

June 9, 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 worshiping 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 worshiping 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 89:5-8, 14

*Leader: Let the heavens praise your wonders, O LORD,
Your faithfulness in the assembly of the holy ones!*

All: For who in the skies can be compared to the LORD?
Who among the heavenly beings is like the LORD,
a God greatly to be feared in the council of the holy ones,
and awesome above all who are around him?

*Leader: O LORD God of hosts,
who is mighty as You are, O LORD,
with Your faithfulness all around You?*

All: Righteousness and justice are the foundation of Your throne;
steadfast love and faithfulness go before You.

* Trinity Hymnal #38—Immortal, Invisible, God Only Wise

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
2. Un - rest - ing, un - hast - ing and si - lent as light, nor want - ing, nor
3. Great Fa - ther of glo - ry, pure Fa - ther of light, thine an - gels a -
ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
dore thee, all veil - ing their sight; all praise we would ren - der; O
An - cient of Days, al - might - y, vic - to - rious, thy great name we praise.
soar - ing a - bove thy clouds which are foun - tains of good - ness and love.
help us to see 'tis on - ly the splen - dor of light hid - eth thee!

Trinity Hymnal 38

TEXT: Walter Chalmers Smith, 1867

TUNE (JOANNA (or ST. DENIO) 11.11.11.11.): Traditional Welsh hymn melody

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* Prayer of Invocation

* **Scripture Reading** | Revelation 1:4-8 | Pew Bible p. 1028

John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

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. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

* 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
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RENEWAL

Call to Confession | Lamentations 3:40-42a

*Leader: Let us test and examine our ways,
and return to the Lord!
Let us lift up our hearts and hands
to God in heaven:
“We have transgressed and rebelled. . .”*

Corporate Confession of Sin | From Psalm 102:1-4, 11-12, 16-17

All: Hear my prayer, O LORD;
let my cry come to You!
Do not hide Your face from me
in the day of my distress!
Incline Your ear to me;
answer me speedily in the day when I call!
For my days pass away like smoke,
and my bones burn like a furnace.
My heart is struck down like grass and has withered; .
I forget to eat my bread.
My days are like an evening shadow;
I wither away like grass.
But You, O LORD, are enthroned forever;
You are remembered throughout all generations.
The LORD builds up Zion;
He appears in His glory;
He regards the prayer of the destitute
and does not despise their prayer.

Silent Confession

* **Words of Comfort** | Psalm 103:2-5

*Leader: Bless the LORD, O my soul,
and forget not all His benefits,
who forgives all your iniquity,
who heals all your diseases,
who redeems your life from the pit,
who crowns you with steadfast love and mercy,
who satisfies you with good
so that your youth is renewed like the eagle's*

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

Leader: The peace of Christ be with you.

All: And also with you.

* Behold the Lamb



1. Be - hold the Lamb who bears our sins a - way, slain for us
 2. The bod - y of our Sav - ior Je - sus Christ, torn for you,
 3. The blood that cleans - es ev - 'ry stain of sin, shed for you,
 4. And so with thank - ful - ness and faith we rise to re - spond



and we re-mem - ber the pro - mise made that all who come in faith find for -
 eat and re-mem - ber ; the wounds that heal, the death that brings us life paid the
 drink and re-mem - ber He drained death's cup that all my en - ter in to re -
 and to re-mem - ber our call to fol - low in the steps of Christ as His



give - ness at the cross. So we share in this bread of life, and we
 price to make us one. So we share in this bread of life, and we
 ceive the life of God. So we share in this bread of life, and we
 bod - y here on earth. As we share in His suf - fer - ing, we pro -



drink of His sac - ri - fice as a sign of our
 drink of His sac - ri - fice as a sign of our
 drink of His sac - ri - fice as a sign of our
 claim Christ will come a - gain! And we'll join in the



bonds of peace a - round the ta - ble of the King.
 bonds of love a - round the ta - ble of the King.
 bonds of grace a - round the ta - ble of the King.
 feast of heav'n a - round the ta - ble of the King.

Words and Music by Keith & Kristyn Getty and Stuart Townend
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* Affirmation of Faith | Nicene Creed

Leader: Called by Emperor Constantine to deal with Arianism (a heresy that denied the eternal nature of God the Son), this creed was prepared by an assembly of 300 bishops who met at Nicaea (modern day Isnik, Turkey) on May 20, AD 325 to state clearly the sonship, eternal nature and “one substance” quality of the Son in his relationship to God the Father. Next to the Apostle’s Creed, it is one of the more significant creeds in the Christian Faith. Christians, what do you believe?

All: We believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light, true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
he became incarnate by the Holy Spirit and the virgin Mary,
and was made human.
He was crucified for us under Pontius Pilate;
he suffered and was buried.
The third day he rose again, according to the Scriptures.
He ascended to heaven
and is seated at the right hand of the Father.
He will come again with glory
to judge the living and the dead.
His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.
We believe in one holy catholic* and apostolic church.
We affirm one baptism for the forgiveness of sins.
We look forward to the resurrection of the dead,
and to life in the world to come. Amen.

*the universal church that trusts in Christ alone

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.

Trinity Hymnal #169—Jesus, at Your Holy Table [8:15 a.m. only]



1. Je - sus, at Your ho - ly ta - ble, may our hearts u - nit - ed
2. Christ, re - mind us of Your pas - sion, of Your pre - cious life out -
3. Lift your hearts and raise your voic - es, cel - e - brate this won - drous



be. Bind us with Your grace and pres - ence that re - deem and set us
poured, of the love which none can fath - om, and our vic - t'ry ev - er -
love. Join the chor - us with all Chris - tians, and with saints who live a -



free. Cru - ci - fy our pride and ha - tred, light the path on which we
more. Bread of heav - en, wine of prom - ise, feed us with Your ho - ly
bove. Si - lent lips now sing with glad - ness, blind - ed eyes are filled with



walk. Teach us how to love each oth - er, in the way that You have taught.
Word. Nour - ish us with Your strong pres - ence, ris - en Sav - ior, on - ly Lord.
sight. Je - sus' love has pierced our dark - ness, bro't us home to peace and light.

Words by Tom Allen

Music: *The Sacred Harp*, 1844; harm. by James H. Wood CCLI

Song # 761317

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The Perfect Wisdom of Our God | Choir Anthem [11 a.m. only]

The perfect wisdom of our God revealed in all the universe;
All things created by His hand and held together at His command.
He knows the myst'ries of the seas; the secrets of the stars are His.
He guides the planets on their way and turns the earth through another day.

The matchless wisdom of His way that marks the path of righteousness;
His words a lamp unto my feet, His Spirit teaching and guiding me.
And O, the myst'ry of the cross, that God should suffer for the lost
so that the fool might shame the wise and all the glory might go to Christ.

O grant me wisdom from above to pray for peace and cling to love.
And teach me humbly to receive the sun and rain of Your sov'reignty.
Each strand of sorrow has a place within this tapestry of grace.
So through the trials I choose to say, "Your perfect will in Your perfect way."

Each strand of sorrow has a place within this tapestry of grace.
So through the trials I choose to say, "Your perfect will in Your perfect way."

Words and Music by Keith Getty and Stuart Townend

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HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | Jesus, the Very Stamp of God

* Scripture Reading | Colossians 1:9-20 | p. 983

⁹ 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, ¹⁰ 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; ¹¹ being strengthened with all power, according to his glorious might, for all endurance and patience with joy; ¹² giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. ¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ 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. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ 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. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Communion Homily

Our Sufficiency in Christ An Exposition of Colossians

6. Our Sufficiency in Christ's Supremacy (Part 2, vv. 13-20)

Rev. Dr. Curt McDaniel

Homily Notes

Review:

- 1:15-20 is universally seen as one of the early initial hymns used by believers in the early church.
- In Paul's logical thought, 1:13-14 is positioned as an "introit" or introduction to this great hymn.
- The tense of the verbs that introduce this hymn (1:13-14) depict authority, power, and decisiveness. The apostle's strategy: bolster believers, and counter indirectly the mystics (false teachers) by showing the transcendence and preeminence of Jesus, God the Son, in God the Father's redemptive plan.
- 5 things about Christ's supremacy surface in 1:13-20, filled with powerful metaphors and realities:
 1. **Last time: Jesus is supreme because of God the Father's plan (1:12-14).** The Father has qualified or "*made us competent*" to share in the inheritance of the saints in light. Likewise, the Father has rescued us from an evil jurisdiction (sin, slavery, and death) and transplanted us to the kingdom of His beloved Son. The aorist tense (comprehensive action in finality) expresses what scholars and theologians call "realized eschatology."
 2. **Today: Jesus is supreme because of God the Father's pleasure (1:19).** The breadth and depth of thought in this verse are breathtaking. It is hard to comprehend this statement fully. The word "fullness" (play-rome-a) is a specialized term in theology, denoting the "totality of the divine powers and attributes." To say it succinctly, all of God's qualities—goodness, glory, greatness, wonder, and beauty were shown in the person and life of Christ: "This statement about the divine presence is emphatic. It does not merely affirm a presence of God in Christ; it also attributes to Him the possession of all fullness. It proclaims that all that God is dwells in Christ, so no one could be higher. This affirmation, then, emphasizes the majesty and superiority of Christ to all others." It is important to see two dimensions portrayed in fullness:

- a. *It was a pleasurable fullness.* Part of the Jewish identity rested in the revelation that God’s fullness or “glory” filled not only the entire world (Psalm 72:19, Isaiah 6:3, 11:9, Jeremiah 23:24, Habakkuk 2:14), but also the Tabernacle (Exodus 40:34), and later the Temple (2 Chronicles 5:14, 7:1, Ezekiel 43:5, 44:4). The Jews grounded their identity in the self-choosing actions of God to favor them with His self-disclosure (the showing of His glory and the giving of the law), blessings, presence, and protection. For these Jewish-Christians to grasp that *now*, in the redemptive plans of God the Father, it was His delight and joy to house the plenitude of His attributes and qualities in the person of Jesus, His Son, was a “connect-the-dots-to-turn-on-the-lightbulb” experience. Surely they recalled in Jesus’ ministry the pleasure of the Father towards the Son at His baptism (Matthew 3:17, Mark 1:11) and also at His Transfiguration (Matthew 17:5). When they traced their remembrance of the pleasure of God in favoring their people with His presence and blessing, and then learned how it found its fulfillment in the Father’s pleasure upon Jesus, it persuaded them to realize how Christ is far superior to anything the false teachers could conjure against it: “It is entirely reasonable to speculate that the halakhic mystics [false teachers] were boasting that they had found ‘fullness’ in their mystical encounters with the angels, leading to the inference that Paul’s locating the ‘fullness’ in Christ is a polemical move against the mystics.”
- b. *It was an indwelling fullness.* It is here that we recall in Jesus’ ministry the times where He employed “oneness language” to describe that the Father dwelt in Him and He dwelt within the Father:
- John 5:19-23
 - John 10:37-38
 - John 14:8-11, 20
 - John 17:5, 20-24
 - See also Romans 8:9-11: The Spirit who raised Jesus from the dead (2X) shows the innerworkings between God the Son and God the Spirit. See also “The Spirit of Jesus” in Acts 16:7.

While Jesus' language on the surface sounds strange, it was really used to distinguish the *operation* of the Triune Godhead and each person's *distinctness* in Himself while also exhibiting *inclusive abiding* (coinherence) in others. They are three distinct persons *in one Godhead, yet all persons possess the same God essence and belong to each other in dependent harmony and in beloved intercommunion **with** each other* in the same realm. Better: "They are always and forever with and in one another, yet without merging, blending, or confusion." Best: Only Augustine (354-430AD) could say it this way: "*Each are in each, and all in each, and each in all, and all in all, and all are one.*" There is a special term used in this inter-Trinitarian dynamic: ***perichoresis***. First used by Cappadocian Church Father Gregory Nazianzus (AD 329-390), and then later by Cyril of Alexandria (AD ca. 375-444), the word was used to show both the distinction, yet inner-accession of the members of the Godhead in their fellowship and work with each other: the Father works in the Son, the Son works in the Father, the Spirit works in the Son, the Son works in the Spirit (and every other combination possible). This *language and imagery help us comprehend Colossians 1:19*.

Key: This language is strategically crafted by the apostle Paul to persuade the Colossian Christians to see how Christ is far superior to everything—in His *relationship* to God the Father (He is the Son), in His *role* of redemptive action (He is the Savior), and in His *right* of preeminence (He is the Sovereign firstborn not only over all creation but also from among the dead (1:15, 18)). He is supreme in everything that involves His rightful place alongside God the Father and God the Spirit in the sovereign economy of the Triune God.

Personal Application:

- There is unspeakable pleasure—infinite in its greatness—within the Godhead, each for the other. You see this not only in the sayings of Jesus but also in this text before us today.
- When communion is observed, truly it is "The Lord's Supper," but also bear in mind that all three members of the Godhead come to the table to commune with God's people.

- See how this text (and others) separate, distinguish, elevate, and make Christianity superior to any other Faith system in the world. Why settle for anything less than the perfect best that the Triune God has for you?
- See the beautiful relationship depicted here. It will help you understand the four Gospels better.
- Fall down and worship this preeminent, powerful, great Savior and Lord with delight. He is worthy of it all.

Reflection:

“All fullness is a wide, far-reaching, all-comprehending term, and in its abundant store it offers another source of delight. What joy these words give to us when we remember that our vast necessities demand a fullness, yes, ‘all fullness,’ before they can be supplied! A little help will be of no use to us, for we are altogether without strength. A limited measure of mercy will only mock our misery. A low degree of grace will never be enough to bring us to heaven, defiled as we are with sin, beset with dangers, encompassed with infirmities, assailed by temptations, molested with afflictions, and all the while bearing about us ‘the body with this death.’ But ‘all fullness,’ yes, that will suit us. Here is exactly what our desperate estate demands for its recovery. Had the Savior only put out His finger to help our exertions, or had He only stretched out His hand to perform a measure of salvation’s work, while He left us to complete it, our soul had forever dwelt in darkness. In these words, ‘all fullness,’ we hear the echo of His death-cry, ‘It is finished.’ We are to bring nothing, but to find in Him, yes, the fullness of all in Him: we are simply to receive out of His fullness grace for grace. We are not asked to contribute, nor required to make up deficiencies, for there are none to make up—all is laid up in Christ. All that we shall want between this place and heaven, all we could need between the gates of hell, where we lay in our blood, to the gates of heaven, where we shall find welcome admission, is treasured up for us in the Lord Christ Jesus.”

Study and Discussion Questions:

1. Review and compare 1:12-14 with 1:19. What connections can you glean from understanding how God the Father’s plan of rescuing us from darkness and transplanting us to the kingdom of light complements the pleasure of His fullness indwelling Jesus, His Son?

2. Review and discuss the passages listed that speak of the Jews' identity in the pleasure of God's glory filling the earth, the Tabernacle, and the Temple. How much of a "gamechanger" would it be in their thinking to realize that now all this divine fullness was indwelt in Christ? What would it do to the things they were hearing from the false teachers?
3. Review the passages in John's Gospel that say that "Jesus and the Father are one." Compare them with this text in Colossians. Try to explain it! What does this tell us about the greatness and superiority of Jesus Christ? What makes the incarnation of Christ so significant?

Footnotes:

1. J.B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon*. 14th Printing. Grand Rapids: Zondervan, 1978, 159. Originally published in 1879 by MacMillan and Company.
2. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 74. Original emphasis.
3. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 161.
4. Kevin DeYoung, "Theological Primer: Perichoresis." The Gospel Coalition Blog, November 19, 2020. <https://www.thegospelcoalition.org/blogs/kevin-deyoung/theological-primer-perichoresis/>
5. Augustine, *On the Trinity*, 6.10. <https://www.logoslibrary.org/augustine/trinity/0610.html>
6. Charles Haddon Spurgeon, "All Fullness in Christ." Metropolitan Tabernacle Pulpit. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1971. XVII: 123. Sermon #978, preached February 26, 1871, AM at the Metropolitan Tabernacle, London.

* 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 Your 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.

Words and Music by Matt Papa, Matt Boswell, Aaron Keyes, and James Tealy
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THE LORD'S SUPPER

Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.
*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

Prayer of Thanksgiving and Consecration

Words of Institution

Eating and Drinking Together

* In Christ Alone



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



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



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



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

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Hymn Story

In Christ Alone

Stuart Townend and Keith Getty worked together on the words and music for this hymn. Townend focused on the lyrics, while the melody was mainly composed by Getty. Townend grew up in England and was part of the Anglican Church. At the age of twenty-two, he started his song-writing career. Similarly, Keith Getty has roots in Ireland. From a young age, Getty learned guitar and flute, even taking lessons from the talented James Galway. While in Belfast, Ireland, Getty's father served as a pastor in the Presbyterian denomination.

In their long history of writing worship songs, it is interesting to note that Getty and Townend prefer to use the term "hymn." They believe that modern worship songs are lacking in strong biblical truth and that congregational singing is necessary and vital to the growth of the church. Truly, hymns should be the credal confession of the church and have an inherently corporate setting. Townend and Getty's mission in writing this hymn was to clearly outline the gospel in a much deeper and more meaningful way than was common to many contemporary worship songs. "In Christ Alone" stands as the song for which they are best known. In 2019, "In Christ Alone" was numbered on the list of the top twenty-five hymns.

Truly, Christ is at the center of this hymn's message. The hymn references many Scriptures about Jesus, including John 14:6, where Jesus shows that He is the only way to know the Father. Also, Getty's Reformed theology shows itself in such lyrics as "'Til on the cross as Jesus died / the wrath of God was satisfied" - this is a reference to substitutionary atonement, the belief that Jesus completely paid the price for our sin and the debt is now erased.

Source:

Hawn, C. Michael. "History of Hymns: 'In Christ Alone My Hope is Found.' Discipleship Ministries: The United Methodist Church, 23 October 2019, www.umcdiscipleship.org/articles/history-of-hymns-in-christ-alone-my-hope-is-found.

* Sending

* Benediction | 1 Timothy 6:13-16

Leader: I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Keith Boland

Readers: Ted Brewer and Stephanie Lorick

Musicians: Abigail Baarendse, Vicki Bowles, Katie Drayton, Jeff Francis, Barb Howell, Tim McConnell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis, Jason Waters

Updates

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 and click on “Jobs” at the bottom of the home page to view the full job description and learn how to apply. Thank you!

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 | June 10-14

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 RUF Committee of Commissioners. He and Beth will travel to Virginia immediately following the worship service today. Please pray for the entire assembly as they meet together.

We hope you will avail yourselves the opportunity to watch some of the “goings and happenings” at this year’s 51st General Assembly in Richmond, VA.

To that end, here’s the link to the GA livestream. Of particular importance is the opening service on Tuesday night: <https://pcaga.org/livestream/>

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

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)



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 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.



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
or scan the QR code to fill out
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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
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