

+SERVICE OF VESPER+

FIRST MIDWEEK IN ADVENT + 06 DECEMBER 2023



The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

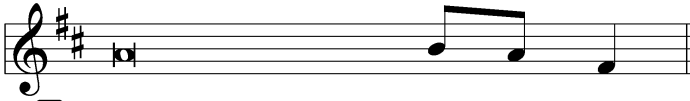
902 S. Maple

Inglewood, CA 90301-3824

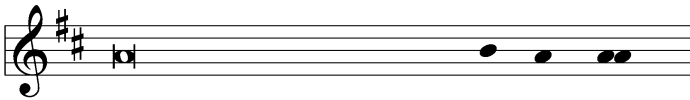
tgsicms.org

Stand

L O Lord, o - pen my lips,



C and my mouth will de - clare Your praise.



L Make haste, O God, to de - liv - er me;



C make haste to help me, O Lord.



C Glo - ry be to the Father and to the Son and to the Holy Spir - it;



as it was in the be - gin - ning, is now, and will be for - ev - er. A - men.



Praise to You, O Christ, King who comes to save us.

Psalmody

Psalm

My Help and My Deliverer

Psalm 40:1-11

¹I waited patiently for the LORD;
he inclined to me and heard my cry.

**²He drew me up from the pit of destruction,
out of the miry bog,
and set my feet upon a rock,
making my steps secure.**

³He put a new song in my mouth,
a song of praise to our God.
Many will see and fear,
and put their trust in the LORD.

**⁴Blessèd is the man who makes
the LORD his trust,
who does not turn to the proud,
to those who go astray after a lie!**

⁵You have multiplied, O LORD my God,
your wondrous deeds and your thoughts toward us;
none can compare with you!
I will proclaim and tell of them,
yet they are more than can be told.

**⁶Sacrifice and offering you have not desired,
but you have given me an open ear.
Burnt offering and sin offering
you have not required.**

⁷Then I said, "Behold, I have come;
in the scroll of the book it is written of me:

**⁸I desire to do your will, O my God;
your law is within my heart."**

⁹I have told the glad news of deliverance
in the great congregation;
behold, I have not restrained my lips,
as you know, O LORD.

**¹⁰I have not hidden your deliverance within my heart;
I have spoken of your faithfulness and your salvation;
I have not concealed your steadfast love and your faithfulness
from the great congregation.**

¹¹As for you, O LORD, you will not restrain
your mercy from me;
your steadfast love and your faithfulness will
ever preserve me!

Office Hymn

348 The King Shall Come When Morning Dawns



1 The King shall come when morn-ing dawns And light tri - um-phant breaks,
2 Not as of old a lit - tle child, To bear and fight and die,
3 Oh, bright-er than the ris - ing morn When Christ, vic - to-rious, rose
4 Oh, bright-er than that glo - rious morn Shall dawn up - on our race
5 The King shall come when morn-ing dawns And light and beau - ty brings.



When beau - ty gilds the east - ern hills And life to joy a-wakes.
But crowned with glo - ry like the sun That lights the morn-ing sky.
And left the lone-some place of death De - spite the rage of foes.
The day when Christ in splen-dor comes And we shall see His face.
Hail, Christ the Lord! Your peo - ple pray: Come quick-ly, King of kings!

Text: John Brownlie, 1859–1925, alt.

Tune: Repository of Sacred Music, Part Second, 1813, Harrisburg, ed. John Wyeth

Text and tune: Public domain

Readings

Reading

Isaiah 7:13–17

¹³And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ¹⁵He shall eat curds and honey when he knows how to refuse the evil and choose the good. ¹⁶For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. ¹⁷The LORD will bring upon you and upon your people and upon your father’s house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”

P O Lord, have mercy on us.

C Thanks be to God.



Responsory (Advent)

LSB 230



- L** 1 Behold, the days
are coming, says the Lord, when I will raise
up for David a right-teous Branch.
- 2 In His days Judah will be saved, and Israel will
dwell se - cure - ly.
- 3 Glory be to the
Father and to the Son and to the Holy Spir - it.



C This is the name
by which He will be called: The Lord Is Our Right-teous-ness.

Hymn of the Day

358 From Heaven Above to Earth I Come



- 1 "From heav'n a - bove to earth I come To bear good
2 "To you this night is born a child Of Mar - y,
3 "This is the Christ, our God Most High, Who hears your
4 "He will on you the gifts be - stow Pre - pared by
5 "These are the signs that you shall mark: The swad-dling



news to ev - 'ry home; Glad tid - ings of great
cho - sen vir - gin mild; This lit - tle child of
sad and bit - ter cry; He will Him - self your
God for all be - low, That in His king - dom,
clothes and man - ger dark. There you will find the



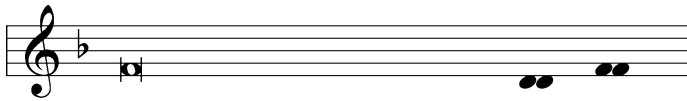
joy I bring, Where - of I now will say and sing:
low - ly birth Shall be the joy of all the earth.
Sav - ior be From all your sins to set you free.
bright and fair, You may with us His glo - ry share.
in - fant laid By whom the heav'ns and earth were made."

Text: Martin Luther, 1483–1546; tr. Catherine Winkworth, 1827–78, alt.

Tune: Geistliche lieder, Leipzig, 1539, ed. Valten Schumann

Text and tune: Public domain

Canticle

Stand

L Let my prayer rise before You as in - cense,



C and the lifting up of my hands as the eve - ning sac - ri - fice.

Magnificat

933 My Soul Rejoices

1 My soul re - joic - es, My spir - it voic - es— Sing the
2 His arm now bar - ing, His strength de - clar - ing— Sing the



great - ness of the Lord! For God my Sav - ior Has shown me
great - ness of the Lord! The proud He scat - ters, Their rule He



fa - vor— Sing the great - ness of the Lord! With praise and
shat - ters— Sing the great - ness of the Lord! Op - pres - sion



bles - sing, Join in con - fess - ing God, who is sole - ly Might - y and
halt - ed; The meek ex - alt - ed. Full are the hun - gry; Emp - ty, the



ho - ly— O sing the great - ness of God the Lord! His mer - cy
wealth - y— O sing the great - ness of God the Lord! Here is the



sure - ly Shall rest se - cure - ly On all who fear Him,
to - ken All that was spo - ken To A-br'ham's off - spring



Love and re - vere Him— O sing the great - ness of God the Lord!
God is ful - fill - ing— O sing the great - ness of God the Lord!

Text: Stephen P. Starke, 1955

Tune: Giovanni Giacomo Gastoldi, c. 1556–c. 1622

Text: © 1991 Stephen P. Starke, admin. Concordia Publishing House. Used by permission: LSB Hymn License no. 110000401

Tune: Public domain

Offering *Collected after service in the back of the church.*

Prayer

Kyrie

LSB 233



C Lord, have mer-cy; Christ, have mer-cy; Lord, have mer-cy.

Lord's Prayer

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.

Collects



L O Lord, hear my prayer.



C And let my cry come to You.

Collect of the Day

P Stir up Your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and saved by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

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, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Stand

Benedicamus

LSB 234



L Let us bless the Lord.



C Thanks be to God.

Benediction

LSB 234



P The grace of our Lord ✠ Je - sus Christ and the love of God



and the communion of the Holy Spir - it be with you all.



C A - men.

Hymn to Depart

370 What Child Is This



1 What child is this, who, laid to rest, On Mar - y's lap is
2 Why lies He in such mean es - tate Where ox and ass are
3 So bring Him in - cense, gold, and myrrh; Come, peas - ant, king, to



sleep - ing? Whom an - gels greet with an - thems sweet While
feed - ing? Good Chris - tian, fear; for sin - ners here The
own Him. The King of kings sal - va - tion brings; Let



shep - herds watch are keep - ing? This, this is
si - lent Word is plead - ing. Nails, spear shall
lov - ing hearts en - throne Him. Raise, raise the



Christ the king, Whom shep - herds guard and an - gels sing;
pierce Him through, The cross be borne for me, for you;
song on high, The vir - gin sings her lul - la - by;



Haste, haste to bring Him laud, The babe, the son of Mar-y!
Hail, hail the Word made flesh, The babe, the son of Mar-y!
Joy, joy, for Christ is born, The babe, the son of Mar-y!

Text: William C. Dix, 1837-98
Tune: English, 16th cent.
Text and tune: Public domain

From Heaven Above to Earth I Come

Jacob B. Weber (b. 1988)

Acknowledgments

Vespers from Lutheran Service Book

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

Created by Lutheran Service Builder © 2023 Concordia Publishing House.

From Heaven Above to Earth I Come

Midweek Advent Vespers

Second Midweek in Advent – December 13th @7pm

Third Midweek in Advent – December 20th @ 7pm



Advent Suppers will be served before service at 6pm in the assembly room.



Joy to the World!

Celebrate Christmas at the Good Shepherd

December 24th Christmas Eve – Divine Service @ 10am

Organ Recital @ 3:30 pm

Service of Lessons and Carols @ 4pm

December 25th Christmas Day – Divine Service @ 10am

A Snippet From 1517

Isaiah 7:10-17

Isaiah's words here are arguably the most well-known and most often repeated. Verse 14 is found in almost all Christmas pageants and services: "Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel." Even the Gospel writer, Matthew, quotes this verse (1:23) and tells us Immanuel means, "God with Us," which is a common theme throughout Scripture: No one else has a God like ours, who is truly with His people. This identifying characteristic of our God is also why the Jews never questioned the "Real Presence" in the Sacrament. God being truly present with us is an expected reality (consequently, it is the drinking of blood which caused difficulties for them due to Levitical Laws).

The historical context of this pericope is quite interesting. The Assyrian forces are moving against the North. Ephraim (the Northern Kingdom) and Aram have joined forces to take them on. Judah and their king, Ahaz, are being pressured to join them in fighting the Assyrians. Through the prophet Isaiah, the LORD has told Ahaz to hold tight on all fronts. Do not join with Ephraim and Aram against Assyria. Do not join with Assyria against Ephraim and Aram. Do not do anything but be careful and be quiet (be still and know I am God). Now, in verse 10, the LORD is telling Ahaz to ask for a sign to show He is indeed the One standing for Judah. Ahaz refuses to ask for a sign in what may appear to be, on the surface, a pious and godly manner. The truth is Ahaz does not want to ask for a sign because, if he receives what he asks for, he will be bound to listen to it and follow the LORD's will and not his own. So, the LORD responds to Ahaz's faithlessness with a sign of His own: The Messianic promise of His one and only Son born of the Virgin.

Since a "Virgin Birth" would be a great miracle, many scholars have argued this should be translated as "young woman," which is acceptable in the Hebrew. However, the LXX as well as [Matthew 1:23](#) use the Greek word παρθένος (*parthenos*) which is used specifically for "virgin." This tells us how the original audience and the faith community who continued from them understood the word to mean "virgin." There is also its usage in [Genesis 24:43](#) where Rebekah is called a virgin who has not known a man by using this word עלמה (*al-Mah*). The argument for a definition of "young woman" in the Genesis account also fails to take into consideration the earlier word from verse 24:16 where Rebekah is called בתולה (*be-tu-Lah*), which is usually defined as "virgin" in nearly 50 occurrences throughout the Old Testament. So, the clearest sense and best translation of the usage in [Isaiah 7:14](#) is still "virgin." Theologically, of course, Scripture indicates that original sin is passed on through the male, so for the Christ to be born without sin He must be born of a virgin woman.

Finally, the language in verse 15 of eating "curds and honey" is very common to Isaiah. He uses it to indicate a lower social status. Curds and honey are the food of the poor. This is supported later in the chapter in verse 21-22 where it speaks of how the people devastated

by war will survive... by eating curds and honey. Much more could be said about these short verses but this should give us a starting point. *Jeffrey Pulse, December 2019*

Notes