them at almost every service.

Glory Be to God on High combines three ancient hymns. You'll recognize the first as the song the angels sang on the fields of Bethlehem. This hymn, sometimes called a canticle, proclaims Jesus Christ as the center of God's plan to save the world. We sing it often because it is worth remembering and memorizing. A similar canticle, "This is the Feast," may replace it during the Easter season. Some congregations omit this song during the more somber seasons of Advent and Lent.

Stand

Lord, Have Mercy

In peace let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

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

Amen.

Glory Be to God on High

Glory be to God on high, and on earth peace, good will toward men.

We praise you, we bless you, we worship you,

we glorify you, we give thanks to you, for your great glory,

O Lord God, heav'nly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

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

You take away the sin of the world; receive our prayer.

You sit at the right hand of God the Father; have mercy on us.

For you only are holy; you only are the Lord.

You only, O Christ, with the Holy Spirit,

are most high in the glory of God the Father. Amen.

THE WORD

Narration: In the early church, hearing the Word and receiving the Sacrament were separated by a time for fellowship. Each service began with a greeting: "The Lord be with you," the minister said, and the people responded, "And also with you." We'll see this greeting again at the beginning of the communion service.

Now we come to the Word section of *The Service*; we see it in large letters in the hymnal: **The Word**. When the early Christians "devoted themselves to the apostles' teaching," they were eager to hear about the words and works of Jesus. The apostles were the Savior's witnesses and had heard and seen Jesus in person. *The Service* follows that pattern: it highlights the words and works of Jesus in a reading from one of the four gospels.

A unique feature of our order of service is what we call the **Proper**: a set of readings, prayers, psalms, and hymns that focus on the main truth of the day's Gospel. As the truth in the Gospel changes from week to week and on the various festivals of the year, the Proper changes, too. The gospel accounts and their Proper are guided by the **Christian Calendar** or **Church Year**. Over the course of centuries, Christian churches developed a plan to review the words and works of Christ every year. We divide the calendar into two parts: the Time of Christ and the Time of the Church. The Time of Christ (which our hymnal divides into the Time of Christmas and the Time of Easter) occurs between late November and May. It focuses on the main events of Jesus' life and so includes the seasons

of Advent, Christmas, Epiphany, Lent, and Easter. It ends with the Day of Pentecost and Sunday of the Holy Trinity. The Time of the Church focuses on words Jesus spoke during his ministry to guide us in our lives as Christians. The Proper for today is the Proper appointed for this Sunday in the Church Year.

The Proper begins with the **Prayer of the Day**. The minister invites the congregation to bring this prayer to God: “Let us pray,” he says. The prayer requests the blessings that are going to be given in the readings and the sermon on this day.

There are three readings in *The Service*. The **First Reading** is usually from the Old Testament and helps us to see that the words and works of Jesus in the Gospel for the day were promised and applied even before he came to earth. Worshipers become involved in the reading by responding to the minister’s concluding sentence: “The Word of the Lord.” Worshipers say with joy: “Thanks be to God.”

The Book of Psalms was the hymnal of the Old Testament and is filled with praises and prayers about God’s great love. The **Psalm of the Day** matches the theme of the day’s Gospel and enables worshipers to proclaim the Word of God in music and to take their turn to declare the wonders God has done.

The **Second Reading** is from one of the New Testament letters, the epistles. This reading also complements the theme of the day’s Gospel. Again worshipers respond with thanks after hearing the Word of the Lord.

The Lord be with you.
And also with you.

PRAYER OF THE DAY

Almighty and everlasting God, you are always more ready to hear than we to pray and willing to give far more than we either desire or deserve. Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask except through the merits and mediation of your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING**GENESIS 15:1–6**

¹After this, the word of the Lord came to Abram in a vision:

“Do not be afraid, Abram. I am your shield, your very great reward.”

²But Abram said, “Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” ³And Abram said, “You have given me no children; so a servant in my household will be my heir.”

⁴Then the word of the Lord came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.” ⁵He took him outside and said, “Look up at the sky and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring be.”

⁶Abram believed the Lord, and he credited it to him as righteousness.

The Word of the Lord.

Thanks be to God.

PSALM 50A: GOD THE LORD, THE KING ALMIGHTY

PSALTER PAGE 259

SECOND READING**HEBREWS 11:1–3,8–16**

¹Now faith is confidence in what we hope for and assurance about what we do not see. ²This is what the ancients were commended for.

³By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.

⁸By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. ⁹By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. ¹⁰For he was looking forward to the city with foundations, whose architect and builder is God. ¹¹And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. ¹²And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

¹³All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. ¹⁴People who say such things show that they are looking for a country of their own. ¹⁵If they had been thinking of the country they had left, they would have had opportunity to return. ¹⁶Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

The Word of the Lord.

Thanks be to God.

Narration: The reading of the Gospel is the highlight of the Word section of *The Service*. The truth announced in the day's Gospel has guided the Prayer of the Day, the two readings, and the psalm. Now it will set the tone for the Hymn of the Day and the sermon. More importantly, in these words the holy evangelists Matthew, Mark, Luke, and John proclaim to us what Jesus said and what Jesus did to save us from sin, Satan, death, and hell. We honor Jesus by standing. In the Gospel Acclamation we offer our alleluias; we sing "Praise the Lord." The acclamation includes a sentence which points to the theme of the day's Gospel.

Please stand to acclaim the Gospel.

Gospel Acclamation

Luke 12:32

Alleluia. Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Alleluia.

GOSPEL

LUKE 12:22–34

²²Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. ²³For life is more than food, and the body more than clothes. ²⁴Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! ²⁵Who of you by worrying can add a single hour to your life? ²⁶Since you cannot do this very little thing, why do you worry about the rest?"

²⁷"Consider how the wild flowers grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. ²⁸If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you—you of little faith! ²⁹And do not set your heart on what you will eat or drink; do not worry about it. ³⁰For the pagan world runs after all such things, and your Father knows that you need them. ³¹But seek his kingdom, and these things will be given to you as well.

³²"Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. ³³Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. ³⁴For where your treasure is, there your heart will be also.

The Gospel of the Lord.

Praise be to you, O Christ!

Be seated

Narration: Martin Luther is considered by many to be the father of congregational song and so hymns have always been an important part of Lutheran worship. **The Hymn of the Day** was chosen specifically to match the theme of the Gospel and was selected from the best hymns in our hymnal. This hymn is worth getting to know well.

HYMN: HOW FIRM A FOUNDATION

800

Narration: The sermon will be shorter today, but that doesn't mean it isn't important. The **sermon** is one of the great legacies of the Lutheran Reformation. The reformers restored the value and importance of preaching and we feel the same. After careful study and thorough preparation, the servant of the Lord explains and applies one of the three readings appointed for the day. He proclaims the law and the gospel in light of Jesus' words and works in focus on the day. He exposes sin, he announces forgiveness, and he encourages our life response. He shares with us the words of God that he believes himself. We thank God for preaching that speaks for God and touches our minds and hearts!

The sermon is the last part of the Proper for the day. In prayers, psalms, hymns, readings, and the spoken word we have devoted ourselves to the words and works of Jesus recorded in the day's Gospel. At this point we stand to speak the **Creed** and we confess that we believe what we have heard in the Word about the Father, the Son, and the Holy Spirit. The Creed is the third song text of the historic Ordinary—you see the Latin word *Credo*, which means I believe. Like the *Kyrie* and *Gloria*, the *Credo* was sung for centuries; today our custom is to speak it.

SERMON on GENESIS 15:1-6

NICENE CREED

**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.**

Through him all things were made.

**For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.**

For our sake he was crucified under Pontius Pilate.

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy Christian and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead

and the life of the world to come. Amen.

Offering

Narration: As we noted earlier, the first Christians paused after hearing the Word, often to share a meal. Those with more wealth may have provided food for those with less, and believers offered prayers for one another. The **Prayer of the Church** enables believers to practice their Christian fellowship by praying for all sorts of people and all kinds of activities. We add the names of fellow members who are enduring trouble or enjoying special times in their lives. Responsive prayers involve both the minister and the congregation. Since the prayer may include a number of intercessions, worshipers are seated.

The Lord often encourages us to manage his monetary gifts wisely, and he especially calls on us to be generous in our support of gospel ministry. We plan our gifts at home and may even give via on-line devices. Including the **Offering** in worship helps us remember that we give our offerings to the Lord and for the spread of his good news in our own congregation and around the world. The music during the offering may bring to mind the words of a familiar hymn. The quieter time also enables minister and members to prepare for the Sacrament.

PRAYER OF THE CHURCH

Narration: The second main part of *The Service* begins with the same greeting that began the Word section: “The Lord be with you,” the minister says, and worshipers return his greeting: “And also with you.”

The words that follow are found in Christian orders of service already in the third century. As they devoted themselves to the apostles’ teaching, believers carefully imitated the actions of the first holy meal as the apostles remembered them. With few exceptions, we do the same.

As we lift our hearts to the Lord, the minister invites us to give thanks as Jesus did. The fourth canticle of the historic Ordinary introduces the Prayer of Thanksgiving: **Holy, Holy, Holy**, entitled *Sanctus* in Latin. The words lead us into the throne room of God as Isaiah saw it with wonder and awe. From there we go to Palm Sunday and praise Jesus who is coming to us in the sacrament. We sing “Hosanna”—a Hebrew word that means, “Save us, Lord.”

For most of us, the **Prayer of Thanksgiving** is a new feature in *The Service*. Martin Luther eliminated the medieval form of this prayer since it was filled with false teaching, but Lutherans have crafted new prayers that are faithful to the Scriptures. The Prayer of Thanksgiving concludes with the Lord’s Prayer.

You may remain seated as we begin the Sacrament.

THE SACRAMENT

PREFACE

CW 165

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up 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 and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who promised that wherever two or three come together in his name, there he is with them to shepherd his flock until he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

♪ SANCTUS ♪

Holy, holy, holy Lord God of heavenly hosts: heav'n and earth are full of your glory.

Hosanna, hosanna, hosanna in the highest.

Blessed is he, blessed is he, blessed is he who comes in the name of the Lord.

Hosanna, hosanna, hosanna in the highest.

PRAYER OF THANKSGIVING

Lord God, you are worthy to receive thanks and praise from all people. You created the world and all who live in it, and in your mercy you saved us. We give thanks to you for the grace of your Son, Jesus Christ.

Though in very nature God, he took the nature of a servant and became obedient to death, even death on a cross. He offered himself as a sacrifice for sin and redeemed us from its curse and penalty. He rescued us from the terrors of death and restored eternal life with you. He conquered our enemies and gained for us the kingdom of grace and glory.

Bless us as we receive your Son's body and blood, and lead us to remember his suffering, death, and resurrection. Forgive our sins and fill us with the hope of new life in heaven. Hear our praise and receive our thanks as we worship you—the Father, the Son, and the Holy Spirit.

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.

Narration: At this point we hear the actions Jesus took and the words he spoke on the night he first offered the holy meal: the Words of Institution. These words of consecration, together with the distribution of the elements and their reception by the communicants, are the critical elements of the sacrament. We believe that we receive the true body and blood of Christ under the bread and wine when the elements are consecrated, distributed, and received.

With the peace of the Lord on our minds and in our hearts, we join in the last canticle of the Ordinary, **O Christ, Lamb of God**—*Agnus Dei*, Lamb of God in Latin. We are not surprised that believers have sung these words for centuries: have mercy on us and grant us your peace. We approach the altar full of confident joy. As the minister communes us, he identifies the body and blood we are receiving for the forgiveness of sins. He bids us to “Go in peace,” believing in the blessing we have received from Christ.

WORDS OF INSTITUTION

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my + body, which is given for you. Do this in remembrance of me.”

Then he took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you; this is my + blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

The peace of the Lord be with you always.

Amen.

♪ AGNUS ♪

O Christ, Lamb of God, you take away the sin of the world; have mercy on us.
O Christ, Lamb of God, you take away the sin of the world; have mercy on us.
O Christ, Lamb of God, you take away the sin of the world; grant us your
peace. Amen.

Be seated

DISTRIBUTION

<i>HYMN: LORD JESUS CHRIST, YOU HAVE PREPARED</i>
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<i>667</i>

Stand

<i>HYMN: LORD, NOW YOU LET YOUR SERVANT</i>
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<i>951</i>

Narration: Our worship for this day has come to an end with thanksgiving, prayer, and the **Blessing**. One last time the Triune God confers on us his blessing, grace, and peace. One last time we exclaim: “Amen.”

The Service has provided us with opportunities to remember our baptisms, hear the Word of God, and receive the Sacrament. These are the means of grace the Holy Spirit uses to call, gather, enlighten, and sanctify the whole Christian Church on earth. As ministers, musicians, artists, and worshipers, we do our best to wrap the gospel in fitting words, beautiful music, meaningful symbols, and lovely buildings that touch our hearts, but what is most important is the proclamation of the gospel: Worshipers and ministers have come together to praise God by proclaiming the gospel in Word and sacrament. We came to worship for the gospel and with that gospel we depart to serve and witness.

Give thanks to the Lord, for he is good;
his mercy endures forever.

Whenever we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.

O God the Father, source of all goodness, in your loving-kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this Sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

BLESSING

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and + give you peace.

Amen.

HYMN: CHILDREN OF THE HEAVENLY FATHER

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Acknowledgments

Setting One from Christian Worship

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