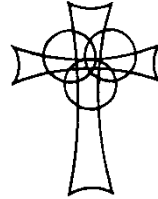




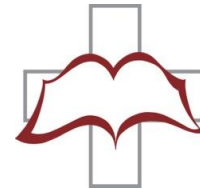
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*A Member Congregation of
The Lutheran Church—Missouri Synod*

**Midweek Devotions and Bible Study
Wednesday in the Second Week of Advent
December 9, 2020**



Service of the Word in the Season of Advent

✠ In the Name of Jesus! ✠

The Opening Versicles:

Psalms 51:15 and 70:1; Isaiah 30:27; Psalm 72:19

- P** O Lord, open my lips,
C and my mouth will declare Your praise.
- P** Make haste, O God, to deliver me;
C make haste to help me, O Lord.
- P** Behold, the Name of the Lord comes from afar;
C May the whole earth be filled with His glory!
- 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.
Praise to You, O Christ, King who comes to save us.

- P** ¹LORD, you were favorable to your land;
you restored the fortunes of Jacob.
- C** ²**You forgave the iniquity of your people;
you covered all their sin.**
- P** ³You withdrew all your wrath;
you turned from your hot anger.
- C** ⁴**Restore us again, O God of our salvation,
and put away your indignation toward us!**
- P** ⁵Will you be angry with us forever?
Will you prolong your anger to all generations?
- C** ⁶**Will you not revive us again,
that your people may rejoice in you?**
- P** ⁷Show us your steadfast love, O LORD,
and grant us your salvation.
- C** ⁸**Let me hear what God the LORD will speak,
for he will speak peace to his people, to his saints;
but let them not turn back to folly.**
- P** ⁹Surely his salvation is near to those who fear him,
that glory may dwell in our land.
- C** ¹⁰**Steadfast love and faithfulness meet;
righteousness and peace kiss each other.**
- P** ¹¹Faithfulness springs up from the ground,
and righteousness looks down from the sky.
- C** ¹²**Yes, the LORD will give what is good,
and our land will yield its increase.**
- P** ¹³Righteousness will go before him
and make his footsteps a way.
- 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.**

- ¹Does not wisdom call?
Does not understanding raise her voice?
- ²On the heights beside the way,
at the crossroads she takes her stand;
- ³beside the gates in front of the town,
at the entrance of the portals she cries aloud:
- ⁴“To you, O men, I call,
and my cry is to the children of man. ...

²²“The LORD possessed me at the beginning of his work,
 the first of his acts of old.
²³Ages ago I was set up,
 at the first, before the beginning of the earth.
²⁴When there were no depths I was brought forth,
 when there were no springs abounding with water.
²⁵Before the mountains had been shaped,
 before the hills, I was brought forth,
²⁶before he had made the earth with its fields,
 or the first of the dust of the world.
²⁷When he established the heavens, I was there;
 when he drew a circle on the face of the deep,
²⁸when he made firm the skies above,
 when he established the fountains of the deep,
²⁹when he assigned to the sea its limit,
 so that the waters might not transgress his command,
 when he marked out the foundations of the earth,
³⁰then I was beside him, like a master workman,
 and I was daily his delight,
 rejoicing before him always,
³¹rejoicing in his inhabited world
 and delighting in the children of man.”

P This is the Word of the Lord.

C Thanks be to God.

The Second Reading

Exodus 3:1-6, 13-15

¹Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ²And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” ⁴When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” ⁵Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” ⁶And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. ...

¹³Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” ¹⁴God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’” ¹⁵God also said to Moses, “Say this to the people of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.

P This is the Word of the Lord.

C Thanks be to God.

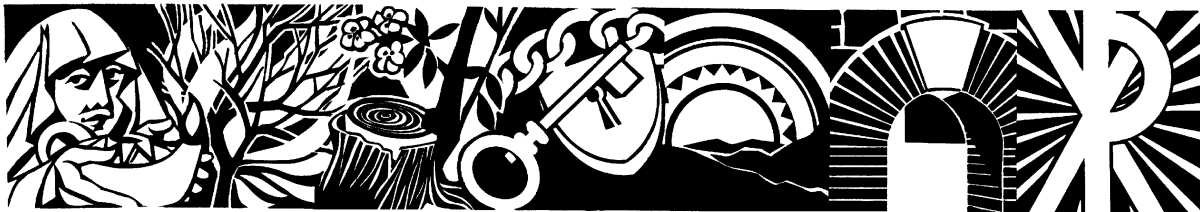
Introduction and Background to the Hymn and the “Great O Antiphons”

- The text of the hymn is a 19th century English translation of a 18th century metrical versification in Latin of the liturgical texts commonly known as “the Great O Antiphons”, which date from the between the 8th and 12th centuries. The Latin hymn text was found in a hymnal, *Psalterium Canticum Catholicarum* (Catholic Psalter and Cantic Book) from Cologne, Germany dated 1710. The English translation is by John Mason Neale, an Anglo-Catholic priest in the Church of England, who was a translator of many hymns from the ancient church into English, and many of these translations continue to be used today (22 of them found in *Lutheran Service Book*).
- The tune of the hymn is of French origin from the 15th century. The tune title, VENI EMMANUEL, comes from the opening words of the text in Latin for “Come, Emmanuel”.
- An Antiphon is a verse of Scripture or a liturgical text used as a “refrain” at the beginning and ending of a Psalm or Cantic. It is often selected to highlight the theme of the Psalm or the season/occasion being celebrated.
- The “Great O Antiphons” were used at the celebration of Vespers, sung before and after the words of the *Magnificat*, the Song of Mary (Luke 1:46-55), which is the chief cantic appointed to be used in the Church’s Evening Prayer. The antiphons were appointed for December 17-23; historically the moment where the liturgical emphasis of Advent shifted from reflection on the Second Coming of Christ at the end of time towards preparing for the remembrance of Christ’s first coming in the celebration of Christmas. As such, the Antiphons served as a sort of countdown for the arrival of Christmas.
- The texts of the Antiphons were used in the following order:

December 17: <i>O Sapientia</i>	O Wisdom
December 18: <i>O Adonai</i>	O Lord
December 19: <i>O Radix Jesse</i>	O Root of Jesse
December 20: <i>O Clavis David</i>	O Key of David
December 21: <i>O Oriens</i>	O Dayspring
December 22: <i>O Rex Gentium</i>	O King of the Nations
December 23: <i>O Emmanuel</i>	O Emmanuel

Note that the opening verse of the hymn text is in reality the last of the Antiphons.

- A prose version of the Antiphons as they would have been used with the *Magnificat* can be found in *Lutheran Service Book* following the hymn (# 357).



O Wisdom

O Adonai

O Root of Jesse

O Key of David

O Dayspring

O Keystone

O Emmanuel

A Study of the Scriptures behind the Hymn and the Great O Antiphons

- Each of the stanzas and antiphons draw on images and titles found in the Old Testament and post-exilic Jewish Literature (the Apocrypha).
- In the antiphons, each of these titles are used to address and describe the Son of God, and are followed by a petition offered up to Christ to “come”.
- In the hymn version, the petition to come begins each stanza, using each of the titles, followed with a further extended petition, concluded by the Refrain: “Rejoice, rejoice! Emmanuel shall come to thee, O Israel”. Knowing that the arrival of Emmanuel to the people of Israel has already occurred, the Church sings this hymn with the hope found in knowing that Christ will indeed return to His “new Israel”, which is the Church.



O WISDOM!

December 17: O Wisdom

O Wisdom, proceeding from the mouth of the Most High, pervading and permeating all creation, mightily ordering all things:

Come and teach us the way of prudence.

2. **O come, Thou Wisdom from on high,
Who ord'rest all things mightily;
To us the path of knowledge show,
And teach us in her ways to go.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!**

Ecclesiasticus 24:3

I [Wisdom] came forth from the mouth of the Most High and covered the earth like a mist.

Wisdom 8:1

She [Wisdom] reaches mightily from one end of the earth to the other, and she orders all things well.

1 Corinthians 1:22-24

²² For Jews demand signs and Greeks seek wisdom, ²³ but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Proverbs 8

John 1:1-4

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men.

Hebrews 1:1-2

¹ Long ago, at many times and in many ways, God spoke to our fathers by the prophets,
² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Matthew 11:27-30

²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

John 14:6

⁶ Jesus said to [Thomas], “I am the way, and the truth, and the life. No one comes to the Father except through me.”



O ADONAI!

December 18: O Adonai (O Lord)

O Adonai and ruler of the house of Israel, who appeared to Moses in the burning bush and gave him the Law on Sinai:
Come with an outstretched arm and redeem us.

**3. O come, O come, Thou Lord of might,
Who to Thy tribes on Sinai's height
In ancient times didst give the Law
In cloud and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!**

Exodus 3 (and 20)

- *Adonai* is the Hebrew word for Lord. In the tradition of Judaism, even today, when the Scriptures are read the word *Adonai* is spoken as a substitute for the Name YHWH (*Yahweh*) so as not to speak the Divine Name of God as it was revealed to Moses. This is also a reason where one finds in English translations the use of the name LORD for where the Divine Name is used in the text.
- In both Exodus 3 and 20, two names for God are used in these passages: *Yahweh*=the LORD, and *Elohim*=God, which is the name for God used in Genesis 1. The second of these names is interesting because in Hebrew it is a plural noun. Many Christian commentators see this plural form as a reference to the Holy Trinity.
- Connected with these two names for God used in this passage is the figure identified as “the angel of the LORD” who appears in the burning bush to Moses, and whom he falls down to worship. This figure is also referred to and connected with these names of God. This stanza reflects the interpretation of some early Christian commentators which saw this passage through a Christological lens and understood the angel of the Lord as being the preincarnate Son of God.

Hebrews 12:18-29

¹⁸ For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest ¹⁹ and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. ²⁰ For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” ²¹ Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” ²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” ²⁷ This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. ²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire.

The Prayers:

- P** Watchful at all times, let us pray for strength to stand with confidence before our Maker and Redeemer.

- P** That God may bring in His kingdom with justice and mercy, let us pray to the Lord:
C **Lord, hear our prayer.**

- P** That God may establish among the nations His scepter of righteousness, let us pray to the Lord:
C **Lord, hear our prayer.**

- P** That we may seek Christ in the Scriptures and recognize Him in the breaking of the bread, let us pray to the Lord:
C **Lord, hear our prayer.**

- P** That God may bind up the brokenhearted, restore the sick and raise up all who have fallen, let us pray to the Lord:
C **Lord, hear our prayer.**

- P** That the light of God’s coming may dawn on all who live in darkness and the shadow of death, let us pray to the Lord:
C **Lord, hear our prayer.**

P That, with all the saints in light, we may shine forth as lights in and for the world, let us pray to the Lord:

C **Lord, hear our prayer.**

P Let us commend the world, which Christ will judge, to the mercy and protection of God.

Open prayer may be offered and silence is kept.

The Lord's Prayer:

P Awaiting His coming in glory, let us pray with confidence as our Savior Christ has taught us:

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 Collect of the Day:

P Let us pray.

Stir up our hearts, O Lord, to make ready the way of Your only-begotten Son, that by His coming we may be enabled to serve You with pure minds; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

The Collect for Peace:

P O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; through Jesus Christ, our Lord.

C **Amen.**

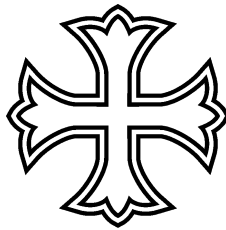
The Closing Prayer:

P Together we pray:

C **Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which Your Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the living and the dead, we may rise to the life immortal; through Him who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**

The Benediction:

- P** The almighty and merciful Lord, the Father, the ✠ Son, and the Holy Spirit, bless and preserve us.
- C** Amen.



If you were unable to send questions to Pastor Schiebel via messaging during the Facebook Live video, you can email your questions to him at trinity-elc-pastor@verizon.net.

Acknowledgments

Brief Service of the Word from Lutheran Service Book Agenda and from Common Worship: Daily Prayer.

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