

May 26, 2024

Worship | 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

*** Call to Worship** | Psalm 100

*Leader: Make a joyful noise to the LORD, all the earth!
 Serve the LORD with gladness!
 Come into his presence with singing!*

*Know that the LORD, he is God!
 It is he who made us, and we are his;
 we are his people, and the sheep of his pasture.*

*Enter his gates with thanksgiving,
 and his courts with praise!
 Give thanks to him; bless his name!*

*For the LORD is good;
 his steadfast love endures forever,
 and his faithfulness to all generations.*

* Trinity Hymnal #302-Come, Christians, Join to Sing



1. Come, Chris-tians, join to sing *Al-le-lu-ia!* A - men! loud praise to
2. Come, lift your hearts on high, *Al-le-lu-ia!* A - men! let prais-es
3. Praise yet our Christ a - gain, *Al-le-lu-ia!* A - men! life shall not



Christ our King; *Al-le-lu-ia!* A - men! let all, with heart and voice,
fill the sky; *Al-le-lu-ia!* A - men! he is our Guide and Friend;
end the strain; *Al-le-lu-ia!* A - men! on heav-en's bliss - ful shore,



be - fore his throne re-joyce; praise is his gracious choice. *Al-le-luia!* A - men!
to us he'll con - descend; his love shall nev - er end. *Al-le-luia!* A - men!
his goodness we'll a - dore, sing - ing for - ev - er - more, "Alle-luia! A - men!"

Trinity Hymnal 302
TEXT: Christian H. Bateman, 1843
TUNE (MADRID 6.6.6.D.): Traditional Spanish melody; Arr. by David Evans, 1927
CCLI Song #83253

CCLI License #668805

* Prayer of Invocation

* **Scripture Reading** | 1 Thessalonians 1:1-10 | Pew Bible p. 986

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

The Thessalonians' Faith and Example

We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

Holy Spirit



1. Ho - ly Spi - rit, liv - ing Breath of God, breathe new life in - to my will - ing
2. Ho - ly Spi - rit, come a - bide with - in; may Your joy be seen in all I
3. Ho - ly Spi - rit, from cre - a - tion's birth, gi - ving life to all that God has



soul. Bring the pre - sence of the ri - sen Lord to re -
do. Love e - nough to cov - er ev - ery sin in each
made, show Your pow - er once a - gain on earth; cause Your



new my heart and make me whole. Cause Your Word to come a - live in me;
thought and deed and at - ti - tude: kind - ness to the great - est and the least,
church to hun - ger for Your ways. Let the frag - rance of our prayers a - rise;



give me faith for what I can - not see. Give me pass - ion for Your
gen - tle - ness that sows the path of peace. Turn my striv - ing in - to
lead us on the road of sac - ri - fice, that in u - ni - ty the



pu - ri - ty; Ho - ly Spi - rit, breathe new life in me.
works of grace; Breath of God, show Christ in all I do.
face of Christ will be clear for all the world to see.

Words and Music: Keith Getty and Stuart Townend
CCLI #668805

RENEWAL

Call to Confession | Isaiah 59:1-2

*Leader: “Behold, the LORD’s hand is not shortened, that it cannot save,
 or his ear dull, that it cannot hear;
 but your iniquities have made a separation
 between you and your God,
 and your sins have hidden his face from you
 so that he does not hear.*

Corporate Confession of Sin | Psalm 90:1-4, 8-14, 17

All: Lord, you have been our dwelling place
 in all generations.
 Before the mountains were brought forth,
 or ever you had formed the earth and the world,
 from everlasting to everlasting you are God.

You return man to dust
 and say, “Return, O children of man!”
For a thousand years in your sight
 are but as yesterday when it is past,
 or as a watch in the night.

You have set our iniquities before you,
 our secret sins in the light of your presence.
For all our days pass away under your wrath;
 we bring our years to an end like a sigh.
The years of our life are seventy,
 or even by reason of strength eighty;
yet their span is but toil and trouble;
 they are soon gone, and we fly away.
Who considers the power of your anger,
 and your wrath according to the fear of you?

So teach us to number our days
that we may get a heart of wisdom.
Return, O LORD! How long?
Have pity on your servants!
Satisfy us in the morning with your steadfast love,
that we may rejoice and be glad all our days.
Let the favor of the LORD our God be upon us,
and establish the work of our hands upon us;
yes, establish the work of our hands!

Silent Confession

* Words of Comfort | Psalm 118:14, 21

*Leader: The LORD is my strength and my song; he has become my salvation...
I thank You that You have answered me and have become my salvation.*

* Passing of the Peace

Leader: The peace of Christ be with you.

All: And also with you.

* Come Behold the Wondrous Mystery



1. Come be - hold the won-drous mys - t'ry in the dawn - ing of the
 2. Come be - hold the won-drous mys - t'ry: He the per - fect Son of
 3. Come be - hold the won-drous mys - t'ry: Christ the Lord up - on the
 4. Come be - hold the won-drous mys - t'ry: slain by death, the God of



King. He, the theme of heav-en's prais - es, robed in frail hu - man - i -
 Man. In His liv - ing, in His suf - f'ring, nev - er trace nor stain of
 tree. In the stead of ru - ined sin - ners hangs the Lamb in vic - to -
 life. But no grave could e'er re - strain Him; praise the Lord, He is a -



ty. In our long - ing, in our dark - ness, now the light of life has
 sin. See the true and bet - ter Ad - am, come to save the hell-bound
 ry. See the price of our re - demp - tion, see the Fa - ther's plan un -
 live! What a fore - taste of de - liv - 'rance, how un - wa - ver - ing our



come! Look to Christ who con-de - scend - ed, took on flesh to ran - som us.
 man, Christ, the great and sure ful - fill - ment of the law, in Him we stand.
 fold. Bring - ing man - y sons to glo - ry, grace un - mea - sured, love un - told.
 hope. Christ in pow - er res - ur - rect - ed as we will be when He comes.

Words and music: Matt Boswell, Matt Papa, and Michael Bleecker, 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.

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.

Sweet Hour of Prayer | Choir Anthem

Sweet hour of prayer, sweet hour of prayer,
that calls me from a world of care,
and bids me at my Father’s throne
make all my wants and wishes known.

In seasons of distress and grief,
my soul has often found relief
and oft escaped the tempter’s snare
by thy return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
thy wings shall my petition bear
to One whose truth and faithfulness
engage the waiting soul to bless.
And since he bids me seek his face,
believe his Word, and trust his grace,
I’ll cast on him my ev’ry care,
and wait for thee, sweet hour of prayer.

Text: William Walford

Tune: SWEET HOUR, William Batchelder Bradbury, 1861; Setting by Kenneth Dake

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Hymn History

The author of this text is not verified. Some attribute the words of “Sweet Hour of Prayer” to William Walford, who lived from 1772 to 1850 in England. Walford ministered as a lay pastor and, since he was blind, he memorized the poetry he penned. Walford believed that prayer allowed a believer to have a personal relationship with God; therefore, he thought that prayer should be a sacred and private practice cultivated by individual believers. The hymn lyrics truly show how important prayer is in establishing a believer’s trust in and personal walk with God.

An additional verse which is not included in today’s choral arrangement reads:

Sweet hour of prayer, sweet hour of prayer, may I thy consolations share,
Till, from Mount Pisgah’s lofty height, I view my home, and take my flight.
This robe of flesh I’ll drop, and rise, to seize the everlasting prize;
And shout, while passing through the air, “Farewell, farewell, sweet hour of prayer.”

William Bradbury was the first to publish this hymn. Although Bradbury was not the composer of this music, it is unclear who wrote it. The collection in which this hymn is found is called Bradbury’s Anthem Book. Interestingly, the original score shows the tenor part with the main melodic line. The melody is fitting for this text, moving at a gentle yet steady pace, thereby demonstrating the sweetness and lasting comfort found in prayer.

Sources:

1. Fenner, Chris and Brett Nelson. “Sweet Hour of Prayer with SWEET HOUR.” Hymnology Archive, 27 August 2019, rev. 29 September 2022, www.hymnologyarchive.com/sweet-hour-of-prayer. Accessed 22 May 2024.
2. “History of Hymns: ‘Sweet Hour of Prayer.’” Discipleship Ministries: The United Methodist Church, www.umcdiscipleship.org/resources/history-of-hymns-sweet-hour-of-prayer#:~:text=The%20text%20appears%20to%20come.shop%20one%20day%20in%201842. Accessed 22 May 2024.

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | Plums here, plums there, plums EVERYWHERE!

Commissioning of the Reynosa, Mexico Missions Team

- Arlan and Amy Brady
- Abigail Cargo
- Tammy Horton
- Joseph and Ruth Ellen Lorick
- Jesse Rogers
- Wendy Rogers

* **Scripture Reading** | Colossians 1:3-12 | p. 983

³We always thank God, the Father of our Lord Jesus Christ, when we pray for you, ⁴since we heard of your faith in Christ Jesus and of the love that you have for all the saints, ⁵because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, ⁶which 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, ⁷just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf⁸ and has made known to us your love in the Spirit. ⁹And 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, ¹⁰so 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; ¹¹being strengthened with all power, according to his glorious might, for all endurance and patience with joy; ¹²giving 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 5. The Results of Christ-Centered Prayer

Rev. Dr. Curt McDaniel

Sermon Notes

“The life of a great man, in a great period of the world’s history, is a subject to command the attention of every thoughtful mind. Alexander on his Eastern expedition, spreading the civilization of Greece over the Asiatic and African shores of the Mediterranean Sea; Julius Caesar contending against the Gauls, and subduing the barbarism of Western Europe to the order and discipline of Roman government; Charlemagne compressing the separating atoms of the feudal world, and reviving for a time the image of imperial unity; Columbus sailing westward over the Atlantic to discover a new world which might receive the arts and religion of the old; Napoleon on his rapid campaigns, shattering the ancient system of European states, and leaving a chasm between our present and the past: these are the colossal figures of history, which stamp with the impress of their personal greatness the centuries in which they lived.

The interest with which we look upon such men is natural and inevitable, even when we are deeply conscious that, in their character and their work, evil was mixed up in large proportions with the good, and when we find it difficult to discover the providential design which drew the features of their respective epochs. But this natural feeling rises into something higher, if we can be assured that the period we contemplate was designedly prepared for great results, that the work we admire was a work of unmixed good, and the man whose actions we follow was an instrument specially prepared by the hands of God. Such a period was that in which the civilized world was united under the first Roman emperors: such a work was the first preaching of the gospel, and such a man was Paul of Tarsus.”¹

Complementing the Lord Jesus (especially in John 17), some of the greatest prayers in

the Bible came from the mind and heart of the apostle Paul. Once a persecutor of the early followers of “the Way” (Acts 9:2, 19:9), his life was radically changed when he met the living, resurrected Christ on the road to Damascus and was called to become one of the greatest leaders in the early advancement of Christianity, along with Peter and John.

What made Paul’s work so effective? What enabled him to exhibit such great spiritual authority and power? Although his life was plagued by poor health, personal trials, and persecution, few could argue that this man was one of the mightiest men in his day. His effectiveness came from his understanding and reliance on the fullness and sufficiency of Jesus Christ for his own life, and this reliance was best seen in his prayer life.

Other than our Lord Himself, you would be hard pressed to find any prayers in the Bible that are deeper and richer than the apostle’s prayers for believers in the church. His prayer pattern is so vertically focused, consistently pouring out his heart to God and asking Him to fill His people with the fullness of divine knowledge. In the great Ephesian prayer, he prays that believers “may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge, that they may be filled to the measure of all the fullness of God” (Ephesians 3:18-19). Earlier in this letter, he prayed continuously to God the Father to give them the Spirit of wisdom and revelation so that they would know Him better (Ephesians 1:17). In Paul’s mind, the greatest way one could pray for someone was not just for their health problems or life troubles; instead, he believed that prayer in its mightiest form occurred when we prayed for the deep knowledge of God Himself, the epignosis to fill them to overflowing:

“Only the Spirit of God grants the insight to see in Christ the center of such a comprehensive vision of truth, for without the aid of the Spirit, one surely sees only a figure of the past, a teacher, a prophet—a failed one at that, for He was disowned by His own people and put to death by the real power of the time, Rome. But the Spirit of God removes the log in one’s eye, that which impedes one from seeing God’s truth. Without the aid of the Spirit, no one would dream up a comprehensive vision of truth whose ‘focal point’ is Christ, crucified on the cross and raised to new life by God. Such a divinely given comprehensive vision of truth enables one to see, at least in part, the world from God’s perspective, and so to live in harmony with the purposes of God.”²

To Paul, knowledge about God was more than an intellectual research ride. This kind of knowledge only comes from God's initiative and disclosure. As he stated in 1 Corinthians 2, God must give this "secret and hidden wisdom, which God decreed before the ages, for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of Glory. But, as it is written, 'What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him'—these things God has revealed to us through the Spirit" (7-10). This secret wisdom, this divine self-revelation of God, this epignosis, was the focus of the apostle's intercessory prayer life. This is the realm of Christ-centered prayer. It was his passionate pursuit, and it needs to be our pursuit as well.

When was the last time you prayed this way? I know it is so easy to focus on the tangible issues of life (poor health, financial woes, marriage problems, employment difficulties). I'm sure the Colossian Christians had them too. But you do not see Paul praying about them, at least not in his official letter to them. Instead, he takes prayer to a higher level and encourages us by example to pray for the divine knowledge of God to fill their lives in such a way that, from this infilling, they receive through the Holy Spirit a God-centered wisdom and a biblical understanding of the purposes of God for this life and world.

Sadly, in some Christian circles, the lack of divine knowledge through all spiritual wisdom and understanding has caused the church to decline and to collapse in the culture around them. When they read social media, watch television, listen to podcasts, study textbooks, and examine professional periodicals, they are not able to clearly distinguish the difference between truth and evil, right and wrong. Because of this fuzziness, they get trapped, lured, and sucked into a worldly system that is steeped in humanism, false philosophy, materialism, and relativism. Just look at the last several decades and see that while the general population has increased, the church population has declined in our culture. Why? Why has the church in certain communities lost its influence and strength? Why has the Christian population gotten weaker and smaller in our day? **It is because we have not made the pursuit of the divine knowledge of God in all spiritual wisdom and understanding the driving passion of our lives.** Many have not made the glory of God in the knowledge of Jesus Christ and Him crucified, risen, glorified, and coming again our chief agenda!

Now, what would happen if we did? What would happen if we began praying like Paul did? What would result in humbly asking the Lord to fill us with the knowledge of Himself so that spiritual wisdom and spiritual understanding would come? *KEY: When you take seriously God's desire to fill you this way, you can expect to see four noticeable results in your spiritual life and walk before God.* In fact, when you look at these results, they make up what many “old timers” in the Faith (past saints, church fathers, great preachers) call:

THE CHRISTIAN WORLD AND LIFE MIND

These four results are found in the four participles in 1:10-12 that enable a Christian to live a life that is worthy of the Lord and fully pleasing to Him. When you combine these four participles with the word “all” (found 5X in this section), you can see that this pursuit was intended for all believers, not just for an elite minority (which was the emphasis of the false teachers who were attempting to persuade these believers away from the gospel). These four participles (results) should occupy the primary activities of believers, and these activities are the things we should be praying for in the lives of fellow believers and those that we love in the Lord.

1. **1st Result of Christ-Centered Prayer: Continuous Fruit-Bearing in Every Good Work (v. 10).** As one noted scholar stated, “The end of all knowledge is conduct.”³ How will you know if this knowledge of God is penetrating your life? You and others will know by the fruit that is born from it. Keep in mind that this participle is found in the present active mode (continuous, active), not something from the past. No one can rest on their laurels! You would not buy fruit that is old and outdated! The same goes with spiritual fruit! This fruit finds direction in “every good work,” denoting “a deed that exhibits a consistent moral character.”⁴ Putting it together, it means that if the great knowledge of God is filling up within you, your moral life will display good deeds and good works, fulfilling what Jesus said in Matthew 5:16 and what Peter stated in 1 Peter 2:12. Keep in mind that fruit-bearing and works are something that is visible (others can see it). The Bible calls *this first result* of the Christian World and Life Mind: evangelism in all its forms: in deeds, acts, kindnesses, lifestyles, and in words.

2. **2nd Result of Christ-Centered Prayer: Increasing in the Knowledge of God (v. 10).** Do you find it interesting that Paul uses the same “super word” for knowledge (epignosis) again? In this sentence construction, it is best rendered in the instrumental case (“by means of the full knowledge of God”), indicating that this is the path for fruit-bearing to occur and for maturity to happen. ⁵ Paul’s repeated usage of this action is not a mistake but instead a point of emphasis: “Repetition of the same possibly intensive form as in 1:9 doubles the insistence that such conduct can only grow from such knowledge.” ⁶ The only way you and I can bear fruit in all good moral-evangelistic deeds from the knowledge of God is to continue to grow in the knowledge of God. Better: Knowledge brings on more knowledge. The knowledge of God is not only the power that produces good works but also the channel (instrument) God uses to change our conduct, our actions, and our character.

This participle for growing, when found in the passive mode, means to grow and to increase with the idea that God is doing the growing in you. When you make it your desire to pursue the knowledge of God in all spiritual wisdom and understanding, God will grow you up! Your knowledge will increase, and He will fill you up with Himself and change your life from the inside out:

“The more God’s children know Him, the more they will love Him, and the more they love Him, the more they will also wish to obey Him in thought, word, and deed.” ⁷

This participle for growing tells us *the second aspect or result* of the Christian World and Life Mind: ***Christian education and discipleship***. There will be a growing hunger to know God more. You will desire to read and study God’s Word and to grow in your understanding and application of the Scriptures in your life. Are you growing? Do you have a plan for growth? Are you taking advantage of the opportunities around here for growth? Key: Learning takes discipline, and discipline is a habit. Remember 2 Peter 3:18.

3. **3rd Result of Christ-Centered Prayer: Being strengthened with all power, according to His glorious might, for all endurance and patience with joy (v. 11).** This participle “being strengthened” is found in the present passive mode, indicating an active state

that is under divine enabling. We cannot strengthen ourselves to have patience and endurance. Only God's might can put this to motion to revive us, fortify us, and energize us for the walk of faith. It is God's glorious might, an empowerment coming from the great *Shekinah Glory* (note how this phrase would bring a reminiscence to a Jewish reader) that can enable us to face the circumstances and issues of life with courage, faith, and dependence upon the Lord: "The power the Colossians need to live a life worthy of the Lord comes from the Glorious One, the God of the gospel, and this God's power and glory are mightily demonstrated in the life, death, and resurrection of Jesus. It is indeed possible that Paul's emphasis on God's mighty power at work in them is intended to counter the power claims of these halakic mystics" ⁸ [definition: false teachers].

"Endurance" (NIV and ESV) is best understood as "remaining under difficulties without succumbing." ⁹ It means the grace to bear up under, the bravery of perseverance of one's God-given task in spite of hardship and trial. It deals with our response to circumstances, afflictions, suffering, and the pain of persecution. ¹⁰ "Patience" (NIV and ESV) can also be translated "longsuffering" or "steadfastness," the kind of character attribute that chooses not to retaliate against a person who molests or fiercely opposes you. ¹¹ This attribute shows self-restraint against people who choose to do wrong to you, refusing to yield to anger or revenge.

So, this type of empowerment from God that comes from the filling of His knowledge in you will express itself in two ways:

- When bad circumstances, events, and difficulties come, you will have the endurance to withstand them.
- When bad people and evil forces persecute you, you will have the power to endure it and not retaliate.

And please note that again in the text, Paul says this kind of empowerment is for all endurance and patience. Whatever comes your way—bad circumstances, people, difficulties, evil actions, intentions, and wickedness—God will keep you and get you through it. His power is made perfect in your weakness (2 Corinthians 12:9). This participle in the text speaks of *the third aspect* of the Christian World and Life Mind: *Character development under trial*. Throughout Scripture, you see God's

people tested, persecuted, refined, disciplined, and put under great trial. In effect, they were following Jesus' steps (1 Peter 2:21-23). And God was with them. He upheld them, strengthened them, and empowered them to stand strong, honoring their passion to pursue Him with all their hearts.

4. **4th Result of Christ-Centered Prayer: Giving Thanks to God (12).** From this participle, we get the English word "eucharist." It is also seen in the present tense with the other participles and also in the plural, denoting something that God's people are to do corporately and continuously before God, our heavenly Father. In this verse, we learn one specific reason why we should worship Him repeatedly: He has "qualified" or "made us sufficient," "competent," or "worthy" to receive a great inheritance that all the saints in Christ Jesus have—it is a share of an inheritance that is rooted in God's kingdom, a kingdom that is filled with light, holiness, love, glory, liberty, joy, peace, goodness, and truth. This is God's work: *He* has made us competent (same idea in 2 Corinthians 3:6), put His sufficiency upon us so that now we receive a share, a portion of His great inheritance, a kingdom that is filled with light, peace, righteousness, and joy:

"God has qualified the readers, and all believers, for "a share of the inheritance." This language transports us to the exodus and the land of Israel as an inheritance for Israel from God... Drawing on the Old Testament meaning of inheritance, the author pictures salvation as an inalienable possession that comes to one through God's grace and election."¹²

This fourth and final participle speaks of the fourth activity and aspect of the Christian World and Life Mind: *God-centered public worship*. We are to give thanks continually to God for calling us out of the kingdom of darkness into His great kingdom of light with a rich inheritance that can never fade, kept in heaven for us (1 Peter 1:4).

Personal Application:

This is what happens when the knowledge of God's will fill us in all spiritual wisdom and spiritual understanding. When we pray Paul's pattern in Colossians 1:9, we can expect these results (1:10-12):

- Continuous fruit-bearing in good moral deeds—Evangelism.
- Growing in the knowledge of God—Discipleship, Christian education.
- Being empowered with God's glorious might to endure trials and to have patience and endurance with joy—Character development.
- Continuously giving thanks to the Father for calling us to a new kingdom—Worship.

Are you praying this way? Is the knowledge of God's will giving you spiritual wisdom and understanding and producing in your life a desire for:

- Evangelism
- Christian growth
- Character development
- Worship

Reflection:

"We are exhorted to "give thanks unto the Father." This counsel is at once needful and salutary. I think, my brethren, we scarcely need to be told to give thanks unto the Son. The remembrance of that bleeding body hanging upon the cross is ever present to our faith. The nails and the spear, His griefs, the anguish of His soul, and His sweat of agony, make such tender touching appeals to our gratitude—these will prevent us always from ceasing our songs, and sometimes fire our hearts with rekindling rapture in praise of the man Christ Jesus. Yes we will bless thee, dearest Lord; our souls are all on fire. As we survey the wondrous cross, we cannot but shout—

‘O for this love let rocks and hills
 Their lasting silence break,
 And all harmonious human tongues
 The Savior's praises speak.’

It is in a degree very much the same with the Holy Spirit. I think we are compelled to feel every day our dependence upon His constant influence. He abides with us as a present and personal Comforter and Counsellor. We, therefore, do praise the Spirit of

Grace, who has made our heart His temple, and who works in us all that is gracious, virtuous, and well-pleasing in the sight of God. If there be any one Person in the Trinity whom we are more apt to forget than another in our praises, it is God the Father. In fact, there are some who even get a wrong idea of Him, a slanderous idea of that God whose name is LOVE. They imagine that love dwelt in Christ, rather than in the Father, and that our salvation is rather due to the Son and the Holy Spirit, than to our Father God. Let us not be of the number of the ignorant, but let us receive this truth. We are as much indebted to the Father as to any other Person of the Sacred Three. He as much and as truly loves us as any of the adorable Three Persons. He is as truly worthy of our highest praise as either the Son or the Holy Spirit.”¹³

Study and Discussion Questions:

- Discuss this statement: “In Paul’s mind, the greatest way one could pray for someone was not just for their health problems or life troubles; instead, he believed that prayer in its mightiest form occurred when we pray for the deep knowledge of God Himself, the epignosis to fill them to overflowing.”
- The four results of Christ-centered prayer (“asking that you may be filled with the knowledge of God’s will in all spiritual wisdom and understanding”) are seen in the four participles in 1:10-12. Please identify each of these participles (results) and discuss their implications for the Christian World and Life Mind.
- Why do we oftentimes not pray this way? What are we missing when we fail to pray like the apostle Paul did?
- What steps are needed to motivate us to alter our prayer life so that we move in this direction?

Footnotes:

1. W.J. Conybeare and J.S. Howson, *The Life and Epistles of St. Paul*. Fifteenth Printing. Grand Rapids: Eerdmans, 1978, 1-2.
2. Marianne Meye Thompson, *Colossians and Philemon. The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 24.
3. J.B. Lightfoot, *Saint Paul’s Epistles to the Colossians and Philemon. Revised Text*.

Fourteenth Printing. Grand Rapids: Zondervan, 1978, 139.

4. W.F. Arndt and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Fourth Edition. Chicago: The University of Chicago Press, 1957, 308.
5. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:476.
6. 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, 72.
7. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. 5th Printing. Grand Rapids: Baker, 1977, 57.
8. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 118.
9. Robertson, IV: 476.
10. Hendricksen, 59.
11. Ibid.
12. Jerry L. Sumney, *Colossians: A Commentary*. *The New Testament Library*. Louisville: John Knox Press, 2008, 53-54.
13. Charles Haddon Spurgeon, "Special Thanksgiving to the Father." *The New Park Street Pulpit*. Sermon #319, preached January 15, 1860, PM at the New Park Street Chapel, London. <http://www.romans45.org/spurgeon/sermons/0319.htm>

NOTES:

* Before You I Kneel



1. Be - fore You I kneel, my Mas - ter and Mak - er, to of - fer the
 2. Be - fore You I kneel and ask for Your good - ness to cov - er the
 3. Be - fore You we kneel, our Mas - ter and Mak - er; es - tab - lish the



work of my hands. For this is the day You've giv - en Your ser - vant;
 work of my hands. For pa - tience and peace to shape all my la - bor,
 work of our hands, and or - der our steps to seek first Your king - dom



I will re - jice and be glad! For the strength I have to
 Your grace for thorns in my path. Flow with - in me like a
 in eve - ry small and great task. May we live the gos - pel



live and breathe; for each skill Your grace has giv - en me;
 liv - ing stream; wear a - way the stones of pride and greed,
 of Your grace, serve Your pur - pose in our fleet - ing days.



for the needs and op - por - tu - ni - ties that will
 'til Your ways are dwell - ing deep in me, and a
 Then, our lives will bring e - ter - nal praise and all



glo - ri - fy Your great name.
 har - vest of life is grown.
 glo - ry to Your great name.

Words and Music by Keith Getty, Kristyn Getty, Jeffrey J. Taylor, and Stuart Townend
 CCLI Song #6399236
 CCLI License #668805

* Sending

* Benediction | Ephesians 3:20-21

Leader: Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Doug Inman

Reader: Ann Sessions

Musicians: Abigail Baarendse, Butch and Teresa Bost, Barb Howell, Ruth Ellen Lorick, Jackson Love, and Tim McConnell

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 \$1,072,452

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 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!

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 to volunteer or to learn more.

Memorial Day | Tomorrow, 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 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.

Final Call for Recipes

Please submit your recipes for our new 50th Anniversary Church Cookbook no later than **June 2nd**. We cannot accept recipes after that date. Thanks to all who have submitted their recipes. Please leave your recipe in a designated box on the Lost and Found table, or send them to the church office email: lexpres@lexpreschurch.com

**SUMMER
SUNDAY
SOCIALS**
at LPC

Let's
worship together
pray together
feast together
fellowship together

TODAY!
Join us for lunch after the service!

steadfast

A DEVOTIONAL BIBLE STUDY
on THE BOOK of JAMES

Summer Women's Bible Study
June 4th - July 16th
Tuesdays - 6:30 - 7:30PM
Tomlin Hall
Led by Christy Spurgeon
pick up books in the welcome center
and pay Christy at the first meeting

COURTNEY DOCTOR



LEXINGTON COUNTY BLOWFISH

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!
POSTGAME FIREWORKS SHOW!

GAME DATE: SATURDAY, JUNE 15 7:05 PM <small>GATES OPEN AT 6 PM</small>	 TICKETS: ONLY \$15.99	<small>YOUR EXPERIENCE INCLUDES:</small> Game ticket, unlimited all-beef hot dogs, burgers, chicken sandwiches, chips, brownies, ice cold drinks.
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SCAN THE QR CODE TO PURCHASE TICKETS
For help call 803-254-3474




Update: We are encouraged by the volunteers who have registered so far! We need about 25 more volunteers!

**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
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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