

MIDWEEK ADVENT: Week 1

'COVERED TO PREVENT FEAR'



DECEMBER 2, 2020

Immanuel Lutheran Church

229 11th Ave W

Grinnell, Iowa

Rev. Dr. Joel G. Koepp

Opening Hymn “Renew Me, O Eternal Light”

LSB 704

Please stand as you are able

Versicles (Advent)

L The Spirit and the Church cry out:
C **Come, Lord Jesus.**

L All those who await His appearance pray:
C **Come, Lord Jesus.**

L The whole creation pleads:
C **Come, Lord Jesus.**

Phos Hilaron

LSB 244

Thanksgiving for Light

LSB 245

Please be seated

Psalm 141

LSB 245

Psalm Prayer

Psalm 27

Front of Hymnal

Office Hymn “Hark! The Herald Angels Sing”

1) HARK how all the Welkin rings “Glory to the Kings of Kings,
“Peace on Earth, and Mercy mild, “GOD and Sinners reconcil’d!
Joyful all ye Nations rise, Join the Triumph of the Skies,
Universal Nature say “CHRIST the LORD is born to Day” *Refrain*

Refrain: *Hark! The herald-angels sing “Glory to the new-born king”*

2) CHRIST, by highest Heav’n ador’d, CHRIST, the Everlasting Lord,
Late in Time behold him come, Offspring of a Virgin’s Womb.
Veil’d in Flesh, the Godhead see, Hail th’ Incarnate Deity!
Pleas’d as Man with Men t’ appear JESUS, our Immanuel here! *Refrain*

¹ For why there are five verses here and only three in the hymnal, refer to the notes on back page.

² Welkin is an old English word meaning “all the vault or heaven, or sky;” hence all the heavens join in cosmic celebration, reminding us of the words in the Sanctus sung in the Divine Service.

- 3) Hail the Heav'nly Prince of Peace! Hail the Sun of Righteousness!
Light and Life to All he brings, Ris'n with Healing in his Wings.
Mild he lays his Glory by, Born—that Man no more may die,
Born—to raise the Sons of Earth, Born—to give them Second Birth. *Refrain*

Refrain: Hark! The herald-angels sing "Glory to the new-born king"

- 4) Come, Desire of Nations, come, Fix in Us thy humble Home,
Rise, the Woman's Conqu'ring Seed, Bruise in Us the Serpent's
Now display thy saving Pow'r, Ruin'd Nature now restore,
Now in Mystic Union join Thine to Ours, and Ours to Thine. *Refrain*

- 5) Adam's Likeness, LORD, efface, Stamp thy Image in its Place,
Second Adam from above, Reinststate us in thy Love.
Let us Thee, tho' lost, regain, Thee, the Life, the Inner Man:
O! to All Thyself impart, Form'd in each Believing Heart. *Refrain*

Text: Charles Wesley, 1707-88; Tune Felix Mendelssohn, 1809-47; setting: William H. Cummings, 1831-1915

Reading

Exodus 34:29–35

When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. And when Moses had finished speaking with them, he put a veil over his face.

Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

- A O Lord, have mercy on us.
C **Thanks be to God.**

Reading

2 Corinthians 3:4–18

Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory.

Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

A O Lord, have mercy on us.

C Thanks be to God.

Reading

Luke 2:8–14

And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Fear not, for behold, I bring you good news of a great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest,
and on earth peace among those with whom he is pleased!"

A O Lord, have mercy on us.

C Thanks be to God.

Final Reading Response

LSB 247

Sermon

Covered to Prevent Fear

Please stand as you are able

Magnificat

LSB 248

Litany

LSB 249

Collect For Peace

Lord's Prayer

LSB 251

Benedicamus

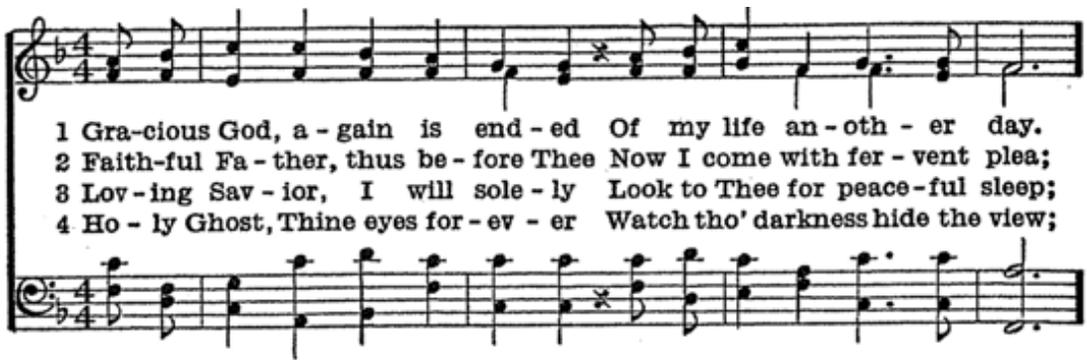
LSB 252

Benediction

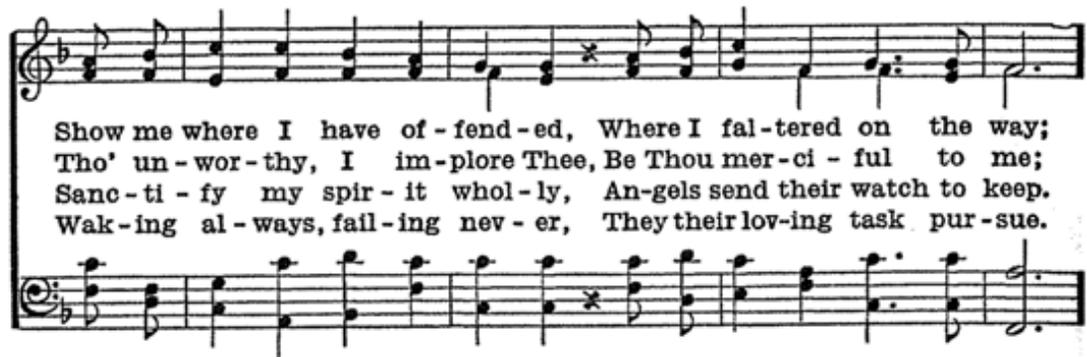
LSB 252

Closing Hymn "Gracious God, Again is Ended"

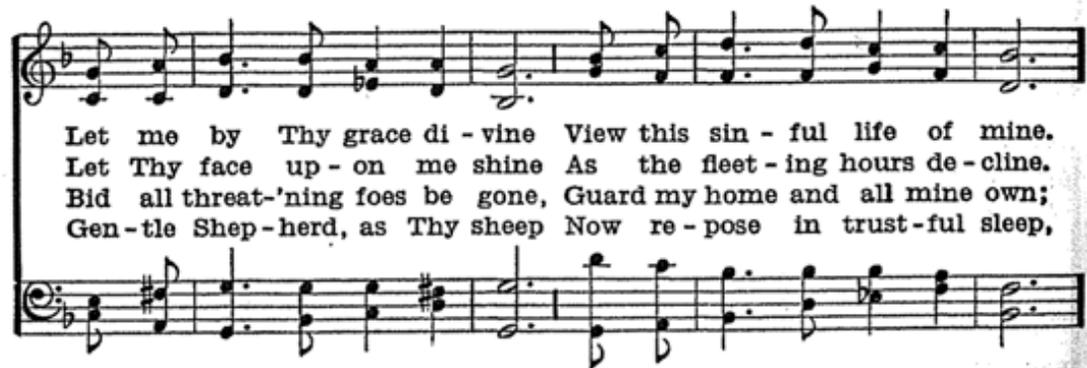
TLH 560



1 Gra-cious God, a - gain is end - ed Of my life an - oth - er day.
 2 Faith-ful Fa - ther, thus be - fore Thee Now I come with fer - vent plea;
 3 Lov - ing Sav - ior, I will sole - ly Look to Thee for peace - ful sleep;
 4 Ho - ly Ghost, Thine eyes for - ev - er Watch tho' darkness hide the view;



Show me where I have of - fend - ed, Where I fal - tered on the way;
 Tho' un - wor - thy, I im - plo - re Thee, Be Thou mer - ci - ful to me;
 Sanc - ti - fy my spir - it whol - ly, An - gels send their watch to keep.
 Wak - ing al - ways, fail - ing nev - er, They their lov - ing task pur - sue.



Let me by Thy grace di - vine View this sin - ful life of mine.
 Let Thy face up - on me shine As the fleet - ing hours de - cline.
 Bid all threat - 'ning foes be gone, Guard my home and all mine own;
 Gen - tle Shep - herd, as Thy sheep Now re - pose in trust - ful sleep,



Calm - ly, as the day now clos - es, In Thy love my soul re - pos - es.
 Help me do Thy will and plea - sure Day by day in full - er mea - sure.
 Drive a - way all gloom and sor - row, Bless me with a glad to - mor - row.
 So with - in Thine arms en - fold me, In Thy care se - cure - ly hold me. A - men.

5 Gracious God, let me awaken
 To another blessed day
 That I may, with faith unshaken,
 Serve Thee as my Strength and Stay.
 Should instead death's summons come,
 Take me to Thy heavenly home.
 To Thy care I thus commend me;
 Lord, in life and death attend me.

Acknowledgments

Evening Prayer from Lutheran Service Book

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Advent 2020

With the many controversies and strange events happening in the year 2020, I wanted to address this head-on for the people of God. This Advent, we will be looking at masks/veils in the Word of God. The aim is not to get into politics, but rather to clearly proclaim how God uses masks. Through veiled references, we will connect Jesus veiled in flesh, as proclaimed in Hark! The Herald Angels Sing, with the veil of the tabernacle, the veiling of the sun at His crucifixion, and the veil that covers all nations. The goal is not to say whether masks are a personal freedom or fifth commandment issue; instead, it is to see how masks can serve as reminders of God's eternal mercy.

You will notice that we will be singing a different version of Hark! The Herald Angels Sing. We will be singing the original version of this hymn, as written by Charles Wesley. The original hymn had five stanzas; which included a confession of the doctrine of the fall into sin, and kept closer to the Biblical text. First, a confession of the whole cosmos, the heavens and the earth, celebrate the birth of God in the flesh. Luke records one angel serving as a herald of good news, while the rest of the heavenly host praises God. The composite lists, "Herald Angles" making it seem as though Luke was wrong. Luke also speaks of the angels singing praise to God the Father, or the Trinity, not to Jesus. The composite hymn seems as though they are singing directly to Jesus. The original also emphasizes the meaning of "Immanuel," by stressing the location of Immanuel, God in the flesh, is here, with us. The original also correctly confesses the "Heav'nly Prince of Peace." Jesus, the Second Person of the Trinity, is not heav'n born, He is eternally begotten of the Father from eternity, conceived by the Holy Spirit and born of the Virgin Mary on this earth. Jesus is eternally begotten and earth born.

-----> *continued*

So why only three verses in our hymnal? George Whitefield, a leader of the Calvinistic branch of British Methodism, deleted the stanzas concerning the fall into sin, and changed the words to the current form of our hymnal. The composite hymn became widely popular and beloved. Even knowing the history and the omitted stanzas, it has been difficult to reinsert these verses, as once something as been handed down and beloved, sentimentalism and emotions typically rule the day. Many are willing to look away from history, simply because the hymn is something that we have liked since childhood.

Rev. Dr. Joel G. Koepp