

abide with us

PERMANECE CON NOSOTROS

welcome bienvenidos

Welcome to Emmanuel Faith! We're so glad you're here to celebrate the Christmas season and once again enter into the story of Emmanuel, God with us. Through Scripture and song, we hope you will experience the wonder of God's love – not only for the whole world, but also for you.

You see, from before the creation of the world, God desired to abide with his people. He created a good and perfect world, even though he knew humanity would rebel, choosing sin and death over life with God. God came near time and time again, inviting his people to abide with him, to walk in his ways. Yet we chose exile; we estranged ourselves from God's goodness. But humanity's unfaithfulness could not deter God's plan to abide with us.

Jesus left the glory of heaven to dwell in our dust. He is fully God and became fully man to show us the full embodiment of perfect love. He came to be the image of the invisible God and reveal what humanity was always intended to be. He came to initiate the New Creation, to redeem and renew all things. This is the story we celebrate, year after year. God came as a baby some 2000 years ago, and he will come again to make all things new, but Jesus also comes to meet you today, exactly where you are.

We pray you experience much joy this Christmas, but more than anything, we pray you would know the joy of preparing your heart to receive the King. Jesus came to abide with us, and today, he invites you to abide in him.

Merry Christmas

Pastor Ryan Paulson

The Spirit of Christmas

Michael W. Smith

Mele Kalikimaka

R. Alex Anderson | arranged John Scott Trotter



Hark the Herald Angels Sing

Christ by highest heav'n adored
Christ the everlasting Lord
Late in time behold him come
Offspring of a Virgin's womb
Veiled in flesh the Godhead see
Hail th'incarnate Deity
Pleased with us in flesh to dwell
Jesus our Emmanuel
Pleased with us in flesh to dwell
Jesus our Emmanuel

Hark! The herald-angels sing
"Glory to the newborn King
Peace on earth and mercy mild
God and sinners reconciled"
Joyful all ye nations rise
Join the triumph of the skies
With th'angelic host proclaim
"Christ is born in Bethlehem"
Hark! The herald-angels sing
"Glory to the newborn King"

Charles Wesley | Felix Mendelssohn | arr. Arthur Harris



Venid Fieles Todos

Adeste Fideles | arr. Arthur Harris

Venid fieles todos
A Belén marchemos
De gozo triunfantes y llenos de amor
Y al Rey de los cielos, humilde veremos

Venid y adoremos
Venid y adoremos
Venid y adoremos
A Cristo el Señor

O Come All Ye Faithful

arr. John Rutter

C. Frederick Oakeley | John Francis Wade

Parts 1. O come, all ye faith - ful, joy - ful and tri - um - phant,
Parts 2. Child, for us sin - ners poor and in the man - ger,
Unison 3. Sing, choirs of an - gels, sing in ex - ul - ta - tion,
Unison 4. Yea, Lord, we greet thee, born this hap - py morn - ing,

O come ye, O come ye to Beth - le - hem. Come and be hold him,
Fain we em - brace thee, with awe and love; Who would not love thee,
Sing, all ye ci - ti - zens of heav'n a - bove; Glo - ry to God, all
Je - sus to thee be all glo - ry giv'n; Word of the Fa - ther,

born the King of an - gels;
lov - ing us so dear - ly? O come, let us a - dore him, O come, let us a - dore him,
glo - ry in the high - est;
now in flesh ap - pear - ing;

O come, let us a - dore him, Christ the Lord!



**O COME TO US
ABIDE
WITH US OUR
LORD
EMMANUEL**



Christmastime

Chorus

Ring Christmas bells ring them loud
With a message bringing peace on the earth
Tidings of good cheer
Come carolers
Come and join with the angels singing
“Joy to the world”
Christmastime is here again

Children gather around and listen
You’ll hear the sound of angels filling the sky
Telling ev’ryone Christmastime is here

Chorus

Loved ones close to our hearts and strangers
In lands afar together sharing the joy
Emmanuel
Go tell the world
He has come to dwell
The time is near
With one voice let the world rejoice

Ring the bells
Oh ring the bells of Christmas
Christmastime

Christmastime is here

Chorus

Children gather around and listen
You’ll hear the sound of angels filling the sky
Christmastime is here again

Emmanuel, God with Us

Emmanuel God with us
Emmanuel
Emmanuel God with us
The Son of Israel

We dim the light
We stoke the fire
We breathe the evergreen
Young ones wait
While the old ones make up
Tales of how it used to be
China dolls candy corn
Painted wooden toys
Treasures found
To the wondrous sound
Of caroling the Savior
Born to us on Christmas morn

Emmanuel God with us
Emmanuel
Emmanuel God with us
The Son of Israel

And still he calls
Through the night
Beyond the days of old
A voice of peace
To the weary ones
Who struggle with
The human soul
All of us travelers
Through a given time
Who can know
What tomorrow holds

But over the horizon
Surely you and I will find

Emmanuel God with us
Emmanuel
Emmanuel God with us
The Son of Israel

And the years they come
And the years they go
Though we may forget
 somehow
That the child once born
In Bethlehem
Is still among us now

Emmanuel God with us
Emmanuel
Emmanuel God with us
The Son of Israel

The Son of Israel
The Son the Son of Israel



in the beginning

MOVEMENT 1



GENESIS 1:1, 27-28, 31

¹ In the beginning God created the heavens and the earth.

²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them.

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

³¹ God saw all that he had made, and it was very good.

GENESIS 3:8-13, 22-23

⁸ Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. ⁹ But the Lord God called to the man, "Where are you?"

¹⁰ He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." ¹¹ And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

¹² The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

¹³ Then the Lord God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

²² And the Lord God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." ²³ So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken.

COMMENTARY

The opening chapters of Genesis set the stage for the drama of Scripture, the story of humanity's life with God. God created humans in his image to be co-regents with him, ruling and stewarding over God's good creation. God delegated authority in relationship and conversation with Adam and Eve and habitually walked among them in the cool of the day.

But although humanity had all they could ever need, they decided it wasn't enough. Rather than trusting in God's goodness, Adam and Eve grasped for knowledge and power they were not designed to bear. Their eyes were opened to a new reality, one filled with shame, conflict, pain, and broken relationships with creation, each other, their own identities, and their Creator.

Sin and death entered the world, and God banished them from the garden. The conditions of their exile were harsh, but gracious. God protected them from living forever in a state of spiritual death by keeping them from the tree of life. He kept them from the eternal path to misery, but there was not yet a way back home. Exile was not arbitrary punishment, but rather intentional separation designed to reveal their need of God and reignite their longing to be with God. They could no longer dwell in God's garden, but Emmanuel shall come to Israel.

Genesis 1:26; 2:16-20; 3:7; Romans 2:4, 5:12; Psalm 85; Jeremiah 29:10-14; Isaiah 51:3

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 Dayspring, come and cheer

Our spirits by thine advent here

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 heavenly home

Make safe the way that leads on high

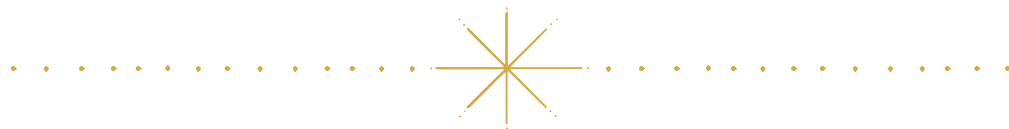
And close the path to misery

John Mason Neale | Thomas Helmore | arr. Alice Parker



exile and hope

MOVEMENT 2



ISAIAH 9:2, 6-7

² The people walking in darkness
have seen a great light;
on those living in the land of deep darkness
a light has dawned.

⁶ For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

⁷ Of the greatness of his government and peace
there will be no end.
He will reign on David's throne
and over his kingdom,
establishing and upholding it
with justice and righteousness
from that time on and forever.
The zeal of the Lord Almighty
will accomplish this.

COMMENTARY

Generations passed, and humans scattered over the face of the earth. God called a people to walk with him, inviting them to bear his image and reflect his goodness for the life of the world. Their relationship with God was intended to be a blessing for all the nations. God came near time and time again, through dreams and visions, signs and wonders, fire and cloud, law and covenant, priests and prophets. But time and time again, God's people chose to abide in their own strength, preferring exile to Emmanuel.

Rather than being a light to the nations around them, God's people contributed to the gloomy clouds and shadows of death that veiled the world in darkness and desolation. Their corruption and idolatry made them virtually indistinguishable from the pagans around them. Yet God's plan of redemption would not be deterred by Israel's unfaithfulness. Isaiah warned that their sin would not go unpunished; exile loomed on the horizon. But dawn would break after their darkest night.

God promised a child who would dwell among those who had walked in darkness. This Son would bring a different kind of rule, a government like no one had ever seen. It would increase, not by war, but by peace. David's descendants tarnished the throne by corruption, compromise, and idolatry, but Isaiah foretold a righteous King who will reign forever. Yet this King would not arrive as a mature conquering warrior, but as a child. God comes to his own as a baby, a Son given to be born and abide with us.

Genesis 11:8; 12:1-3; Exodus 19:5-6; Isaiah 49:6, 5:13, 7:17; Micah 7:13; 2 Kings 17:7-12




O Little Town of Bethlehem

Verse 1

O little town of Bethlehem
How still we see thee lie
Above thy deep and dreamless sleep
The silent stars go by
Yet in thy dark streets shineth
The everlasting light
The hopes and fears of all the years
Are met in thee tonight

Verse 4

O holy child of Bethlehem
Descend to us, we pray
Cast out our sin and enter in
Be born in us today
We hear the Christmas angels
The great glad tidings tell
O come to us, abide with us
Our Lord Emmanuel!

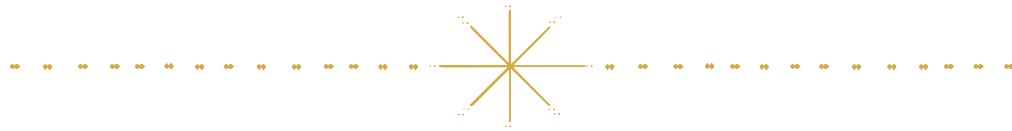


John Mason Neale | Thomas Helmore



come to us

MOVEMENT 3



MICAH 5:2-5A

- ² “But you, Bethlehem Ephrathah,
though you are small among the clans
of Judah,
out of you will come for me
one who will be ruler over Israel,
whose origins are from of old,
from ancient times.”
- ³ Therefore Israel will be abandoned
until the time when she who is in labor
bears a son,
and the rest of his brothers return
to join the Israelites.
- ⁴ He will stand and shepherd his flock
in the strength of the Lord,
in the majesty of the name of the Lord
his God.
And they will live securely, for then his
greatness
will reach to the ends of the earth.
- ⁵ And he will be our peace.

COMMENTARY

Micah was a contemporary of Isaiah, preaching about 700 years before the birth of Jesus. Like Isaiah, he promised exile if they did not repent, but he also prophesied of the coming Messiah who would bring restoration. He too alludes to a second David, coming out of insignificant Bethlehem. A sleepy hamlet in the shadow of Jerusalem, Bethlehem would be among the most obscure of trivia answers had not this prophecy been fulfilled.

The headlines from Micah's day are not unlike our own. Wars and rumors of wars. Inept and corrupt politicians. Food insecurity and sickness. The deepest human emotions have not changed in three millennia. Grief and loss mix messily with joy and delight.

This unlikely little town absorbs the hopes and fears of all the years, which despite being astronomically innumerable, are all known to the Wonderful Counselor, the Mighty God.

Israel did not need a political savior or military genius. They needed their God to come to them once again. Micah promised hope, but first, exile was imminent. Their sin was too great, and God's promised consequences for sin would come to pass. But they would return to their land, and a new, ancient ruler would arise.

In sharp contrast to the false prophets and unjust rulers that Micah berates, this Shepherd will gather his flocks, both the scattered sheep of Israel and the nations from another pen, and lead them together in his strength and majesty. He will not only bring peace, but be our peace, the Shepherd who knows his sheep by name and calls them to his side. He will come to us, abide with us, our Lord Emmanuel!

Micah 1:16, 2:12-13; 3:1-5; Luke 1:74-5; Isaiah 7:6; Ephesians 2:14; John 10:3, 16; Matthew 1:23

a new beginning

MOVEMENT 4



JUAN 1:1, 14, 16-18 JOHN 1:1, 14, 16-18

¹ En el principio ya existía el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios.

¹⁴ Y el Verbo se hizo hombre y habitó entre nosotros. Y hemos contemplado su gloria, la gloria que corresponde al Hijo unigénito del Padre, lleno de gracia y de verdad.

¹⁶ De su plenitud todos hemos recibido gracia sobre gracia, ¹⁷ pues la ley fue dada por medio de Moisés, mientras que la gracia y la verdad nos han llegado por medio de Jesucristo.

¹⁸ A Dios nadie lo ha visto nunca; el Hijo unigénito, que es Dios y que vive en unión íntima con el Padre, nos lo ha dado a conocer.

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

¹⁴ The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

¹⁶ Out of his fullness we have all received grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

COMMENTARY

Like the other Gospels, John begins by setting the historical context for Jesus, but unlike the others, John takes us back to before the beginning of time. He gives us a new glimpse of creation, seen through the lens of the Word who made all things, so that one day he might become the Word Made Flesh. The physical light he spoke into existence gives us a glimpse of the greater glory we cannot comprehend: the light of God's glory that can never be overcome by the darkness of evil and powers and principalities.

Genesis tells us God spoke creation into being in seven days, but the beginning of the New Creation was not so sudden. The Word Made Flesh submitted himself to the water of a womb for nine months and then to the normal maturation of humanity for another three decades. He came in such an ordinary way that many did not recognize it. They did not expect a new birth to come from one born in such an ordinary way, but this is how God reveals his glory: through the ordinary elements of creation and through human hearts who are receptive to him. When we prepare him room, he lavishes his great love upon us and calls us children of God. Grace upon grace upon grace.

The fullness of the invisible God has come to us in Jesus Christ. He comes, not only so that we might know him, but know the Father as well. Jesus comes not just to abide with us, but that so we might abide in him.

John 1:5, 1:11, 8:19; 15:4; Ephesians 1:8, 6:12; Genesis 1:3, 2:2; Luke 3:23; Romans 1:20; 1 John 3:1, Colossians 1:15

our Lord Emmanuel

MOVEMENT 5

MATEO 1:18-25 MATTHEW 1:18-25

¹⁸ El nacimiento de Jesucristo fue así: Su madre, María, estaba comprometida para casarse con José; pero, antes de unirse a él, resultó que estaba embarazada por el poder del Espíritu Santo. ¹⁹ Como José, su esposo, era un hombre justo y no quería exponerla a vergüenza pública, decidió romper en secreto el compromiso.

²⁰ Pero cuando él estaba considerando hacerlo, se le apareció en sueños un ángel del Señor y le dijo: «José, hijo de David, no temas recibir a María por esposa, porque ella ha concebido por el poder del Espíritu Santo. ²¹ Dará a luz un hijo y le pondrás por nombre Jesús, porque él salvará a su pueblo de sus pecados».

²² Todo esto sucedió para que se cumpliera lo que el Señor había dicho por medio del profeta: ²³ «La virgen concebirá y dará a luz un hijo, y lo llamarán Emanuel (que significa «Dios con nosotros»).

²⁴ Cuando José se despertó, hizo lo que el ángel del Señor le había mandado y recibió a María por esposa. ²⁵ Pero no tuvo relaciones conyugales con ella hasta que dio a luz un hijo, a quien le puso por nombre Jesús.

¹⁸ This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. ¹⁹ Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰ But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to give him the name

Jesus, because he will save his people from their sins."

²² All this took place to fulfill what the Lord had said through the prophet: ²³ "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").

²⁴ When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵ But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

COMMENTARY

In the ancient world, names had far more significance than we attach to them today. One's name was connected both to one's family line and one's destiny for the future. The angel of the Lord comes to Joseph in a dream and identifies him as "son of David." Joseph was a faithful son of the law, who longed to honor God. He was a *tekton*, more likely employed in carving stone for coliseums than planing chairs. As a peasant laborer, working under the thumb of a pagan empire, Joseph probably did not frequently self-identify with the great King David. But the Lord had another calling for Joseph – to shepherd the young heart of his own Son. The Lord lifted Joseph's confused, conflicted heart, raising him into a royal vocation. Second only after Mary, Joseph was invited to prepare room for the coming King.

It was not without cost to his reputation, but he was given the honor of naming God, adopting God as his own. He knew more intimately than most what it meant for God to abide with us. Jesus, the Greek form of Joshua, means "God is salvation." Every time Joseph called his son's name, he proclaimed redemption. God is salvation. God is with us. Nothing compares to this. How beautiful his name is!

Matthew 13:55; Acts 13:22-23; 1 Samuel 16:11-13; John 15:1-2; Psalm 27:4



Hermoso Nombre



Cuán hermoso su nombre es

Cuán hermoso su nombre es

El nombre de Jesús mi Rey

Cuán hermoso su nombre es

Nada se iguala a él

Cuán hermoso su nombre es

No hay otro nombre



How beautiful his name is

How beautiful his name is

The name of Jesus my King

How beautiful his name is

Nothing is equal to him

How beautiful his name is

No other name



glory and dust

MOVEMENT 6



LUKE 2:8-14

⁸ And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰ But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. ¹¹ Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. ¹² This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

¹³ Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

¹⁴ “Glory to God in the highest heaven,
and on earth peace to those on whom his favor rests.”

COMMENTARY

The shepherds saw the glory of God on display as few still-living mortals ever have. The angelic host could not contain their excitement – after millennia, the time had fully come. Their Maker and their King would soon be revealed as good news for all people. The invisible God was appearing in flesh and bone. Though Jesus emptied himself of his majesty and glory, the glory of heaven surged through the silent skies in an eruption of light and sound. Much of Jesus’ life would be lived in humble obscurity, but this moment could not pass without majestic proclamation. The One whom the heavens cannot contain has come to dwell in an earthy clod. And contrary to the wisdom of the world, this is cause for great rejoicing! This deliberate renunciation is not humiliation, but the way to exaltation over all things, so that every knee may bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The only appropriate response is complete, unreserved worship. The host of heaven invite us into the song of glory and the consecration of our hearts and lives. By taking our flesh as his own, Jesus sanctifies our dust. He shares our flesh that we might share his glory, that we might abide in him.

Galatians 4:4; Colossians 1:15-17; Philippians 2:5-11; 2 Chronicles 2:6; 1 Corinthians 1:18; Romans 12:1, 8:18; Genesis 3:19; Hebrews 2:14; John 15:4



Glory be to God on High

Glory be to God on high
And peace on earth descend
God comes down: he bows the sky
And shows himself our friend!
God th' invisible appears
God the blest, the great I AM
Sojourns in this vale of tears
And Jesus is his name

Him the angels all ador'd
Their Maker and their King
Tidings of their humbled Lord
They now to mortals bring
Emptied of his majesty
Of his dazzling glories shorn
Being's source begins to be
And God himself is BORN!

See th' eternal Son of God
A mortal Son of man
Dwelling in an earthy clod
Whom heaven cannot contain!
Stand amaz'd you heavens at this!
See the Lord of earth and skies!
Humbled to the dust he is
And in a manger lies!

We the sons of men rejoice
The Prince of Peace proclaim
With heaven's host lift up our voice
And shout Immanuel's name
Knees and hearts to him we bow
Of our flesh, and of our bone
Jesus is our brother now
And God is all our own!



Come, Thou Long Expected Jesus

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 every nation
Joy of every longing heart

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 alone
By thine all sufficient merit
Raise us to thy glorious throne

Charles Wesley | Rowland Hugh Prichard





**Permanezcan
en mí y yo
permaneceré
en JUAN 15:4
ustedes.**



all things new

MOVEMENT 7



REVELATION 21:1-5A

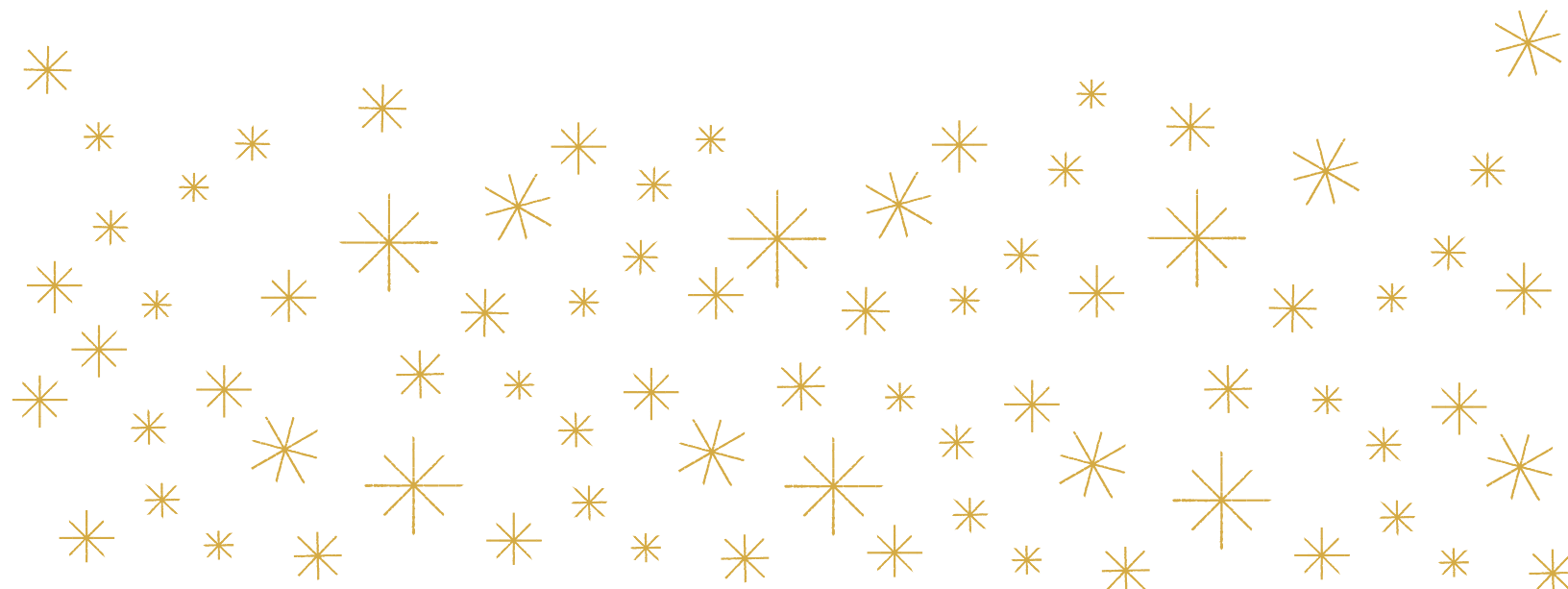
¹Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. ²I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” ⁵He who was seated on the throne said, “I am making all things new!”

COMMENTARY

Theologians refer to our time in God’s story as “the Now and the Not Yet.” Jesus has come! His kingdom has been established. He has released us from our fears and sins, and yet, our hearts and bodies are not whole. We still live in a broken world. Our hearts long for Eden, to physically dwell with God, to know no more death or mourning or pain. We long for the earth itself to be restored, for the curse to be reversed, for the ground to be freed of thorns and released to repeat the sounding joy of all things made new. We long for every heart to know and abide in Jesus, to prepare him the room he deserves. We long for every kingdom of this world to become the Kingdom of Christ. We long to sing the song of heaven, with people from every nation, language, tribe, and tongue and with all created things.

That day is coming, but it is not yet here. There are times that we are tempted to despair, for it seems there is nothing we can do to push back the darkness in the world, or even the darkness in our own hearts. But it is for this reason that Jesus has invited us to abide in him. We abide in love, we abide in his commands, so that we can live into the reality of the New Creation before it fully arrives. We abide in Jesus, not just for our own peace, but for the sake of the world, so they can see another way of being. Emmanuel has come to us, to abide with us, so that we might abide in him, so our hearts and lives might make room for the whole world to see Jesus and know the wonders of his love.

Isaiah 9:7; Hebrews 2:14-15; Romans 8:22-24; Revelation 11:15; 5:9-10; Isaiah 55:12; John 15:4; 1 John 3:24; 4:11-14



Joy to the World

arr. John Rutter

George Frideric Handel | Isaac Watts

Join in singing verses 1 & 4

1. Joy to the world! The Lord is come; Let earth receive her King. Let
4. He rules the world with truth and grace, And makes the nations prove The

ev'ry heart pre-pare him room, And heav'n and na-ture sing, and
glo-ries of his right-eous-ness And won-ders of his love, and

And heav'n and na-ture his
And won-ders of his
heav'n and na-ture sing, and heav'n and na-ture sing, love,
won-ders of his love, and won-ders of his love, and won-ders of his love,
sing, love, and heav'n and na-ture sing, love, and heav'n and na-ture sing, love.



hallelujah chorus

Hallelujah! Hallelujah!
Hallelujah! Hallelujah! Hallelujah!
For the Lord God omnipotent reigneth
Hallelujah! Hallelujah! Hallelujah! Hallelujah!

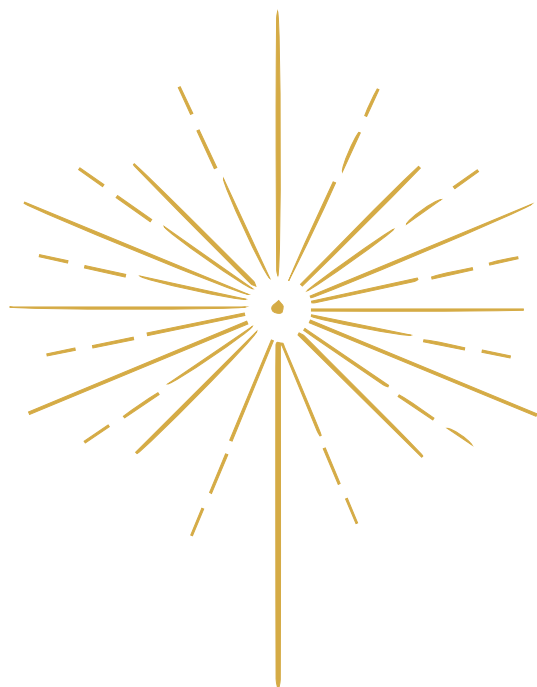
The kingdom of this world
Is become the kingdom of our Lord
And of his Christ, and of his Christ
And he shall reign for ever and ever

King of kings! Forever and ever, hallelujah! Hallelujah!
And Lord of lords! Forever and ever, hallelujah! Hallelujah!
King of kings and Lord of lords!

And he shall reign forever and ever
King of kings! Forever and ever
And Lord of lords! Hallelujah! Hallelujah!

And he shall reign forever, forever and ever
King of kings and Lord of lords!
King of kings and Lord of lords!
Hallelujah! Hallelujah! Hallelujah! Hallelujah!

Hallelujah!



permanece con nosotros

ABIDE WITH US

1

la historia comienza

Génesis 1:27, 3:23

Y Dios creó al ser humano a su imagen; lo creó a imagen de Dios; hombre y mujer los creó.

Entonces Dios el Señor expulsó al ser humano del jardín del Edén para que trabajara la tierra de la cual había sido hecho.

Dios creó al ser humano a su imagen para gobernar junto con Dios sobre la creación. Pero a pesar de que los seres humanos tenían todo lo que podrían necesitar, ellos decidieron que no era suficiente y se rebelaron contra Dios. El pecado y la muerte entraron en el mundo y Dios los desterró del jardín. El exilio no fue solo un castigo, sino más bien una separación intencional diseñada para revelar su necesidad de Dios y reavivar su anhelo de estar con Dios. Ya no podrán habitar en el jardín de Dios, pero Emanuel vendrá a Israel.

2

exilio y esperanza

Isaías 9:6

Porque nos ha nacido un niño, se nos ha concedido un hijo; la soberanía reposará sobre sus hombros y se le darán estos nombres: Consejero Admirable, Dios Fuerte, Padre Eterno, Príncipe de Paz.

Pasaron las generaciones y los humanos se dispersaron por la faz de la tierra. Dios llamó al pueblo de Israel a ser de bendición para todas las naciones. Pero una y otra vez eligieron el egoísmo; se volvió difícil distinguir a Israel de sus vecinos paganos. Isaías advirtió que su pecado no quedaría impune; El exilio se vislumbraba en el horizonte.

Pero Dios prometió un niño que moraría entre aquellos que habían caminado en tinieblas. Dios viene a los suyos como un bebé, no como un guerrero conquistador. Dios dio a su Hijo para que naciera y habitara con nosotros.

3

ven a nosotros

Miqueas 5:2

Pero tú, Belén Efrata, pequeña entre los clanes de Judá, de ti saldrá el que gobernará a Israel; sus orígenes son de un pasado distante, desde tiempos antiguos.

Miqueas vivió al mismo tiempo que Isaías, predicando unos 700 años antes del nacimiento de Jesús. Como Isaías, prometió el exilio si no se arrepentían, pero también profetizó sobre la venida del Mesías que traería restauración desde la insignificante Belén.

Los titulares de la época de Miqueas no son diferentes a los nuestros. Guerras y rumores de guerras. Políticos ineptos y corruptos. Falta de alimentos y enfermedades. Las emociones humanas más profundas no han cambiado en 3000 años. El dolor y la pérdida se mezclan desordenadamente con la alegría y el deleite. Este pequeño e insignificante pueblo recibiría al Consejero Admirable y el Dios Fuerte esperado y temido a través de los años.

un nuevo comienzo ⁴

Juan 1:14

Y el Verbo se hizo hombre y habitó entre nosotros. Y contemplamos su gloria, la gloria que corresponde al Hijo único del Padre, lleno de gracia y de verdad.

El evangelio de Juan cuenta la historia de Jesús, pero primero nos lleva al principio de los tiempos. Juan dice que todas las cosas fueron creadas por medio del Verbo, quien siempre tuvo un plan para venir a la tierra como ser humano, completamente hombre y completamente Dios.

Juan nos dice que muchas personas no reconocieron a Jesús, pero que aquellos que creyeron en él se hicieron suyos. Cuando le preparamos espacio, él muestra su gran amor, gracia sobre gracia, y nos llama hijos de Dios. Jesús no viene sólo para permanecer con nosotros, sino para que nosotros podamos permanecer en él.

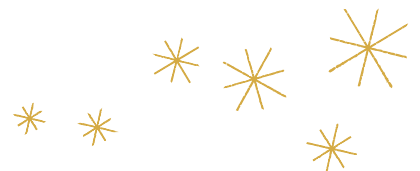
nuestro Señor Emanuel ⁵

Mateo 1:23

«La virgen concebirá y dará a luz un hijo y lo llamarán Emanuel» (que significa «Dios con nosotros»).

El ángel del Señor viene a José en un sueño y lo identifica como “hijo de David”. Como un obrero, trabajando bajo el control de un imperio pagano, José probablemente no se identificaba frecuentemente con el gran rey David. Pero el Señor tenía otro llamado para José: pastorear el corazón joven de su propio Hijo.

Jesús significa “Dios es salvación”. Cada vez que José decía el nombre de su hijo adoptivo, proclamaba redención. Dios es salvación. Dios está con nosotros. Nada se compara con esto. ¡Qué hermoso es su nombre!



6

gloria y polvo

Lucas 2:14

«Gloria a Dios en las alturas, y en la tierra paz a los que gozan de su buena voluntad».

Los pastores vieron la gloria de Dios en exhibición como pocos mortales lo han hecho. Las huestes angelicales no pudieron contener su emoción: después de milenios, había llegado el momento. Jesús se despojó de su majestad y gloria, haciéndose humano, para finalmente ser exaltado sobre todas las cosas. Un día, toda rodilla se doblará y toda lengua confesará que Jesucristo es el Señor, para gloria de Dios Padre.

Las huestes del cielo nos invitan al cántico de gloria y a la consagración de nuestros corazones y vidas. Al tomar nuestra forma corporal, Jesús santifica nuestro polvo. Él comparte nuestra humanidad para que podamos compartir su gloria, para que podamos permanecer en él.

7

todas las cosas nuevas

Apocalipsis 21:3

Oí una potente voz que provenía del trono y decía: «¡Aquí, entre los seres humanos, está el santuario de Dios! Él habitará en medio de ellos y ellos serán su pueblo; Dios mismo estará con ellos y será su Dios».

Todavía vivimos en un mundo quebrantado, pero nuestros corazones anhelan el Edén, para morar físicamente con Dios y para dejar atrás la muerte, el luto y el dolor. Anhelamos cantar la canción del cielo, con gente de cada nación, tribu, lengua y con toda la creación.

Ese día está llegando, pero aún no está aquí. Mientras tanto, permanecemos en el amor, permanecemos en los mandamientos de Dios, para que el mundo entero pueda ver a Jesús y conocer las maravillas de su amor.



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Isaac Park

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Violin 2

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Director*

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London Bisrat
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Maggie Borgmann
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Emma Chen
Kimberly Cruz
Skylar Easton
Sutton Gingerich
Hannah Grimm
Maycee Grosse
Heveanly Hernandez
Claire Holz
Pippa Holz
Rosie Holz
Abishai Juarez-Mota
Cora Kambestad
Corban Keating
Simon Keating
Quinnlynn Lastra
Elyse Lopez
Yarety Marquez
Tatum Martinez
Anderson Maxson
Abygail Maxson
Grace McCormick
Ryan McDonald
Claire Miller
Ava Miller
Everly Oliva
Brayleigh Piro
Calian Revilla
Kailey Romig
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Jericho Seefeldt
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PRODUCTION

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Stage Manager

Arianna Quiroz

you're invited to Christmas
AT EMMANUEL FAITH

Christmas Eve Services
Sunday, December 24

Classic Service, 10am
En Español Service, 1pm
Modern Services, 3pm & 5pm

All services are in the Worship Center.
Full Children's programs are offered at 10am, 1pm, & 3pm.

