

# ~ Come, Thou Long-Expected Jesus ~

## PRELUDE

Praise Band

## PREPARING OUR HEARTS FOR THE SAVIOR KING

Welcome to the first Sunday of Advent! Advent is a season of great tension. It is primarily concerned with eschatology and not, as our contemporary American commercial sense would have it, with preparing for Christmas cheer. Rather, Advent expresses hope and expectation for both the first and second comings of Christ. There is a paradox here. The First Sunday of Advent is called the beginning of the Christian Year. Yet it plunges us immediately into the tension between the “already” of Christ having come in the flesh and the “not yet” of the consummation of all things in Christ at the end of time... Thus, we *begin* the year reflecting and praying together about the end of all history. (*The New Handbook of the Christian Year*)

## WELCOME & GREETINGS

Ray Cortese, *Senior Pastor*

## OUR INVITATION TO WORSHIP THE GOD WHO CAME NEAR

## THE LIGHTING OF THE ADVENT CANDLE

The lighting of Advent candles dramatically depicts the growing expectation we have for the coming of Christ, the light of the world. The traditional Advent wreath has four purple candles (lit on the four Sundays of Advent) grouped around a white Christ candle (lit on Christmas Day). The main symbolism portrayed by the wreath is the growing intensity of light as the candle lighting includes an additional candle each worship day and as anticipation builds for the celebration of Christ’s second coming. (*The Worship Sourcebook*)

### “Veni Emanuel”

“O Come, O Come, Emmanuel” was first entitled “Veni, Veni, Emmanuel.” It was sung in Latin. It was an Antiphon (12<sup>th</sup> Century), translated by John Mason Neale, 1818-1866. This haunting carol is the epitome of an Advent hymn. The tune to this carol was probably written in the 13<sup>th</sup> century. The text of this hymn is filled with many biblical allusions and a firm understanding of Covenantal theology. Some of the more important concepts are here identified. The word “Emmanuel” means “God with us” and directly refers to Isaiah 7:14 as well as Matthew 1:23. The word “Israel” refers to all Christians, and the reference to the Babylonian exile is a metaphor for the fallen state of man who is banned from paradise.

<i>Veni, veni, Emanuel:</i>	<i>O come, O come Emmanuel!</i>
<i>Captivum solve Israel,</i>	<i>Redeem thy captive Israel</i>
<i>Qui gemit in exilio,</i>	<i>That into exile drear is gone,</i>
<i>Privatus Dei Filio.</i>	<i>Far from the face of God’s dear Son.</i>

<i>Gaude! Gaude! Emanuel</i>	<i>Rejoice! Rejoice! Emmanuel</i>
<i>Nascetur pro te, Israel.</i>	<i>Shall come to thee, O Israel.</i>

## PRAYER OF INVOCATION

Rev. Cortese

## ANTICIPATING THE SAVIOR KING IN SONG

Congregation

### “Arise The Kingdom Is At Hand”

Johann Rist, 1651/Music: Württemberg, Germany, 1784

Arise, the Kingdom is at hand, the King is drawing nigh;  
Arise with joy, thou faithful band, to meet the Lord most high!  
Look up, ye souls, weighed down with care, the Sovereign is not far;  
Look up, faint hearts, from your despair, behold the Morning Star!

Look up, ye drooping hearts, today, the King is very near;  
O cast your griefs and fears away, for, lo, your help is here!  
Hope on, ye broken hearts, at last the King comes in His might;  
He loved us in the ages past when we lay wrapped in night.

Look up, ye souls weighed down with care, the Sovereign is not far!  
Look up, faint hearts, from your despair, behold the Morning Star!  
The Lord is with us now, Who shall the sinking spirit feed  
With strength and comfort at its need to Whom e’en death shall bow.

Hope, O ye broken hearts, at last! The King comes on in might,  
He loved us in the ages past when we sat wrapped in night;  
Now are our sorrows o’er, and fear and wrath to joy give place,  
Since God hath made us in His grace His children evermore.

### “O Come, O Come, Emmanuel”

Words: 12<sup>th</sup>-cent. Latin antiphon/Music: 13<sup>th</sup>-cent. Plainsong

O come, O come, Emmanuel, and ransom captive Israel,  
That mourns in lonely exile here, until the Son of God appear.

REFRAIN: Rejoice! Rejoice! Emmanuel,  
Shall come to thee, O Israel.

O come, Thou rod of Jesse, free Thine own from Satan’s tyranny;  
From depths of hell Thy people save, and give them victory o’er the grave.

O come, Thou Dayspring from on high, and cheer us by Thy drawing nigh;  
Disperse the gloomy clouds of night, and death’s dark shadows put to flight.

O come, Thou Key of David, come and open wide our heav’nly home;  
Make safe the way that leads on high, and close the path to misery.

## ANTICIPATING THE SAVIOR KING IN RESPONSIVE READING

...*Westminster Larger Catechism, Question 47*

*Leader: How did Christ humble Himself in His conception and birth?*

All: Christ humbled Himself in His conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, He was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with diverse circumstances of more than ordinary abasement.

*Leader: Let us pray.*

All: Merciful God, always with us, always coming: We confess that we do not know how to prepare for Your Advent. We have forgotten how to hope in miracles; we have ignored the promise of Your Kingdom; we get distracted by all the busyness of this season. Forgive us, God. Grant us the simple wonder of the shepherds, the intelligent courage of the Magi, and the patient faith of Mary and Joseph, that we may journey with them to Bethlehem and find the good news of a child born for us. Now, in the quiet of our hearts, we ask You to make us ready for His coming. Amen.

*Leader: Hear now the good news that the Savior King brings to us: “‘The days are coming,’ declares the LORD, ‘when I will fulfill the gracious promise I made to the house of Israel and to the house of Judah. In those days and at that time I will make a righteous Branch sprout from David’s line; He will do what is just and right in the land. In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteousness.’” (Jeremiah 33:14-16)*

*People of God—Jesus Christ, our Lord, whose coming we announce in this season, is our righteousness. In Christ, we are made right with God!*

## SONG OF PETITION

Congregation

### **“Come, Thou Long-Expected Jesus”**

Words: Charles Wesley, 1744/Music: Rowland Hugh Pritchard, 1855

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.

Joy to those who long to see Thee, Dayspring from on high, appear;  
Come, Thou promised Rod of Jesse, of Thy birth we long to hear!  
O’er the hills the angels singing news, glad tidings of a birth:  
“Go to Him, your praises bringing; Christ the Lord has come to earth.”

Come to earth to taste our sadness, He whose glories knew no end.  
By His life He brings us gladness, our Redeemer, Shepherd, Friend.  
Leaving riches without number, born within a cattle stall;  
This the everlasting wonder, Christ was born the Lord of all.

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 with love.  
By Thine all-sufficient merit, raise us to Thy throne above.

## TITHES & OFFERINGS

Congregation

Giving to God our income and resources reminds us that we are subjects of His Kingdom. It teaches us that we are dependent upon Him for all that we have and do. We don’t give to the church to gain something for ourselves; rather, we give to show that God is *The Giver* of all that we have. (*Joe Novenson*)

*Welcome Pads Passed*

## WORSHIPING GOD IN GIVING

Josh Bales & Dan Beilman

### **“Thou Who Wast Rich Beyond All Splendour”**

Frank Houghton (1894-1972)

*Thou who wast rich beyond all splendour,  
All for love’s sake becamest poor;  
Thrones for a manger didst surrender,  
Sapphire-paved courts for stable floor.  
Thou who wast rich beyond all splendour,  
All for love’s sake becomest poor.*

*Thou who art God beyond all praising,  
All for love’s sake becamest man;  
Stooping so low, but sinners raising  
Heavenwards by Thine eternal plan.  
Thou who art God beyond all praising,  
All for love’s sake becamest man.*

*Thou who art love beyond all telling,  
Saviour and King, we worship Thee.  
Emmanuel, within us dwelling,  
Make us what Thou wouldst have us be.  
Thou who art love beyond all telling,  
Saviour and King, we worship Thee.*

## MESSAGE

Rev. Cortese

## RESPONDING TO GOD’S WORD IN SONG

Congregation

### **“Emmanuel”**

Words and Music: Bob McGee 1976

Emmanuel, Emmanuel, His name is called Emmanuel.  
God with us, revealed in us, His name is called Emmanuel.

## CLOSING PRAYER