CHRIST
Presbyterian Church
BURKE

# Lord's Day Worship

**December 8, 2024**

*Second 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: *Lo, How a Rose E'er Blooming* a German hymn (circa 1500)

*Lo, how a rose e'er blooming*
*from tender stem hath sprung,*
*of 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 men a Savior,*
*when half-spent was the night.*

*O Savior, child of Mary,*
*who felt our human woe;*
*O Savior, King of glory,*
*who dost our weakness know,*
*bring us at length, we pray,*
*to the bright courts of heaven*
*and to the endless day.*

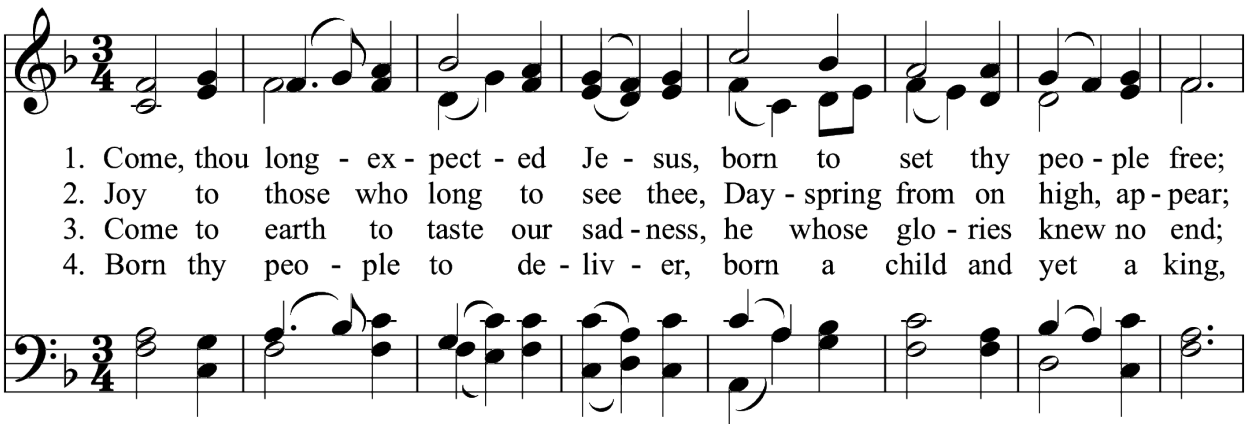
# CALL TO WORSHIP: TITUS 2:11–14

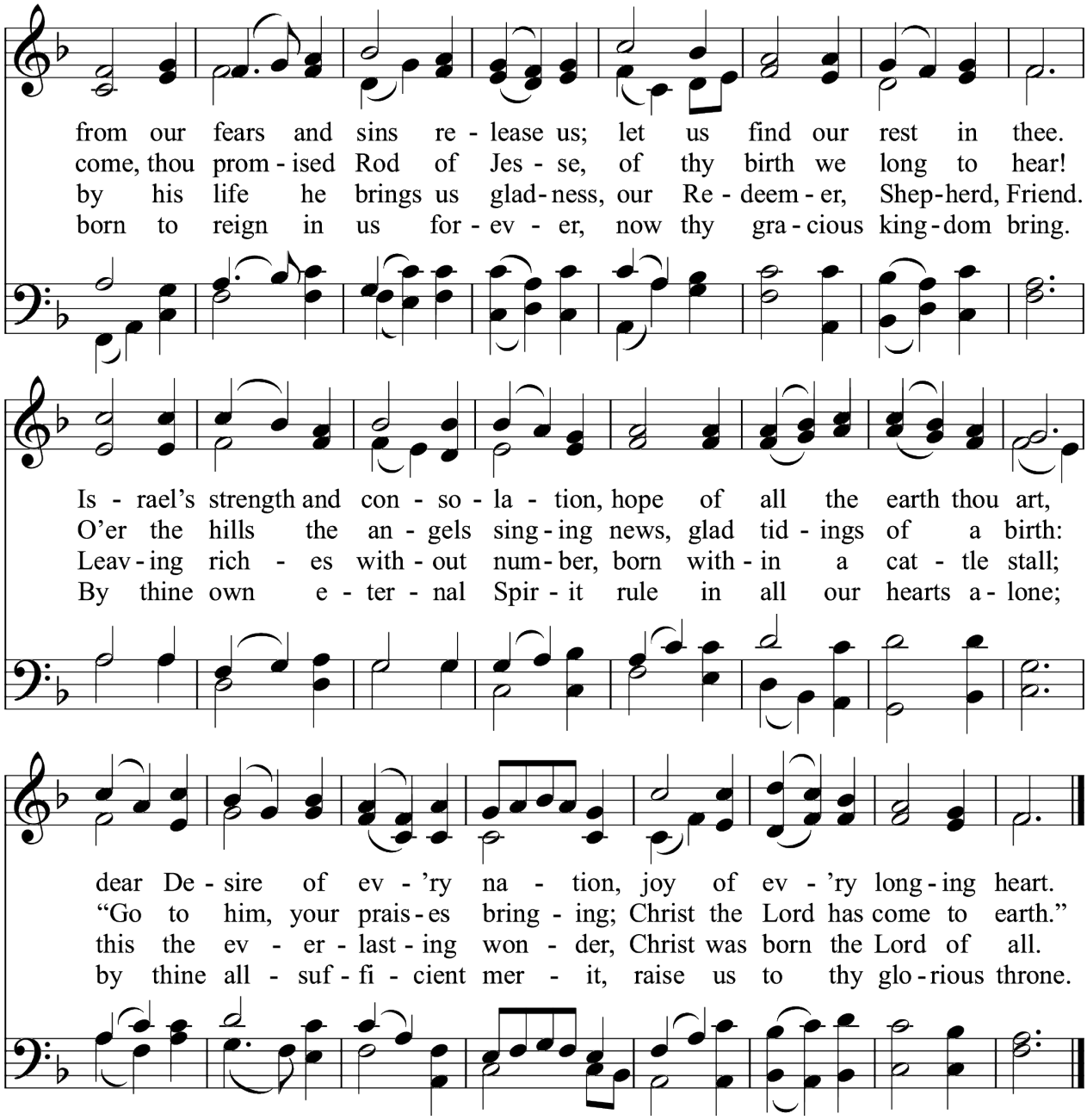
Leader: For the grace of God has appeared, bringing salvation for all people, **12** training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, **13** waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, **14**

**Church: who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.**

# HYMN OF ADORATION

**Come, Thou Long-Expected Jesus 300**




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

St. 1, 4, Charles Wesley, 1744
St. 2–3, Mark E. Hunt, 1978
Text of stanzas 2 and 3 © 1978 InterVarsity Christian Fellowship

HYFRYDOL 8.7.8.7.D.
Rowland Hugh Pritchard, 1830

## 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: ATHANASIAN CREED (PART 2)[2]

**All: This is the true faith:**
**that we believe and confess our Lord Jesus Christ, God's Son,**
**is both God and man, equally.**
**He is God from the essence of the Father, begotten before time;**
**and he is man from the essence of his mother, born in time;**
**completely God, completely man,**
**with a rational soul and human flesh;**
**equal to the Father as regards divinity,**
**less than the Father as regards humanity.**
**Although he is God and man, yet Christ is not two, but one.**
**He is one, however, not by his divinity being turned into flesh,**
**but by God taking humanity to himself.**
**He is one, certainly not by the blending of his essence,**
**but by the unity of his person.**
**For just as one man is both rational soul and flesh,**
**so too the one Christ is both God and man.**
**He suffered for our salvation;**
**he descended to hell;[3]**
**he arose from the dead on the third day;**
**he ascended to heaven;**
**he is seated at the Father's right hand;**
**from there he will come to judge the living and the dead.**
**At his coming all people will arise bodily**
**and give an accounting of their own deeds.**
**Those who have done good will enter eternal life,**
**and those who have done evil will enter eternal fire.**
**This is the catholic[4] faith that one cannot be saved without believing.**

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[2] The Athanasian Creed was named for, but not written by, Athanasius (AD 293–373), the "great champion of Trinitarian orthodoxy during the crisis of the fourth century" (R.C. Sproul). It was probably drafted in the late fifth century and adopted by the Fourth Council of Toledo in 633 AD. It summarizes the confession of the ecumenical church on the Trinity (the first half of the creed, which is not provided above) and the person of Christ (the second half of the creed that is provided above).

[3] "He descended into hell" expresses Christ's "being buried, and continuing in the state of the dead, and under the power of death till the third day." See Westminster Larger Catechism 50.

[4] The word "catholic" derives from the Greek word *katholikos,* which means universal. The catholic church is the universal church, which is invisible, consisting of all Christians in every church that have been, are, or shall be gathered under Christ the Head. *See* Westminster Confession of Faith 25:1. The Athanasian Creed predates the church's division into the Western (Roman Catholic) Church and the Eastern (Orthodox) Church as well as the Reformation of the Western Church that came much later.

## New Testament Reading: John 1:1–14 (NKJV)

In the beginning was the Word, and the Word was with God, and the Word
was God. [2] He was in the beginning with God. [3] All things were made through
Him, and without Him nothing was made that was made. [4] In Him was life,
and the life was the light of men. [5] And the light shines in the darkness, and
the darkness did not comprehend it.

[6] There was a man sent from God, whose name *was* John. [7] This man came
for a witness, to bear witness of the Light, that all through him
might believe. [8] He was not that Light, but *was sent* to bear witness of
that Light. [9] That was the true Light which gives light to every man coming into
the world.

[10] He was in the world, and the world was made through Him, and the world
did not know Him. [11] He came to His own, and His own did not receive
Him. [12] But as many as received Him, to them He gave the right to become
children of God, to those who believe in His name: [13] who were born, not of
blood, nor of the will of the flesh, nor of the will of man, but of God.

[14] And the Word became flesh and dwelt among us, and we beheld His glory,
the glory as of the only begotten of the Father, full of grace and truth.

## Prayer of Confession[5]

**All: O Lord, You who are all merciful,**
**take away my sins from me,**
**and enkindle within me the fire of Your Holy Spirit.**
**Take away this heart of stone from me,**
**and give me a heart of flesh and blood,**
**a heart to love and adore You,**
**a heart which may delight in You, love You, and please You,**
**for Christ's sake. Amen.**

Ambrose of Milan (4th Century)

## Assurance of Pardon: Romans 6:3–5

Do you not know that all of us who have been baptized into Christ Jesus were
baptized into his death? [4] We were buried therefore with him by baptism into
death, in order that, just as Christ was raised from the dead by the glory of the
Father, we too might walk in newness of life.

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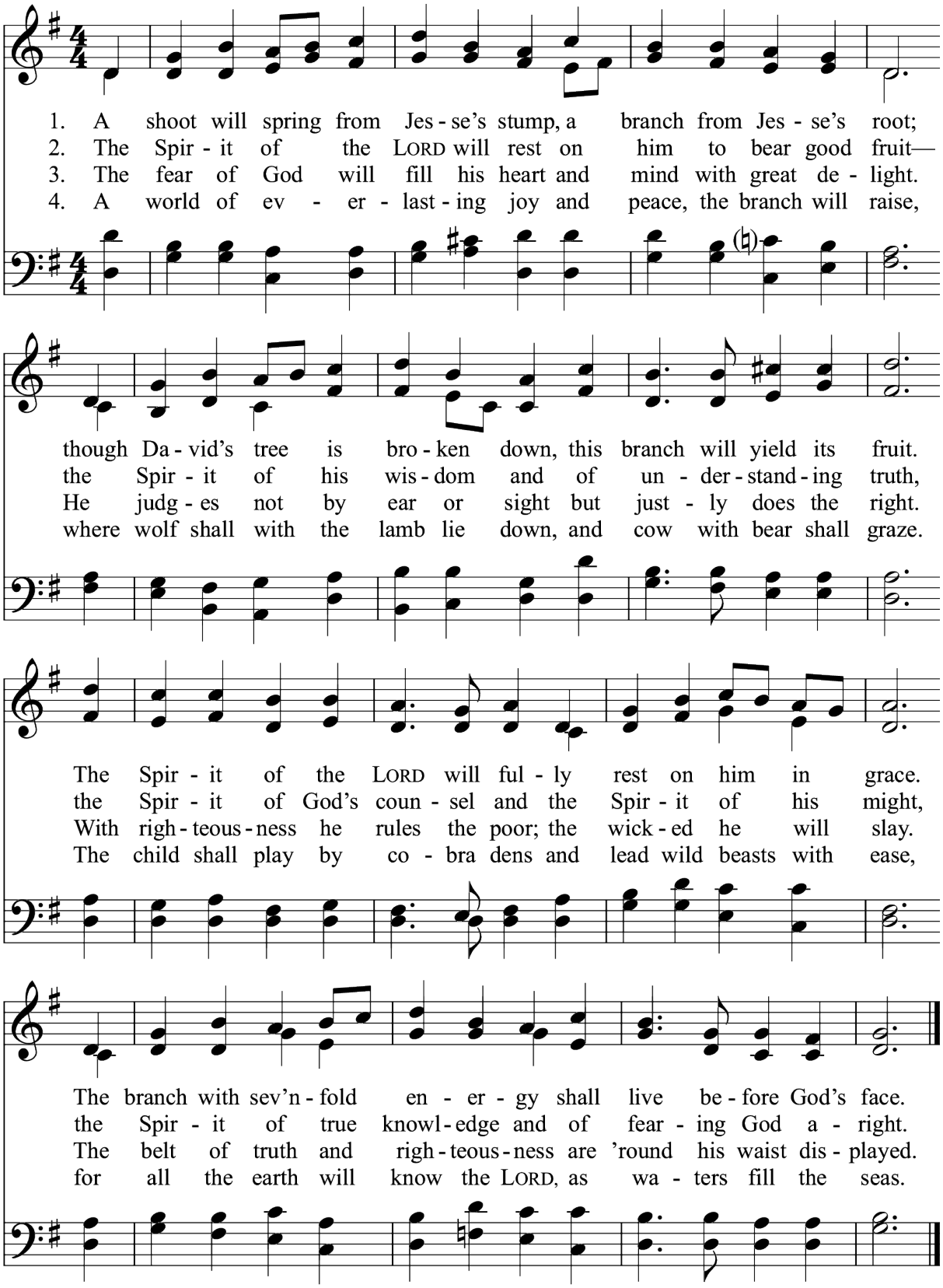
[5] In our prayer of confession, we are honest with God, with ourselves, and with each other about who God is and who we are, confessing to Him that He is holy, righteous, just, and loving; and that we are not; yet, we are trusting in His mercy and grace available in Jesus Christ. We then have the joy 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.

## HYMN OF CONFESSION

# A Shoot Will Spring from Jesse's Stump 302

Isaiah 11:1–9
Vers. OPC/URCNA 2016

IMMANUEL C.M.D.
Ann Buursma, 2014

## 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 8:5–9:7

The LORD spoke to me again: **6** "Because this people has refused the waters
of Shiloah that flow gently, and rejoice over Rezin and the son of
Remaliah, **7** therefore, behold, the LORD is bringing up against them the waters
of the River, mighty and many, the king of Assyria and all his glory. And it will rise
over all its channels and go over all its banks, **8** and it will sweep on into Judah, it
will overflow and pass on, reaching even to the neck, and its outspread wings will
fill the breadth of your land, O Immanuel."

**9** Be broken, you peoples, and be shattered;
give ear, all you far countries;
strap on your armor and be shattered;
strap on your armor and be shattered.
**10** Take counsel together, but it will come to nothing;
speak a word, but it will not stand,
for God is with us.

**11** For the LORD spoke thus to me with his strong hand upon me, and warned me
not to walk in the way of this people, saying: **12** "Do not call conspiracy all that this
people calls conspiracy, and do not fear what they fear, nor be in dread. **13** But
the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him
be your dread. **14** And he will become a sanctuary….

**16** Bind up the testimony; seal the teaching among my disciples. **17** I will wait for
the LORD, who is hiding his face from the house of Jacob, and I will hope in
him….**19** And when they say to you, "Inquire of the mediums and the
necromancers who chirp and mutter," should not a people inquire of their God?
Should they inquire of the dead on behalf of the living? **20** To the teaching and to
the testimony! If they will not speak according to this word, it is because they
have no dawn.

**9:1** But there will be no gloom for her who was in anguish. In the former time
he brought into contempt the land of Zebulun and the land of Naphtali, but in the

latter time he has made glorious the way of the sea, the land beyond the Jordan,
Galilee of the nations.

2 The people who walked in darkness have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shone.
3 You have multiplied the nation; you have increased its joy;
they rejoice before you as with joy at the harvest,
as they are glad when they divide the spoil.
4 For the yoke of his burden, and the staff for his shoulder,
the rod of his oppressor, you have broken as on the day of Midian.
5 For every boot of the tramping warrior in battle tumult
and every garment rolled in blood will be burned as fuel for the fire.
6 For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the LORD of hosts will do this.

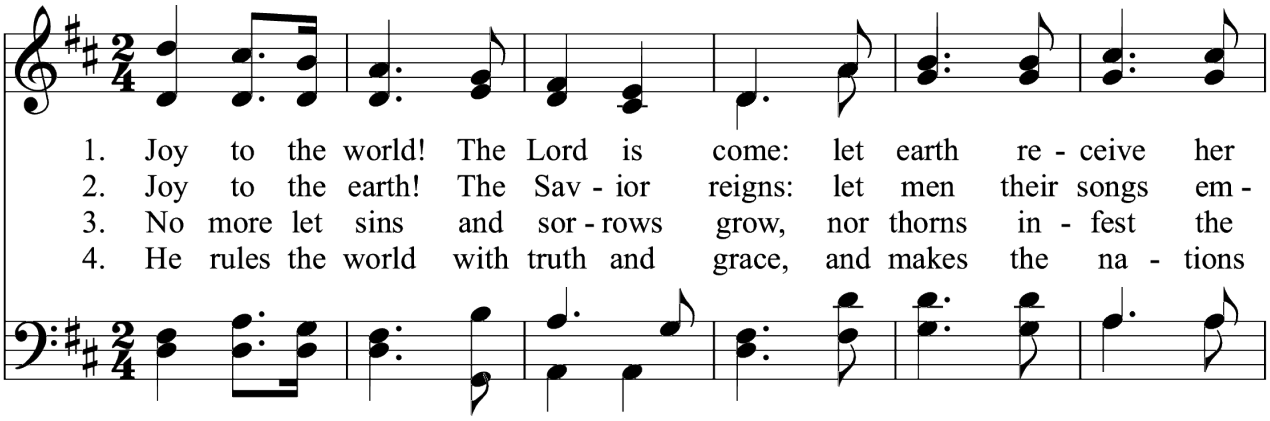
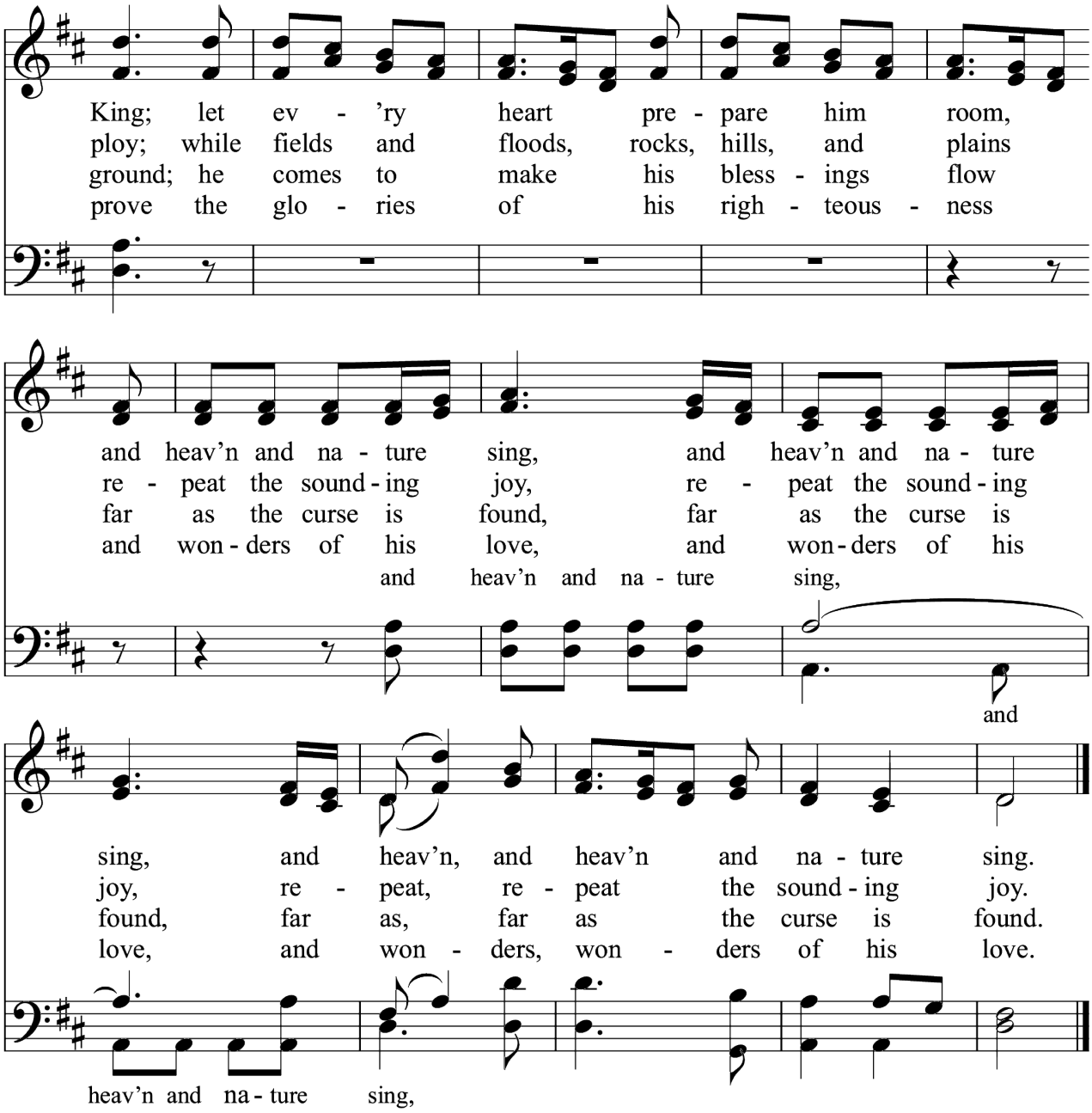
## PREACHING OF GOD'S WORD

*Faith in God's Promises*

Porter Harlow, Minister

## HYMN OF RESPONSE

### 299 Joy to the World! The Lord Is Come



Based on Psalm 98
Isaac Watts, 1719

ANTIOCH C.M.rep.
George Frederick Handel, 1742
Arr. Lowell Mason, 1836

## SACRAMENT OF THE LORD'S SUPPER

***Savior of the Nation's Come*** by Ambrose of Milan (AD 340–397), translated by Martin Luther (1524), translated by William Reynolds (1860), tune NUN KOMM, DER HEIDEN HEILANDNUN DER

*1. Savior of the nations, come,*
*virgin's Son make here thy home!*
*Marvel now, O heav'n and earth,*
*that the Lord chose such a birth.*

*2. Not of flesh and blood the Son,*
*offspring of the Holy One;*
*born of Mary ever blest,*
*God in flesh is manifest.*

*3. Wondrous birth! O wondrous Child*
*of the virgin undefiled!*
*Though by all the world disowned,*
*still to be in heav'n enthroned.*

*4. From the Father forth he came*
*and returneth to the same,*
*captive leading death and hell,*
*high the song of triumph swell!*

*6. Praise to God the Father sing,*
*Praise to God the Son, our King,*
*Praise to God the Spirit be*
*ever and eternally.*

Sermon Outline

***Faith in God's Promises***

Isaiah 8:5–9:7

I. The Effects of Faith

- Courage Based in God's Promises (8:5–10)

- Courage Despite Conspiracies and Rumors of Conspiracies (8:11–15)

- Courage Based upon God's Word (8:16–18)

II. The Object of our Faith

- Hope Amidst Darkness (9:1–2)

- Joy Amidst Revival (9:3)

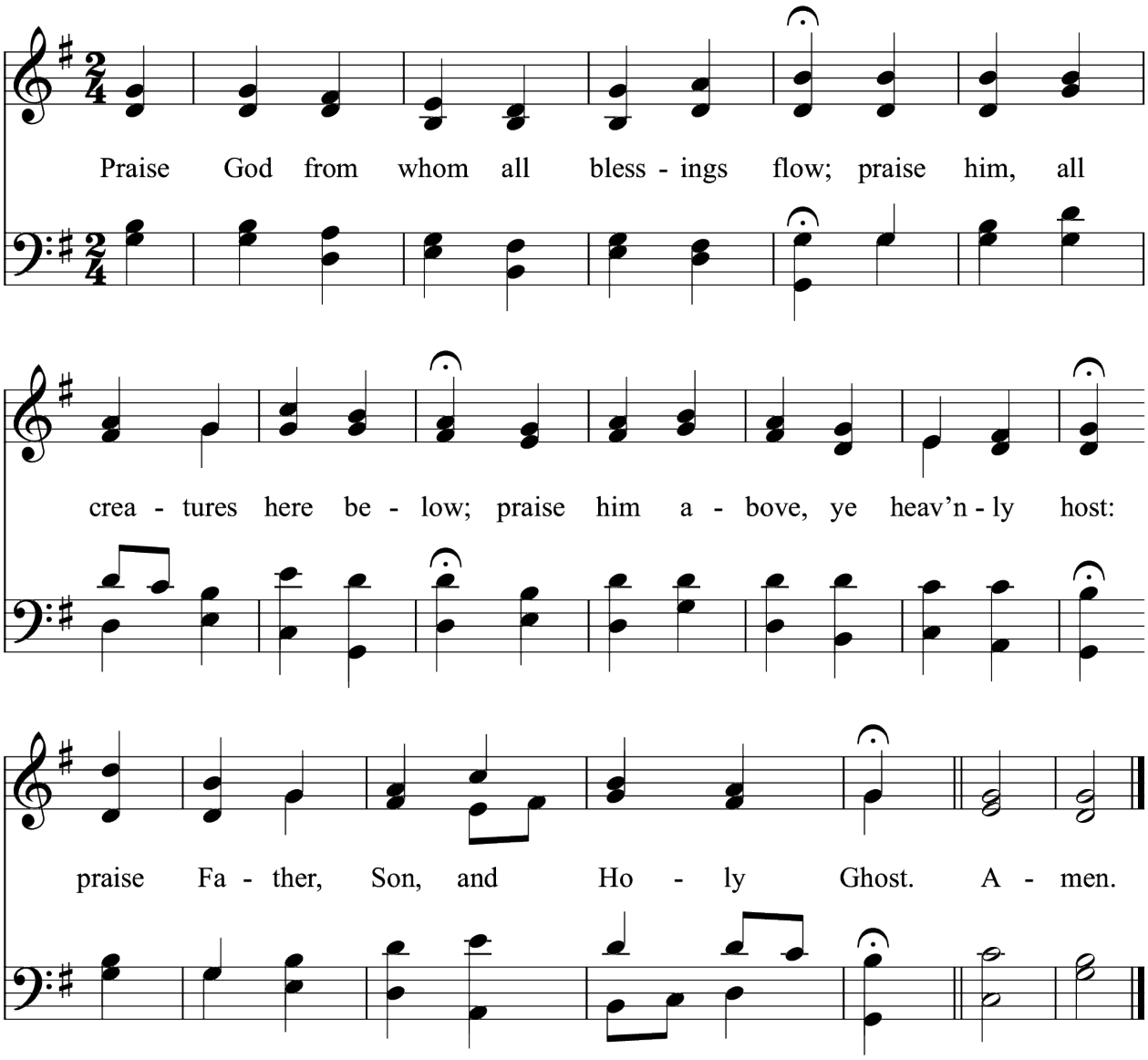
- Freedom from Slavery & Oppression (9:4–5)

- Peace and Shalom in Our King and His Kingdom (9:6–7)

## 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

**567** **Doxology**

Thomas Ken, 1674

OLD HUNDREDTH L.M.
Louis Bourgeois, 1551

## 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."

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