



The Second Sunday of Advent

TRINITY PRESBYTERIAN CHURCH

MONTGOMERY, ALABAMA

DECEMBER 8, 2019

MORNING WORSHIP

THE SILENT MEDITATION UPON ENTERING THE SANCTUARY

The Lord has come into His world! "Nay, nay, that cannot be:

The world is full of noisomeness and all iniquity;

The Lord—thrice holy is His name—He cannot touch this thing of shame."

The Lord has come into His world! "Ah, then, He comes in might,

The sword of fury in His hands, with vengeance all bedight!

O wretched world! Thine end draws near, prepare to meet thy God, in fear!"

The Lord has come into His world! "What! in that baby sweet?

That broken man, acquaint with grief? Those bleeding hands and feet?

He is the Lord of all the earth, How can He stoop to human birth?"

The Lord has come into His world! "A slaughtered Lamb I see,

A smoking altar, on which burn a sacrifice for me!

He comes—He comes—O blessed day!—He comes to take my sin away!"

— B.B. WARFIELD, THE ADVENT



The Welcome and Announcements

The Bethlehem Candle, the second candle, is lighted pointing to the Messiah being born of the Virgin Mary in Bethlehem as foretold by the prophet, Micah.

The Prelude *Largo-Allegro* from Concerto Grosso in F Major Anonymous;
Attributed to Handel

The Striking of the Hour

† The Call to Worship Mark 13:35, 36; Isaiah 45:21; Luke 2:10-11 Mr. Howell

Minister: Stay awake—for you do not know when the master of the house will
come, in the evening, or at midnight, or when the rooster crows, or in
the morning— lest He come suddenly and find you asleep.

People: **Who told this long ago? Who declared it of old? Was it not I, the LORD?
And there is no other god besides Me, a righteous God and a Savior;
there is none besides Me.**

All: ***Fear not, for behold, I bring you good news of great joy that will be for
all the people. For unto you is born this day in the city of David a Savior,
Who is Christ the Lord.***

† The Hymn No. 203 *Hark! The Herald Angels Sing* MENDELSSOHN

† The Prayer of Adoration and Invocation

† The Lord's Prayer (Inside front cover of the *Trinity Hymnal*)

The Morning Lesson Matthew 25:1-13
Page 1055 in the Pew Bible

The Christian Greeting

The Morning Offering

The Cantata

The Anthem

Cantata 140 - “Sleepers Wake”

J.S. Bach

1. Wake, ye maids! Hark, loud resounding, the call from on high, the watchman’s call,
hear it sounding: Awake, Jerusalem!
Midnight strikes, hear it sounding, loud cries the watchman with call resounding:
Where are ye, O wise virgins?
Good cheer, good cheer! The Bridegroom comes, good cheer!
Arise, arise and take your lamps! Alleluia!
Ye maids, beware! The feast prepare, so go ye forth to meet Him there.
2. Zion hears the watchmen calling; the faithful hark with joy enthralling,
They rise and haste to greet their Lord.
See, He comes, the Lord victorious, almighty, noble, true and glorious,
In Heav’n supreme, on earth adored.
Come now, Thou Holy One, the Lord Jehovah’s Son! Alleluia!
We follow all the joyful call to join Him in the Banquet Hall.
3. “Gloria” sing all our voices, with angels all mankind rejoices,
with harp and strings in sweetest tone.
Twelve bright pearls adorn Thy portals, where Thou has gathered Thine Immortals
as angels round Thy glorious throne.
No eye has ever seen, no ear has ever heard the joy we know.
*Our praises flow, io, io! To God in dulci jubilo!

**“io” is a Latin exclamation of strong emotion, particularly one of joy or triumph. Around the 14th century, “io” became abbreviated. The i was written above the o and became a punctuation symbol known as the exclamation point (!).*

*** “in dulci jubilo” is Latin for “in sweet rejoicing.”*

**** See musical note about this anthem on page 8.*

The Personal Meditation and Personal Preparation of the Heart

*Children age four through kindergarten may leave to attend Children's Church.
Following the 8:30 worship service, your children will be taken to their Sunday school classes.
Following the 11:00 service, please pick up your children from the Children's Chapel (E-100).*

The Sermon

WHAT CHILD IS THIS?, II
You Shall Call His Name Jesus
Matthew 1:18-25

Mr. McRoberts

INTRODUCTION

I. ONE NAME

II. ONE PURPOSE

III. ONE SAVIOR

CONCLUSION

The Lord's Supper

The Invitation to and Fencing of the Table

Family of God, as we draw near to the Lord's Supper to celebrate Holy Communion of the Body and Blood of Christ, let us be grateful and remember that our Lord instituted this sacrament as a perpetual reminder of His dying for our sakes and as a pledge of His undying love for us.

Therefore, Jesus bids us to come to Him in this sacrament in knowledge, faith, repentance, love, and with hearts hungering and thirsting for Him. If we are willingly and stubbornly living in sin, lacking peace in our relationships with others, secretly relying on our own good works for favor with God, then we are warned by God's Word not to receive this sacrament.

But all who are truly sorry for their sins and long to be delivered from the burden of them; all who are weary from brokenness and long to be filled with the life of Christ; all who are doubting and need the assuring embrace of God; all who humbly put their trust in Christ and desire His grace that they may lead a holy life; and, all who are baptized members in an evangelical church, are invited and encouraged in His name to join us in the celebration of the Lord's Supper. Let us therefore come that we may be refreshed and find rest for our souls.

If you are not in a saving relationship with God through Christ today, do not take the bread and cup, but take Christ and receive Him in your heart as those around you receive the meal. Then, immediately following the service, come and tell a minister or one of our leaders what you have done so we can prepare you to receive communion next time as a child of God.

The Prayer of Humble Access

The Words of Institution

The Serving of the Meal

Communion Music *Largo* from Concerto Grosso in F Major attr. Handel
Lo, How a Rose E'er Blooming arr. Arron Powell

For Your Meditation: Twenty Names and Titles of Jesus

*The Great Shepherd of the Sheep † The Alpha and the Omega † Prince of Peace †
Lamb of God † King of Kings † The Amen † The Word of Life † The Living Stone †
The Gate † The True Vine † The Bread of Heaven † Friend † Intercessor †
Immanuel † Light of the World † Lord of the Sabbath † Physician † Teacher †
Morning Star † Faithful and True*

The Prayer of Thanksgiving

† The Hymn No. 195 *Joy to the World! The Lord Is Come* ANTIOCH
(stanzas 1, 3, and 4)



The Congregational Meeting

There will be a meeting of the Congregation and Corporation of Trinity Presbyterian Church immediately following each morning worship service for the purpose of electing officers for the Church and Trustees for the Corporation. If you are not a member of Trinity, you are welcome to stay as an observer; however, if you would like to leave prior to the meeting, you may do so during the closing hymn. We are glad you worshipped with us this Lord's Day!

† The Benediction

† The Postlude *Allegro* from Concerto Grosso in F Major attr. Handel

TRINITY CHURCH WOULD LIKE TO THANK OUR GUEST INSTRUMENTALISTS:

Violin 1 - Natalya Klenovskaya

Violin 2 - William Bontempo

Viola – Lorna Wood

Cello – Chin Mei-Li

Bass – Sebastian Sanchez

Oboe 1 – Barbara Shanks

Oboe 2 – Derrick Muraya

English Horn – Dominic Bernard

Trumpet – Wilson Childers

Harpsichord – Alice Williams

Organ – Jim Conely



MUSICAL NOTE ON CANTATA 140

The portions of J.S. Bach's Cantata 140 that are being sung this morning are based on Philipp Nicolai's hymn, "Wake, Awake, for Night is Flying" (No. 317 in the Trinity Hymnal.) Nicolai was a pastor in the town of Unna, Germany, during the time the bubonic plague was raging in the late 16th century. About 1,300 citizens of Unna died during the outbreak. Nicolai became very ill and assumed he was dying. He kept a journal during the time of his illness. He was taken by surprise at his recovery and amended his journal with the composition of two hymns. This hymn, Wachet auf, or "Sleepers Wake," was one of them. The translation of the German text used to fit Bach's music varies considerably from the Catherine Winkworth translation of Nicolai's hymn in our hymnal, but both versions of the text reference the biblical warning cry of the watchman, the parable of the wise and foolish virgins, and the (second) coming of the Bridegroom, Jesus.

The first stanza of the hymn is presented as a "chorale fantasia" (hymn tune fantasia) in which the sopranos sing the melody slowly in long held notes over the other quickly moving parts sung by the rest of the choir. There is an elaborate "Alleluia!" before the final line of text is presented. The second stanza is sung by the men of the choir. This is one of Bach's most famous compositions. The melody sung by the men is complemented by a beautiful and recognizable counter-melody played by the strings in the orchestra. The final stanza is a straightforward setting of the chorale and is presented as a standard hymn would be sung, in four-part harmony.