

June 30, 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

Mexico Missions Team Report

* **Call to Worship** | Psalm 104:24, 31, 33-35

*Leader: O LORD, how manifold are your works!
In wisdom have you made them all;
the earth is full of your creatures.*

**All: May the glory of the LORD endure forever;
may the LORD rejoice in his works,**

*Leader: I will sing to the LORD as long as I live;
I will sing praise to my God while I have being.*

**All: May my meditation be pleasing to him,
for I rejoice in the LORD...
Bless the LORD, O my soul!
Praise the LORD!**

* Trinity Hymnal #34—The God of Abraham Praise



1. The God of A-braham praise, who reigns en-throned a - bove,
2. The God of A-braham praise, at whose su - preme com-mand
5. There dwells the Lord our King, the Lord our Right-eous-ness,
6. The whole tri - um-phant host gives thanks to God on high;



An - cient of ev - er - last - ing days and God of love.
from earth I rise, and seek the joys at his right hand.
tri - um-phant o'er the world and sin, the Prince of Peace.
“Hail, Fa - ther, Son, and Ho - ly Ghost!” they ev - er cry.



Je - ho - vah! Great I AM! by earth and heav'n con - fessed;
I all on earth for - sake, its wis - dom, fame, and pow'r,
On Zi - on's sa - cred height his king - dom he main - tains,
Hail, A-braham's God and mine! I join the heav'n - ly lays;



I bow and bless the sa - cred name, for - ev - er blest.
and him my on - ly por - tion make, my shield and tow'r.
and glo - rious with his saints in light for - ev - er reigns.
all might and ma - jes - ty are thine, and end - less praise.

Trinity Hymnal 34

TEXT: Thomas Olivers, 1770

TUNE (LEONI): Jewish melody; Arr. by Meyer Lyon, 1770

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Hymn Story

The God of Abraham Praise

The lyrics to this hymn were written by Thomas Olivers, an Englishman who lived from 1725 to 1799. Olivers had a difficult childhood, as his parents died when he was four. After his parents' deaths, Olivers learned shoemaking as an apprentice, but without any parental authority, he lived as he pleased. At age eighteen, he was compelled to leave home because of his dissolute lifestyle. During this time, Olivers became a Christian while listening to George Whitefield preach on Zechariah 3:2, which reads, "Is this not a brand plucked out of the fire?" For the next twenty-five years, Olivers served under John Wesley as a lay evangelist in Ireland and England. At Duke's Place Synagogue in London, Olivers heard the Doxology of the Yigdal recited by a cantor named Meyer Leoni. The Yigdal was a Jewish collection that a Roman judge assembled in the 1400s. It contained thirteen essential doctrines of the Jewish Creed, which were written in the 1300s by a learned Jew named Moses Maimonides. In response to hearing the Yigdal, Olivers penned twelve stanzas to this hymn, "The God of Abraham Praise." In the text, Olivers draws from Exodus 3:6, where God declares that "I am the God of thy father, the God of Abraham."

The tune for this hymn, LEONI, is attributed to Meyer Leon, who lived from 1751-1797. Leon was the synagogue cantor whose singing of the Yigdal inspired Olivers to write the hymn. It is unclear whether Leon wrote the melody, but one view is that directly after the service's conclusion, Olivers might have solicited Leon to transcribe the tune he had just sung. In 1780, the hymn and this melody were included in Wesley's hymnal, Sacred Harmony. Not only did Leon work at the Great Synagogue, but he was a well-known singer in England and later held a prominent position in the English and German Synagogue in Jamaica, where he died.

Sources:

1. *Hawn. "History of Hymns: 'The God of Abraham Praise.'" Discipleship Ministries: The United Methodist Church, 26 June 2013, www.umcdiscipleship.org/resources/history-of-hymns-the-god-of-abraham-praise. Accessed 26 June 2024.*
2. *Hutchins, Charles. "Thomas Olivers." Annotations of the Hymnal, 1872, Hymnary, www.hymnary.org/person/Olivers_T. Accessed 26 June 2024.*
3. *Julian, John. "Thomas Olivers." Dictionary of Hymnology (1907), Hymnary, www.hymnary.org/person/Olivers_T. Accessed 26 June 2024.*
4. *Julian and McCutchan. "Meyer Leon." Hymnary, www.hymnary.org/person/Lyon_M. Accessed 26 June 2024.*

* Prayer of Invocation

* Scripture Reading | Psalm 8 | Pew Bible p. 450

O LORD, our Lord,
how majestic is Your name in all the earth!
You have set Your glory above the heavens.
Out of the mouth of babies and infants,
You have established strength because of Your foes,
to still the enemy and the avenger.

When I look at Your heavens, the work of Your fingers,
the moon and the stars, which You have set in place,
what is man that You are mindful of him,
and the son of man that You care for him?

Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honor.
You have given him dominion over the works of Your hands;
You have put all things under his feet,
all sheep and oxen,
and also the beasts of the field,
the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.

O LORD, our Lord,
how majestic is Your name in all the earth!

Trinity Hymnal #44—How Great Thou Art



1. O Lord my God, when I in awe - some won - der
 2. When thro' the woods and for - est glades I wan - der
 3. And when I think that God, his Son not spar - ing,
 4. When Christ shall come with shout of ac - cla - ma - tion



con - sid - er all the worlds thy hands have made,
 and hear the birds sing sweet - ly in the trees,
 sent him to die, I scarce can take it in,
 and take me home, what joy shall fill my heart!



I see the stars, I hear the roll - ing thun - der,
 when I look down from loft - y moun - tain gran - deur,
 that on the cross, my bur - den glad - ly bear - ing,
 Then I shall bow in hum - ble a - do - ra - tion,



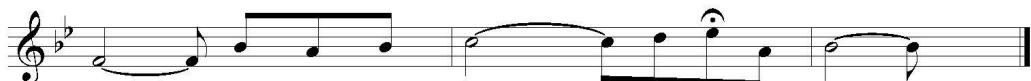
thy pow'r thro' - out the u - ni - verse dis - played,
 and hear the brook and feel the gen - tle breeze;
 he bled and died to take a - way my sin.
 and there pro - claim, my God, how great thou art.



Then sings my soul, my Sav - ior God, to thee: how great thou



art, how great thou art! Then sings my soul, my Sav - ior God, to



thee: how great thou art, how great thou art!

Trinity Hymnal No. 44

Words by Stuart K. Hine, 1949; alt.

TUNE (Ó STORE GUD), Swedish folk melody; Arr. by Stuart K. Hine, 1949

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RENEWAL

Call to Confession | Nehemiah 1:8-9

Leader: Remember the word that You commanded your servant Moses, saying, 'If you are unfaithful, I will scatter you among the peoples, but if you return to Me and keep My commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make My name dwell there.'

Corporate Confession of Sin

All: O Christ who loves to the uttermost,
I think of Your glory and my vileness,
Your majesty and my meanness,
Your beauty and my deformity,
Your purity and my filth,
Your righteousness and my iniquity.
You have loved me everlastingly, unchangeably,
may I love You as I am loved;
You have given Yourself for me,
may I give myself to You.
You have died for me,
may I live to You,
in every moment of my time,
in every movement of my mind,
in every pulse of my heart.
May I never dally with the world and its allurements,
but walk by Your side,
listen to Your voice,
be clothed with Your graces,
and adorned with Your righteousness.
In Your blessed Name I pray, Amen.

Silent Confession

* **Words of Comfort** | Romans 8:38-39

Leader: For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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

Leader: The peace of Christ be with you.

All: **And also with you.**

* O Great God

1. O great God of high-est heav'n, oc-c-upy my low-ly heart.
2. I was blind-ed by my sin, had no ears to hear Your voice,
3. Help me now to live a life that's de-pend-ent on Your grace.

Own it all and reign su-preme, con-quer ev-ery re-bel pow'r.
did not know Your love with-in, had no taste for hea-ven's joys.
Keep my heart and guard my soul from the e-vils that I face.

Let no vice or sin re-main that re-sists Your ho-ly war.
Then Your Spir-it gave me life, o-pened up Your Word to me deed.
You are worth-y to be praised with my ev-ery thought and deed.

You have loved and pur-chased me, make me Yours for-ev-er-more.
through the gos-pel of Your Son, gave me end-less hope and peace.
O great God of high-est heav'n, glo-ri-fy Your Name through me.

Words and music: Bob Kauflin, 2006
Based on *The Valley of Vision* prayer, "Regeneration"
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Reception of New Members

Communicant Members

Dean Allen
Elizabeth Drayton
Kaylen Inman
Yuriy Petrenko
Angie Weaver
David Weaver

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.
- Go to “Giving” on your Church Center mobile app or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321.

Yet Not I but Through Christ in Me



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



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



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



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



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

Words & Music by Jonny Robinson, Rich Thompson, Michael Farren
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* Doxology

Praise God, from whom all blessi- ngs flow; Praise Him, all
crea - tures here be - low; Praise Him a - bove, ye heav'n-ly host;
Praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Words by Thomas Ken, 1709

TUNE (OLD HUNDREDDTH): Louis Bourgeois's *Genevan Psalter*, 1551

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HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | How Much Is That Little Boat in the Window?

* Scripture Reading | Colossians 1:13-20 | p. 983

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.

Sermon | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

9. Our Sufficiency in Christ's Supremacy (Part 4, vv. 13-20)

Rev. Dr. Curt McDaniel

Sermon Notes

From my observations, we are living in times where the church of the Lord Jesus Christ faces opposition both from the *outside* and from the inside. On the outside, the forces of humanism, secularism, relativism, pragmatism, occultism, and a host of other “isms” are attempting to discredit, devalue, and dismiss the message of the gospel in the church’s witness. This is to be expected. Jesus said that there would be tribulation (John 16:33). Paul told Timothy that persecution will accompany a believer’s life (2 Timothy 3:12). Peter expected it (1 Peter 4:12-19). Likewise, opposition will arise from the *inside*, as people will attempt to water down the gospel to make it pleasing to their ears or palatable to their friends and networks. Paul stated it this way to Timothy: “For the time is coming when people will not endure sound teaching, but having itching ears, they will accumulate for themselves teachers to suit their own passions and will turn away from listening to the truth and wander off into myths” (2 Timothy 4:3-4).

The response to these oppositional forces from the outside and from the inside is to take Paul’s words to Timothy seriously. Focus on *sound teaching*, the kind of doctrine we see here in the great credal hymn in chapter 1, along with other great early theological statements of truth seen throughout the Scriptures. In that light, we pick up where we left off last time, examining the truths stated by this hymn that tell the wonder and greatness of Christ, qualities that moved the earliest believers to worship Him in Spirit and in Truth.

Review:

Jesus is supreme because:

- The Father’s *plan rescued* us from darkness and transplanted us into the kingdom of His Son (1:13-14).
- The Father’s *pleasure* is to have all the fullness of His deity dwelling in Christ (1:19).
- Jesus’ *properties*: He is the image of the invisible God, the One before all things, and the One who is beginning (1:18c).

Today:

Jesus is supreme because of His *power*. A recurring theme woven through this entire

hymn concerns the phenomenal power that is displayed in the person and work of Christ in His role as God the Son. Three great acts are presented in this text with eloquent and descriptive quality.

- a. *He is the Creator of all things* (1:16). It was not enough for the apostle simply to state that Christ was the source of life that brought the physical realm into being from nothing. Indeed, He explains what “all things” entail for our comprehension: “In heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities.” Here, two localities and forces are seen: 1) Spiritual militants of the fallen, angelic cosmic revolt against God (begun at creation, parallel in Ephesians 6:12), and 2) Their visible, earthly “tag team” collaborators in evil and disruption against Almighty God (parallel in Ephesians 1:20-21, 1 Corinthians 15:24): “For the composer of this poetic material and the readers of the Colossians, these titles belong to real beings who reside in various parts of the cosmos. Their names suggest that they belong among the most powerful beings: they are ‘thrones,’ ‘lordships,’ ‘rulers,’ and ‘authorities.’”¹

Notice how the apostle sets up this presentation so beautifully. To Jewish-minded audiences that were obsessed with the angelic world (2:18), and to pagan audiences fixated on ways to keep the Roman and Greek gods pacified, Paul shows his readers by Scriptural revelation that the same Divine *Wisdom* portrayed in the OT poetic books (Proverbs 3:19, 8:22-31, Psalm 104:24) and the Divine *Logos* used by John in his prologue (John 1:1-18) to the Greek and Roman mindset now have a human face to it—Jesus. It is not until we come into the NT that we learn that this eternal, personified Wisdom of God (in OT poetry) was visibly manifested in the bodily presence of the Lord Jesus Christ.

The order of emphasis in this sentence in the original stresses the thought “in Him.” This preposition is joined later in this sentence by the other prepositions “through Him” and “for Him:” In other words, everything finds its *starting point* in Christ, everything finds its *cause* in Christ, and everything finds its *purpose* in Christ: “The laws and purposes that guide the creation and government of the universe reside in Him, the Eternal Word, as their meeting point.”² Each preposition has a distinctive focus: “He is the essential *source* of life in creation; He is the *agent* of creation; and He is the *telos* [end] of creation.”³ See a parallel

in Romans 11:36. In contrast to the circulating beliefs of the mystics (false teachers) that angels were involved in the creation activities of God, Paul makes a strong point: in Jesus Christ, all things in creation (everything you see and cannot see) find their source in Him:

- It was His power that framed the cosmos.
- It was His brilliant glory that shone when God the Father said, “Let there be light!”
- It was His wisdom that laid the foundations of the earth when it was formless and void.
- He was there when the Father said, “It is very good” at the conclusion of creation week.
- It was His design to create a human male and a human female in the Triune God’s image.
- It was His blessing that commissioned the first couple in human history to be fruitful in number, to increase in population over the earth, and to subdue it and to rule over all earth’s creation as a wise and faithful steward of God’s natural resources.

This early hymn is truly clear: *Only* in Jesus Christ is there seen as the creation power of God. Everything known and unknown comes from His wisdom, power, brilliance, and goodness.

Verse 16 also gives us some insight into the kind of teaching that was circulating among these false teachers in Colossae. In the mystic system, they believed that between God and humans there was some kind of angelic hierarchy—certain levels of celestial authority that were given to angels in their governance and administration of the universe. This hierarchy centered around a common classification in which the “thrones and dominions” level belonged to the highest order, and then the “rulers and authorities” level displayed the next echelon in the command chain. Writings from the later 1st and 2nd century church fathers indicate that there were 5 or 6 grades or levels of angelic authority and jurisdiction that existed between God and humans in the gnostic system.⁴ These

groupings of angelic administration were known as “aeons” or “emanations,” and they served as the intermediaries between God and His universe. These angels, in their estimation, depending on their class and level of rank, were given great power and authority by God to oversee His creation. These false teachers would say that a holy God could never have contact with or involvement with a sinful, imperfect world. That is why an angelic army was needed to keep good and evil separate.

With this in mind, you can read Colossians 1:16 and feel the fire and passion in Paul’s soul as he presents Christ, the Divine Logos of God Himself, the One the writer to the Hebrews calls “the radiance of God’s glory and the exact representation of His being” (1:3) and see how he ties everything to Christ. In the apostle’s mind, God the Son brought into being everything visible or invisible in the heavens. It did not matter to him how strong or mighty something could be. He knew that the Lord Jesus Christ created it. Paul is not necessarily affirming that this system of angelic hierarchy exists; what he is doing is elevating the preeminence of Christ over everything that anyone could possibly imagine or envision. Christ is supreme over all things in the heavens, on earth, and in the universe. If it is an angelic throne, Christ is higher. If it is a celestial dominion, Christ is superior. If it is a spiritual power, Christ is greater. If it is a cosmic authority, Christ is mightier. In every way and in everything, Jesus Christ is greater than any power or authority present in the universe. And “all things” means just that—*ALL THINGS*.

b. *He is the reconciler of all things* (1:20): “And through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross.” The truth of this statement flows out of the richness of 1:14 and the reality that Christ is the source of our redemption. The word “reconcile” is a word found only in biblical literature ⁵, specifically by Paul, to show the bringing together of two embattled parties to live together in complete peace. It presumes a state of hostility and estrangement ⁶, where both parties are at a violent war with each other. It is used to show that we were at one time great enemies of God, hostile to Him, at war with Him, His ways, and His authority. By nature, we hated God at one time and were the objects of His wrath

(Ephesians 2:3). But in His infinite love for us, Christ, the Divine Son of God, the One who is in the image of the invisible God came down to us and did something that showed us the great power of God. By dying a cruel, bloody death on the Cross, God made peace with us. Through Christ's sacrifice, God's wrath was fully and completely satisfied. Jesus bore our shame, carried our punishment, satisfied God's law, and completed God's righteous demands for peace between Him and us. When you look at the Cross, you see the battle between good and evil. When you look at the Cross, you see the warfare between heaven and hell. When you see the Cross, you behold all that it took to bring us to peace with God. No angel could do this. No simple human could do this. No scheme of humanity could do this. Only the infinite power of God the Son, Jesus Christ Himself, could bring us back to God and give us peace with Him. And because Jesus is the only One who can do this, the apostle says that He has preeminence.

Notice from the text how *far* this reconciliation goes. Most have grown accustomed to thinking that this reconciliation is only between God and sinners. Think again! Paul's words reveal how much power is at work here! We are not the only ones who are the target of God's peace and restoration. The apostle states that in the power of God's greatness, He intends to bring reconciliation, harmony, and peace to all of God's creation! **What an incredible thought!** Not only will we experience the restorative grace and peace of God, but the entire created cosmos will one day be brought back to wholeness, healing, order, and harmony, even better than in Genesis 1 and 2. Romans 8:19-21 echoes this thought: "The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God." **This is staggering!**

It is virtually impossible to comprehend all that this means with our limited understanding. What it tells us is of hope and a promise from God that is beyond description. Not only in Christ's power has He brought us peace and reconciliation with God, but also in that same power He will bring about a

restored and renewed creation, a day when everything will be at peace with everything else. There will be a newness and freshness to all the cosmos. And in the middle of all this restoration, you and I will see the One who made it possible. He is none other than the great Creator and the great Reconciler, Jesus Christ Himself.

c. *He is the sustainer of all things* (1:17): “In Him all things hold together.” The verb “hold together” is an old verb that means to cohere and to keep together ⁷. As it is applied to Christ, it means that He is the bond of the universe: “He makes it a cosmos instead of a chaos.” ⁸ Perhaps no one stated it better than beloved Professor William Hendricksen:

There is unity and purpose in all of nature and history...It is an orderly universe, a system...Everywhere there is coherence...It is the Son of God's love who holds in His almighty hands the reins of the universe and never even for one moment lets them slip out of his grasp.” ⁹

Can you begin to see in greater ways why the apostle Paul was so passionate for believers to know the truth about Jesus Christ's identity? Not only was Jesus' supremacy seen from God the Father's *pleasure* to have all His fullness dwell in Him; not only was Jesus' supremacy seen from the Father's *plan* to rescue us from the dominion of darkness and transfer us to the domain of His Son; not only was Jesus' supremacy seen from His great *properties*: the image of the invisible God, the One before all things, and the One who is beginning, but *NOW* we know of His mighty *power* in creation and redemption. His power **created** all things. His power **reconciled** all things. His power is *sustaining* all things.

His power is unlimited.

His grace is unstoppable.

His peace is irresistible.

His restoration is indescribable.

NO ONE can compare with the Lord Jesus Christ. **NO ONE!**

So far we have seen 4 great characteristics of Christ's supremacy in this great hymn. Our final category will be seen next time: Jesus is supreme because of His **position** as "the Firstborn over all creation" (1:15b), "the head of the church" (1:18a), and "the Firstborn from among the dead" (1:18c).

Personal Application:

- To know Jesus Christ more is to love Him more. Is this happening in your life today?
- What "isms" (idols) in your life need to fall down before this matchless Lord and King today?

Reflection:

"In concentrating his attention on Christ's supremacy rather than on the identity or nature of the powers, Paul achieves three goals. First, he dispels the notion that there is a viable access to God through other cult figures, deities, spirits, or angels, whoever or whatever they are; indeed, Christ is supreme over all of them because all were created through Him. Hence, true faith is faith that is rooted in Christ and in the gospel preached about Him (2:6-7). Second, by stressing Christ's supremacy over all visible and invisible powers, Paul reiterates the sufficiency of God's revelation and redemption in Christ. No powers operate in the world autonomously, and none can thwart God's purposes in Christ. None is more powerful than Christ; none can threaten the one joined to Christ. Third, Paul lays the groundwork for his understanding of Christian life as united with, centered in, and obedient to Christ. Nowhere does Paul offer instructions to the Colossians to either launch an assault on the powers or to protect themselves from the powers. Quite the contrary, for Christ has triumphed over them in the cross. Hence, in participating in Christ's death and resurrection, believers die to old loyalties and rise to a new life that is centered in Christ and that acknowledges His supreme Lordship. The powers who now exercise authority in the world may in part shape the structures of the world in which human beings presently live. But the cross, not the powers, determines the shape of Christian existence."¹⁰

Study and Discussion Questions:

- Notice the number of times “all things” are attributed to Christ in this text: “Created all things” (1:16), “reconcile to Himself all things” (1:20), and “in Him all things hold together” (1:17). What does “all things” truly mean? Why is this significant?
- Discuss this statement: “We are living in times where the church of the Lord Jesus Christ faces opposition both from the outside and from the inside. On the outside, the forces of humanism, secularism, relativism, pragmatism, occultism, and a host of other “isms” are attempting to discredit, devalue, and dismiss the message of the gospel in the church’s witness... Likewise, opposition will arise from the inside, as people will attempt to water down the gospel to make it pleasing to their ears or palatable to their friends and networks. Paul stated it this way to Timothy: “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths” (2 Timothy 4:3-4). Why is it important to study early credal hymns like this one in Colossians 1?
- Why are people so fascinated with angels? Discuss the meaning of “thrones, dominions, rulers, and authorities” in 1:16. Why was it important that Paul state that Christ was superior to them as the Creator of all things?
- What does it mean that Christ is the reconciler “of all things?” What does this imply? What does this foretell?
- What does it mean that Christ is the “sustainer” of all things? What comfort does this bring you right now?

Footnotes:

1. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 67.
2. J.B. Lightfoot, *Saint Paul’s Epistles to the Colossians and to Philemon*. 14th Printing. Grand Rapids: Zondervan, 1978, 150. Originally published in 1879 by MacMillan and Company.

3. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 152. Added emphasis.
4. Lightfoot, 151-154.
5. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1957, 92.
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, 102.
7. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931, IV: 479.
8. Lightfoot, 156.
9. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 75-76.
10. Marianne Meye Thompson, *Colossians and Philemon*. *The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 35.

* Trinity Hymnal # 441—Jesus Shall Reign

1. Je - sus shall reign wher - e'er the sun
 2. To him shall end - less prayer be made,
 3. Peo - ple and realms of ev - ery tongue
 4. Bless - ings a - bound wher - e'er he reigns;
 5. Let ev - ery crea - ture rise and bring

does his suc - ces - sive jour - neys run;
 and prais - es thron - to crown his head;
 dwell on his love with sweet - est song;
 the pris - 'ner leaps to lose his chains,
 pe - cu - liar hon - ors to our King;

his king - dom stretch from shore to shore,
 his name, like sweet per - fume, shall rise
 and in - fant voice es - shall pro - claim
 the wea - ry find e - ter - nal rest,
 an - gels de - scend with songs a - gain,

till moons shall wax and wane no more.
 with ev - ery morn - ing sac - ri - fice.
 their ear - ly bless - ings on his name.
 and all the sons of want are blest.
 and earth re - peat of the loud a - men!

Trinity Hymnal No. 441

Based on Psalm 72

Text: Isaac Watts, 1719

TUNE (DUKE STREET): John Hatton, 1793

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* Sending

* Benediction | Romans 11:33-36

Leader: Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

*“For who has known the mind of the Lord,
or who has been his counselor?”*

*“Or who has given a gift to him
that he might be repaid?”*

*For from him and through him and to him are all things.
To him be glory forever. Amen.*

Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Owen McCullough

Reader: Karen Williams

Musicians: Abigail Baarendse, Barb Howell, Ruth Ellen Lorick, Tim McConnell, Josiah Rogers, and Don Parker

Audio/visual and livestream: Chris Hollis, Tommy Spurgeon

51st General Assembly Recap #2

Reformed University Fellowship (RUF), the PCA's campus ministry

To engage the current academic culture, Reformed University Fellowship sends ordained PCA ministers to serve on the college campus, preach the Gospel of Christ, build Christ's Church, and ultimately prepare students to live all of life under the Lordship of Christ. This is a concrete expression of our commitment to our covenant children and our obedience to the Great Commission to reach students for Christ and to equip them to serve. The Permanent Committee for Reformed University Fellowship wishes to thank all our churches, presbyteries, and the General Assembly for their oversight, financial support, prayers, and encouragement for our campus ministers, staff, and interns, who have served on 190 campuses worldwide. This Fall in the United States, we intend to add 5 more campuses to bring our total to 195. Every week during the school year (with several exceptions for holiday and Spring Break weeks), between 20,000 and 25,000 students are currently participating in the ministry of RUF on campuses throughout North America at large group meetings, small group discipleship, and leadership development. We give God all the glory.

RUF offers the truth of God's Word to covenant children, to students who are searching, and to equip believers. By working within the context of the Church, we follow Christ's leadership as He builds His kingdom. Students are instructed in evangelism and missions, growth in grace, fellowship and service, and the Biblical World-and-Life View. An ordained PCA minister leads each RUF, actively working to accomplish goals in these four major areas. RUF strengthens the Church by reaching students who may not know Christ, as well as equipping those who know Him to serve, and to love Jesus for a lifetime.

REFORMED UNIVERSITY FELLOWSHIP INTERNATIONAL

- 1) Campus Growth: We are currently on 23 campuses, including two in California.
- 2) Future Growth: We are hoping to start our 24th and 25th RUF-International Campus Ministry by June 2024:
 - a. NC State University (June 1, 2024, Start)
 - b. Washington University (June 1, 2024, Start)

3) Future Growth/Interest

- a. University of Washington
- b. University of Alabama

4) Team Growth: In June 2023, we hired Joe Slater as an Area Coordinator for RUF-I and RUF-G. Joe will oversee 10 RUF-I and 2 RUF-G campuses (Mexico City & Bogota).

5) Evangelism Focus & Growth: We continue to want to grow in our effectiveness in pre-evangelism and evangelism (“Explore”) with our RUF- I field staff.

REFORMED UNIVERSITY FELLOWSHIP GLOBAL

1) Growth: In January of 2023, we added RUF-Global in Kampala, Uganda. In November of 2023, we added RUF-Global in Sydney, Australia with MTW. That brings our current group of RUF-Gs to 7.

2) “Missionary Model” (also known as (Traditional Model”). These are PCA TE’s serving with MTW.

- Lviv, Ukraine
- Bogota, Colombia
- Dakar, Senegal
- Tokyo, Japan

3) “National Model”

- Mexico City, Mexico
- Kampala, Uganda
- Sydney, Australia
- The model in Dakar, Senegal, both serving with RUF-G.

4) Future Growth: There are 6 potential RUF-G Ministries that could begin by the end of 2024.

- Banjul, Gambia
- Bulawayo, Zimbabwe
- Toronto, Canada

- United Kingdom (several opportunities)
- Cape Town, South Africa
- Taiwan (RUF-G with Graham Guo, who is a current RUF-I CM)

MINISTRY DISTINCTIVES

Weekly large groups, small groups, and one-on-one staff-student meetings provide the structure for campus ministry. Each type of meeting is essential to ministering to college students. In large group meetings, students gather to sing, pray, and hear the good news of Jesus taught from the Scriptures. Small groups focus on study, prayer, and fellowship, and many are led by junior and senior students under the direction of the campus minister, campus staff, and interns. One-to-one meetings between students and staff members offer in-depth discipleship, evangelistic encounters, accountability in trust-confidence relationships, and counseling. RUF emphasizes the development of a Biblical World-and-Life View. As students learn to think Biblically, they will make a lasting difference in the Church and the world. A key characteristic of RUF is its connection to the Church. Through exhortation by their campus minister, attendance with friends at local churches, involvement in the campus community, and exposition of Biblical truth, college students learn to love the Church and develop a lifelong commitment to involvement with God's people. RUF provides a bridge for maintaining (or establishing) a connection to the Church as students transition from home to college to work and family life. RUF does not exist to perpetuate a campus ministry but to grow the Church.

Updates

The Sacrament of the Lord's Supper | July 7th

We will celebrate the Lord's Supper next Sunday, **July 7th**, 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 and click on "Jobs" at the bottom of the home page to view the full job description and learn how to apply. Thank you!

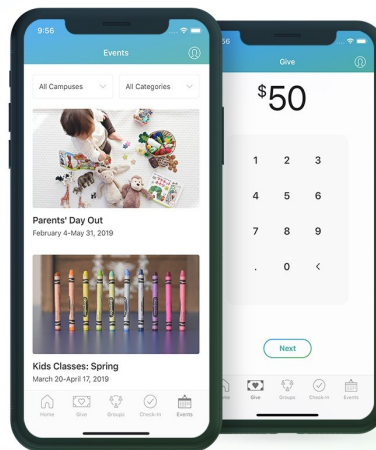
Independence Day | July 4

Please, be aware that the Church office will be closed on Thursday, July 4th. If you had plans to stop by, we will be happy to see you anytime from 8 a.m. till 5 p.m. Monday-Wednesday and Friday that week. Thank you for understanding.



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

Download the app



Missions Financial Summary:	Actual	Projected	Budgeted
Fiscal Year	2022-2023	2023-2024	2024-2025
General Fund Budget for Missions	\$157,578	\$147,578	\$130,000
Faith Promise Receipts for Missions	\$160,280	\$78,449	\$36,800
Missions Disbursements	\$214,756	\$274,386	\$207,346
Total Faith Promise Pledges Made	\$114,381	\$97,970	\$36,800

Stewardship

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

Through the end of May, 2024:

Budget FYTD	\$1,128,035
Received FYTD	\$1,150,366
Expenditures FYTD	\$1,078,576



@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



*We will celebrate the Lord's Supper
on July 7, 2024 during both
worship services.
Please prayerfully prepare for our
meeting with Jesus at His table.*



SUMMER SUNDAY SOCIALS at LPC

Let's
worship together
pray together
feast together
fellowship together

TODAY!

Join us for lunch after the service!

Do you struggle to hear on Sundays?

Our deacons and the worship team
have purchased five hearing assistive
devices that can be used during the
worship services. Please bring your
own wired headphones to connect to
the device (we will provide
disposable headphones if you don't
have your own). Ask a
greeter for a device
and return after
the service.



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
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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