

Three Advent Messages (probably for midweek services, possibly for three Sunday services)
designed in part to dovetail with and to familiarize the saints
with one song from the new Christian Worship Supplement: “My Soul in Stillness Waits”

More full rationale:

- 1) CWS 703, “My Soul in Stillness Waits,” is an Advent hymn with a poignant melody and memorable refrain. It works well for organ, but also for piano/keyboard. Its original version includes guitar chords, too. The original publisher offers a Spanish version.

The song puts into modern poetry the antiphons addressed to Jesus in the liturgy of the days right before Christmas (sometimes called the ‘O Antiphons,’ familiar to most in our synod from the hymn, “O Come, O Come Emmanuel”— which also calls Jesus “Dayspring from on High,” “Key of David,” and “Rod of Jesse”).

It’s fitting to build a Advent sermon series around a Christ-centered hymn in our new Supplement, and to sing that hymn each week as the congregation learns it better.

- 2) Since the names for Jesus in CWS 703 are
 - Lord of light (v.1)
 - Spring of joy (v.2)
 - Root of life (v.3) and
 - Key of knowledge (v.4)
- 3) And since the phrase “key of knowledge” only appears once in the Bible (ESV, NASB, KJV, though not NIV— there it’s “key to knowledge”), in Luke 11:52, and it refers to Jesus and his work to save us, and
- 4) Since the people that come to midweek Advent services are generally dedicated people who may appreciate studying parts of Scripture with which they’re not really familiar and
- 5) Since the only part of Luke 11 in the current CW Sunday 3-year pericope system is Luke 11:1–13 and
- 6) Since Luke 11:28 [“Blessed rather are those who hear the word of God and keep it”] is a crucial verse for all Christians, but it’s not in the three-year Sunday CW pericope, and
- 7) Since Luke 11:27 mentions Mary, and Jesus’ origin— important Advent themes, and
- 8) Since Luke 11:50 mentions the prophets and their work, another vital Advent theme . . .

The three sermon texts for Advent, under the theme “My Soul in Stillness Waits” are:

- 1) Luke 11:27–28
- 2) Luke 11:29–36
- 3) Luke 11:37–52 (with the option to preach on fewer verses, but definitely to include 52)

In textual order, then (though not in order of the hymn verses), Christians will hear about:

- 1) Jesus, the Spring of joy and Root of life, for whose Word we yearn, the seed of whose Word we need above all else (Luke 11:27–28)
- 2) Jesus, the Lord of light (Luke 11:29–36)
- 3) Jesus, the Key of knowledge (Luke 11:37–52)

Modify the suggestions below as the Lord leads, through your own text study and prayer.

Suggested Themes, Parts and Maladies:

Sermon 1 (Luke 11:27–28)— Wait for Jesus in Stillness

1. Wait, despite loud cries (27)
2. For one everlasting compliment (28)

Malady:

Not repeatedly listening to God’s Word and persistently keeping it close/guarding it

Sermon 2 (Luke 11:29–36)— Wait for Jesus in Seriousness

1. Watch what you want (29–32)
2. Watch how you watch (33–36)

Malady:

Carelessness, foolish blitheness

Sermon 3 (Luke 11:37–52)— Wait for Jesus in Sureness

1. His demands should lock us out (38–51)
2. But he had no hypocrisy (37–51)
3. So he is the key (52)
(who carries the very burdens he lays on us, who sheds his blood for us)

Malady:

Hypocrisy

Details about the suggested themes, parts and maladies

Sermon 1 (Luke 11:27–28)— Wait for Jesus in Stillness

1. Wait, despite loud cries (27)
2. For one everlasting compliment (28)

Malady:

Not repeatedly listening to God’s Word and persistently keeping it close/guarding it

Examples of specific gospel to preach to sinners:

- a. God gave us his word of grace long ago, and still lets us have it, when he could have justly taken it away (Luther: “Therefore let us thank God for such grace that to aid us he sent his Son against the devil to cast him out, and left his Word with us, through which to this day such work is carried on, the kingdom of the devil destroyed, and the kingdom of God is established and increased” [Kretzmann cites this from the St. Louis Edition, volume 13a, p. 277; the quote isn’t in the American Edition].
- b. Though not even devout Mary, Jesus’ mother, is good enough to deserve God’s blessing, God promises to bless you as you hear his word of grace and the Spirit works faith in you
- c. Jesus regularly, gladly heard God’s Word, regarded it as holy, learned it and loved it: he kept the third commandment in our place, to make us right with our Judge, his Father
- d. Jesus died to pay for our sins against the third commandment

+ + +

Note: *Don’t* try to turn law into gospel: Jesus’ *conditional* promise to bless us for hearing and keeping his word is law, not gospel. *Do* take that law-promise to heart, and act on it. Urge others to do the same.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασα τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἢ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.²⁸ αὐτὸς δὲ εἶπεν, Μεινοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

a mostly literal translation:

11: 27 It came about, in his saying these things, a certain woman from the crowd, having lifted up a voice, said to him, “Blessed is the womb that carried you and breasts which nursed [you].

11:28 But he said, “Rather, blessed are the ones who keep hearing the message of God and keep on guarding it.”

More thoughts to guide your plans for the parts:

Sermon 1 (Luke 11:27–28)— Wait for Jesus in Stillness

1. Wait, despite loud cries (27)

Tell in summary the preceding context, the account of Jesus and the formerly mute man (11:14–26). What follows (11:27–36) seems all to have been spoken in response to the criticism Jesus received.

Just as an excited but misguided man cried out loudly to Jesus, the sinful world cries loudly for our attention in Advent. Good, important cries grab our time and attention, too: family, vocations, friends, the needy. A dangerous, loud cry comes from our pride, for we have been close to Jesus in the past— not as close as his mother, but still close. Surely we deserve some merit from God for all that. No, Jesus says. None. Wait for me, Jesus says. I who died for you and rose again— I am coming soon. In the meantime, I am the Spring of joy, the Root of life, through my Word.

2. For one everlasting compliment (28)

As we wait for Jesus to come on the last day, we wait not only to see him, but to hear him. Who will get the highest compliments from Jesus on Judgment Day? He says in Isaiah 66:1–2 that it won't be those who built him the biggest church buildings, but those who are humble, broken in spirit, and tremble at his word. Here, too, Jesus astonishes. He notes those who cherish his word, guarding its truths like a soldier's treasure, treasuring it as our most precious possession. On Judgment Day none of our possessions will matter, except his word in our hearts. What astonishment to hear him pronounce us blessed on the last day, through repentant faith in him, for clinging to his word to the end. Heaven and earth will pass away, but his word will never pass away. Wait in stillness, ignoring other cries and compliments. Wait for Jesus with a laser-like focus on his word of truth.

Sermon 2 (Luke 11:29–36)— Wait for Jesus in Seriousness

1. Watch what you want (29–32)
2. Watch how you watch (33–36)

Malady:

Carelessness, foolish blitheness

Examples of specific gospel to preach to sinners:

- a. God gave wicked first-century Israel the best possible sign: Jesus himself, dead and risen, like Jonah. He could have abandoned them, but he did not.
- b. Jesus said he would die and rise again, like Jonah, then he did just as he promised. Jonah’s drowning and his parts-of-three-days stay in the fish was frightening and horrid; Jesus was far worse, but he willingly, faithfully went through it for us who have been so unfaithful to our promises.
- c. Jesus was never careless. He took God seriously: he feared, loved and trusted in God above all things, in our place, to make us who have broken the 1st commandment so badly completely holy before our Father, through faith in Jesus’ substituting for us.
- d. Jesus died for us, who have strayed like foolish sheep, in complete earnestness, in serious determination. The love! The mercy!
- e. Jesus and all he did is something far greater than the wealth or wisdom of Solomon. Jesus is so much more powerful in his preaching than even the preaching of Jonah in Nineveh. (Note Jesus’ total, saving humility as he describes all this, too. He doesn’t say he is someone greater than Solomon or Jonah, though he is. His kingship through the gospel in a sinner’s heart, his breaking down Satan’s kingdom through all he says and does is something greater than Solomon or Jonah’s feats.)
- f. The way the gospel fills our hearts with nothing but light, when on our own we are total darkness inside, darkness we could never dispel, is grace beyond words (but draw the picture vividly!).

Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.³⁰ καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.³¹ βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.³² ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

³³ Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. ³⁴ ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. ³⁵ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. ³⁶ εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

a mostly literal translation:

- 11:29 As the crowds gathered additionally/increased, he was beginning to say: “This generation is a wicked generation. A sign, it seeks, but a sign will not be given to it, except the sign of Jonah.
- 11:30 You see, just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation.
- 11:31 The Queen of the South will be raised up in the judgment with the men of this generation, and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and, look, something greater than Solomon is here.
- 11:32 Men of Nineveh will rise in the judgment with the men of this generation, and they will condemn it, because they repented at the preaching of Jonah, and, look, something greater than Jonah is here.
- 11:33 No one, once he has lit a lamp, puts it in a hidden place [*or* “cellar”] or under a basket, but on its lampstand, so those who come in will see the light.
- 11:34 The lamp of the body is your eye. When your eye is sincere, then your whole body is full of light. When it is bad, your body is full of darkness.
- 11:35 Be on the lookout, then, that the light in you is not darkness.
- 11:36 If, then, your whole body is full of light, not having any dark part, it will be completely full of light, as when as when a lamp shines upon you brightly.

More thoughts to guide your plan for the parts:

Sermon 2 (Luke 11:29–36)— Wait for Jesus in Seriousness

1. Watch what you want (29–32)

Tell the context again; make sure people see the flow of thought from Jesus healing the man earlier in the chapter, to the criticisms he received, to the misguided compliment for Jesus' mother, to the words before us.

Like the Jews of Jesus' day, we ignore the gifts of grace God has given us to instruct us, turn us and save us (Jesus, his word in print, his word attached to water and to his body and blood in the sacraments), and want other signs from God. We have so much, but we want more, and we don't want what is good for us. We fritter our time with trivialities. Jesus our Savior, risen from the dead, tells us to wait eagerly for his coming again, and in the meantime, to soak in his word and all its wisdom and treasures again. What could we want more than him? Wouldn't we travel farther than the Queen of Sheba came to Solomon, for the gifts God freely gives in his Word?

2. Watch how you watch (33–36)

In the hymn, we call Jesus "Lord of light." Perhaps we haven't thought of having Christmas lights inside us, but without Jesus and his Word we will be nothing but darkness, headed for the outer, utter darkness of eternal separation from God. Why do we treat God's Word and its light so illogically so often, hiding it from ourselves, hiding it from our friends and family? Let's take Jesus seriously; let's wait for Jesus seriously. It means either bright light inside us, now and forever, or pitch darkness. There is no third option, no part-way position. Oh, what joy when Jesus comes, and we will shine like the sun in the kingdom of our Father (Matthew 13:43), even being full of light forever inside!

Sermon 3 (Luke 11:37–52)— Wait for Jesus in Sureness

1. His demands should lock us out (38–51)
2. But he had no hypocrisy (37–51)
3. So he is the key (52)
(who carries the very burdens he lays on us, who sheds his blood for us)

Malady:

Hypocrisy

Examples of specific gospel to preach to sinners:

- a. Jesus loves us like he loves the Pharisees and the law-experts of his day, so he tells us the truth about our sins, instead of just abandoning us to them and washing his hands of us. The fact that Jesus would preach stern law to us is mercy, in that light.
- b. Jesus had no hypocrisy. He took our place under all God's holy demands with sincerity, openness and willingness. He didn't mind tithing, for example, though he had little. He encouraged it, even, since it was part of God's law.
- c. Jesus felt the sting of the murders of Abel and Zechariah and all his true spokesmen centuries after their deaths took place, and he let himself be arrested and put to death to pay for all those murders and all the hypocrisy of religious people that led to them.

This text divides differently than the others, so an explanation follows, as do more notes about law and gospel in this sermon. Be careful not to diminish the guilt of the hypocrisy of your listeners, nor to exaggerate its actual practice. So, for instance, don't tell Grandma Schmidt either that she always acts godlessly, or that she sometimes does. The former is untrue, and the latter easily engenders more pride and hypocrisy. She's a Christian with a dual nature, and her new self loves Jesus totally. Her flesh loathes him, though, as with us all, and this shows itself in hypocrisy, hypocrisy that Jesus sees even when everyone around us sees devout, steady, seemingly admirable religious practices.

Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.³⁹ εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἕξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἕσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ ἕσωθεν ἐποίησεν;⁴¹ πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.

⁴² ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεινα μὴ παρεῖναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

⁴⁵ Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ⁴⁶ ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσφιάτετε τοῖς φορτίοις. ⁴⁷ οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ⁴⁸ ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. ⁴⁹ διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁵² οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

a mostly literal translation:

- 11:37 Once he [Jesus] had spoken, a Pharisee asked to eat a meal with him. He went in and reclined [on a dining couch, to eat].
- 11:38 As the Pharisee saw, he felt wonder, that he [Jesus] was not washed [for ritual purification] before the meal.
- 11:39 But the Lord said to him, “Now, you Pharisees— the outside of the cup and the platter, you clean, but the inside of you is full of greed [such as would lead to seizing other’s possessions] and wickedness.
- 11:40 “Fools! Did not the One who made the outside make the inside too?
- 11:41 “Instead, give the inside things [the things inside the dish or platter] as a gift to the needy, and look: all things will be clean for you.
- 11:42 “Still, woe to you Pharisees, you divide out and pay [perhaps notably, Jesus doesn’t say “to God”] a tenth of mint, rue and every garden herb, but you pass by justice and love for God. It was necessary to do these [latter] things, without neglecting those [former] things.
- 11:43 “Woe to you Pharisees, because you love your chief seats in the synagogues and your personal greetings in the market places.
- 11:44 “Woe to you, since you are like the graves that are [hazardously] unclear, and the people walking above do not know.”
- 11:45 A certain expert in [religious] law answered him, “Teacher, as you are saying these things, you are insulting us, too.”
- 11:46 But he said, “Woe to you law-experts, too, because you burden the people with burdens that are hard to bear, and you yourselves do not touch the burdens with one of your fingers.
- 11:47 “Woe to you, because you build the tombs of the prophets, and your fathers— they killed them.

- 11:48 “Thus you are witnesses, and you approve of your father’s actions, because they killed them, and you build [their tombs].
- 11:49 “Because of this, also, the wisdom of God said, ‘I will send them prophets and apostles, and some of them they will kill and [some of them] they will persecute,
- 11:50 “so that the blood of all the prophets poured out from the founding of the world will be sought from this generation [in expectation of fixing blame on them as the murderers, as if in an investigation before a trial],
- 11:51 “from the blood of Abel to the blood of Zechariah who was killed between the altar and the house [of God]. Yes! I tell you: it will be sought [as guilt for murder] from this generation.
- 11:52 “Woe to you law-experts, because you took away the key for knowing, but you yourselves did not enter, and you prevented [the word can mean “hindered,” but in context the stronger word seems more fitting] the ones who were entering.”

More thoughts to guide your plan for the parts (which may change if you shorten the text, which is relatively long— use your judgment):

Sermon 3 (Luke 11:37–52)— Wait for Jesus in Sureness

1. His demands should lock us out (38–51)

Picture a door with many deadbolts:

His demands are so much more than being religious, or interested in Jesus (the Pharisee who invited Jesus into his home seemed to be both):

- a. Total purity within (38— note how Jesus can read our thoughts and feelings)
- b. No hypocrisy; no greed or malice (39)
- c. Generosity (41)
- d. Justice, loving God, and proper prioritizing (42)
- e. Humility (43)
- f. No heartless burdening of others with the laws’ demands, while withholding of the gospel (46)
- g. No disregarding or silencing of God’s voice, even if that voice announces our judgment (47–51)
- h. No shirking our responsibility/guilt before God (51)

2. But he had no hypocrisy (37–51)

Jesus had no hypocrisy (37-51):

- a. He went to the Pharisee’s house and didn’t “baptize,” purposefully (no command from God in OT to wash one’s hands before meals, though it was a common custom in Jesus’ day)
- b. He spoke honestly and helpfully
- c. He had healed the demon-possessed mute man, he loved and helped all, including the poor

3. So he is the key (52)

(who carries the very burdens he lays on us, who sheds his blood for us)

a. By his holy, determined purity in our place

b. By his innocent death in our place— he who once needed no washing would have a body pierced, bruised, bloodied, stained with all our sin and guilt, totally in need of washing

Wait for him, for who he is and what he has done is not only the key to understand the OT, but the key to enter the eternal kingdom

Wait, that you may dine at his table (12:37)

Details about the song “My Soul In Stillness Waits,” CWS 703

1. If you use this hymn in Advent Sunday services, it could be the hymn before or after the sermon.
2. If you use it in Advent midweek services of Morning Praise or Evening Prayer, it would probably be best as the hymn before the sermon. If a congregation uses the “Service of Light” opening for Advent Evening Prayer, “My Soul in Stillness Waits” would be the only hymn sung in the service besides the opening hymn, which is on page 54. The Song of Mary would follow the sermon, and echo and strengthen its themes and the themes in “My Soul in Stillness Waits.”
3. “My Soul in Stillness Waits” is probably unfamiliar to your congregation, so don’t use other unfamiliar psalms or hymns in the service. A little from the new *Christian Worship Supplement* is probably better than a lot, to help people learn to like CWS and its contents.
4. Both the refrains and the verses of the hymn can be sung by the congregation, but it might be easier, especially at first, to have a soloist sing the verses of the hymn, and to have the congregation sing the refrains. It’s on the first of the two CD’s sent to your congregation of songs from CWS. (Need another copy? It’s here: <http://online.nph.net/cgi-bin/site.pl?10418&productID=388506>)
5. You could also introduce the hymn before the first Advent service in which you use it by practicing it with the congregation for a few minutes at the very beginning of the service. That might allow you to explain the hymn’s connection with “O Come, O Come, Emmanuel,” a hymn most people in the congregation probably know.
6. To hear a version of the song with guitar, etc., via the internet, click here. (You may need to set up an account with Rhapsody. Free accounts are available.): <http://www.rhapsody.com/-search?query=%22my%20soul%20in%20stillness%20waits%22&searchtype=RhapTrack>

Or click here on “listen preview” for an .mp3 snippet:

http://www.giamusic.com/search_details.cfm?title_id=971

From that page you can order choral and/or instrumental versions of the song. Note that the last two verses of the choral version aren’t in CWS.

7. To see versions of the original words and melody of the song in English, click: http://www.hymnprint.net/download/CCH197_MySoulinStillnessWaits.jpg

Spanish (“*En el Silencio Te Aguardo*”):

http://www.hymnprint.net/download/OC28_MySoulinStillnessWaitsEnelSile.jpg

8. To see instructions on how to sign the song in ASL, click:
<http://www.theinterpretersfriend.com/songs/mi-sol-n-stln.html>
9. What if you don't own enough copies of *Christian Worship Supplement* for all your worshipers, but you want to print and sing the hymn?

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 - b. If you buy sufficient copies of the original version of the song from G.I.A. Publications (http://www.giamusic.com/search_details.cfm?title_id=971), that is, enough for your musicians and choir/soloists, you will have permission to print the refrain in your worship folder for your congregation to sing.
10. Note that as of the end of August 2008, the CWS electronic, accompaniment and guitar editions are not available, but it is hoped that NPH will have them available in time for Advent.