

1st Sunday in Advent December 2, 2018

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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<https://www.pinterest.com/pin/508484614163401705/>

Hymn of the Day

Lutheran Service Book (LSB) 332 The Lutheran Hymnal (TLH) 95
“Savior of the nations, come”

Each week begins with a look at the history and people connected to the Hymn of the Day. Listen to this introduction to the place of music in the life of the church.

- <https://www.youtube.com/watch?v=IKO-C5NTNvA> “Martin Luther; Hymns, Chants, Ballads, Truth” Concordia Publishing House

“Ambrose of Milan (c. 340-397) is known as the father of Latin hymnody and standardized the form known in modern English hymnody as “Long Meter”—four lines of iambic tetrameter. Ambrose was a staunch opponent of Arianism and crafted hymns during this struggle that were meant for congregational participation and are characterized by their simplicity, austerity, and objectivity. Though many other hymns have been attributed to Ambrose, it is likely that several of these “Ambrosian hymns” were written by anonymous imitators and disciples. *Veni, Redemptor genitum* (“Savior of the Nations, Come”) is one of a few hymns that is evidentially attributed to Ambrose. Martin Luther, also writing during a period of great adversity, provided a literal translation of this text into German from which many English translations have since been produced. Fred Precht rightly says of the hymn: “In the history of hymnody this hymn is the Advent hymn *par excellence*.” ...”

- <https://lutheranreformation.org/worship/savior-nations-come/> Mr. Jonathan A. Swett is Kantor of Our Savior Evangelical Lutheran Church and School, Hartland, Mich.
- <https://www.youtube.com/watch?v=t0jO8e8pkw> LutheranWarbler
- <https://www.youtube.com/watch?v=44iZvi8jcdg> Johann Sebastian Bach, Saint Cecilia Oratorio Society

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Jeremiah 33:14- 16; Revised Common Lectionary, (RCL) the same reading (Next week: Malachi 3:1-7b; RCL, Malachi 3:1-4 or Baruch 5:1-9)

“On this first Sunday of Advent, one cannot read the prophecy of a “righteous Branch” springing up for David in anything but a messianic light... The same proclamation is given today to us, inheritors of Jeremiah’s task. We are called to speak a word of hope and promise in a world often filled with fear and uncertainty, even despair. Especially in this season of Advent, we speak words of hope. In the midst of darkness, light is about to break in. In the midst of despair, hope erupts. After long waiting, a branch will sprout. The complete fulfillment of God’s promises has not yet happened, but it is coming. Such is Advent faith, and Advent hope.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=448 Kathryn M. Schifferdecker Associate Professor of Old Testament, Luther Seminary, Saint Paul, Minn.

The LORD's Eternal Covenant with David

¹⁴“Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. ¹⁵In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. ¹⁶In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: ‘The LORD is our righteousness.’”

“Acoustics are so key. How does a text sound? Usually you need to pay attention to the context to figure that out. But when you dive into the middle of a text like this lection, you can so easily miss or forget that wider context. But remembering it can change the acoustics pretty significantly. After all, taken by themselves, these three verses are lyric, hope-laden, redolent of promise. In other words, they can be quite well savored on their own level.

But it helps to go back to the beginning of Jeremiah 32 to set the stage: Jeremiah is incarcerated in the courtyard of King Zedekiah. He was placed there at the beginning of chapter 32, and the opening verse of this 33rd chapter assures us that he is still there. The reason he had been placed under this kind of house arrest was because Zedekiah could not stand what Jeremiah had to say. It was all doom and gloom, all defeat and destitution. Zedekiah had had about all the bad news he could stand and so locked Jeremiah up in the hopes of also *shutting* him up.

Ironically it was only then that Jeremiah’s tone did pick up a bit. In chapter 32 he was instructed to buy a field as a symbol of future hope. At a time when all the real estate in Israel was at rock-bottom prices due to the fact that soon the whole land would be over-run by Babylonians anyway, Jeremiah bought a field as a way of saying that he believed—at the Lord’s behest—that they’d be back some day. A day would return for God’s people when holding property in the Promised Land would make sense again.

Now in this 33rd chapter we get these promising words of prophecy about the Lord our Righteousness restoring the fortunes of God’s people in fulfillment of every promise God ever made. But how different they sound in our ears when we hear them delivered by Jeremiah out of a context of suffering, of arrest, and delivered also at a time when Israel was teetering on the brink of national disaster and of a period of tremendous suffering and shame and tragedy. Yet it is precisely out of this context that this message of restoration and salvation—and through that of hope—comes...”

- http://cep.calvinseminary.edu/sermon-starters/advent-1c-2/?type=old_testament_lectionary Scott Hoezee

Psalm 25:1-10; RCL, the same reading (Psalm 66:1-12; RCL, Luke 1:68-79)

“...Several features of Psalm 25 indicate that it functioned in a teaching situation. It is, in other words, an instructional psalm (see also Psalm 1, 19, 37, 49, 73, 119, 127, 128 and others). Most obviously, it is an alphabetical acrostic psalm, making it easier to memorize. It goes through each of the 22 letters of the Hebrew alphabet in verses 1-21; verse 22 is outside the pattern and looks like an addition, shifting from “I” to “we” and thus adapting the psalm to use in the congregation.”

There are other indications that the psalm was designed for teaching. It expresses an eagerness for instruction: “Make me to know” (verse 4), “teach me”(verses 4, 5), “lead me in your truth” (verse 5). The writer thinks of the Lord as a Teacher, instructing sinners (verse 8), leading and teaching the humble (verse 9), instructing believers on how to live (verse 12)..”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1690 [James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Teach Me Your Paths

^[a] Of David.

25 To you, O LORD, I lift up my soul.

² O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

³ Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

⁴ Make me to know your ways, O LORD;

teach me your paths.

⁵ Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

⁶ Remember your mercy, O LORD, and your steadfast love,

for they have been from of old.

⁷ Remember not the sins of my youth or my transgressions;

according to your steadfast love remember me,

for the sake of your goodness, O LORD!

⁸ Good and upright is the LORD;

therefore he instructs sinners in the way.

⁹ He leads the humble in what is right,

and teaches the humble his way.

¹⁰ All the paths of the LORD are steadfast love and faithfulness,

for those who keep his covenant and his testimonies.

- a. [Psalm 25:1](#) This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

1 Thessalonians 3:9-13; RCL, the same reading (Philippians 1:2-11; RCL, Philippians 1:3-11)

“We are in the middle of a relationship. Paul had founded the church at Thessalonica. He has been anxious about how the new Christian community was faring, especially because he knew

that they would face a rough time from fellow citizens. In 3:1-5 Paul reminds them that he sent Timothy to find out how they were. Timothy has just returned (3:6) and in response to his report Paul is overjoyed. In 3:6 Paul mentions two main things that cause him joy and relief: their faith and their love.

The faith is about their holding up in adversity. Paul connects it to the situation which he and Silvanus have faced. As he had predicted to them, he, too, faced persecution. These were dangerous times. Paul also connects such conflict to the troubles which Christians in Judea faced and which originally brought Jesus to his death (2:14)..."

- <http://wwwstaff.murdoch.edu.au/~loader/CEpAdvent1.htm> Revd Emeritus Professor William R. G. Loader, Emeritus Professor at [Murdoch University](http://www.murdoch.edu.au), Australia

⁹ For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, ¹⁰ as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?

¹¹ Now may our God and Father himself, and our Lord Jesus, direct our way to you, ¹² and may the Lord make you increase and abound in love for one another and for all, as we do for you, ¹³ so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

“We would never guess that this reading is an Advent text, until we come to the last words of verse 13, where the coming (Greek, parousia) of the Lord Jesus is mentioned. Before that word, everything is very commonplace. Paul is writing about everyday life, particularly about the love he has for the Thessalonians. What we have in our text is an exchange of affection between a pastor and his beloved church that is almost embarrassing. Whenever we study the New Testament epistles, we are reading someone else’s mail. But this feels a bit like voyeurism because Paul is so forthright in his expression of love for the Thessalonian Christians.

The mention of the Parousia puts all of that affection in a bright eschatological light. When we notice that Paul ends every chapter in I Thessalonians with mention of Christ’s second coming, it’s like he is saying that we must live every chapter of our lives in the light of that great and glorious day. And that reminds us that Advent is not just an early celebration of Christmas, as so many of my former parishioners thought. (“Why don’t we sing more Christmas carols in Advent?”) Rather, Advent is a time of preparation for Christ’s coming—yes, his first, but also, and perhaps even more, his second. So the season of Advent is not a time of high festivities; we’re not yet celebrating “The Holidays.” It is a time of sober reflection aimed at growing in holiness; we should treat the days of Advent as “holy days.” At least that seems to be the message of this very quotidian passage from I Thessalonians.

As I said a moment ago, our reading is almost embarrassingly personal. After a very brief ministry in Thessalonica, Paul was forced to leave. He’s been gone for several months now and he has been worried about his newly born church. Will they stray from the faith they have so recently embraced? Will they forget about Paul himself, “out of sight, out of mind?” So says Paul, “I was afraid that in some way the tempter might have tempted you and our efforts might

be useless.” (Verse 5) To check up on them, Paul sends Timothy for a little informal church visiting. Timothy returns with the glad tidings that all is well in the little infant church. Not only is their faith intact, but they remember with Paul with genuine fondness. Paul is so excited that he feels as though he has been given a new lease on life. “For now we really live, since you are standing firm in the Lord.” (Verse 8) He doesn’t know how to express his thanks enough, as he prays fervently and constantly for them (verses 9 and 10)…”

- http://cep.calvinseminary.edu/sermon-starters/advent-1c-2/?type=lectionary_epistle
Stan Mast

Luke 19:28-40 or Luke 21:25-36; RCL, Luke 21:25-36 (Luke 3:1-14 (15-20); RCL, Luke 3:1-6)

“The Holy Gospel according to St. Luke”

“It has always seemed just a bit strange to me that on the 1st Sunday in Advent the appointed gospel reading is always the Palm Sunday account. My initial reaction every year is always a quick double-take. ‘Hey, this is Advent isn’t it? Why are we reading the Palm Sunday account which marks the beginning Holy Week? I thought Advent was supposed to get us ready for Christmas, not Good Friday and Easter.’

But then I come to my senses and remember why Advent and Palm Sunday belong together. Advent prepares us for the celebration of Christmas when God became Man, “conceived by the Holy Spirit, born of the virgin Mary.”

Palm Sunday prepares us for Good Friday when the same God/Man, did what He was born on Christmas to do – which is to “take away the sin of the world” by the ‘all availing sacrifice of His body and blood on the cross.’

On Christmas, God came into this world, not as a ‘vision’ or a ‘spirit,’ but in flesh and blood, incarnate, FULLY HUMAN, so that He may be nailed to a cross and die, because you can’t nail a ‘vision, or a ‘spirit’ to a cross.

Without Christmas there would be no Good Friday and without Good Friday, the whole world is still dead in their sins and without hope.

So, Advent and Palm Sunday go together. The purpose of the season of Advent is to prepare us for a PROPER CELEBRATION of Christmas, just as the purpose for the season of Lent is to prepare us for a PROPER CELEBRATION of Good Friday and Easter...”

- <http://lcrwtvl.org/2015/11/advent-1-advent-joy-luke-1928-40-112915/>
Rev. Paul Nielsen, pastor; The Lutheran Church of the Resurrection, [Waterville, Maine](#)

Luke 19:28-40 The Triumphal Entry

²⁸ And when he had said these things, he went on ahead, going up to Jerusalem.

²⁹ When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰ saying, **“Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ you**

shall say this: ‘The Lord has need of it.’”³² So those who were sent went away and found it just as he had told them.³³ And as they were untying the colt, its owners said to them, “Why are you untying the colt?”³⁴ And they said, “The Lord has need of it.”³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.³⁶ And as he rode along, they spread their cloaks on the road.³⁷ As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,³⁸ saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”³⁹ And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”⁴⁰ He answered, *“I tell you, if these were silent, the very stones would cry out.”*

“The primary source is Mark ([11:1-10](#)). The parallels are Matthew 21: 1-9, John 12: 12-19, and this week's lection from Luke (19:28-40). The reading has three parts--the disciples get a colt, his followers joyously affirm Jesus as king, and the pharisees object.

Generally speaking, Luke follows Mark fairly closely, but with some subtle changes. Luke, for example, speaks of Jesus "journeying ahead" and "going up into Jerusalem". (Mark has "drew near"). In Luke, Jesus has been "journeying" to Jerusalem ever since 9:51. That theme dominates 10 chapters of Luke, about 40% of the book. (Between 9:51 and 19:28, Luke uses the word "journey" nine times.)* In 19:28, Jesus is almost there. He will arrive in 19:45.

Jerusalem is particularly important to Luke, who has more references to Jerusalem than all of the other three gospels put together. It is not surprising, then, that Luke ratchets up the importance of Jesus' arrival at the Holy City. (Of 143 references to Jerusalem in the New Testament, 94 of them are in Luke/Acts.)

As Mark does, Luke includes the geographical "markers" of Bethphage-Bethany-Mount of Olives to indicate the final stages of Jesus' approach. The Mount of Olives carried special eschatological weight for first century Jews. In Zechariah (14:4), when the Day of the Lord comes, the Lord would approach Jerusalem from the Mount of Olives--"On that day his feet shall stand on the Mount of Olives."..."

- https://www.progressiveinvolvement.com/progressive_involvement/2010/03/after-he-had-said-this-he-went-on-ahead-going-up-to-jerusalem-29when-he-had-come-near-bethphage-and-bethany-at-the-plac.html [John Petty](#)

* [New American Bible \(Revised Edition\)](#) is the only translation to use the word "journey". The most common translation is "went on ahead" or a slight variation.

“As you can tell from the change in the color of the paraments and from the presence of the Advent wreath and from one candle being lit on the Advent wreath, today is the First Sunday in Advent. And the traditional Gospel reading for the First Sunday in Advent is the account of Jesus entering Jerusalem to the acclaim of the crowds, as you just heard. But now you may be wondering, “The triumphal entry into Jerusalem—isn’t that a reading for Palm Sunday? Why are we getting a Palm Sunday reading here in Advent?” And well you might wonder. For yes, this Gospel reading is about something that took place on Palm Sunday, the beginning of Holy Week.

But there is a reason why the account of Jesus entering Jerusalem has historically been placed at the beginning of the Advent season. For Advent is all about the coming of our King. The word “Advent” even means “coming.” This season is about preparing for the coming of our Lord: his coming as prophesied of old; his coming in the flesh at Christmas; his coming as the humble King riding into Jerusalem; his coming among us now in Word and Sacrament; and Christ’s coming again on the Last Day as King of Kings and Lord of Lords. Advent is the season of anticipating and welcoming the coming of our King, and this Palm Sunday reading does a fine job of helping us do just that. What the crowds in our text cry out serves as our theme for this morning: “Blessed is the King Who Comes in the Name of the Lord!”

Now consider also that the First Sunday in Advent is also the first Sunday in a brand-new church year. And the featured gospel for this new church year that starts today is the Gospel according to St. Luke. And this reading from Luke 19 makes for a fitting introduction to how we will hear Luke over the coming year. The Gospel of Luke opens and ends in Jerusalem. Indeed, you can see Luke as one long journey to Jerusalem. That is the focal point, what Christ will be doing there. Jesus will “set his face to go to Jerusalem.” That is where he will accomplish his mission. And our reading today shows Jesus entering Jerusalem to do that, through his sacrificial death and victorious resurrection for our salvation.

So both in terms of setting the tone for the season of Advent and as an entry into the Year of St. Luke, our reading today is most fitting. But more than that, this text helps us to anticipate and welcome the coming of our King, the King who comes in the name of the Lord...”

- <https://stmatthewbt.org/2015/11/28/blessed-is-the-king-who-comes-in-the-name-of-the-lord-luke-1928-40/> Rev. Charles Henrickson, St. Matthew Lutheran Church, Bonne Terre, Missouri

Luke 21:25-36

(This is a parallel reading to last week’s alternate Gospel from John 18:33-37)

<http://bethlehemlutheranchurchparma.com/BibleStudies/45245/DownloadText>

“This is the Gospel of the Lord” “Praise to You, O Christ”



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