

The Use of Hymns

What benefits and challenges are there in using music to teach Scripture?

Not all hymns are intended for teaching. What are some other purposes for hymns?

For the hymns we examine today, we'll consider the following questions:

1. How would you describe the purpose of this hymn?
2. What do you see as the main message of this hymn?
3. What is unique about this hymn?
4. What other biblical doctrine(s) does this hymn connect to Jesus' birth?

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson One – Martin Luther

From Heaven Above to Earth I Come

Christian Worship Hymn 38

1. "From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

2. "To you this night is born a child
Of Mary, chosen virgin mild;
This little child of lowly birth
Shall be the joy of all the earth.

3. "This is the Christ, our God most high,
Who hears your sad and bitter cry;
He will himself your Savior be
From all your sins to set you free.

4. "He will on you the gifts bestow
Prepared by God for all below,
That in his kingdom, bright and fair,
You may with us his glory share.

5. "These are the signs which you shall
mark:
The swaddling clothes and manger dark;
There you will find the infant laid
By whom the heav'ns and earth were
made."

6. How glad we'll be to find it so!
Then with the shepherds let us go
To see what God for us has done
In sending us his own dear Son.

7. Come here, my friends, lift up your eyes,
And see what in the manger lies.
Who is this child, so young and fair?
It is the Christchild lying there.

8. Welcome to earth, O noble Guest,
Through whom the sinful world is blest!
You came to share my misery;
That you might share your joy with me.

9. Ah, Lord, though you created all,
How weak you are, so poor and small,
That you should choose to lay your head
Where humble cattle lately fed!

10. Were earth a thousand times as fair,
And set with gold and jewels rare,
It would be far too poor and small
A cradle for the Lord of all.

11. Instead of soft and silken stuff
You have but hay and straw so rough
On which as King, so rich and great,
To be enthroned in royal state.

12. And so it pleases you to see
This simple truth revealed to me:
That all the world's wealth, honor, might,
Are weak and worthless in your sight.

13. Ah, dearest Jesus, holy Child,
Prepare a bed, soft, undefiled
Within my heart, made clean and new,
A quiet chamber kept for you.

14. My heart for very joy must leap;
My lips no more can silence keep.
I, too, must sing with joyful tongue
That sweetest ancient cradle song:

15. Glory to God in highest heav'n,
Who unto us his Son hath giv'n!
While angels sing with pious mirth
A glad new year to all the earth.

Related References: Luke 2:10-20; John 1:10-13

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson One – Martin Luther

To Shepherds as They Watched by Night

Christian Worship Hymn 53

1. To shepherds as they watched by night
Appeared a host of angels bright;
“Behold the tender babe,” they said,
In yonder lowly manger laid,

2. “At Bethlehem, in David’s town,
As Micah did of old make known;
It is the Christ, your Lord and King,
Who will to all salvation bring.”

3. Oh, then rejoice that through his Son
God is with sinners now at one;
Made like yourselves of flesh and blood,
Your brother is th’ eternal God.

4. What harm can sin and death then do?
The true God now abides with you.
Let hell and Satan storm and rave,
Christ is your brother—you are safe.

5. Not one he will or can forsake;
His cov’nant he will never break.
Let ev’ry scheme the tempter try,
You may his utmost pow’rs defy.

6. You shall and must at last prevail.
God’s own you are; you cannot fail.
To God forever sing your praise
With joy and patience all your days.

Related References

Luke 2:10-12

John 1:10-13

Micah 5:2

2 Timothy 2:11-13

Hebrews 2:14-18

Luke 10:17-20

We Praise You, Jesus, at Your Birth

*A Study of Lutheran Advent & Christmas Hymns
Abiding Peace Lutheran Church – Advent 2011
Lesson One – Martin Luther*

We Praise You, Jesus, at Your Birth

Lutheran Service Book Hymn 382 (st. 1,3,5-7: © 2006 Concordia Publishing House; st. 2,4: © 1978 Concordia Publishing House)

(All Praise to You, Eternal God - CW Hymn 33)

We Praise You, Jesus, at Your Birth

1. We praise You, Jesus, at Your birth;
Clothed in flesh You came to earth.
The virgin bears a sinless boy
And all the angels sing for joy. Alleluia!
2. Now in the manger we may see
God's Son from eternity,
The gift from God's eternal throne
Here clothed in our poor flesh and bone.
Alleluia!
3. The virgin Mary's lullaby
Calms the infant Lord Most High.
Upon her lap content is He
Who keeps the earth and sky and sea. Alleluia!
4. The Light Eternal, breaking through,
Made the world to gleam anew;
His beams have pierced the core of night,
He makes us children of the light. Alleluia!
5. The very Son of God sublime
Entered into earthly time
To lead us from this world of cares
To heav'n's courts as blessed heirs. Alleluia!
6. In poverty He came to earth
Showing mercy by His birth;
He makes us rich in heav'nly ways
As we, like angels, sing His praise. Alleluia!
7. All this for us our God has done
Granting love through His own Son.
Therefore, all Christendom, rejoice
And sing His praise with endless voice. Alleluia!

All Praise to You, Eternal God

1. All praise to you, eternal God!
Now clothed in human flesh and blood,
You took a manger for your throne,
While worlds on worlds are yours alone.
Alleluia!
2. Once did the skies before you bow;
A virgin's arms contain you now
While angels, who in you rejoice,
Now listen for your infant voice. Alleluia!
3. O little Child, you were our guest
That weary ones in you might rest;
Forlorn and lowly was your birth
That we might rise to heav'n from earth.
Alleluia!
4. You came to us in darkest night
To make us children of the light;
Like angels in the realms divine,
Around your throne we, too, will shine. Alleluia!
5. All this your love for us has done;
By this our love for you is won;
For this our joyful songs we raise
And shout our thanks in ceaseless praise.
Alleluia!

Related References: Luke 2:7-14; 1 Timothy 3:16; 1 John 1:1-3; John 1:4-5; 2 Corinthians 8:9; Ephesians 5:8

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson One – Martin Luther

Now Praise We Christ, the Holy One

by Coelius Sedulius (5th century) (translated by Luther)

Christian Worship Hymn 39

1. Now praise we Christ, the Holy One,
The blessed virgin Mary's Son,
From east to west, from shore to shore
Let earth its Lord and King adore.

2. He who himself all things did make
A servant's form agreed to take
That he as man mankind might win
And save his creatures from their sin.

3. The grace and pow'r of God the Lord
Upon the mother was outpoured;
A virgin pure and undefiled
In wondrous way conceived a child.

4. The noble mother bore a Son—
For so did Gabriel's promise run—
Whom John confessed and leaped with joy
Before the mother knew her boy.

5. Upon a manger filled with hay
In poverty content he lay;
With milk was fed the Lord of all,
Who feeds the ravens when they call.

6. The heav'nly choirs rejoice and raise
Their voice to God in songs of praise.
To humble shepherds is proclaimed
The Shepherd who the world has framed.

7. All honor unto Christ the Lord,
Eternal and incarnate Word,
With Father and with Holy Ghost,
Till time in endless time be lost.

Related References:

Luke 1:26-31

Luke 2:7-11

Psalm 95:1-6

Philippians 2:5-7

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson One – Martin Luther

Savior of the Nations, Come by Ambrose (340-397) (translated by Luther)

Christian Worship Hymn 2

1. Savior of the nations, come,
Virgin's Son, make here your home.
Marvel now, O heav'n and earth,
That the Lord chose such a birth.

2. Not by human flesh and blood,
By the Spirit of our God,
Was the Word of God made flesh,
Woman's offspring, pure and fresh.

3. Wondrous birth! O wondrous Child
Of the virgin undefiled,
Though by all the world disowned,
Yet to be in heav'n enthroned.

4. From the Father's throne he came
And ascended to the same,
Captive leading death and hell—
High the song of triumph swell!

(Stanzas 5&6 are not in Christian Worship)

*5. Thou, the Father's only Son,
Hast o'er sin the vict'ry won.
Boundless shall Thy kingdom be;
When shall we its glories see?*

*6. Brightly doth Thy manger shine,
Glorious is its light divine.
Let not sin o'ercloud this light;
Ever be our faith thus bright.*

7. Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.

Related References

John 1:1,14

Matthew 1:18,22-23

Luke 2:30-32

Psalm 68:18

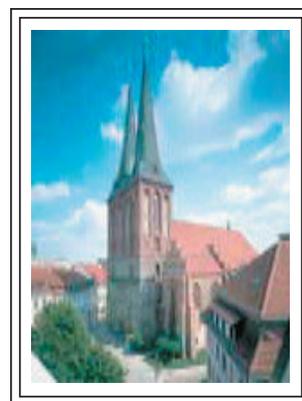
Ephesians 4:8-10



GERHARDT, PAUL (1607-1676), considered by many as the most gifted and popular hymnwriter of the Lutheran church, was born on March 12, 1607 in Gräfenhainichen, a small village a few miles south of Wittenberg, Germany. His father, **Christian Gerhardt**, was mayor of the town but died when Paul was very young. **Dorothea nee Starke**, his mother, was a Lutheran pastor's daughter and a pastor's granddaughter from Eilenberg. Little is known of his many brothers and sisters. Paul spent the first 15 years of his life in his hometown, but from 1622 to 1627 went to the elector's school at Grimma, an institution noted for its pious atmosphere and stern discipline. The school's aim was to instill in pupils "*Gottesfurcht und gute Sitte*" ("the fear of God and good manners or morals).

From 1628 until 1634 Gerhardt studied theology at the University of Wittenberg, where he was strongly influenced by **Martin Opitz** and **August Buchner**, both esteemed members of the faculty, and by **Paul Röber** and **Jacob Martini**, two staunch defenders of Lutheranism. In 1637, amid the horrors of the Thirty Year's War, he witnessed his own home, four hundred buildings, and the church burned to ashes by the Swedish army. This was done in spite of the fact that the townspeople had raised 3,000 gulden the enemy demanded. Later that summer, the plague killed over 300 townspeople. He apparently was in Wittenberg until 1642 or 1643, poised and ready for the ministry, but no assignment came. For about eight or nine years he lived in Berlin, where he was a tutor in the home of **Andreas Barthold**, a Berlin attorney, whose daughter, **Anna Maria**, he married in 1655, when he was 48 years old. There he began his hymnwriting career and became friends with **Johann Crüger**, who was the first to bring Gerhardt's hymns into common use by publishing 18 of them in his *Praxis Pietatis Melica* of 1644.

Finally, at age 45, following his ordination at which he pledged his undying support of the Lutheran *Book of Concord*, he received his first position in the ministry as head pastor at Mittenwalde, near Berlin. After six years, he was called in 1657 as third assistant at St. Nicolaikirche in Berlin, where he became a very popular and influential preacher, universally honored and beloved. There he came to know **Johann Georg Ebeling**, who brought out the first edition of Gerhardt's hymns entitled *Pauli Gerhardi Geistliche Andachten* (1667). In 1666 he was deposed, however, because of a controversy with **Emperor Frederick William I**, a Calvinist, and for refusing to sign a document promising that all clergymen would abstain from any references in their sermons to doctrinal differences between the Lutherans and Calvinists.



The next three years Gerhardt later described as his "Berlin martyrdom" and "a small Berlin affliction." He was in conflict with the authorities over doctrinal issues but, as he later wrote, was "willing and ready to seal with my blood the evangelical truth and like my namesake, St. Paul, to offer my neck to the sword." He was without any steady employment, became very poor, and survived only through charitable contributions he received from Lutheran laypeople who sympathized with his cause and plight. Domestic sorrow also befell him when, having already lost four children, his wife died after a long illness in 1668, leaving him with only one son, **Paul Friedrich**, age six. At last, in 1669 he became archdeacon at Lübben-on-the-Spree, in Saxe-Merseburg (1669-1676). There he labored for seven years among a rude, unsympathetic people and died on June 7, 1676.

Gerhardt was essentially a "*Gelegenheitsdichter*," a poet of special occasions, choosing for his themes the various problems of life and such events as would present themselves to an earnest pastor devoted to the flock under his care, and through his hymns providing consolation and comfort to his people. His approximately 125 hymns, many of them very long, reflect the transition from objective to more subjective, individualistic, and introspective texts. **Catherine Winkworth**, herself one of the most prolific translators of German hymnody, wrote:

As a poet he undoubtedly holds the highest place among the hymn-writers of Germany. His hymns seem to be the spontaneous outpouring of a heart that overflows with love, trust and praise. His language is simple and pure. If it has sometimes a touch of homeliness, it has no vulgarism; and at times rises to a beauty and grace which always gives the impression of being unstudied, yet could hardly have been improved by art. His tenderness and fervor never degenerate into sentimentality, nor his penitence and sorrow into morbid despondency.

Over 14 books and numerous articles have been written about Gerhardt's life and his contributions to hymnody. His difficult and troubled life was aptly described by an inscription on his portrait in the church at Lübben, which reads, "*Theologus in cribo Satanae versatus*" ("a theologian strained in the sieve of Satan").

Christian Worship (1993) contains the following hymns with texts by Paul Gerhardt.

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|---------|--------------------------------------|------|--------------------------------------|
| 18, 19. | O Lord, How Shall I Meet You | 219. | Lord, When Your Glory I Shall See |
| 37. | Once Again My Heart Rejoices | 253. | I Will Sing My Maker's Praises |
| 40. | O Jesus Christ, Your Manger Is | 419. | If God Himself Be For Me |
| 42. | Come, Your Hearts and Voices Raising | 428. | Why Should Cross and Trial Grieve Me |
| 74. | Now Let Us Come Before Him | 430. | Evening and Morning |
| 100. | A Lamb Goes Uncomplaining Forth | 443. | Rejoice, My Heart, Be Glad and Sing |
| 105. | O Sacred Head, Now Wounded | 479. | Jesus, your Boundless Love to Me |
| 113. | Upon the Cross Extended | 587. | Now Rest Beneath Night's Shadow |
| 156. | Awake, My Heart, with Gladness | | |

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

As you look at the hymns on the following pages, consider the following questions:

1. How would you describe the purpose of this hymn (teaching, confession, praise, prayer, etc.)?
2. What do you see as the main message of this hymn?
3. What is unique about this hymn?
4. What other biblical doctrine(s) does this hymn connect to Jesus' birth?

Much information is available about Paul Gerhardt online and in several books.

Here are links to two articles in *Forward in Christ*:

<http://www.wels.net/news-events/forward-in-christ/december-2007/joy-in-spice-trials>

<http://www.wels.net/news-events/forward-in-christ/january-2001/o-jesus-christ-your-manger>

You can also hear two Gerhardt hymns in the Martin Luther College Christmas concert today at 4:00 p.m. (<http://www.mlc-wels.edu/home/media/streams/>).

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

Once Again My Heart Rejoices

Christian Worship Hymn 37

1. Once again my heart rejoices
As I hear
Far and near
Sweetest angel voices.
“Christ is born!” their choirs are singing
Till the air
Ev’rywhere
Now with joy is ringing.

2. Hear! The conqueror has spoken:
“Now the foe,
Sin and woe,
Death and hell are broken!”
God is man, man to deliver,
And the Son
Now is one
With our blood forever.

3. Should we still fear God’s displeasure,
Who, to save,
Freely gave
His most precious treasure?
To redeem us he has given
His own Son
From the throne
Of his might in heaven.

4. God becomes the victim, taking
Mankind’s place
By his grace,
Full atonement making.
For our life his own he tenders,
And his grace
All our race
Fit for glory renders.

5. Softly from his lowly manger
Jesus calls
One and all,
“You are safe from danger.
Children, from the sins that grieve you
You are freed;
All you need
I will surely give you.”

6. Come, then, banish all your sadness!
One and all,
Great and small,
Come with songs of gladness;
We shall live with him forever
There on high
In that joy
Which will vanish never.

Related References

Luke 2:8-14

Romans 8:31-34

1 Peter 3:18-19

Ephesians 1:3-14

Notes:

Originally had 15 stanzas (cf. *The Lutheran Hymnal Hymn 77*). CW has stanzas 1-3,6-8a,15b

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

O Jesus Christ, Your Manger Is

Christian Worship Hymn 40

1. O Jesus Christ,
Your manger is
My paradise where my soul is reclining.
For there, O Lord,
We find the Word
Made flesh for us — your grace is brightly
shining.

2. He whom the sea
And wind obey
Comes down to serve the sinner in great
meekness.
Now God's own Son
With us is one
And joins us and our children in our
weakness.

3. Dear Christian friend,
On him depend;
Be of good cheer and let no sorrow move
you.
For God's own child
In mercy mild
Joins you to him — how greatly God must
love you!

4. Ponder again
What glory then
The Lord will give you for your earthly
sadness.
The angel host
Can never boast
Of greater glory, greater bliss or gladness.

5. The world may hold
Her wealth and gold;
But you, my heart, keep Christ as your true
treasure.
To him hold fast
Until at last
A crown is yours and honor in full measure.

Related References

Luke 2:4-16

John 1:14

Mark 4:41

Matthew 20:28

John 17:23

Romans 8:18

Notes:

Originally had 15 stanzas. CW has stanzas 1,2,7,8,15.

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

Come, Your Hearts and Voices Raising

Christian Worship Hymn 42

1. Come, your hearts and voices raising,
Christ the Lord with gladness praising;
Loudly sing his love amazing,
Worthy folk of Christendom.

2. See how God, for us providing,
Gave his Son and life abiding;
He our weary steps is guiding
From earth's woe to heav'nly joy.

3. Christ, from heav'n to us descending
And in love our race befriending,
In our need his help extending,
Saved us from the wily foe.

4. Jacob's Star in all its splendor
Beams with comfort sweet and tender,
Forcing Satan to surrender,
Breaking all the pow'rs of hell.

5. Gracious Child, we pray you, hear us;
From your lowly manger cheer us.
Gently lead us and be near us
Till we join th' angelic choir.

Related References

Luke 1:68-71

Isaiah 61:1

Psalm 107:10-22

Notes:

One of the shortest of Paul Gerhardt's hymn texts, originally had 8 stanzas (cf. *The Lutheran Hymnal* Hymn 90). CW has stanzas 1,3-5,8.

The first stanza invites the congregation to join in the song of praise; the other stanzas are the congregation's response, singing about the blessings of Christ's birth.

When this hymn was first published (1666), Gerhardt was in tremendous need and distress. The government had deposed him from his congregation; he had lost 4 of his 5 children, and his wife was seriously ill. Despite his troubles he gives us this beautiful hymn that exhorts us to praise our Lord and cast away our cares, for He has come to bring forgiveness, life, and eternal salvation. Our Lord brings true joy and peace in any circumstance in life.

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

O Lord, How Shall I Meet You

Christian Worship Hymns 18,19

1. O Lord, how shall I meet you,
How welcome you aright?
Your people long to greet you,
My Hope, my heart's Delight.
O Jesus, let your Word be
A lamp to light my way,
To show me how to please you,
To guide me ev'ry day.

2. Love caused your incarnation;
Love brought you down to me.
Your thirst for my salvation
Procured my liberty.
Oh, love beyond all telling
That led you to embrace
In love, all love excelling,
Our lost and fallen race!

3. Rejoice, then, you sad-hearted,
Who sit in deepest gloom,
Who mourn o'er joys departed
And tremble at your doom.
Despair not; he is near you,
He's standing at the door
Who best can help and cheer you
And bids you weep no more.

4. Sin's debt, that fearful burden,
Let not your souls distress;
Your guilt the Lord will pardon
And cover by his grace.
He comes, for you procuring
The peace of sin forgiv'n,
His children thus securing
A heritage in heav'n.

5. He comes to judge the nations,
A terror to his foes,
A light of consolations,
And blessed hope to those
Who love the Lord's appearing.
O glorious Sun, now come,
Send forth your beams most cheering,
And guide us safely home.

Related References

Matthew 21:1-9

Psalm 119:105

John 15:13

Malachi 4:2

Notes:

Originally had 10 stanzas (*The Lutheran Hymnal* Hymn 58 has nine of them). *CW* has stanzas 1,5,6,8,10

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

Beside Your Manger Here I Stand

Let All the People Praise You page 24 (Text: tr. from *101 Chorales* © 1952 Hall & McCreary Company.
Used by permission of Warner Bros Publications)

1. Beside your manger here I stand,
Child Jesus, my dear Savior.
I bring you gifts with willing hands,
All tokens of your favor.
Accept from me my will, my mind,
My heart, my soul, no longer mine.
Accept them, Lord, with pleasure.

2. When in the night of grief I lay,
Lord Jesus, you consoled me.
You brought to me the light of day;
Your angels still enfold me.
Your gentle love restores my soul
And leads me to my heav'nly goal
To dwell with you forever.

3. I beg of you, Christ Child divine,
Oh, grant me this great favor:
That you may be forever mine
And ever be my Savior.
Oh, let my heart become your throne,
A dwelling place for you alone,
Filled with your rays of sunshine.

Related References

Matthew 2:11

Psalm 91:11

Isaiah 9:2

Ephesians 3:16-19

Notes:

Originally had 10 stanzas). *LAPPY* has stanzas 1,3,9.

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Two – Paul Gerhardt

We Sing, Immanuel, Thy Praise

The Lutheran Hymnal Hymn 108

1. We sing, Immanuel, Thy praise,
Thou Prince of Life and Fount of grace,
Thou Flower of heaven and Star of morn,
Thou Lord of lords, Thou Virgin-born.
Hallelujah!

2. For Thee, since first the world was made,
So many hearts have watched and prayed;
The patriarchs' and prophets' throng
For Thee have hoped and waited long.
Hallelujah!

3. Now art Thou here, Thou Ever-blest!
In lowly manger dost Thou rest.
Thou, making all things great, art small;
So poor art Thou, yet clothest all.
Hallelujah!

4. From Thee above all gladness flows,
Yet Thou must bear such bitter woes;
The Gentiles' Light and Hope Thou art,
Yet findest none to soothe Thine heart.
Hallelujah!

5. But I, Thy servant, Lord, today
Confess my love and freely say,
I love Thee truly, but I would
That I might love Thee as I should.
Hallelujah!

6. I have the will, the pow'r is weak;
Yet, Lord, my humble offering take
And graciously the love receive
Which my poor heart to Thee can give.
Hallelujah!

7. Had I no load of sin to bear,
Thy grace, O Lord, I could not share;
In vain hadst Thou been born for me
If from God's wrath I had been free.
Hallelujah!

8. Thus will I sing Thy praises here
With joyful spirit year by year;
And when we reckon years no more,
May I in heav'n Thy name adore!
Hallelujah!

Related References

Matthew 1:23

Revelation 22:16

Romans 11:6

Luke 2:32

Matthew 26:41

Colossians 1:27

Notes:

Originally had 20 stanzas. *TLH* has stanzas 1,3,6,9,11,12,17,20

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Four – Stephen Starke

Behold, Behold What Wonders Here

1. Behold! behold! what wonder's here!
The gloomy night turns bright and clear,
A brilliant light dispels the shade,
The stars before it pale and fade.

2. A wondrous light it is, I trow,
And not the ancient sun shines now,
For, contrary to nature, night
Is turned by it to day so bright.

3. What means He to announce to us,
Who nature's course can alter thus?
A mighty work design'd must be
When such a mighty sign we see.

4. To us vouchsafèd can it be
The Sun of Righteousness to see,
The Star from Jacob's stem so bright,
The woman's Seed, the Gentiles' Light?

5. 'Tis even so—for from the sky
Heav'n's hosts with joyful tidings hie,
That He is born in Beth'hem's stall,
Who Saviour is and Lord of all!

6. Oh blessedness! the goodly throng
Of sainted fathers waited long
To see this day, with hope deferr'd,
As we may learn from God's own word.

7. Awake, ye sons of men, awake!
Up! up! and now your journey take
With me, let us together go
To where the blessèd angels show.

8. Behold! there in yon gloomy stall
He lies who ruleth over all;
Where once their food the cattle sought,
The Virgin's child for rest is brought.

9. Oh, child of Adam! ponder well,
And stumble not at what I tell,
He who appears in this low state
For us is, and aye shall be great.

10. In mortal flesh we Him behold,
Who all things made and doth uphold,
The Word who was with God is He,
Himself is God whom now we see.

11. It is God's sole-begotten Son
Through whom we now approach His
 throne,
The First and Last, the Prince of Peace,
The Conqueror through whom wars cease.

12. The times predicted are fulfill'd,
God's fiery wrath must now be still'd;
His Son, made man, doth bear our load
Of guilt, our peace buys with His blood.

13. It is a time of joy to-day,
With mourning and with woe away!
Woe, woe to him who us revil'd!
God's seen in flesh—we're reconcil'd.

14. The Lord who bears our sin is here,
Who'll bruise the serpent's head is near,
The Death of death—the Woe of hell—
The Lord of Life with us doth dwell.

15. All foes are put our feet beneath,
For sin and Satan, hell and death,
Are brought to shame and put to flight
Upon this great, this wondrous night.

16. Oh! happy world, thrice happy they!
Who on this lowly infant stay
Their souls, and with believing eyes
In Him their Saviour recognize.

17. Now praise the Lord whoe'er can praise,
Who from their low estate to raise
His enemies, from His high throne
Sent down His lov'd, His only Son.

18. Up! join the angel host and cry,
Now glory be to God most High;
Let peace prevail the world around,
Good-will to men and joy abound.

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

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Related References (Behold, Behold What Wonders Here)

Revelation 22:13

Isaiah 9:2,6

Genesis 3:16

Luke 2:10-14

Malachi 2:14

Psalm 47:3

Colossians 1:21-23

Matthew 13:16-17

John 1:1-5

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Jaroslav Vajda

Jaroslav J. Vajda (b. April 28, 1919 – d. May 10, 2008) is one of God's good gifts to the church and is arguably, as one person has suggested, "the greatest Lutheran poet since Paul Gerhardt who lived 350 years ago." The son of a Lutheran pastor, he grew up in what is now East Chicago, Indiana, playing the violin at the age of 12, and by the age of 16 was translating Slovakian short stories into English. After his seminary years, he served bilingual congregations in Indiana and Pennsylvania, he was an editor and book developer at Concordia Publishing House. He began writing poetry at the age of 18 and made his first translation from the Slovak a few years later.



His contributions to Christian hymnody have been significant. He has authored more than 200 hymn texts and translations. Seven of his original hymn texts are found in *Christian Worship* together with one hymn translation from the Slovak. His works appear in every major Lutheran hymnal and in virtually every major hymnal of various Christian denominations. It has been my privilege as a composer to have set over 30 of Jaroslav Vajda's texts to music for congregational singing.

I would mention three aspects of Vajda's writing to note: first his ability to fashion a striking new image or to reshape an older image, recasting it in a way to bring fresh insight and understanding. Second is his affinity for less usual textual forms and meters. Third is the strong theological thrust of his hymn texts.

Amid the current flood of new hymnody—so much of it bland and insipid, on the one hand, or obtuse or overly clever, on the other, the work of Jaroslav Vajda stands as a unique testimony to clarity of expression, careful craftsmanship, and theological integrity. His writing is both accessible and popular in the best sense of those terms.

Ultimately the texts of Jaroslav Vajda are a sign to God's people, a sign of hopefulness, expectation, and promise. They are a sign that the Holy Spirit has not forsaken his church, that we are still given new songs to sing, until that time when all our singing will be joined to that last and greatest song of the Lamb in eternity.

*Written by Carl Schalk for the
WELS National Conference on Worship, Music, & the Arts
Kenosha, WI, July 2002*

Original Hymn Texts of Jaroslav Vajda in WELS Hymnals and Songbooks

Christian Worship (NPH, 1993)

54 Where Shepherds Lately Knelt
172 Up through Endless Ranks of Angels
218 Then the Glory
231 Now the Silence
300 See This Wonder in the Making
332 Go, My Children, with My Blessing
342 Amid the World's Bleak Wilderness

Let All the People Praise You (NPH, 1999)

p. 20 Before the Marvel of This Night
p. 282 Someone Special

Christian Worship: Supplement (NPH, 2008)

707 Peace Came to Earth
712 Jesus, Take Us to the Mountain
717 When You Woke That Thursday Morning
738 In Hopelessness and Near Despair

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The Struggle with Worship

From “The Making of a Hymn,” by Jaroslav J. Vajda (published in *Sing Peace, Sing Gift of Peace*, Concordia Publishing House 2003)

This struggle engages only Christians. The unconverted have no such Pauline inner conflict expressed in the confession: “The good that I will to do, I do not do, but the evil I will not to do, that I practice.” The conscientious child of God wrestles with the problem daily, even when it comes to worship. Even pastors and worship planners struggle with the dilemma. I know!

I wonder how much this struggle accounts for the revival of revivals, contemporary “alternate” services, the rapidly changing styles of sacred music, the appeal of spectacle and theatricality, the casualness and superficiality of some worship services in the attempt to make people “glad to go to the house of the Lord.”

In fifty years of full-time and part-time ministry, I wonder how often I was (unintentionally) responsible for turning off the person in the pew with my style of preaching, the focus of my message, my selection of hymns, the conduct of the liturgy - or with some personality quirk or annoying mannerism.

Since my retirement, I have discovered that I am not attracted to certain churches because I do not agree with their theology, or because the services border on cultism, or I can see through the preacher’s theatrics, or the predominate music is too shallow to waste another Sunday of my life missing the depth and awesomeness of a substantive hymnody that has nourished millions of worshipers for

centuries, or because the Eucharist Christ prescribed is missing, or a fitting reverence is destroyed by the attitudes and irreverent behavior of the churchgoers, or because a particular church is exclusive or racist. Many of these reasons for not going to church echoed ones I heard from members and nonmembers during my ministry.

Also to be considered: a person may be “glad” to go to the church for the wrong reason, like the Pharisee who kept the Sabbath faithfully and contributed generously - and still went home unjustified. Or worshipers who are “glad,” but bring leftover sacrifices shamed by the widow’s mite, or are carried away by the music and sing “Lord, Lord,” but their hearts are far from the God in whose presence they stand.

The hymn writer must be aware of this universal struggle with worship while taking into consideration the essential elements of worship, the theological content of the hymns, the language of the times, and the culture the Gospel is trying to reach and transform.

Most of the experiences and struggles of hymn writers influence their hymn writing in some way. In preparing a hymn text, I have tried to reflect and honestly express universal faith experiences common to all saints and sinners, thus making it suitable for corporate worship. Anything less would be artificial or contrived, not grounded in sincerity or truth.

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Where Shepherds Lately Knelt

Christian Worship Hymn 54 (Text: © 1987 Jaroslav J. Vajda)

1. Where shepherds lately knelt and kept the angel's word,
I come in half-belief, a pilgrim strangely stirred;
But there is room and welcome there for me,
But there is room and welcome there for me.

2. In that unlikely place I find him as they said:
Sweet newborn Babe, how frail! And in a manger bed,
A still, small voice to cry one day for me,
A still, small voice to cry one day for me.

3. How should I not have known Isaiah would be there,
His prophecies fulfilled? With pounding heart I stare:
A child, a son, the Prince of Peace for me,
A child, a son, the Prince of Peace for me.

4. Can I, will I forget how Love was born, and burned
Its way into my heart unasked, unforced, unearned,
To die, to live, and not alone for me,
To die, to live, and not alone for me?

Discussion Questions

- What unique perspective of the manger scene does this hymn offer?
- Give a “play-by-play” of this hymn. What is each stanza saying? What biblical truths are being proclaimed?

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Lesson Four – Stephen Starke

Peace Came to Earth

Christian Worship: Supplement Hymn 707 (Text: © 1984 Jaroslav J. Vajda)

1. Peace came to earth at last that chosen night
When angels clove the sky with song and light
And God embodied love and sheathed his might—
Who could but gasp: Immanuel!
Who could but sing: Immanuel!

2. And who could be the same for having held
The infant in their arms and later felt
The wounded hands and side, all doubts dispelled—
Who could but sigh: Immanuel!
Who could but shout: Immanuel!

3. You show the Father none has ever seen,
In flesh and blood you bore our griefs and pain,
In bread and wine you visit us again—
Who could but see: Immanuel!
Who could but thrill: Immanuel!

4. How else could I have known you, O my God!
How else could I have loved you, O my God!
How else could I embrace you, O my God!
Who could but pray: Immanuel!
Who could but praise: Immanuel!

Discussion Questions

- What does the name “Immanuel” mean? (See Matthew 1:23)
- Explain the thought about Immanuel that each stanza emphasizes.
- What about this Christmas hymn impacts you the most?

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Lesson Four – Stephen Starke

Before the Marvel of this Night

Let All the People Praise You, pp. 20-21 (Text: © 1981 Jaroslav J. Vajda)

1. Before the marvel of this night
Adoring, fold your wings and bow.
Then tear the sky apart with light,
And with your news the world endow.
Proclaim the birth of Christ and peace,
That fear and death and sorrow cease:
Sing peace, sing peace, sing gift of peace,
Sing peace, sing gift of peace!

2. Awake the sleeping world with song;
This is the day the Lord has made.
Assemble here, celestial throng;
In royal splendor come arrayed.
Give earth a glimpse of heav'nly bliss,
A teasing taste of what they miss:
Sing bliss, sing bliss, sing endless bliss,
Sing bliss, sing endless bliss!

3. The love that we have always known,
Our constant joy and endless light,
Now to the loveless world be shown,
Now break upon its deathly night.
Into one song compress the love
That rules our universe above:
Sing love, sing love, sing God is love,
Sing love, sing God is love!

Discussion Questions

- Who is the speaker, and who is the audience in this hymn?
- What unique perspective on the angels' roles do you gain from this hymn?
- What can be gained by writing and/or singing a hymn from different perspectives than simply a retelling of a Bible story or biblical truths and doctrines?
- Thinking of different "characters" from the story of Jesus' birth, which one's perspective would you find most appealing and intriguing? Why?

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A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Four – Stephen Starke

Light the Candle

(Text: © 1987 Jaroslav J. Vajda)

1. *(Advent 1)*

Light the candle of LOVE today,
the Giver of love is here!
Welcome the love we live and die for,
but only Christ can give.
Flicker and flame and glow with love,
light up the world around you.
Flicker and flame and glow with love,
light up the world around you.

2. *(Advent 2)*

Light the candle of PEACE today,
the Giver of peace is here!
Welcome the peace we fight and cry for,
but only Christ can give.
Flicker and flame and glow with peace,
light up the world around you.
Flicker and flame and glow with peace,
light up the world around you.

3. *(Advent 3)*

Light the candle of JOY today,
the Giver of joy is here!
Welcome the joy we crave and pray for,
but only Christ can give.
Flicker and flame and glow with joy,
light up the world around you.
Flicker and flame and glow with joy,
light up the world around you.

4. *(Advent 4)*

Light the candle of HOPE today,
the Giver of hope will come!
Welcome the hope we long and wait for,
but only Christ can give.
Flicker and flame and glow with hope,
light up the world around you.
Flicker and flame and glow with hope,
light up the world around you.

5. *(Christmas)*

Light the candle of CHRIST today,
the Giver of light is here!
Welcome the light we grope and sigh for,
But only Christ can give.
Flicker and flame and glow with light,
light up the world around you.
Flicker and flame and glow with light,
light up the world around you.

Discussion Questions

- React to the third line of each stanza (Welcome the...).

- How does this hymn connect us to the message of the Advent candles?

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

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Lesson Four – Stephen Starke

Meet the Rev. Stephen Starke, the pastor who's penned 175 hymns

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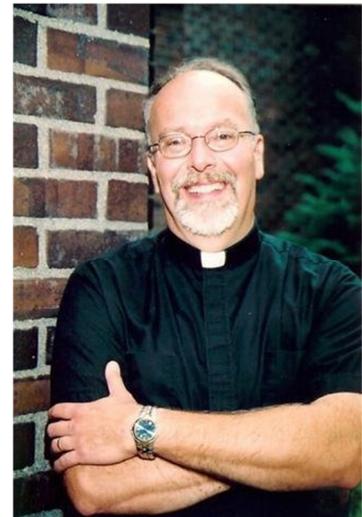


By **Pati LaLonde**

The Rev. Stephen Starke, 55, of Bay City, is pastor at St. John Amelith Lutheran Church and the author of 175 hymns.

Where do you get inspiration for your hymns?

Sometimes the inspiration comes as a result of preparing for a sermon. Sermonic studies yield a lot of good devotional material. Sometimes a hymn text is due to a need or a gap in the body of hymns, that is, there is not a particular hymn text addressing particular points in scripture. Most often for me, my hymn texts are inspired by a hymn tune, the music suggesting a textual thought, so the music itself is very important to me. This means I often write with a particular tune and meter in mind. A lot of my current hymn work comes as a result of commissions. I am asked by individuals or committees to write hymns for church anniversaries, ordinations, weddings, baptisms, confirmations and a variety of conventions or needs within the Lutheran Church. It is also a joy for me to write hymns for special occasions in the life as my family as well.



Where does your love of music come from?

I could probably trace that back to my grade school years. I grew up in Immanuel Lutheran Church in Bay City. The principal there at that time, Victor Droegemueller, was a very gifted organist and church musician, and I enjoyed singing in his choirs.

My father also had a habit of getting us all to church each Sunday morning 20 minutes before the worship service actually began. While I found this somewhat annoying as a youngster, I used to spend that pre-service "pew time" reading through the hymnal. I used to spend my time before church reading through the hymnal.

What is it about hymns that captures you?

That's a good question and I guess I would have to admit that hymns have truly captured me. The thing I really like about hymns is that they are miniature sermons, little commentaries on the doctrinal truth of God's word.

Hymns then put those truths into the mouths of lay people to sing in worship. Hymnals have often been called the doctrinal textbooks for lay people. Hymns teach about God and seek to apply these truths from God's word to the lives of the worshipper.

There are hymns that are favorites and mean a great deal to people. For example, when one is ministering to parishioners at a time of loss, they have certain hymns they want sung at their loved one's funeral. Hymns plant the truths of God's word so deeply because these truths are actually sung into peoples' hearts through repeated use.

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Of all the hymns you've written, which one are you most proud?

My favorite hymn text I have written is "The Tree of Life," which speaks of Adam and Eve and God's promised rescue through the cross of Christ, which is for the Christian, the tree of life. The text was recently translated into Swedish and appears in a hymnal supplement of that country. This text is also being translated for inclusion in a new Kenyan hymnal in Africa.

One very rewarding project was being a part of the eight-year process our church body went through to produce a new hymnal, Lutheran Service Book, printed in 2006. I have the privilege of chairing the Hymnody Committee for that.

Where did you go to college?

I have my associate of arts degree from Concordia University Ann Arbor, my bachelor of arts degree from Concordia University Chicago and my master of divinity degree from Concordia Theological Seminary in Fort Wayne, Ind.

In May 2010, Concordia University Irvine, Calif., awarded me an honorary doctor of letters degree and in May 2011 Concordia University Wisconsin awarded me an honorary doctor of divinity degree. Both of these honorary degrees were given in recognition of my hymnody work.

Where were you born and where have you served the Lutheran church?

My wife, Pat, and I were both born and raised in Bay City. I have served parishes in Chicago from 1983 to 1985, in Middletown, Conn., from 1985 to 2000. I've served at St. John since 2000.

Family?

We are blessed with four children, Paul and Paulette Starke of Plymouth, Sarah and Justin Bobick of Midland, Stephanie and Justin Peterson of Louisville, Ky., and Peter at home. Pat and I are also blessed with one granddaughter, Alina Starke.

What are the rewards of being a pastor?

I would say one reward of serving as pastor is being called to that special position to share God's word with your parishioners, young and old, in church and school through all the different periods of their lives: baptisms, confirmations, weddings and funerals.

It is also very rewarding to see growth in their faith and their knowledge of God as we work together to accomplish tasks which further Christ's mission of making disciples of all nations.

Whom do you admire most and why?

From the standpoint of a Lutheran hymn writer, I would have to say Paul Gerhardt. He lived in 17th-century Germany and wrote doctrinally rich hymns that also applied the faith in a very warm and personal way. He endured the great difficulties of the Thirty Years War, and yet his hymn text reflects a deep faith and a piety that still resonates to this day.

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

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Lesson Four – Stephen Starke

Lift Up Your Heads, You Everlasting Doors

Lutheran Service Book Hymn 339 (Text: © 2003 Stephen P. Starke; admin. Concordia Publishing House)

1. Lift up your heads, you everlasting doors
And weep no more!
O Zion's daughter, sing,
To greet your coming King;
Now wave the victor's palm
And sing the ancient psalm:
"Lift up your heads, you everlasting gates!"
Your King awaits!

2. Who is this King of great and glorious
fame?
What is His name?
Lord God of Sabaoth,
Of whom the prophets wrote,
Whose chosen, humble steed
Declares Him king indeed!
Hosanna, Lord! Messiah, come and save
From sin and grave.

3. Who may ascend Mount Zion's holy hill
To do God's will?
The One whose unstained hands
Can meet the Law's demands,
Whose purity within
Reveals One free from sin.
Come, praise this King who claims the cross
as throne—
Praise Him alone!

4. "Worthy is Christ!" The Lamb who once
was slain
Now lives to reign.
He rules our earthly ways
As Lord of Ancient Days—
O, join the endless song
Sung by the ransomed throng:
"Worthy is Christ!" The Lamb be praised
again!
Amen! Amen!

Discussion Questions

- This hymn weaves together the following texts. Read them and discuss how they are related.
 - Psalm 24
 - Zechariah 9:9-10
 - John 12:12-16
 - Revelation 5:6-14

- How does this hymn (and the texts above) fit into Advent?

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Lesson Four – Stephen Starke

What Hope! An Eden Prophesied

Lutheran Service Book Hymn 342 (Text: © 1998 Stephen P. Starke; admin. Concordia Publishing House)

1. What hope! An Eden prophesied
Where tame live with the wild;
The lamb and lion side by side,
Led by a little child!

2. A shoot will sprout from Jesse's stem,
A branch from David's line,
A Prince of Peace in Bethlehem:
The fruit of God's design.

3. As banner of God's love unfurled,
Christ came to suffer loss,
That by His death a dying world
Would rally to the cross.

4. Come, Jesus, come, Messiah Lord,
Lost Paradise restore;
Lead past the angel's flaming sword—
Come, open heaven's door.

Discussion Questions

- Read Isaiah 11:6-9.
 - What is the dominant theme of these verses?

 - When and where will this be fully realized?

- Read Isaiah 11:1,10. What was significant about the Savior coming as a shoot from the stump of Jesse?

- Read John 12:32. How does this verse help us to understand Isaiah 11:10?

- Read Genesis 3:24 and Revelation 2:7. What is the connection between these two passages?

- Starke said, "The thing I really like about hymns is that they are miniature sermons, little commentaries on the doctrinal truth of God's word." How is this hymn an example of what he was talking about?

We Praise You, Jesus, at Your Birth

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Lesson Four – Stephen Starke

O Sing of Christ

Lutheran Service Book Hymn 362 (Text: © 1996 Stephen P. Starke; admin. Concordia Publishing House)

1. O sing of Christ, whose birth made known
The kindness of the Lord,
Eternal Word made flesh and bone
So we could be restored.
Upon our frail humanity
God's finger chose to trace
The fullness of His deity,
The icon of His grace.

2. What Adam lost, none could reclaim
And Paradise was barred
Until the second Adam came
To mend what sin had marred.
For when the time was full and right
God sent His only Son;
He came to us as life and light
And our redemption won.

3. He came to that which was His own,
But He was not received;
Yet still through Him God's glory shone,
And some His name believed.
To these He gave the right to be
The heirs of heav'n above,
Born not of human ancestry,
But born of God in love.

4. Lord Jesus Christ, You deigned to dwell
Among us here on earth
As God with us, Emmanuel,
To bring this holy birth.
Though rich, You willingly became
One with our poverty,
That we might share Your wealth and name
For all eternity!

What Scripture passages does Starke refer to in this hymn? We'll use one or more of the following online bible resources to search for key words or phrases:

www.biblegateway.com, www.youversion.com, www.biblia.com (Are there others that you have used?)

We Praise You, Jesus, at Your Birth

A Study of Lutheran Advent & Christmas Hymns

Abiding Peace Lutheran Church – Advent 2011

Lesson Four – Stephen Starke

My Savior Has Shown Favor

(Text: © 2002 Stephen P. Starke)

1. My Savior has shown favor
To me, of little fame;
Now all those living hence shall
My blessedness proclaim:
For God has done great things
And holy is His name—
O, magnify The Lord on high,
O, magnify the Lord!

2. To those who fear His greatness,
His mercy He extends;
Their children and their children
His faithful love befriends;
With deeds of great power
His people He defends—
O, magnify The Lord on high,
O, magnify the Lord!

3. He scatters all the prideful
And those who have rebelled;
The rulers are brought down
While the humble are upheld;
He fills all the hungry,
The wealthy are expelled—
O, magnify The Lord on high,
O, magnify the Lord!

4. The Lord has helped His servant,
His Israel, which He bore,
Remembering His mercy
Which long ago He swore
To Abr'am and to his
Descendants evermore.
O, magnify The Lord on high,
O, magnify the Lord!

My Soul Rejoices

Lutheran Service Book Hymn 933 (Text: © 1991 Stephen P. Starke; admin. Concordia Publishing House)

1. My soul rejoices, My spirit voices—
Sing the greatness of the Lord!
For God my Savior, Has shown me favor—
Sing the greatness of the Lord!
With praise and blessing, Join in confessing
God, who is solely Mighty and holy—
O sing the greatness of God the Lord!
His mercy surely Shall rest securely
On all who fear Him, Love and revere Him—
O sing the greatness of God the Lord!

2. His arm now baring, His strength
declaring—
Sing the greatness of the Lord!
The proud He scatters, Their rule He
shatters—
Sing the greatness of the Lord!
Oppression halted; The meek exalted.
Full are the hungry; Empty, the wealthy—
O sing the greatness of God the Lord!
Here is the token All that was spoken
To Abr'ham's offspring God is fulfilling—
O sing the greatness of God the Lord!

Both of these hymns are paraphrases of Mary's Song (Luke 1:46-55). *Christian Worship* paraphrases Mary's Song (known as the *Magnificat* from its first word in Latin) on pp. 57-58 and in Hymn 274.

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A Study of Lutheran Advent & Christmas Hymns

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Lesson Four – Stephen Starke

How, Before All Time Began

(Text: © 2005 Stephen P. Starke)

1. How, before all time began,
Before the world's creation,
Could the Lord conceive His plan
Of mercy and salvation?
Yet, from that high and timeless place,
God chose to save our death-bound race:
Emmanuel—as prophets tell the story
In Scripture as we know,
Would veil in flesh His glory
And dwell with us below!

2. To the darkness of our light
And to our need descending,
Came the Word as Light of Light
Beyond our comprehending—
Radiant within the virgin's womb;
Dawning as day upon our gloom.
Hail, Jacob's Star! For all You are now
shining
Your beam of grace on earth,
Your royal might confining
Within such humble birth.

3. As the presence of a king
Brings honor to a city,
Bethlehem, be glad and sing
Your Sov'reign's tender pity;
Join all the angels who rejoice;
Let ev'ry creature raise its voice—
Sing "Glory be to God!" For He is solely
The God who comes to save
And to our world unholy,
The Prince of Peace He gave.

4. Tarshish lords from distant shore,
Come pay your tribute to Him;
Kings of Sheba, kneel before
The One with worship due Him.
Rise up, O nations! See! Your Lord!
Long may He live and be adored!
Oh, may His fame and holy name,
transcending
Each name upon this sphere,
Be sung with praise unending
For love so pure and near!

Jerusalem, Awake! The Hour is Near

(Text: © 2005 Stephen P. Starke)

Jerusalem, awake! The hour is near;
The day that brings your peace is almost here!
Christ comes to save all people from their sin;
He comes the sinner's heart and soul to win—
Not as a lord to reign in tyranny,
But as the Lord whose love rules inwardly.
This Sov'reign's stead proclaims His humble goal:
The true Messiah's mount, a donkey's foal.
Arise, O Israel! Greet Your coming King;
Let ev'ry heart rejoice and gladly sing:
 "Hosanna, David's Son, hosanna!
 Hosanna, David's Son, hosanna!
 Hosanna, David's Son, hosanna!
 How blest is He who comes in the name of the Lord!"
To death this king rides with determined pace,
As still He weeps and longs for your embrace.