CHRIST
Presbyterian Church
BURKE

Lord's Day Worship

December 1, 2024

First Sunday of Advent

Welcome

During Christian worship we cross the threshold
of the secular to the sacred,
from the common to the uncommon,
from the profane to the holy.
Our contact with the holy is not merely an encounter
with a different dimension of reality;
it is the meeting with Absolute Reality.
Christianity is not about involvement with religious experience as a tangent.
It involves a meeting with a holy God.[1]

Gathering of God's People

Prelude: *Come Thou Long Expected Jesus*, words by Charles Wesley (1744), tune HYFRYDOL by Rowland Hugh Pritchard (1830).

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 ev'ry nation,
joy of ev'ry longing heart.

Born thy people to deliver,
born a child and yet a king,
born to reign in us forever,
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.

Call to Worship: Micah 5:2–10

Minister: O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.
3 Therefore he shall give them up until the time
when she who is in labor has given birth;
then the rest of his brothers shall return
to the people of Israel.
4 And he shall stand and shepherd his flock
in the strength of the Lord,
in the majesty of the name of the Lord his God.

Church: And they shall dwell secure,
for now he shall be great to the ends of the earth.
5 And he shall be their peace.

---

[1] R.C. Sproul, *The Holiness of God* (Peabody: Hendrickson, 2010), 144, 146.

HYMN OF ADORATION

O Come, O Come, Emmanuel 293

Latin antiphons, 12th cent.
Latin hymn, 1710
Tr. John Mason Neale, 1851; alt. 1961

VENI EMMANUEL L.M.ref.
Plainsong, 13th cent.
Arr. Thomas Helmore, 1856

The Prayer of Adoration and the Lord's Prayer

All: Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we forgive our debtors.
Lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever. Amen.

Confession of Faith: Creed of Chalcedon[2]

All: We, then, following the holy fathers,
teach people to confess One and the same Son,
our Lord Jesus Christ,
the same perfect in Godhead
and also perfect in manhood;
truly God and truly man,
of a rational soul and body;
of one substance with the Father according to his Godhead,
and of one substance with us according to his manhood;
like us in all things, without sin;
begotten before all ages of the Father, according to his Godhead;
and in these latter days,
for us and for our salvation,
born of the Virgin Mary, the God-bearer, according to his manhood;
one and the same Christ, Son, Lord, Only-begotten,
to be acknowledged in two natures,
without confusion, without change,
without division, without separation;
the distinction of natures being by no means taken away by the union,
but rather the property of each nature being preserved,
and concurring in one person and one subsistence,
not parted or divided into two persons,
but one and the same Son,

---

[2] The Creed of Chalcedon was established by a Council of the early church that met in October of the year 451. Its purpose was to provide an orthodox definition of Christ as fully God (in response to the heresy of Arianism), fully man (in response to the heresy of Docetism), indivisibly united (against Nestorianism), without confusion as a third being (against Eutyches). The Creed of Chalcedon, also known as the Definition of Chalcedon, is accepted among the 4 ecumenical creeds (alongside the Apostles' Creed, the Nicene Creed, and the Athanasian Creed) by most churches. By confessing the same faith as the early church, we believe that the Reformation was not the beginning of a new church but a continuation of Christ's church until He returns.

the Only-begotten,
God the Word,
the Lord Jesus Christ,
as the prophets from the beginning declared concerning him,
and the Lord Jesus Christ himself taught us,
and the Creed of the holy Fathers has handed down to us.
Amen.

New Testament Reading: Matthew 1:18–25

Now the birth of Jesus Christ took place in this way. When his mother Mary
had been betrothed to Joseph, before they came together she was found to
be with child from the Holy Spirit. 19 And her husband Joseph, being a just
man and unwilling to put her to shame, resolved to divorce her
quietly. 20 But as he considered these things, behold, an angel of the Lord
appeared to him in a dream, saying, “Joseph, son of David, do not fear to
take Mary as your wife, for that which is conceived in her is from the Holy
Spirit. 21 She will bear a son, and you shall call his name Jesus, for he will
save his people from their sins.” 22 All this took place to fulfill what the Lord
had spoken by the prophet:

> 23 “Behold, the virgin shall conceive and bear a son,
> and they shall call his name Immanuel”

(which means, God with us). 24 When Joseph woke from sleep, he did as the
angel of the Lord commanded him: he took his wife, 25 but knew her not
until she had given birth to a son. And he called his name Jesus.

Prayer of Confession[3]

All: Almighty and All-Holy Father,
we confess ourselves unworthy of Your unspeakable Gift.
We have not loved You as we ought;
nor have we been loving or forgiving to one another;
even as You have forgiven us.
We have lived in selfishness and worldly pride;
and the good gifts You have bestowed upon us;
we have not used to relieve the burdens of others.
Pardon and blot out our offenses, we beseech You;
through our incarnate Lord, Your holy Son, we pray. Amen.

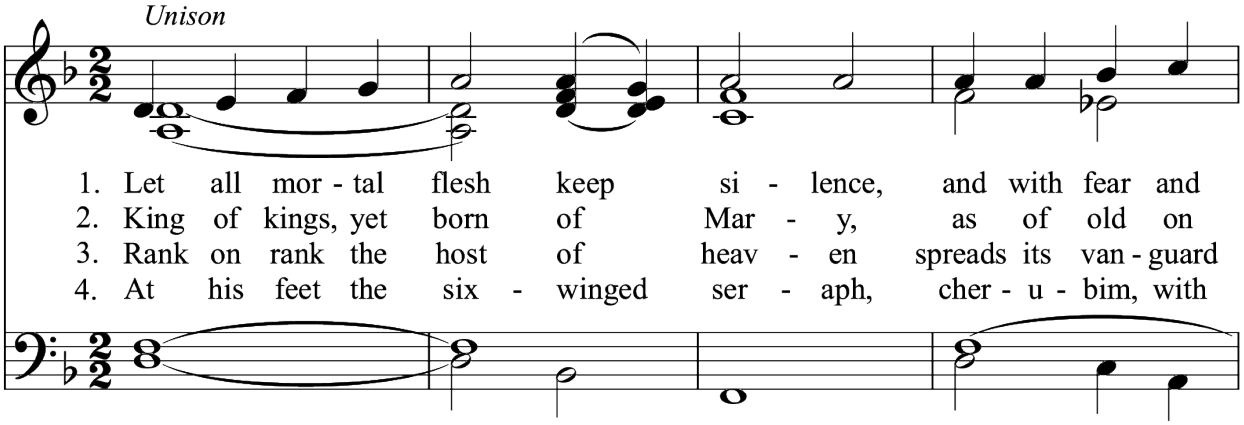
An Advent Confession, Presbyterian Book of Common Worship (1946)

Assurance of Pardon: Psalm 103:10–14

Minister: He does not deal with us according to our sins,
nor repay us according to our iniquities.
11 For as high as the heavens are above the earth,
so great is his steadfast love toward those who fear him;
12 as far as the east is from the west,
so far does he remove our transgressions from us.
As a father shows compassion to his children,
so the Lord shows compassion to those who fear him.
14 For he knows our frame; *he remembers* that we are dust.

Hymn of Confession

292 Let All Mortal Flesh Keep Silence



[3] In our prayer of confession, we are honest with God, with ourselves, and with each other about who God is and who we are, confessing to Him that He is holy, righteous, just, and loving; and that we are not; yet, we are trusting in His mercy and grace available in Jesus Christ. We then have the joy of hearing God's Word say that He is faithful and just to forgive us of our sins when we confess (1 John 1:9). And we have the joy of responding in song.

Liturgy of St. James, 5th cent.
Adapted by Gerard Moultrie, 1864

PICARDY 8.7.8.7.8.7.
French melody, 17th cent.

Greet One Another

As the Apostle Paul encouraged churches to "Greet one another" (Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12, 1 Thessalonians 5:26), please greet those around you, and please introduce yourself to anyone you do not know.

Prayer of Intercession

Christ intercedes for His church in prayer (John 17; Luke 23:34; Hebrews 7:25), and He gives His church the ministry of praying "with each other for each other" as well praying for the community in which our church is placed (1 Timothy 2:1–4). We also use this time to pray for the advancement of God's kingdom in the world (Matthew 6:10).

Old Testament Reading: Isaiah 7:1–15

In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin
the king of Syria and Pekah the son of Remaliah the king of Israel came up
to Jerusalem to wage war against it, but could not yet mount an attack
against it. 2 When the house of David was told, “Syria is in league
with Ephraim,” the heart of Ahaz and the heart of his people shook as the
trees of the forest shake before the wind.

3 And the Lord said to Isaiah, “Go out to meet Ahaz, you and Shear-
jashub your son, at the end of the conduit of the upper pool on the highway
to the Washer's Field. 4 And say to him, ‘Be careful, be quiet, do not fear, and
do not let your heart be faint because of these two smoldering stumps of
firebrands, at the fierce anger of Rezin and Syria and the son of
Remaliah. 5 Because Syria, with Ephraim and the son of Remaliah, has
devised evil against you, saying, 6 “Let us go up against Judah and terrify it,
and let us conquer it for ourselves, and set up the son of Tabeel as king in
the midst of it,” 7 thus says the Lord God:

> “‘It shall not stand,
> and it shall not come to pass.
> 8 For the head of Syria is Damascus,
> and the head of Damascus is Rezin.
> And within sixty-five years
> Ephraim will be shattered from being a people.
> 9 And the head of Ephraim is Samaria,
> and the head of Samaria is the son of Remaliah.
> If you are not firm in faith,
> you will not be firm at all.’”

10 Again the Lord spoke to Ahaz: 11 “Ask a sign of the Lord your God; let it be
deep as Sheol or high as heaven.” 12 But Ahaz said, “I will not ask, and I will
not put the Lord to the test.” 13 And he said, “Hear then, O house of David! Is
it too little for you to weary men, that you weary my God also? 14 Therefore
the Lord himself will give you a sign. Behold, the virgin shall conceive and
bear a son, and shall call his name Immanuel. 15 He shall eat curds and
honey when he knows how to refuse the evil and choose the good.

Preaching of God’s Word

Immanuel: God with Us

Robert D. Hasler
Pastoral Intern

HYMN OF RESPONSE

322 Once in Royal David's City

Cecil Frances Alexander, 1848

IRBY 8.7.8.7.7.7.
Henry J. Gauntlett, 1849

SACRAMENT OF THE LORD'S SUPPER

Meditation: *Song of Mary*, words of Luke 1:46–55 adapted by Lou Ann Schafer (2015)
Set to the tune PUER NOBIS NASCITUR by Michael Praetorius (1609)

1. *My soul doth magnify the Lord;*
my spirit doth rejoice in God,
for he, my Savior, did in grace
his servant's humble state regard.

2. *Behold, all generations hence*
my blessedness will e'er proclaim.
The Mighty One hath done great things
for me, and holy is his name.

3. *For generations, fearing him,*
his mercy will on them abide.
His mighty arm displays his strength;
he scatters those who dwell in pride.

4. *He cast the mighty from their thrones,*
and lifted those of low estate.
The hungry he hath filled with good;
the rich he empty sent away.

Sermon Notes
Immanuel: God with Us
Isaiah 7:1–15

Prayer of Thanksgiving

During our prayer of thanksgiving, we express our thankfulness for what the Lord has provided, and we ask him to use our tithes and offerings to advance his kingdom and provide for those in need. Our church has three opportunities to give: (1) over the internet, (2) the collection box on the back table, or (3) by mail. Please see the announcements page for details.

Hymn of Thanksgiving

Gloria Patri **572**

2nd cent.; tr.

GLORIA PATRI (Greatorex) Irreg.
Henry W. Greatorex, 1851

Benediction: Ephesians 3:20–21

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, [21] to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Announcements

Leadership. Christ Presbyterian is served by the following leaders:

- Teaching Elder: Porter Harlow
- Ruling Elders: Brett Bloom, Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanel Achor, Gunnar Conrow, David Och, Christopher Robertson, Wade Woo, Chuck Virts
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak
- Pastoral Intern: Robert Hasler

`Giving. You may support the work of the Lord by giving in the following ways.

- **Internet**. Go to https://cpcburke.org/support or you may scan this QR Code.
- **Offering Box.** You may place your offering in the wooden box on the back table. Offering boxes were used in Old Testament synagogues (Luke 21:1–4). The early church continued to use them. Most churches eliminated them when they made the collection part of the worship service. During the Reformation, some churches returned to the practice, and with the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.

Recurring Events

- **First Sunday Fellowship Meals** on the first Sunday of the month after worship.
- **Sunday School.** On all Sundays not the first of the month, we offer Sunday School after worship starting at 11:05 AM for children ages 0-3 in the nursery, Pre-K to K next to the nursery, 1st to 5th grades meet in the pods outside the nursery before breaking into their 2 classes, Middle and High School meet in the band room on the other side of the sanctuary wall, and the adults meet in sanctuary.
- **Small Groups**
  - Wednesday Small Group meets weekly at 7:30 pm in the Hudak home.
  - Friday Small Group meets on 2d and 4th Fridays at 6:00 pm in a rotating home.
  - Sunday Small Group meets on 2d and 4th Sundays at 4:00 pm in a rotating home.
- **Men's Breakfast** meets on the second Saturday of each month.
- **Women's Fellowship.** The Women's Bible Study meets on the third Saturday of each month.

Missions We Support. Please pray for the missions we support.

- **Church Planting in DC Area**. One Voice Fellowship, pastored by Chris Sicks, is a multilingual church on mission to reach ethnic and religious minorities in Falls Church.
- **Church Planting in Dearborn, Michigan.** Jerry Riendeau is preparing to plant in Dearborn, Michigan, home to the largest Arabic speaking population outside the Middle East.
- **Church Planting in England.** Oxford Presbyterian Church is a church being planted by in Oxford, England, by Andy Young.
- **Church Planting in Japan**. Jason & Ai Kueh are PCA missionaries planting in Shin-Urayasu, a Tokyo suburb. Jason is also ordained in the Presbyterian Church in Japan.
- **Church Planting in East Asia.** We support a PCA missionary who is training pastors in East Asia as part of a church planting movement underway there.
- **Reformed University Fellowship-International at GMU.** Pastor Matthew DeLong and staff member Janelle Grove are on mission to reach international students at GMU.
- **Reformed University Fellowship-International at University of Alabama, Birmingham.** Our own Joanna will be serving as an intern for RUF-I at UAB.

Mercy Ministries We Support

- **The Lamb Center** is a daytime homeless shelter sharing the love of Christ in Fairfax.
- **Assist Pregnancy Center.** Assist has a mission "to promote life through Christ to those vulnerable to abortion."

Licenses for Copyrighted Materials. All hymns are printed with permission (CCLI License #11431834) and streamed with permission (CCLI License #20130243).