

June 2, 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.

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# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | Revelation 1:5; 5:12

*Leader: To Him who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever, Amen.*

**All:** Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!

## \* Trinity Hymnal #164-O for a Thousand Tongues to Sing



1. O for a thou-sand tongues to sing my great Re-deem-er's praise,  
2. My gra-cious Mas-ter and my God, as-sist me to pro-claim,  
3. Je-sus, the name that charms our fears, that bids our sor-rows cease;  
4. He breaks the pow'r of reign-ing sin, he sets the pris-'ner free;



the glo-ries of my God and King, the tri-umphs of his grace.  
to spread through all the earth a-broad the hon-ors of thy name.  
'tis mu-sic in the sin-ner's ears, 'tis life and health and peace.  
his blood can make the foul-est clean, his blood a-vailed for me.

5. He speaks and, list'ning to his voice,  
new life the dead receive;  
the mournful, broken hearts rejoice;  
the humble poor believe.

6. Hear him, ye deaf; his praise, ye dumb,  
your loosen'd tongues employ;  
ye blind, behold your Savior come;  
and leap, ye lame, for joy.

*Trinity Hymnal* 164

TEXT: Charles Wesley, 1739; alt.; Alt. 1961

TUNE (AZMON): Carl G. Gläser, 1784-1829; Arr. by Lowell Mason, 1839

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## \* Prayer of Invocation

## \*Hymn History

### O For a Thousand Tongues to Sing

The text to this hymn was composed by Charles Wesley, who lived from 1707 to 1788 in England. His brother, John Wesley, was deeply involved in the start of the religious movement known as Methodism. Similarly, Charles left an indelible legacy, writing around 6,000 hymns. He wanted to change the tradition of heavily relying on psalms as the text for worship music. The lyrics Wesley penned to “O For a Thousand Tongues” had special meaning: this hymn marked the one-year anniversary of Wesley becoming a Christian on Pentecost Sunday. Interestingly, Wesley wrote eighteen stanzas, which were later shortened to between four and seven stanzas.

A German composer named Carl G. Glazer wrote the melody. He lived from the late 1700s to mid 1800s. Later, an American named Lowell Mason arranged it into the traditional hymn setting. It is interesting to observe that Charles received his inspiration for “O For a Thousand Tongues to Sing” from a German hymnist, Johann Mentzer. Mentzer’s hymn read, “If I had a thousand tongues, I would praise Christ with them all.” Thus, German influence is present in both the lyrics and musical tune of this hymn. The hymn melody is triumphant and exultant, supporting the congregation’s posture of praise to God.

#### Sources:

- Gardner, John. “Hymnology: O for a Thousand Tongues to Sing.” Faith Bible Church, 21 January 2020, [www.fbchurch.org/resource/hymnology-o-for-a-thousand-tongues-to-sing](http://www.fbchurch.org/resource/hymnology-o-for-a-thousand-tongues-to-sing). Accessed 28 May 2024.
- “History of Hymns: ‘O for a Thousand Tongues to Sing.’” Discipleship Ministries: The United Methodist Church, 7 June 2013, [www.umcdiscipleship.org/resources/history-of-hymns-o-for-a-thousand-tongues-to-sing](http://www.umcdiscipleship.org/resources/history-of-hymns-o-for-a-thousand-tongues-to-sing). Accessed 28 May 2024.

## Scripture Reading | Ephesians 1:3-10 | 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 as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

# Ancient of Days



1. Though the na - tions rage, king - doms rise and fall, there is still one  
 2. Though the dread of night o - ver - whelms my soul, He is here with  
 3. Though I may not see what the fu - ture brings, I will watch and



King reign - ing o - ver all. So I will not fear for this truth re -  
 me, I am not a - lone. O His love is sure, and He knows my  
 wait for the Sav - ior King. Then, my joy com - plete, stand - ing face to



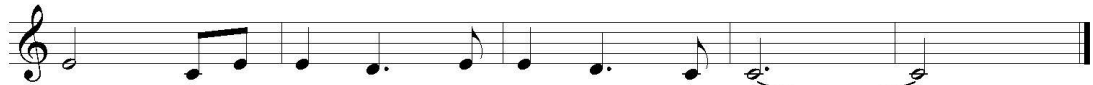
mains: that my God is the An - cient of Days. \_\_\_\_\_ None a - bove Him, none be -  
 name, for my God is the An - cient of Days. \_\_\_\_\_  
 face in the pre - sence of the An - cient of Days. \_\_\_\_\_



fore Him; all of time in His hands. For His throne, it shall re - main and ev - er



stand. \_\_\_\_\_ All the pow - er, all the glo - ry, I will trust in His



name, for my God is the An - cient of Days. \_\_\_\_\_

Words and Music: Jonny Robinson, Rich Thompson, Michael Farren, and Jesse Reeves

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 CCLI Song # 7121851

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# RENEWAL

## Call to Confession | James 1:13-15

*Leader: "Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.*

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

All: Blessed Lord Jesus,  
before Your cross I kneel and see  
the heinousness of my sin,  
my iniquity that caused You to be 'made a curse,'  
the evil that excites the severity of divine wrath.  
Show me the enormity of my guilt by  
the crown of thorns,  
the pierced hands and feet,  
the bruised body,  
the dying cries.  
Your blood is the blood of incarnate God,  
its worth infinite, its value beyond all thought.  
Infinite must be the evil and guilt that demands such a price.  
Sin is my malady, my monster, my foe, my viper,  
born in my birth,  
alive in my life,  
strong in my character,  
dominating my faculties,  
following me as a shadow,  
intermingling with my every thought,

my chain that holds me captive in the empire of my soul.  
Yet Your compassions yearn over me,  
Your heart hastens to my rescue,  
Your love endured my curse,  
Your mercy bore my deserved stripes.  
Let me walk humbly in the lowest depths of humiliation,  
bathed in Your blood,  
tender of conscience,  
triumphing gloriously as an heir of salvation.

## Silent Confession

### \* Words of Comfort | Romans 5:20

*Leader: Where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

### \* Passing of the Peace [stand and greet one another]

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

**All: And also with you.**

## \* Before the Throne of God Above



1. Be - fore the throne of God a - boye I have a strong and per - fect  
 2. When Sa - tan tempts me to des - pair, and tells me of the guilt with -  
 3. Be - hold Him there, the ri - sen Lamb! My per - fect, spot - less Righ - teous -



plea, a great High Priest whose name is "Love," who ev - er lives and pleads for  
 in, up - ward I look and see Him there who made an end to all my  
 ness; the great un - change - a - ble I AM, the King of glo - ry and of



me. My name is gra - ven on His hands; my name is writ - ten on His  
 sin. Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed  
 grace! One with Him - self I can - not die; my soul is pur - chased by His



heart; I know that while in heav'n He stands, no tongue can bid me thence de -  
 free; for God the Just is sa - tis - fied to look on Him and par - don  
 blood; my life is hid with Christ on high, with Christ my Sav - ior and my



part; no tongue can bid me thence de - part.  
 me; to look on Him and par - don me.  
 God; with Christ my Sav - ior and my God!

Words: Charitie Lees Smith Bancroft, 1863  
 Alt. Words and Music: Vikki Cook, 1997  
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## \* Affirmation of Faith | Westminster Shorter Catechism

*Leader, Q. 19: What is the misery of that estate whereinto man fell?*

**All:** All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell forever.

*Leader, Q. 20: Did God leave all mankind to perish in the estate of sin and misery?*

**All:** God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

*Leader, Q. 21: Who is the redeemer of God's elect?*

**All:** The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be, God and man in two distinct natures, and one person, forever.

*Leader, Q. 22: How did Christ, being the Son of God, become man?*

**All:** Christ, the Son of God, became man, by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her, yet without sin.

## 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.

## Trinity Hymnal #701—Redeemed, How I Love to Proclaim It

[8:15 a.m. only]




1. Re - deemed, how I love to pro - claim it! Re - deemed by the  
2. Re - deemed and so hap - py in Je - sus, no lan - guage my  
3. I think of my bless - ed Re - deem - er, I think of him




blood of the Lamb; re - deemed thro' his in - fi - nite mer - cy, his  
rap - ture can tell; I know that the light of his pres - ence with  
all the day long; I sing, for I can - not be si - lent; his



child, and for - ev - er, I am. Re - deemed, re - deemed  
me doth con - tin - ual - ly dwell.  
love is the theme of my song.



re - deemed by the blood of the Lamb; re - deemed thro' his



in - fi - nite mer - cy, his child, and for - ev - er, I am.

Words by Fanny J. Crosby  
Music by A. L. Butler, 1967  
Hymn Tune: ADA  
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## **My Jesus, I Love Thee** | Choir Anthem [11 a.m. only]

My Jesus, I love thee, I know thou art mine;  
For thee all the follies of sin I resign;  
My gracious Redeemer, my Savior art thou:  
If ever I loved thee, my Jesus, 'tis now.

I love thee because thou hast first loved me,  
And purchased my pardon on Calvary's tree.  
I love thee for wearing the thorns on thy brow:  
If ever I loved thee, my Jesus, 'tis now.

In mansions of glory and endless delight  
I'll ever adore thee in heaven so bright;  
I'll sing with the glittering crown on my brow:  
If ever I loved thee, my Jesus, 'tis now.

My gracious Redeemer, My Savior art thou:  
If ever I loved thee, my Jesus, 'tis now.

My Jesus, 'tis now.

*Text by William R. Featherstone, 1864*

*Music by Adoniram J. Gordon, 1894*

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# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | My Chains Fell Off, My Heart Was Free

### \* Scripture Reading | Colossians 1:9-20 | 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. <sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

<sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

## Sermon

### Our Sufficiency in Christ An Exposition of Colossians

#### 6. Our Sufficiency in Christ's Supremacy (Part 1, vv. 13-14)

Rev. Dr. Curt McDaniel

## Sermon Notes

As you read the Bible, a theme that repeatedly surfaces is the depiction of deliverance.

Examples:

- Noah built an ark that delivered his family from a catastrophic flood (Genesis 6-8).
- Joseph delivered his family (and Israel in infancy) from a devastating famine (Genesis 45-46).
- Moses obeyed God in the institution of the Passover, delivering Israel from the death angel (Exodus 12).
- The Israelites crossed the Red Sea and were delivered from the pursuing Egyptians (Exodus 14-15).
- The sinful Israelites who repented and looked by faith at the Bronze Serpent were healed (Numbers 21:4-9).
- Rahab and her family were delivered by Joshua when Jericho fell (Joshua 6:22ff).
- The angel of the Lord slew 185,000 Assyrian soldiers, delivering Hezekiah from peril (2 Kings 19:35ff).
- After he repented, Jonah was delivered from the belly of a large fish (Jonah 2).
- Daniel was delivered from the lions' den (Daniel 6) and his friends from the fiery furnace (Daniel 3).
- Peter and the apostles were delivered from imprisonment by an angel of the Lord (Acts 17-21).
- 2 Peter 2:9: "The Lord knows how to rescue the godly from trials . . ."

This picture of deliverance, etched in Jewish memory and engraved in their collective consciousness, forms the OT backdrop to its NT fulfillment here in the text before us today, one of the richest Christological texts you will find anywhere in the Bible. It is so rich and so succinct that many scholars see Colossians 1:13-20 as another example of one of the earliest hymns crafted and sung by some of the first followers of Christ shortly after His resurrection and ascension. So zealous of articulating the true identity of the

One called “Immanuel,” “Messiah,” and “the Promised One foretold of Old,” these believers put into writing a clear and credible “saying” or testimony about Christ that featured poetic parallelism and tight wording to make it memorizable and singable. It is sometimes called “the Hymn of the Cosmos,” paralleling “the Hymn of the Logos” (John 1:1-14), “the Hymn of the Doulos” (servant, Philippians 2:5-11), “the Hymn of the Resurrection” (1 Corinthians 15:3-8), “The Mystery of Godliness” (1 Timothy 3:15-16), and later in the songs of Revelation (4, 5, 11, 15, 19) in showcasing some of the earliest known depictions of credal faith and belief in the followers of “the Way” (Acts 9:2, 19:9).

In his beautiful literary composition, Paul inserts one of the greatest Christ-dominant and theologically succinct statements about Jesus’ identity that you will find in the Scriptures. It is of paramount importance that this generation study this hymn (and the others listed) intensely to learn and to value this early credal presentation of truth to see how the earliest followers of Christ—many of them eyewitnesses of His death and resurrection—thought about Him and His place in the annals of human history. *Better: It is important not only to study and meditate upon this text but, most importantly, to memorize this text of Scripture, following the legacy of the early believers.* We live in a time when confusion, misunderstanding, and pathetic portrayals of Jesus Christ abound in the culture. He is given labels such as “The Man from Galilee” to “The Big Kahuna Upstairs” and everything in-between, words often seasoned with sarcasm, defamation, and debilitating ridicule. It is time to see what the initial followers of Christ thought about Him and how they expressed their belief in statement and in song.

What we will see in this text, one that has few equals in Scripture, is that Jesus Christ is preeminent, sovereign, and the predominant figure not only of human history but also of the cosmos. There is no one higher, greater, or more superior to Him. Even now, He stands over all His created universe—things visible and invisible—and rules, reigns, sustains, and holds everything together. Without Him, life as we know it would not exist.

*Reminder:* Situate this text and its context in the flow of the apostle’s thought. He has just finished stating in his grand prayer for the Colossians that they be filled with the knowledge of God’s will in all spiritual wisdom and understanding (1:9). One noticeable fruit (result) that comes from this kind of focused prayer is worship (“giving thanks to the Father” in 1:12). It is quite logical to see that, coming out of this sense of worship

(“eucharistic thanks”), the apostle introduces this great hymn of worship to his Colossian believers as a way to persuade them to see the superiority of Christ over and against the false teaching they were hearing from the errorists and mystics who were peddling a different kind of knowledge and secret wisdom:

“The Christological focus of this passage, leading as it will into the height of early Christian Christology in 1:15-20, leads many to perceive in the opponents a diminishment of Christology. That is, their mystical experience and observance of Torah, all framed probably as a kind of wisdom, decenter Christ...If the opponents diminished Christ, then the Christology of 1:13-20 is designed to lead the Colossian Christians back to the source of wisdom and the agent of both creation and redemption.”<sup>1</sup>

When you see the formulation of this grand credal statement against the backdrop of opposition, it allows you to appreciate in more realistic ways the formidable comprehension that existed among the earliest believers who understood the identity of Christ and what He came to do in God the Father’s plan: “The hymn is a sharp reminder that there were front-rank thinkers among the first Christians eager to engage with their contemporaries in the attempt to explain reality.”<sup>2</sup> This hymn is not an argumentative discourse about Jesus; rather, it is an attempt to exalt His nature, being, and work in a culture steeped in paganistic mythology (Temples of Artemis, Apollo, and Pluto), sorcery and witchcraft, humanistic philosophy, and Jewish ascetic mysticism (doing ascetic practices to gain secret, elite wisdom). Paul’s strategy at this point is to teach these believers (and in so doing, counter the false teachers) that in Jesus Christ, there is total supremacy, sovereignty, and sufficiency. And here he inserts this early credal hymn as an ample and sufficient response to those with a confused mindset about Christ’s true identity. *Study this passage. Memorize it.* It will help you resolve who Jesus is.

When you read this text (1:13-20), it is like trying to drink from a gigantic waterfall flowing with the purest, freshest water coming down and covering you from every angle. Whole books and endless discussion of this text have occupied the symposium of this text for centuries in an attempt to plumb its meaning and value. It is only possible in these precious minutes to outline a sketch of these verses’ meaning in order to gain a glimpse of how central and powerful these words are in the scope of God’s revelation.

Always remember that this text, at the beginning of the letter, is strategically situated to respond and counter what these believers were receiving from the false teachers who were devaluing Christ, arguing that He was not sufficient, complete, and great enough to satisfy one's every need. In their twisted minds, one needs other things (angel worship, secret writings, ascetic practices, ritualistic ceremonies) to make their spiritual life complete. Instead of attacking their teaching directly, the apostle chooses a *better* route: he gives readers an elevated and exalted presentation of the person and work of Christ, showing them how He is preeminent, powerful, and beautiful. As one commentator aptly states, "This entire passage is brimming with terms for power and authority."<sup>3</sup> Understanding this principle helps us see the apostle's rhetorical strategy in writing the letter.

While biblical commentators and scholars see 1:15-20 as the body of the hymn, most see 1:13-14 as a possible "introit" or introduction to it. This makes sense, for in 1:12, the participle "giving thanks" denotes an activity done in corporate public worship. In other words, believers are to give worshipful thanks to God the Father (1:12) because His Son did something for them (1:13-14), and the Son's credentials are seen in 1:15-20.

1. **The Introit: Jesus is Supreme Because of the Father's Plan (1:12-14).** It is insightful to see that the verb "delivered" is found in the middle voice and aorist tense, and combined with a relative pronoun ("who") in the original text, it denotes a decisive act done by the Father Himself in His share of the redemptive act of salvation: "God is the actor in v. 13; God rescues believers from the grasp of darkness and transfers them into the kingdom. The image of God as one who rescues God's people from the grip of an overwhelming power is firmly rooted in the exodus, an event that is central to Israel's understanding of God. Colossians takes up and broadens that understanding of God so that God rescues believers from oppression not by a nation but by cosmic powers, the ruling powers of darkness."<sup>4</sup> In this action, the Father does two things:
  - a. *The Father "qualified you" or "made you competent" to share in the inheritance of the saints in light (v. 12).* We noted in our study last time that the emphasis is on God's action: He has made you (Colossians and us) competent. He has qualified you to share in this amazing inheritance, enabling you to partake of something that is mind-blowing—a great, incomparable, inexhaustible spiritual inheritance found in

His glorious kingdom, a spiritual domain dominated by truth, love, peace, hope, joy, and purity.

- b. *The Father has rescued us from an evil jurisdiction and has moved us into His Son's kingdom (v. 13).* Note the subtle change the apostle uses in moving from “you” in 1:12 to “us” in 1:13: “It is not surprising that Paul, deeply moved by what he is writing, changes the wording from ‘you’ to ‘us’ in v. 13.”<sup>5</sup> The term “rescue” is an old verb, implying our hopeless, deplorable state. It pictures the plight of misery, despair, trouble, and futility. God the Father rescued us (Aorist tense denoting one great act) from this “domination of darkness”<sup>6</sup> and transferred us into a new and glorious kingdom, one dominated by the presence of His beloved Son. The phrase “transferred us to” has the force and imagery of transplanting something, like transplanting millions of Israelites out of Egypt and carrying them into a new and promised land of light and hope. This same verb appears in 1 Corinthians 13:2, where Paul speaks of “moving” mountains. This is what the Father has done for us in Christ! We see our exalted Savior’s supremacy because of the Father’s plan to make us competent and partakers of His grace and His inheritance. We are assured now that we are rescued and transferred to the Son’s kingdom of light, goodness, love, grace, and truth.

**WOW!**

Notice and appreciate this language carefully: the Father has “rescued” and “transferred” us. Both are found in the aorist tense, signifying a completed act. *God has already done it.* It is not something that is waiting to happen. It **has** happened! As beloved scholar J.B. Lightfoot stated, there has been “a transference from an arbitrary tyranny (a dominion) to a well-ordered sovereignty (a kingdom).”<sup>7</sup> In other words, *once and for all*, we have been saved and transferred. Because of this decisive act, we can partake of the riches of this kingdom **now** because of our union with Christ. Some call this glorious biblical reality “**realized eschatology.**” Many of the great blessings of redemption do not come to us until we die. We can enjoy many of them **today**. “One’s allegiance must shift to the king of a new realm. This requires the believer to relativize all other allegiances and commitments. Allegiances to family, city, nation, empire, and all aspects of life must now be evaluated through the values of the kingdom in which that believer has now been

made a citizen. This is a dramatic shift in identity, a shift that brings blessings and that grounds the responsibility to live worthily . . . . They must recognize that it is not just that their behavior is to be different, but that they have changed realms of existence; they have a new Lord.”<sup>8</sup>

Look at the way the apostle introduces and prepares his readers to see the greatness of Christ before he inserts this great “Hymn of the Cosmos!” God the Father has qualified, rescued, delivered, transplanted, and also implanted within us the blessings and joys of His great kingdom. If those kinds of truths do not prepare your heart to sing a hymn, *nothing will!* Note: we will return later to see the meaning of the word “redemption” in 1:14. Stay tuned!

But what about this hymn? We will spend a significant amount of time over the forthcoming times examining the phenomenal truths declared in 1:15-20. A simple yet effective way to organize the thoughts in this passage is by looking at its poetic arrangement and literary structure:

- 1:15-17: Christ’s preeminence over creation.
- 1:18-20: Christ’s preeminence over the church (His new creation).

While this is helpful, there is *greater* benefit in organizing these sentences around the *dominant thoughts* that shine out like bright headlights into the dark. In contrast to the teachings of the Jewish mystics and pagan philosophers who devalued Christ, Paul tells us *four* great truths that declare Jesus’ supremacy over everything that is visible and invisible. These dominant thoughts were worded with precision and placed into a singable hymn that people could learn and remember:

- Jesus is supreme because of the Father’s *pleasure* (1:19).
- Jesus is supreme because of His *properties*.
  - ◇ The image of the invisible God (1:15).
  - ◇ He is before all things (1:17).
  - ◇ He is the beginning (1:18).
- Jesus is supreme because of His *power*.

- ◇ Creator of all things (1:16).
- ◇ Reconciler of all things (1:20).
- ◇ Sustainer of all things (1:17).
- He is the only One in whom there is *redemption* (1:15).
- Jesus is supreme because of His *position*.
  - ◇ Firstborn over all creation (1:15).
  - ◇ Head of the church (1:18).
  - ◇ Firstborn from among the dead (1:18).

Because these words are theologically dense, the temptation is to scan over them and not ponder, meditate, and memorize them for the beauty and clarity that they bring to our biblical comprehension. If ever there was a time when our world needed to see who Jesus Christ really is, it is now! These words in this text give us this opportunity. Take time to see this beautiful portrait of our Creator, Savior, and King, the Lord Jesus Christ, and come to a richer, fuller understanding of His power, properties, position, and preeminence, all planned and prepared by God the Father's pleasure to declare His glory to the cosmos!

To Be Continued . . .

### **Reflection:**

“Mark, here is the beginning of our salvation—when God delivers us from the depth of ruin into which we were plunged. For wherever His grace is not, there is darkness, as it is said in Isaiah 60:2:

“Behold, darkness shall cover the earth, and thick darkness the nations; but the Lord shall arise upon you, and His glory shall be seen upon you.”

In the first place, we ourselves are called darkness, and afterwards the whole world, and Satan, the Prince of darkness, under whose tyranny we are held captive, until we are set free by Christ's hand. From this you may gather that the whole world, with all its pretended wisdom and righteousness, is regarded as nothing but darkness in the sight of

God, because, apart from the kingdom of Christ, there is no light. But God has translated us into the kingdom. These form already the beginnings of our blessedness—when we are translated into the kingdom of Christ, because we pass from death unto life (1 John 3:14). This, also, Paul ascribes to the grace of God, that no one may imagine that he can attain so great a blessing by his own efforts. As, then, our deliverance from the slavery of sin and death is the work of God, so also our passing into the kingdom of Christ.”<sup>9</sup>

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

- Briefly review the OT texts describing the notion of deliverance, then see how that is depicted in Colossians 1:13: “He has delivered us . . . .” How significant a connection is this theme to a Jewish reading audience?
- Briefly review and discuss the other early credal hymns of the church (John 1:1-14, Philippians 2:5-11, 1 Corinthians 15:3-8, 1 Timothy 3:15-16) and compare them to Colossians 1:15-20. What does this tell you about the thinking and mindset of some of the earliest followers of Christ?
- Discuss Paul’s strategy in using this early hymn as a counter to the false teachers. What is the apostle trying to do? How persuasive would the wording of 1:13-20 be to someone who was a target of the false teachers’ rhetoric?
- Review the language of 1:13 and discuss its potency and power, especially in the light of that it states that God the Father has delivered us and transferred us already (Aorist tense). This is sometimes called “realized eschatology.” How comforting is this truth to you today?

### **Footnotes:**

1. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 124.
2. 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, 86.
3. Marianne Meye Thompson, *Colossians and Philemon*. *The Two Horizons New*

Testament Commentary. Grand Rapids: Eerdmans, 2005, 26.

4. Jerry L. Sumney, Colossians: A Commentary. The New Testament Library. Louisville: John Knox Press, 2008, 56.
5. William Hendricksen, New Testament Commentary: Colossians and Philemon. 5th Printing. Grand Rapids: Baker, 1977, 62.
6. Dunn, 78.
7. J.B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon. 14th Printing. Grand Rapids: Zondervan, 1978, 141. Originally published in 1879 by MacMillan and Company.
8. Sumney, 58.
9. John Calvin, Commentary on Colossians 1:13:  
<https://www.studydrive.org/commentaries/eng/cal/colossians-1.html>

## \* Christ Our Hope in Life and Death



1. What is our hope in life and death? Christ a-lone, Christ a-lone.  
 2. What truth can calm the trou- bled soul? God is good, God is good.  
 3. Un - to the grave, what shall we sing? "Christ, He lives; Christ, He lives!"



What is our on - ly con - fi - dence? That our souls to Him be - long.  
 Where is His grace and good - ness known? In our great Re - deem - er's blood.  
 And what re - ward will heav - en bring? Ev - er - last - ing life with Him.



Who holds our days with - in His hand? What comes, a - part from His com - mand?  
 Who holds our faith when fears a - rise? Who stands a - bove the storm - y trial?  
 There we will rise to meet the Lord, then sin and death will be de - stroyed,



And what will keep us to the end? The love of Christ, in which we stand.  
 Who sends the waves that bring us nigh un - to the shore, the rock of Christ?  
 and we will feast in end - less joy, when Christ is ours for - ev - er - more.



O sing hal - le - lu - jah! Our hope springs e - ter - nal; O sing hal - le - lu - jah!



Now and ev - er we con - fess Christ, our hope in life and death. \_\_\_\_\_

Words and Music by Keith Getty, Matt Boswell, Jordan Kauflin, Matt Merker, and Matt Papa  
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## \* Sending

## \* **Benediction** | Colossians 2:6-10

*Leader: Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.*

*See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority.*

## **Postlude**

### **Serving This Morning:**

Updates: Anita Boland

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Bradley Fuller and Terry Rogers

Musicians: Abigail Baarendse, Vicki Bowles, Theron Drayton, Jeff Francis, Barb Howell, Tim McConnell, 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                    \$1,072,452

Expenditures FYTD              \$1,006,961

## Updates

### **The Sacrament of the Lord's Supper | June 9th**

We will celebrate the Lord's Supper next Sunday, **June 9th**, 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 also a Director of Youth Ministry. Please visit [lexpreschurch.com](http://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!

### **Final Call for Recipes**

Today is the last day to submit your recipes for our new 50th Anniversary Church Cookbook. We cannot accept recipes after today. Thanks to all who have submitted their recipes. Please leave your recipes in a designated box on the Lost and Found table or send them to the church office email: [lexpres@lexpreschurch.com](mailto:lexpres@lexpreschurch.com)

### **LPC Spring 2024 Baby Bottle Campaign for LaVie**

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 from Mother's Day (5/12) through Father's Day (6/16). Please return your filled bottles to the person at that table. Thanks to everyone who already filled their bottles!

### **PCA General Assembly**

The 51st PCA General Assembly will be held in Richmond, Virginia, from June 10th to the 14th. Pastor Curt will represent us and is on the Reformed University Fellowship committee. He and Beth will travel to Virginia immediately following the worship service next Sunday. Please pray for the entire assembly as they meet together.

# 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  
DATES OPEN AT 6 PM

TICKETS:  
**ONLY \$15.99**

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



SCAN THE QR CODE TO PURCHASE TICKETS  
For help call 803-254-3474



## SUMMER SUNDAY SOCIALS at LPC

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

**June 30th**

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



# @LPC

## VBS 2024 REGISTRATION IS NOW OPEN!

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 a  
while.

Visit [lexpreschurch.com/connect](https://lexpreschurch.com/connect)  
or scan the QR code to fill out  
our Connect Card!

If you're not familiar with QR  
codes, we're here to help!

1. Open your smartphone's  
camera and point it at the QR  
code so that it shows clearly on  
your screen.
2. Wait for the camera to  
recognize and scan the QR code.
3. Click the link banner or  
notification when it pops up on  
your screen. Our Connect Card  
will automatically load in your  
browser.



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