

**Welcome
to Trinity**

Christ's Advent

Habakkuk 2:3-4. For still the vision will come true in its own time; it will finally act freely, and it will not fail. If it seems slow, wait for it; it will surely come, it will not delay. But if anyone resists it, his soul will succeed in nothing, for the righteous lives by his faith.

This is the text that was clearly and distinctly inscribed on the tablet. For that is what Habakkuk was to write about the vision. And we note that these are beautiful, consolatory words and promises for the weak touching **the future fulfillment of all prophecies in the Christ. Here the belief in the Christ, who was to come, is stored and preserved**, lest one accuse God of lying in His prophets, as though His promise were false. For although Jerusalem was destroyed and the people were led away into captivity, the Jewish kingdom still survived, comprehended in the Word of God; and prophets remained who encouraged and exhorted the people to endure such a penalty for a season. This did not happen to the Jews later in the final destruction of Jerusalem by the Romans, when they were also driven away. Then there was no prophet to comfort and encourage them to endure such a penalty for a season. Nor was their kingdom comprehended in the Word, but they were completely forsaken, both by prophets and by royal personages. That was not the case in the Babylonian destruction.

Thus Habakkuk is here saying: **“The prophecies or visions of the advent of the Christ and of His kingdom are not at an end**, even though we are being destroyed for a time, but they still stand and remain firm, just as they were spoken by the prophets. However, this involves a definite time, which is known to no one but is committed to God. And when this vision comes to pass in its own time, it will act freely and not fail, or lie.” The Hebrew reads: “It will act freely and not lie.” I translated that: “It will not fail to come.” That is what Habakkuk, too, wants to express when he says that “it will not lie or fail.”

(continues inside the bulletin)

Hymn “Creator of the Stars of Night” (insert)

+ “O Lord, open my lips... p.224

+ “Praise to you, O Christ,
King who comes to save us”p.225

+ Psalmody with antiphons

Psalm 19

Psalm 139

Reading

Ezekiel 3:16-21, Romans 10:8-18, St. Matthew 4:18-22

Common Responsory p.226

“Teach me your way, O Lord...”

Office Hymn

“Jesus Calls Us; o'er the Tumult” ASBH #110

Verse/Response (spoken by Pastor)

Sermon

+ Antiphon

L. Behold the name of the Lord *
is coming from afar, and His Glory fills the whole world.

+ The Magnificat p.228-230

(antiphon is repeated)

+ The Prayers..... p.231

Kyrie (“Lord, have mercy...”)

Lord's Prayer

L. “The Lord be with you.” (left)

R. “And with your spirit.”

Collect of the Day (back)

Special Prayers, Collect for Grace

+ Benedicamus & Blessing p.222

Trinity Lutheran Church & Early Childhood Learning Center

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Ezekiel 3:16-21

¹⁶ Now it came to pass at the end of seven days that the word of the LORD came to me, saying, ¹⁷ “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: ¹⁸ When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. ¹⁹ Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. ²⁰ Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. ²¹ Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul.”

Romans 10:8-18

⁸ But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. ¹¹

For the Scripture says, “Whoever believes on Him will not be put to shame.” ¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³ For “whoever calls on the name of the LORD shall be saved.” ¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!” ¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?” ¹⁷ So then faith comes by hearing, and hearing by the word of God. ¹⁸ But I say, have they not heard? Yes indeed: “Their sound has gone out to all the earth, and their words to the ends of the world.”

St. Matthew 4:18-22

¹⁸ And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ Then He said to them, “Follow Me, and I will make you fishers of men.” ²⁰ They immediately left their nets and followed Him. ²¹ Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, ²² and immediately they left the boat and their father, and followed Him.



Office Hymn for Advent

Creator of the Stars of Night

1 Cre - a - tor of the stars of night, Thy
peo - ple's ev - er - last - ing Light: Je - sus, Re - deem - er,
save us all And hear thy ser - vants when they call.

- 2 Thou, grieving that the ancient curse
Should doom to death a universe,
Hast found the healing, full of grace,
To cure and save our ruined race.
- 3 Thou camest, the Bridegroom of the bride,
As drew the world to eventide,
The spotless Victim all divine
Proceeding from a virgin shrine.
- 4 At whose dread name, majestic now,
All knees must bend, all hearts must bow;
All things celestial thee shall own,
And things terrestrial, Lord alone.
- 5 O thou, whose coming is with dread
To judge and doom the quick and dead,
Preserve us from the ancient Foe
While still we dwell on earth below.



- 6 To God the Father and the Son
And Holy Spirit, Three in One,
Praise, honor, might, and glory be
From age to age eternally. Amen.

A - men.

Psalms for St. Andrew

Psalm 19—*Cæli enarrant*

Psalm Tone VII



Antiphon: THE - STAT- - || utes of the Lord are right, re- | joic- | ing | the | heart; *

The commandment of the Lord is pure, enlight- | en- | ing | the | eyes. -

|| 1 The heavens declare the | glo- | ry | of | God; *
And the firmament shows | His | hand- | i- | work. -

|| 2 Day unto | day | ut- | ters | speech, *
And night unto night | re- | veals | know- | ledge. -

|| 3 There is no | speech | nor | lan- | guage *
Where their | voice | is | not | heard. -

|| 4 Their line has gone out | through | all | the | earth, *
And their words to the | end | of | the | world. -

|| In them He has set a taberna- | cle | for | the | sun, *
5 Which is like a bridegroom coming out of his chamber,
and rejoices like a strong man | to | run
| its | race. -

|| 6 Its rising is from one end of heav -en, (+) and its circuit
to | the | o- | ther | end; *

And there is nothing hid- | den | from | its | heat. -

|| 7 The law of the Lord is perfect, con- | vert- | ing | the |
soul; *

The testimony of the Lord is sure, making | wise | the |
sim- | ple; -

|| 8 The statutes of the Lord are right, re- | joic- | ing | the |
heart; *

The commandment of the Lord is pure, enlight- | en- | ing
| the | eyes; -

|| 9 The fear of the Lord is clean, endur- | ing | for- | ev- | er; *
The judgments of the Lord are true and righteous | al- |
to- | ge- | ther. -

|| 10 More to be desired are they than gold, yea, | than | much
| fine | gold; *

Sweeter also than honey and | the | hon- | ey- | comb. -

|| 11 Moreover by them Your | ser- | vant | is | warned, *
And in keeping them there | is | great | re- | ward. -

|| 12 Who can under- | stand | his | er- | rors? *
Cleanse me | from | sec- | ret | faults. -

|| 13 Keep back Your servant also from presumptuous *sins*;
(+) Let them not have domin- | ion | ov- | er
| me. *

Then I shall be blameless, and I shall be innocent of |
great | trans- | gres- | sion. -

|| 14 Let the words of my mouth and the meditation of my
heart be accepta- | ble | in | Your | sight, *

O Lord, my strength and | my | Re- | deem- | er. -
GLO- - RY - || be to the Father, | and | to | the | Son: *
and to | the | Ho- | ly | Ghost; -

AS - IT - || was in the begin -ning, (+) is now, and | ev- | er |
shall | be: *

world with- | out | end. | A- | men. -

Antiphon: || The statutes of the Lord are right, re- | joic- | ing
| the | heart; *

The commandment of the Lord is pure, enlight- | en- | ing
| the | eyes. -

Psalm 139—*Domine, probasti me*

Psalm Tone IV



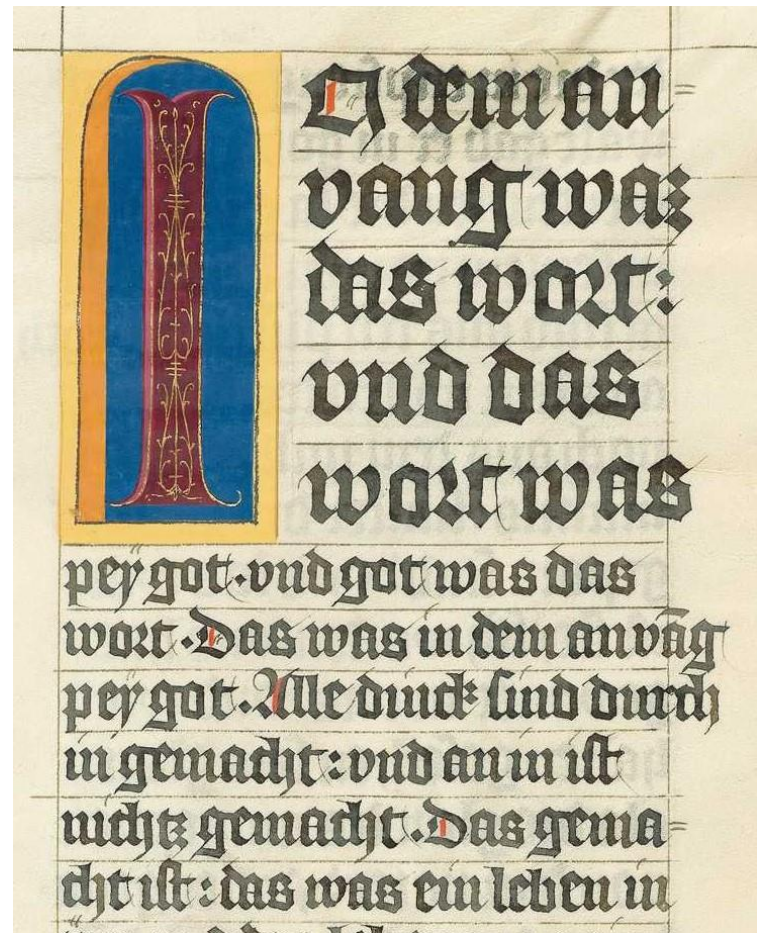
Antiphon: O LORD, - || You | have | searched | me | - *
and | — | known | — | me. | —
|| 1 O Lord, You have searched | me | and | known | me. *
2 You know my sitting down and my rising up; You
understand | my | thought | a- | far | off.
|| 3 You comprehend my path and my | ly- | ing | down, | - *
And are acquaint- | ed | with | all | my | ways.
|| 4 For there is not a word | on | my | tongue, | - *
But behold, O Lord, You know | it | al- | to- | geth- | er.
|| 5 You have hedged me behind | and | be- | fore, | - *
And laid | Your | hand | up- | on | me.
|| 6 Such knowledge is too wonder- | ful | for | me; | - *
It is high, I | can- | not | at- | tain | it.
|| 7 Where can I go | from | Your | Spi- | rit? *
Or where can I | flee | from | Your | pre- | sence?
|| 8 If I ascend into heaven, | You | are | there; | - *
If I make my bed in hell, | be- | hold, | You | are | there.
|| 9 If I take the wings | of | the | morn- | ing, *
And dwell in the utter- | most | parts | of | the | sea,
|| 10 Even there Your | hand | shall | lead | me, *
And Your | right | hand | shall | hold | me.
|| 11 If I say, — Surely the darkness shall | fall | on | me, || - *
Even the night shall | be | light | a- | bout | me;
|| 12 Indeed, the darkness shall not hide from You, but the
night shines | as | the | day; | - *
The darkness and the light are | both | a- | like | to | You.
|| 13 For You formed my | in- | ward | parts; | - *
You covered me | in | my | moth- | er's | womb.
|| 14 I will praise You, for I am fearfully and wonder- | ful- | ly | made; | - *
Marvelous are Your works, and that my | soul | knows | ver- | y | well.

|| 15 My frame was not hidden from You, when I was | made | in | sec- | ret, *
And skillfully wrought in the low- | est | parts | of | the | earth.
|| 16 Your eyes saw my substance, being | yet | un- | formed. | - *
And in Your book | they | all | were | writ- | ten,
|| The days fa- | shioned | for | me, | - *
When as yet | there | were | none | of | them.
|| 17 How precious also are Your thoughts to | me, | O | God! | - *
How great | is | the | sum | of | them!
|| 18 If I should count them, they would be more in number | than | the | sand; | - *
When I awake, | I | am | still | with | You.
|| 19 Oh, that You would slay the wick- | ed, | O | God! | - *
Depart from me, therefore, | you | blood- | thirst- | y | men.
|| 20 For they speak a- | gainst | You | *wick-ed- ·* | ly; *
Your enemies | take | Your | name | in | vain.
|| 21 Do I not hate them, O Lord, | who | hate | You? | - *
And do I not loathe those who | rise | up | a- | gainst | You?
|| 22 I hate them with | per- | fect | hat- | red; *
I count | them | my | en- | e- | mies.
|| 23 Search me, O God, and | know | my | heart; | - *
Try me, and know | my | an- | xi- | e- | ties;
|| 24 And see if there is any wick- | ed | way | in | me, *
And lead me in the | way | ev- | er- | last- | ing.
GLO- RY - || be to the Father, and | to | the | Son: | - *
and | to | the | Ho- | ly | Ghost;
AS IT - || was in the begin -*ning*, (+) is now, and | ev- | er | shall | be: *
world | with- | out | end. | A- | men.
Antiphon: || O Lord, You | have | searched | me | - *
and | — | known | — | me. | — |
(continues inside the bulletin)

And his words “to act freely” have no other meaning than the same words³ used in Ps. 12, where we read (Ps. 12:6): “I shall raise up a salvation which shall act freely in them.” All of this is tantamount to saying: **“When the prophecies of the Christ are fulfilled, that which now lies concealed will be free and come into the open, so that it will be preached and proclaimed in all the world and no one will be able to hinder this, even though the gates of hell set themselves against it.”** For the Hebrew word for “to act freely” connotes to burst out freely and openly with one’s speech, to speak confidently and boldly of a thing and without regard for anyone. Thus Luke reports of Paul, Apollos, and others that they acted cheerfully and boldly, speaking “quite openly and unhindered” of Christ (Acts 28:31; 18:26; 4:13).

And then Habakkuk exhorts the weak who find it hard to believe the promise. They might be inclined to say: “Indeed, I do hear that this will come to pass in the course of time. However, when will this time come? This is lasting too long. We are constantly being put off, and people tell us what Is. 28:13 says: ‘Wait, and wait once more. Here a little, there a little.’ One is told that it will be now, one is told it will be then. After all, when will it be? I realize that if we listen and wait long, we will finally be engulfed and destroyed.” To such and similar remarks, which all prophets had to hear in abundance from unbelievers or from the weak in faith, **Habakkuk replies: “All right, even if it is delayed a little, wait for it; it will surely come and not delay or tarry long.”** In addition to such promises and exhortation Habakkuk also resorts to threats, as he seeks out every method by which they might be sustained and preserved in the faith. **For more methods for strengthening faith cannot be found than these three inscribed on this tablet, namely, promise, exhortation, and threat.** If these do not help, nothing will. But in keeping with good order, threat is the last and promise the first. For if we promise good things and then implore and exhort, we must let anyone go his way who will not abide by that. Only as a final measure do we resort to threats. So one says to the disobedient: “All right, go your way; you will find out.” That is a correct, godly, and natural pedagogical method. For also Christ and the apostles, as well as Moses and all the prophets, observe these three items.

(Luther’s Works vol. 19, p.194)



Ottheinrich Bible
1430
(III:70)
John
Chapter
One in
German:

Assistants

Elder – Dan Byrne (922-3556)
Organist – LeeAnn Byrne

Festival of St. Andrew

110. Jesus Calls Us; o'er the Tumult

Cecil F. Alexander, 1852

"Psalmodia Sacra"
Gotha, 1715

1. Je-sus calls us; o'er the tu-mult Of our life's wild,
2. As of 'old Saint An-drew heard it By the Gal-i-
3. Je-sus calls us from the wor-ship Of the vain world's

rest-less sea, Day by day His sweet voice sound-eth,
le-an lake, Turned from home and toil and kin-dred,
gold-en store, From each i-dol that would keep us,

Say-ing, "Chris-tian, fol-low Me."
Leav-ing all for His dear sake.
Say-ing, "Chris-tian, love Me more." A-men.

4. In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love Me more than these."
5. Jesus calls us; by Thy mercies,
Savior, make us hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all.