**The Story & Theology of Particular Hymns**

Lesson 10 – John Neale (Translator) - “O Come, O Come, Emmanuel” (#194) & “All Glory, Laud, and Honor” (#235)

**Biography**

* 1818-1866
* Born in London, England
* Studied at Cambridge where he was noted for his prolific writing of both prose and poetry
* Anglican scholar and minister
* Knew 20 languages
* Authored books on church history and church architecture
* Helped establish a committee to investigate and restore dilapidated church buildings in Great Britain
* He disliked the hymns of Isaac Watts and longed to return church music to its ancient and medieval roots
* Had a keen interest in rediscovering and translating into English many ancient Greek, Latin, and German hymns
* Perhaps did more than any other translator to recover the heritage of hymns written in Greek and Latin
* Translated over 200 hymns from Greek and Latin
* “A hymn, whether original or translated, ought, the moment it is published, to become the common property of Christendom, the author retaining no private right in it whatsoever.”

**Occasion for “O Come, O Come, Emmanuel”**

* A Latin hymn dating to the 9th century.
* Author is unknown.
* In the 800s, a series of Latin hymns were sung each day during Christmas Vespers from December 17 -23.
* Each hymn began with the word “O” and were called the “Great Antiphons”
* These hymns fell out of use but were rediscovered in the 1100s and first published in Latin in 1710.
* Neale discovered this Latin publication in the mid-1800s and wove together segments from these “Great Antiphons” to produce this hymn in 1851.

**Theology of “O Come, O Come, Emmanuel”**

* Each line greets the Savior with one of the many titles ascribed to Him in the Bible
* Verse 1 – Emmanuel (“God With Us”) is called upon to deliver His people who are depicted as Israel in exile in Babylon
* Verse 2 – Lord of Might is related to the One who showed Himself mighty in giving the law on Mount Sinai
* Verse 3 – “Rod of Jesse” is a reference to Isaiah 11:1 – “There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.” This is fulfilled in Jesus who is the Son of David, son of Jesse. In Christ, we have victory over the grave and are saved from satan’s tyranny.
* Verse 4 – “Dayspring” is literally “sun-rising” and is a reference to Luke 1:78b-79a – “whereby the sunrise [Dayspring] shall visit us from on high to give light to those who sit in darkness and in the shadow of death…” This was a prophecy sung by Zechariah, John the Baptist’s father.
* Verse 5 – “Key of David” is a reference to Isaiah 22:22 – “And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.”

**Occasion for “All Glory, Laud, and Honor”**

* Authored by Theodulph of Orleans (750-821)
* Falsely imprisoned in a monastery in Angers, France on Easter Sunday, 818..
* In his imprisonment, Theodulph meditated on Jesus’ triumphal entry into Jerusalem prior to His death and resurrection.
* Originally, there were 78 verses to this hymn!

**Theology of “All Glory, Laud, and Honor”**

* John 12:12-13 – “The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, ‘Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!’”
* Verse 1 – This verse places us in the crowd rejoicing that our King is coming
* Verse 2 – Just as the crowds rejoiced and praised Jesus, so we join our praise with them. The difference is that they praised Him before the crucifixion and we praise Him after the crucifixion and resurrection.
* Verse 3 – A plea to accept our praise just as Jesus received their praise as He rode into Jerusalem.