



NEW HOPE PRESBYTERIAN

SUNDAY WORSHIP SERVICE
Advent Week Four: Solus Christus
December 21, 2025 | 10:30AM

W E L C O M E T O N E W H O P E !

We are so glad you found your way here today. To our members and returning visitors, welcome back! To those of you who are new, welcome! There are a couple of things you might like to know.

First, New Hope Presbyterian is a Bible-believing congregation seeking to worship and serve God in response to the grace of the Lord Jesus Christ, through the power of the Holy Spirit. Second, we believe gathered worship is the central event in the church's life together: it restores and shapes our whole lives in the pattern of the Gospel of Jesus Christ.

We also recognize that for some of you this is the first time (or the first time in a long time) in a more structured service of worship that calls for you to participate so actively. Relax! Everything you need is both printed in the Worship Guide you are holding and up on the screen. We encourage you to turn off the auto-pilot and join us in vibrantly and enthusiastically praising God, confessing, singing, and hearing the Scriptures. Worship is for all of God's people. Enjoy the service!

Wi-Fi Network: Sanctuary (no password) -OR- NewHope (password: "Letusin!")

We have hearing aid assist devices available in the Narthex. See a greeter.



GIVE ONLINE

Scan this code with
your phone's camera to
give on our website.



WELCOME

PRELUDE: *Come, Thou Long Expected Jesus*

Charles Wesley, Vicki Hancock Wright

*Come, thou long expected Jesus,
born to set your people free;
from our fears and sins release us,
let us find our rest in thee.
Come, O come Emmanuel!*

*Born your people to deliver,
born a child and yet a King,
born to reign in us forever,
now thy gracious kingdom bring.
Come, O come Emmanuel!*



CALL TO WORSHIP: Revelation 5:11-14

¹¹ Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, ¹² saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

¹³ And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

¹⁴ And the four living creatures said, "Amen!" and the elders fell down and worshiped.

INVOCATION

CONGREGATIONAL CAROL: *God Rest You Merry, Gentlemen* (TH 211)

CONGREGATIONAL CAROL: *O Little Town of Bethlehem* (TH 201)

OFFERING & OFFERTORY: *The Angel Gabriel*

Tr. Sabine Baring-Gould, BASQUE CAROL, arr. Richard Shephard

*The angel Gabriel from heaven came,
His wings as drifted snow, his eyes as flame;
"All hail," said he, "thou lowly maiden Mary,
Most highly favored lady," Gloria!*

*"For know a blessed mother thou shalt be,
All generations laud and honor thee,
They Son shall be Emmanuel, by seer foretold,
Most highly favored lady," Gloria!*

*Then gentle Mary meekly bowed her head,
"To me be as it pleaseth God," she said,
"My soul shall laud and magnify his holy Name."
Most highly favored lady, Gloria!*

*Of her, Emmanuel, the Christ, was born
In Bethlehem, all on a Christmas morn,
And Christian folk throughout the world will ever say,
"Most highly favored lady," Gloria!*

CONGREGATIONAL SONG: *In Christ Alone!*

PASTORAL PRAYER

SERMON: "In Christ Alone"

Solus Christus

Matthew 1:18-25

Rev. Richard L. Burguet

CONGREGATIONAL CAROL: *O Come, All Ye Faithful* (TH 208)

BENEDICTION

POSTLUDE

REFLECTION: "Tidings of Comfort and Joy" by Sinclair Ferguson

Joseph was, apparently, "afraid to take Mary" as his wife (Matthew 1:20, NIV). Some men are afraid of getting married; they fear permanent commitment. But Joseph's fear was different—and healthier. It was not a fear of marriage but a fear of God—a reluctance to do anything that would grieve him.

The fear of God often seems to be what people fear most of all! Even Christians shiver a little whenever it is mentioned. Yet in the Bible it is a mark of grace—it's the best and healthiest fear you could have. For we are commanded to fear God. "Well, yes," someone might say, "but that's only the Old Testament." Well, no: it's the New Testament. It is Jesus (Matthew 10:28); it is the first Christians (Acts 9:31); it is Paul (2 Corinthians 7:1); it is the author of Hebrews (Hebrews 12:28); it is Simon Peter (1 Peter 2:17); it is all the saints (Revelation 15:4). What, then, is this good fear? It is the desire to live under God's smile, and therefore to avoid anything that might cause him to frown. Fearing God means, as our spiritual forefathers said, living coram Deo in the presence of God —because you know that he wants to "bless you and keep you ... make his face to shine upon you and ... lift up his countenance upon you and give you peace" (Numbers 6:24-26).

Joseph was a righteous man, and, by definition, righteous men fear God. He would rather have experienced pain than sense God's frown. Whatever dark hole he felt he was facing, his fear of the Lord was a fixed point in his life. But now the angel was telling him not to fear that taking Mary would offend God: He knows you do not want to grieve him; he knows you can see no option but divorce. But he also knows there is something that doesn't seem to make sense to you. You are right. The Lord has sent me to tell you what it is: Mary's child is not the fruit of her sin but of God's Spirit. Marry her! Imagine how Joseph might have felt as he woke up. If he had had access to our hymn books, he would surely have been able to sing:

***Praise to the Lord, who o'er all things so wondrously reigneth,
Shelters thee under his wings, yea, so gently sustaineth:
Hast thou not seen how thy heart's wishes have been
Granted in what he ordaineth?***

"O Little Town of Bethlehem" [Phillips Brooks, 1835-1893]

Strictly speaking, Jesus' birth was not supernatural; it was as "natural" as ours. But his conception in the womb of a virgin was supernatural: the work of the Holy Spirit in Mary. People today often respond, "But we are modern, scientific, 21st-century people, not 1st-century artisans! We know that virgin conceptions don't happen!" Joseph knew that just as well as we do. But he knew something else. From his childhood he had heard and memorised the majestic opening words of the Scroll of Genesis. In the darkness God had created the heavens and the earth (Genesis 1:1). When there were no spectators, he had brought the world into existence out of nothing. It was therefore not beyond his power to work in the darkness of the womb of a young virgin without the help of man, and to bring a child into the world. Joseph believed this. Yet it must have been overwhelming to learn that God was exercising that power now and that he was doing it in the life of the young woman Joseph had intended to marry. How much did Joseph understand about what was happening here? Did he see that God was doing something radically new, and yet accomplishing it from within our humanity? Did he sense that this must be the start of the new creation, which God had promised through the prophets?

Do you ever wonder how you would have reacted? Perhaps you're thankful you were not in Joseph's shoes! But there is an important sense in which we do share his shoes. Joseph was challenged to believe that God had done this. So are we. Joseph was challenged to welcome Jesus the Saviour. So are we. Joseph was challenged to devote the rest of his life to Jesus. So are we. Are you willing... or not? That decision is always a costly one. Joseph's experience illustrates a broader biblical principle: welcoming Christ into your life means that you will share in what happened to Jesus. Jesus himself taught that: "Because you are not of the world, but I chose you out of the world, therefore the world hates you" (John 15:19). Paul experienced it, as he tells us in various places in his letters (2 Corinthians 4:10-12 being one of the most dramatic).

At first sight, as we read on in these two chapters in Matthew, it looks as though where Joseph goes, Jesus goes. But it is really the other way round, isn't it? Where Jesus goes, Joseph also goes. If Jesus has to become a refugee in Egypt, so does Joseph. If Jesus has to be brought up in Nazareth, to Nazareth Joseph must go. So what we see in Joseph's life is a striking illustration of a permanent principle: the Christ we receive by faith is also the Christ who shapes our life of faith. And those who come to believe in him discover, like Joseph and Peter and Paul, that life takes on a "Jesus shape." Thus we who live are "always carrying around in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (2 Corinthians 4:10). This is the way in which we are being transformed into his likeness. Joseph must have known that welcoming Christ would be costly. And we need to know that too. But he is worth it all, isn't he?

***How silently, how silently, the wondrous gift is given.
So God imparts to human hearts the blessings of his heaven.
No ear may hear his coming, but in this world of sin,
Where meek souls will receive him still the dear Christ enters in.***

"Praise to the Lord, the Almighty" [Joachim Neander, 1650-1680]

Lord Jesus, the challenge of receiving you and living for you can be overwhelming at times. But we want to be yours, to trust you, to love you, to serve you. And we thank you that when we are yours, you make us more and more like yourself. Amen.

God Rest You Merry, Gentlemen

Do not be afraid. I bring you good news of great joy that will be for all the people.

Luke 2:10

1. God rest you mer - ry, gen - tle - men, let noth - ing you dis - may,
 2. From God our heav'n - ly Fa - ther, a bless - ed an - gel came;
 3. "Fear not, then," said the an - gel, "let noth - ing you af - fright;
 4. The shep - herds at those tid - ings re - joic - ed much in mind,

re - mem - ber Christ our Sav - ior was born on Christ - mas day,
 and un - to cer - tain shep - herds brought tid - ings of the same:
 this day is born a Sav - ior of a pure vir - gin bright,
 and left their flocks a - feed - ing, in tem - pest, storm, and wind:

to save us all from Sa - tan's pow'r when we were gone a - stray;
 how that in Beth - le - hem was born the Son of God by name.
 to free all those who trust in him from Sa - tan's pow'r and might."
 and went to Beth - le - hem straight - way, the Son of God to find.

REFRAIN

O tid - ings of com - fort and joy, com - fort and joy,

O tid - ings of com - fort and joy.

O Little Town of Bethlehem

Bethlehem Ephrathah, though you are small ... out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. Mic. 5:2

1. O lit - tle town of Beth - le - hem, how still we see thee lie;
 2. For Christ is born of Mar - y; and gath - ered all a - bove,
 3. How si - lent - ly, how si - lent - ly, the won - drous gift is giv'n!
 4. O ho - ly child of Beth - le - hem, de - scend to us, we pray;

a - bove thy deep and dream-less sleep the si - lent stars go by:
 while mor - tals sleep, the an - gels keep their watch of won - d'ring love.
 So God im - parts to hu - man hearts the bless - ings of his heav'n.
 cast out our sin and en - ter in; be born in us to - day.

yet in thy dark streets shin - eth the ev - er - last - ing Light;
 O morn - ing stars, to - geth - er pro - claim the ho - ly birth!
 No ear may hear his com - ing, but in this world of sin,
 We hear the Christ - mas an - gels the great glad tid - ings tell;

the hopes and fears of all the years are met in thee to - night.
 And prais - es sing to God the King, and peace to men on earth.
 where meek souls will re - ceive him still, the dear Christ en - ters in.
 O come to us, a - bide with us, our Lord Em - man - u - el.

In Christ Alone

1. In Christ a-lone my hope is found; he is my light, my strength, my
 2. In Christ a-lone who took on flesh, full-ness of God in help-less
 3. There in the ground his bod-y lay, Light of the world by dark-ness
 4. No guilt in life, no fear in death: this is the pow'r of Christ in

song; this cor-ner-stone, this sol-id ground, firm thro' the
 babe, this gift of love and righ-teous-ness, scorned by the
 slain. Then burst-ing forth in glo-rious day—up from the
 me. From life's first cry to fi-nal breath, Je-sus com-

fierc-est drought and storm. What heights of love, what depths of
 ones he came to save. Till on that cross as Je-sus
 grave he rose a-gain! And as he stands in vic-to-
 mands my des-ti-ny. No pow'r of hell, no scheme of

peace, when fears are stilled, when striv-ings cease! My com-fort-
 died, the wrath of God was sat-is-fied. For ev-'ry
 ry, sin's curse has lost its grip on me. For I am
 man can ev-er pluck me from his hand. Till he re-

er, my all in all—here in the love of Christ I stand.
 sin on him was laid—here in the death of Christ I live.
 his and he is mine, bought with the pre-cious blood of Christ.
 turns or calls me home: here in the pow'r of Christ I'll stand.

O Come, All Ye Faithful

208

Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about. Luke 2:15

1. O come, all ye faith - ful, joy - ful and tri - um - phant,
 2. God of God, Light of Light;
 3. Sing, choirs of an - gels, sing in ex - ul - ta - tion,
 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
 lo, he ab - hors not the Vir - gin's womb: ver - y God, be -
 sing, all ye cit - i - zens of heav'n a - bove; glo - ry to God
 Je - sus, to thee be all glo - ry giv'n; Word of the Fa - ther,

REFRAIN

born the King of an - gels;
 got - ten, not cre - a - ted;
 in the high - est; O come, let us a - dore him, O come, let
 late in flesh ap - pear - ing;

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

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

"With Whom God Is Pleased" (Luke 2:8-15; Romans 5:1, 12-21)

As we celebrated the third week of Advent last week, Reverend Robert Rothwell brought into focus the *Sola Fide*—by faith alone—and its importance in settling peace between nations and the turmoil and chaos that exists in the world, in families, in the workplace, etc. Man's solutions for peace have never been nor ever will be effective. True peace and reconciliation with God can only be achieved in people with whom God is pleased and those who have placed their faith in Jesus Christ. But that reconciliation has been and continues to be disrupted by our sin and our desire to worship the world's laws and ways, and our choosing to make our own laws and live by standards outside of God. None of those will ever give us peace. We've all sinned and fall short of the glory of God and are justified freely by his grace through the redemption that came by Christ Jesus (Romans 3:23). It is by God's grace we have been justified and declared righteous, by placing our faith in Christ (Ephesians 2:8- 10). It is because of God that we are in Christ Jesus, the one who took our sin to the cross and who became our righteousness, holiness, and redemption (1 Corinthians 1:30; Romans 3:21-4:25). Because of Christ's obedience, we're declared righteous, whether we're holding on to him strongly or weakly, because it's actually Christ, the perfect God-man, who holds on to us. Our hope is built on nothing less than Jesus' blood and righteousness. God won't stop loving us if we're in Christ. When we place our faith in Christ, we have peace with God forever and will be conformed in Christ's likeness and be forever glorified (Romans 8:29-30).

PRAY THIS WEEK:

MISSIONS PARTNERS: For Diego and Rose Sosa and their children in Puerto Morelos, Mexico as they share the Gospel with high school and college athletes.

CFL PRESBYTERY: For Lake Baldwin Church and pastors Erik Rome and Scott Stinson.

NEW HOPE: For our hearts to be prepared to celebrate the birth of our Lord this coming week.

LAKESIDE COVENANT: For Lakeside as they elect elders and near the end of the process of particularization.

HOLY TRINITY CHURCH OF KHERSON, UKRAINE: As Holy Trinity's church family endures its fourth Christmas while under attack from Russia, that the Lord would give them the peace of his Holy Spirit, resting in the comfort that Christ reigns, and that one day we will live with him, without pain or loss, and that he will make all things new.

DECEMBER BIRTHDAYS

2 Randy Somers
8 Sue Vibert
10 Maddee Mosley
11 Michael Hamel, Richard Burguet
15 Howard Yates
19 Linda McMillin
21 Clara Matulia
25 David Kelly, James Overfield
26 Christi Stormant
27 Leon Libby
28 Nathalie (Rosel) Stager
30 Matthew Johnson

YEAR-TO-DATE GIVING

(Budget) _____ (\$455,138)
Contributions _____ \$466,836

DECEMBER ANNIVERSARIES

3 Shane and Jennifer Overfield
4 Kevin and Rebekah Beary
19 Dave and Linda Wieboldt
20 Theresa and Wes Ohland
23 Randal and Vianne Stormant
29 Bill and Elaine Haley

IMAGES

Cover: Agnus Dei stained glass window in the chancel of the Protestant temple of Chamonix (Reformed Church of France), built in 1859. Artist unknown. Photo by Pascal Deloch of Godong Agence.

Page 5: "Agnus Dei that belonged to Charlemagne. - From Aix-la-Chapelle Cathedral." Engraving. 8th Cent. The Imperial Dictionary by John Ogilvie. 1898 ed.



NEW HOPE

PRESBYTERIAN CHURCH

TEACHING ELDER:

Rev. Richard L. Burguet, *Senior Pastor*

MINISTRY STAFF:

Dr. Randall Van Meggelen, *Music Director*

Tina Van Meggelen, *Children's Director*

Lyndsey Coyle, *Administrator*

Olga Kolpakova, *Accompanist*

RULING ELDERS:

Dr. David All, *Clerk of Session*

Ryan Stormant, *Treasurer*

Dr. Jim Barnes

Franz Frank

Kenn Hall

Dr. John Minatelli

Ashley Minnig

Dan Rick

DEACONS:

Bob Peyton, *Chairman*

Bill Haley, *Secretary*

Bill Brownlee

Mike DiGiacomo

Shane Overfield

Dan Read

Edmund Swearingen