

DECEMBER 28, 2025

THE LORD’S DAY

10:00 AM Sunday School
10:35 AM Congregational Prayer

11:00 AM Morning Service
— PRELUDE —

Announcements

Call to Worship

*Hymn #151 “O Come, All Ye Faithful”
ADESTE FIDELES

*Prayer of Invocation

Offertory “Good Christian Men, Rejoice”
Good Christian men, rejoice,
With heart, and soul, and voice;
Give ye heed to what we say:
Jesus Christ is born today;
Earth and heav'n before him bow,
And he is in the manger now.
Christ is born today!

Good Christian men, rejoice,
With heart, and soul, and voice;
Now ye hear of endless bliss:
Jesus Christ was born for this!
He hath op'ed the heavenly door,
And man is blessed evermore.
Christ was born for this!

Good Christian men, rejoice,
With heart, and soul, and voice;
Now ye need not fear the grave:
Jesus Christ was born to save!
Calls you one and calls you all
To gain his everlasting hall.
Christ was born to save!

Scripture Reading Psalm 119:1-24

Pastoral Prayer

*Supplement Hymn #46 “At the Birth of Christ Our King”
ST. BEES

Sermon

The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God’s revealing his will unto his people being now ceased.

The whole counsel of God concerning all things necessary for his own glory, man’s salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

London Baptist Confession of Faith of 1689, Chapter I
“Of the Holy Scriptures,” Sections 1, 6

Benediction

— POSTLUDE —

6:00 PM Evening Service

— PRELUDE —

*Hymn #164 “Angels from the Realms of Glory”
REGENT SQUARE

*Prayer of Invocation

Hymn #156 “While Shepherds Watched Their Flocks”
CHRISTMAS

Announcements

Scripture Reading Isaiah 42:1-17

Offertory
Still, still, still, one can hear the falling snow.
For all is hushed, the world is sleeping,
Holy star its vigil keeping.
Still, still, still, one can hear the falling snow.

Silent night! Holy night! All is calm, all is bright
Round yon virgin mother and Child.
Holy infant, so tender and mild, sleep in heavenly peace.

Sleep, sleep, sleep, ’tis the eve of our savior’s birth.
The night is peaceful all around you,
Close your eyes, let sleep surround you.
Sleep, sleep, sleep, ’tis the eve of our savior’s birth.

*Hymn #119 “O Lord, How Shall I Meet Thee”
ST. THEODULPH

Sermon
The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

London Baptist Confession of Faith of 1689, Chapter II
“Of God and of the Holy Trinity,” Sections 1-3

Benediction

— POSTLUDE —

*congregation standing