

December 8
Worship | 8:15 and 11am
Livestream | 11am

**The Christmas
Songs of Scripture:
An Exposition of the Canticles
in Luke 1&2**

**The Benedictus:
A Song of God's Salvation**



WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at lexpreschurch.com/connect to join us on mission!

General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

PRAISE

Updates | Following Christ Together

* **Lighting of Advent Candle of Peace and Call to Worship** | Psalm
85:6-13 | Pew Bible p. 493

*Leader: Will you not revive us again,
that your people may rejoice in you?
Show us your steadfast love, O LORD,
and grant us your salvation.*

*Let me hear what God the LORD will speak,
for he will speak peace to his people, to his saints;
but let them not turn back to folly.
Surely his salvation is near to those who fear him,
that glory may dwell in our land.*

*Steadfast love and faithfulness meet;
righteousness and peace kiss each other.
Faithfulness springs up from the ground,
and righteousness looks down from the sky.
Yes, the LORD will give what is good,
and our land will yield its increase.
Righteousness will go before him
and make his footsteps a way.*

* O Come, O Come, Emmanuel-Trinity Hymnal No. 194 (vv. 1, 3, 4, 5)

1. O come, O come, Em - man - u - el, and ran - som cap - tive
 2. O come, O come, thou Lord of might, who to thy tribes, on
 3. O come, thou Rod of Jes - se, free thine own from Sa - tan's
 4. O come, thou Day-spring from on high, and cheer us by thy
 5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
 Si - nai's height, in an - cient times didst give the law
 tyr - an - ny; from depths of hell thy peo - ple save,
 draw - ing nigh; dis - perse the gloom - y clouds of night,
 heav'n - ly home; make safe the way that leads on high,

REFRAIN

un - til the Son of God ap - pear.
 in cloud and maj - es - ty and awe.
 and give them vic - t'ry o'er the grave. Re - joice! Re - joice!
 and death's dark shad - ows put to flight.
 and close the path to mis - er - y.

Em - man - u - el shall come to thee, O Is - ra - el.

Trinity Hymnal No. 194
 TEXT: Latin antiphons, 12th cent.; Latin hymn, 1710; Tr. by John Mason Neale, 1851; alt. 1961
 TUNE (VENI EMMANUEL): Plainsong, 13th cent.; arr. by Thomas Helmore, 1856
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* Prayer of Invocation

* **Scripture Reading** | Isaiah 40:1-5 | Pew Bible pp. 599

Comfort, comfort my people, says your God.
Speak tenderly to Jerusalem,
 and cry to her
that her warfare is ended,
 that her iniquity is pardoned,
that she has received from the LORD's hand
 double for all her sins.

A voice cries:

“In the wilderness prepare the way of the LORD;
 make straight in the desert a highway for our God.
Every valley shall be lifted up,
 and every mountain and hill be made low;
the uneven ground shall become level,
 and the rough places a plain.
And the glory of the LORD shall be revealed,
 and all flesh shall see it together,
 for the mouth of the LORD has spoken.”

Joy Has Dawned



1. Joy has dawned up - on the world, pro - mised from cre - a - tion:
2. Sounds of won - der fill the sky with the songs of an - gels;
3. Shep - herds bow be - fore the Lamb, gaz - ing at the glo - ry;
4. Son of A - dam, Son of Heav'n Gi - ven as a ran - som;



God's sal - va - tion now un - furled hope for ev - 'ry na - tion.
As the migh - ty Prince of Life shel - ters in a sta - ble.
Gifts of men from dis - tant lands pro - phe - sy the sto - ry.
Re - con - cil - ing God and man Christ our migh - ty cham - pi - on!



Not with fan - fares from a - bove, not with scenes of glo - ry,
Hands that set each star in place, shaped the earth in dark - ness.
Gold, a King is born to - day; In - cense, God is with us;
What a Sav - ior, what a friend, What a glo - rious mys - t'ry!



but a hum - ble gift of love: Je - sus born of Ma - ry.
Cling now to a moth - er's breast, vul - n'ra - ble and help - less.
Myrrh, His death will make a way, by His blood He'll win us.
Once a babe in Beth - le - hem, now the Lord of his - t'ry.

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RENEWAL

Call to Confession | Psalm 38:1-4

*Leader: O LORD, rebuke me not in your anger,
nor discipline me in your wrath!
For your arrows have sunk into me,
and your hand has come down on me.*

*There is no soundness in my flesh
because of your indignation;
there is no health in my bones
because of my sin.*

*For my iniquities have gone over my head;
like a heavy burden, they are too heavy for me.*

Corporate Confession of Sin

All: Almighty and everlasting God,
we confess that we were conceived and born in sin,
and inclined quickly to do evil, and slow to do good.
We unceasingly transgress your holy commandments,
and corrupt ourselves more and more.
But now we grieve over our sins and transgressions,
and desire Your grace and forgiveness.
Have mercy on us, we pray, most gracious and merciful God and Father,
through Your Son, our Savior, the Lord Jesus Christ.
Grant to us an increase of Your Holy Spirit,
that we may recognize our sin and righteousness;
feel genuine contrition and grief; die to sin completely;
and please you wholly in our lives.
In Jesus' Name, Amen.

Silent Confession

* **Words of Comfort** | Isaiah 61:10

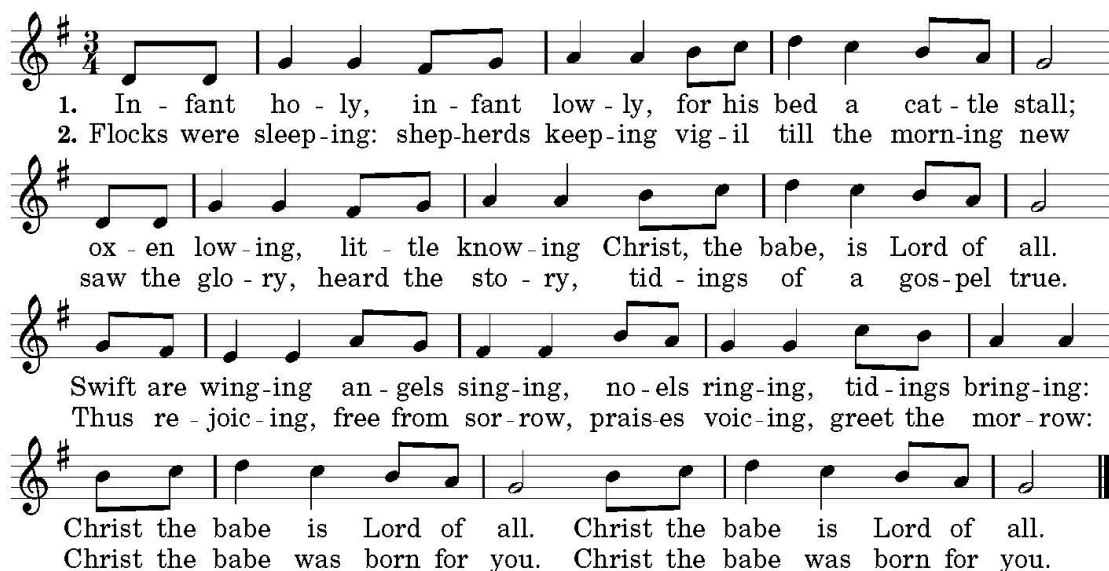
*Leader: I will greatly rejoice in the LORD;
my soul shall exult in my God,
for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a beautiful headdress,
and as a bride adorns herself with her jewels.*

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

Infant Holy, Infant Lowly-Trinity Hymnal No. 216



1. In - fant ho - ly, in - fant low - ly, for his bed a cat - tle stall;
2. Flocks were sleep - ing: shep - herds keep - ing vig - il till the morn - ing new
ox - en low - ing, lit - tle know - ing Christ, the babe, is Lord of all.
saw the glo - ry, heard the sto - ry, tid - ings of a gos - pel true.
Swift are wing - ing an - gels sing - ing, no - els ring - ing, tid - ings bring - ing:
Thus re - joic - ing, free from sor - row, prais - es voic - ing, greet the mor - row:
Christ the babe is Lord of all. Christ the babe is Lord of all.
Christ the babe was born for you. Christ the babe was born for you.

Trinity Hymnal No. 216

TEXT: Polish carol; Paraphrased by Edith M. G. Reed, ca. 1925

TUNE (W ZLOBIE LEZY): Traditional Polish melody; Arr. in *The Kingsway Carol Book*

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Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew. Please, make sure to write your name legibly.

Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

- You may use the offering plates.
- Go to “Giving” on your Church Center mobile app or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321.

Once in Royal David's City-Trinity Hymnal No. 225 [8:15 a.m. service only]



1. Once in roy - al Da - vid's cit - y stood a low - ly cat - tle
2. He came down to earth from heav - en who is God and Lord of
3. And through all his won - drous child - hood he would hon - or and o -
4. And our eyes at last shall see him, through his own re - deem - ing
5. Not in that poor low - ly sta - ble, with the ox - en stand - ing



shed, where a moth - er laid her ba - by in a man - ger for his bed:
all, and his shel - ter was a sta - ble, and his cra - dle was a stall:
bey, love and watch the low - ly maid - en in whose gen - tle arms he lay:
love; for that child so dear and gen - tle is our Lord in heav'n a - bove,
by, we shall see him, but in heav - en, set at God's right hand on high;



Mar - y was that moth - er mild, Je - sus Christ her lit - tle child.
with the poor, and mean, and low - ly, lived on earth our Sav - ior ho - ly.
Chris - tian chil - dren all must be mild, o - be - dient, good as he.
and he leads his chil - dren on to the place where he is gone.
when like stars his chil - dren crowned all in white shall wait a - round.

Trinity Hymnal No. 225

TEXT: Cecil Frances Alexander, 1848

TUNE (IRBY 8.7.8.7.7.7.): Henry J. Gauntlett, 1849

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Come, Thou Long-Expected Jesus Choir Anthem [11 a.m. service only]

Come, Thou long-expected Jesus, born to set Thy people free.
From our fears and sins release us. Let us find our rest in Thee.
Israel's strength and consolation, hope of all the earth Thou art;
dear desire of ev'ry nation, joy of ev'ry longing heart.

Born Thy people to deliver, born a child, and yet a King,
born to reign in us forever, now Thy gracious kingdom bring.
By Thine own eternal Spirit, rule in all our hearts alone.
By Thine all sufficient merit, raise us to Thy glorious throne.

Come, Thou long-expected Jesus. Raise us to Thy throne above.
Alleluia, alleluia! Come and ransom Israel!
Come, Thou long-expected Jesus.
God with us! Come, Emmanuel!

Text: Charles Wesley

Tune (HYFRYDOL): Rowland H. Pritchard (1811-1887); (AUSTRIAN HYMN): Franz Joseph Haydn (1732-1809);

Arranged by Joseph M. Martin (BMI)

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* The Doxology

Praise God from whom all blessings flow; praise him, all

The first system of musical notation for the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/4 time and key of D major. The lyrics are: "Praise God from whom all blessings flow; praise him, all". The melody is simple and homophonic, with a final note on the treble staff marked with a fermata.

creatures here below; praise him above, ye heav'nly host:

The second system of musical notation. The lyrics are: "creatures here below; praise him above, ye heav'nly host:". The melody continues with a fermata on the final note of the treble staff.

praise Father, Son, and Holy Ghost. Amen.

The third system of musical notation. The lyrics are: "praise Father, Son, and Holy Ghost. Amen.". The melody concludes with a double bar line and repeat dots on the treble staff.

Text: Thomas Ken, 1674
Tune (OLD HUNDREDTH): Louis Bourgeois, 1551
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* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | God is My Savior!

Installation of Ruling Elder | 11 a.m. Worship Only

Ruling Elder: Kelvin Rogers

Installation of Women's Ministry Officers:

- Sharmin Barrett - Secretary
- Rhonda McAulay - Decorating Chair
- Kelly Lewis - Congregational Care Chair
- Rachel Caldwell - Circle 1 Chair
- Flo Wright - Circle 4 Chair

They will be joining:

- Melody Shafer - President
- Christy Spurgeon - Bible Studies and Discipleship Chair
- Cindy Thompson - Encouragement Chair
- Genie Graham - Hospitality Chair
- Natalia Petrenko - Special Events Chair

Introduction of New Director of the Youth Ministry | Tyler Josephson

*** Scripture Reading | Luke 1:67-79 | pp. 856-857**

⁶⁷ And his father Zechariah was filled with the Holy Spirit and prophesied, saying,
⁶⁸ “Blessed be the Lord God of Israel,
for he has visited and redeemed his people
⁶⁹ and has raised up a horn of salvation for us
in the house of his servant David,
⁷⁰ as he spoke by the mouth of his holy prophets from of old,
⁷¹ that we should be saved from our enemies
and from the hand of all who hate us;
⁷² to show the mercy promised to our fathers
and to remember his holy covenant,
⁷³ the oath that he swore to our father Abraham, to grant us
⁷⁴ that we, being delivered from the hand of our enemies,
might serve him without fear,
⁷⁵ in holiness and righteousness before him all our days.
⁷⁶ And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,
⁷⁷ to give knowledge of salvation to his people
in the forgiveness of their sins,
⁷⁸ because of the tender mercy of our God,
whereby the sunrise shall visit us from on high
⁷⁹ to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

Communion Homily. An Exposition of the Canticles in Luke 1 & 2

2. The Benedictus: A Song of God's Salvation

Rev. Dr. Curt McDaniel

Sermon Notes

It should come as no surprise to us that when something BIG happens in biblical history, God often chooses to mark that occasion with a song or with singing. Several examples stand out, one in Zephaniah 3:

¹⁴ Sing aloud, O daughter of Zion;
shout, O Israel!

Rejoice and exult with all your heart,
O daughter of Jerusalem!

¹⁵ The LORD has taken away the judgments against you;
He has cleared away your enemies.

The King of Israel, the Lord, is in your midst;
you shall never again fear evil.

¹⁶ On that day it shall be said to Jerusalem:

“Fear not, O Zion;
let not your hands grow weak.

¹⁷ The LORD your God is in your midst,
a mighty one who will save;

He will rejoice over you with gladness;

He will quiet you by His love;

He will exult over you with loud singing.

When the Children of Israel crossed over the Red Sea safely, Exodus 14 records that the Egyptians followed in pursuit, yet “the Lord threw the Egyptians into the midst of the sea” (14:27b). In the midst of this great victory, Exodus 15 records another of the great songs of the Bible:

¹ Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD, for He has triumphed gloriously;
the horse and his rider He has thrown into the sea.

² The LORD is my strength and my song,
and He has become my salvation;

this is my God, and I will praise Him,
my father's God, and I will exalt Him.

Next time we will see the song of the angels announcing the birth of Jesus to the shepherds (Luke 2:13-14). I reiterate: **When something *BIG* happens in biblical history, God often marks that occasion with a song or with singing.** Today we find another example of this principle in the words of Zechariah, the father of John the Baptizer, one of the most significant figures in the timeline of God's redemptive mission: "Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he." (Matthew 11:11) For a person of this stature, it is not surprising that a song is given in commemoration of his role in the great redemptive plan of God.

Brief background and context:

- 1:5: In Herod's time, there lived a priest named Zechariah, of the division of Abijah. We learn from 1 Chronicles 24 that from King David's time, the priests were organized into 24 orders. Abijah was the 8th (24:10). It is important to realize that the times under Herod were "a dark, ominous, and calamitous period in the history of the Jewish nation. Against this gloomy background, Luke now gives the history of the dawn of a new day in the life of humanity—the coming of Christ, which was prepared by the advent of John the Baptist." ¹
- 1:7: Both Elizabeth and Zechariah were very old, especially for childbearing, added to the fact that they were already childless, a descriptive "double-whammy" against them, for the Jews considered children a blessing from the Lord (Deuteronomy 7:14, Psalm 113:9): There is an "implied parallelism with Abraham and Sarah and other OT couples [that] prepares the reader for a possibility of a miracle." ²
- 1:8-9: Zechariah was chosen by lot to go into the temple and to burn incense: "It is understandable that to be chosen by lot to burn incense was considered a unique privilege. Only once in a lifetime was a priest allowed to receive this honor. Ever afterward he was considered 'rich and holy.' Numerically speaking, to be chosen by lot to burn incense was a privilege shared by few." ³ (Curt: this is an amazing providence!).
- 1:11ff: An angel of the Lord appeared to him with startling news: Elizabeth will have a son. You can sense shock from him in four ways: 1) the angel's appearance "Zechariah was troubled when he saw him" (1:13), 2) the angel's words, the reality that a heavenly being spoke to him (1:13), 3) the content of the angel's words (Elizabeth is with child),

4) his inability to speak because of his lack of faith (1:20-22).

- 1:18: Zechariah shows uncertainty, and it cost him: “How come it then that God punishes Zechariah so severely, as if he had been guilty of a heinous sin? I do acknowledge that, if the words only are considered, either all were equally to blame, or Zechariah did nothing wrong. But as the actions and words of men must be judged from the state of the heart, we ought rather to abide by the judgment of God, to whom the secrets of the heart are naked and opened (Hebrews 4:13)... The reason why Zechariah doubted was that, stopping at the ordinary course of nature, he ascribed less than he ought to have done to the power of God. They take a narrow and disparaging view of the works of God, who believe that He will do no more than nature holds out to be probable, as if His hand were limited to our senses or confined to earthly means. But it belongs to faith to believe that more can be done than carnal reason admits.”⁴ Because of his lack of faith, God silenced him for a time (1:20). One commentator summarized his attitude aptly, “Sinful skepticism.”⁵
- 1:57-58: In time, Elizabeth gives birth, and her neighbors “rejoiced” (found in the imperfect tense, giving the sense that there was an ongoing and “continual joy of the neighbors”⁶ over this development.)
- 1:59-64: On circumcision day, they gave the child the name John to everyone’s surprise, and Zechariah confirmed this by inscribing his name on a tablet coated with wax.⁷ At once, his mouth was opened, and he immediately began to bless God’s name.
- 1:65-66: Holy awe (“fear”) came upon everyone, with an added sense of anticipation for this child’s future.
- 1:41 with 1:67: Like his wife Elizabeth previously, Zechariah was filled with the Holy Spirit and prophesied these beautiful words, a song that declares **God’s salvation**.

2 redemptive dimensions in this beautiful song:

1. **A declaration of deliverance: God has come (now in time and space) to save His people (1:68-69).** A fitting summary of the gospel’s message is seen in these verses: “Blessed be the Lord God of Israel, for He has visited and redeemed His people and has raised up a horn of salvation for us in the house of his servant David.” The verbs “visited” and “redeemed” are point action (aorist tense) specific, implying now that God has set into

motion His plan of salvation. While redemption in the Jewish-Messiah mindset first meant political deliverance, there is also a spiritual (1:72) and a moral (1:77, 79) component to this freedom seen in this song. *Great themes in this deliverance:*

- a. *God has come to visit and to redeem His people* so that they no longer walk in darkness but through faith can live as children of light (1:68, 79).
 - b. *God has raised up a strong Redeemer to accomplish this deliverance* (1:69). “Horn” is a common OT metaphor (1 Samuel 2:10, 2 Samuel 23:3, Psalm 132:17) used to picture strength. Implication: God has done this, for the people could not deliver themselves in their own strength.
 - c. *This deliverance is from the presence of enemies and those that hate us* (1:71, 74). You get the strong sense in these words of the animosity that existed then (and now) between those living under oppression (the Jews) and those who were the oppressors (Rome, the religious rulers). Yet, despite this yearning for freedom from political bondage, Zechariah envisions the deliverance from spiritual slavery and sin in 1:77-78, “To give knowledge of salvation to His people in the forgiveness of their sins because of the tender mercy of our God.” In this Holy Spirit-inspired prophecy-song, Zechariah sees the remission of sins and the knowledge of wholistic salvation coming from a Savior who would say some 30 years later, “You will know the truth, and the truth will set you free” (John 8:32): “In this, therefore, we have an indication given by the Holy Ghost Himself that the OT prophecies and promises regarding Christ are to be taken by us not in a literal and materialistic sense but in a spiritual sense. His kingdom is not a kingdom of this world (John 18:36).”⁸
2. **A remembrance of mercy (1:72-73, 78).** This song drips with the recollection of God’s mercy, first shown in the OT through many of the covenants, but now finding its ultimate and final fulfillment in Christ, the Messiah: “To show the mercy promised to our fathers and to *remember* His holy covenant, the oath that He swore to our father Abraham, to grant us... because of the tender mercy of our God, whereby the sunrise shall visit us from on high” (added emphasis). Threads of mercy woven in this text:
- a. *God said it long ago in the prophets* (1:70), but now it finds its completion in Christ. See Hebrews 1:1-4.

- b. *God remembers His covenant, His “bond in blood”* (1:72-75). Behind God’s spoken and written word is His very being and character. When He says He will do something, He does it in His timing for His glory. The “oath” mentioned in 1:73 refers to the Abrahamic Covenant in Genesis 17:1-14 where God tells Abraham that he will be the “father of a multitude of nations.” Overlaid with Genesis 12, **we see the seedbed of the mission of the gospel: to declare the glory of God as a blessing to the nations of the world.** In the Benedictus, we see the announcement of a spiritual seed that will take the good news of the gospel to the world.
- c. *God remembered Zechariah and Elizabeth* (1:13, 76-79). In 1:13, we read, “The angel said to him, ‘Do not be afraid, Zechariah, for your prayer has been heard.’ Now, months later, he sees the fulfillment of God’s promises in the person of his baby son, a cousin of Jesus, who will announce the Messiah’s coming as “The voice crying in the wilderness: ‘Prepare the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God’” (Luke 3:4, quoting portions of Isaiah chapters 40, 42, 45, 49, 52, and 57). In His mercy, God honored their righteous walk with a son who would impact the world. You cannot help but sense a degree of “humble pride” (I know that is an oxymoron!) over the realization of what God has done to and for them in 1:76-79:

⁷⁶“And you, child, will be called the prophet of the Most High;

for you will go before the Lord to prepare his ways,

⁷⁷to give knowledge of salvation to His people in the forgiveness of their sins,

⁷⁸because of the tender mercy of our God,

whereby the sunrise shall visit us from on high

⁷⁹to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

They realized that God remembered them. He remembered in mercy. He remembered because of His covenant (His Word). He said He would save His people, and now it comes to fulfillment. God is a God that can be trusted. He keeps His Word, and His promises are true and certain.

Personal Application: What the Advent Song, The Benedictus, teaches us:

- God remembers you, personally, tenderly.
- God remembers His covenant (concerning you).
- God remembers His people in mercy.
- God knows who hates you!
- God has provided deliverance, redemption, freedom, peace, and the release from your sins.
- God has a bright future for you (Note 1:78, “The sunrise shall visit us from on high”).

So.... SING!

Sing with joy! Sing with hope! Sing with gratitude!

Your future is as bright as the promises of God!

Reflection on Luke 1:78:

“The tender mercy of our God.’ To me [these words] gleam with kindly light: I see in them a soft radiance, as of those matchless pearls whereof the gates of heaven are made. There is an exceeding melody to my ear as well as to my heart in that word ‘tender.’ ‘Mercy’ is music, and ‘tender mercy’ is the most exquisite form of it, especially to a broken heart. To one who is despondent and despairing, this word is life from the dead. A great sinner, much bruised by the lashes of conscience, will bend his ear this way, and cry, ‘Let me hear again the dulcet sound of these words, tender mercy.’ If you think of this tenderness in connection with God, it will strike you with wonder, for an instant, that one so great should be so tender; for we are apt to impute to Omnipotence a crushing energy, which can scarcely take account of little, and feeble, and suffering things... The truly great spirit is always gentle; and because God is so infinitely great, He is therefore tender. We read of His gentleness and of His tenderness towards the children of men; and we see them displayed to their full in the gospel of our salvation. Very conspicuous is this ‘tender mercy of our God.’”⁹

Study and Discussion Questions:

- Review the cultural background and context for Elizabeth and Zechariah in chapter 1. What stands out to you? Why is it important to know this cultural background in light of his prophecy in 1:68-79?
- Review the prominent themes seen in this great song. What did they mean then? What do they mean now?
- What biblical hope do you draw from this song? How does this hope connect to Advent?

Footnotes:

1. Norval Geldenhuys, *The Gospel of Luke. The New International Commentary on the New Testament. Tenth Printing.* Grand Rapids: Eerdmans, 1977, 61.
2. I. Howard Marshall, *Commentary on Luke. New International Greek Testament Commentary.* Eds. I. Howard Marshall and W. Ward Gasque. Grand Rapids: Eerdmans, 1978, 53.
3. William Hendriksen, *New Testament Commentary: The Gospel of Luke.* Grand Rapids: Baker Book House, 1978, 68.
4. John Calvin, *Commentary on the Bible. 22 Volumes.* Trans. William Pringle. Grand Rapids: Baker, 1996, XVI: 23-24.
5. Hendriksen, 74.
6. A.T. Robertson, *Word Pictures in the New Testament. 6 Volumes.* Grand Rapids: Baker Book House, 1910. II:17.
7. Marshall, 89.
8. Geldenhuys, 94.
9. Charles Haddon Spurgeon, "The Tender Mercy of Our God." *Metropolitan Tabernacle Pulpit.* 63 Volumes. Pasadena, TX: Pilgrim Publications, 1974. XXXII: 349-350. Sermon #1,907 preached on Sunday morning, June 27, 1886, at the Metropolitan Tabernacle, London.

* Behold the Lamb (Communion Hymn) (vv. 1, 2, 3)



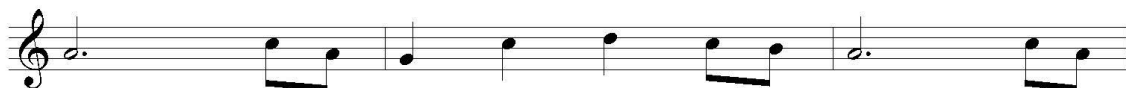
1. Be - hold the Lamb who bears our sins a - way, slain for us
 2. The bod - y of our Sav - ior Je - sus Christ, torn for you,
 3. The blood that cleans - es ev - 'ry stain of sin, shed for you,
 4. And so with thank - ful - ness and faith we rise to re - spond



and we re - mem - ber the pro - mise made that all who come in faith find for -
 eat and re - mem - ber ; the wounds that heal, the death that brings us life paid the
 drink and re - mem - ber He drained death's cup that all my en - ter in to re -
 and to re - mem - ber our call to fol - low in the steps of Christ as His



give - ness at the cross. So we share in this bread of life, and we
 price to make us one. So we share in this bread of life, and we
 ceive the life of God. So we share in this bread of life, and we
 bod - y here on earth. As we share in His suf - fer - ing, we pro -



drink of His sac - ri - fice as a sign of our
 drink of His sac - ri - fice as a sign of our
 drink of His sac - ri - fice as a sign of our
 claim Christ will come a - gain! And we'll join in the



bonds of peace a - round the ta - ble of the King.
 bonds of love a - round the ta - ble of the King.
 bonds of grace a - round the ta - ble of the King.
 feast of heav'n a - round the ta - ble of the King.

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THE LORD'S SUPPER

Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.
*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

Prayer of Preparation | The Lord's Prayer

All: Our Father in heaven, hallowed be your name,
 your kingdom come, your will be done, on earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us our debts,
 as we also have forgiven our debtors.
 And lead us not into temptation, but deliver us from evil.
 For yours is the kingdom and the power and the glory forever.
 Amen.

Prayer of Thanksgiving and Consecration

Words of Institution

Eating and Drinking at the Table of the LORD

* Behold the Lamb (Communion Hymn) (v. 4)



1. Be - hold the Lamb who bears our sins a - way, slain for us
 2. The bod - y of our Sav - ior Je - sus Christ, torn for you,
 3. The blood that cleans - es ev - 'ry stain of sin, shed for you,
 4. And so with thank - ful - ness and faith we rise to re - spond



and we re - mem - ber the pro - mise made that all who come in faith find for -
 eat and re - mem - ber ; the wounds that heal, the death that brings us life paid the
 drink and re - mem - ber He drained death's cup that all my en - ter in to re -
 and to re - mem - ber our call to fol - low in the steps of Christ as His



give - ness at the cross. So we share in this bread of life, and we
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* Sending

* **Benediction** | Matthew 5:14-16

Leader: "You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

* Postlude

Serving This Morning:

Updates: Anita Boland

Liturgist and Pastoral Prayer: Keith Boland

Readers: Tommy and Ande Parnell, Tonya Fink, Gwen Chapman

Musicians: Butch Bost, Vicki Bowles, Dianne Britton, Barb Howell, Ruth Ellen Lorick, and Tim McConnell

Audio/visual and livestream: Chris Hollis

Communion Preparation Team: Gus and Holly Roberson

Faith Promise Giving:

LPC fiscal budget year is July 1st to June 30th.

Through the end of October 2024:

General Fund transfer to missions	\$43,332
Faith Promise Giving:	\$33,603
Missions Disbursements	\$61,146

Stewardship

Through the end of October, 2024:

Budget FYTD	\$407,092
Received FYTD	\$372,023
Expenditures FYTD	\$336,982

Updates

The Christmas Songs of Scripture | An Exposition of the Canticles in Luke 1 & 2

Exclusive to Luke's Gospel account only are the appearances of four great songs or "canticles" that declare the gospel story by portraying specific attributes of God in the redemptive narrative and plan. Each canticle unfolds a beautiful picture and declaration of God's intention in the bringing of salvation in the person of Christ to this earth. Join us for a fresh picture of the gospel in the exposition of these picturesque songs in Luke's Gospel.

- December 1: "The Magnificat: A Song of God's Faithfulness" (Luke 1:46-56).
- December 8: "The Benedictus: A Song of God's Salvation" (Luke 1:56-80).
- December 15: "The Gloria in Excelsis Deo: A Song of Gods Glory and Peace" (Luke 2:1-20).
- December 22: "The Nunc Dimittis: A Song of God's Sovereignty" (Luke 2:21-35).
- December 24: Annual Christmas Eve Service of Lessons and Carols

NOTE:

**Christmas Eve Service of
Lessons and Carols**

December 24th
6:00pm Coffee, Cocoa & Conversations
6:30pm service

Find invitations on
sanctuary tables to share





The Pastor Search Committee
is taking recommendations for
Senior Pastor

Please, fill out a form and place in the box at the back of the sanctuary



INQUIRERS CLASS

LEARN MORE ABOUT LPC'S
MISSION AND HOW YOU CAN BE
PART OF OUR COMMUNITY!
STARTING JANUARY 19TH
DURING CE HOUR | 5 WEEKS

Register Here

Christmas Worship Schedule
December 22nd & 29th
One Service at 10am
No CE classes



Christmas Eve Offering

look/after
 Care for Widows and
Pastors in Need



Give Today!

GENEVA
RELIEF FUND

A Ministry of
The PCA


 adoption information meeting
 december 13, 2024 | 6:00pm
 midtown fellowship | 924 e main st | lexington
 free | childcare provided



register here



50th Anniversary Cookbooks
are still available.
Come to the church office
to purchase!


LEXINGTON
 PRESBYTERIAN CHURCH

EMPLOYMENT OPPORTUNITIES

Director of Music and Worship

lexpreschurch.com/jobs

Connect Card

Thanks for joining us today.
We would love to come alongside you in your walk with Jesus, whether you're new to our community or you've been here a while.

Visit lexpreschurch.com/connect or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!

1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.



Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



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