



SECOND SUNDAY OF ADVENT

FIRST READING: Isaiah 11:1-10

A reading from Isaiah.

¹A shoot shall come out from the stump of Jesse,
and a branch shall grow out of his roots.

²The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.

³His delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,
or decide by what his ears hear;

⁴but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

⁵Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

⁶The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion and the fatling together,
and a little child shall lead them.

⁷The cow and the bear shall graze,
their young shall lie down together;
and the lion shall eat straw like the ox.

⁸The nursing child shall play over the hole of the asp,
and the weaned child shall put its hand on the adder's den.

⁹They will not hurt or destroy on all my holy mountain;
for the earth will be full of the knowledge of the LORD
as the waters cover the sea.

¹⁰On that day the root of Jesse shall stand as a signal to the peoples;
the nations shall inquire of him,
and his dwelling shall be glorious.

The word of the Lord.

or

Word of God, word of life.

FIRST READING *Isaiah = eye-ZAY-uh*

The text is in two parts. Verses 1–5 are a startling word picture of the “Promised One.” Paint the picture with your reading. Help us to see him. Do not miss the fearsome nature of the prophecy that “he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.” Verses 6–9 describe the glorious dwelling of the Promised One. It is the inspiration for the famous painting *The Peaceable Kingdom*. The reader will be helped by viewing a copy of that painting in preparation for this reading. Help us to see the painting in Isaiah’s writing.

PSALMODY: Psalm 72:1–7, 18–19

SECOND READING: Romans 15:4-13

A reading from Romans.

⁴Whatever was written in former days
was written for our instruction,
so that by steadfastness and by the encouragement of the scriptures
we might have hope.

⁵May the God of steadfastness and encouragement
grant you to live in harmony with one another,
in accordance with Christ Jesus,
⁶so that together you may with one voice
glorify the God and Father of our Lord Jesus Christ.

⁷Welcome one another, therefore,
just as Christ has welcomed you,
for the glory of God.

⁸For I tell you that Christ has become a servant of the circumcised
on behalf of the truth of God
in order that he might confirm the promises given to the patriarchs,
⁹and in order that the Gentiles might glorify God for his mercy.

As it is written,

“Therefore I will confess you among the Gentiles,
and sing praises to your name”;

¹⁰and again he says,

“Rejoice, O Gentiles, with his people”;

¹¹and again,

“Praise the Lord, all you Gentiles,
and let all the peoples praise him”;

¹²and again Isaiah says,

“The root of Jesse shall come,
the one who rises to rule the Gentiles;
in him the Gentiles shall hope.”

¹³May the God of hope
fill you with all joy and peace in believing,
so that you may abound in hope by the power of the Holy Spirit.

The word of the Lord. or Word of God, word of life.

SECOND READING *Isaiah = eye-ZAY-uh*

Hope is the theme of the reading. The Promised One from the first reading (also described as “the root of Jesse”) is identified as our Lord Jesus Christ by the author of Romans. The “circumcised” are the Jews, and the author wants to make it clear that both Jew and Gentile have cause for rejoicing, because their common hope is in Christ (the root of Jesse). The quotations in verses 9–12 are what was referred to in verse 4 as “whatever was written in former days” and in verse 8 as “the promises given to the patriarchs.” Help the hearer sense each set of quotation marks. Verse 13 is a little prayer of blessing. Pause—really pause—between verses 12 and 13, and then pray the blessing for the hearer.

GOSPEL: Matthew 3:1-12

The holy gospel according to Matthew.

¹In those days John the Baptist appeared in the wilderness of Judea, proclaiming,

²“Repent, for the kingdom of heaven has come near.”

³This is the one of whom the prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord,
make his paths straight.’”

⁴Now John wore clothing of camel’s hair

with a leather belt around his waist,

and his food was locusts and wild honey.

⁵Then the people of Jerusalem and all Judea were going out to him,

and all the region along the Jordan,

⁶and they were baptized by him in the river Jordan,
confessing their sins.

⁷But when he saw many Pharisees and Sadducees coming for baptism,
he said to them,

“You brood of vipers!

Who warned you to flee from the wrath to come?

⁸Bear fruit worthy of repentance.

⁹Do not presume to say to yourselves,

‘We have Abraham as our ancestor’;

for I tell you,

God is able from these stones to raise up children to Abraham.

¹⁰Even now the ax is lying at the root of the trees;

every tree therefore that does not bear good fruit

is cut down and thrown into the fire.

¹¹“I baptize you with water for repentance,

but one who is more powerful than I is coming after me;

I am not worthy to carry his sandals.

He will baptize you with the Holy Spirit and fire.

¹²His winnowing fork is in his hand,

and he will clear his threshing floor

and will gather his wheat into the granary;

but the chaff he will burn with unquenchable fire.”

The gospel of the Lord.

GOSPEL *Isaiah = eye-ZAY-uh Sadducees = SAD-yuh-seez*

Do not allow the assembly to miss the threatening sound of this text. There is genuine excitement surrounding the advent of the Baptizer (verses 4–6)—dire warnings and not a little sarcasm in his preaching. Bring some passion to the reading. Bring it to life.

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