



# NEW HOPE PRESBYTERIAN

SUNDAY WORSHIP SERVICE  
*Advent Week Five: Soli Deo Gloria*  
December 28, 2025 | 10:30AM

# W E L C O M E   T O   N E W   H O P E !

We are so glad you found your way here today. To our members and returning visitors, welcome back! To those of you who are new, welcome! There are a couple of things you might like to know.

First, New Hope Presbyterian is a Bible-believing congregation seeking to worship and serve God in response to the grace of the Lord Jesus Christ, through the power of the Holy Spirit. Second, we believe gathered worship is the central event in the church's life together: it restores and shapes our whole lives in the pattern of the Gospel of Jesus Christ.

We also recognize that for some of you this is the first time (or the first time in a long time) in a more structured service of worship that calls for you to participate so actively. Relax! Everything you need is both printed in the Worship Guide you are holding and up on the screen. We encourage you to turn off the auto-pilot and join us in vibrantly and enthusiastically praising God, confessing, singing, and hearing the Scriptures. Worship is for all of God's people. Enjoy the service!

Wi-Fi Network: Sanctuary (no password) -OR- NewHope (password: "Letusin!")

We have hearing aid assist devices available in the Narthex. See a greeter.



GIVE ONLINE

Scan this code with  
your phone's camera to  
give on our website.



## MEDITATION

***Reflect on these words about the Incarnation of Christ:***

"Christ is born, glorify Him! Christ from heaven, go out to meet Him! Christ on earth, be exalted! Sing to the Lord all the whole earth; and that I may join both in one word: Let the heavens rejoice, and let the earth be glad, for Him who is of heaven and then of earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, with joy because of your hope." – Gregory Nazianzus

## WELCOME

### **PRELUDE: *Saw You Never in the Twilight?***

**C.F. Alexander, CHARTRES, Traditional French melody, arr. Mark Schweizer**

*Saw you never, in the twilight,  
When the sun had left the skies,  
Up in heav'n the clear stars shining  
Through the gloom, like silver eyes?  
So of old the wise men, watching,  
Saw a little stranger star,  
And they knew the King was given,  
And they followed from afar.*

*Heard you never of the story  
How they crossed the desert wild,  
Journeyed on by plain and mountain  
Till they found the holy child?  
How they opened all their treasure,  
Kneeling to that infant King;  
Gave the gold and fragrant incense,  
Gave the myrrh in offering?*

*Know ye not that lowly baby  
Was the bright and morning Star?  
He who came to light the Gentiles  
And the darkened isles afar?  
And we, too, may seek his cradle;  
There our hearts' best treasures bring;  
Love and faith and true devotion  
For our Savior, God, and King.*



### **CALL TO WORSHIP: 2 Corinthians 4:4b-6**

*O You who have gathered this morning for worship,*

<sup>4</sup> ... [see] the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup> For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. <sup>6</sup> For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

## INVOCATION

**CONGREGATIONAL CAROL:** *Angels from the Realms of Glory* (TH 218)

**CONGREGATIONAL CAROL:** *It Came Upon the Midnight Clear* (TH 200)

**OFFERING & OFFERTORY:** *Good Christian Men, Rejoice*

**J.M. Neale, IN DULCI JUBILO, trad. German, 14th cent., arr. J. Rutter**

*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!  
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 opened heaven's door,  
And man is blessed evermore.  
Christ was born for this!  
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!  
Christ was born to save!*

**CONGREGATIONAL CAROL:** *Gentle Mary Laid Her Child* (TH 229)

**PASTORAL PRAYER**

**SERMON:** "Soli Deo Gloria!"

*Soli Deo Gloria*

Ezekiel 36:22-23; Ephesians 1:11-12; 1 Peter 2:9

**Rev. Richard L. Burguet**

**CONGREGATIONAL CAROL:** *Thou Who Was Rich Beyond All Splendor* (TH 230)

**BENEDICTION**

**POSTLUDE**

## REFLECTION: "Jesus the Nazarene" by Sinclair Ferguson

Matthew closes his nativity account with an enigmatic statement: "And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene" (Matthew 2:23). These words have often puzzled careful Bible readers. Search the Old Testament from beginning to end and you will not find the words *he shall be called a Nazarene*. So how did living in Nazareth fulfil the expectation of the prophets?

We have noticed that Matthew sees prophecy being fulfilled in different ways (1:22; 2:15; 2:17)—sometimes very literally (as in Micah's prophecy of the place of Messiah's birth); at other times by a pattern being filled out that helps us understand the ministry of Jesus (as in the case of the exodus from Egypt). But what is going on here? Jewish people, like Matthew and those who first heard his Gospel, loved word plays and puns. (You probably know people like that too!) So, perhaps in calling Jesus a Nazarene, Matthew is playing on the sound of the Hebrew word "branch" (*netser*) used in the messianic prophecy of Isaiah 11:1-2: "There shall come forth a shoot from the stump of Jesse, and a branch [*netser*] from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him." In Matthew's own day these words were already being interpreted as a reference to the messianic King. Matthew has been showing us that Jesus was from the "stump" (that is, what remained of the family) of Jesse, King David's father. He was the one the prophets had foretold. Jesus, son of David, son of Jesse—Jesus the Nazarene was Jesus the *Netser-One*!

But there is another possibility. John's Gospel records the somewhat "look-down-my-nose" comment that Nathanael made when he heard that Jesus was from Nazareth: "Can anything good come out of Nazareth?" (John 1:46). Some places have a bad reputation. I was brought up in Glasgow, Scotland's largest city. In my childhood, at least outside of the city itself, "Glasgow" was virtually code language for poverty, slums, litter, alcoholism, and violence. My wife (who attended an all-girls school in another city) was warned by one of her teachers against "boys from Glasgow"! Labelling someone a "Nazarene" gave a similar impression.

So, Matthew is not trying to trick us by saying, *See if you can find this verse in the Old Testament*. He may be playing on the sound of the name of Jesus' hometown. But I suspect he is also saying that the message of the prophets was that the Saviour would not emerge from the ruling classes, from the royal palaces, or from the powerful people. Instead, as Isaiah had specifically said, "*He grew up before him like a young plant, and like a root out of dry ground; He had no form or majesty that we should look at him, and no beauty that we should desire him.*" (Isaiah 53:2) In other words, a "Nazarene-type." Right from his infancy, the child Jesus would give every indication that he was the Suffering Servant of Isaiah's prophecy. From the beginning to the end, "though he was in the form of God ... [he] made himself nothing, taking the form of a servant ... And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:6-8).

The great composer Johann Sebastian Bach captured this aspect of the nativity story when he wove together his now famous *Christmas Oratorio* for the 1734 Advent season in the church where he served. In it he sprung a surprise on the congregation. Bach set the words of a familiar Advent hymn by Paul Gerhardt, "O Lord, How Shall I Meet Thee?" to the tune to which the congregation normally sang Gerhardt's Passiontide hymn "O Sacred Head, Sore Wounded." A Passion melody in the Christmas story? Bach was a theologian-in-music. His oratorio expressed the gospel message: Jesus was the King born in Bethlehem who would become the Saviour crucified at Calvary. The cross was the destiny of the newborn infant. It is the watermark on every page of the gospel story.

In the same way, Matthew's story—which began with Abraham, in whose seed all nations would be blessed, and was later entwined with the root of David—even-tually leads to Jesus, who was "called a Nazarene": the Suffering Servant, prophesied by Isaiah, who was "de-spised and rejected by men; a man of sorrows, and acquainted with grief." But the deeper truth was that "he was wounded for our transgressions; he was crushed for our iniquities" (Isaiah 53:3, 5). The Christmas story was heading to the Cross from the very beginning.

Christmas, then, is the dawn of redeeming grace. And as we have seen, Matthew's Gospel ends with the light of God's grace reaching further still, as Jesus the Nazarene crucified, risen, and about to ascend to the right hand of his Father—tells his followers to "go ... and make disciples of all nations" (Matthew 28:19). Matthew knew that neither he nor all of the apostles together could personally go to every nation on earth. But his Gospel account could; and so he wrote it. And it has reached us.

We have reflected only on the beginning of Matthew's story. But we have learned enough to know that there is nothing more important in all the world than to welcome Jesus into our lives as Joseph did. There is no journey more significant than to go in search of Christ like the wise men. There is no fellowship more wonderful than to bow with them before Immanuel, God with us. And there is no other Saviour than "the Nazarene" who is our King. Worship is the only present he wants from us. What could be better on Christmas Eve than to give it—to give ourselves—to him?

***O Lord, how shall I meet thee, How welcome thee aright?  
Your people long to greet thee, My hope, my heart's delight!***

***O sacred head, sore wounded, With grief and shame weighed down;  
Now scornfully surrounded With thorns thine only crown!***

***What language shall I borrow To thank thee, dearest friend,  
For this, thy dying sorrow, Thy pity without end.***

***O make me thine for ever: And should I fainting be,  
Lord, let me never, never Outlive my love to thee.***

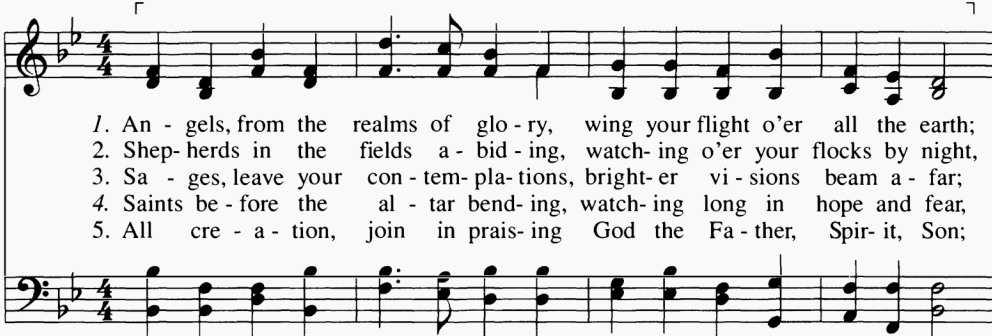
**"O Lord, How Shall I Meet Thee?" and "O Sacred Head, Sore Wounded" (Paul Gerhardt, 1606-1676)**

Lord Jesus, child of Bethlehem, refugee of Egypt, despised and rejected Nazarene, once crucified but now risen and exalted, thank you for coming for us, living for us, dying for us, and rising again for us. Thank you for the ways in which you have drawn us to seek you and find you. We trust you as our Saviour; we bow before you as our Lord. And this day we offer you the only present you want and that we can give-ourselves. Take us as we are, and make us what you want us to become. We ask it for your name's sake. Amen.

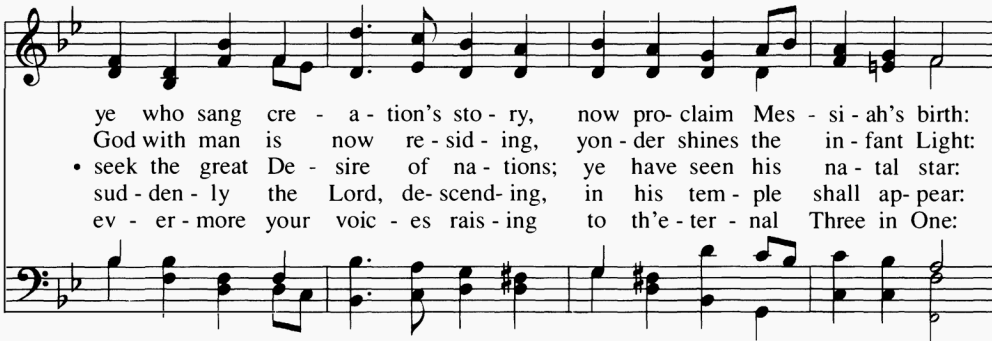
# Angels, from the Realms of Glory

218

*They saw the child with his mother Mary, and they bowed down and worshiped him.*  
Matt. 2:11

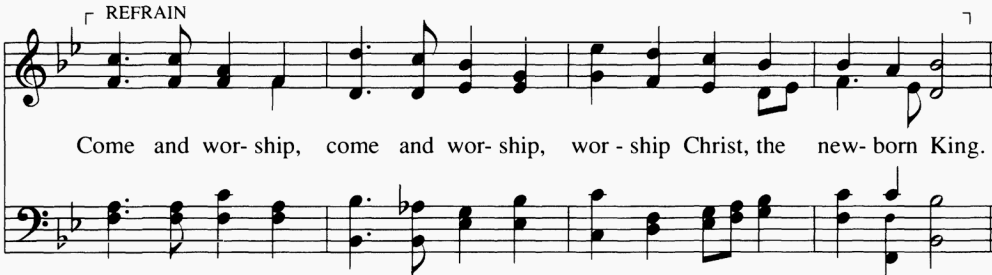


1. An - gels, from the realms of glo - ry, wing your flight o'er all the earth;  
2. Shep - herds in the fields a - bid - ing, watch - ing o'er your flocks by night,  
3. Sa - ges, leave your con - tem - pla - tions, bright - er vi - sions beam a - far;  
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,  
5. All cre - a - tion, join in prais - ing God the Fa - ther, Spir - it, Son;



ye who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:  
God with man is now re - sid - ing, yon - der shines the in - fant Light:  
• seek the great De - sire of na - tions; ye have seen his na - tal star:  
sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:  
ev - er - more your voic - es rais - ing to th'e - ter - nal Three in One:

REFRAIN



Come and wor - ship, come and wor - ship, wor - ship Christ, the new - born King.

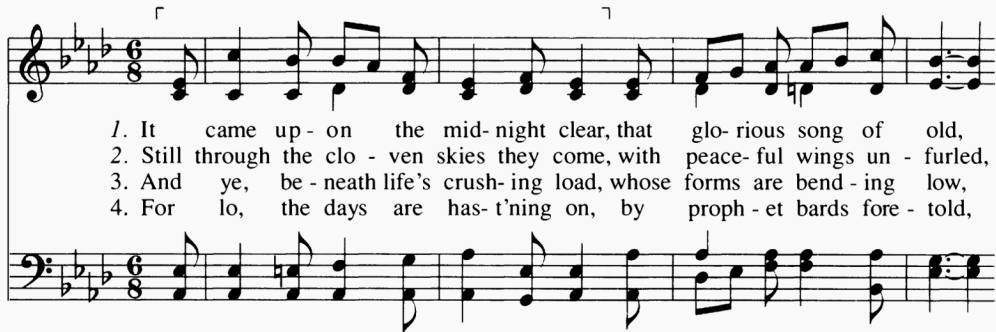
James Montgomery, 1816, 1825

REGENT SQUARE 8.7.8.7.8.7.  
Henry Smart, 1867

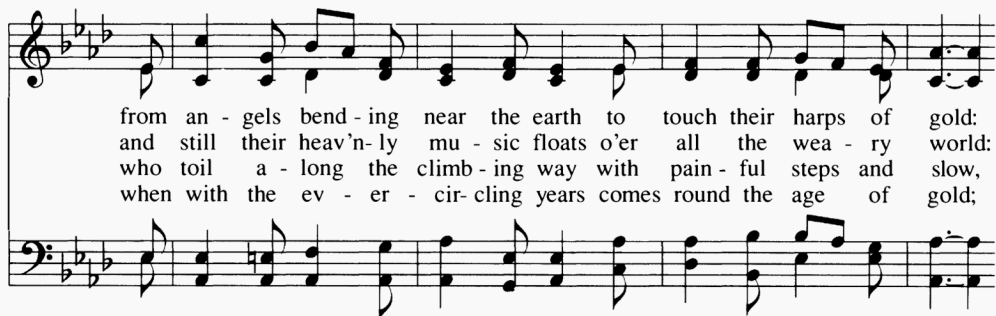
# It Came upon the Midnight Clear

200

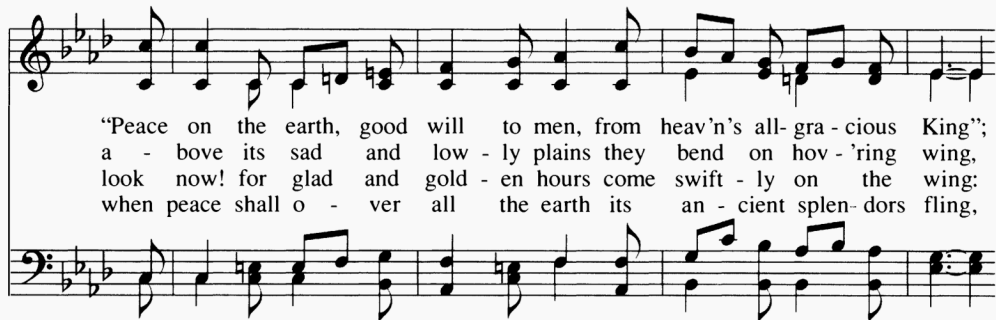
*An angel of the Lord appeared to them, and the glory of the Lord shone around them.*  
Luke 2:9



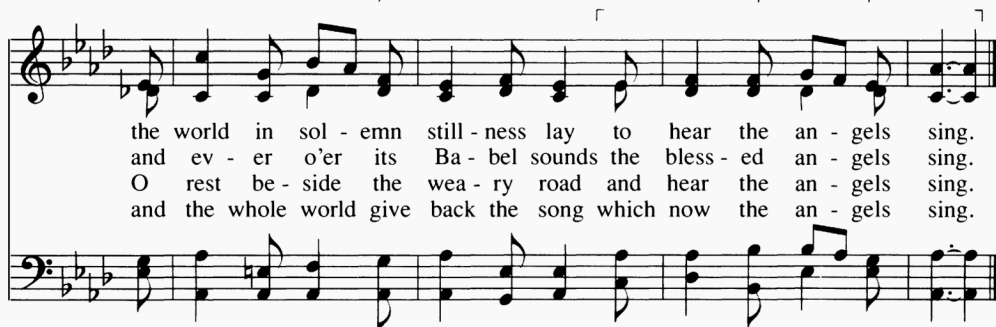
1. It came up - on the mid - night clear, that glo - rious song of old,  
2. Still through the clo - ven skies they come, with peace - ful wings un - furled,  
3. And ye, be - neath life's crush - ing load, whose forms are bend - ing low,  
4. For lo, the days are has - t'ning on, by proph - et bards fore - told,



from an - gels bend - ing near the earth to touch their harps of gold:  
and still their heav'n - ly mu - sic floats o'er all the wea - ry world:  
who toil a - long the climb - ing way with pain - ful steps and slow,  
when with the ev - er - cir - cling years comes round the age of gold;



"Peace on the earth, good will to men, from heav'n's all - gra - cious King";  
a - bove its sad and low - ly plains they bend on hov - 'ring wing,  
look now! for glad and gold - en hours come swift - ly on the wing:  
when peace shall o - ver all the earth its an - cient splen - dors fling,



the world in sol - emn still - ness lay to hear the an - gels sing.  
and ev - er o'er its Ba - bel sounds the bless - ed an - gels sing.  
O rest be - side the wea - ry road and hear the an - gels sing.  
and the whole world give back the song which now the an - gels sing.

## Gentle Mary Laid Her Child

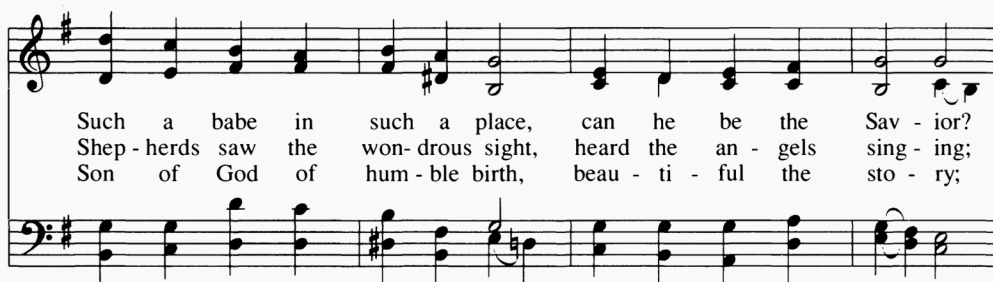
*She gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger. Luke 2:7*



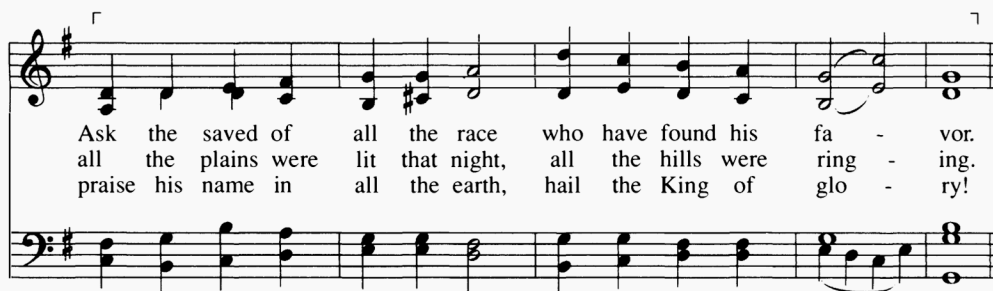
1. Gen - tle Mar - y laid her child low - ly in a man - ger;  
2. An - gels sang a - bout his birth, wise men sought and found him;  
3. Gen - tle Mar - y laid her child low - ly in a man - ger;



there he lay, the Un - de - filed, to the world a strang - er.  
heav - en's star shone bright - ly forth, glo - ry all a - round him.  
he is still the Un - de - filed, but no more a strang - er.



Such a babe in such a place, can he be the Sav - ior?  
Shep - herds saw the won - drous sight, heard the an - gels sing - ing;  
Son of God of hum - ble birth, beau - ti - ful the sto - ry;



Ask the saved of all the race who have found his fa - vor.  
all the plains were lit that night, all the hills were ring - ing.  
praise his name in all the earth, hail the King of glo - ry!



# Thou Who Wast Rich beyond All Splendor

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*Our Lord Jesus Christ ... was rich, yet for your sakes he became poor, so that you through his poverty might become rich. 2 Cor. 8:9*

1. Thou who wast rich be - yond all splen - dor, all for love's sake be -  
 2. Thou who art God be - yond all prais - ing, all for love's sake be -  
 3. Thou who art love be - yond all tell - ing, Sav - ior and King, we

cam - est poor; thrones for a man - ger didst sur - ren - der,  
 cam - est man; stoop - ing so low, but sin - ners rais - ing,  
 wor - ship thee. Em - man - u - el, with - in us dwell - ing,

sap - phire - paved courts for sta - ble floor. Thou who wast rich be -  
 heav'n - ward by thine e - ter - nal plan. Thou who art God be -  
 make us what thou wouldst have us be. Thou who art love be -

yond all splen - dor, all for love's sake be - cam - est poor.  
 yond all prais - ing, all for love's sake be - cam - est man.  
 yond all tell - ing, Sav - ior and King, we wor - ship thee.

## This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## **"In Christ Alone" (Matthew 1:18-25)**

Last week Senior Pastor Richard Burguet prefaced the text by noting names have significance because they frame our identities. And no name is more significant than Jesus Christ. For it is in Christ Alone—*Solus Christus*—that we gain our purpose, significance, and salvation. In the text, we learn who Christ is and what his task on earth was (see v. 21, John 14:6, Acts 4:12, 1 Timothy 2:5-6, Colossians 2:9-10, and 1 Corinthians 1:30). The text tells us that Mary, who was pledged to be married to Joseph, was found with child through the Holy Spirit. She was selected because she was a virgin without sin. That was important because the virgin birth would reflect the deity of Christ, his holiness, sinlessness, and the atonement he'd make for our redemption and righteousness. Joseph learned of this from the angel Gabriel and was told to name his son Jesus (meaning "the Lord saves"), which fulfilled what the Lord said through the prophet Isaiah (7:14) who said they will call him Immanuel ("God with us"). In doing so, the text reveals, Joseph is part of the Davidic line and reaffirms our faith in the line of David. God chose Jesus to enter the world to fulfill his promises and promises, and Christ is the only mediator between us and God. In John 14:6 Christ says that he is the Way, the Truth, and the Life, and that no one comes to God the Father except through him. Christ was both fully God, righteous and without sin, and fully man, who would experience, but not succumb to, the temptations we all face. Christ is the cornerstone of all God's promises and the only way we can be born again. We must view this with strong conviction and joy, and not allow Jesus to be stolen at Christmas. We need Christ and Christ alone, *Solus Christus*, the only one who can reconcile us to God.

## PRAY THIS WEEK:

**MISSIONS PARTNERS:** For the staff and volunteers of Life's Choices Women's Clinic to have God's peace, wisdom, and grace while they minister to clients struggling with crisis pregnancies.

**CFL PRESBYTERY:** For Lake Nona Presbyterian in Orlando and Pastor Angel Roman.

**NEW HOPE:** That the remainder of the Christmas season will be peaceful and restful as we revel in God's mercy!

**LAKESIDE COVENANT:** For Lakeside as they prepare to elect three elders on January 11 and near the end of their process of particularization.

**HOLY TRINITY CHURCH OF KHERSON, UKRAINE:** For God's continued protection and provision for Vova, Max and his family, and the Holy Trinity Church family, and preservation of the church building. That as the war drags on, seemingly endlessly, you'll give those who have remained there strength and courage to continue to endure and serve those around them.

## DECEMBER BIRTHDAYS

2 Randy Somers  
8 Sue Vibert  
10 Maddee Mosley  
11 Michael Hamel, Richard Burguet  
15 Howard Yates  
19 Linda McMillin  
21 Clara Matulia  
25 David Kelly, James Overfield  
26 Christi Stormant  
27 Leon Libby  
28 Nathalie (Rosel) Stager  
30 Matthew Johnson

## YEAR-TO-DATE GIVING

(Budget) \_\_\_\_\_ (\$464,240)  
Contributions \_\_\_\_\_ \$474,111

## DECEMBER ANNIVERSARIES

3 Shane and Jennifer Overfield  
4 Kevin and Rebekah Beary  
19 Dave and Linda Wieboldt  
20 Theresa and Wes Ohland  
23 Randal and Vianne Stormant  
29 Bill and Elaine Haley

## IMAGES

Cover: "Fraternity—Patriotism" stained glass window in Church of the Holy Spirit, East Greenbush, NY. Designed by Francesco Ruocco Studios of Havervill, MA, ca. 1937

Page 5: "General view of the night sky showing the Milky Way." Engraving. 19th cent. World History Archive. Edited.



# NEW HOPE

PRESBYTERIAN CHURCH

## **TEACHING ELDER:**

Rev. Richard L. Burguet, *Senior Pastor*

## **MINISTRY STAFF:**

Dr. Randall Van Meggelen, *Music Director*

Tina Van Meggelen, *Children's Director*

Lyndsey Coyle, *Administrator*

Olga Kolpakova, *Accompanist*

## **RULING ELDERS:**

Dr. David All, *Clerk of Session*

Ryan Stormant, *Treasurer*

Dr. Jim Barnes

Franz Frank

Kenn Hall

Dr. John Minatelli

Ashley Minnig

Dan Rick

## **DEACONS:**

Bob Peyton, *Chairman*

Bill Haley, *Secretary*

Bill Brownlee

Mike DiGiacomo

Shane Overfield

Dan Read

Edmund Swearingen