

April 28, 2024

Worship | 8:15 and 11 am

Livestream | 11 am



LEXINGTON

PRESBYTERIAN CHURCH

For God's glory, we are making disciples of Jesus as we worship, love, and serve.

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

Women's Ministry Update

*** Call to Worship** | Romans 11:33-36

Leader: Oh, the depth of the riches and wisdom and knowledge of God!

How unsearchable are his judgments and how inscrutable his ways!

All: For who has known the mind of the Lord, or who has been his counselor?

Leader: Or who has given a gift to him that he might be repaid?

All: For from him and through him and to him are all things.
To him be the glory forever. Amen.

* Trinity Hymnal # 296—All Hail the Power of Jesus' Name

The image shows a musical score for the hymn 'All Hail the Power of Jesus' Name'. It consists of three staves of music in G major (one sharp) and 4/4 time. The lyrics are printed below the notes. The first staff contains the first line of the hymn. The second staff contains the second line. The third staff contains the third line. The lyrics are: 1. All hail the pow'r of Je-sus' name! Let an-gels pros-trate fall; 3. Ye seed of Is-rael's cho-sen race, ye ran-somed of the fall, 4. Sin-ners, whose love can ne'er for-get the worm-wood and the gall, 5. Let ev-'ry kin-dred, ev-'ry tribe, on this ter-res-trial ball, bring forth the roy-al di-a-dem, and crown him Lord of all; hail him who saves you by his grace, and crown him Lord of all; go, spread your tro-phies at his feet, and crown him Lord of all; to him all maj-es-ty as-cribe, and crown him Lord of all.

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3. Ye seed of Is-rael's cho-sen race, ye ran-somed of the fall,
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Text: St. 1-5, Edward Perronet, 1779; alt.

Tune (CORONATION), Oliver Holden, 1793

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* Prayer of Invocation

* **Scripture Reading** | Ephesians 1:3-14 | Pew Bible p. 976

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ to as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

He Will Hold Me Fast

1. When I fear my faith will fail, Christ will hold me fast;
 2. Those He saves are His de - light, Christ will hold me fast;
 5 3. For my life he bled and died, Christ will hold me fast;

When the tempt - er would pre - vail He will hold me fast.
 Pre - cious in his ho - ly sight, He will hold me fast.
 9 Jus - tice has been sat - is - fied; He will hold me fast.

I could nev - er keep my hold — Through life's fear - ful path;
 He'll not let my soul be lost; His pro - mi - ses shall last;
 13 Raised with Him to end - less life, — He will hold me fast

For my love is oft - en cold; He must hold me fast.
 Bought by Him at such a cost, He will hold me fast.
 18 Till our faith is turned to sight, When he comes at last!

He will hold me fast, He will hold me fast;

22 For my Sav - ior loves me so He will hold me fast.

Lyrics: Ada Habershon, 1861
 Music & add'l lyrics: Matt Merker, 2013
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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 | Psalm 39:4-8

All: “O Lord, make me know my end
and what is the measure of my days;
let me know how fleeting I am!
Behold, you have made my days a few handbreadths,
and my lifetime is as nothing before you.
Surely all mankind stands as a mere breath! *Selah*
Surely a man goes about as a shadow!
Surely for nothing they are in turmoil;
man heaps up wealth and does not know who will gather!
“And now, O Lord, for what do I wait?
My hope is in you.
Deliver me from all my transgressions.
Do not make me the scorn of the fool!

Silent Confession

*** Words of Comfort |** Psalm 66:19-20

*Leader: But truly God has listened;
he has attended to the voice of my prayer.*

*Blessed be God,
because he has not rejected my prayer
or removed his steadfast love from me!*

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Yet Not I But Through Christ in Me



1. What gift of grace is Je - sus my re - dee - mer There is no
 2. The night is dark but I am not for - sak - en For by my
 3. No fate I dread, I know I am for - giv - en The fu - ture
 4. With eve - ry breath I long to fol - low Je - sus For he has



more for hea - ven now to give He is my joy, my righ - teous - ness, and
 side, the Sav - ior he will stay. I lab - or on in weak - ness and re -
 sure, the price it has been paid For Je - sus bled and suf - fered for my
 said that he will bring me home. And day by day I know he will re -



free - dom My stead - fast love, my deep and bound - less peace. To this I hold, my hope is on - ly
 joi - cing For in my need, his pow - er is dis - played To this I hold, my Shep - herd will de -
 par - don and He was raised to o - ver - throw the grave. To this I hold, my sin has been de -
 new me Un - til I stand with joy be - fore the throne To this I hold, my hope is on - ly



Je - sus For my life is who - lly bound to his. Oh how
 fend - me Through the deep - est val - ley he will lead Oh the
 fea - ted Je - sus now and ev - er is my plea Oh the
 Je - sus All the glo - ry ev - er - more to him When the



strange and di - vine, I can sing: all is mine! Yet not I, but through Christ in me.
 night has been won, and I shall ov - er - come! Yet not I, but through Christ in me.
 chains are re - leased I can sing: I am free! Yet not I, but through Christ in me.
 race is com - plete, still my lips shall re - peat: Yet not I, but through Christ in me.

Words & Music: CityAlight Music
 Jonny Robinson, Rich Thompson, Michael Farren, 2018

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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.

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 located in the back of the sanctuary as you exit.
- Go to “Giving” on your Church Center mobile app, or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321 to give.

By Faith [8:15 a.m. service only]

1. By faith we see the hand of God in the
 2. By faith our fa - thers roamed the earth with the
 3. By faith the pro - phets saw a day when the
 4. By faith the church was called to go in the
 5. By faith this moun - tain shall be moved and the
 light of cre - a - tion's grand de - sign, in the
 pow'r of His pro - mise in their hearts, of a
 longed - for Mes - si - ah would ap - pear with the
 pow'r of the Spir - it to the lost to de -
 pow'r of the gos - pel shall pre - vail, for we
 lives of those who prove His faith - ful - ness
 ho - ly cit - y built by God's own hand
 pow'r to break the chains of sin and death
 liv - er cap - tives and to preach good news
 know in Christ all things are pos - si - ble
 who walk by faith and not by sight. We will
 a place where peace and jus - tice reign. We will
 and rise tri - um - phant from the grave. earth. We will
 in ev - 'ry cor - ner of the name. His
 for all who call up - on His name.
 stand as chil - dren of the promise; We will fix oureyesonHim,our soul's re - ward. Till the
 race is fin - ished and the work is done, we'll walk by faith and not by sight.

Words and music: Keith & Kristyn Getty and Stuart Townend, 2009

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Above All | Choir Anthem [11 a.m. service only]

Above all powers, above all kings,
above all nature and all created things;
above all wisdom and all the ways of man,
You were there before the world began.

Above all kingdoms, above all thrones,
above all wonders the world has ever known;
Above all wealth and treasures of the earth,
there's no way to measure what You're worth.

Crucified, laid behind the stone;
You lived to die, rejected and alone.
Like a rose trampled on the ground,
You took the fall, and thought of me, above all.

Above all powers, above all kings,
above all nature and all created things;
above all wisdom and all the ways of man,
You were here before the world began.

Above all kingdoms, above all thrones,
above all wonders the world has ever known;
Above all wealth and treasures of the earth,
there's no way to measure what You're worth.

Crucified, laid behind the stone;
You lived to die, rejected and alone.
Like a rose trampled on the ground,
You took the fall, and thought of me, above all.

How marvelous, how wonderful!
And my song shall ever be:
How marvelous, how wonderful
is my Savior's love for me!

Like a rose trampled on the ground,
You took the fall, and thought of me, above all.

Words and Music by Paul Baloche and Lenny LeBlanc

Arranged by Lloyd Larson

CCLI #: 668805

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | The Bond That Cannot Break

* **Scripture Reading** | Colossians 1:1-2 | p. 983

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

²To the saints and faithful brothers in Christ at Colossae:

Grace to you and peace from God our Father.

Sermon | **Our Sufficiency in Christ: An Exposition of Colossians:**
1. Our Sufficiency in Union With Christ

Rev. Dr. Curt McDaniel

Sermon Notes

I am giving full disclosure. Call me what you will: I'm a late Baby Boomer, so I have a fondness for the music of the 70s and early 80s (for better or for worse!). Back in my school days, so much music mirrored the culture and exasperation of the times. And because I grew up near a small town with large factories that were past their prime and in decline, a famous song off the 1982 album "The Nylon Curtain," spoke well of the mindset of my mom and dad's generation: "Allentown" by Billy Joel (you can easily find the lyrics online).

Every time I hear this song, its message stokes my mind about the plight of the city of Colossae in the mid-first century. At one time in its past, it was a great and thriving city. In 480 BC, the Greek historian Herodotus (the "Father of Ancient History"), who chronicled the history of Xerxes of Persia ("Ahasuerus" in the Book of Esther), recorded his visit through the region of Phrygia and the Lycus Valley. When he came to Colossae, Herodotus described it as "a great city of Phrygia."¹ 80 years later, Xenophon, the famous Athenian commander and historian, wrote that Colossae was "a city inhabited, and prosperous and great."² However, things happened over the course of several centuries that caused Colossae to lose its size and significance in the world.

Perhaps it was the rise of Laodicea as a political seat and as a major medical and manufacturing town that made people move up the Lycus River to live. Or maybe it was the lure of the hot mineral baths at Hierapolis that drew many people far and near for their healing and relaxation powers. Of course, we know that just a short time after the Colossian Letter was received, a series of devastating earthquakes hit this region, crippling Colossae.³ What we know is that just a few years before this happened, Epaphras visited Paul and gave him a report about a small fledgling church that is attempting to grow in a town that was once great but is now declining. In every respect, you could wonder why Paul would take the time to pen such a significant letter to such an insignificant place, as history would attest.

But what may seem insignificant in the eyes of humans is frequently great and important in the eyes of God.

How does Paul begin this great epistle? How does he view and treat these Christians in

the faith who were seeing their town waste away? He knew they were hearing false teaching from these “errorists” and false teachers, and surely he could have been tempted to come out of the gates blasting the heresies that they were hearing and to correct them on the spot in an immediate and tumultuous way. But he does not do this! That is not Paul’s way!

The apostle begins his letter with a warm greeting, laying the groundwork for the predominant theme that would govern the main message of this epistle. With two simple words (“in Christ”), we learn the core of the Christian faith and how it distinguishes believers from the rest of the world.

Major thought: Union with Christ not only distinguishes followers of Jesus from the world, but also it characterizes those called by God to serve Him in the mission of His church.

Keep in mind that this original audience had never met the apostle (2:1). They only heard of his prominence through Epaphras (1:7, 4:12-13). So, he comes out swinging with opening words that signal rhetorically his spiritual authority over them as coming from the Lord: “In deliberative rhetoric, the authority of the speaker was considered crucial to the persuasiveness of the discourse. Paul shows no hesitancy to exhort the Colossian Christians, which suggests that he saw churches founded by his coworkers as extensions of his own ministry.”⁴

1. **Union with Christ distinguished Paul’s role in the mission of Christianity (1).** In typical First-Century letter writing, the author’s name is listed first, but Paul makes it clear that he is not addressing them just as the individual “Paul,” but as a person distinguished both by God the Son and by God the Father: “The added phrase is not merely a matter of providing fuller identification, as though the name ‘Paul’ was insufficient. It is also, and still is a claim to authority and respect. The earlier crisis in Galatia had called Paul’s authority in question and had evidently persuaded him of the need to assert it forcefully (Galatians 1:1), so that in his subsequent letters, where a strong display of authority was necessary, he made a point of introducing himself by means of his Christ-authorized title “apostle.”⁵
 - a. *An apostle of Christ Jesus (1a).* The notion of “apostle” conveyed the Jewish impression of the shaliach, or “ambassador.”⁶ This is especially significant when

seen in the light of the fact that Paul recognizes that he belongs to or derives his authority from “Christ Jesus,” a term striking both Jews and Romans:

“Whenever Paul uses Christos, he never loses touch with the historical claim that Yeshua (Jesus) is the Messiah of Israel. To call Jesus “Messiah” is to tell Israel’s story as fulfilled in the story of Jesus. But this title cuts in two directions at once—into Israel’s story and against the grain of Rome’s honor. Remember that the Romans despised having a king (Rex), so from the days of the idealistic but ever-central notion of Rome as a Republic through Julius Caesar into the period of Octavian (Caesar Augustus), who established not a ‘kingdom’ or a ‘king’ but the Principate (symbolizing the one true Roman senator or citizen leading and representing all true Roman citizens), the Romans would not call their leader ‘Rex.’ Thus, to call Jesus ‘Messiah’ was evocative of sinister intentions for Romans... The claim was being made across the empire that Jesus was ‘king’ and that He was bringing a ‘kingdom,’ terms that aroused deep suspicion.”⁷

b. *By the will of God* (1b). It was not Paul’s self-determination or self-promotion that catapulted him to this position of sacred authority, but the providential determination of God who called him for this purpose: “He had attained his high office neither through aspiration (Acts 9:11), nor through usurpation, nor yet nomination by other men (Galatians 1:16,17), but by divine preparation, having been set apart and qualified by God’s sovereign will.”⁸ Curt: It was this divine bond with Christ in the wisdom of God that distinguished Paul not only as one of the greatest leaders in the establishment of Christianity, but also as one of the most pivotal figures in the history and development of human thought.

c. *With the collaboration of Timothy* (1c). “And” (kai in Greek) is a significant word that connects Timothy’s contributions to this epistle (and, in fact, other letters too): “Although Timothy is not designated as an apostle, he is at least the ‘co-sender,’ if not in some way also the coauthor, of this letter, although this does not mean that we can simply explain all the distinctive aspects of this letter by assigning them to Timothy.”⁹ Curt: We need to give Timothy more credit than what has been given to him so far.

2. **Union with Christ distinguishes Christians from the world (2).** Too often, we quickly pass by the words “in Christ” without stopping to realize that this is one of the great phrases not only of Pauline doctrine, but most especially of the core of biblical Christianity. Seen more than 80 times in Paul’s letters, it concisely entwines the doctrines of redemption, justification, propitiation, adoption, sanctification, and glorification into a composite whole: “For Paul, the decisive factor in determining identity for the people of God was no longer the Temple cult (‘set apart...in Christ,’ not set apart by reference to the Jerusalem Temple) and no longer ethnic kinship, but that relation to Christ which the phrase epitomized.”¹⁰ In a region dominated by paganism (the Greek-Roman mythological shrines), humanism (philosophical thought), satanism (sorcery, occult), and mysticism (Jewish ascetic ceremonial practices to gain secret, mystical knowledge), the apostle tells these young believers in the faith: **“You are inseparably bound to King Jesus!” He is all that you need for meaning, hope, and value in life.** In fact, Jesus is so sufficient that for those who are in union with Him, we find 3 marks or characteristics that define their identity:

a. *Because of their union, believers are seen and valued as “saints”*(2a). We usually constrict the Greek word “saint” (hagios) to mean only people who are “set apart” or “separated from,” but prominent NT theologian C.F.D. Moule (1908-2007, Professor of Divinity at Cambridge University from 1951-1976) aptly sees this word denoting much more: “Perhaps it is best rendered ‘dedicated,’ ‘God’s own,’ because it represents the OT conception ‘the dedicated people’ whose members are ‘the dedicated ones.’”¹¹ Union with Christ means not only the divine act of drawing out from the world’s contamination but also the human/believing side of living a dedicated, consecrated life for God because of His grace. “Those texts voice two primary meanings for holiness: separateness or distinctiveness and possessing a moral character. As God’s chosen people, the Israelites must separate themselves from the profane to maintain their relationship with God. As they reflect God’s distinctness in that relationship, they must also reflect God’s moral character and so live holy lives.”¹² **Reflection: Christian, God will do His part in you. Will you do your part and dedicate yourself to Him in reliance upon His grace?**

- b. *Because of their union with Christ, believers live in faithfulness.* The word for “brothers” (adelphoi) means “brethren” or “brothers and sisters,” implying all the believers in this community of faith. It carries a two-sided understanding: 1) “faith-filled,” a life characterized by faith and trust in God; and 2) “trustworthy” or “reliable,” someone that can be trusted and counted on to help in the mission, witness, and work of the body. You see this carried out in 2:7, 19, 3:17, and 4:2. Reflection: Do I desire to grow in my faith? Can I be counted on to roll up my sleeves and get busy with the Lord’s work here?
- c. *Because of their union with Christ, believers receive grace and peace from God, our Father.* In typical Pauline style,¹³ the apostle chooses not to send “greetings” to his recipients (a typical Greek tradition in letter writing), but instead chooses to send grace, thereby becoming an emissary of divine blessing.¹⁴ Peace is not simply the cessation of personal difficulty or conflict, but something much richer: “Peace was not just psychological well-being; it also signals a relationship with God that includes personal wholeness, a social dimension, and a commitment to living a moral life.”¹⁵ Grace and peace are available only to those whom God has called to Himself and bonded to Christ for eternal life.

Personal Application:

- Are you united-bonded to Jesus Christ today? Does your life reflect the characteristics of this union: 1) holy living (driven by grace), 2) dedication to the community of faith, and 3) peace (relational wholeness with God and others)?
- Is this bond with Christ compelling you to see your world (where you live, work, and play) as a mission field?

Reflection:

And now, brethren, we are near to God, for we are His friends. He is our mighty friend, and we love Him in return. Better than that, we are His children. A friend might be forgotten, but a child—a father's heart yearns toward him. We are His children. He has chosen us that we may approach unto Him, that we may dwell in His courts and abide, and go no more out forever. The servant abides not in the house forever, but the son abides ever. And this is our privilege. And yet even more than that. Can anybody here

imagine how near Jesus Christ is to God? So near are we, for that is truth which the little verse sings:

So near—so very near to God,
More near I cannot be;
For in the person of His Son
I am as near as He.

If we are, indeed, in Christ, we are one with Him: we are members of His body, of His flesh, and of His bones; and He has said, "Where I am, there shall also my servants be," and He has declared that we shall receive the glory—the glory which He had with the Father before the world was. What nearness is this! ¹⁶

Study and Discussion Questions:

1. Ponder and discuss this concept: "Union with Christ not only distinguishes followers of Jesus from the world, but also it characterizes those called by God to serve Him in the mission of His church."
2. Think about the term "Christ Jesus" as First-Century Jewish Christians living under the Roman reign (see quote) would hear it. What implications does this have for us today in our culture?
3. Why is it imperative that a Christian servant be called "by the will of God?" What characteristics describe those called by God? Contrast this with what you sometimes see by self-proclaimed "modern prophets" today.
4. Review the three characteristics described by those united to Christ: they are "saints," "faithful," and "recipients of God the Father's grace and peace." How can these characteristics be seen practically in our world today?

Footnotes:

1. https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Herodotus/7A*.html
2. <https://www.perseus.tufts.edu/hopper/text?doc=Xen.%20Anab.%20I.2.6&lang=original I: ii:6>.
3. Andrew T. Lincoln, "The Letter to the Colossians," Volume II, New Interpreter's

Bible. Ed. Leander E. Keck. Nashville: Abington, 2000, 580, states that there was no habitation at Colossae after AD 63-64 until coins surface in the late second century. We know Laodicea was wealthy enough to rebuild; however, this does not appear to happen with Colossae.

4. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 116.
5. James D.G. Dunn, *The Epistles to the Colossians and Philemon*. *New International Greek Testament Commentary*. Eds. I. Howard Marshall and Donald A. Hagner. Grand Rapids: Eerdmans, 1996, 44.
6. Mishnah Berakhot 5:5: https://www.sefaria.org/Mishnah_Berakhot.5.5?lang=bi
7. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 79-80. See also C. Kavin Rowe, *World Upside Down: Reading Acts in the Graeco-Roman Age*. New York: Oxford University Press, 2009, 91-137 for an excellent discussion.
8. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. 5th Printing. Grand Rapids: Baker, 1977, 43.
9. Marianne Meye Thompson, *Colossians and Philemon*. *Two Horizons New Testament Commentary*. Eds. Joel B. Green and Max Turner. Grand Rapids: Eerdmans, 2005, 14.
10. Dunn, 49-50.
11. C.F.D. Moule, *The Epistles to the Colossians and to Philemon*. *Cambridge Greek Testament Commentary*. Cambridge: Cambridge University Press, 1957, 45.
12. Jerry L. Sumney, *Colossians: A Commentary*. *The New Testament Library*. Louisville: John Knox Press, 2008, 27.
13. For a good overview of the style and method of First-Century letter writing, see E. Randolph Richards, *Paul and First-Century Letter Writing: Secretaries, Composition, and Collection*. Downers Grove: IVP, 2004.

14. McKnight, 86.
15. Sumney, 29.
16. Charles Haddon Spurgeon, Metropolitan Tabernacle Pulpit. 63 Volumes. Pasadena, TX: Pilgrim Publications, LXII: 1980, 41-42. Sermon #3,496, "Our Glorious Transformation," preached Sunday evening, September 3, 1871, at the Metropolitan Tabernacle, London.

NOTES:

* In Christ Alone



1. In Christ a-lone my hope is found; He is my light, my strength, my
 2. In Christ a-lone who took on flesh, Ful-ness of God in help-less
 3. There in the ground His bod-y lay, Light of the world by dark-ness
 4. No guilt in life, no fear in death, This is the pow'r of Christ in



4 song: This cor-ner-stone, this sol-id ground, Firm through the fierc-est drought and
 babe; This gift of love and right-eous-ness, Scorned by the ones He came to
 slain. Then burst-ing forth in glo-rious day, Up from the grave He rose - a -
 me. From life's first cry to fi-nal breath, Je-sus com-mands my des-ti-



8 storm. What heights of love, what depths of peace, when fears are stilled, when striv-ings
 save. 'Til on that cross as Je-sus died, The wrath of God was sat-is-
 gain! And as He stands in vic-to-ry, Sin's curse has lost its grip on
 ny. No pow'r of hell, no scheme of man can ev-er pluck me from His



12 cease! My com-fort-er, my all in all, Here in the love of Christ I stand.
 fied. For ev-'ry sin on Him was laid, Here in the death of Christ I live.
 me. For I am His and He is mine, Bought with the pre-cious blood of Christ.
 hand. 'Til He re-turms or calls me home, Here in the pow'r of Christ I'll stand!

Words and Music: Keith Getty and Stuart Townend, 2001
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* Sending

* Benediction | Colossians 1:21-22

[Please stand]

Leader: And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him...

Postlude

Serving This Morning:

Updates: Anita Boland.

Liturgist and Pastoral Prayer: Doug Inman.

Readers: Jonathan Reibsamen and Myles Coleridge.

Musicians: Butch Bost, Angela Brant, Heather Coleridge, Jeff Francis, and Barb Howell.

Audio/visual and livestream: Chris Hollis, Todd Shafer.

Stewardship

- LPC fiscal budget year is July 1st to June 30th.
- The current budget was revised on January 1st, 2024.

Through the end of March, 2024:

Budget FYTD	\$922,937
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Received FYTD	\$982,594
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Expenditures FYTD	\$932,493
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Updates

The Sacrament of the Lord's Supper

We will celebrate the Lord's Supper next Sunday, **May 5th, 2024**, in the worship services. Please prayerfully prepare for our meeting with Jesus at His table.

Church Administrator and Director of Youth Ministry

LPC is seeking a full-time Church Administrator (aka Business Manager) and Director of Youth Ministry. Please visit lexpreschurch.com and click on "Jobs" at the bottom of the home page to view the full job description and learn how to apply. Thank you!

Missions This Summer

Are you looking for an opportunity to serve in missions this summer? Check out the listings on our denominations MTW website at <https://www.mtw.org/missiontrips>.

Opportunities to Serve

The Children's Ministry team has immediate needs for loving volunteers the second Sunday of each month in our nursery for the following areas:

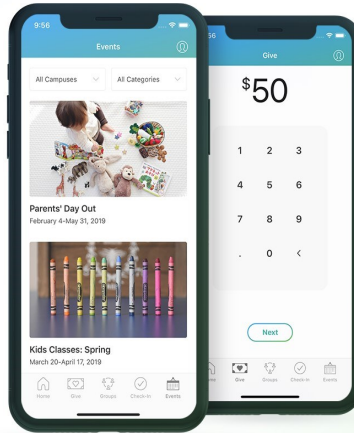
- 8:15 Service: one adult lady
- 11:00 Service: an adult couple, 2 adult ladies, or one adult lady and 1-2 teen (s)

Please contact Rebeca at rgallegos@lexpreschurch.com to volunteer or to learn more.

church center

- Service Times
- Easy Giving
- Event Signups
- Community Connection
- Family Pre-Check

Download the app



We invite you to download our Church Center from your app store or visit lexpres.churchcenter.com.

Help your fellow members find you! Join the Directory in Church Center. In your profile, check the boxes to make your contact information visible to others in the Directory.

Need help? Visit the Church Center Help Desk in the Welcome Center.



As we plan for LPC's 50th Anniversary celebration this November, we want to make sure our invitation list is complete. If you know of a former member who has moved away, please email their name and current address to 50anniv@lexpreschurch.com. We will make sure they are on the invitation list!



Pittsburgh Mission Trip
July 13-19, 2024
Registration ends April 30.
For rising 9th - graduated 12th grades
To serve
Covenant Fellowship
Reformed Church



For more information and to register click the QR code

INQUIRERS CLASS
LEARN MORE ABOUT LPC'S MISSION AND HOW YOU CAN BE PART OF OUR COMMUNITY!
STARTING APRIL 28TH DURING CE HOUR | 5 WEEKS

Register Here!

FAITH PROMISE GIVING

At LPC, we are committed to partnering in the mission of Jesus to make disciples of all nations, including how we financially support our ministry partners. While our church budget will continue to see a rise, we have a goal for local and global mission work each year, all of your Faith Promise gift will go directly to missions. Faith Promise Giving is in addition to your regular church giving.

Faith Promise Giving is not primarily about money; it is about an overflow of generosity from the Spirit for seeing global kingdom expansion. A Faith Promise involves asking God to enable us to give more than we thought we could give, and at the same time trusting him to provide for our daily needs. Lord willing, there will be an increase in our ability to support missions at home and abroad!

lexpreschurch.com | hello@lexpreschurch.com | 803.359.9501 | 146 Barr Rd. Lexington, SC 29072

ENGAGING PEOPLE WITH GOSPEL HOPE IN LEXINGTON AND AROUND THE WORLD

2024-2025 FAITH PROMISE

LPC supports world and local missions through our general fund budget and through faith promise giving. Faith Promise Giving for 2024-2025 pledge cards were handed out at the missions conference the weekend of April 5-7. Last year, total faith promise pledges for missions were \$97,970. As of this past weekend, pledges for our year beginning July 1, 2024, total \$44,700.

Visit the tables in the back of the sanctuary for copies of our 2024-2025 Missional Partners booklet, Pledge cards and the Faith Promise Pledge card box to submit your pledge.

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
awhile.

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!



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