

+SERVICE OF VESPERS+

+ FIRST MIDWEEK IN ADVENT + 04 DECEMBER 2024 +



The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

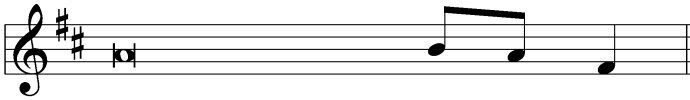
Inglewood, CA 90301-3824

tgsicms.org

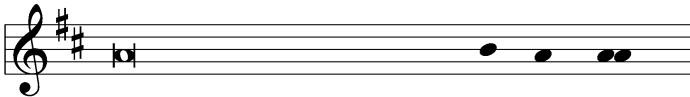
Stand



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

Psalm 24

The King of Glory

¹The earth is the LORD's and the fullness thereof,
the world and those who dwell therein,

²for he has founded it upon the seas
and established it upon the rivers.

³Who shall ascend the hill of the LORD?

And who shall stand in his holy place?

⁴**He who has clean hands and a pure heart,
who does not lift up his soul to what is false
and does not swear deceitfully.**

⁵He will receive blessing from the LORD
and righteousness from the God of his salvation.

⁶**Such is the generation of those who seek him,
who seek the face of the God of Jacob.**

⁷Lift up your heads, O gates!
And be lifted up, O ancient doors,
that the King of glory may come in.

⁸**Who is this King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle!**

⁹Lift up your heads, O gates!
And lift them up, O ancient doors,
that the King of glory may come in.

¹⁰**Who is this King of glory?
The LORD of hosts,
he is the King of glory!**

Sit

Office Hymn

338 Come, Thou Long-Expected Jesus



1 Come, Thou long - ex - pect-ed Je - sus, Born to set Thy peo - ple free;
2 Born Thy peo - ple to de - liv - er; Born a child and yet a king!



From our fears and sins re - lease us; Let us find our rest in Thee.
Born to reign in us for - ev - er, Now Thy gra - cious king - dom bring.



Is - rael's strength and con - so - la - tion, Hope of all the earth Thou art,
By Thine own e - ter - nal Spir - it Rule in all our hearts a - lone;

Sermon Hymn

376 Once in Royal David's City



1 Once in roy - al Da - vid's cit - y Stood a
 2 He came down to earth from heav - en, Who is
 3 For He is our child - hood's pat - tern, Day by
 4 And our eyes at last shall see Him, Through His
 5 Not in that poor, low - ly sta - ble With the



low - ly cat - tle shed, Where a moth - er laid her
 God and Lord of all, And His shel - ter was a
 day like us He grew; He was lit - tle, weak, and
 own re - deem - ing love; For that child so dear and
 ox - en stand - ing by Shall we see Him, but in



ba - by In a man - ger for His bed: Mar - y
 sta - ble, And His cra - dle was a stall; With the
 help - less, Tears and smiles like us He knew; And He
 gen - tle Is our Lord in heav'n a - bove; And He
 heav - en, Set at God's right hand on high. Then like



was that moth - er mild, Je - sus Christ her lit - tle child.
 poor and mean and low - ly Lived on earth our Sav - ior ho - ly.
 feels for all our sad - ness, And He shares in all our glad - ness.
 leads His chil - dren on To the place where He is gone.
 stars His chil - dren, crowned, All in white, His praise will sound!

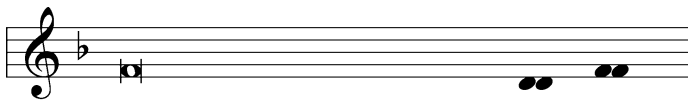
Text: Cecil F. Alexander, 1818-95, alt.
 Tune: Henry J. Gauntlett, 1805-76
 Text and tune: Public domain

Sermon: Jeremiah Prophesies the Promise of Christmas

Pastor Edward Killian

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

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

Prayer

Kneel/Stand

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.



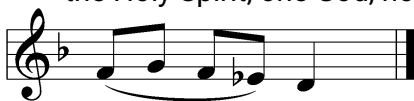
C And let my cry come to You.

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

365 Away in a Manger

1 A - way in a man - ger, no crib for a bed,
 2 The cat - tle are low - ing, the ba - by a - wakes,
 3 Be near me, Lord Je - sus; I ask Thee to stay

The lit - tle Lord Je - sus laid down His sweet head.
 But lit - tle Lord Je - sus, no cry - ing He makes.
 Close by me for - ev - er and love me, I pray.

The stars in the bright sky looked down where He lay,
 I love Thee, Lord Je - sus! Look down from the sky,
 Bless all the dear chil - dren in Thy ten - der care,

The lit - tle Lord Je - sus a - sleep on the hay.
 And stay by my cra - dle till morn - ing is night.
 And take us to heav - en to live with Thee there.

Text (sts. 1-2): Little Children's Book, 1885, Philadelphia; (st. 3): Vineyard Songs, 1892, Louisville, alt.

Tune: William J. Kirkpatrick, 1838-1921

Text and tune: Public domain

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 © 2024 Concordia Publishing House.

We welcome you to join us for our Midweek Advent Services!

Second Midweek in Advent – Wednesday, December 11th at 7pm

Third Midweek in Advent – Wednesday, December 18th at 7pm

Advent Suppers will be held in the Assembly Room before service at 6pm.

Celebrate Christmas at the Good Shepherd!

Christmas Eve Organ Recital – Tuesday, December 24th at 3:30pm

Service of Lessons and Carols- Tuesday, December 24th at 4pm

Christmas Day Service – Wednesday, December 25th at 10am

A Snippet From 1517

Old Testament: Jeremiah 33:14-16 (Advent 1: Series C)

In Christ, all things are new.

This is also true in so far as His three-fold office of prophet, priest, and king.

The Old Testament lesson for this Sunday is from the Book of the Prophet Jeremiah. The text is [Jeremiah 33:14-16](#). While short, these verses display some very powerful themes and motifs which wind through Jeremiah, as well as the whole of Scripture. It is located in the section of Jeremiah sometimes referred to as the “Book of Comfort” (chapters 30-33) and easy to see why these three chapters are titled this way. Despite the difficult messages and prophecies of Jeremiah, along with their tone of doom and despair, these chapters live up to their title - The Book of Comfort.

The language encountered in our text is familiar because most of it has occurred earlier in the book. Verses 15-16 are almost the same wording as chapter 23:5-6. In these verses we hear again of the “Righteous Branch” for which Jeremiah is well-known: תִּצְמַח צְדָקָה (Tze-mach tze-da-Kah). It is also made clear this Righteous Branch will spring forth for David, which is a very significant reality to consider and often overlooked. We see the same type of motif in the Prophet Isaiah as he prophecies about the sprout from the stump of Jesse (11:1). The piece that is often overlooked is the “newness” which is pointed to.

In Christ, all things are new. This is also true in so far as His three-fold office of prophet, priest, and king. In the office of king, Jesus is NOT another king in the line of David, or in the line of the kings of Judah/Israel. Rather, He is the NEW David. This we see in Isaiah’s sprout from the stump of Jesse—a whole new thing is happening. Also, in Jeremiah’s Righteous Branch we note it is for (a new) David. This reality is also seen in the other two

offices of the Messiah. He is a priest after the order of Melchizedek—NOT Aaron. Therefore, Jesus is the NEW Melchizedek who has no beginning or end. In the office of prophet, Jesus is a prophet after the order of Moses. As Deuteronomy tells us, there is no prophet like Moses, except the NEW Moses. Jesus is not a prophet in a long line of prophets following Moses, He is the NEW Moses. Thus, in every one of the three offices, Jesus is not just the fulfillment, He is the One who has made all things NEW (reference also [Revelation 21:5](#)). This reality will recall the words of [Jeremiah 31](#) (also in the Book of Comfort) where Jeremiah speaks of the NEW Covenant the LORD will establish with His people, not like the Old Covenant, which they broke. Jeremiah is the only place in Scripture that uses this language of “new covenant.” All of this becomes very important to the Jews as they seek to identify Jesus saying, “Are you the prophet? Are you the Messiah?” etc. In every one of the three offices, Jesus is not just the fulfillment, He is the One who has made all things NEW.

33:14 וְהָיָה יָמִים בָּאִים, וְנָאֵם-יְהוָה (hin-Neh ya-Mim ba-Im ne-um Ya-weh) “Behold the days are coming declares the LORD” This is the common means by which Jeremiah announces a prophecy/promise/fulfillment. See also [Jeremiah 23:5; 31:31](#); etc.

וְהִקְמַתִּי ((va-ha-ki-mo-Ti) root: קום (koom) Hiphil: “to cause to raise up; to raise; to stand; to cause to establish; to fulfill” Note the Actor who does the causing in this Hiphil form is the LORD.

הַדְּבָר הַטּוֹב (had-da-Var hat-Tov) “the good word/promise”

דִּבַּרְתִּי (dib-Bar-ti) root: דבר (daw-Bar) Piel: “to speak” Literally: “Behold the days are coming declares the LORD when I will establish the good word/promise which I spoke...” Note also the inclusion of both the Northern and Southern Kingdom in this fulfillment. The covenant was made with the “whole” people of Israel and, therefore, the establishment or fulfillment must involve both as well.

33:15 אֶצְמַח (atz-Mi-ach) root: צמח (tsaw-makh) Hiphil: “to cause to grow; spring up; cause to sprout (as in plants)” Again, note the Actor.

צֶמַח צְדָקָה (tze-Mach tze-da-Kah) “a righteous branch/shoot/sprout”

וַיַּעַשׂ (ve-a-Sah) root: עשה (aw-saw) “to do; to make; to execute”

מִשְׁפָּט וְצְדָקָה (mish-Pat u-tze-da-Kah) “justice and righteousness”

33:16 תִּישָׁע (tiv-va-Sha) root: ישע (yaw-shah) Niphal: “to be saved”

תִּשְׁכַּן (tish-Kon) root: שכן (shaw-kan) “to settle; rest; lie down”

לְבֶטַח (la-Ve-tach) “security; securely”

יְהוָה צְדָקָנוּ (Yah-weh tzid-Ke-nu) “The LORD our Righteousness” A familiar and important name for the Messiah. All righteousness is His and He imparts/imputes it to His people. This is the first Sunday in Advent and it is quite apparent why this text was included in the pericope system. The prophecy of Jeremiah points to the coming of Christ (His first) and the fulfillment of the long awaited Covenant. Also, as the New Testament Church, we note the role of the second coming in the everlasting establishment of security and a dwelling

for Judah and Jerusalem. Perhaps an interesting sermon series could be preached on the four Old Testament texts for Advent, each emphasizing a different name and “job description” for the Coming One. *Jeffrey Pulse, Nov. 2021, 1517.org*

Reflections and Notes