

Sermons in Song – Hymnal Supplement

Hymns of the Season

703 – My Soul In Stillness Waits

(Disc 1, Track 2 Christian Worship Supplement Hymn Sampler)

Refrain

*For you, O Lord, my soul in stillness waits,
truly my hope is in you.*

1. O Lord of Light, our only hope of glory,
Your radiance shines in all who look to you,
Come, light the hearts of all in dark and shadow.

Refrain

2. O Spring of Joy, rain down upon our spirits,
Our thirsty hearts are yearning for your Word,
Come, make us whole, be comfort to our hearts.

Refrain

3. O Root of Life, implant your seed within us,
And in your advent draw us all to you,
Our hope reborn in dying and in rising.

Refrain

4. O Key of Knowledge, guide us in our pilgrimage,
We ever seek, yet unfulfilled remain,
Open to us the pathway of your peace.

Refrain

“O” Antiphons, adapted

1. How does the refrain capture the pensive yet joyous nature of Advent? In what way(s) is that mood different from the usual feeling of our life in December? Pensive = “stillness waits” / joyous = “my hope”. We normally lament the busyness and commercial aspects of those days of December leading up to Christmas. The mood of this song is much slower and contemplative. It bids us to slow down and consider the great birth of salvation that Advent anticipates.
2. How does the name given to Jesus match with what is subsequently said about the Messiah’s work in each verse? The Lord of Light shines with glory on those in darkness. The Spring of Joy rains down on heart thirsty for the Word. The Root of Life plants his seed in hearts now reborn in baptism. The Key of Knowledge guides us along the only path to lasting peace.
3. Underline the Gospel content of each verse. Confer the words underlined in red in the box to the left.
4. Look up the following passages from Isaiah and match it to a verse that expounds it:
Isaiah 22:22 _ vs.4 _
Isaiah 9:2 _ vs.1 _
Isaiah 11:10 _ vs.3 _
Isaiah 55:1 _ vs.2 _
Isaiah 9:7 _ vs.4 _
Isaiah 44:3 _ vs.2 _
Isaiah 11:1 _ vs.3 _

5. Sing through this hymn or listen to it on the CD. How does the music of the hymn match its message? The same pensive yet joyous message that question #1 examined is expressed musically in melody and harmony that strike the ear as pensive yet also joyous.
6. How could your congregation use this hymn in a creative way during its Advent worship (Sunday or Midweek)? Seek input from the congregation or your local worship committee. A congregation could use the Isaiah references as sermon texts during Sunday or Midweek services and then sing the corresponding hymn verse during the service. A congregation might use this hymn in place of the Psalm during Advent. With some thought, this hymn together with “Oh, Come, Oh, Come, Emmanuel” might serve as the basis for a special Advent service centered around the messages of the “O Antiphons”.
7. Take some time this week and explore the “O Antiphons” upon which this song is based. (For more information about the “O Antiphons” confer *Christian Worship Handbook* p. 37ff or the Electronic Edition of the hymnal supplement.)

Sermons in Song – Hymnal Supplement

Hymns of the Season

707 – Peace Came to Earth

(Disc 1, Track 3 Christian Worship Supplement Hymn Sampler)

1. Peace came to earth at last that chosen night
When angels clove the sky with song and light
And God embodied love and sheathed his might –
Who could but gasp: Immanuel!
Who could but sing: Immanuel!
2. And who could be the same for having held
The infant in their arms, and later felt
The wounded hands and side, all doubts dispelled –
Who could but sigh: Immanuel!
Who could but shout: Immanuel!
3. You show the Father none has ever seen,
In flesh and blood you bore our griefs and pain,
In bread and wine you visit us again –
Who could but see: Immanuel!
Who could but thrill: Immanuel!
4. How else could I have known you, O my God!
How else could I have loved you, O my God!
How else could I embrace you, O my God!
Who could but pray: Immanuel!
Who could but praise: Immanuel!

Jaroslav J. Vajda, 1919-2008 © 1984 CPH

1. What reactions to “God in the flesh” does the hymn-writer express in the final line of each verse? **Gasp, sing, sigh, shout, see, thrill, pray, and praise.**
2. How is each reaction appropriate to what the verse says? Tell of a time when you felt one or more of these reactions to the truth about Jesus. **Gasping and singing seem appropriate to seeing angels in the sky and God in the flesh to bring peace. The same could be said of sighing and shouting at beholding Jesus on the cross and then raised from the dead. So, too, we are thrilled to see Jesus at his Supper, hidden though he is behind bread and wine. Finally, Peace came to earth to seek and save us – a truth that leads us to prayer and praise.**
3. How is it true that in the birth of Jesus God’s love is embodied and his might sheathed? **We know of no greater expression of God’s love than his willingness to humble himself to become one of us to save us. But we could only handle “God with us” if he covers his glory with flesh. Why was each necessary? Without Jesus we would only know God as the righteous Judge of sinners. Without human flesh covering his glory, we would die in God’s presence.**
4. To what future events in Jesus’ life does verse two allude? **The words “wounded hands and side” allude to Good Friday and the words “doubts dispelled” allude to Easter Sunday.**

Why would a Christmas hymn look that far ahead? **Without Good Friday and Easter Sunday, Jesus birth means nothing. Jesus was born for the purpose of dying and rising!**

5. In verse three in what way does the hymn-writer connect Jesus’ incarnation to the present? **Christmas is the celebration of Jesus becoming flesh for us, 2000+ years ago. That same Jesus promises that he is still present with his flesh and blood in the sacrament, even in the year 2008.**
6. In verse four how does the hymn-writer apply the first Christmas to us today? **The pronoun “I” sets the first Christmas right in our own lap. If Jesus had not come into flesh at Christmas, you and I would never have known anything but God as Judge of sinners – and we would have feared and hated him. Christmas is a sermon that still preaches to us that God loves us and desires to save us. What is the progression of thought in this verse? There is a natural progression from first knowing the truth about God in Christ, then learning to love him (because in Christ we learn how much God loves us), to finally embracing him in faith as our Savior.**
7. What does the name “Immanuel” mean? **“God with us”** What is the author’s intent in repeating this name? **We can hardly miss the impression that Christmas is about the incarnation – God in the flesh living with us!**
8. Sing through this hymn or listen to it on the CD. Do the text and music lend themselves to a Christmas Eve service or a Christmas Day service? **Answers may vary. In this author’s opinion, the lush melody and words seem to lend themselves to an evening service.**
9. This hymn text was written by the sainted Jaroslav Vajda, an impressive figure in 20th century hymnody. In the week ahead, examine the texts of other Vajda hymns in *Christian Worship: A Lutheran Hymnal, Let All the People Praise You*, and *Christian Worship Supplement*. (For more information about Jaroslav Vajda confer *Christian Worship Handbook* p. 866ff or the Electronic Edition of the hymnal supplement.)

Sermons in Song – Hymnal Supplement

Hymns of the Season

711 – Jesus Has Come and Brings Pleasure Eternal
(Disc 1, Track 4 Christian Worship Supplement Hymn Sampler)

1. Jesus has come and brings pleasure eternal,
Alpha, Omega, Beginning and End;
Godhead, humanity, union supernal,
O great Redeemer, you come as our friend!
Heaven and earth, now proclaim this great wonder:
Jesus has come and brings pleasure eternal!
2. Jesus has come! Now see bonds rent asunder!
Fetters of death now dissolve, disappear.
See him burst through with a voice as of thunder!
He sets us free from our guilt and our fear,
Lifts us from shame to the place of his honor.
Jesus has come! Hear the roll of God's thunder!
3. Jesus has come as the mighty Redeemer.
See now the threatening strong one disarmed!
Jesus breaks down all the walls of death's fortress,
Brings forth the pris'ners triumphant, unharmed.
Satan, you wicked one, own now your master.
Jesus has come! He, the Mighty Redeemer.
4. Jesus has come as the King of all glory!
Heaven and earth, oh, declare his great pow'r,
Capturing hearts with the heavenly story;
Welcome him now in this fast-fleeting hour!
Ponder his love! Take the crown he has for you!
Jesus has come! He, the King of all glory!

Johann Ludwig Conrad Allendorf, 1693-1773; tr. Oliver C. Rupprecht,
1903-2000, alt. © 1982 CPH

1. What is the great wonder that heaven and earth proclaim? **Heaven and earth proclaim the wonder that God – the great Alpha and Omega – has joined himself to us in our flesh. He, who has every right to condemn us violators of his will, wants to be known as our friend. Rather than consign us to the hell we deserve, Jesus has come to open the eternal pleasures of heaven.**
2. What are some of the deep theological truths poetically expressed in the first verse? **Verse one speaks about Jesus' eternity, about the incarnation and Jesus' dual nature as both God and man, and about his office as our Redeemer.**
3. Which of your enemies does King Jesus defeat according to verse two? **Verse two highlights the defeat of death and our freedom from guilt and fear (which can only come through the forgiveness of sins).**
4. Which defeated enemy is the focus of verse three? **Verse three focuses on the defeat of the devil. (It also mentions the defeat of death, again.)**
5. How is verse four a fitting closing verse? **The final verse bids us to take to heart the message proclaimed in the first three verses. There is urgency in its plea lest Jesus come for the final time and we find ourselves ill prepared at heart.**
6. How does this hymn fit the Epiphany season? **Though the Epiphany refers specifically to the visit of the Magi, nonetheless, the Epiphany season spends time revealing Jesus as the Savior who has come to defeat our enemies and save us for eternity.**

7. Sing through this hymn or listen to it on the CD. How does the tune reflect the text?
The strong message is captured by a majestic tune.
8. The Epiphany season follows a progression as it gradually reveals Jesus as the true Son of God and Savior of the world through his messages and his miracles (culminating in the Transfiguration!). Where during the season of Epiphany does this hymn seem to fit?
This hymn would fit in many places throughout the Church Year. The majesty of text and tune, however, would seem to fit the end of the Epiphany season rather than the beginning.
9. Read through the hymns in the Epiphany section of *Christian Worship: A Lutheran Hymnal* and note the wide variety of themes expressed in those hymns.

Sermons in Song – Hymnal Supplement

Hymns of the Season

714 – The Lamb

(Disc 1, Track 5 Christian Worship Supplement Hymn Sampler)

1. The Lamb, the Lamb,
O Father, where's the sacrifice?
Faith sees, believes
God will provide the Lamb of price!

Refrain

*Worthy is the Lamb whose death makes me his own!
The Lamb is reigning on his throne.*

2. The Lamb, the Lamb,
One perfect final offering.
The Lamb, the Lamb,
Let earth join heav'n his praise to sing. **Refrain**

3. The Lamb, the Lamb,
As wayward sheep their shepherd kill
So still, his will,
On our behalf the law to fill. **Refrain**

4. He sighs, he dies,
He takes my sin and wretchedness.
He lives, forgives,
He gives me his own righteousness. **Refrain**

5. He rose, he rose,
My heart with thanks now overflows.
His song prolong
'Til ev'ry heart to him belong. **Refrain**

Gerald P. Coleman, b. 1953 © MorningStar Music, 1987

1. From what book of the Bible does the refrain come? **Revelation 5:12,13** How is it a fitting response to what the verses preach? **The perfect sacrifice that God provided in sacrificing his Son for our sins leads us to sing praises to the Lamb for what he has done.**
2. To what story in Scripture does verse one refer? **Verse one sounds like the account of Abraham sacrificing his son Isaac from Genesis 22. But the capitalization of "Lamb" and "Father" lead us to see verse one as only an allusion to Genesis 22, now fulfilled by our heavenly Father who did NOT spare his only Son, Jesus, but sacrificed the Lamb of God on the cross.**
3. What is "final" about the offering of the Lamb, Jesus? **After Jesus' sacrifice, the sacrifices in the Temple came to an end. He is the "once for all" sacrifice that actually fulfilled what God had promised – it fully paid the price for our sins.**
4. What two responses to the Law do you see in verse three? **Wayward sheep violate the Law, while the Lamb fulfills the Law. In which response do you see yourself? Unfortunately, we see ourselves as wayward sheep. But not so fast. Because Christ has given us his righteousness (see the very next verse), God the Father promises to see us no longer as law-breakers, but, through faith in Jesus, as law-keepers.**
5. Which of the following passages is restated in verse four (mark with an "x")?
Isaiah 53:7 _____
John 3:16 _____
2 Corinthians 5:21 x

6. The message of verse five is an overtly Easter proclamation. Why is that entirely proper in a hymn so strongly focused on Good Friday?

We simply cannot divorce the two from each other. Good Friday means nothing if there is no Easter! Jesus' death and resurrection come as a package by which our salvation was secured.

7. Sing through this hymn or listen to it on the CD. What makes this tune easy to learn?

The melody has a certain repetition that makes it easy to learn.

8. How could a congregation use this hymn innovatively on both Good Friday and Easter Sunday?

Confer the Electronic Edition for suggestions for innovative use of this hymn on both Good Friday and Easter Sunday.

9. The images of sheep, shepherd and lamb are popular metaphors in Scripture. Use a concordance or a computer Bible program to look up those words and meditate on the message God has for you.

Sermons in Song – Hymnal Supplement

Hymns of the Season

716 – No Tramp of Soldiers’ Marching Feet
(Disc 2, Track 4 Christian Worship Supplement Hymn Sampler)

1. No tramp of soldiers’ marching feet
With banners and with drums,
No sound of music’s martial beat –
“The King of glory comes!”
To greet what pomp of kingly pride
No bells in triumph ring,
No city gates swing open wide:
“Behold, behold your king!”
2. And yet he comes, the children cheer;
With palms his path is strown.
With ev’ry step the cross draws near –
The King of glory’s throne.
Astride a colt he passes by
As loud hosannas ring,
Or else the very stones would cry
“Behold, behold your King!”
3. What fading flow’rs his road adorn;
The palms, how soon laid down!
No bloom or leaf but only thorn
The King of glory’s crown.
The soldiers mock, the rabble cries.
The streets with tumult ring,
As Pilate to the mob replies,
“Behold, behold your King!”
4. Now he who bore for mortal’s sake
The cross and all its pains
And chose a servant’s form to take,
The King of glory reigns.
Hosanna to the Savior’s name
Till heaven’s rafters ring,
And all the ransomed host proclaim
“Behold, behold your king!”

Timothy Dudley-Smith b.1926 © 1984 Hope Publishing Co.

1. What refrain appears in each verse of this hymn?
“Behold, behold your king!” How does the hymn-writer make use of that phrase in different ways? In vs. 1 we expect to hear it when THE King arrives, but the city is amazingly ill prepared and silent. In vs. 2, the author refers to Jesus’ own words that if the people won’t sing his praise, the stones will! In vs. 3 the mocking testimony of Pilate and people mouth this phrase, little knowing how true they were. In vs. 4 Jesus finally gets his due as his people sing his praise eternally.
2. What image does the hymn invoke in verse one? Jesus’ entry as a king is not accompanied by the usual pageantry. What is the irony of that image? If ever there were a king worthy of a grand spectacle it was Jesus, the creator and ruler of the universe – but, instead, he enters humbly as our Savior.
3. Why does the author connect the cross with a throne? The cross is Jesus’ earthly throne for it is on the cross the Jesus defeated all our enemies. Jesus’ glory is hidden among the ashes of the cross.
4. What does “hosanna” mean? “Save us, please!” Why is that such a fitting word for Palm Sunday? More than any earthly king, Jesus has really come to save us – not from some worldly enemy, but from the enemies that stand in the way of our eternity in heaven.
5. If the first two verses tell us about Palm Sunday, on what day does verse three place us? Good Friday.
6. Does verse three make you feel uncomfortable? Answers will vary. Why or why not? More than likely we feel uncomfortable with verse three because it is a message of law. We see Jesus beaten and bruised for our sins. We might also consider that had we been there, we would also have turned against Jesus and asked for his death. Any comfort I find in Good Friday is in the truth that Jesus willingly does all this as my substitute because he loves me. I’ll never feel a crown of thorns because Jesus.
7. What is the time context of verse four? The present and the future!
8. What effective use of consonance has the hymn-writer made throughout this hymn? “Music’s martial,” “pomp, pride,” “children cheer,” “palms, path,” “fading flow’rs,” “rabble, ring, replies,” (assonance) “bore for mortal’s,” “rafters ring, ransomed.”
9. Sing through this hymn or listen to it on the CD. What about the tune reminds you of “Marching Feet”? The first four notes of the melody sound like marching feet!
10. Aside from Palm Sunday, on what other Sundays of the Church Year could this hymn be sung? Christ the King Sunday or during Advent.

11. This hymn text was written by the sainted Timothy Dudley-Smith, an English hymn-writer of more than 300 texts. In the week ahead, examine the texts of other Dudley-Smith hymns in *Christian Worship: A Lutheran Hymnal*, *Let All the People Praise You*, and *Christian Worship Supplement*. (For more information about Dudley-Smith confer *Christian Worship Handbook* p. 690ff)

Sermons in Song – Hymnal Supplement

Hymns of the Season

720 – Christ Jesus Lay in Death's Strong Bands
(Disc 2, Track 7 Christian Worship Supplement Hymn Sampler)

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| <p>1. Christ Jesus lay in death's strong bands
For our offenses given;
But now at God's right hand he stands
And brings us life from heaven.
Therefore let us joyful be
And sing to God right thankfully
Loud songs of alleluia. Alleluia! Alleluia!</p> <p>2. No son of man could conquer death,
Such ruin sin had wrought us.
No innocence was found on earth,
And therefore death had brought us
Into bondage from of old
And ever grew more strong and bold
And held us as its captive. Alleluia! Alleluia!</p> <p>3. Christ Jesus, God's own Son, came down,
His people to deliver;
Destroying sin, he took the crown
From death's pale brow forever.
Stripped of pow'r, no more it reigns;
An empty form alone remains;
Its sting is lost forever. Alleluia! Alleluia!</p> <p>4. It was a strange and dreadful strife When life and death contended.
The victory remained with life; The reign of death was ended.
Holy Scripture plainly says That death is swallowed up by death,
Its sting is lost forever. Alleluia! Alleluia!</p> | <p>5. Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree --
So strong his love -- to save us.
See, his blood now marks our door;
Faith points to it; death passes o'er,
And Satan cannot harm us. Alleluia! Alleluia!</p> <p>6. So let us keep the festival
To which the Lord invites us;
Christ is himself the joy of all,
The sun that warms and lights us.
Now his grace to us imparts
Eternal sunshine to our hearts;
The night of sin is ended. Alleluia! Alleluia!</p> <p>7. Then let us feast this Easter Day
On Christ, the bread of heaven;
The Word of grace has purged away
The old and evil leaven.
Christ alone our souls will feed;
He is our meat and drink indeed;
Faith lives upon no other! Alleluia! Alleluia!</p> |
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- Martin Luther, 1483-1546
tr. Richard Massie, 1800-87, alt.

1. How are death and life, defeat and victory, and sorrow and joy contrasted in verse one?
Christ Jesus lay in DEATH's...bring us LIFE. Lay IN BANDS... God's RIGHT HAND he stands. Our OFFENSES... JOYFUL.
2. How are verses two and three mirror images of each other?
What no man could do according to verse two, Jesus did in verse three. Take time to walk the class through a comparison of these verses.
3. What event(s) does verse four describe?
Verse four seems to begin at the cross and carries through silent Saturday through Sunday. We can almost picture Jesus "contending with death" while in the grave those three days.
4. What Bible History story does Luther connect with Holy Week in verse five?
The Passover. Read through Exodus 12 and mark the allusions Luther makes between the Passover and Easter.
5. What two images in the final two verses round out this Easter sermon in song?
Verse six proclaims Easter with the image of light and verse seven proclaims Easter with the image of food or feasting.
6. From what source does Luther find the vivid Easter images contained in this hymn?
Luther borrowed heavily on the Scriptures to provide the vivid images contained in this hymn (1 Cor 15., Ex. 12, Eph. 4, John 6)
7. Sing this hymn from *Christian Worship: A Lutheran Hymnal* (#161) and then from *Christian Worship Supplement* or listen to it on the CD. How do the different tunes reinforce different moods of the text?
Answers will vary. The impression seems to be that this hymn has not been sung much as it appears in CW because its tune is somewhat inaccessible to the modern ear. The new tune seems to capture the joy of Easter for the contemporary worshipper. The old tune (for modern ears) can reinforce the serious themes of Easter. Both are good and usable tunes – when lovingly taught.
8. God's people love to sing on Easter. Consider adding to the body of Easter hymns with one of your own!

Sermons in Song – Hymnal Supplement

Hymns of the Season

723 – Holy Spirit, the Dove Sent From Heaven
(Disc 2, Track 8 Christian Worship Supplement Hymn Sampler)

1. Holy Spirit, the dove sent from heaven,
Ever one with the One who is Three,
From the Father you came, words of peace to proclaim,
Come and comfort us, speak tenderly.
You, the fragrance of life we are seeking;
Fill your temple, your altar make clean.
Joyous shelter of love, Gracious friend from above,
In your care we are resting, serene.
2. Holy Spirit, the fire celestial,
Who on Pentecost came as foretold,
To descend from on high, And the Church occupy
As the cloud filled the temple of old;
All the baptized you seal with your promise,
All believers your gift there receive,
So that all the elect— All in Christ— may expect
To enjoy what by grace they believe.
3. Holy Spirit, the unction of blessing,
Sacred oil of the green olive tree,
Giving heat, giving light, As the tent lamps ignite
And as Aaron praised God joyfully.
Blessed living and life-giving water,
Now preserve us from evil within;
For in Jesus, God’s Son, All believers are one
In this washing that cleanses from sin.
4. Holy Spirit, the wind of great power,
Source of strength and of peace and of love,
Truest Comforter, plead, As you bring all our need
To the throne of God’s glory above.
Be the light that enlightens the Scriptures;
Keep our feet from each devilish snare;
Only you can make whole All that troubles our soul;
By your chrism, Christ’s triumph we share.

Philip W. Blycker, b. 1939; tr. © 2004 Stephen P. Starke, b. 1955

1. Read through the entire hymn and underline the references to the Old Testament with one line and the references to the New Testament with a double line. **Confer the words underlined in red in the box to the left.**
2. Verse one delves into the person of the Holy Spirit. Which creed does it sound like? **The Trinity is expounded in each of the three great creeds, but it is, perhaps, best expounded in the Athanasian Creed. Take a moment to point where people can find that little known creed in *Christian Worship: A Lutheran Hymnal* (p. 132) – maybe even read through sections pertinent to this hymn.**
3. What are the predominant images used for the work of the Holy Spirit in verse two? **Verse two uses the images of fire and smoke – traditional images used to depict the Holy Spirit.** In verse three? **Verse three uses the images of oil and water – again, traditional images used to depict the work of the Holy Spirit.**
4. How does the hymn-writer expound on the work of the Holy Spirit to “call, gather, enlighten, sanctify, and keep” the Church? **“Call” is expounded in vs. 1; “gather” in vs. 2; “enlighten” in vs. 4; “sanctify” in vs. 3 & 4; “keep” in vs. 3 & 4. Challenge the class to find those words and phrases that reflect this Catechetical teaching.**
5. Which sacrament is especially in focus in this hymn? **Verses two and three, especially, focus on the Spirit’s work in baptism.**
6. What comforts do you find in the final verse? **The final verse speaks about our present needs that the Holy Spirit fulfills. He is a source of strength, peace and love as he testifies to our hearts about Jesus. He is a comforter as he pleads our case before the Father with groans that words cannot express. He is a light to open up Scripture and a guardian against sinful living. He is the shy member of the Trinity who always pushes Jesus’ and his saving agenda toward our trembling hearts.**
7. Sing through this hymn or listen to it on the CD. The hymnal supplement committee had as one of its stated goals “to prepare a supplement... that will assist worshipers and worship planners by providing them a resource that... represents the best of a variety of musical genres appropriate for worship.” How does this hymn help to fulfill that goal? **This hymn provides worshipers and worship planners a hymn tune and text from a Hispanic background – a culture with which many in our circles may not be entirely familiar.**
8. In the week ahead review those sections of The Small Catechism that deal with the work of the Holy Spirit and match what you learn there with the texts of Pentecost hymns.