

December 22  
Worship | 10am  
Livestream | 10am

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

The Nunc Dimittis:  
A Song of God's Sovereignty



# 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](http://lexpreschurch.com/connect) to join us on mission!

General inquiries: [hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

Updates | Following Christ Together

\* The Lighting of the Candle of Love and the Call to Worship |

Jeremiah 31:1-3 | Pew Bible p. 658

*Leader: "At that time," declares the LORD, "I will be the God of all the families of Israel, and they will be my people."*

*This is what the LORD says:*

*"The people who survive the sword  
will find favor in the wilderness;  
I will come to give rest to Israel."*

*The LORD appeared to us in the past, saying:*

*"I have loved you with an everlasting love;  
I have drawn you with unfailing kindness."*

\* Angels We Have Heard on High-Trinity Hymnal No. 214



1. An - gels we have heard on high, sweet - ly sing - ing o'er the plains,
2. Shep - herds, why this ju - bi - lee? Why your joy - ous strains pro - long?
3. Come to Beth - le - hem and see him whose birth the an - gels sing;



and the moun - tains in re - ply ech - o back their joy - ous strains.  
Say what may the tid - ings be, which in - spire your heav'n - ly song?  
come, a - dore on bend - ed knee Christ the Lord, the new - born King.

REFRAIN



Glo - - - - - ri - a in ex - cel - sis De - o,



glo - - - - - ri - a in ex - cel - sis De - o.

*Trinity Hymnal No. 214*  
TEXT: Traditional French carol  
TUNE (GLORIA): Traditional French melody; Arr. by Edward S. Barnes, 1937  
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\* Prayer of Invocation

\* **Scripture Reading** | Isaiah 40:1-11 | Pew Bible pp. 599-600

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.”

The Word of God Stands Forever

A voice says, “Cry!”

    And I said, “What shall I cry?”

All flesh is grass,

    and all its beauty is like the flower of the field.

The grass withers, the flower fades

    when the breath of the Lord blows on it;

    surely the people are grass.

The grass withers, the flower fades,

    but the word of our God will stand forever.

Go on up to a high mountain,

    O Zion, herald of good news;

lift up your voice with strength,

O Jerusalem, herald of good news;  
lift it up, fear not;  
say to the cities of Judah,  
“Behold your God!”  
Behold, the Lord God comes with might,  
and his arm rules for him;  
behold, his reward is with him,  
and his recompense before him.  
He will tend his flock like a shepherd;  
he will gather the lambs in his arms;  
he will carry them in his bosom,  
and gently lead those that are with young.

# Mary's Song (Our King of Peace)



1. My soul mag - ni - fies the Lord; My spi - rit re - joic - es in  
 2. He scat - ters the proud and rich; He lifts up the hum - ble and  
 3. From now to the end of time, the nat - tions will know me as

4  
 God! My Sav - ior has seen his ser - vant in need, and be -  
 weak. The kings of the earth, he casts from their thrones and the  
 blest, For God has made new His prom - ise of love and —

7  
 1. hold the great things he has done: 2. He Oh, be-hold, my Sav-ior has  
 hun - gry He wel - comes to — feast.  
 mer - cy through A - bra - ham's seed.

11  
 come! And my soul will tell of his praise For He who is strong has

15  
 come to the weak and, at last, he will reign as our King — of Peace. [To Verse 3]

Words & Music: Wendell Kimbrough, 2014  
 Based on Luke 1:46-56 (Mary's Song)

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# RENEWAL

## Call to Confession | Matthew 3:2

*Leader: "Repent, for the kingdom of heaven is at hand."*

## Corporate Confession of Sin

All: Almighty and merciful God,  
we acknowledge and confess before You that which is the truth;  
namely, that if You considered our merits and worthiness,  
we would not be worthy to lift our eyes to heaven  
and bring our prayers before You.  
For our consciences accuse us and our sins testify against us.  
We also know that You are a righteous Judge,  
who punishes the sins of those who transgress Your commandments.  
But, O Lord, since You commanded us to call upon You in every affliction,  
and promised in Your unspeakable mercy to hear our prayers,  
not for the sake of our merits, of which there are none,  
but for the sake of the merits of our Lord and Savior Jesus Christ,  
whom You have set forth as our Mediator and Advocate,  
so we forsake all other help and take our refuge to Your mercy alone,  
seen the saving work of Christ for us.  
Hear our prayers of repentance. In Jesus' Name, Amen.

## Silent Confession

**\* Words of Comfort** | Romans 8:38-39

*Leader: For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

**\* Passing of the Peace**

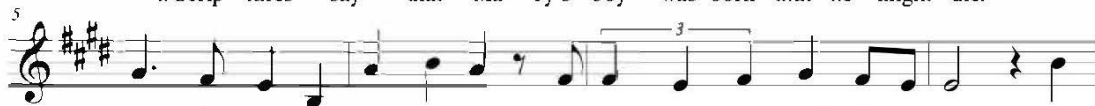
*Leader: The peace of Christ be with you.*

**All:** And also with you.

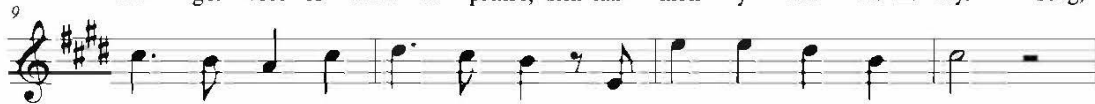
## \* Exult in the Saviour's Birth



1. Shep - herds watched their flocks at night at - tend - ing low - ly sheep.
2. Pa - gan wise men from the East seek out the in - fant King.
3. For to us a Child is born, to us a Son is giv'n.
4. Scrip - tures say that Ma - ry's boy was born that he might die.



Now with - in a cat - tle shed, a much strang - er watch they keep. To -  
 Track - less miles be - hind them lie and now all their rev - 'rence bring. The  
 He shall reign in right - eous - ness, this Coun - sel - or King from heav'n. Sing,  
 An - gel voic - es burst in praise, their har - mon - y fills the sky. Sing,



day, a Sav - iour has been born and He is Christ, the Lord.  
 They have come to wor - ship him with spi - ces and with gold.  
 gov - ern - ment will rest on Him, He is the might - y God.  
 "Glo - ry in the high - est heav'n." Sing, "Grac - ious peace on earth."



Placed with - in a hum - ble trough, this ba - by must be a - dored.  
 Count - less mil - lions seek Him still, whose ad - vent was long fore - told.  
 Prince of Peace, this gen - tle King, yet rules with a might - y rod.  
 Those on whom His fa - vor rests, ex - ult in the Sav - iour's birth.

Words and music: Matt Boswell and D.A. Carson, 2013

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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](http://lexpres.churchcenter.com).
- Text2Give: text any dollar amount to 84321.

## Night of Glory | Choir Anthem

Night of glory, night of grace,  
earth and heaven in one place.  
We behold our Maker's face;  
night of glory, night of grace.

Night of glory, so divine,  
ageless King steps into time  
to seek and save a heart like mine;  
night of glory, so divine.

Gloria, Gloria,  
Glory in the highest.

Night of glory, He is here,  
no more longing, dry your tears.  
Angels tell us have no fear;  
night of glory, He is here.

Gloria, Gloria,  
Glory in the highest.  
Jesus, Son of God,  
Glory in the highest.

Night of glory, night of grace,  
earth and heaven in one place.  
We behold our Maker's face;  
night of glory, night of grace.

Gloria, Gloria.  
Night of glory, night of grace.

Words by Tony Wood  
Music by Phillip Keveren; Arranged by Phillip Keveren  
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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 G major. The treble staff contains the melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics for this system are "Praise God from whom all blessings flow; praise him, all".

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

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics for this system are "creatures here below; praise him above, ye heav'nly host:". The treble staff has a fermata over the final note of the phrase.

praise Father, Son, and Holy Ghost. Amen.

The third and final system of musical notation. It concludes the piece with a double bar line. The lyrics for this system are "praise Father, Son, and Holy Ghost. Amen.". The treble staff has a fermata over the final note of the phrase.

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 Sovereign!

### \* Scripture Reading | Luke 2:21-35 | pp. 857-858

<sup>21</sup> And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

<sup>22</sup> And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup>(as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord") <sup>24</sup>and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves, or two young pigeons." <sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, <sup>28</sup> he took him up in his arms and blessed God and said,

<sup>29</sup> "Lord, now you are letting your servant[e] depart in peace,  
according to your word;

<sup>30</sup> for my eyes have seen your salvation

<sup>31</sup> that you have prepared in the presence of all peoples,

<sup>32</sup> a light for revelation to the Gentiles,  
and for glory to your people Israel."

<sup>33</sup> And his father and his mother marveled at what was said about him. <sup>34</sup> And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed <sup>35</sup> (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

## **Sermon | The Christmas Songs of Scripture**

### **4. The Nunc Dimittis: A Song of God's Sovereignty**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

Erwin A. Britton (1915-2001) was a distinguished congregational minister and college administrator in his time who served a number of churches with distinction in the State of Michigan. He was especially noted for his leadership and compassion in establishing ministries towards families with children with mental health challenges, asserting, as I do, that “these children are not disadvantaged children, but DESERVING children.” Britton was known for a number of sayings, but this one at Advent speaks to our text today:

*The cuddly, cooing infant in the manger may evoke warm feelings and sentimental thoughts at Christmas time. But the man of Galilee has a message and a mission which we dare not lose in an ocean of wrapping paper.”<sup>1</sup>*

We come to the fourth and final Advent song in Luke’s narrative, and Britton’s statement underscores the radiant theme of this majestic text. The Bible tells us that after Jesus’ birth, according to the tradition of the Law, Jesus was presented by His parents in the Temple. It is here that they would meet a Holy Spirit-filled aged man (note 2:26) who would tell them some amazing things about this child. The content of his God-inspired message forms this fourth and final song in the Lukan narrative: *The Nunc Dimittis* (“Now you let depart”).

What I find so compelling about this account is the way this song came. Joseph and Mary did not embark on a retreat to a scenic, private mountain hideaway, nor did they do anything unusual or extraordinary to receive a message from God. Note carefully 2:22: “When the time came for their purification according to the Law of Moses...” See also 2:27, “When the parents brought in the child Jesus, to do for Him according to the custom of the Law...” In other words, *they did what was customary. They followed their traditions and rituals.* There are many people who think they must do something bizarre or spectacular in order to get divine direction for their lives, *yet what came from God to Joseph and Mary was in the boundaries of the ordinary, the routine, the familiar, and the expected, all grounded in their obedience.* This text reminds us to keep our traditions, our routines, and our human cycles of remembrance and repetition. It is here that if we are attuned and yielded to the working of the Holy Spirit, God will speak to us—always through His Word—about the issues and opportunities that we face each day.

When you examine this great song of praise, you notice initially how it speaks of God’s sovereignty and mission of salvation for the world, all announced within the customs and

observance of the ceremonial (purification) laws following childbirth: “The circumcision and purification customs after a birth had reference to the state of sin in which each human being is born and to the purification therefrom by blood-sprinkling and sacrifices. Where, therefore, Jesus, the stainless and Holy One, undergoes these things, this is not on His own account, but it serves as a sign that He voluntarily places Himself under the Law and takes upon Himself the obligations of His people so as to procure their redemption. He takes upon Himself their impurity and guilt, and therefore He undergoes circumcision and later on also the baptism of John. Along this road He moves to undertake the work of redemption.” <sup>2</sup>

*Historical background and context:*

- 2:25: Simeon is described as a righteous, devout “layman.” The word “devout” is used exclusively by Luke (Acts 2:5, 8:2, 22:12), and it carries a deep sense of godly reverence and piety. <sup>3</sup> Note well that he was not classified with any particular leadership office (priest, scribe, or Temple official). He was seen as a humble, reverent layman who loved being in the House of God. There is a word I grew up with that is not often used anymore, but it fits here: He was a *churchman*. He was a man who loved God, the things of God, and the people of God, and if you wanted to find him, you would see him in the church!
- 2:22: “Purification” and “presentation:” According to Leviticus 12:1-8, the mother was ceremonially unclean for 40 days after childbirth. Thus, after this window of time, the Law stated for them to offer their first-born son, remembering that he was redeemed by sacrifice (Exodus 13:2-12) as a memorial of the sparing of the Israelites from the Death Angel (Numbers 18:15). This standard “redemption offering” would figure in today’s gold prices to be somewhere around \$1,033.00, <sup>4</sup> yet Joseph and Mary were not “redeeming” Jesus as a firstborn, but “*presenting*” him in the Temple, an act of consecration for service, paralleling what we see with Samuel’s parents when they presented, or “lent” him to the Lord (1 Samuel 1:11, 22, 28): “Hence in the case of Jesus no redemption price was paid, for the child was not redeemed but rather consecrated to the service of God.” <sup>5</sup> However, we clearly see that Joseph and Mary had to pay *their own* purification sacrifice, but since they were poor, they could not offer the customary 1-year-old lamb (Leviticus 12:6ff), so instead they brought 2 birds (turtledoves or pigeons) according to Leviticus 12:8, 1 for a burnt offering and 1 for a sin offering.

- 2:25: Simeon was “waiting for the consolation of Israel.” This is a beautiful expression signifying the age foretold in Isaiah’s prophecy, particularly in 40:1-11, and 49:8-13 where the Davidic Messiah would bring “comfort” to His people. Some commentators use the phrase the “Messianic hope” to describe this long-anticipated day, and in Luke’s mind, he sees this event as the gateway that leads to this realization.
- 2:26-27: Notice the divine empowerment present here: “And it had been revealed to him by the Holy Spirit...” (what is known as a “periphrastic imperfect active indicative, showing passive action) with “And he came in the Spirit into the temple...” (a point action aorist tense, showing decisive action under the leadership of the Holy Spirit). All of this was *in* God’s timing, *under* God’s direction, and *for* God’s glory. God’s leadership in his life enabled him to see the Christ child, whereby he held Him and pronounced this great blessing.

Two great themes that run through this beautiful song:

- i. **A reverent salutation over God’s sovereignty (2:29-31).** Carefully note the pronouns in this section: “You are letting,” “Your Word,” “Your salvation,” “You have prepared.” Simeon clearly recognizes that God was in charge and that He was providentially moving the plan of His redemption forward under the movement of His mighty power. I like one PCA pastor’s definition of *sovereignty* well: “If God is in charge, then I am not!”<sup>6</sup> Luke acknowledges God’s leadership over Simeon in revealing to him not only that he would not die until he saw the baby Jesus, but also guiding him into the temple to see Jesus’ presentation according to the Law. Now, before his own eyes, he beholds the One sent by the Father to be the Messiah and Redeemer of His people. In acknowledging God’s sovereignty, Simeon recognizes 3 elements in God’s rule:
  - a. *God’s promise (2:29):* This is clearly seen in the phrase, “according to Your Word.” God’s Word clearly foretold of the promise of a Savior, a Messiah who would deliver God’s people from their enemies and oppressors (refer back to 1:71, 73). Simeon lived in the hope of God, an assured confidence that God would keep His Word. His eyes were seeing the fulfillment of that promise prophesied in the OT.
  - b. *God’s plan (2:30-31):* You see this clearly in the phrase “You have prepared.” Preparation carries the notion of a plan, and from the beginning of time (as early as Genesis 3:15), you see the plan of God in the announcement of the gospel that

would bring peace, hope, and forgiveness in redemption. The apostle Paul states it this way in Galatians 4:4, “But when the fullness of time had come, God sent forth His Son...” In the redemptive timetable, God pictures His salvation in many ways as a part of the grand salvific story.

c. *God’s purpose (2:32)*: Note how this salvation is directed specifically to 2 people groups, the same 2 classifications that are seen throughout the Bible: “Gentiles and Jews.” Distinguishing features:

ii. *Gentiles: Light*. They would see the Messiah as truth, righteousness, and hope, all symbolized by the metaphor of light: “For the Gentiles salvation is light: the true knowledge of God, holiness and love, joy as never before experienced. Of course, it is also light for Israel, but the term is especially appropriate when applied to the Gentiles because their darkness was deepest.”

iii. *Israel: Glory*. Israel’s history is filled with remembrances of God’s Shekinah or “glory cloud” leading them through the wilderness (Exodus 40:34-35), along with God’s choosing them to receive His Law (Exodus 20), and His Word in a commission that called them to take it to the world (Isaiah 49:6, 60:1-3, Zechariah 8:20-23). But most importantly, glory would come to Israel in that this nation would be the one chosen as the birth channel of the Messiah (see the Jewish lineage in Matthew 1:1-17). Glory is synonymous with God’s presence and victory.

iv. **A responsive realization over God’s revelation (2:32-35)**. In giving this song of praise, Simeon recognizes that God was rolling back the curtain of His plan for the ages, revealing His work of redemption in human form. And in this disclosure, Simeon declares 2 truths that people would experience when they engaged Christ, God’s revelation of the Messiah. Generally speaking, these two experiences are encountered by each person who meets Jesus Christ, either in one way or another, or both:

a. *The dividing rock truth (2:34)*. “Behold, this child is appointed for the fall and rising of many in Israel and for a sign that is opposed.” Jesus is destined (appointed by God’s sovereignty) to cause the falling and rising for many Jews. Many will fall in Israel because of Him. They will hear His clear message of the good news of the Kingdom of God, the gospel, and eternal life but will walk away from it in

rejection, to their own condemnation and shame. Others will hear His message of grace, respond to it in faith and obedience, and be welcomed as citizens in the kingdom of God. Simple association and vague familiarity are not enough. There must be intimacy and knowledge: “My sheep hear my voice, and I know them, and they follow me” (John 10:27). A good example of this contrast is seen in Luke 13:22-30.

- b. *The personal sorrow truth (2:35)*. “And a sword will pierce through your own soul also, so that thoughts from many hearts may be revealed.” This is clearly fulfilled in John 19:25-27 as Mary beholds her dying Jesus on the cross. This reminds us that while the gospel is a message of joy, hope, peace, and freedom (for those who believe), *it is also* a message of sorrow, agony, trial, and suffering. When you see Jesus Christ for who He really is in the gospel, you come to the realization that He is the revelation from God:
  - i. *A revelation of truth*: He is “the light of the world” (John 8:12) and “the Way, the Truth, and the Life” (John 14:6). As Emmanuel, He is the true God who has come down in human form for us.
  - ii. *A revelation of sorrow*: For those who follow Christ, He will lead them through times of great trial, sorrow, and even disappointment, as He was led through those same paths by His heavenly Father. It is here that they find His comforting words of hope and peace. Likewise, for those who reject Christ, one day when He comes back to this earth, it will be a day of great sorrow (see Revelation 1:7).

Simeon saw who this child really was by the revelation of God in the illumination of the Holy Spirit. He would be the One who would change the world, and from His actions, people would see the grandeur, glory, and sovereignty of God in calling and redeeming a people for Himself. This is Simeon’s song, *The Nunc Dimittis*, an Advent song worthy of our meditation and reflection.

***Personal Application: What the Nunc Dimittis teaches us:***

- God’s sovereignty drips over your own life and for this church! He has a plan for this world, for His people, and for ***YOU!***

- Jesus Christ is the “dividing rock” over all history. He is the revelation of God’s truth for all time.
- He brings peace, hope, love, joy, salvation, and eternal life in His name. And with these things, He also brings times of sorrow, pain, and loss, in keeping with God’s sovereignty over all things.

**So, SING!**

**Sing in faith! Sing with hope! Sing with joy! Sing with truth!  
God is actively at work in your life and in His church right now!**

***Reflection:***

“Now if the sight of Christ, while He was yet a child, had so powerful an effect on Simeon, that he approached death with cheerfulness and composure; how much more abundant materials of lasting peace are now furnished to us, who have the opportunity of beholding our salvation altogether completed in Christ? True, Christ no longer dwells on earth, nor do we carry Him in our arms: but His divine majesty shines openly and brightly in the gospel, and there do ‘we all,’ as Paul says, ‘behold as in a glass the glory of the Lord,’ not as formerly amidst the weakness of flesh, but in the glorious power of the Spirit, which He displayed in His miracles, in the sacrifice of His death, and in His resurrection. In a word, His absence from us in body is of such a nature, that we are permitted to behold Him sitting at the right hand of the Father. If such a sight does not bring peace to our minds, and make us go cheerfully to death, we are highly ungrateful to God, and hold the honor, which He has bestowed upon us, in little estimation.”<sup>8</sup>

***Study and Discussion Questions:***

- Read carefully Luke 2:22, 27, and discuss this statement. “There are many people who think they must do something bizarre or spectacular in order to get divine direction for their lives, yet what came from God to Joseph and Mary was in the boundaries of the ordinary, the routine, the familiar, and the expected, all grounded in their obedience. This text reminds us of keeping our traditions, our routines, and our human cycles of remembrance and repetition. It is here that if we are attuned and yielded to the working of the Holy Spirit, God will speak to us—always through His Word—about the issues and opportunities that we face each day.”

- Review and discuss the points of historical and cultural context that surround this event and song, especially as they relate to the ceremonial laws for purification and for presentation. Why is this important to see and to realize as it connects to Jesus' fulfillment of the Law in every respect?
- Review 2:29-31 and discuss how God's sovereignty is seen in this song. What does this mean to you?
- Review 2:32-35 and discuss the ways God's revelation is seen in this song. Why is it important to remember that God's revelation is not only in truth, but also one that is at times filled with sorrow? What does this tell you about the gospel?

***Footnotes:***

1. Albert M. Wells, Jr., *Inspiring Quotations: Contemporary and Classical*. Nashville: Thomas Nelson Publishers, 1988, 37.
2. Norval Geldenhuys, *The Gospel of Luke*. The New International Commentary on the New Testament. Tenth Printing. Grand Rapids: Eerdmans, 1977, 117.
3. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1910. II:27.
4. According to Numbers 18:16, the "redemption price" was set at "20 gerahs," so 1 gerah (calculated at 0.6/gram) x 20 = 12 grams x the current price of gold per gram (\$86.15), equaling this amount.
5. I. Howard Marshall, *Commentary on Luke*. New International Greek Testament Commentary. Eds. I. Howard Marshall and W. Ward Gasque. Grand Rapids: Eerdmans, 1978, 117.
6. Steve Brown, *If God is in Charge: Thoughts on the Nature of God for Skeptics, Christians, and Skeptical Christians*. Grand Rapids: Baker, 1994, 55.
7. William Hendriksen, *New Testament Commentary: The Gospel of Luke*. Grand Rapids: Baker Book House, 1978, 168. Original emphasis.
8. John Calvin, *Commentary on the Bible*. 22 Volumes. Trans. William Pringle. Grand Rapids: Baker, 1996, XVI: 144.

\* Hark! The Herald Angels Sing-Trinity Hymnal No. 203



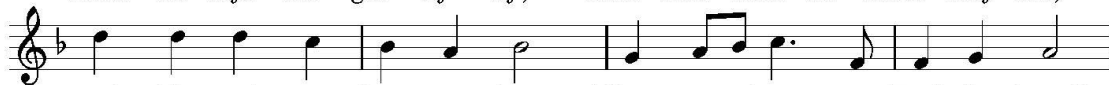
1. Hark! the her - ald an - gels sing, "Glo - ry to the new-born King;
2. Christ, by high - est heav'n a - dored, Christ, the ev - er - last - ing Lord!
3. Hail the heav'n-born Prince of Peace! Hail the Sun of Righ-teous-ness!



peace on earth, and mer - cy mild, God and sin - ners rec - on - ciled!"  
Late in time be - hold him come, off-spring of the Vir-gin's womb.  
Light and life to all he brings, ris'n with heal-ing in his wings.



Joy - ful, all ye na - tions, rise, join the tri-umph of the skies;  
Veiled in flesh the God-head see; hail th'in - car - nate De - i - ty,  
Mild he lays his glo - ry by, born that man no more may die,



with th'an-gel - ic host pro-claim, "Christ is born in Beth-le - hem!"  
pleased as man with men to dwell, Je - sus, our Em-man - u - el.  
born to raise the sons of earth, born to give them sec-ond birth.

REFRAIN



Hark! the her - ald an - gels sing, "Glo - ry to the new-born King."

*Trinity Hymnal No. 203*

TEXT: Charles Wesley, 1739, 1753; alt.

TUNE (MENDELSSOHN): Felix Mendelssohn-Bartholdy, 1840; Arr. by William H. Cummings, 1856

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## \* Sending

## \* Benediction | Revelation 1:5-8

*Leader: ...and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.*

*To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.*

*“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”*

## \* Postlude

## Poinsettias in Memory of:

Jack and Grace McAulay, George and Vive Wessel, Jim and Dot Parler,  
Bob Hooper, Erica Yaman  
by John, Rhonda, Jack and Matthew McAulay

Our parents and siblings  
by Jim and Kathy Sketo

Larry and Fran Becker  
by Jeff Becker

Jack and Grace McAulay, George and Vive Wessel, Jim and Dot Parler,  
by Ray and Everose Alexander

Jim and Dot Parler, George and Vive Wessel, Carol Williams,  
Don, Frankie and Lindsey Tomlin, Jack and Grace McAulay,  
Dr. Barney and Claudette Austin, Harry and Mary Horner, Bob Hooper, Erica Yaman  
by Doug and Pat Reedy

David and Steven Adam, Loving husband and son  
by Ruth Adam

In memory of deceased spouses, Johnny E. James, and Karen P. McDaniel  
by Elizabeth and Curt McDaniel

Shawn Sandlin and Rex Marsh  
by Chad and Sharmin Barrett

Skylar Haws, Marlene Gaston and Jim Gaston, Chirs Boland and Lib Boland  
by Vernon, Keith and Anita Boland

Margaret Wilson  
by Maggie Dittmar

My husband, Vern Eaton  
by Nancy Eaton

Bob Hooper  
by Natalia Petrenko

In loving memory of Jack Wilkie  
by Joan Player

In loving memory of my wife Alyce Player  
by Jimmie Player

Bob Hooper  
by Reggie and Andrea Fuller

David and Elizabeth Scales  
by Dave and Judy Scales

My mom, Joan Coleridge  
by Steve Coleridge

Our 4 parents and 1 special step-parent  
by McKie and Vicki Green

(Our mother and grandmother) Nicoletta Madeline Tildsley,  
and also (our uncle), Christian Parella  
by Jim, Carrie, Gwen, Heidi, Abram and Claire Chapman

## In Honor of:

Mr. and Mrs. Charles Barrett  
by Chad and Sharmin Barrett

The Lakeside Small Group, the Romans  
by Deborah and Harry Brown

Alexander and Mildred Armstrong  
by Dave and Judy Scales

My parents, Jim and Phyllis Braden  
by Heather Coleridge

Everose and Ray Alexander, Doug and Pat Reedy, Vicki Kohler  
by John, Rhonda, Jack and Matthew McAulay

DJ, Kassia, Trey, Noah Reedy and Ryan, Mary, Eliza and Lucy Reedy  
by Doug and Pat Reedy

Genie Graham, Sue Dittmar, Erie Brown  
by Maggie Dittmar

Our children and grandchildren, and to the glory of God  
by Jim and Kathy Sketo

LPS Staff  
by Natalia Petrenko

Larry and Rhonda Moody  
by Nancy Eaton

Our 4 beautiful grandchildren; Sophia, Ben, Collin and McKenna  
by McKie and Vicki Green

Nick, Kerry, & Cadence Esposito  
by Laura Stout

Vernon Boland  
by Keith and Anita Boland

Jesus, Our Lord and Savior; the Romans  
by Ray and Everose Alexander

## **Serving This Morning:**

Updates and Liturgist: Doug Inman

Pastoral Prayer: Paul Graham

Readers: Jeff and Christy Spurgeon, Jesse Oates

Musicians: Abigail Baarendse, Butch Bost, Vicki Bowles, Heather Coleridge, Dianne Britton, Barb Howell, and Tim McConnell

Quartet: Teresa Bost, Vicki Bowles, David Denney, and RW McCormick

Audio/visual and livestream: Chris Hollis

# Faith Promise Giving:

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

Through the end of November 2024:

General Fund transfer to missions	\$54,165
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$36,445
Missions Disbursements	\$76,283

\* The Elders and Deacons transferred one-half of last year's operating surplus to missions.

# Stewardship

Through the end of November, 2024:

Budget FYTD	\$508,864
Received FYTD	\$461,909
Expenditures FYTD	\$420,256

## Updates

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

Exclusive to Luke's Gospel account 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 God's 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

### **50th Anniversary Photos**

Photos from our 50th Anniversary Celebration can be viewed at [lexpreschurch.com](http://lexpreschurch.com). Click on the 50th Anniversary Banner.

### **Church Office Closed** | December 24, 25, 31 and January 1

Please note that in observance of Christmas and New Year, the LPC office will be closed on **December 24, 25, 31 and January 1**. If you have plans to stop by, please reschedule accordingly. Thank you for understanding.

**Christmas Eve Service of Lessons and Carols**

**December 24<sup>th</sup>**  
**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 22<sup>nd</sup> & 29<sup>th</sup>**  
**One Service at 10am**  
**No CE classes**



**MODGNIK 2025 \* HIGH SCHOOL**



**MODGNIK**



**REGISTER HERE**

Immediate Need for One Adult Nursery Volunteer during 8:15 am Worship Service 2nd Sunday of each Month

This is a great opportunity snuggle babies and bless our LPC Moms!

Scan here to email Rebecca Becker




**Christmas Eve Offering**

**look/after**  
 Care for Widows and Pastors in Need



Give Today!

**GENEVA**  
 RELIEF FUND

A Ministry of The PCA



**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](https://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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