

July 7, 2024

Worship | 8:15 and 11 am

Livestream | 11 am



LEXINGTON

PRESBYTERIAN CHURCH

For God's glory, we are making disciples of Jesus as we worship, love, and serve.

WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at lexpreschurch.com/connect 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

Missions Moment: Michael and Julie Vrmeer

* Call to Worship | Psalm 113

*Leader: Praise the LORD!
Praise, O servants of the LORD,
praise the name of the LORD!
Blessed be the name of the LORD
from this time forth and forevermore!
From the rising of the sun to its setting,
the name of the LORD is to be praised!*

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

*Leader: Who is like the LORD our God,
who is seated on high,
who looks far down
on the heavens and the earth?*

All: He raises the poor from the dust
 and lifts the needy from the ash heap,
 to make them sit with princes,
 with the princes of his people.
 He gives the barren woman a home,
 making her the joyous mother of children.
 Praise the LORD!

* Trinity Hymnal #53—Praise to the Lord, the Almighty



1. Praise to the Lord, the Al - might - y, the King of cre - a -
 2. Praise to the Lord, who o'er all things so won - drous - ly reign -
 3. Praise to the Lord, who doth pros - per thy work and de - fend
 4. Praise to the Lord, who with mar - vel - ous wis - dom hath made
 5. Praise to the Lord! O let all that is in me a - dore



tion! O my soul, praise him, for he is thy
 eth, shel - ters thee un - der his wings, yea, so
 thee! Sure - ly his good - ness and mer - cy here
 thee, decked thee with health, and with lov - ing hand
 him! All that hath life and breath, come now with



health and sal - va - tion! All ye who hear, now to his
 gent - ly sus - tain - eth! Hast thou not seen how thy de -
 dai - ly at - tend thee; pon - der a - new what the Al -
 guid - ed and stayed thee. How oft in grief hath not he
 prais - es be - fore him! Let the a - men sound from his



tem - ple draw near, join me in glad ad - o - ra - tion.
 sires e'er have been grant - ed in what he or - dain - eth?
 might - y will do, if with his love he be - friend thee.
 brought thee re - lief, spread - ing his wings to o'er - shade thee!
 peo - ple a - gain; glad - ly for - e'er we a - dore him.

Trinity Hymnal No. 53

TEXT: Based on Psalm 103; Joachim Neander, 1680; Tr. by Catherine Winkworth, 1863; alt. 1990

TUNE (LOBE DEN HERREN): *Stralsund Gesangbuch*, 1665; Arr. in *Praxis Pietatis Melica*, 1668

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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.”

Creation Sings the Father's Song

1. Cre - a - tion sings the Fa - ther's song; He calls the sun to wake the
2. Cre - a - tion gazed up - on His face; the age - less One in time's em -
3. Cre - a - tion longs for His re - turn, when Christ shall reign up - on the

dawn and run the course of day, till eve - ning falls in crim - son
brace un - veiled the Fa - ther's plan of rec - on - cil - ing God and
earth; the bit - ter wars that rage are birth-pains of a com - ing

rays. His fin - ger - prints in flakes of snow, His
man. A sec - ond Ad - am walked the earth, whose
age. When He re - news the land and sky, all

breath up - on this spin - ning globe, He charts the ea - gle's flight, com -
blame - less life would break the curse, whose death would set us free to
heav'n will sing and earth re - ply with one re - splend - ent theme: The

mands the new - born ba - by's cry. Hal - le - lu - jah! Let
live with Him e - ter - nal - ly. King!
glo - ries of our God and

all cre - a - tion stand and sing, "Hal - le - lu - jah!" Fill the

earth with songs of wor - ship; tell the won - ders of cre - a - tion's King.

Words and Music by Keith Getty, Kristyn Getty, and Stuart Townend
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RENEWAL

Call to Confession | Romans 3:10-12, 20

Leader: as it is written:

*“None is righteous, no, not one;
no one understands;
no one seeks for God.*

*All have turned aside; together they have become worthless;
no one does good,
not even one.”*

*For by works of the law no human being will be justified in his sight,
since through the law comes knowledge of sin.*

Corporate Confession of Sin | From “Valley of Vision”

All: Eternal Father,
You are good beyond all thought,
But I am vile, wretched, miserable, blind;
My lips are ready to confess,
but my heart is slow to feel,
and my ways reluctant to amend.
I bring my soul to You;
break it, wound it, bend it, mold it.
Unmask to me sin's deformity,
that I may hate it, abhor it, flee from it.
All these sins I mourn, lament, and for them cry pardon.
Work in me more profound and abiding repentance;
Give me the fullness of a godly grief that trembles and fears,
yet ever trusts and loves,
which is ever powerful, and ever confident;
Grant that through the tears of repentance I may see more clearly
the brightness and glories of the saving cross.

Silent Confession

*** Words of Comfort** | Romans 5:1-2

Leader: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

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

Leader: The peace of Christ be with you.

All: **And also with you.**

I Will Glory in My Redeemer



1. I will glo-ry in my Re-deem-er whose price-less blood has ran-somed me.
2. I will glo-ry in my Re-deem-er; my life He bought, my love He owns.
3. I will glo-ry in my Re-deem-er who car-ries me on ea-gle's wings.



Mine was the sin that drove the bit-ter nails, and hung Him on that judg-ment tree.
I have no long-ings for an-oth-er; I'm sat-is-fied in Him a-lone.
He crowns my life with lov-ing-kind-ness; His tri-umph song I'll ev-er sing.



I will glo-ry in my Re-deem-er who crushed the pow'r of sin and death;
I will glo-ry in my Re-deem-er, His faith-ful-ness my stand-ing place;
I will glo-ry in my Re-deem-er who waits for me at gates of gold;



my on-ly Sav-ior be-fore the ho-ly Judge;
though foes are might-y and rush up on me,
and when He calls me it will be par-a-dise;



the Lamb, Who is my right-eous-ness, the Lamb, Who is my right-eous-ness.
my feet are firm, held by His grace, my feet are firm, held by His grace.
His face for-ev-er to be-hold, His face for-ev-er to be-hold.

Words and Music by Steve Cook and Vikki Cook
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Reception of New Members | 11 a.m. service only

Communicant Members	(Presented on June 30th)
Angela Davis	Elizabeth Drayton
Grant Davis	Kaylen Inman
Amy McCaskill	Yuriy Petrenko
Danny McCaskill	Angie Weaver
Grigsby Parnell	David Weaver
Emma Rimer	Dean Allen
Erin Rimer	
Joel Rimer	
James Stout	
Laura Stout	

Commissioning of Pittsburgh Missions Team

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.

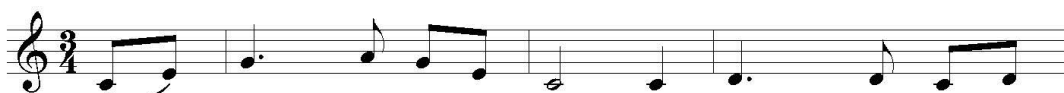
Worship Through Giving

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.

Jesus Paid It All



1. I hear the Sav - ior say, "Thy strength in - deed is
 2. Lord, now in - deed I find Thy pow'r and Thine a -
 3. For noth - ing good have I where - by Thy grace to
 4. And when be - fore the throne I stand in Him com -



small. Child of weak - ness, watch and pray; find in Me thine all in all."
 lone can change the lep - er's spots, and melt the heart of stone.
 claim; I'll wash my gar - ments white in the blood of Cal - v'ry's Lamb!
 plete, "Je - sus died my soul to save," my lips shall still re - peat!



Je - sus paid it all; all to Him I owe.



Sin had left a crim - son stain; He washed it white as snow.

Words by Elvina M. Hall, 1865
 Music by John T. Grape, 1868
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* The Doxology

Praise God, from whom all blessings 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 | What's First: the Caboose or the Engine?

* 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.

Communion Homily | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

10. Our Sufficiency in Christ's Supremacy, part 5

Rev. Dr. Curt McDaniel

Sermon Notes

In an age when theology is minimized and the depth of doctrine is dismissed, the professing Church of the Lord Jesus Christ is often weakened in her witness and compromised in her stand against the forces of evil and heresy. Church history bears witness that when the church showed compromise and/or disregard for doctrine, she fell prey to the schemes of the devil and the forces of current (secular) thought. The path to strength, stability, health, and vitality lies in learning deeply and living robustly the truths of the Christian Faith. The apostle Paul gives us an apt description of this dynamic in Ephesians 4:13-14, “The unity of the faith of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”

To that end, the Epistle to the Colossians is one of the richer doctrinal letters in the NT, as it focuses on countering the heresies that these young believers were receiving. Right from the start, the apostle wants them to see that Christ is supreme over all things and in every way. So far, we have seen these 4 great truths:

Review:

- Jesus is supreme because of the Father’s *plan* (He delivered us from darkness and transferred us to the Kingdom of His Son).
- Jesus is supreme because of the Father’s *pleasure* (a pleasurable fullness and an indwelling fullness).
- Jesus is supreme because of His *properties* (He is the image of the invisible God, the One before all things, and the One who is beginning).
- Jesus is supreme because of His *power* (He created all things, reconciles all things, and sustains all things).

Today:

- I. **Jesus is supreme because of His *position*.** In the last major grouping of characteristics attributed to Christ that proclaim His supremacy, the apostle states three titles of Christ that show His rank and status over the universe, this world, and people like you and me.
 - a. *He is the firstborn of all creation* (1:15). The word “firstborn” is a rich term used

to picture the Messiah as a great king, ruler, and heir of the Kingdom of God. Psalm 89 prophesied about this coming servant whose throne would endure as long as the heavens:

“19 Of old You spoke in a vision to your godly one, and said: ‘I have granted help to the One who is mighty; I have exalted One chosen from the people. 20 I have found David, my servant; with My holy oil I have anointed him, 21 so that My hand shall be established with him; My arm also shall strengthen him. 22 The enemy shall not outwit him; the wicked shall not humble him. 23 I will crush his foes before him and strike down those who hate him. 24 My faithfulness and My steadfast love shall be with him, and in My name shall his horn be exalted. 25 I will set his hand on the sea and his right hand on the rivers. 26 He shall cry to me, ‘You are my Father, my God, and the Rock of my salvation.’ 27 And I will make him the firstborn, the highest of the kings of the earth. 28 My steadfast love I will keep for him forever, and My covenant will stand firm for him. 29 I will establish his offspring forever and his throne as the days of the heavens.”

Here, “firstborn” denotes exaltation, honor, dignity, timelessness, and power. Paul uses this term plus the phrase “the image of the invisible God” (1:15) to express in the clearest terms possible the deity of Christ and His place before the vast expanse of the universe. He is the first before all creation, the absolute sovereign over all the cosmos, the One who existed before anything came into being. He is the One who has been deemed and appointed by God the Father as the focal point, the head, and the center of attention in all the universe. He is its natural ruler and source of life and sustenance. All the known cosmos, visible and invisible, look to Him as its founder and point of reference. Right now, He is positioned over all that is and watches, rules, sustains, and directs it to His intended purposes. As the Eternal God, He sees all His created work—from the mightiest and brightest star to the tiniest parasite on the farthest planet—and knows everything about it in every way. He is the firstborn, the One who sees, knows, and does for God’s honor all that will bring glory to the Godhead: “Clearly, the word designates rank and preference rather than chronology or anything about literal birth in these passages... It seeks to set Christ in the highest rank in relation to all created beings, which includes all beings except God.”¹ Combined with “the image of the invisible God,” these two terms show Jesus’ deity in relationship to God the Father (image) and to the universe (firstborn).²

b. *He is the head of the church* (1:18): “And He is the head of the body, the church.” Here the focus switches from the natural creation of God to His spiritual creation, those who have been internally regenerated by the work of God the Holy Spirit, as explained by Jesus to Nicodemus in John 3. Some scholars also classify this as a switch from the natural creation (firstborn over creation) to the moral creation (head of the church).³ This is a logical transition, for the physical creation fell because of Adam and Eve’s sin, and with this fall to sin also came a collapse in morality. This necessitated that God the Son become incarnate (human flesh) in order to identify with us, suffer, die, and come back to life so that He could form a new spiritual, moral society that would experience the restoration, order, harmony, and wholeness that God wanted for His people. Hymnwriter Samuel Stone stated it well when he wrote that the church “is His new creation by water and the word. From heaven He came and sought her to be His holy bride; with His own blood He bought her, and for her life He died.”⁴

Several NT letters teach the headship of Christ over the church (Colossians 1:18, Ephesians 1:23, 5:22, 1 Corinthians 12 implied). As head, He is not only her leader but also her brains, her wisdom, and her teacher. If Christ is not the head, it stands to reason that it is not a spiritual body. It is simply a lifeless organization, lacking direction and purpose before the world. You can tell if you are in a genuine biblical church. People will see the exalted Lord Jesus Christ as the leader and the life of its body. “Head in this context is the One who grants and sustains life while also creating a new kind of unity among the members... [body] refers to the organic, unifying, and mutually supporting roles of believers with one another as they exercise the fruit and gifts of the Spirit so they can grow into one body in Christ.”⁵ With Christ as the head of this church, there can be not only unity but also health and spiritual growth, as each part of the body uses its spiritual gifts to serve and honor Christ.

c. *He is the firstborn from the dead* (1:18). The reason He can be the head of the church is because He was the first person to experience the permanent effects of the resurrection from the dead. Yes, others (Jairus’ daughter, Lazarus, the “holy ones” in Matthew 27:51-53) experienced a temporary resurrection, but Jesus was the first to begin a new race of people that will experience the permanent effects of new life and resurrection power someday. Paul states in Romans 8:11, “If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised

Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

Jesus’ title as “firstborn from the dead” means that He is the first person who went through this new reality among many who will go through it. Romans 8:29 describes it as “the firstborn among many brothers.” He was the first in line, the engine that powers the train, the leader of a new race of people that experienced eternal life from the pains and grip of physical death. He was the first to undergo the spiritual transformation of a physical body from the grave. *When we see the resurrected Lord Jesus Christ, we see the perfect prototype of the resurrection body.* We behold the glorious restoration that has been promised not only to our weak and decayed bodies but also to all the created cosmos.

Someday, by God’s great design, all the heavens and the earth will be transformed, regenerated, resurrected, refined, restored, renewed, and repaired to their original design and intent by God, their creator. And standing before all this great restoration will be the One who is the first in rank, first in priority, first in experience, first in line, and center point of all the universe, the One who gave life and power to it at the beginning of time. The Lord Jesus Christ is the focal point of all time, history, and existence. And in this magnificent, early credal hymn, the apostle Paul shows us with beautiful language and imagery why Jesus is supreme over all things.

Summary:

Jesus is supreme over the philosophies, traditions, and empty deceits of the world (2:8) because of:

- God the Father’s *plan* to deliver us from the domain of darkness into the kingdom of His Son.
- God the Father’s *pleasure* to have all His full dwell within Him.
- Jesus’ *properties*: the image of the invisible God, the One before all things, and the One who is beginning.
- Jesus’ *power*: He is the creator of all things, the reconciler of all things, and the sustainer of all things.
- Jesus’ *position*: He is the firstborn of all creation, the head of the church, and the firstborn from the dead.

Personal Application:

- Who is Jesus Christ to you? Is He the most important person in your life? Paul believes He should be! In fact, the apostle says at the end of 1:18, “in everything He might be preeminent.” Is He in your life?
- What does the knowledge of Jesus’ greatness—seen in this early credal hymn—do to you and in you?

Reflection:

“The vision is vast. The claim is mind-blowing. It says much for the faith of these first Christians that they should see in Christ’s death and resurrection quite literally the key to resolving the disharmonies of nature and the inhumanities of humankind, that the character of God’s creation and God’s concern for the universe in its fullest expression could be so caught and encapsulated for them in the cross of Christ (see 1 Corinthians 1:22-25, 30). In some ways still more striking is the implied vision of the church as the focus and means toward this cosmic reconciliation—the community in which that reconciliation has already taken place (or begun to take place) and whose responsibility it is to live out (see particularly 3:8-15) as well as to proclaim its secret (see 4:2-6).”⁶

Study and Discussion Questions:

- Discuss this statement: “In an age when theology is minimalized and depth of doctrine is dismissed, the professing Church of the Lord Jesus Christ is often weakened in her witness and compromised in her stand against the forces of evil and heresy... The path to strength, stability, health, and vitality lies in learning deeply and living the truths of the Christian Faith.” How important is this early credal hymn in Colossians 1?
- Discuss the meaning of “firstborn of all creation” in light of Psalm 89:19-29. How significant is this when compared to the false teachers’ priority given to angels? Why did Paul use this?
- Discuss the significance of “headship” as it applies to Christ over the church. What does this mean for congregational life and health?
- Discuss the hope that Christ is “firstborn from the dead.” What does this promise you?

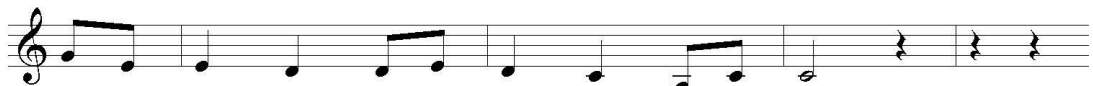
Footnotes:

1. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 65.
2. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1931. IV: 478.
3. J.B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon*. 14th Printing. Grand Rapids: Zondervan, 1978, 143. Originally published in 1879 by MacMillan and Company.
4. Samuel J. Stone, "The Church's One Foundation." *Trinity Hymnal*, #347, stanza 1. Public Domain.
5. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 156.
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, 104.

* Come to Jesus (Rest in Him)



1. Are you wear - y, heav - y la - den? Come and lay your bur - dens down;
 2. Are you hope - less, are you guilt - y? Caught in shame for all your sin?
 3. Are you wait - ing in your sor - rows For this bro - ken world to heal?



Je - sus calls you, Je - sus draws you; rest in Him.
 He pur - sues you to for - give you; rest in Him.
 He is com - ing, soon re - turn - ing; rest in Him.



He is gen - tle, He is low - ly, He de - lights to bring us peace;
 He has paid for ev - 'ry fail - ure, Mer - cy flows in end - less streams;
 We will see Him, we will know Him, O what heights of grace re - vealed;



Ten - der Shep - herd, might - y Sa - vior: rest in Him.
 Come and fol - low, free - dom calls you: rest in Him.
 From His kind - ness ev - 'ry prom - ise then ful - filled.



How sure his com - pas - sion for us! Oh how deep is his



love; So come, come to Je - sus and rest in Him.

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THE LORD'S SUPPER

* Confessing Our Faith | Apostle's Creed

ALL: I believe in God, the Father Almighty,
Maker of heaven and earth,

I believe in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
and born of the virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended into hell.

The third day He rose
again from the dead;
He ascended into heaven,
and is seated at the right hand
of God the Father Almighty;
from there he will come to judge
the living and the dead.

I believe in the Holy Spirit;
the holy catholic church; *
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.
Amen.

*the universal church that trusts in Christ alone

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 at the Table of the LORD

* Trinity Hymnal #347—The Church's One Foundation

1. The church-'s one foun-da-tion is Je-sus Christ, her Lord;
 2. E-lect from ev-'ry na-tion, yet one o'er all the earth,
 5. 'Mid toil and trib-u-la-tion, and tu-mult of her war,
 6. Yet she on earth hath un-ion with God the Three in One,
 she is his new cre-a-tion by wa-ter and the Word:
 her char-ter of sal-va-tion one Lord, one faith, one birth;
 she waits the con-sum-ma-tion of peace for-ev-er-more;
 and mys-tic sweet com-mu-nion with those whose rest is won:
 from heav'n he came and sought her to be his ho-ly bride;
 one ho-ly name she bless-es, par-takes one ho-ly food,
 till with the vi-sion glo-rious her long-ing eyes are blest,
 O hap-py ones and ho-ly! Lord, give us grace that we,
 with his own blood he bought her, and for her life he died.
 and to one hope she press-es, with ev-'ry grace en-dued.
 and the great church vic-to-rious shall be the church at rest.
 like them, the meek and low-ly, on high may dwell with thee.

Trinity Hymnal No. 347

TEXT: Samuel J. Stone, 1866

TUNE (AURELIA): Samuel S. Wesley, 1864

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Hymn Story

The Church's One Foundation

These lyrics were written by Samuel J. Stone, an Englishman who lived from 1839 to 1900. Growing up, Stone showed unusual ability in verse composition, winning a prize at his school. He became a deacon and Anglican priest in the early 1860s, upon graduation from Oxford. Around this time, two bishops in South Africa disagreed about whether the Pentateuch's Biblical authority was valid. Bishop Gray, who argued for the Pentateuch, tried to excommunicate Bishop Colenso from the church because of Colenso's skepticism. In response to this schism in the church, Stone wrote this hymn which strongly supports the Apostle's Creed statement about "the Holy Catholic Church: the Communion of Saints." In addition, Stone wrote eleven other hymn texts which, along with "The Church's One Foundation," formed a collection known as *Lyra Fidelium: Twelve Hymns on the Twelve Articles of the Apostle's Creed* (1866). As a minister, Stone helped his own church members with these powerful reminders of their faith, and he also gave biblical support to the controversy in South Africa. The hymn directly states that the church will be "By schisms rent asunder, By heresies distressed." Yet, the hymn offers hope that "The Church shall never perish! Her dear Lord to defend, To guide, sustain, and cherish, Is with her to the end..." Twenty years later, this hymn formed part of the services at a gathering of Anglican bishops known as the Lambert Conference. In one author's words, this hymn stood as "the battle-song of the Church."

This hymn's melody was composed by Samuel Sebastian Wesley, who lived from 1810 to 1876. He became a chapel director at the young age of fourteen. Between 1827 and 1832, he served four churches at the same time. Wesley is considered the earliest English organist and composer for the church, which is not surprising as his father was Charles Wesley, one of the champions of church hymnody. At Oxford, Samuel Wesley worked to achieve a doctorate and later became Professor of Music at the University of Edinburgh. He died in 1876 while serving as organist in the Chapter of Gloucester. Throughout his life, Wesley sought to bring about reform to the music of the church, and he left behind a legacy of beautiful choral pieces and other works.

Sources:

1. Hawn, C. Michael. "History of Hymns: 'The Church's One Foundation.'" *Discipleship Ministries: The United Methodist Church*, 17 July 2017, www.umcdiscipleship.org/resources/history-of-hymns-the-churchs-one-foundation. Accessed 3 July 2024.
2. Oakeley, Herbert S. "Samuel Sebastian Wesley." *A Dictionary of Music and Musicians* (1889), ed. George Grove, Hymnology Archive, www.hymnologyarchive.com/samuel-sebastian-wesley. Accessed 3 July 2024.

* **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 and Liturgist: Doug Inman

Pastoral Prayer: Steve Baarendse

Readers: Lara Lomas and Eddie Williams

Musicians: Abigail Baarendse, Butch Bost, Heather Coleridge, Barb Howell, Tim McConnell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis, Jim McFarland

Communion Preparation Team: Bryon and Patty Lundberg

51st General Assembly Recap #3

Mission to North America (MNA)

Coordinator's Report to the Assembly

At the turn of the century, church membership in North America began to plummet. It is south of 50 percent of the population and is continuing to decline. In the United States, approximately two dozen churches are shutting their doors every day. We praise the Lord that the PCA is growing in church numbers. Even so, we are not keeping pace with population growth and demographic changes.

While some respond to our massive religious shift with alarm, at MNA, we believe that we are in the middle of a great opportunity for gospel impact in North America! Coincident with the religious shift is a demographic shift resulting in North American communities becoming much more culturally and ethnically diverse. Our church has the opportunity to proclaim the gospel to the nations and impact the world from right here on this continent. Our vision for the PCA is to meet the moment with even more obedience to the Great Commission, as it is being pursued through the following five commitments:

- i. **Church Planting.** To increase church planting across the denomination, MNA is focused on recruiting church planters, assessing church planters, and equipping church planters.
 - a. In January 2024, MNA held our second Church Planting Summit in collaboration with Reformed Theological Seminary in Charlotte, NC. 150 church planting leaders, 6 MNA Presbytery Committee Chairmen, and MNA staff gathered for the collective work of growing church planting in the PCA. 49 presbyteries were represented at the Summit. MNA will continue to galvanize our leaders by bringing them together to envision faithful ways for the PCA to meet the gospel opportunity before us.
 - b. In March 2024, MNA held our inaugural Church Planter Preparation Training at Trinity Presbyterian Church in Lakeland, FL, for church planters and aspiring church planters. Participants were able to select one of six tracks for training:

- (1) discerning the call to church planting,
- (2) preparing to plant a church,
- (3) establishing a presence to gather a launch team,
- (4) gathering a team to launch a plant,
- (5) launching a plant for particularization, and
- (6) growing from particularization to reproduction.

As with the Summit, MNA will continue to raise church planters and catalyze church planting through these trainings.

c. MNA's Church Planter Assessment Center held five church planter assessments throughout the US in 2023. Our church planting team is exploring the steps and resources required to develop assessment centers in different languages (Korean language assessments already exist). It is important to be able to assess people in their heart language, especially if they are going to be planting among people for whom that is their primary language. It is also important for us to assess people to plant in different demographic contexts and the skills required for those contexts.

2. Church Vitality. To equip the church to thrive, MNA is seeking to expand the presence of our ministries within every presbytery to ensure that churches have access to ministry resources that will support and build each congregation. This effort to serve our churches for their health is intended to help reduce the number of church closures the PCA experiences each year and to enable existing churches to grow in missional health as they proclaim the Gospel to their neighbors.

Similarly, to the Church Planting Summit as a means of collaborative and collective work, MNA is developing a Church Vitality Summit to engage our ministries and leaders to increase missional health in the PCA.

3. Growing the Diversity of the PCA. As North America grows in diversity, we are focused on equipping our churches for neighborly love in Jesus' name across lines of deep difference.

a. MNA's ethnic minority ministries are continuing to enable our churches to

reach ethnic minorities who share the love of the Reformed faith and the PCA, such that these brothers and sisters thrive in the faith even as they maintain and celebrate their ethical identities.

b. MNA is preparing to develop a Chinese ministry focused on church planting among Mandarin and Cantonese speakers.

c. MNA is also preparing to develop a Rural Church Planting ministry focused on catalyzing increased church planting in rural communities throughout the U.S. and Canada.

d. The PCA Unity Fund continues to provide scholarships for theological training for ethnic minorities committed to ministry in the PCA and scholarships for ethnic minority Teaching and Ruling Elders to attend General Assembly.

4. Increased collaboration in the PCA. The vision to facilitate the growth of the PCA by 50% cannot be accomplished by MNA alone. It requires intentional and increased collaboration among our committees and agencies.

a. **CDM** partnered with MNA's ESL Ministry for the development and publication of training materials for churches that want to develop an ESL program to serve their non-English-speaking neighbors.

b. MTW invited MNA to partner with them for the November 2024 Missions Conference. This will include church planter training for domestic and international church planters.

5. Enfolding Churches into the PCA. MNA is committed to developing a strategy for our presbyteries and churches to actively pursue churches in their communities that align with our doctrine and standards and need a denominational home.

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!

Women's Ministry presents a Game Night | August 23

Dear LPC Ladies, please mark your calendars for **August 23rd**. We are going to have a wonderful gathering and play different games from 7 to 8:30 p.m. Snacks will be provided. Please don't hesitate to invite your friends and neighbors. More details are to follow.

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

**SUMMER
SUNDAY
SOCIALS**
at LPC

Let's
worship together
pray together
feast together
fellowship together

July 21st
9:45 CE and 11:00 worship
followed by a lunch (provided)
please stay for VBS decorating after lunch
*there will be no 8:15 service



LEXINGTON
PRESBYTERIAN CHURCH

**CONGREGATIONAL
MEETING**

July 28, 2024
9:45 am
(during CE hour)

LPC Women's Ministry
invites you to

**COFFEE
CONVERSATIONS**

- COMMUNITY
- CHRIST-CENTERED
- CONVERSATION

Panera Bread
5416 Sunset Blvd

Tuesday, July 30th, 2024 | 6:30-7:15 AM
Thursday, August 1st, 2024 | 6:30-7:30 PM

And above all these put on love, which binds everything together in perfect harmony.
Colossians 3:14

**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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