

A WORD ON WORSHIP

REVIEW OF MESSAGE FROM DECEMBER 8, 2013

BY PASTOR ANDREW KICKERT, SUNRISE COMMUNITY CHURCH

Hear Sunday Sermons at www.SunriseTC.org

Judges 6:36-38

“Then Gideon said to God, “If You will deliver Israel through me, as You have spoken, behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I will know that You will deliver Israel through me, as You have spoken.”



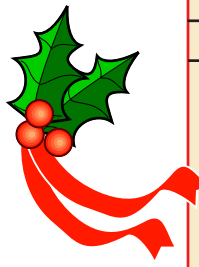
Now let's be honest with one another. Isn't Gideon's unbelief something that is familiar to all of us who have come to trust in Jesus as our Savior? We believe in the Lord Jesus, and we know that we are eternally saved, safe and secure in His keeping. We believe that God's purpose is to proclaim the good news of the gospel throughout the entire world. We believe that God is going to bring many to faith. We even believe that God may bring revival to our country, and perhaps even to our neighborhood. But we have our doubts when we consider the possibility that God intends to accomplish these great things through us. God may use a Billy Graham but surely He will not use me in any significant way! That is what this test is all about. Gideon wants God to confirm His promise to achieve Israel's deliverance through him.

It seems to me that in this "test," there is both good news and bad news. The bad news is that Gideon is reluctant to take God at His word. He knew what God had said; he just didn't quite believe it. The good news is that Gideon is not proud, arrogant, or confident in his own abilities. Gideon is scared to death and clinging desperately to God. That is a far better place to be than confident in one's own abilities. Or is it? Our culture says otherwise, and so many Christians think otherwise. Much like the secular world, we think that those most likely to succeed are the ones who have great intellect and healthy self-esteem, are good looking and aggressive. In God's world, it is the weak and helpless He uses to achieve His purposes. Or, putting the matter in the terms of our sermon title: "Less is More."

God's deliverance comes to men because they are desperately helpless to save themselves. That was true of the Israelites of old. It was not because those who were needy did something great to win God's favor; it was because God is gracious to those who cry out for His help. This is still true today. Everyone is a sinner, in bondage to sin and unable to save themselves. In His great mercy, God sent the Perfect Deliverer, Jesus Christ. He came to save those who were helpless and hopeless. Just as Gideon was not intended to get the glory for the deliverance of his fellow-Israelites, but only God, so it is only God who should get the glory for our salvation, not us. Have you acknowledged your bondage to sin and your helpless state? Have you cried out to Jesus for the salvation He alone can give? If you have, give Him the glory He alone deserves.

Sunrise Community Church
Come acknowledge the Lord in our midst
EVERY SUNDAY BEGINNING AT 8:45 A.M.

9642 Live Oak Ave. • Temple City, CA 91780
 (626) 287-6120 • PastorAndy@SunriseTC.org • www.SunriseTC.org



DECEMBER 2013											
S	M	T	W	T	F	S					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31	1	2	3	4					

The Hymns We Sing

COURTESY OF THE CYBER HYMNAL™

<http://www.hymntime.com/>

Hark! The Herald Angels Sing

<http://www.hymntime.com/tch/htm/h/h/a/hhangers.htm>

"A great company of the heavenly host appeared with the angel, saying, 'Glory to God in the highest, and on earth peace to men on whom His favor rests.'"

Luke 2:13-14



Charles Wesley (1707-1788)

Words: Charles Wesley, *Hymns and Sacred Poems*, 1739, alt.

Music: Mendelssohn, Felix Mendelssohn, in his cantata *Festgesang an die Künstler*, 1840 (second movement, *Vaterland, in deinem Gauen*); the cantata celebrated the 400th anniversary of Johann Gutenberg's invention of the printing press. This arrangement, by William H. Cummings, appeared in the *Congregational Hymn and Tune Book*, by Richard R. Chope, 1857

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!"

Refrain

Hark! the herald angels sing,
"Glory to the newborn King!"

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.

Refrain

Hail the heav'nly Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Ris'n with healing in His wings.
Mild He lays His glory by,
Born that man no more may die.
Born to raise the sons of earth,
Born to give them second birth.

Refrain

Come, Desire of nations,
come,
Fix in us Thy humble home;
Rise, the woman's
conqu'ring Seed,
Bruise in us the serpent's
head.

Now display Thy saving
power,
Ruined nature now restore;
Now in mystic union join
Thine to ours, and ours to
Thine.

Refrain

Adam's likeness, Lord,
efface,
Stamp Thine image in its
place:
Second Adam from above,
Reinstate us in Thy love.
Let us Thee, though lost, re-
gain,
Thee, the Life, the inner man:
O, to all Thyself impart,
Formed in each believing
heart.

Refrain

Hark! the herald angels sing,
"Glory to the newborn King!"

SEE YOU SUNDAY AT SUNRISE

What's Happening at Sunrise

December 2013

- Dec. 8 8:45 a.m. Less is More Judges 6:36-7:23
Second Sunday of Advent
- 10:30 a.m. Second Hour/Sunday School
- Dec. 10 Bible Study on Christmas Break
- Dec. 13 6:30 p.m. Sunrise Christmas Party
- Dec. 15 8:45 a.m. More is Less Judges 7:23-8:32
Third Sunday of Advent
- 10:30 a.m. Second Hour/Sunday School
- Dec. 20 7:00 p.m. Game Night
- Dec. 22 8:45 a.m. Christmas Message
Fourth Sunday of Advent
- 10:30 a.m. Second Hour/Sunday School
- Dec. 24 5:00 p.m. Christmas Eve Service
with Westminster Presbyterian Church
- Dec. 25 Celebrate the Birth of the Savior
- Dec. 27 NO FRIDAY NIGHT ACTIVITIES
- Dec. 29 10:00 a.m. Joint Christmas Service
with Westminster Presbyterian Church
- Dec. 31 New Year's EVE

CHRISTIANITY'S UNEXPECTED GROWTH IN INDIA

12/6/2013 INDIA (CHRISMA NEWS)

FOUND AT WWW.PERSECUTION.ORG

Christianity in India is growing at a rapid rate among middle- and high-caste Indians and young people, according to Unfinished magazine, which examines social, economic and cultural trends in the "new India."

The current "remarkable receptivity to Christ" across the entire spectrum of Indian society, which had been traditionally among only lower castes and marginalized communities, is one of five dominant themes identified by Indian anthropologist Prabhu Singh that define today's India and its missional challenges.

In his article "Welcome to the New India" in the current issue of Unfinished, Singh also explores new eras of "glocal" complex connectivity, heightened cultural sensitivity, alarming religious animosity and widening economic disparity.

"With more than 71 million claiming Christianity, India is now the eighth largest Christian nation in the world," says Dick McClain, president and CEO of the Mission Society, publisher of Unfinished. "Yet with 456 languages and more

than 2,611 distinct people groups, India still has more people groups unreached with the gospel than any other nation—88 percent of its population."

Considered the most ethnically diverse country on the planet, the "new India" is experiencing rapid change, diversity and complexity. According to Singh's identification of the five top trends, with great receptivity to Christianity also comes alarming religious animosity, resulting in persecution and violent resistance to Christianity.

With greater "glocal" (both global and local) complex connectivity comes both new economic opportunities and widening economic disparity between the newly wealthy and members of the lowest castes who cannot rise above their status.

Multiple articles in "Falling in Love With India," the latest issue of Unfinished, offer insights on how these trends in the emerging "new India" require changes in missiology.

"Glocal" complex connectivity has led to focus on urban missions, a shift from solely rural and tribal, the growing middle class and youth.