



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
December 7, 2025

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: MATTHEW 1:18–23

Leader: 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,"

Church: which means, God with us.

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

HYMN OF ADORATION

O Come, O Come, Emmanuel

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1. O come, O come, Em - man - u - el, and ran - som cap - tive
 2. O come, O come, thou Lord of might, who to thy tribes, on
 3. O come, thou rod of Jes - se, free thine own from Sa - tan's
 4. O come, thou Day - spring from on high, and cheer us by thy
 5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
 Si - nai's height, in an - cient times didst give the law
 • tyr - an - ny; from depths of hell thy peo - ple save,
 draw - ing nigh; dis - perse the gloom - y clouds of night,
 heav'n - ly home; make safe the way that leads on high,

Refrain

un - til the Son of God ap - pear.
 in cloud and maj - es - ty and awe.
 • and give them vic - t'ry o'er the grave. Re - joice! Re - joice!
 and death's dark shad - ows put to flight.
 and close the path to mis - er - y.

Em - man - u - el shall come to thee, O Is - ra - el.

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: NICENE CREED²

**All: We believe in one God, the Father Almighty,
Maker of heaven and earth, and of all things visible and invisible.**

**And in one Lord Jesus Christ, the only-begotten Son of God,
begotten of his Father before all worlds;
God of God, Light of Light, very God of very God;
begotten, not made, being of one substance with the Father;
by whom all things were made;
who, for our salvation,
came down from heaven,
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
He suffered and was buried;
and the third day He rose again, according to the Scriptures;
and ascended into heaven,
and is seated at the right hand of the Father;
and He shall come again, with glory, to judge the living and the dead;
whose kingdom shall have no end.**

**And we believe in the Holy Spirit, the Lord and Giver of Life;
who proceeds from the Father and the Son;
who with the Father and the Son together is worshipped and glorified;
who spoke by the prophets.**

**And we believe one holy catholic³ and apostolic church.
We acknowledge one baptism for the remission of sins;
and we look for the resurrection of the dead,
and the life of the world to come. Amen.**

² The Nicene Creed (AD 325, 381) is the ancient church's statement on what the Scriptures teach about God: that he is a Trinity of God the Father, God the Son, and God the Holy Spirit.

³ 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 Nicene Creed predates the church's division into the Western (Roman Catholic) Church and the Eastern (Orthodox) Church or the Reformation of the Western Church that came much later.

OLD TESTAMENT READING: MICAH 5:1–5

Now muster your troops, O daughter of troops;
siege is laid against us;
with a rod they strike the judge of Israel
on the cheek.

² But you, 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.
And they shall dwell secure, for now he shall be great
to the ends of the earth.

⁵ And he shall be their peace.

PRAYER OF CONFESSION⁴

**All: Father of mercies,
You, who does not delight in the death of a sinner,
extend your compassion upon us
and wash us from all of our sins
that we committed against your Holy Majesty.
Create in us a clean heart,
and strengthen us continually with the power of your Holy Spirit,
that we, being fully consecrated to Your service
may set forth Your praises, through Jesus Christ, our Savior. Amen.**

Adapted from the Scottish Collects (1595)⁵

⁴ 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.

⁵ Jonathan Gibson, *O Sacred Head, Now Wounded: A Liturgy for Daily Worship from Pascha to Pentecost* (Wheaton, Crossway: 2024).

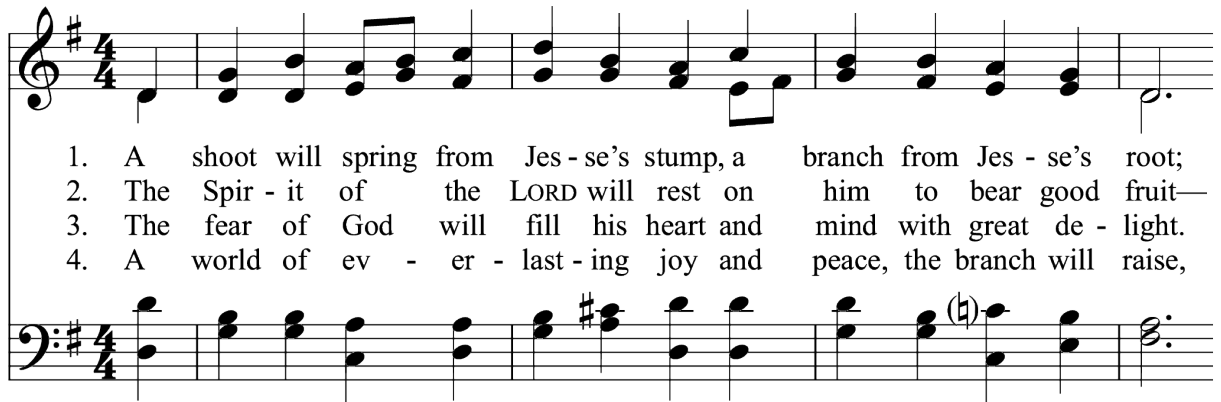
ASSURANCE OF PARDON: TITUS 2:11-14

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 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.

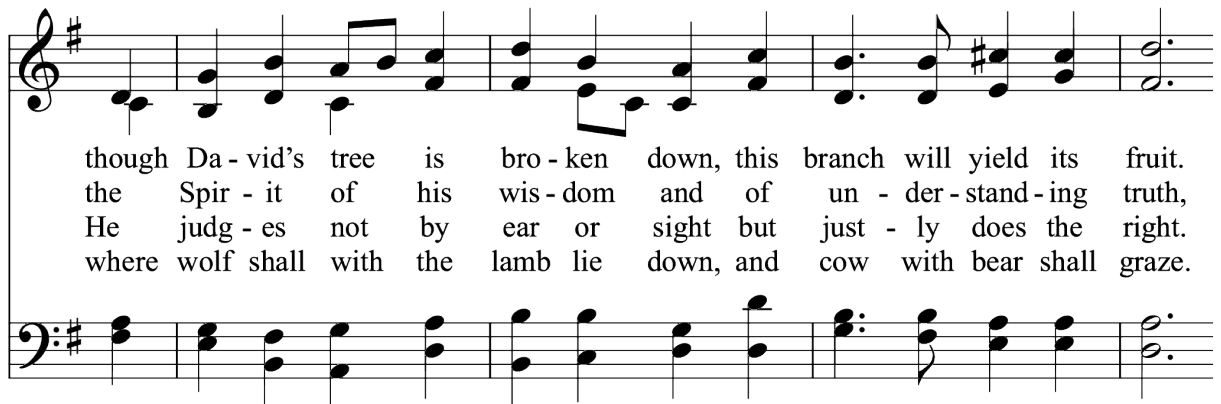
HYMN OF CONFESSION

A Shoot Will Spring from Jesse's Stump

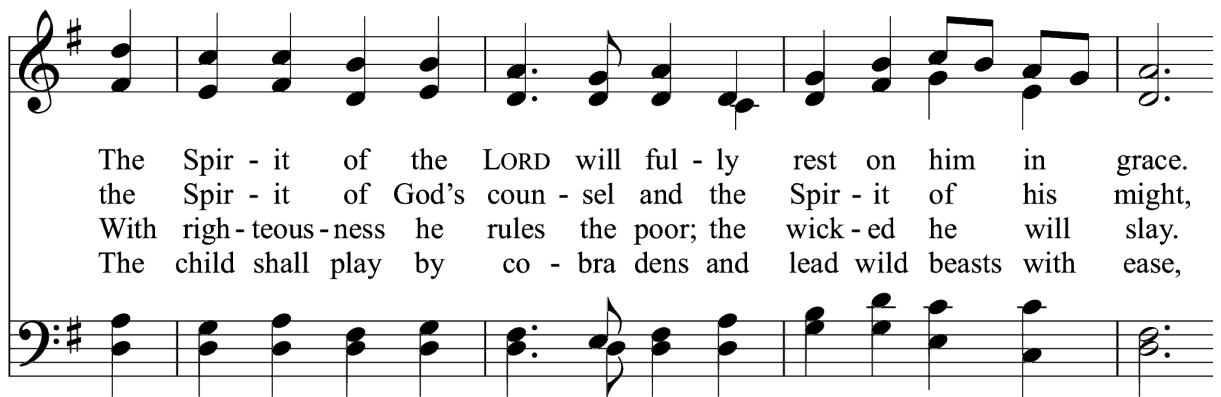
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1. A shoot will spring from Jes - se's stump, a branch from Jes - se's root;
2. The Spir - it of the LORD will rest on him to bear good fruit—
3. The fear of God will fill his heart and mind with great de - light.
4. A world of ev - er - last - ing joy and peace, the branch will raise,



though Da - vid's tree is bro - ken down, this branch will yield its fruit.
the Spir - it of his wis - dom and of un - der - stand - ing truth,
He judg - es not by ear or sight but just - ly does the right.
where wolf shall with the lamb lie down, and cow with bear shall graze.



The Spir - it of the LORD will ful - ly rest on him in grace.
the Spir - it of God's coun - sel and the Spir - it of his might,
With righ - teous - ness he rules the poor; the wick - ed he will slay.
The child shall play by co - bra dens and lead wild beasts with ease,

The branch with sev'n - fold en - er - gy shall live be - fore God's face.
 the Spir - it of true knowl - edge and of fear - ing God a - right.
 The belt of truth and righ - teous - ness are 'round his waist dis - played.
 for all the earth will know the LORD, as wa - ters fill the seas.

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).

NEW TESTAMENT READING: LUKE 23:1-25

Then the whole company of them arose and brought him before Pilate. ² And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." ³ And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." ⁴ Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." ⁵ But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

⁶ When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. ⁹ So he questioned him at some length, but he made no answer. ¹⁰ The chief priests and the scribes stood by, vehemently accusing him. ¹¹ And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. ¹² And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

¹³ Pilate then called together the chief priests and the rulers and the people, ¹⁴ and said to them, "You brought me this man as one who was

misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him.”

¹⁸ But they all cried out together, “Away with this man, and release to us Barabbas” – ¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder. ²⁰ Pilate addressed them once more, desiring to release Jesus, ²¹ but they kept shouting, “Crucify, crucify him!” ²² A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” ²³ But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. ²⁴ So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

PREACHING OF GOD’S WORD

Born to Die (Part I)

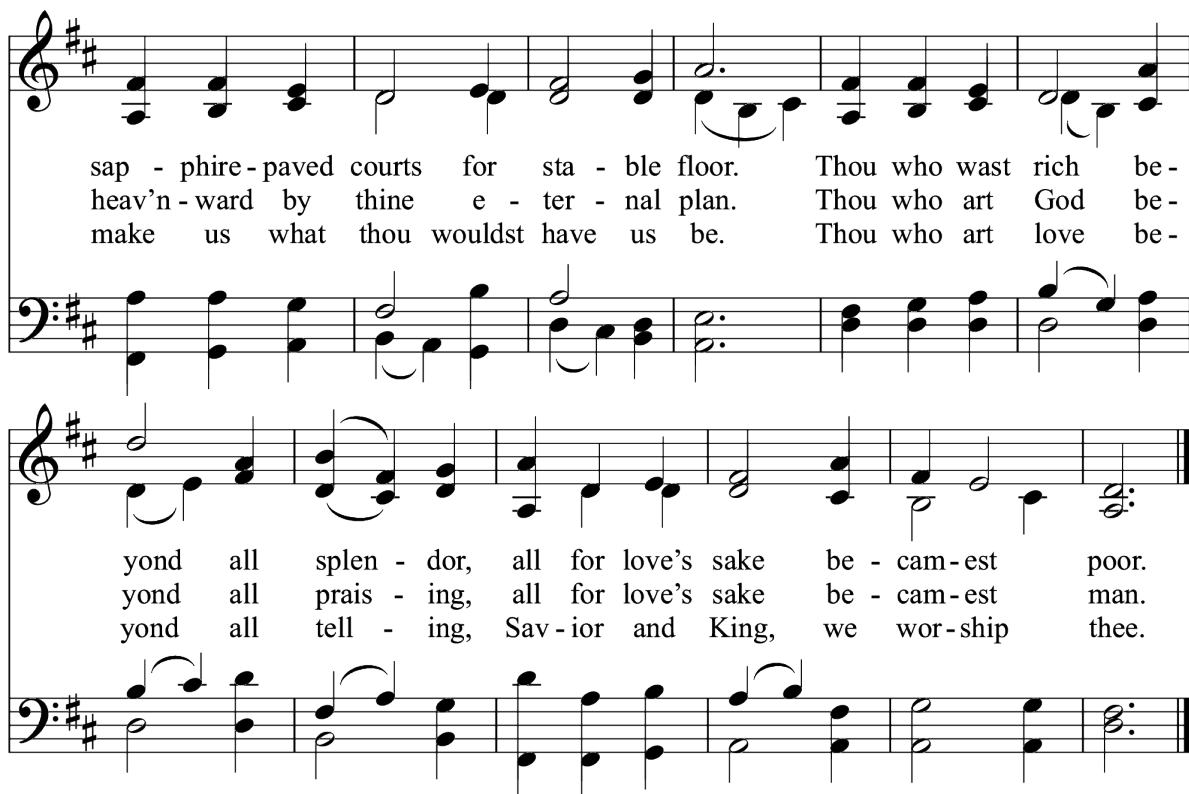
Porter Harlow, Minister

HYMN OF RESPONSE

324 Thou Who Wast Rich beyond All Splendor

1. Thou who wast rich be - yond all splen - dor, all for love's sake be -
 2. Thou who art God be - yond all prais - ing, all for love's sake be -
 3. Thou who art love be - yond all tell - ing, Sav - ior and King, we

cam - est poor; thrones for a man - ger didst sur - ren - der,
 cam - est man; stoop - ing so low, but sin - ners rais - ing
 wor - ship thee. Em - man - u - el, with - in us dwell - ing,



sap - phire - paved courts for sta - ble floor. Thou who wast rich be -
 heav'n - ward by thine e - ter - nal plan. Thou who art God be -
 make us what thou wouldst have us be. Thou who art love be -

yond all splen - dor, all for love's sake be - cam - est poor.
 yond all prais - ing, all for love's sake be - cam - est man.
 yond all tell - ing, Sav - ior and King, we wor - ship thee.

Frank Houghton, 1894–1972

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QUELLE EST CETTE ODEUR AGRÉABLE 9.8.9.8.9.8.

French carol melody
 Arr. Charles H. Kitson, 1939

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

- | | | |
|---|---|--|
| <p>1. <i>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.</i></p> | <p>2. <i>Not of flesh and blood the Son, offspring of the Holy One; born of Mary ever blest, God in flesh is manifest.</i></p> | <p>3. <i>Wondrous birth! O wondrous Child of the virgin undefiled! Though by all the world disowned, still to be in heav'n enthroned.</i></p> |
| <p>4. <i>From the Father forth he came and returneth to the same, captive leading death and hell, high the song of triumph swell!</i></p> | <p>6. <i>Praise to God the Father sing, Praise to God the Son, our King, Praise to God the Spirit be ever and eternally.</i></p> | |

Sermon Outline
Born to Die (Part I)
Luke 23:1–25

I. The Kingship of Jesus (v.1–5)

II. The Innocence of Jesus (v.1–5, 14, 15, 22)

- Charge: “misleading the Nation” (v.2)
- Charge: “forbidding us to give tribute to Caesar” (v.2)
- Charge: “saying that he himself is Christ, a king” (v.2)
- Acquittal: “I find no guilt in this man” (v.4)
- Acquittal: “I did not find this man guilty of any of the charges against him” (v.14)
- Acquittal: “neither did Herod” (v.15)
- Acquittal: “I have found in him no guilt” (v.22)
- “He committed no sin, neither was deceit found in his mouth.” 1 Peter 2:22

III. The Rejection of Jesus (v.6–25)

- By Herod
- By the People
- By the Religious Leaders
- By Pilate

IV. The Substitution of Jesus (v.18–25)

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

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Glo - ry be to the Fa - ther, and to the
Son, and to the Ho - ly Ghost; as it was in
the be - gin - ning, is now, and ev - er
shall be, world with - out end. A - men, a - men.

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 Elders: Porter Harlow, Robert Hasler
- Ruling Elders: Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanael Achor, Gunnar Conrow, David Och, Wade Woo, Chuck Virts
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak

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

- **Internet.** Go to <https://cpcb Burke.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.** 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 in the pods outside the nursery before breaking into their 2 classes, Middle and High School meet in the music room. 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 is 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."
- **Ecumenical Community Helping Others (ECHO):** Local food pantry.

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