

December 7th, Lectionary Notes

The Readings on This Day

****Click on the links for the Bible Verse(s)*

Advent

The origin of Advent as a season of fasting to prepare for baptisms at Epiphany is evident on the Second Sunday, which introduces the fiery preaching and baptismal ministry of John the Baptist. God comes, in the past in the history of Israel and the incarnation of Jesus, in the present in the word and sacrament of each Sunday, and in the future at the end of all things. The preaching of John the Baptist calls us to prepare for God—perhaps in many ways quite different from our usual preparation for Christmas.



[Isaiah 11:1-10](#)

In Advent we read Old Testament poems that are filled with images of peace, justice, and joy. The church sees in past, present, and future the presence of Jesus Christ, in whom is the realization of these perennial human hopes. Jesus fills and fulfills our human hopes.

The Psalm for the Day

[Psalm 72:1-7, 18-19](#): The psalm for the day is the beginning and conclusion of Psalm 72, one of the royal psalms that were composed to celebrate some specific event in the life or career of an Israelite king. In Psalm 72, the people are asking God to bless the king and his reign. Responding to the promise in Isaiah 11 of a coming king, Christians sing the ancient prayer as a way to praise Christ, who is coming at Christmas, and this morning, and at the end of time, to establish a world of righteousness. The concluding line, “May all the earth be filled with your glory,” anticipates the “Holy, holy, holy” that we sing at the communion table.

[Romans 15:4-13](#)

Christ comes not only to the Jewish people, as we would know from the Scriptures, and not only to us in the church, but also to all the Gentiles, that is, to all people of the world. In Advent we prepare for this momentous arrival, which in word and sacrament fills us with the power of the Holy Spirit. God comes always as the Triune One.

[Matthew 3:1-12](#)

To prepare for the coming of God in Jesus Christ, we are invited into a total reversal of life’s values, a complete change of mind, the burning up of useless chaff. God comes to inaugurate “the kingdom of heaven,” Matthew’s Jewish way to speak of the presence and power of God. We celebrate that presence of God coming today in word and sacrament.