



Creator of the Stars of Night

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1 Cre - a - tor of the stars of night,
 2 Thou, griev - ing that the an - cient curse
 3 Thou cam'st the Bride - groom of the bride,
 4 At whose dread name, ma - jes - tic now,

Thy peo - ple's ev - er - last - ing Light:
 Should doom to death a u - ni - verse,
 As drew the world to e - ven - tide,
 All knees must bend, all hearts must bow;

O Christ, Re - deem - er, save us all
 Hast found the heal - ing, full of grace,
 The spot - less Vic - tim all di - vine
 All things ce - les - tial Thee shall own,

And hear Thy ser - vants when they call.
 To cure and save our ru - ined race.
 Pro - ceed - ing from a vir - gin shrine.
 And things ter - res - trial, Lord a - lone.

- 5 O Thou, whose coming is with dread To judge the living and the dead,
 Preserve us from the ancient foe While still we dwell on earth below.
- 6 To God the Father and the Son And Holy Spirit, Three in One,
 Praise, honor, might, and glory be From age to age eternally. Amen.

Text and tune: Public domain

“Creator of the Stars of Night”

Stars were the GPS of the ancient world. The earliest navigation methods involved observing landmarks or watching the direction of the sun and stars. Few ancient sailors ventured out into the open sea. Instead, they sailed within sight of land in order to navigate. When that was impossible, they watched constellations to mark their position.

The Bible speaks of a star as any heavenly body except the sun and the moon. The Israelites recognized stars as the work of God and observed them from patriarchal times. God told Abraham that his descendants would be “as numerous as the stars in the sky” (Genesis 22:17). The star of the East led the Wise Men to Bethlehem after Jesus was born.

In the book of Revelation, Jesus calls himself “the bright Morning Star” (22:16). While stars are often associated with angels, the most brilliant star in the heavens, “the Morning Star,” represents the brilliant glory of Christ.

In our hymn, verse 1 points to Jesus as the “Creator of the stars of night” as well as “Thy people’s everlasting Light.” John 1:4-5 states, “In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”

The New Testament often uses light and darkness for the contrast between God and Satan, salvation and sin. Our hymn (vv.2-3) speaks of Jesus’ work of redemption. We are brought into the kingdom of heaven by Word and Sacrament. Jesus taught that God’s kingdom was the rule of his grace, which began with his ministry (Matthew 4:17). The beginning of God’s kingdom is the forgiveness of sins (*The Lutheran Study Bible*).

Verses 4 and 5 speak of the time of judgment, when everyone will bow before the victorious Savior. A prayer of preservation is also included in verse 5. This leads us to verse 6 and a doxology of praise for the Triune God’s precious work of salvation.

Prayer: Dear Lord, thank you for being our light and salvation. Thank you for lighting the way in our daily lives. Thank you being the one true light whose well-lit path we can depend on. Amen.