

# A WORD ON WORSHIP

## REVIEW OF MESSAGE FROM DECEMBER 1, 2013

BY PASTOR ANDREW KICKERT, SUNRISE COMMUNITY CHURCH

*Hear Sunday Sermons at [www.SunriseTC.org](http://www.SunriseTC.org)*

### **Judges 6:7-10**

*Now it came about when the sons of Israel cried to the Lord on account of Midian, that the Lord sent a prophet to the sons of Israel, and he said to them, "Thus says the Lord, the God of Israel, 'It was I who brought you up from Egypt and brought you out from the house of slavery. I delivered you from the hands of the Egyptians and from the hands of all your oppressors, and dispossessed them before you and gave you their land, and I said to you, I am the Lord your God; you shall not fear the gods of the Amorites in whose land you live. But you have not obeyed Me.'"*



There are two very important forces that affect faith in our culture; pluralism and privatization. Pluralism is the process by which our culture accepts a wide diversity of beliefs and practices as having equal merit. Considering the free society in which we live, this tolerance of other views is necessary for the functioning of the nation. In terms of religion, our nation is made up of many faiths, and our system of government allows people to believe and practice their faith as they see fit, provided they are not a danger to themselves or others.

It is necessary in a democracy to accept the reality that many faiths can coexist and be embraced in our nation, but this does not mean that all these faiths are equally true and valid. According to the Bible, and particularly the Lord Jesus Christ, Christianity alone is true faith, and faith in the sacrifice of Jesus Christ for our sins is the only way to heaven. People have the freedom to believe and worship however they wish, but only Jesus Christ saves, and only the Bible is the inspired, inerrant Word of God.

Privatization not only embraces pluralism, it seeks to promote it. Our culture wants to believe all religions are of equal value and all of them will eventually get you to heaven. So pluralism says you can believe whatever you want, but privatization insists that you must not hold your belief as exclusively true. And so in the culture the only unpardonable sin is to attempt to impose your belief on someone else. Privatization insists we keep our faith – whatever that may be – to ourselves. This is the opposition we as Christians see in society towards evangelism.

Our text exposes these modern beliefs as false. The Israelites did not have the freedom to worship whatever they wanted. They were commanded to believe in the God who saved them from Egypt and had given them the land of Canaan. God told them through the prophet Isaiah in Isaiah 42:8 "I am the Lord, that is My name; I will not give My glory to another, nor My praise to graven images." The Great Commission demands we share our faith with others who are lost apart from trusting in Jesus Christ for their salvation. Gideon must tear down his father's idols and publicly worship the God of Israel. Our text challenges us to confront the pluralism and privatization of religion in our lives. There should be no such thing as "secret Christians" for those who follow Jesus Christ.

**Sunrise Community Church**  
*Come acknowledge the Lord in our midst*  
**EVERY SUNDAY BEGINNING AT 8:45 A.M.**

DECEMBER 2013						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1	2	3	4

**The Hymns We Sing**  
 COURTESY OF THE CYBER HYMNAL™  
<http://www.hymntime.com/>

## O Come, O Come, Emmanuel

<http://www.hymntime.com/tch/htm/o/c/o/ocomocom.htm>

Music

[http://www.hymntime.com/tch/mid/v/e/n/veni\\_Emanuel.mid](http://www.hymntime.com/tch/mid/v/e/n/veni_Emanuel.mid)

"The virgin will be with child and will give birth to  
 a son, and will call Him Emmanuel."

Isaiah 7:14



John M. Neale (1818-1866)

**Words:** Combined from various antiphons by an unknown author, possibly in the 12th Century (*Veni, veni Emanuel*); translated from Latin to English by John M. Neale, *Mediaeval Hymns*, 1851. Neale's original translation began, "Draw nigh, draw nigh, Emmanuel."

**Music:** *Veni Emmanuel*, from a 15th Century processional of French Franciscan nuns (the setting for the funeral hymn *Libera me*); arranged by Thomas Helmore in the *Hymnal Noted*, Part II (London: 1856).

The lyrics echo several prophetic themes. The title comes from the well known Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Immanuel is Hebrew for "God with us." The "Rod of Jesse" refers to Isaiah 11:1: "There shall come forth a rod out of the stem of Jesse"; Jesse was the father of David, second king of Israel. "Day-Spring" comes from Zacharias, father of John the Baptist, in Luke 1:78: "The dayspring from on high has visited us." "Thou Key of David" is in Isaiah 22:22: "The key of the house of David will I lay upon his shoulder," which in turn refers to Isaiah 9:6: "The government shall be upon His shoulder."

## SEE YOU SUNDAY AT SUNRISE

### What's Happening at Sunrise

### December 2013

- Dec. 1 8:45 a.m. How to Start a Revival (Without Even Trying)  
*Judges 6:1-35*  
*First Sunday of Advent*
- 10:30 a.m. Second Hour/Sunday School
- Dec. 3 7:00 p.m. Bible Study in Ephesians at the Kikkert's
- Dec. 6 7:00 p.m. Game Night
- Dec. 7 5:30 p.m. Westminster's Deck the Halls  
*Church decoration, singing ... dinner*
- Dec. 8 8:45 a.m. Less is More *Judges 6:36-7:23*  
*Second Sunday of Advent*
- 10:30 a.m. Second Hour/Sunday School
- Dec. 10 Bible Study on Christmas Break
- Dec. 13 6:30 p.m. Sunrise Christmas Party
- Dec. 15 8:45 a.m. More is Less *Judges 7:23-8:32*  
*Third Sunday of Advent*
- 10:30 a.m. Second Hour/Sunday School
- Dec. 20 7:00 p.m. Game Night
- Dec. 22 8:45 a.m. Christmas Message  
*Fourth Sunday of Advent*
- 10:30 a.m. Second Hour/Sunday School
- Dec. 24 5:00 p.m. Christmas Eve Service  
*with Westminster Presbyterian Church*
- Dec. 25 Celebrate the Birth of the Savior
- Dec. 27 NO FRIDAY NIGHT ACTIVITIES
- Dec. 29 10:00 a.m. Joint Christmas Service  
*with Westminster Presbyterian Church*
- Dec. 31 New Year's EVE

## O Come, O Come, Emmanuel

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 Wisdom from on high,  
 Who orderest all things mightily;  
 To us the path of knowledge show,  
 And teach us in her ways to go.

### Refrain

O come, Thou Rod of Jesse, free  
 Thine own from Satan's tyranny;  
 From depths of hell Thy people save,  
 And give them victory over the grave.

### Refrain

O come, Thou Day-spring, come and cheer  
 Our spirits by Thine advent here;  
 Disperse the gloomy clouds of night,  
 And death's dark shadows put to flight.

### Refrain

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

### Refrain

O come, O come, great Lord of might,  
 Who to Thy tribes on Sinai's height  
 In ancient times once gave the law  
 In cloud and majesty and awe.

### Refrain

O come, Thou Root of Jesse's tree,  
 An ensign of Thy people be;  
 Before Thee rulers silent fall;  
 All peoples on Thy mercy call.

### Refrain

O come, Desire of nations, bind  
 In one the hearts of all mankind;  
 Bid Thou our sad divisions cease,  
 And be Thyself our King of Peace.

### Refrain