

# *“Vocation IS Mission”*

The Washington Institute,  
in partnership with  
The Falls Church,  
New City Commons Foundation,  
Trinity Presbyterian Church (Charlottesville)

- Part 1: CREATION-Why Did God Make Us, or Anything?
- Part 2: FALL-The Fall Happens
- Part 3: REDEMPTION-Redeeming with Jesus
- Part 4: CONSUMMATION-Our Work in the World to Come**

**Part 4: CONSUMMATION: Our Work in the World to Come**  
**Rev. Bill Haley**

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**Second Advent in this season of Advent**

Revelation 21.1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." 5 And he who was seated on the throne said, "Behold, I am making all things new."

“Vocation is integral—not incidental—to the mission of God in the world.” Steve Garber

At TWI, we believe that our work in the world, rightly understood and rightly practiced, is as important to God’s work in the world as pastoring, missionary work, evangelism, and so-called ‘full-time ministry’.

Most important question...Does the Bible teach this?

“Work, from a Christian perspective, is not just viewed in light of the original creation order, much less in light of the Fall. It is primarily viewed in the light of the Christ event, and it looks forward to the completion of that event when Christ returns.” Ben Worthington, Work

## Work in the New Testament

Acts 20.33 I coveted no one's silver or gold or apparel. 34 You yourselves know that **these hands ministered to my necessities and to those who were with me. 35In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus**, how he himself said, 'It is more blessed to give than to receive.'

1 Corinthians 15.58 Therefore, my beloved brothers, be steadfast, immovable, **always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

Colossians 3.17And **whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks** to God the Father through him.

Colossians 3:22-24 Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. **Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.** 25For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

Ephesians 4.28 Let the thief no longer steal, but rather **let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.**

1 Thessalonians 4 9Now concerning **brotherly love** you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, 10for that indeed is what you are doing to all the brothers throughout Macedonia. **But we urge you, brothers, to do this more and more, 11and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, 12so that you may walk properly before outsiders and be dependent on no one.**

2 Thessalonians 3:6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. 7For you yourselves know how you ought to imitate us, **because we were not idle when we were with you, 8nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you.** 9It was not because we do not have that right, but to give you in ourselves an example to imitate. 10For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. 11For we hear that some among you walk in idleness, not busy at work, but busybodies. 12Now such persons we command and encourage in the Lord Jesus Christ **to do their work quietly and to earn their own living.**

Taken together, these NT passages explicitly about work gives us quite a bit of guidance on HOW to work now, and just a little bit on the why...

- Work to provide for yourself
- Work hard
- Work to provide for others....work to help the weak
- Do you work 'as for Jesus'
- Work in the name of Jesus
- Work thankfully
- Work humbly, even quietly
- Know that in the Lord our work is not in vain

“If we believe that the earth—everything about it and everything we do on it—is simply going to one day be abolished and disappear, then the logical conclusion is that our work is virtually meaningless. Why should we work hard, make a tasty meal, learn a new skill, run a business, write a piece of music, or design a building if everything one day will be destroyed by fire? I would make sense to work only enough to survive and get by....But if our daily work, done for the glory of God and the common good of others, in some way carries over to the new heavens and new earth, then our present work is overflowing with immeasurable value and eternal significance.” Tom Nelson, Work Matters

See also Matthew 25.14ff "For it will be like a man going on a journey, who called his servants and entrusted to them his property. 15To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16**He who had received the five talents went at once and traded with them, and he made five talents more. 17So also he who had the two talents made two talents more.**

**What is the end of our work? What can we expect of God's new creation, the consummation, the new earth...and how does that impact our work?**

“Our final homecoming involves not just ourselves and our fellow human beings but all of creation. The full freedom of the children of God is to be shared by the whole earth, and our complete renewal in the resurrection includes the renewal of the universe.” Henri Nouwen

*God's promise of **Resurrection** has at least three dramatic implications:*

**1. Resurrection bodies (1 Corinthians 15)**

**2. The New Earth**

“The New Testament picks up from the Old the theme that God intends, in the end, to set the whole creation right....God's plan is not to abandon the world, the world which he said is was 'very good'. Rather, he intends to remake it. And when he does, he will raise all his people to new and bodily life to live in it.” NT Wright, Simply Christian

“The New Earth will still be Earth, but a changed Earth and recognizable as such. Just as those reborn through salvation maintain continuity with the people they were, so too the world will be reborn in continuity with the old world....If we want to know what ultimate Heaven, our eternal home will be like, the best place to start is by looking around us....the present Earth is as much a valid reference point for envisioning the New Earth as our present bodies are a valid reference point for envisioning our new bodies. God doesn't promise us a non-Earth. He promises a New Earth.” Randy Alcorn, Heaven

Lewis The Last Battle 168, 171

Lewis The Great Divorce

Sean Connolly Inklings of heaven: C.S. Lewis and Eschatology

## **Continuity and Discontinuity, Refinement vs. Annihilation, Destruction vs. Transformation**

Rev 21.1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

2 Peter 3.5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6and that by means of these the world that then existed was deluged with water and perished. 7But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. 8But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. 11Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, 12 waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! 13But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

“Many translations of this text (2 Peter 3.5ff) emphasize the earth being burned up. While this translation can be supported, this particular rendering tends to project the idea of a fiery judgment of complete annihilation and destruction rather than one of purification and healing....Rather, Peter’s point is that the present earth and heavens will be purified from the ravaging effects of sin. Like fire and its purifying effect on precious metals such as gold or silver, so too will God’s original creation be purified...The fiery judgment of our world, as well as our individual works, seems to suggest that there will be considerable carryover from God’s original creation to his new creation of the new heavens and new earth. God’s original creation will not be wasted, it will be purified.” Tom Nelson, Work Matters

“Nature in the New Creation: New Testament Eschatology and the Environment”  
Douglas J. Moo, *Journal of the Evangelical Theological Society* 49 (2006) 449-88

Paul expresses in Romans 8 clearly implies that the destiny of the natural world is not destruction but transformation. But this hope for a transformed world stands in some tension with passages in the NT which appear to announce that the last days will usher in an entirely new world. The most important of these passages are those in 2 Peter 3 and Revelation 21 that predict the "destruction" (2 Pet 3:10, 11, 12) or "passing away" (Rev 21:1) of the present heavens and earth as the prelude to the appearance of a "new heaven and a new earth." The continuity between this world and the next one is difficult to determine. But this much can at least be said: the new world is a place of material substance. The phrase "heaven and earth" is a merism that refers to the entire universe. As Greg Beale points out, therefore, Rev 21:1 predicts "not merely ethical renovation but transformation of the fundamental cosmic structure (including physical elements).

**...A close look at the passages suggests that what is envisaged is not annihilation and new creation but radical transformation.**

**There is some truth in this observation, since Peter parallels the destruction of this present world to the destruction of the former world through the Flood of Noah's day. Clearly the Flood brought judgment upon humankind; equally clearly, the Flood did not annihilate the earth.** Yet we cannot finally eliminate some notion of a far-reaching change in the very universe itself. As we have already noted, "heaven and earth" quite regularly in Scripture refers to the created universe, not simply to the human world; and Peter's reference to the "elements" (vv. 10 and 12),

And that brings us to our third, and most important point: the Greek word for "destroy" in vv. 10, 11, and 12 is *λύω*, a verb that denotes, as Louw-Nida put it, "to destroy or reduce something to ruin by tearing down or breaking to pieces."<sup>76</sup> While semantically distinct from the more common words for "destroy" or "destruction" in the NT (*α πόλλυμι* and *α πώλεια*), therefore, it is similar in meaning. **"Destruction" does not necessarily mean total physical annihilation, but a dissolution or radical change in nature. The widespread metaphorical sense of the venerable English verb "undo" might accurately convey something of the sense.** When a character in a C. S. Lewis novel exclaims that he is "undone," he does not mean that he has ceased to exist but that the very nature of his being has been destroyed. We should also note that language of "destruction" is frequently used in the NT to refer to the ultimate fate of sinful human beings. Most scholars correctly resist the conclusion that this language points to the doctrine of annihilationism. Therefore, just as the "destruction of the ungodly" in v. 7 need not mean the annihilation of these sinners, neither need the "destruction" of the universe in vv. 10-12 mean that it is annihilated. **The parallel with what God did when he "destroyed" the first world in the Flood of Noah suggests that God will "destroy"**

**this world not by annihilating it but by radically transforming it into a place fit for resurrected saints to live in forever.**

We must not minimize the strength of the language in Revelation 20-21 and 2 Peter 3: **both texts indicate a radical and thoroughgoing renovation of the world as we now know it. But I do not think the texts require us to believe that this world will be destroyed and replaced.** And, as we have pointed out all along, two other considerations point strongly to the idea of renovation rather than replacement. First is the teaching of Romans 8 about the liberation of the cosmos. Second is the doctrine of the resurrection of the body, which demands a significant continuity of some kind between this world and the next. In fact, the analogy of the human body, as many interpreters have suggested, may offer the best way to resolve the tension between destruction and transformation with respect to the universe. Here also we find a puzzling combination of continuity and discontinuity. Jesus' resurrection body is able, apparently, to dematerialize and materialize again; it is not always recognizable; it is, as Paul puts it with respect to the resurrection body in general, a new kind of body, suited for existence in the spirit-dominated eternal kingdom (1 Cor 15:35-54). Yet there is continuity in the body: in some sense, the body that was in the grave is the same as the body that appears to the disciples after the resurrection. This "transformation within continuity," as Colin Gunton puts it, furnishes an apt parallel to the future of the cosmos.<sup>79</sup> Perhaps the word "renewal" best captures this combination of continuity and discontinuity.

Colin Gunton summarizes: **‘To image the being of God towards the world, to be the priest of creation, is to behave towards the world in all its aspects, of work and of play, in such a way that it may come to be what it was created to be, that which praises its maker by becoming perfect in its own way.** In all this, there is room for both usefulness and beauty to take due place, but differently according to differences of activity and object.

NT Wright, Surprised by Hope, and Simply Christian

and also his booklet New Heavens, New Earth: New Heavens, New Earth (Grove Books)  
“What are the results of construing the Christian hope in this way? It gives us a view of creation which emphasizes the goodness of God's world, and God's intention to renew it. It gives us, therefore, every possible incentive, or at least every Christian incentive, to work for the renewal of God's creation and for justice within God's creation. Not that we are building the kingdom by our own efforts. Let us not lapse into that. Rather, what we are doing here and now is building for God's kingdom. It is what Paul speaks of in 1 Corinthians 3.10-15: **there is continuity between our present work and God's future kingdom, even though the former will have to pass through fire to attain the latter.** It is also clearly implied in 1 Corinthians 15.58: the conclusion of Paul's enormous exposition of the resurrection is not an outburst of joy at the glorious life to come, but a sober exhortation to work for the kingdom in the present, because we

know that our work here and now is not in vain in the Lord. In other words, belief in the resurrection, the other side, if need be, of a period of disembodied life in the Lord (cf Cor 15.29), validates and so encourages present Christian life, work and witness.”

John Paul II, *Laborem Exercens*

John Stott, **“It is important to affirm that our Christian hope looks forward not to an ethereal heaven but to a renewed universe that will be related to the present world by both continuity and discontinuity.** Just as the individual Christian is a new creation in Christ, the same person transformed, and just as the resurrection body will be the same body with its identity intact (remember the risen Jesus’ scars), yet invested with new powers, **so the new heaven and the new earth will be not a replacement universe (as if created *de novo*) but a regenerated universe, purged of all present imperfection.** John adds the detail that ‘there is no longer any sea’ (Rev 21.1), for the sea symbolizes both restlessness and separation.” Through the Bible Through the Year, 426

John Yates

John Piper “I’m inclined to say that Peter’s description of a fiery destruction of creation in verses 10 and 12 doesn’t refer to an annihilation of creation, but rather to a **catastrophic purging and supernatural transformation of creation as God reverses the curse and makes all things new.** This is suggested in verses 6 and 7 by the **comparison of a destruction by water in Noah’s day with a destruction by fire at the end. The water did not annihilate, it purged. So the fire does not annihilate; it purifies and transforms the creation.**”

Randy Alcorn, Heaven and all his books, really

Steven Bouma-Prediger, For the Beauty of the Earth

Andy Crouch, Culture Making

Richard Mouw, When the Kings Come Marching In: Isaiah and the New Jerusalem

Ben Worthington, Work

*The Catechism of the Catholic Church:*

1047 **The visible universe, then, is itself destined to be transformed, "so that the world itself, restored to its original state,** facing no further obstacles, should be at the service of the just," sharing their glorification in the risen Jesus Christ.

1048 "We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. The form of this world, distorted by sin, is passing away, and we are taught that God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace arising in the hearts of men."

1049 "Far from diminishing our concern to develop this earth, the expectancy of a new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age which is to come. That is why, **although we must be careful to distinguish earthly progress clearly from the increase of the kingdom of Christ, such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society.**"

1050 "When we have spread on earth **the fruits of our nature and our enterprise . . . according to the command of the Lord and in his Spirit, we will find them once again, cleansed this time from the stain of sin, illuminated and transfigured, when Christ presents to his Father an eternal and universal kingdom.**" God will then be "all in all" in eternal life.

### 3. Embodied in the New Earth With Others

"The saints will have great delight in heaven and enjoyment of one another. We do not know now what enjoyment they will have in conversing with one another, but doubtless it will be more perfect than any we have now . . . there will be perfect peace and perfect love throughout the whole community. Each one will love every other with the most endeared and strong affection. Each one will be perfectly excellent and lovely, and will appear so in each other's eyes. They will be delighted exceedingly in that lovely and perfect image of God, which each one will see in every other." Jonathan Edwards

"We shall then for the first time know each other, and heaven will be an everlasting communion of love. For here on earth we can know each other only superficially. Only in heaven shall we truly communicate with each other, shall we be able to say to each other our most intimate word because we shall live then in a perfect communion of love. In heaven we shall all be united and shall enjoy the intimate companionship of all. We shall see again those who have died, those whom we have seen growing old and dying as well as those who have aged together with us. We shall see all of them again." Ernesto Cardenal

"That which was in the heart on earth as but a grain of mustard-seed, shall be as a great tree in heaven. The soul that in this world had only a little spark of divine love in it, in heaven shall be, as it were, turned into a bright and ardent flame, like the sun in its fullest brightness, when it has no spot upon it." Jonathan Edwards

## **Continuity of Our Work**

“Before him stood the Tree, his Tree, finished. If you could say that of a Tree that was alive, its leaves opening, its branches growing and bending in the wind that Niggle had so often felt or guessed, and had so often failed to catch. He gazed at the Tree, and slowly he lifted his arms and opened them wide.

"It's a gift!" he said. He was referring to his art, and also to the result; but he was using the word quite literally.

“He went on looking at the Tree. All the leaves he had ever laboured at were there, as he had imagined them rather than as he had made them; and there were others that had only budded in his mind, and many that might have budded, if only he had had time.” JRR Tolkien, *Leaf By Niggle*

(See Matthew Mason’s treatment at <http://www.washingtoninst.org/wp-content/uploads/2011/11/Jesus-Renews-our-Work.pdf>)

### **What’s your Pieta? What’s your B-minor Mass?**

“The Christian finds in human work a small part of the Cross of Christ and accepts it in the same spirit of redemption in which Christ accepted his Cross for us. In work, thanks to the light that penetrates us from the Resurrection of Christ, we always find a glimmer of new life, of the new good, as if it were an announcement of "the new heavens and the new earth" in which man and the world participate precisely through the toil that goes with work. Through toil-and never without it. On the one hand this confirms the indispensability of the Cross in the spirituality of human work; on the other hand the Cross which this toil constitutes reveals a new good springing from work itself, from work understood in depth and in all its aspects and never apart from work.

“Is this new good-the fruit of human work-already a small part of that "new earth" where justice dwells? If it is true that the many forms of toil that go with man's work are a small part of the Cross of Christ, what is the relationship of this new good to the Resurrection of Christ?

“The Council seeks to reply to this question also, drawing light from the very sources of the revealed word: "Therefore, while we are warned that it profits a man nothing if he gains the whole world and loses himself (cf. Lk 9: 25), the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age. Earthly progress must be carefully distinguished from the growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God".” John Paul II, *Laborem Exercens*

“Because there will be continuity from the old Earth to the new, it’s possible we’ll continue some of the work we started on the old Earth. I believe we’ll pursue some of the same things we were doing, or dreamed of doing, before our death.” Randy Alcorn, Heaven

Alcorn quotes Victor Hugo “...For half a century I have been translating my thoughts into prose and verse: history, drama, philosophy, romance, tradition, satire, ode, and song; all of these I have tried. But I feel I haven’t given utterance to the thousandth part of what lies within me. When I go to the grave I can say, as others have said, “My day’s work is done.” But I cannot say, “My life is done.” My work will recommence the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes upon the twilight, but opens upon the dawn.”

### **Rewards in Heaven**

“Scripture is clear that there’s a payback in eternity according to what was done during our time on earth, and that there will be differences among our rewards in heaven.” Randy Alcorn, Heaven

### **We’ve now come full circle...we’ve seen God’s Purposes in Creation**

- God created the earth to reveal his character and create a place where his character could be revealed.
- God created people to reveal God’s self, steward his creation, and be in relationship with God
  - Spirit
  - Capacities such as reason, spirituality, conscience, self-awareness, the will
  - Marriage and child-bearing
  - Relationships with one another
  - **Divine function**
    - God works, so we work

The Fall derailed it

Jesus gets it back on track, and we can do it now.

“God created the earth and put man on it to walk with him, be in loving community with each other, and take care of all that he had made so that we would live into the fullness of the image of God and become partakers of his divine nature (2 Peter 1.4). We sinned, and we broke and creation broke, and all was cursed with pain and suffering, decay and death. God sent his Son Jesus to break the curse and set it right and put us back on course. Jesus did this through his sacrificial offering on the cross and the power of the resurrection, and then sent his Spirit to so that we could then be the agents and stewards of the New Creation that he started. When he comes back to finish the work he started, all those who have lived in him and died in him will be raised to new life—in flesh, recognizable, perfect, and transformed, capable of relationship and in perfect communion with God and with each other. We’ll be rewarded according to our deeds and work on earth with responsibility, joy, riches and honor, and we’ll rule and reign with Jesus himself in the New Earth that has some sort of continuity with the world we now live in. And we’ll enjoy and explore whatever adventures the creator of the universe concocts and that co-create with him.” Bill Haley

“Our eternal life in God’s created world will be the fulfillment of what God originally asked us to do: cultivating and creating in full and lasting relationship with our Creator. This time, of course, we will not just be tending a garden; we will be sustaining the life of a city, a harmonious human society that has developed all its potentialities hidden in the original creation to their fullest. Culture [what we make of the world]—redeemed, transformed and permeated by the presence of God—will be the activity of eternity.” Andy Crouch, Culture-Making

### **Applied:**

“Hope means a continual looking forward to the eternal world. It does not mean that you are to leave the present world as it is. If you read history you will find that the Christians who did the most for the present world were just those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this one.” CS Lewis writes in Mere Christianity

“The marvelous vision of the peaceable Kingdom, in which all violence has been overcome and all men, women, and children live in loving unity with nature, calls for its realisation in our day-to-day lives. Instead of being an escapist dream, it challenges us to anticipate what it promises. Every time we forgive our neighbor, every time we make a child smile, every time we show compassion to a suffering person, every time we arrange a bouquet of flowers, offer care to tame or wild animals, prevent pollution, create beauty in our homes and gardens, and work for peace and justice among peoples and nations we are making the vision come true.

We must remind one another constantly of the vision. Whenever it comes alive in us we will find new energy to live it out, right where we are. Instead of making us escape real life, this beautiful vision gets us involved.” Henri Nouwen

“Let the Christian who listens to the word of the living God, uniting work with prayer, know the place that his work has not only in earthly progress but also in the development of the Kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the Gospel” John Paul II, *Laborem Exercens*

“How does believing in the future resurrection lead to getting on with the work in the present? Quite straightforwardly. The point of the resurrection, as Paul has been arguing throughout 1 Corinthians, is that the present life is not valueless because it will die. God will raise it to new life. What you do with your body in the present matters because God has a great future in store for it....It certainly applies to the various vocations to which God’s people are called. What you do in the present—by painting, preaching, singing, sewing, praying, teaching, building hospitals, digging wells, campaigning for justice, writing poems, caring for the needy, loving your neighbor as yourself—will last into God’s future. These activities are simply ways of making the present life a little less beastly, a little more bearable, until the day we leave it behind altogether....They are part of what we may call building for God’s Kingdom.” NT Wright, Surprised by Hope, p192-3

“We are called to be *part of* God’s new creation, called to be *agents of* that new creation here and now. We are called to *model and display* that new creation in symphonies and family life, in restorative justice and poetry, in holiness and service to the poor, in politics and painting.” NT Wright, Simply Christian, 236

The Bible shall get the almost last word...

**1 Cor 15.58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

Gungor, "This Is Not the End" from *Beautiful Things*

This is not the end  
This is not the end of this  
We will open our eyes wide, wider

This is not our last  
This is not our last breath  
We will open our mouths wide, wider

And you know you'll be alright  
Oh and you know you'll be alright

This is not the end  
This is not the end of us  
We will shine like the stars bright, brighter

### **A Collect in Song**

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

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.