

+DIVINE SERVICE II+
OF THE GRACE OF OUR LORD JESUS CHRIST
+FOURTH SUNDAY IN ADVENT + 22 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

The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

- ❖ The Rev. Edward Killian, Pastor (mobile) 424.293.6588
- ❖ Ms. Moira Killian, Secretary (Office) 310.671-7644
 - ❖ Mr. Jay Rogers, Organist/Music Director
 - ❖ Mr. Jose Lopez, Congregational Chairman
 - ❖ Mr. Greg Griffin, Acolyte

Welcome to our Divine Service!

We are pleased that you are with us.

+Worship Notes+

*The entire service, including the **rubrics** of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

Welcome to weekly Divine Service at The Good Shepherd Lutheran Church! We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you.

To all of you who are visiting our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. If you are looking for a church home and would like to know about our membership, pastor would love to speak with you!

Communion Policy

Greetings in the name of our Lord Jesus Christ, and welcome to The Good Shepherd Lutheran Church!

To Those Intending To Commune This Morning:

We respectfully request that those visiting this morning would speak to Pastor Killian before coming to the altar for Holy Communion. While we desire that all who believe would join us in this feast of forgiveness, we are mindful of what God has spoken to us in His word regarding receiving this precious meal:

"Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgement on himself." (1 Corinthians 11:27-29)

In light of this scripture and others, we take admittance to the Lord's Supper most seriously. **It is God's desire that you approach His table with a prepared heart and mind, and our desire that you join us. Please speak to Pastor Killian that we may maintain good order and a God pleasing approach to His most precious gift of mercy! Thank you.**

Confession and Absolution

Hymn of Invocation

349 Hark the Glad Sound



1 Hark the glad sound! The Sav - ior comes, The Sav - ior
 2 He comes the pris - 'ners to re - lease, In Sa - tan's
 3 He comes the bro - ken heart to bind, The bleed - ing
 4 Our glad ho - san - nas, Prince of Peace, Thy wel - come



prom - ised long; Let ev - 'ry heart pre - pare a
 bond - age held. The gates of brass be - fore Him
 soul to cure, And with the trea - sures of His
 shall pro - claim, And heav'n's e - ter - nal arch - es



throne And ev - 'ry voice a song.
 burst, The i - ron fet - ters yield.
 grace To en - rich the hum - ble poor.
 ring With Thy be - lov - ed name.

Text: Philip Doddridge, 1702–51
 Tune: Thomas Haweis, 1734–1820
 Text and tune: Public domain

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

Invocation

- P** In the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

Exhortation

LSB 167

- P** If we say we have no sin, we deceive ourselves, and the truth is not in us.
C But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Kneel/Stand

Confession of Sins

LSB 167

- P** Let us then confess our sins to God our Father.
- C** **Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.**

Absolution

LSB 167

- P** Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the **✠** Son and of the Holy Spirit.
- C** **Amen.**

Stand

Service of the Word

Introit

1 Samuel 2:1b, 2, 5b-7; antiphon: Luke 1:46b-47

My soul magni- | fies the Lord,*
and my spirit rejoices in God my | Savior.
My mouth derides my | enemies,*
because I rejoice in your sal- | vation.
There is none holy | like the LORD;*
there is none besides you; there is no rock | like our God.
The barren has borne | seven,*
but she who has many children | is forlorn.
The LORD kills and | brings to life;*
he brings down to Sheol and | raises up.
The LORD makes poor and | makes rich,*
he brings low and | he exalts.
Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen.

My soul magni- | fies the Lord,*
and my spirit rejoices in God my | Savior.

Kyrie

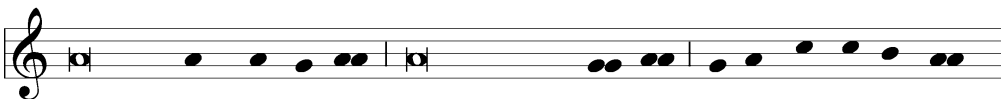
LSB 168



A In peace let us pray to the Lord.



C Lord, have mer - cy.



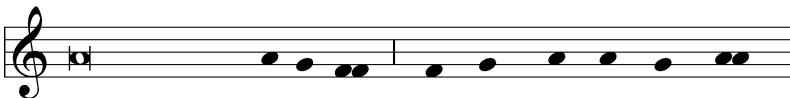
A For the peace from a-bove and for our sal-va-tion let us pray to the Lord.



C Lord, have mer - cy.



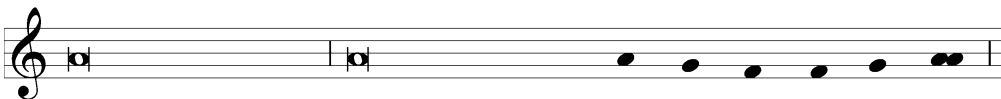
A For the peace of the whole world, for the well-being of the Church of God,



and for the uni - ty of all let us pray to the Lord.



C Lord, have mer - cy.



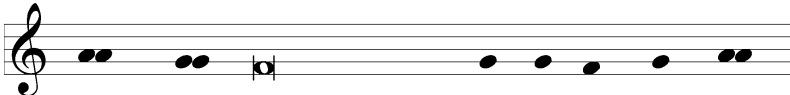
A For this holy house and for all who offer here their wor - ship and praise



let us pray to the Lord.



C Lord, have mer - cy.



A Help, save, comfort, and de - fend us, gra - cious Lord.



C A - men.

This Is the Feast is omitted during Advent

Salutation and Collect of the Day



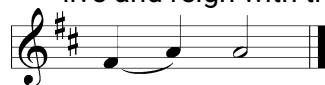
P The Lord be with you.



C And al - so with you.

P Let us pray.

Stir up Your power, O Lord, and come and help us by Your might, that the sins which weigh us down may be quickly lifted by Your grace and mercy; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



C A - men.

Old Testament Reading

Micah 5:2–5a

² But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose origin is from of old,
from ancient days.

³ Therefore he shall give them up until the time
when she who is in labor has given birth;
then the rest of his brothers shall return
to the people of Israel.

⁴ And he shall stand and shepherd his flock in the strength of the LORD,
in the majesty of the name of the LORD his God.
And they shall dwell secure, for now he shall be great
to the ends of the earth.

⁵ And he shall be their peace.

P This is the Word of the Lord.

C Thanks be to God.

Psalm

Psalm 80:1–7

Restore Us, O God

¹ Give ear, O Shepherd of Israel,
you who lead Joseph like a flock!
You who are enthroned upon the cherubim, shine forth.

**² Before Ephraim and Benjamin and Manasseh,
stir up your might
and come to save us!**

³ Restore us, O God;
let your face shine, that we may be saved!

**⁴ O LORD God of hosts,
how long will you be angry with your people's prayers?**

⁵ You have fed them with the bread of tears
and given them tears to drink in full measure.

**⁶ You make us an object of contention for our neighbors,
and our enemies laugh among themselves.**

⁷ Restore us, O God of hosts;
let your face shine, that we may be saved!

Epistle

Hebrews 10:5-10

⁵When Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body have you prepared for me;

⁶in burnt offerings and sin offerings
you have taken no pleasure.

⁷Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”

⁸When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), ⁹then he added, “Behold, I have come to do your will.” He abolishes the first in order to establish the second. ¹⁰And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

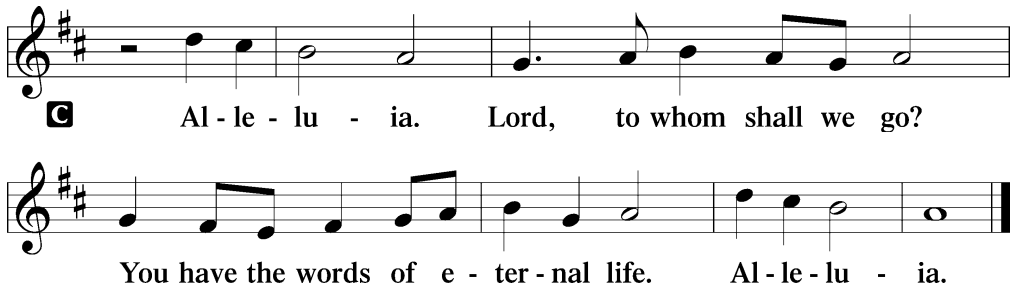
P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia and Verse

LSB 173



C Al - le - lu - ia. Lord, to whom shall we go?
You have the words of e - ter - nal life. Al - le - lu - ia.

Holy Gospel

Luke 1:39-45

P The Holy Gospel according to St. Luke, the first chapter.



C Glo - ry to You, O Lord.

Mary Visits Elizabeth

³⁹In those days Mary arose and went with haste into the hill country, to a town in Judah, ⁴⁰and she entered the house of Zechariah and greeted Elizabeth. ⁴¹And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And

Elizabeth was filled with the Holy Spirit, ⁴²and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! ⁴³And why is this granted to me that the mother of my Lord should come to me? ⁴⁴For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. ⁴⁵And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

P This is the Gospel of the Lord.



Nicene Creed

C I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,

the Lord and giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son together is worshiped and glorified,
 who spoke by the prophets.
 And I believe in one holy Christian and apostolic Church,
 I acknowledge one Baptism for the remission of sins,
 and I look for the resurrection of the dead
 and the life ✝ of the world to come. Amen.

Sit

Hymn of the Day

357 O Come, O Come, Emmanuel



1 O come, O come, Em - man - u - el, And ran - som
 2 O come, Thou Wis - dom from on high, Who or - d'rest
 3 O come, O come, Thou Lord of might, Who to Thy
 4 O come, Thou Branch of Jes - se's tree, Free them from



cap - tive Is - ra - el, That mourns in lone - ly
 all things might - i - ly; To us the path of
 tribes on Si - nai's height In an - cient times didst
 Sa - tan's tyr - an - ny That trust Thy might - y



ex - ile here Un - til the Son of God ap - pear.
 knowl - edge show, And teach us in her ways to go.
 give the Law In cloud and maj - es - ty and awe.
 pow'r to save, And give them vic - t'ry o'er the grave.

Refrain



Re - jice! Re - jice! Em - man - u - el



Shall come to thee, O Is - ra - el!

- 5 O come, Thou Key of David, come,
And open wide our heav'nly home;
Make safe the way that leads on high,
And close the path to misery. Refrain
- 6 O come, Thou Dayspring from on high,
And cheer us by Thy drawing nigh;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight. Refrain
- 7 O come, Desire of nations, bind
In one the hearts of all mankind;
Bid Thou our sad divisions cease,
And be Thyself our King of Peace. Refrain

Text: Latin, c. 12th cent.; Psalterium Cantionum Catholicarum, 1710, Köln; tr. John Mason Neale, 1818–66, alt.
Tune: French, 15th cent.

Sermon

Pastor Edward Killian

Stand

Prayer of the Church

Proper response is "hear our prayer".

- P** O Lord, there is none like You in holiness, constancy and might; yet, You exercise Your power for the salvation of sinners. As we draw near to the celebration of Jesus' birth, fill our hearts with gratitude that Your Son humbled Himself and became flesh to bear our sin and be our Savior. Lord, in Your mercy,
- C** **hear our prayer.**
- P** Mighty God, You have done great things for us, looking upon our humble estate and exalting us to be Your children for Jesus' sake. Preserve us by Your Holy Word, that we would properly fear Your name and rejoice in it all our days. Lord, in Your mercy,
- P** Heavenly Father, Your Son from of old was born of Mary in time to be our peace. Grant us repentant hearts, that for His sake we would be at peace with You. Grant also that, forgiven of our sins, we may forgive and be at peace with those around us. Lord, in Your mercy,
- P** O Lord, our God, Bethlehem was too small to be among the clans of Judah, yet from it came forth the King of kings. Remember the congregations of Your people where numbers are small and resources are scarce. Provide for their needs, and remind them that the Lord of lords dwells among them in His Means of Grace. Lord, in Your mercy,

- P** Almighty God, You are the Creator of all life. Have mercy on those women who are unable to conceive or who suffer the heartbreak of miscarriage. Be their rock against despair, provide them consolation and purpose in Your Son, and restore them to exult in Your salvation. Lord, in Your mercy,
 - P** Holy God, You sent Your Son to shepherd His flock in strength and to be great to the ends of the earth. Grant wisdom to our leaders and peace among the nations, that we may dwell secure. Lord, in Your mercy,
 - P** O Lord, our God, uphold *Alice, Allison, Betty, Bev, Brittany, Diane, Esperanza, Johnathan, Lynette, Marion and her family, Ron, Timothy* and all who suffer in mind or body. Give them the knowledge of Christ, their Immanuel, who is with them in their trials. Grant them health and healing in accord with Your perfect will. Lord, in Your mercy,
 - P** Almighty God, we have been sanctified through the offering of the body of Jesus Christ on the cross. Prepare the hearts of all who commune this day with penitence and trust in Your promises, and so make us holy with Your Son's body and blood. Lord, in Your mercy,
 - P** Lord God, heavenly Father, we give You thanks for Your Son, Jesus Christ, who is truly the King of the nations and their desire. He who formed us of clay took on our human nature that He might save us. He came to His own and was rejected by them, yet You established Him as the true cornerstone, tested and precious, that whoever believes in Him will not be put to shame. Grant that, as we recall with thanksgiving His advent in the flesh, we may always confess Him and remain watchful for His advent in glory at the Last Day; for You live and reign, ever one God, Father, Son and Holy Spirit, now and forever.
- C** Amen.

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

Offertory

LSB 176



C What shall I ren - der to the Lord for all His ben - e-fits to



me? I will of - fer the sac - ri - fice of thanks - giv - ing and will



call on the name of the Lord. I will take the cup of sal-



va-tion and will call on the name of the Lord. I will pay my



vows to the Lord now in the pres-ence of all His peo-ple, in the



courts of the Lord's house, in the midst of you, O Je-ru-sa-lem.

Service of the Sacrament

Preface

LSB 177



P The Lord be with you.



G And al-so with you.



P Lift up your hearts.



C We lift them to the Lord.



P Let us give thanks to the Lord our God.



C It is right to give Him thanks and praise.

Proper Preface (Abbreviated)

LSB 177

P It is truly good, right, and salutary . . . evermore praising You and saying:

Sanctus

LSB 178



C Ho - ly, ho - ly, ho - ly Lord, Lord God of



pow'r and might: Heav'n and earth are full of Your



glo - ry. Ho - san - na in the high - est.



Bless - ed is He who comes in the name



of the Lord. Ho - san - na in the high - est.

The Words of Our Lord

- P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Proclamation of Christ

- P** As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

C **Amen. Come, Lord Jesus.**

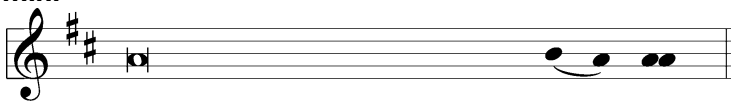
- P** O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

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.**

Pax Domini

LSB 180



P The peace of the Lord be with you al - ways.



C A - men.

Agnus Dei

LSB 180



C Lamb of God, You take a - way the sin of the world;



have mer - cy on us. Lamb of God, You take a - way the



sin of the world; have mer - cy on us. Lamb of



God, You take a - way the sin of the world;



grant us peace, grant us peace.

Sit

Distribution



Distribution Hymn

599 O Gracious Lord, with Love Draw Near



1 O gra - cious Lord, with love draw near To these, Your
 2 Sus - tain the work You have be - gun In these u -
 3 De - liv - er them from ev - 'ry wile, From all that
 4 Lord, keep them firm in their in - tent To You, Your



chil - dren gath - ered here; The Spir - it's gift in them re -
 nit - ed to Your Son, For in that pure bap - tis - mal
 would their hearts be - guile, From world - ly ways and Sa - tan's
 Word and Sac - ra - ment. O make them bold, their faith to



new: The gift of faith that clings to You.
 flood They have been cleansed by Je - sus' blood.
 lies, That they may not Your Word de - spise.
 share And make them strong, each cross to bear.

- 5 O Father, grant that by Your grace
 They may Your will each day embrace;
 With fruits of faith their lives now bless,
 Till they at death Your name confess.
- 6 Then robed in white before Your throne,
 Your holy saints, by You foreknown—
 Predestined, called, and justified,
 Shall, crowned in light, be glorified.

Text: Stephen P. Starke, 1955

Tune: Vernon Griffiths, 1894–1985

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Tune: © 1971 Faber Music Ltd. Used by permission: LSB Hymn License no. 110000401



Distribution Hymn

605 Father Welcomes

Refrain

Fa - ther wel - comes all His chil - dren To His fam - 'ly
 through His Son. Fa - ther giv - ing His sal - va - tion,
 Life for - ev - er has been won.

1 Lit - tle chil - dren, come to Me, For My king - dom
 2 In the wa - ter, in the Word, In His prom - ise,
 3 Let us dai - ly die to sin; Let us dai - ly

is of these. Life and love I have to give,
 be as - sured: Those who are bap - tized and be - lieve
 rise with Him, Walk in the love of Christ our Lord,

Refrain

Mer - cy for your sin.
 Shall be born a gain.
 Live in the peace of God.

Text and tune: Robin Mann, 1949
 Text and tune: © 1986 Kevin Mayhew Ltd. Used by permission: LSB Hymn License no. 110000401

Stand

Thank the Lord

LSB 181

C Thank the Lord and sing His praise; tell ev - 'ry-one what

He has done. Let ev - 'ry-one who seeks the Lord re -
 joyce and proud - ly bear His name. He re-calls His prom-is-
 es and leads His peo - ple forth in joy with shouts of thanks -
 giv - ing. Al - le - lu - ia, al - le - lu - ia.

Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; 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.

Benediction

LSB 183

P The Lord bless you and keep you.

The Lord make His face shine on you
 and be gracious to you.

The Lord look upon you with favor and ☩ give you peace.

C A - men.

Hymn to Depart

352 Let the Earth Now Praise the Lord



1 Let the earth now praise the Lord, Who has tru - ly
 2 What the Fa - thers most de - sired, What the proph - ets'
 3 A - bram's prom - ised great re - ward, Zi - on's help - er,
 4 As Your com - ing was in peace, Qui - et, full of



kept His word And at last to us did send
 heart in - spired, What they longed for man - y a year,
 Ja - cob's Lord— Him of two - fold race be - hold—
 gen - tle - ness, Let the same mind dwell in me



Christ, the sin - ner's help and friend.
 Stands ful - filled in glo - ry here.
 Tru - ly came, as long fore - told.
 Which is Yours e - ter - nal - ly.

5 Bruise for me the serpent's head
 That, set free from doubt and dread,
 I may cling to You in faith,
 Safely kept through life and death.

6 Then when You will come again
 As the glorious king to reign,
 I with joy will see Your face,
 Freely ransomed by Your grace.

Text: Heinrich Held, 1620–59; tr. Catherine Winkworth, 1827–78, alt.
 Tune: Geystliche gesangk Buchleyn, 1524, Wittenberg, ed. Johann Walter
 Text and tune: Public domain

Fugue on the Magnificat BWV 733

J. S. Bach (1685-1750)

Acknowledgments

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A Note From The Organist:

Wilbur Field's setting of the ancient plainsong features a solo flute with strings. In the middle section, he uses a mild combination of principals and flutes, then returns to the opening.

BWV 733 is one of the Bach Chorales which is not part of a larger collection, but is transmitted individually. In Bach's time, the Magnificat was commonly sung to a plainsong melody. To develop his Fugue, Bach takes the first seven notes and builds a complex contrapuntal structure in the manuals. Near the end the pedal enters with the complete melody.

✚ THIS WEEK'S NOTES ✚

Announcements

+ **Last Sunday's Attendance: 32**
Midweek Attendance: 17

+ **Altar Guild Set Up:** December 22nd Marie
December 29th Susie

Cleanup for December: Gayle and Perla

+ Ushers for December: Dick Huhn and Olaf Teitell

+ **Thank you to everyone who dedicated a poinsettia to help decorate the sanctuary for Christmas!**

December Birthdays!

Johnathan Thomas 23rd

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

Lectionary Summary for the Fourth Sunday in Advent

The Lord Comes to Visit Us in Peace

The Fourth Sunday in Advent turns our attention toward the nativity of our Lord. With Mary, we await the coming of the Christ, her Son, conceived in her womb by the Spirit of God. As the Lord dealt graciously with her and did great things for her (Luke 1:48–49), so also He manifests Himself and His glory to us in mercy and gentleness. He comes to rule His people in peace, to “*shepherd his flock in the strength of the Lord.*” He comes forth not from the great capital city of Rome or Jerusalem, but from lowly little Bethlehem (Micah 5:2, 4). He comes to sacrifice Himself, in fulfillment of His Father’s will, for the salvation and sanctification of His people (Heb. 10:10). He who once visited Elizabeth while hidden in the womb of Mary (Luke 1:39–45) now comes to visit us today, hidden in the lowliness of simple water, bread and wine.

Stewardship Bulletin Blurb

Luke 1:45 – “**And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.**” The Lord always fulfills what He promises. We can be certain of that, and He has proven it over and over again. This faith in the Lord’s own faithfulness is what gives us the courage to follow the Lord’s commands in the face of the world’s anger and resistance, just as it gave Mary the courage to carry on in her seemingly embarrassed circumstances.

Lutheran’s For Life Thoughts

Whether the hamlet of Bethlehem (Micah 5:2) or gestating babies (Luke 1:41-44), the God of Christmas loves to elevate what seems insignificant. Indeed, the heart of the Gospel consists in exalting those of humble estate (Luke 1:52). Rejoicing in the Lord who creates, redeems, and calls regardless of size, skills, or circumstances, the sanctity of life delights to declare nothing less!

“Merry Christmas! And may the certainty of God’s love for you in Jesus Christ give you strength, comfort, and confidence this day to face whatever comes tomorrow. For, nothing can overpower the persevering power and blessing of Christmas.” *Rev. Dr. Gregory Seltz, Lutheran Center for Religious Liberty – A Life Quote from Lutherans For Life • lutheransforlife.org*

Weekly Memory Verse Challenge

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. **John 1:1-3**

A Snippet From 1517

Old Testament: Micah 5:2-5a (Advent 4: Series C)

This Messiah is not a continuation—

He is the fulfillment and the beginning of something new.

The Old Testament lesson for this Sunday is from the Book of the Twelve, the prophetic writings of Micah. The text is [Micah 5:2-5a](#) and is perhaps one of the best known and most specific of the Messianic prophecies in the Old Testament. Micah is a younger contemporary with Isaiah and Hosea. In fact, there are portions of Micah which are very similar, even identical to the work of Isaiah. With such important figures prophesying at roughly the same time, this era has often been referred to as “the golden age of prophecy.” It is interesting to consider how some of our most cherished and specific Messianic prophecies come from these three. [Hosea 11:1](#), “Out of Egypt I have called my son...,” [Isaiah 7:14](#), “...a virgin shall conceive and give birth to a son, and you shall call His name Immanuel...,” and our pericope for this Sunday, “But you, O Bethlehem Ephrathah...” The timetable for Micah’s work is ≈ 739-693 BC.

The specific site of Bethlehem Ephrathah is very significant. This is the birthplace of King David and so it is important that the “New David” should be born here as well. It does help to point out the Messiah is not to be thought of as another king in the line of David, but rather a new David. He is the sprout from the stump of Jesse ([Isaiah 11](#)) and begins a whole new thing. This is also supported by the language, “...whose origin is from of old, from ancient days,” which reminds us of One who has “no beginning” but has always been. This Messiah is not a continuation—He is the fulfillment and the beginning of something new.

Like Isaiah, Micah provides us with strong incarnational language as it talks about the one who labors and gives birth. In addition, this Ruler, born of a woman, will provide salvation, peace, and restoration. Thus, [Micah 5](#) is a fitting Old Testament text for the last Sunday of Advent. The closer we get to the event, the more information is shared by the OT prophets. So, Micah gives important, detailed information concerning the fulfillment of the Covenant by the One who is coming.

English translations of this text have a different numbering than the Hebrew (Biblia Hebraica; Stuttgartensia). In English the pericope is [Micah 5:2-5a](#), but in the Hebrew (MT) it is 5:1-4a.

5:2 ([MT 5:1](#))

צָעִיר (*tza-ir*) “little; smallest; insignificant”

בְּאַלְפֵי (*be-al-Fei*) from: אֶלֶף (*eh-lef*) “a thousand; region” Frequently translated with “clan” or “tribe”. Literally: “But you, O Bethlehem Ephrathah, insignificant to be with/among the thousands/clans of Judah.”

יָצָא (*ye-Tze*) root: יָצָא (*taw-tsaw*) Qal: “to go out; to result; to come forth”

מוֹשֵׁל (*mo-Shel*) root: מָשַׁל (*maw-shal*) Qal: “to rule; to have dominion; to reign”

וּמוֹצְאָתָיו (*u-mo-tza-o-Tav*) from: מוצאה (*mo-tsaw-aw*) “origins; whose goings forth [are]”
מִקְדָּם (*mik-Ke-dem*) from: קדם (*keh-dem*) “ancient time; from of old; primeval time; prehistoric time” The idea is this ruler has always been—from before anything else. See [John 1:1ff.](#)

מִיָּמֵי עוֹלָם (*Mi-Mei o-Lam*) “from forever/everlasting”

5:3 ([MT 5:2](#))

יִתְּנֵם (*yit-te-Nem*) root: נתן (*naw-Than*) Qal with verbal suffix: “he will give them”

יֹלְדָה יוֹלְדָה (*yo-le-Dah ya-la-Dah*) “[that] she who labors has given birth; she who is in labor has given birth”

וְיִתֵּר (*ve-Ye-ter*) from: יתר (*yeh-ther*) “rest; remainder; remnant”

וְשׁוּבוֹן (*ye-shu-Vun*) root: שׁוּב (*shoob*) Qal imperfect with a paragogic nun: “to return; turn back; repent”

5:4 ([MT 5:3](#))

וְנִצָּח וְנִעֲמַד (*ve-a-Mad ve-ra-Ah*) “he shall stand and he shall shepherd/feed [His flock]”

Although the New Testament Scriptures indicate a less than favorable cultural view of shepherds, the opposite is true in the Old Testament. It was widely thought among Jews and pagans that a man could only be a good ruler/leader/king if he had first learned the art of shepherding (for example, see the writings of the Hellenistic Jewish philosopher Philo on the topic). So, in Old Testament writings we note most of the great leaders were first shepherds—Abraham, Isaac, Jacob, the twelve sons of Jacob, Moses, and most important for this text, King David. This fits in with what has been written in the previous verse concerning the town of Bethlehem (David’s birthplace). The “ruler” from of old who will “shepherd” his people. The Messianic overtones are hard to miss! Jesus is the Good Shepherd, the New David, the One who brings peace, etc.

בְּעֹז (*be-Oz*) from: עוז (*oze*) “might; strength”

בְּגָאוֹן (*big-on*) from: גָּאוֹן (*gaw-ohn*) “majesty; eminence; excellence”

אֶפְסֵי (*af-sei*) “end; limit; extreme limit” “to the ends of”

5:5 ([MT 5:4](#)) שְׁלוֹם (*sha-Lom*) “peace”

It is interesting to note the placement of these verses in the greater narrative. They follow beautiful language of rescue and redemption, even restoration, but immediately after, the text shifts to speak about the Assyrians coming into the land and the great difficulties which follow. Yet, 5:7 tells of the remnant who the LORD will deliver. It is a bit challenging to determine which restoration and which remnant as the text moves back and forth. Perhaps it is best to consider how the two (three?) do not exist, nor are they thought of, apart from one another.

Jeffrey Pulse, December 2021, 1517.org