

# THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

December 2, 2018

We gather today as “the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of the new covenant ... ” Hebrews 12:23-24a

## A Time for Preparation

### *Silent Prayer of Preparation for Worship*

O Source of All Good,

What shall I render to you for the gift of gifts, your own dear Son, begotten, not created, my Redeemer, proxy, surety, substitute, his self-emptying incomprehensible, his infinity of love beyond the heart’s grasp. Herein is wonder of wonders: he came below to raise me above, was born like me that I might become like him. Herein is love; when I cannot rise to him, he draws near on wings of grace, to raise me to himself. Herein is power; when Deity and humanity were infinitely apart, he united them in indissoluble unity, the uncreated and the created. Herein is wisdom; when I was undone, with no will to return to him, and no intellect to devise recover, he came, God-incarnate, to save me to the uttermost, as man to die my death, to shed satisfying blood on my behalf, to work out a perfect righteousness for me. O God, take me in spirit to the watchful shepherds, and enlarge my mind; let me hear good tidings of great joy, and hearing, believing, rejoicing, praise, adore, my conscience bathed in an ocean of repose, my eyes uplifted to a reconciled Father; place me with ox, ass, camel, goat, to look with them upon my Redeemer’s face, and in him account myself delivered from sin; let me with Simeon clasp the new-born child to my heart, embrace him with undying faith, exulting that he is mine and I am him. In him you have given me so much that heaven can give no more. (The Valley of Vision Prayer Book)

**Ringling of Bell** ..... Judah & Felicity Gosnell

**Announcements**..... Deacon

## A Time for Praise:

### *Prelude*

### *Call to Worship*

Scripture and Prayer ..... Worship Leader

- *Hymn of Praise* ..... *Come, Thou Long-Expected Jesus* ..... Hymn #244

## A Time for Offering:

Gifts of the Magi

- *Offertory Hymn* ..... *Joy to the World!* ..... Hymn #270

Offertory Prayer

Tithes and Offerings ..... Ushers

## A Time for Hearing God’s Word:

*Choral Message* ..... *O Come, O Come, Emmanuel* ..... Arr. Allen

Message ..... Pastor Lucas Mann

Pastoral Prayer

## A Time for Surrender:

- *Hymn of Response* ..... *Go Tell It on the Mountain* ..... Hymn #258

- Benediction

### *Postlude*

“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all!” (2 Corinthians 13:14)

### *Affirmation of Faith – the Baptist Catechism, 1813*

#### 24. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ (1 Tim. 2:5, 6); who, being the eternal Son of God, became man (John 1:14; Gal. 4:4), and so was and continues to be God and man in two distinct natures, and one person for ever (Rom. 9:5; Lk. 1:35; Col. 2:9; Heb. 7:24, 25).

#### 25. How did Christ, being the Son of God become man?

A. Christ the Son of God became man by taking to himself a true body (Heb. 2:14, 16; 10:5), and a reasonable soul (Mt. 26:38); being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her (Luke 1:27, 31, 34, 35, 42; Gal. 4:4), yet without sin (Heb. 4:15; 7:26).

#### 26. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executes the offices of a prophet, of a priest, and of king, both in his state of humiliation and exaltation (Acts 3:22; Heb. 7:25; 2 Cor. 13:3; Heb. 5:5, 6, 7; Ps. 3:6; Is. 9:6, 7; Mt. 21:5; Ps. 2:6, 8, 10, 11).

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## Opportunities of the Week

**Sunday, December 2 – Sunday, December 9**

Week of Prayer for International Missions

### **Sunday, December 2**

5:00 p.m. Choir Practice

6:00 p.m. Church Christmas Party

### **Wednesday, December 5**

7:00 p.m. Bible Study

### **Sunday, December 9**

Bring your Christmas china to the Social Hall

**Nursery this week:** Mary Brock

Crystal Thomson

**Church Watch this month:** Mike Posey

# The Virgin Birth of the Son of God

by John Piper

Scripture: Luke 1:26–38 Topic: The Birth of Christ

According to Luke 1:1–4, the Gospel of Luke and its sequel the Acts of the Apostles were written to help Theophilus (and all subsequent readers) know the truth of the Christian teachings he had heard and thus come to have a well-grounded faith in Jesus Christ and be saved.

In order to help Theophilus grasp the fullest significance of who Jesus Christ was and what he accomplished, Luke takes Theophilus back to the very beginning of Jesus' life. He describes more fully than any other gospel writer the announcement of John the Baptist's birth and the announcement of Jesus' birth, then the birth of John and the birth of Jesus. By describing the origin of John and the origin of Jesus side by side, he shows how their destinies dovetail in God's plan, and also how Jesus is vastly superior to his forerunner. Luke's narrative also highlights the similarities and differences between the way Zechariah and Mary received the word from Gabriel about their sons. Zechariah is reproved for his unbelief (1:20); Mary is blessed for her belief (1:45). In this way, Luke admonishes Theophilus and us not to be like Zechariah and demand more signs of God's faithfulness than a humble and open heart would require. Instead, be like Mary: "Behold I am the handmaid of the Lord; let it be to me according to your word."

## The Son Mary Would Bear

I want to focus in on the words that Gabriel brought to Mary about the son she would bear. Let's read Luke 1:26–38.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."

And Mary said to the angel, "How can this be, since I have no husband?"

And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

The first thing Gabriel reveals about Jesus is that "He will be great" (1:32). This Jesus is going to be a great man. That is the first thing Theophilus needs to hear about Jesus. You may have never heard of Nazareth, Theophilus, and this young girl may be poor and obscure, but don't judge by merely human

outward appearances. Her son is going to be great. You no doubt have studied the lives of many great men in Greek and Roman history. But do not be deceived Theophilus: "What is exalted among men is an abomination in the sight of God" (Luke 16:15). In spite of all appearances to the contrary, this son of Mary is going to be great. Come with me, Theophilus. In this gospel we are setting out on a journey towards a new view of greatness. Don't judge prematurely. Give yourself time for this man to prove himself. It is not easy for you, a noble Roman official, to comprehend a statement like, "He who is least among you all is the one who is great" (Luke 9:48). But it is true, and Jesus himself will prove it to you, if you listen now to what I have to say and then watch how he lives and teaches. This Jesus is going to be great. Now learn greatness from him.

The next thing Gabriel says about Jesus is that "He will be called Son of the Most High" (Luke 1:32). The term "Most High" is simply another term for God as verse 35 shows: "The child to be born will be called holy, the Son of God." The two terms are put together in Luke 8:28 where the Gerasene demoniac cries out to Jesus, "What have you to do with me, Jesus, Son of the Most High God?" Mary, this child is going to be the Son of God.

### What Does It Mean to Be the Son of God?

What does it mean to say Jesus is the Son of God? This is a fairly common phrase and refers to many different persons. For example, angels are sometimes called sons of God. Job 1:6 says, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them" (cf. Psalm 29:1; 82:6). Also, the nation Israel was called God's son. God tells Moses in Exodus 4:22, "You shall say to Pharaoh, 'Thus says the Lord: Israel is my first-born son and I say to you, Let my son go that he may serve me.'" And of course, Christians are called sons of God: "All who are led by the Spirit of God are sons of God" (Romans 8:14). Or even more close to our text, Jesus says in Luke 6:35, "Love your enemies and do good and lend expecting nothing in return; and your reward will be great, and you will be sons of the Most High."

This broad and diverse use of the term "son of God" shows the need for a very careful reading of Scripture. One of the demands of careful reading is that we not insist that words or phrases always mean the same thing. The same word or the same phrase can mean many different things. When you speak or write, what you want is for people to ask what you mean by your words, not what someone else may mean by them. And not only that, you want people to decide what you mean by your words now, not what you meant by them five years ago. Well, it's just the same with biblical writers. We must not assume that what Luke means by a word or phrase is the same as what Moses meant by that same word or phrase. Nor should we assume that "Son of the Most High" in Luke 1 means the same as "sons of the Most High" in Luke 6.

The principle to follow, in order to be fair to a writer, is: try to use the sentences closest at hand in deciding what a word or phrase means; and then use the more distant analogies, if there is some clue that the same issue is at stake in both places.

Now if we follow this principle in Luke 1 we find two things:

- 1) there is an Old Testament analogy to Jesus' sonship, and yet
- 2) his sonship is unique in all the world.

(to be continued)

## THE ADVENT WREATH

The Advent candles readily demonstrate the strong contrast between darkness and light. In the Bible, Christ is referred to as the "Light of the World" contrasted with the darkness of sin. Human history spanned long ages before our prophesied Savior would finally make his appearance, and God's promise to make all things new through him.

**SHAPE:** The circular shape of the wreath, without beginning or end, symbolizes God's complete and unending love for us—a love that sent his Son into the world to redeem us from the curse of sin. It also represents eternal life which becomes ours through faith in Jesus Christ.

**NUMBER:** The Advent Wreath traditionally holds four candles which are lit, one at a time, on each of the four Sundays of the Advent season. Each candle represents 1,000 years. Added together, the four candles symbolize the 4,000 years that humanity waited for the world's Savior—from Adam and Eve to Jesus, whose birth was foretold in the Old Testament. Some Advent wreath traditions also include a fifth white "Christ" candle, symbolizing purity, that is lit on Christmas Eve or Christmas day. Many circular wreaths can incorporate a white candle by adding a pillar candle to the wreath center.

**COLOR:** Violet is a liturgical color that is used to signify a time of prayer, penance, and sacrifice and is used during Advent and Lent. Advent, also called "little Lent," is the season where we spiritually wait in our "darkness" with hopeful expectation for our promised redemption, just as the whole world did before Christ's birth, and just as the whole world does now as we eagerly await his promised return.

**We thank you for worshipping with us today. We trust that your heart has been encouraged, your spirit filled, and that you will leave here equipped for the work to which God has called you. If you would like to find out more information about Poplar Springs Baptist Church, please visit our website: [www.poplarspringsws.org](http://www.poplarspringsws.org) or call (864) 861-2196.**

### Church Contact Information:

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**Mailing Address:** P.O. Box 124, Ware Shoals, SC 29692

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**Hours:** Wednesday and Thursday, 8-4

**Email:** [balentine@poplarspringsws.org](mailto:balentine@poplarspringsws.org)

**Interim Pastor:** Lucas Mann

(864) 909-7564

**Youth Pastor:** Travis Gosnell

**Music Leader:** Deck Balentine

**Pianist:** Jean Powell

**Website:** [www.poplarspringsws.org](http://www.poplarspringsws.org)

## Poplar Springs Baptist Church



*"The angel said to her, 'Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end.'" Luke 1:30 – 33*

**THE LORD'S DAY, DECEMBER 2, 2018**

**6000 Poplar Springs Road**

**Ware Shoals, SC 29692**

**(864) 861-2196**

**[www.poplarspringsws.org](http://www.poplarspringsws.org)**

**Interim Pastor Lucas Mann**

**Sunday School: 10:00 am**

**Worship: 11:00 am**