

NOTES FROM THE SERVICE

DATE _____ SPEAKER _____

TEXT _____

SCRIPTURE _____

NOTES FROM THE MESSAGE:

PERSONAL APPLICATION:

Etiquette *Please refrain from walking and using the middle aisle during worship service. *Exiting/Entering the sanctuary during prayer and ministry of giving is not permitted. *No food, gum or drink permitted in the sanctuary.” *Please silence cell phones.” *Please no talking during offertory service *Pray for the Sick, and Shut-in and those in bereavement *Come to Bible Study and hear the speakers on people who had relationships in the Bible

Zion Hill Baptist Church

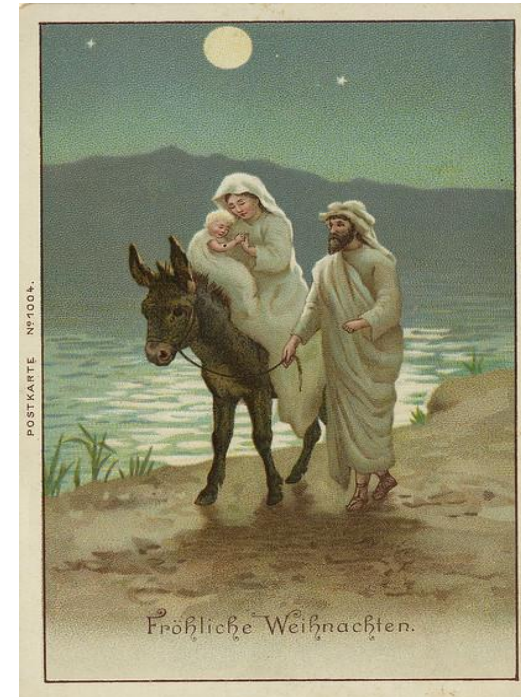
11115 Kinsman Road, Cleveland, Ohio 44104

Office: (216)561-8824 FAX (216) 561-8827

E-mail: zhmb1042@att.net

Website: www.zionhill-mbc.org

Rev. Jimmy L. Gates, Sr., B.A., M.DIV., Pastor



December 13, 2020

ORDER OF SERVICE

SUNDAYSCHOOL.....9:15AM.....SIS BEVERLY DURST
.....CALL TO WORSHIP.....
MUSICAL INTERLUDE.....11:30AM.....MUSICIANS
SCRIPTURE.....OFFICERS
PRAYER.....OFFICERS
SELECTION.....
OFFERING.....FINANCIAL COMMITTEE
SELECTION.....
MISSION SUNDAY SIS. MILDRED WALKER
THE SPOKEN WORD..... REV. JIMMY L. GATES, SR.
.
Message: **“Joseph was a just man...”**
Scripture: Matthew 1:19
TIME TO RECIEVE THOSE WHOM THE LORD HAS
CALLED..... PULPIT
ALTAR CALL.....PULPIT
BENEDICTION.....REV. JIMMY L. GATES, SR.
RECCESIONAL.....LET THE CHURCH SAY AMEN

Announcements:

Responsive Reading today:
John 1:29-42

FROM THE PASTOR:

We will be closed to the end of the year because of COVID.

Wednesday Bible Study online at 7 p.m. –
Call In: 701-802-5360 and **Access Code:** 7817353

Sunday School online on Sunday's at 9:15 a.m. –
Call in: 978-990-5047 ~ **Access Code** 3312613#

***The Lord is not slack concerning his
promise, as some men count
slackness; but is longsuffering to us-
ward, not willing that any should
perish, but that all should come
to repentance.***
2 Peter 3:9



VOLUNTEERS HELP WANTED:

**Audio / Visual Assistant ~ Praise Team Members
Staff Support with Setting Up**

Those who are seriously interested please see
Rev. Jimmy L. Gates, Sr.

FROM THE HEART OF THE PASTOR.....

“Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately.” Matthew 1:19

We usually think of the word “annunciation,” in connection with the announcement to Mary that she will bear a child (Luke 1:26-38). However, in Matthew’s Gospel, it is Joseph to whom the angel appears. Luke tells us of Mary’s obedience (Luke 1:38), but Matthew tells us of Joseph’s obedience.

This section is, of course, one of the prime passages used and preached on during the Christmas season. The challenge is to say something fresh but yet familiar and reassuring about it.

An important exegetical perspective that needs to be kept in mind is the Matthean text tells the story more from the angle of Joseph’s perspective, while the Lukan birth narrative tells the tale from the perspective of how things affected and were seen by Mary. What the two narratives have in common is interesting: 1) a birth in Bethlehem, even though the family is from Nazareth and Jesus would be called Jesus of Nazareth; 2) a virginal conception; 3) a pregnancy during the engagement period caused through the agency of the Holy Spirit; and 4) Joseph resolves to accept Jesus into his life and family, as is shown by subsequent events.

Though it has become fashionable in some scholarly circles to suggest the story of the miraculous conception of Jesus has analogies with the stories about the births of Emperors or Kings, in fact this is not really accurate. Furthermore, the story in Isaiah 7 about a virgin conceiving, while compatible with our story in Matthew 1, does not in fact specify a virginal conception. It simply says a nubile woman of marriageable age, who was

indeed a virgin, would conceive and give birth to a child. Unlike Matthew 1, that text does not specify the *means* by which the virgin is impregnated, and all indications are that early Jewish were not looking for, nor did they think, Isaiah 7 predicted a miraculous conception.

This explains the shocked reaction of both Joseph in Matthew 1 and Mary in the Lukan account. The assumption a Torah-true Jew like Joseph must have made is Mary got pregnant in the usual manner, hence his decision to divorce her quietly. It took further divine intervention in the form of a dream to head off that disaster, and the disgracing and shaming (not to mention the potential stoning) of Mary. In short, the potential scandal in this story, and the lack of a clear prediction of a virginal conception in Isaiah 7 or parallel in other birth narratives, means this story arose from an historical incident in the life of Mary and Joseph, and then was explained with the aide of the text of Isaiah 7. The First Evangelist uses Isaiah to provide proof that this surprising and unprecedented event was, in fact, a fulfillment of Scripture and all along a part of God’s plan for human redemption. Yes, Joseph was a just man.....