

An Advent Devotional

Come, O Emmanuel
A Devotional for the Eight Days Prior to Christmas

Based on John Mason Neale and Thomas Helmore, *The Hymnal Noted – Part II*

An Advent Devotional

Introduction

The world celebrates Christmas the *holiday*, with parties and shopping and such. Christians, however, celebrate Christmas the *holy day* (and the holiday, too, although combining the two can be a challenge). Many seem to have the concern that the Advent has lost its meaning in contemporary society. But in truth, the world doesn't celebrate the *holy day*. It's up to individuals, families and Christian communities to retain the celebrations of Advent, Christmas and Epiphany.

The structure of this document is derived from the Latin "O Antiphons," the ancient antiphons recited during the evening Vespers prayers of the faithful beginning December 17. These were later adapted into a Latin hymn, "Veni Emmanuel," which was translated into the familiar "O Come, O Come, Emmanuel" by John Mason Neale in 1851. Following the antiphons, a hymn has been selected for additional meditation, if desired. In some cases, the hymn echoes the theme of the antiphon for the day, or one of the scriptural citations. Where no such hymn is available, another is selected that reflects one of the themes of the Advent.

It is hoped that this will be a tool that people might use to retain the *holy day* during their *holiday* season. Enjoy!

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Decatur, Alabama
November 1, 2009

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The Greater Antiphons

At Even-song During Eight Days Before Christmas

From the Salisbury Antiphonary

Source: John Mason Neale and Thomas Helmore, eds., *Hymnal Noted - Parts I and II*. London: Novello, 1856, pp. 207-209.

O Sapientia

Evening Antiphon for December 17

O Wisdom, Which camest forth out of the mouth of the Most High,
and reachest from one end to the other,
mightily and sweetly ordering all things;
Come and teach us the way of prudence.

O Adonai

Evening Antiphon for December 18

O Lord and Ruler of the House of Israel,
Who appearedst unto Moses in a flame of fire in the bush,
and gavest unto him the Law of Sinai:
Come redeem us with a stretched-out arm.

O Radix Jesse

Evening Antiphon for December 19

O Root of Jesse, Who standest for an ensign of the people,
at Whom Kings shall shut their mouths,
unto Whom the Gentiles shall pray:
Come and deliver us, and tarry not.

O Clavis David

Evening Antiphon for December 20

O Key of David, and Scepture of the House of Israel,
Thou That openest and no man shutteth, and shuttest, and no man openeth:
Come, and lose the prisoner from the prison house,
and him that sitteth in darkness, from the shadow of death.

O Oriens

Evening Antiphon for December 21

O Orient, Brightest of the Eternal Light,
and Sun of Righteousness:
Come and lighten them that sit in darkness,
and in the shadow of death.

O Rex Gentium

Evening Antiphon for December 22

O King of the Gentiles, and their Desire,
the Corner-stone, Who madest both one:
Come and save man,
whom Thou hast made out of the dust of the earth.

O Emmanuel

Evening Antiphon for December 23

O Emmanuel, our King and Lawgiver,
the Desire of all Nations, and their Saviour:
Come and save us,
O Lord our God.

Slumberers, Wake, The Bridegroom Cometh!

“Wachet auf, ruft uns die Stimme”

Philipp Nicolai, 1599

Translation by Rev. J. H. Hopkins (1820-1891)

Source: J. H. Hopkins, ed., *Great Hymns of the Church Compiled by the Late Right Reverend John Freeman Young* (New York: James Pott & Company, 1887), #32, pp. 46-47.

Slumberers, wake, the Bridegroom cometh!
Awake, behold the Bridegroom cometh!

Ye Virgins, wake, to sleep no more.

Midnight hears the shouting voices,

And at the thrilling cry rejoices;

Your lamps now trim, so bright of yore.

Th' advancing train draws nigh;

Lights flash, and bridemen cry:

Alleluia:

Sing ye also,

Alleluia;

And forth to meet the Bridegroom go!

Zion hears the exultant singing,

And all her heart with joy is springing,

She wakes, she rises from her gloom;

For her Spouse comes down all-glorious,

The Strong in Grace, in Truth Victorious,

Her Star is risen, her Light is come!

Haste then, ye Virgins fair,

His marriage-feast to share,

Alleluia:

Ye too shall sing

Alleluia,

As we go forth to meet your King.

Lo! the Bride, fair as the morning,
The royal crown her brow adorning, —
 With fine wrought gold her bright robes shine.
On her breast are jewels gleaming;
In sevenfold light her beauty beaming
 Bids welcome to her Spouse divine.
 Round Him, in raiment white,
 Sing all the saints in light,
 Alleluia:
On that blest shore
 Alleluia
Rolls evermore and evermore. Amen.

December 17: "O Sapientia..." (O Wisdom)

Prose Version:

O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiae.

O eternal Wisdom, which proceededst from the mouth of the Most High, reaching from one end of creation unto the other, mightily and harmoniously disposing all things: come Thou to teach us the way of understanding.

Poetic Version:

Veni, O Sapientia,
Quae hic disponis omnia,
Veni, viam prudentiae
Ut doceas et gloriae.

O come, O Wisdom from on high,
Who madest all in earth and sky,
Creating man from dust and clay:
To us reveal Salvation's way.

Scriptural Citations:

Isaiah 11:2-3: "The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and fear of the Lord, and his delight shall be the fear of the Lord."

Isaiah 28:29: "Wonderful is His counsel and great is His wisdom."

See: Eccles. 24:5; Wisd. 8:1; Isa. 40:14. See also Proverbs 1:20; 8; 9 and I Corinthians 1:30.

O Come, O Come, Emmanuel

**Words: *Veni, Veni, Emmanuel* (the "O" Antiphons),
Authorship Unknown, 8th Century Latin;
Translated from Latin to English by John Mason Neale
Mediæval Hymns and Sequences, 1851.
Additional verses from Henry Sloane Coffin,
Hymns of the Kingdom of God, 1916**

***And the Redeemer shall come to Zion,
and unto them that turn from transgression in Jacob,
saith THE LORD.
Isaiah 59:20***

O come, Thou Wisdom from on high,
And order all things, far and nigh;
To us the path of knowledge show,
And cause us in her ways to go.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, O come, Thou Lord of Might,
Who to Thy tribes on Sinai's height
In ancient times didst give the law
In cloud, and majesty, and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night
And death's dark shadows put to flight!
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Desire of nations, bind
All peoples in one heart and mind;
Bid envy, strife and quarrels cease;
Fill the whole world with heaven's peace.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

December 18: "O Adonai..." (O Lord and Ruler of the House of Israel)

Prose Version:

O Adonai, et dux domus Israel, qui Moysi in igne flammae rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

O Lord, and Ruler of the House of Israel, who appearedst unto Moses in the flame of a burning bush, and gavest to him the Law in Sinai: Come to redeem us with a stretched out arm.

Poetic Version:

*Veni, Veni, Adonai,
Qui populo in Sinai
Legem dedisti vertice
In maiestate gloriae.*

O come, O come, thou Lord of might,
Who to Thy tribes on Sinai's height
In ancient times didst give the law
In cloud, and majesty, and awe.

Scriptural Citations:

Isaiah 11:4-5: "But He shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips."

Isaiah 33:22: "Indeed the Lord will be there with us, majestic; yes the Lord our judge, the Lord our lawgiver, the Lord our king, he it is who will save us."

See also Exodus 3; Micah 5:2; Matthew 2:6.

Watchman! Tell Us of the Night

John Bowring, 1792-1872

Watchman! tell us of the night,
 What its signs of promise are.
Traveler ! o'er yon mountain's height,
 See that glory-beaming star.
Watchman ! doth its beauteous ray
 Aught of joy or hope foretell?
Traveler ! yes; it brings the day,
 Promised day of Israel.

Watchman ! tell us of the night;
 Higher yet that star ascends.
Traveler ! blessedness and light,
 Peace and truth, its course portends.
Watchman ! will its beams alone
 Gild the spot that gave them birth?
Traveler ! ages are its own;
 See, it bursts o'er all the earth.

Watchman ! tell us of the night,
 For the morning seems to dawn.
Traveler ! darkness takes its flight;
 Doubt and terror are withdrawn.
Watchman ! let thy wanderings cease;
 Hie thee to thy quiet home:
Traveler ! lo, the Prince of Peace,
 Lo, the Son of God, is come !

December 19: "O Radix Jesse..." (O Root of Jesse)

Prose Version:

O Radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur; veni ad liberandum nos, iam noli tardere.

O Root of Jesse, who art placed for a sign of the people, before whom kings shall shut their mouths, whom the Gentiles shall supplicate: come Thou to deliver us, do not tarry.

Poetic Version:

*Veni, O Jesse Virgula,
Ex hostis tuos ungula,
De spectu tuos tartari
Educ et antro barathri..*

O come, O Rod of Jesse free,
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave

Scriptural Citations:

Isaiah 11:1: "But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom."

Isaiah 11:10: "On that day, the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious."

Jesse was the father of King David, and Micah had prophesied that the Messiah would be of the house and lineage of David and be born in David's city, Bethlehem (Micah 5:1).

See: Isa. 52:15; Heb. 10:37. See also Romans 15:12; Revelation 5:5.

Lo, How A Rose E'er Blooming

Words: *Es ist ein Reis entsprungen*, 15th Century German carol,

Stanzas 1-2, Translated by Theodore Baker, 1894.

Stanzas 3-4, Translated by Friedrich Layritz (1808-1859)

Translated by Harried Reynolds Kraugh (1845-1925)

Lo, how a rose e'er blooming,
From tender stem hath sprung!
From Jesse's lineage coming,
As men of old have sung.

It came, a floweret bright,
Amid the cold of winter
When half spent was the night

Isaiah 'twas foretold it,
The Rose I have in mind
With Mary we behold it,
The Virgin mother kind

To show God's love aright,
She bore to us a Savior
When half spent was the night

The shepherds heard the story
Proclaimed by angels bright,
How Christ, the Lord of Glory
Was born on earth this night.

To Bethlehem they sped
And in the manger they found him,
As angels heralds said.

This Flower, whose fragrance tender
With sweetness fills the air,
Dispels with glorious splendor
The darkness everywhere;

True man, yet very God,
From Sin and death he saves us,
And lightens every load.

December 20: "O Clavis David..." (O Key of David)

Prose Version:

O Clavis David, et sceptrum domus Israel: qui aperis, et nemo claudit; claudis, et nemo aperit: veni et educ vincitum de domo carceris, sedentem in tenebris, et umbra mortis.

O Key of David and Sceptre of the house of Israel, who openest and none shutteth, who shuttest and none openeth: come Thou, and bring forth the captive from the house of bondage, who sitteth in darkness and in the shadow of death.

Poetic Version:

*Veni, Clavis Davidica,
regna reclude caelica,
fac iter tutum superum,
et claude vias inferum.*

O come, thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.

Scriptural Citations:

Isaiah 22:22: "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

Isaiah 9:6: "His dominion is vast and forever peaceful, from David's throne, and over His kingdom, which he confirms and sustains by judgment and justice, both now and forever."

See: Rev. 3:7; Gen. 49:10; Isa. 42: 7. See also Revelation 3:7.

Come, Thou Long-Expected Jesus

Charles Wesley, *Hymns for the Nativity of Our Lord*, 1744

Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.

Israel's strength and consolation,
Hope of all the earth Thou art;
Dear desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child, and yet a King,
Born to reign in us for ever,
Now thy gracious kingdom bring.

By Thine own eternal Spirit,
Rule in all our hearts alone:
By Thine all-sufficient merit,
Raise us to Thy glorious throne. Amen.

December 21: "O Oriens..." (O Dawn of the East (Dayspring))

Prose Version:

O Oriens, splendor lucis aeternae, et sol justitiae: veni, et illumina sedentis in tenebris, et umbra mortis.

O Rising Brightness of the Everlasting Light and Sun of Righteousness: come Thou and enlighten those who sit in darkness and in the shadow of death.

Poetic Version:

*Veni, Veni O Oriens,
Solare nos adveniens,
Noctis depelle nebulas,
Dirasque mortis tenebras.*

O come, Thou Dayspring, come and cheer,
Our spirits by Thine advent here;
And drive away the shades of night,
And pierce the clouds, and bring us light!

Scriptural Citations:

Isaiah 9:2: "The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shown."

See also Luke 1:78-79; Malachi 4:2.

The Race That Long In Darkness Pined

John Morison, *Scottish Paraphrases*, 1781

Isaiah 9

The race that long in darkness pined,
Have seen a glorious Light;
The people dwell in day, who dwelt
In death's surrounding night.

To hail Thy rise, Thou better Sun,
The gathering nations come,
Joyous as when the reapers bear
The harvest treasures home.

For Thou our burden hast removed,
And quelled the oppressor's sway,
Quick as the slaughtered squadrons fell
In Midian's evil day.

To us a Child of Hope is born,
To us a Son is given;
Him shall the tribes of earth obey,
Him all the hosts of heaven.

His Name shall be the Prince of Peace,
Forevermore adored;
The Wonderful, the Counselor,
The great and mighty Lord.

His power increasing still shall spread;
His reign no end shall know:
Justice shall guard His throne above,
And peace abound below.

December 22: "O Rex..." (O King of the Gentiles (Nations))

Prose Version:

O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unem: veni, et salva hominem, quem de limo formasti.

O King and the Desire of all nations, and chief Corner-stone, who makest two to be one: come Thou and save man whom Thou formedst from the clay.

Poetic Version:

*Veni, Veni, Rex Gentium,
Veni, Redemptor omnium,
Ut salvas tuos famulos
Peccati sibi conscios..*

O come, Desire of nations, show
Thy Kingly rein on earth below;
Thou Corner-stone, uniting all,
Restore the ruin of our fall.

Scriptural Citations:

Isaiah 9:5: "For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace."

Isaiah 2:4: "He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again."

See Jeremiah 10:7; Hag. 2:7; Eph. 2:14; Gen. 2:7; Tob. 8:8. See also Revelation 15:3; Psalm 118:22; Isaiah 28:16; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Ephesians 2:20; I Peter 2:6.

The Titles of Christ

Francis Ridley Havergal

1877 at Winterdyne

Source: Maria V. G. Havergal, ed. *The Poetical Works of Frances Ridley Havergal*. Toronto: Toronto Williard Tract Depot, ND (circa 1880), pp. 379-381.

Wonderful

' For unto us a child is born, unto us a son is given ; and the government shall be upon His shoulder : and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isaiah 9:6.

Wonderful! Wonderful!
Ring out the Name, O Christmas chimes !
 Wonderful ! Wonderful !
Echo the word to farthest climes !
May the splendour of this great Name
Shine and glow with a mighty flame,
Filling thy life with its glorious rays,
Filling thy spirit with Christmas praise.

Counsellor.

MIST and cloud and darkness
 Veil the wintry hour,
But the sun dispels them
 With his rising power.
Mist and cloud and darkness
 Often dim thy day,
But a Christmas glory
 Shines upon thy way.

May the Lord of Christmas,
Counsellor and Friend,
Light thy desert pathway
Even to the end.

Everlasting Father

O NAME of gentlest grace,
O Name of strength and might,
Meeting the heart-need of our orphaned race
With tenderest delight !
Our Everlasting Father ! This is He
Who came in deep humility
A little child to be !

The Mighty God

THE Christmas bells proclaim
His glorious name,
'The Mighty God!'
God manifest indeed,
And yet the Woman's Seed,
To whom we sing
All glory, praise, and laud !
Divinest Lord and King.

The Prince Of Peace

O NAME of beauty and of calm !
O Name of rest and balm,
Of exquisite delight,
And yet of sovereignty and might !
Let it make music in thy heart to-day,
And bid thee go rejoicing on thy way ;
For Jesus is thy Peace, thy Prince of Peace,
Whose reign within thy heart shall evermore increase.

Man Of Rest

' Behold, a son shall be born to thee, who shall be a man of rest,' I CHRON. xxii. 9.

HAIL, Christmas morn !
For unto us the Son is born,
 The Man of Rest !
 The weary quest
Is over now, for He who cometh, calleth,
' Come unto Me, and I will give you rest ! '
 The still voice falleth
On hearts that, listening, are blessed.
 And daily shall the blessing flow,
 And daily shall the gladness grow,
For we which have believed do enter into rest

December 23: "O Emmanuel..." (God With Us)

Prose Version:

O Emmanuel, Rex et legisfer noster, expectatio gentium, et Salvator erum: veni ad salvandum nos, Domine Deus noster.

O Emmanuel, our King and Lawgiver, the gatherer of the people and their Saviour: come Thou to save us, O Lord our God.

Poetic Version:

*Veni, Veni, Emmanuel
Captivum solve Israel,
Qui gemit in exsilio,
Privatus Dei Filio.*

O come, o come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear.

Scriptural Citations:

Isaiah 7:14: "The Lord himself will give you this sign: the Virgin shall be with child, and bear a son, and shall name him Emmanuel."

See: Isa. 33:22; Gen. 49:10; Isa. 37:10. See also Isaiah 8:8; Matthew 1:23; Haggai 2:7.

Song of Mary

**Translation and Adaptation of *The Magnificat*
Translator Unknown**

My soul gives glory to my God,
My heart pours out its praise.
God lifted up my lowliness
In many marvelous ways.

My God has done great things for me:
Yes, holy is this Name.
All people will declare me blessed,
And blessings they shall claim.

From age to age to all who fear,
Such mercy love imparts,
Dispensing justice far and near,
Dismissing selfish hearts.

Love casts the mighty from their thrones,
Promotes the insecure,
Leaves hungry spirits satisfied;
The rich seem suddenly poor.

Praise God, whose loving covenant
Supports those in distress,
Remembering past promises
With present faithfulness.

December 24 – Christmas Eve

Behold The Bridegroom Draweth Nigh!

Greek, Eighth Century

Translation by Robert Maude Moorsom, 1901

Behold, the Bridegroom draweth nigh!
Hear ye the oft-repeated cry?

 Go forth into the midnight dim;
For blest are they whom he shall find
With ready heart and watchful mind;
 Go forth, my soul, to him.

"Behold, the Bridegroom cometh by!"

The call is echoed from the sky:
 Go forth, ye servants, watch and wait;
The slothful cannot join his train;
No careless one may entrance gain:
 Awake, my soul, 'tis late.

O Holy, Holy, Holy Lord,
We cry to thee with one accord;
 To us thy pitying mercy show,
That none may reach the door too late,
When thou shalt enter at the gate
 And to thy kingdom go.

"Behold, the Bridegroom draweth near!"

The warning falls on every ear:
 The night of dread shall come to all:
Then, O my soul, renew thy light,
And trim thy lamp that it burn bright;
 Soon shall I hear the call.



The images on the following pages are from John Mason Neale and Thomas Helmore, *The Hymnal Noted – Parts I and II*. Second Edition. (London: Novello & Co., 1856)

65 (or 30)

Veni, veni Emmanuel.

ADVENT.

From a French Missal in the
National Library, Lisbon.

MATT. i. 23. * * * "They shall call his name Emmanuel, which being interpreted is,
God with us."

DRAW nigh, draw nigh, Em-man-u-el, And ransom captive Is-ra-el,

That mourns in lone-ly ex-ile here, Un-til the Son of God ap-pear.

Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

2. Draw nigh, O Jesse's Rod, draw nigh, To free us from the en-e-my;

From Hell's in-fer-nal pit to save, And give us vict'ry o'er the grave.

Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

3. Draw nigh, Thou Orient, Who shalt cheer And comfort by Thine Advent here,

And ba-nish far the brood-ing gloom Of sin-ful night and end-less doom.

Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

4. Draw nigh, draw nigh, O Da-vid's Key, The Heav'nly Gate will ope to Thee;

Make safe the way that leads on high, And close the path to mi-se-ry.

Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

5. Draw nigh, draw nigh, O Lord of Might, Who to Thy tribes from Si-nai's height

In ancient time didst give the law In cloud, and ma-jes-ty, and awe.

Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!