

May 19, 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](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

### Recognition of CAMP Graduates

- Sephora Fink
- Ruth Fink
- Quinn Miller
- Grigsby Parnell
- Margaret Toren

\* Call to Worship | Psalm 113:1-4

*Leader: Praise the LORD!  
Praise, O servants of the LORD,  
praise the name of the LORD!*

All: Blessed be the name of the LORD  
from this time forth and forevermore!

*Leader: From the rising of the sun to its setting,  
the name of the LORD is to be praised!*

All: The LORD is high above all nations,  
and his glory above the heavens!

## \* Trinity Hymnal #660-O God Beyond All Praising

1. O — God be- yond all prais - ing, we wor-ship you to - day and  
 5 2. Then hear, O gra - cious Sav - ior, ac - cept the love we bring, that  
 9 sing the love a - maz - ing that songs can - not re - pay; for  
 we who know your fa - vor may serve you as our King; and  
 13 we can on - ly won - der at — ev - e - ry gift you send, at —  
 wheth - er our to - mor - rows be — filled with good or ill, we'll  
 17 bless - ings with - out num - ber and mer - cies with - out end: we  
 tri - umph through our sor - rows and rise to bless you still: to —  
 21 lift our hearts be - fore you and wait up - on your word, we  
 mar - vel at your beau - ty and glo - ry in your ways, and  
 hon - or and a - dore you, our great and might - y Lord.  
 make a joy - ful du - ty our sac - ri - fice of praise.

Words: Michael Perry, 1982  
 Music: Gustav Holst, 1918

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## \* Prayer of Invocation

\* **Scripture Reading** | Ephesians 3:14-19 | Pew Bible p. 977

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

# Lord, Have Mercy



1. For what we have done and left un - done, we fall on Your count - less  
 2. For what You have done Your life of love, You per - fect - ly lived, we



mer - cies. For sins that are known and those un - known, we call on Your name so  
 praise You. Though tempt - ed and tried, You fixed our eyes, You fin - ished the work God



ho - ly. For en - vy and pride, for clos - ing our eyes, for scorn - ing our ver - y  
 gave You. And there on the tree, a King a - mong thieves, You bled for a world's be -  
 3. For hearts that are cold, for seiz - ing con - trol, for scorn - ing our ver - y



neigh - bor. In thought, word and deed we've failed You, our King: how deep - ly we need a  
 tray - al. You loved to the end, our mer - ci - ful Friend: how pure and for - ev - er  
 Mak - er. In thought, word and deed, we've failed You, our King, how deep - ly we need a



Sav - ior. Lord, have mer - cy, Christ have mer - cy, Lord have mer - cy on \_\_\_\_ us.  
 faith - ful.  
 Sav - ior.



Lord have mer - cy, Christ have mer - cy, Lord have mer - cy on \_\_\_\_ us.

Matt Boswell & Matt Papa

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# RENEWAL

## Call to Confession | Joel 2:12-13

*Leader:       “Yet even now,” declares the LORD,  
                  “return to me with all your heart,  
                  with fasting, with weeping, and with mourning;  
                  and rend your hearts and not your garments.”  
                  Return to the LORD your God,  
                  for he is gracious and merciful,  
                  slow to anger, and abounding in steadfast love;  
                  and he relents over disaster.*

## Corporate Confession of Sin | From the Valley of Vision

All:           Holy Lord,  
                  I have sinned times without number,  
                  and been guilty of pride and unbelief,  
                  of failure to find Your Mind in Your Word,  
                  of neglect to seek You in my daily life.  
                  My transgressions and shortcomings  
                  present me with a list of accusations,  
                  but I bless You that they will not stand against me,  
                  for all have been laid on Christ;  
                  Go on to subdue my corruptions,  
                  and grant me grace to live above them.  
                  Let not the passions of the flesh nor lustings of the mind  
                  bring my spirit into subjection,  
                  but rule over me now in liberty and power.  
                  Purge me from every false desire, every base aspiration,  
                  everything contrary to Your rule.  
                  I thank You for Your wisdom and Your love,  
                  for all the acts of discipline to which I am subject,

for sometimes putting me into the furnace  
to refine my gold and remove my dross.  
I bless You, O my God, for being my help, my stay, and my God.  
AMEN.

## Silent Confession

### \* Words of Comfort | John 8:31b-32

*Leader: Jesus said, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free."*

### \* Passing of the Peace

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

*All: And also with you.*

## \* Trinity Hymnal #644—May the Mind of Christ, My Savior



1. May the mind of Christ my Sav-ior live in me from day to day,
2. May the Word of God dwell rich-ly in my heart from hour to hour,
3. May the peace of God my Fa-ther rule my life in ev-ery-thing,
4. May the love of Je - sus fill me as the wa - ters fill the sea;
5. May his beau-ty rest up - on me as I seek the lost to win,



by his love and pow'r con - trol - ling all I do and say.  
so that all may see I tri - umph on - ly through his pow'r.  
that I may be calm to com - fort sick and sor - row - ing.  
him ex - alt - ing, self a - bas - ing, this is vic - to - ry.  
and may they for - get the chan - nel, see - ing on - ly him.

TEXT: Kate B. Wilkinson, 1926  
TUNE (ST. LEONARDS): A. Cyril Barham-Gould; 1926; alt. 1990

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

# Trinity Hymn #629—What a Friend We Have in Jesus [8:15 a.m. service only]



1. What a Friend we have in Je - sus, all our sins and griefs to bear!
2. Have we tri - als and temp - ta - tions? Is there trou - ble an - y - where?
3. Are we weak and heav - y - lad - en, cum - bered with a load of care?



What a priv - i - lege to car - ry ev - 'ry - thing to God in prayer!  
 We should nev - er be dis - cour - aged: take it to the Lord in prayer!  
 Pre - cious Sav - ior, still our ref - uge— take it to the Lord in prayer!



O what peace we of - ten for - feit, O what need - less pain we bear,  
 Can we find a friend so faith - ful, who will all our sor - rows share?  
 Do thy friends de - spise, for - sake thee? Take it to the Lord in prayer!



all be - cause we do not car - ry ev - 'ry - thing to God in prayer.  
 Je - sus knows our ev - 'ry weak - ness— take it to the Lord in prayer!  
 In his arms he'll take and shield thee; thou wilt find a so - lace there.

TEXT: Joseph Scriven, ca. 1856  
 TUNE (WHAT A FRIEND): Charles C. Converse, 1868

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**God Be in My Head** | Choir Anthem [11 a.m. service only]  
Ann Sessions, soloist

God be in my head, and in my understanding;  
God be in mine eyes, and in my looking;  
God be in my mouth, and in my speaking;  
God be in my heart, and in my thinking;  
God be at mine end, and my departing.

God be in my head, and in my understanding;  
God be in mine eyes, and in my looking;  
God be in my mouth, and in my speaking;  
God be in my heart, and in my thinking;  
God be at mine end, and my departing.  
Amen, Amen, Amen.

*Text: Sarum Primer, 1514*  
*Music: K. Lee Scott*  
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# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | "These Boots Were Made For Walking"

## \* Scripture Reading | Colossians 1:9-12 | p. 983

<sup>9</sup> And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup> so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; <sup>11</sup> being strengthened with all power, according to his glorious might, for all endurance and patience with joy; <sup>12</sup> giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

## Sermon

### Our Sufficiency in Christ An Exposition of Colossians 4. Our Sufficiency in Christ-Centered Prayer

Rev. Dr. Curt McDaniel

## Sermon Notes

I am a student of great preachers in history, especially those who expound on spiritual fullness, freedom, and fire. There are some great heroes in this celebrated train: obviously, Noah, Moses, Elijah, Jesus, Paul, Peter, John, and Apollos in the Bible. But in church history, there are also a number of great ones: John Chrysostom, Savonarola, Calvin, Luther, Knox, George Whitefield, and, of course, Charles Spurgeon. Some of these names you have heard before, and for good reason. They were men on fire for God, and they preached with power, passion, and persuasion. I have learned many things from all of them in their writings. But there's one man that has impacted me in a different way that you may never have heard before: Samuel Chadwick (1860-1932), the devout "praying Methodist revivalist of Leeds."

Born in Burnley, in the northern part of England, he gave his life to Christ at a young age and studied the Scriptures for hours after working a twelve-hour shift at the local factory. When he reached 21, he was appointed a lay pastor at a chapel in Lancashire and sought to craft sermons that were intellectually stimulating and appealing. He soon realized that there was one great element missing in his sermon preparation: PRAYER. This led him to see that much of his work centered on human performance and not on the power of God. So, one night, under a sense of deep conviction, he pulled out all his sermons already done and set them on fire. It was from that experience of self-renunciation and prayerful surrender to God that the Lord used him to become one of the great revival preachers of his time. He would also author several significant books, many of which focused in one way or another on prayer and dependance on God. One is called *The Path of Prayer*:

It would seem as if the biggest thing in God's universe is a man who prays. There is only one thing more amazing, that is, that man, knowing this, should not pray.<sup>1</sup>

How is your prayer life? If someone quietly pulled you aside and privately talked with you and asked you to rate the quality of your prayer life, what would you say? Even more importantly, if someone asked you to evaluate the items on your prayer list that reveal your prayer time, what would it show?

I do not think I am far off in my understanding of the prayer practices of professing

believers when I say that the average Christian spends a great deal of time praying for illnesses, hard-knock situations, and crisis times in their friends and family members, and for God's blessing and protection upon their loved ones. Now, in and of itself, there is nothing wrong with this as long as it does not stop there. Unfortunately, I am persuaded that the daily prayer practices of a good number of professing Christians are very self-focused: "God, here are the things going on in my world of which I need Your help and deliverance. Period. End of prayer, Amen." We need to realize that if we are going to live in the total sufficiency of Christ for our daily lives (the message of the Colossians), it will show itself in the way we pray. With Paul, I find a different pattern and practice of prayer. I am sure he prayed for those in crisis, illness, and trouble. But in all his great letters and here in the Colossians, you see him take prayer to a higher level. Today's text shows us an exemplary model for how we should pray for others. Here's my summary of Colossians 1:9-12:

Because of the Colossians' faith, love and hope that was storing up in heaven for them because of the work of the gospel of truth in their lives and in many throughout the world, Paul thanks God and is continuously praying for them to be filled with the incomparable knowledge of God's will—to know God so fully and richly in every way so that they can walk in a manner worthy of the Lord in every way and in every good moral deed. He prays that their spiritual walk would 1) Bear fruit; 2) Enable them to grow in the knowledge of God; 3) Empower them with God's glorious might that will show itself in patience and endurance of all kinds; and 4) Enable them to give continuous thanks to God who saved them.

Other prayer patterns in Paul:

\*Ephesians 1:15-23, 3:14-19

\*Philippians 1:3-6

\*1 Thessalonians 1:2-3

\*2 Thessalonians 1:11-12

\*Philemon 4-7

\*Romans 1:8-10

For Paul, prayer was a continuous, ongoing engagement with God over the lives of people: "At the heart of Paul's pastoral life was prayer for his churches, and in 1:9-12 we peer into the nature of his requests... What, then, is a Christian according to Paul's

prayer? A Christian is one who has been qualified to be part of the family of God both morally and theologically (1:10-11).”<sup>2</sup> As you study the sentence structure of this passage in the original, you notice four distinctive features of God-centered prayer that find its sufficiency in Christ. We’ll examine three today:

1. **The Reason for Christ-Centered Prayer (1:9, NIV is best, “For this reason”).** The “we” is emphasized here, indicating that Paul and others were joined in a “prayer chorus” to God for the Colossians’ sake. What was the reason that motivated them to pray regularly for these believers? What should motivate us to pray for other believers that we know and do not know? Keep in mind that with Paul, it was one reason, but it has five elements:
  - a. They heard the gospel of God’s truth from Epaphras (v. 7). The power of God unto salvation came! (Romans 1:16)
  - b. This gospel produced great hope in their lives that was expressed in biblical faith and in love for each other (vv. 4-5).
  - c. Spiritual fruit was showing in their lives (v. 6). Reminder: This is in the middle voice (power from within).
  - d. This gospel was not only growing in them but also throughout the world (v. 6). Implied: The Roman Empire.
  - e. The Colossians had a great love for Paul in the Spirit (v. 8). The Holy Spirit accompanied the work of the gospel.
2. **The Resolve for Christ-Centered Prayer (1:9).** Notice the determination given by the apostle to prayer: “We have not ceased to pray for you.” The literal rendering in the Greek sentence bears out this emphasis: “Not we have ceased ourselves (middle voice) for your sake praying.” In other words, Paul is saying: “Colossians, on the evidence that God is working His grace in all its truth in your lives, and also because I see fruitful evidence of God’s favor upon you, I am not ceasing my efforts to pray for you.” There’s a bulldog mentality here, wanting God to do more: to give more grace, more truth, more gospel, and more of the Holy Spirit. This is how to pray for others with resolve: “Paul did not cease being a Jew in practice when he encountered the risen Jesus and came to the conviction that Jesus was the Messiah. He simply

reoriented his existing Jewish practices in a messianic, Spirit-shaped, and ecclesial-rooted manner. Prayer precedes instruction in Paul's epistle." <sup>3</sup> This is the model way we are to pray for others.

3. **The Realm of Christ-Centered Prayer (1:9).** This is the key part of this prayer: "Asking God to fill you with the knowledge of His will through all spiritual wisdom and understanding." This is one of the richer statements you will find in the NT. "Asking" is the same verb in Mark 11:24. It involves a humble request to God. In a spirit of meekness and confidence in God's grace, Paul is requesting God to give the Colossian believers a "fill up" at the spiritual station of the gospel. Notice what he wants them filled with, or as Warren Wiersbe says, "to be controlled by:" <sup>4</sup>
- "Knowledge" (Greek word *epignosis*): The apostle added "epi" to the normal word for knowledge to denote a larger, deeper, more comprehensive knowledge, a clear strategy to address and combat the worldly kind of knowledge that was attempting to influence these new believers by the false teachers who were attempting to influence the Colossian Christians: "There are in the congregation at Colossae some troubling ideas that there are yet further divine mysteries to be revealed or depths of esoteric knowledge to be plumbed. Paul reminds the Colossians of the knowledge and wisdom that they have, and while he assumes that this knowledge can and must be deepened, this is not done by turning to some new revelation but by receiving the gift of God's wisdom and by faithful obedience to God's will." <sup>5</sup>
  - This knowledge is *focused*: the "knowledge of God's will." The knowledge of God's will encompasses the comprehension of God's character, ways, nature, purposes, attributes, mysteries, and being in a way that conforms believers more to the image of Christ: "Such merely theoretical knowledge might be possessed by any nominal Christian, and in fact, to a certain extent, by a professed unbeliever and even by Satan himself... On the contrary, it is penetrating insight into God's wonderful, redemptive revelation in Jesus Christ, a discernment with fruits for practical life, as the immediate following context (v. 10) indicates. It results from fellowship with God and leads to deeper fellowship. Hence, this clear knowledge is heart-transforming and life renewing." <sup>6</sup>

- This knowledge is *directed*: “in all spiritual wisdom and understanding.” Recognizing that there were both Jews and Romans in the letter’s audience, the apostle uses this word combination to recognize the Jewish love for wisdom and understanding coming from the Spirit of God and from the law (Exodus 31:3, 35:31, Deuteronomy 4:5-6, 1 Chronicles 22:12, Isaiah 11:2) and also from the Greek love for philosophy.<sup>7</sup> But Paul elevates this scope of knowledge (in wisdom and understanding) so that it is seen in the way one lives their life as a reflection of the gospel (vv. 5, 10): “Since the visionaries [opponents] offer the Colossians another means to knowledge and probably wisdom, our writer does not want the readers to have all wisdom, especially that of the other teachers; he wants them to have spiritual wisdom. By calling wisdom and understanding “spiritual,” he implies that they come from the Spirit of God.”<sup>8</sup> Whether the apostle was indirectly criticizing the false teachers-mystics with this phrase is not certain; however, the later mention of “wisdom” in 2:23 does suggest that the other camp pressuring the Colossian believers was offering an alternative kind of wisdom-obtaining.<sup>9</sup>

### Personal Application:

It is important to realize that Paul combines “the knowledge of God’s will” with “in all spiritual wisdom and understanding,” a rich synthesis of knowledge and comprehension that produces a spiritual mindset about God and His ways, a “wisdom not of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory” (1 Corinthians 2:6-7). Here is the foundation of the **Christian World and Life View**. A biblical worldview is simply a growing knowledge of God—His will, His ways, His purposes, and His plans—from the Word of God illumined by the Spirit of God so that it forms a framework to see and interpret the world and everything in it from God’s standpoint.

Why do many people today lack discernment about the ways of the world? Why do many professing Christians live with perpetual confusion over the state of affairs in this life? Why, at times, are worldly critics eating the “intellectual lunch” of some Christians? It becomes clear: many believers have not made the filling of the knowledge of God’s will in all spiritual wisdom and understanding a major pursuit of their lives. And likely, this has come because we have not prayed this way, choosing not to ask God

to do His powerful work in our spiritual lives.

This was a prayer with a reason. Paul prayed with resolve and in a specific realm: in opposition to the false teaching that was coming against the church, he asked God to fill believers to fullness with a super knowledge, a divine knowledge, a knowledge so rich, so wonderful, so beautiful, so breathtaking, so rapturous, so enriching, so satisfying...

### SO SUFFICIENT...

That nothing else would compare. When they received this great knowledge—the knowledge of God’s will—they would receive understanding and wisdom that would not come from this world. They would receive fullness and sufficiency that was rooted in God Himself: “While the tendency of Christians today is to discern the specific will of God for one’s life, Paul’s letters see the will of God as the divine narrative of redemption from creation to the kingdom—indeed, to know the will of God is to know God (cf. 1:10)—hence this knowledge is... hermeneutical, eschatological, and practical.”<sup>10</sup>

### **Reflection:**

Let us try to know divine truth more and more intimately. You know a man, for you pass him in the streets with a nod; you know another man far better, for you lodge in the same house with him; you know him best of all when you have shared his trouble, partaken in his joy, and have, in fact, had fellowship with him by blending your two lives in one common stream of friendship. When you learn a spiritual truth, endeavor to know it out and out; to know its foundation and upbuilding; to know it by the application of the Spirit to your own soul so that you are filled with it. You may have knowledge in the brain, but it may not run into your spirit, so as to penetrate, and permeate, and saturate your spirit, till you are filled therewith. Oh, to get the gospel into one’s entire nature, and to be like the waterpots of Cana, filled up to the brim! Lord, fill Your poor children with the knowledge of Your will! <sup>11</sup>

### **Study and Discussion Questions:**

- Review 1:9-12 and compare this with other prayer patterns in Paul’s letters (see list). What were the apostle’s priorities for believers when he prayed for them?
- Review the components that make up the “reason” for Paul to pray in a Christ-centered way for the Colossian Christians in 1:4-8. Why are these components so

important to remember when we pray with intercession for other believers?

- Notice the determination of Paul in 1:9. How can you increase this resolve in your own prayer life?
- Focus most of your group discussion on the realm of Christ-centered prayer in 1:9. Discuss the importance of “knowledge” (epignosis), and situate the use of this word in the context of combatting the false teachings coming to the Colossians that promised a “secret” kind of knowledge from their practices. Why is the “knowledge of God’s will in all spiritual wisdom and understanding” superior and sufficient?
- How is the pursuit of this kind of knowledge the foundation for a Christian World and Life View?

#### **Footnotes:**

1. Samuel Chadwick, *The Path of Prayer*. Kansas City: Beacon Hill, 1931, 11-12.
2. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 106.
3. *Ibid.*, 108.
4. Warren Wiersbe, *Be Complete: How to Become the Whole Person God Intends You to Be*. Colorado Springs: David C. Cook, 1981, 34.
5. Marianne Meye Thompson, *Colossians and Philemon*. The Two Horizons New Testament Commentary. Grand Rapids: Eerdmans, 2005, 23.
6. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. 5th Printing. Grand Rapids: Baker, 1977, 56-57. Original emphasis.
7. Aristotle, *Nicomachean Ethics*, 1.13.  
<https://classics.mit.edu/Aristotle/nicomachaen.1.1.html>
8. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 46. Original emphasis.
9. 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, 71.

10. McKnight, 110.
11. Charles Haddon Spurgeon, Metropolitan Tabernacle Pulpit. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1973. XXIX: 534. Sermon #1,742, "Spiritual Knowledge and Its Practical Results," preached September 30, 1883, AM at the Metropolitan Tabernace, London.

**NOTES:**

## Recognition of High School Graduates

- Andrew Yaman
- Ava Sweat
- Ethan Cargo
- Holden Jackson
- Hudson Queen
- Jack McAulay
- Jackson Love
- Matt Queen
- Mickey French
- Tommy Spurgeon

## \* A Christian Daily Prayer



1. As morn - ing dawns and day a - wakes, to You I bring my need,  
2. As day un - folds, I seek Your will in all of life's de - mands,  
3. As sun gives way to dark - est night, Your Spir - it still is here.



O gra - cious God, my source of strength, in You I live and breathe.  
And though the tempt - er tries me still, I cling to Your com - mands.  
And though my strength fades like the light, new mer - cies will ap - pear.



Each hour is Yours, by wis - dom planned, each deed em - pow'r'd by sov - 'reign hand.  
Let eve - ry ef - fort of my life dis - play the match - less worth of Christ.  
I rest in You, a - bide with me, un - til our trials and suf - fer - ing



Re - new my spir - it; help me stand, be glo - ri - fied to - day.  
Make me a liv - ing sac - ri - fice, be glo - ri - fied to - day.  
give way to fi - nal vic - to - ry, be glo - fi - fied to - day.

Words and Music: Matt Merker, Jordan Kauflin, and Dave Fournier

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## \* Sending

## \* Benediction | Colossians 1:3-6

*Leader: We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth...*

## Postlude

### Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Joe Wright.

Readers: Ande Parnell and Sue Skelly

Musicians: Abigail Baarendse, Butch Bost, Heather Coleridge, Kenny Garren, Barb Howell, Jackson Love, and Josiah Rogers.

Audio/visual and livestream: Chris Hollis.

## Stewardship

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

Through the end of April, 2024:

Budget FYTD	\$1,025,486
Received FYTD	\$1,025,486
Expenditures FYTD	\$1,006,961

## Updates

### Church Administrator and Director of Youth Ministry

LPC is seeking a full-time Church Administrator (aka Business Manager) and also Director of Youth Ministry. Please visit [expreschurch.com](http://expreschurch.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!

## **Inquirers Class |** April 28—May 26

Learn more about LPC's mission and how you can be part of our community!  
This class started on April 28th during CE hour, but you can still register and join us through [lexpres.churchcenter.com/registrations](http://lexpres.churchcenter.com/registrations).

## **Opportunities to Serve**

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

- 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](mailto:rgallegos@lexpreschurch.com) to volunteer or to learn more.

## **Memorial Day |** May 27th

Please, be aware that the Church office will be closed on Monday, **May 27th**. If you had plans to stop by, we will be happy to see you anytime from 8 a.m. till 5 p.m. Tuesday through Friday. Thank you for understanding

## **Church Center Ap.**

We invite you to download our Church Center from your app store or visit [lexpres.churchcenter.com](http://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.

## **Welcome to Summer ice cream celebration |** Today

We kindly invite all youth volunteers, parents, and students from rising 6th graders to graduating seniors to Ice Cream Party and games. It will be tonight, **May 19th**, in Tomlin Hall from 6 to 8 p.m.



**LEXINGTON  
COUNTY  
BLOWFISH**



**USE MOBILE CAMERA  
TO SCAN CODE TO  
PURCHASE TICKETS**  
For help call  
803-254-3474



## LEXINGTON PRESBYTERIAN CHURCH NIGHT

AT LEXINGTON COUNTY BASEBALL STADIUM

**LPC's Choir will be singing the National Anthem!**

Join your family and friends for a night of family fun and entertainment at the Blowfish game! Scan the QR code below to purchase all-you-can-eat tickets to watch the Blowfish play at Lexington County Baseball Stadium.  
**POSTGAME FIREWORKS SHOW!**


**GAME DATE:**  
**SATURDAY, JUNE 15**  
**7:05 PM**  
GATES OPEN AT 6 PM

  
**TICKETS:**  
**ONLY \$15.99**

**YOUR EXPERIENCE INCLUDES:**  
Game ticket, unlimited all-beef hot dogs, burgers, chicken sandwiches, chips, brownies, ice cold drinks.



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.

LPC Spring 2024 Baby Bottle Campaign for



Please help support  
our local mission partner  
LaVie Pregnancy Care Center  
by loading a baby bottle with  
loose change, cash or a check!  
Stop by our table  
in the Welcome Center  
We will collect filled bottles  
from Mother's Day (5/12)  
through Father's Day (6/16)



Congratulations to the children who participated in our **C**atechism **a**nd **S**cripture **M**emory **P**rogram this year. We are so proud and thankful for your diligence to practice and learn your year three Catechisms. Children memorized 32 Catechisms which included the 10 Commandments and their meaning.



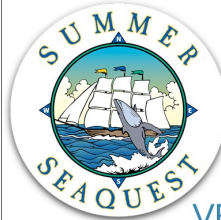
**Congratulations CAMP Graduates**

**SUMMER  
SUNDAY  
SOCIALS  
at LPC**

Let's  
*worship together*  
*pray together*  
*feast together*  
*fellowship together*

**Next Sunday - May 26th**

9:45 CE and 11:00 worship  
followed by a covered-dish lunch  
\*there will be no 8:15 service



@LPC

VBS 2024  
VOLUNTEER  
REGISTRATION

Please join us as we set sail this summer  
on a grand adventure during VBS this summer!

Tuesday, July 23 - Friday, July 26



scan to register

## 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](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!



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803.359.9501