

July 14, 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

* Call to Worship | Psalm 98:1-6

*Leader: Oh sing to the LORD a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.*

**All: The LORD has made known his salvation;
he has revealed his righteousness in the sight of the nations.**

*Leader: He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.*

*Make a joyful noise to the LORD, all the earth;
break forth into joyous song and sing praises!*

**All: Sing praises to the LORD with the lyre,
with the lyre and the sound of melody!
With trumpets and the sound of the horn
make a joyful noise before the King, the LORD!**

Trinity Hymnal #55—To God Be the Glory

1. To God be the glo - ry, great things he has done! So loved he the
2. O per - fect re - demp-tion, the pur - chase of blood! To ev - 'ry be -
3. Great things he has taught us, great things he has done, and great our re -

world that he gave us his Son, who yield - ed his life an a -
li - ev - er the prom - ise of God; the vil - est of - fend - er who
joic - ing through Je - sus the Son; but pur - er and high - er and

tone - ment for sin, and o - pened the life - gate that we may go
tru - ly be - lieves, that mo - ment from Je - sus for - give - ness re -
great - er will be our won - der, our trans - port, when Je - sus we

REFRAIN
in.
ceives. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the
see.

Lord, praise the Lord, let the peo - ple re - joice! O come to the Fa - ther thro'

Je - sus the Son, and give him the glo - ry, great things he has done!

Trinity Hymnal 55
TEXT: Fanny J. Crosby, 1875; alt.; Mod.
TUNE (TO GOD BE THE GLORY): William H. Doane, 1875
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* Prayer of Invocation

* **Scripture Reading** | Romans 5:6-11 | Pew Bible p. 942

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Beneath the Cross of Jesus



1. Be - neath the cross of Je - sus I find a place to stand and
 2. Be - neath the cross of Je - sus, His fam - ily is my own. Once
 3. Be - neath the cross of Je - sus, the path be - fore the crown, We —



won - der at such mer - cy that calls me as I am. For
 strang - ers chas - ing self - ish dreams; Now, one through grace a - lone. How
 fol - low in His foot - steps where prom - ised hope is found. How



hands that should dis - card me hold wounds which tell me come. Be -
 could I now dis - ho - nor the ones that You have loved? Be -
 great the joy be - fore us to be His per - fect bride. Be -



neath the cross of Je - sus my un - wor - thy soul is won.
 neath the cross of Je - sus, see the chil - dren called by God.
 neath the cross of Je - sus, we will glad - ly live our lives.

Words and Music by Keith and Kristyn Getty
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RENEWAL

Call to Confession | Romans 7:7-11

Leader: What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin came alive and I died. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me.

Corporate Confession of Sin | From Jeremiah 17

All: Blessed is the one who trusts in the LORD,
whose trust is the Lord.
But my heart is deceitful above all things
and desperately sick;
who can understand it?
LORD, you search my heart and test the mind,
to give every one according to their ways,
according to the fruit of their deeds.
Heal me, O LORD, and I shall be healed;
save me, and I shall be saved, for you are my praise.
You are my refuge in the in the day of disaster.
You are the fountain of living water.

Silent Confession

* **Words of Comfort** | John 14:27

Leader: Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

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

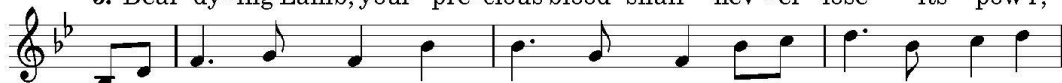
Leader: The peace of Christ be with you.

All: And also with you.

Trinity Hymnal # 253—There Is a Fountain Filled with Blood



1. There is a foun - tain filled with blood, drawn from Im - man - uel's veins;
2. The dy - ing thief re - joiced to see that foun - tain in his day;
3. E'er since by faith I saw the stream your flow - ing wounds sup - ply,
4. Then in a no - bler, sweet - er song I'll sing your pow'r to save,
5. Dear dy - ing Lamb, your pre - cious blood shall nev - er lose its pow'r,



and sin - ners, plunged be - neath that flood, lose all their guilt - y
and there have I, as vile as he, washed all my sins a -
re - deem - ing love has been my theme, and shall be till I
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the
till all the ran - somed church of God be saved to sin no



stains: lose all their guilt - y stains, lose all their guilt - y stains;
way: washed all my sins a - way, washed all my sins a - way;
die: and shall be till I die, and shall be till I die;
grave: lies si - lent in the grave, lies si - lent in the grave;
more: be saved to sin no more, be saved to sin no more;



and sin - ners, plunged be - neath that flood, lose all their guilty stains.
and there have I, as vile as he, washed all my sins a - way.
re - deem - ing love has been my theme, and shall be till I die.
when this poor lisp - ing, stamm'ring tongue lies si - lent in the grave.
till all the ran - somed church of God be saved to sin no more.

Trinity Hymnal 253

TEXT: William Cowper, 1771; Mod.

TUNE (FOUNTAIN): Lowell Mason, 1830

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Hymn Story

This hymn text was written by William Cowper (which is pronounced “Cooper”), an English poet who lived from 1731 to 1800. Cowper’s mother died when Cowper was young, and his father served as a chaplain. After his education at a boarding school and Westminster, Cowper worked as a lawyer’s apprentice and later received a nomination in Parliament for the Clerkship of Journals of the House of Lords. Sadly, Cowper underwent a panic attack during his interview which cost him this prospective position. Consequently, Cowper became very depressed and was in a mental asylum for over a year. While recovering, he stayed at the home of a pastor named Rev. Morley Unwin and his wife, with whom Cowper became lifelong friends. Following Rev. Unwin’s death in 1767, Mrs. Unwin and Cowper moved to Olney at the invitation of the vicar John Newton, a slaver who had become a Christian and wrote “Amazing Grace.” As neighbors, Cowper and Newton wrote The Olney Hymns. One of the hymns included was “There Is a Fountain,” which Cowper penned in 1771. Cowper’s darkest battle with depression came in 1773 when his brother passed away. In this time of doubt and despair, Cowper sensed God’s providence protecting him from harm. Later, he responded with the text to the hymn, “God Moves in a Mysterious Way.” Mrs. Unwin passed away in 1796, and Cowper never fully recovered from his deep sadness, dying in 1800.

The text is inspired by the words of Zechariah 13:1: “...a fountain shall be opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.” In addition, the hymn alludes to the thief on the cross and demonstrates that Jesus is the spotless Lamb by Whose blood we are redeemed. Interestingly, some people strongly reacted against this hymn and tried to change the title because they thought it too strong and violent. Yet, this hymn is important in showing the depth of suffering and terrible agony that our Savior endured in our place, thus inspiring deeper gratitude.

The tune to this hymn was written by an American named Lowell Mason, who lived from 1792 to 1872. Mason was a self-taught musician. In 1832, Mason started the Boston School of Music. He worked hard to form musical teaching methods and earned the first American Doctor of Music degree in 1835. Mason included the hymn “Here Is a Fountain” in his collection called Spiritual Songs No. 1, published in 1831. Although Mason’s name was not listed, other later collections gave credit to Mason as the

composer. In the 1800s, various melodies and refrains were added to better suit the revivalist movement. Although the tune was altered, it can still be attributed to Lowell Mason.

Sources:

- Butler. "History of Hymns: 'There Is a Fountain Filled with Blood.'" Discipleship Ministries: The United Methodist Church, 21 June 2013, www.umcdiscipleship.org/resources/history-of-hymns-there-is-a-fountain-filled-with-blood. Accessed 9 July 2024.
- Fenner, Chris. "There is a fountain filled with blood." Hymnology Archive, 6 March 2020, www.hymnologyarchive.com/there-is-a-fountain. Accessed 9 July 2024.
- Thayer, Alexander W. "Lowell Mason." A Dictionary of Music and Musicians, vol. 2, ed. George Grove, 1879, Hymnology Archive, www.hymnologyarchive.com/lowell-mason. Accessed 9 July 2024.

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.

Living Hope



1. How great the cha - sm that lay be - tween us; how high the
 2. Who could im - a - gine so great a mer - cy; what heart could
 3. Then came the morn - ing that sealed the prom - ise; Your bur - ied



moun - tain I could not climb; in des - pe - ra - tion I turned to
 fath - om such bound - less grace; the God of a - ges stepped down from
 bod - y be - gan to breathe; out of the si - lence the Roar - ing



heav - en and spoke Your name in - to the night. Then through the
 glo - ry to wear my sin and bear my shame. The cross has
 Li - on, de - clared the grave has no claim on me. Death is de -



dark - ness, Your lov - ing - kind - ness tore thru the shad - ows of my soul. The work is
 spo - ken: I am for - giv - en, the King of kings calls me His own. Beau - ti - ful
 feat - ed, O con - quering Sav - ior; Now I am Yours e - ter - nal - ly. O hal - le -



fin - ished, the end is writ - ten; Je - sus Christ, my liv - ing hope.
 Sav - ior, I'm Yours for - ev - er; Je - sus Christ, my liv - ing hope. Hal - le -
 lu - jah, hon - or and glo - ry; Je - sus, Yours is the vic - to - ry!



lu - jah, praise the One who set me free; hal - le - lu - jah, death has



lost its grip on me. You have bro - ken eve - ry chain, there's sal -



va - tion in Your name; Je - sus Christ, my liv - ing hope.

* The 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 HUNDREDTH): Louis Bourgeois's *Genevan Psalter*, 1551

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HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | Hating Enemies Now at Peace

* Scripture Reading | Colossians 1:21-29 | p. 983

²¹ And you, who once were alienated and hostile in mind, doing evil deeds, ²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

²⁴ Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, ²⁵ of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, ²⁶ the mystery hidden for ages and generations but now revealed to his saints. ²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. ²⁸ Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. ²⁹ For this I toil, struggling with all his energy that he powerfully works within me.

Sermon | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

11. Our Sufficiency in Christ's Hope, part 1

Rev. Dr. Curt McDaniel

Sermon Notes

Throughout our journey in life, we enter chapters of time—often in the midst of great trial or difficulty—when we desperately need to *see* and *feel*/hope. This predicament has happened to me several times, but none more so than on Thursday morning, October 5, 2017. My wife, Karen, was in the final hours of a four-year battle with triple-negative breast cancer. By that time, everyone from the broader family and close friends from all over the country had come and said their goodbyes, and my three adult children were on route home to spend their final weekend with her together. There was about a four-hour window when I was with her alone, and thoughts of fear, anxiety, worry, and desperation plagued my heart.

Ironically, I could not sleep the night before, and many times when I checked on her through the night, she was asleep or unresponsive. But early that morning, something provoked me to go to her, and I found her awake. I had one of the most amazing conversations I could have ever imagined with her. I said with tears, “*I don’t know how I’m going to make it. What am I going to do in life without you? We have built a wonderful life and home together, but now it appears that it is coming to an end. I feel like I’m walking into a black hole.*” It was then that my head landed in her lap, and I wept bitterly and loudly.

With her hands, she grabbed my head on both sides at my ears and pulled me up so that I was in direct eye and soul-sight with her. In a humble yet powerful way, in her weakness, she said these memorable words to me: “I have been trying to tell you these things all your life, PREACHER! You must ‘trust in the Lord with all your heart and lean not on your own understanding.’ Yes, you are going into a black hole, but Jesus will be there with you as your shepherd. He will lead you through this time, and after you go through this tunnel, there will be light at the end of it. You must trust Him and know that something wonderful is waiting on the other side of this tunnel.”

At that very moment, I literally felt a “Niagara Falls” wall of grace overcome me, and from that moment on, despite the deep grief and sorrow that came for many months after her death, I knew that Jesus’ shepherding hand was leading—sometimes pulling—me through the darkness and hurt. And yes, something wonderful was on the other side of that tunnel. Two new sons-in-law were married to my two beautiful daughters, and

four more grandchildren, with another on the way (total seven to date). And, most especially, Beth, who suffered the same thing that I did one month before with her beloved Johnny. Christ ordained our mutual grief journey and led us through the valley's sorrows and shadows of death, and in His hope we have found peace, comfort, and contentment in the midst of suffering and sorrow.

We were created by God with a purpose and a hope for living; however, oftentimes, in the midst of trial and suffering, we fail to remember this hope that is ours in Christ. In summarizing the wonder of the gospel in this text (1:21-29), the apostle told the Jewish and Gentile believers in Colossae that in "making the Word of God fully known" among them, a "mystery" was uncovered: God is now disclosing that in addition to Jews, now also the *Gentiles* are recipients of His love, grace, and reconciliation, and that it is made possible only by Christ, who is described with these beautiful words in 1:27, "The hope of glory." In the gospel, there is hope for your life in Christ when you understand the great elements contained in this hope. As you understand it more, it lifts your spirit and gives you reason and purpose for living in this world, especially when sorrows and trials come.

The Bible's definition of hope is significantly different from the world's understanding. So often, the world conceives of hope as blind optimism or a form of wishful thinking. Indeed, the world's perception of hope is hollow and uncertain, something that may or may not happen. The Scriptures' presentation of hope is quite the opposite. There, we learn that hope is a firm confidence in the promises, work, and character of God. As believers, we can live with optimism and expectation because God *has* done things for us in His grace, He *is* doing things for us today in His providence, and He *will* do things for us in His promises. All of this is rooted in His very nature and character.

Biblical hope grabs us on both sides of our heads, lifts us up to see God's ways and purposes face-to-face, and fortifies us with strength to face the difficulties and challenges in life with God's empowerment. In this text, we learn two great elements of this hope that, when incorporated and applied by the Holy Spirit to our hearts, bring us to greater conformity to the image of Christ. These two elements show us Christ's sufficiency in all things. We'll see one element *this* time and the other *next* time.

- I. **Believers have biblical hope from God's reconciliation** (1:21-22). "And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled you in his body of flesh by his death, in order to present you holy and blameless and above reproach before him." This is one of the great truths of the gospel! God has given us peace and restored us to Himself through a decisive and powerful act on the cross. Notice how the apostle goes to great specifics to show *how* this work of reconciliation (peacemaking) was done by a *physical* act, the *death* of Christ's *physical* body on the cross. This was important, for the false teachers (mystics) minimized the material world (the physical body) in favor of the spiritual. Additionally, they questioned why an eternal, holy God would *want* to become an embodied human to live in this world and to die for people as a sacrifice. Paul counters this false belief with the Gospel truth:

"Indeed, there is a striking emphasis in Colossians on Christ's body and, particularly, his physical (fleshly) body, surely because some in Colossae advocated practices of self-denial and deprecation of the body as the means to a deeper knowledge of God (2:20-23). Such an emphasis would be entirely in keeping with Hellenistic culture, where the physical body was regarded as inferior to the rational soul precisely because it belonged to the material world, or at least to the lower-status heavy material, the realm of "flesh," rather than to the light, airy material of which the soul was supposedly made...Salvation is conceived [by Paul] wholistically, as the deliverance of the whole person from death to life, as the understanding of the resurrection of the body presupposes, to live in a cosmos redeemed from decay, destruction, and death."¹

The grounds of our hope and peace with God are based upon a God-man Savior who lived a full human life and who died an agonizing death on the cross in His own physical body as a substitutionary sacrifice. Oftentimes, I sense that believers fail to understand and appreciate the reason Christ had to die. Modern philosophy and trends want to present human life as basically good, nice, and neutral. Our minds are fed with the lie that we are essentially okay. Sure, we are not perfect, but if our good things outweigh our bad ones (by following the Golden Rule), we will be all right, and everything will work out for us. In fact, more than a landslide majority of our population thinks and practices this way these days. There is a primary reason

this view is essentially wrong:

IT DOES NOT EXPLAIN THE CROSS!

If we are essentially “ok,” why would God deem it so important to send His only Son to die for us? 1:21 gives us the real picture of our state before God. And this verse is not sugar-coated or diluted with political or spiritual compromise. It states the plain truth about why Jesus Christ had to suffer and die a cruel death on the cross for us so that we could receive God’s hope. Four descriptions ² characterized our life before Christ:

- a. “*Once*” (1:21). There was a definite time in God’s plan and purposes when the gospel came into their lives. Formerly, they lived the life of a pagan (Gentile)—moral or immoral. The apostle uses this word “once” (pote) regularly to describe a moment in time when change or a contrast occurred (Galatians 1:13 with 23, 1 Thessalonians 2:5, Romans 11:30, Ephesians 2:2-3,11,13, 5:8, Colossians 3:7-8, Titus 3:3-4). *Important*: Biblical hope comes from remembering who you were before Christ came!
- b. “*You were alienated*” (1:21). This old verb, appearing from the time of Plato on, vividly describes “heathenism as a continuing state of estrangement and hostility towards God.” ³ Interestingly, this verb is found only in the Prison Epistles, and it carries nuances *both* of opposition and enmity towards God (here in Colossians 1:21, Ephesians 4:18) and towards other humans (see Ephesians 2:11-12). We were actively opposed and against God: “It reflects the determined and self-sustained attitude illuminated in Romans 1:21, where human creation, having disowned its creatureliness, finds a self-satisfying mode of existence in ignorance of God.” ⁴ *Important*: Biblical hope comes from realizing that we are no longer enemies of God (Romans 8:31b, “If— ‘Since’—God is for us, who can be against us?)
- c. “*Hostile in mind*” (1:21). This active hostility showed itself in the way we thought about God. There was little, if anything, about God that we found attractive and likable. We were against His ways, wisdom, laws, or directions for our lives. Our state of mind was in active rebellion against His authority. This describes the thinking of this world! It is actively seeking to overthrow God’s authority and

wisdom, even at this moment. It sees the cross as an inconvenient tragedy, not something necessary to bring about healing and reconciliation with God and with others. “Mind” in this text is not siloed to fall just in the rational dimension of a person’s existence, but also and more especially the notion of the human heart: “This mental enmity is a deep-seated, heart-driven and whole-person rejection.” ⁵ *Important:* Biblical hope reminds us that we do not think like the world thinks. Our minds are being renewed by the power of God (Romans 12:2).

- d. “*Doing evil deeds*” (1:21). Not only was our thinking (heart attitudes) hostile toward God, but also our actions, the fruit of our depravity. Calvin says it well: “Man, whatever he may be, is wholly at variance with God and is an enemy to Him... He shows from its effects the inward hatred that lies hid in the heart.” ⁶ Notice how Paul is showing the *human* side of alienation toward God in this text. We were hostile toward God, enemies against Him in our minds and actions. There is also a *divine* side of alienation as well, depicting God’s wrath upon those that are not under the cross (Romans 1:18, 5:9, Ephesians 5:6, Colossians 3:6, 1 Thessalonians 5:9, Revelation 6:16, 14:19). *Important:* Biblical hope gives us assurance of our salvation, in that our redemption enables us “to let our light shine before others, so that they may see your good *works* and give glory to your Father in heaven” (Matthew 5:16). You would not desire to do good works consistently unless God first did a great work in your life.

In summary, the apostle is painting a vivid picture of life without hope before God came to our rescue. But notice the great contrast presented here, bridging 1:21 with 1:22:

Once you were enemies of God... [but] now!

Once you were alienated from God... [but] now!

Once you were thinking and practicing evil things... [but] now!

The gospel is the good news of “but now!” Yes, at one point in your life, you were hostile toward God, growling at Him, thinking evil of Him, and engaging in actions that defied Him. BUT NOW God has changed your heart and mind through the glorious death and resurrection of His beloved Son. The peace that was

accomplished by Christ's shed blood is the hope (biblical confidence) of our reconciliation with God. Jesus perfect life, passion, suffering, death, and resurrection give us peace with God, and great hope!

Why would God do this?

I have often asked myself this question as I have pondered the wonders of this atonement. "God, why did You want to give up Your Son for me so that I could be cleansed, forgiven, and made whole again?" Paul answers this question in 1:22 with a verb in the infinitive (indicating purpose ⁷) to show us the motive of God in restoring us to peace with Him: "He has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him." This reveals to us that peace with God is only the beginning! With Christ's blood and righteousness credited to your account, Christ wants to show you off before His heavenly Father!

Not only are you forgiven, cleansed from filth and the ugliness of your former life, declared "not guilty" by the pardoning grace of God, empowered, and purchased from the slavery of sin's power upon your life, BUT NOW you are reconciled to God for the purpose of *presentation*! Now you stand before a holy God without blemish and free from accusation. And "holy" (1:22) means *holy*: someone positively consecrated, separated unto God, and pure in His sight, without defect or blemish. **Amazing!**

But when is this presentation? Is it when you became a Christian at conversion, when you die, or at the final judgment? There is honest debate and discussion among scholars on this question. I think it is informal in the present and formal at the end. Hebrews 4:13 teaches us that everything stands before the presence of God, and nothing is hidden from Him. Since we are saved by the blood and righteousness of Christ, individually we stand before God and are seen by Him as holy, without blemish and accusation, because the Father sees the blood and righteousness of Christ clothing us right. I see this state as *informal*. But there is coming a time when *collectively* we will stand before the eternal Ancient of Days as the Bride of Christ, washed in the blood of the Lamb, presented to the Father by Christ the Bridegroom, in a formal way as "a chosen people, a royal priesthood, a holy nation, a

people for his own possession” (1 Peter 2:9). What a great and glorious day that will be! See Jude 24 for a parallel thought to this truth.

How can you and others know for certain that you have peace with God?

There are many people going through life thinking that all is well between them and God; however, when you ask them how certain they are that they believe this, they respond with a feeling or an emotion that they had a long time ago. So many are blinded today by what the Bible says about reconciliation and the proof that is at work in their lives. Can you know with confidence (biblical hope) that there is peace between you and God today? Yes! 1:23 gives us the great condition, which visibly shows us how we can know that God’s peace lives, governs, and guards our lives every minute of the day. Seen as a first-class conditional sentence (change the “if” to “since”), you have the governing factor: “If [since] indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven.” You can know for certain that you have peace with God when you live out God’s empowerment of His reconciliation in your life—continue in the Faith, grounded, and established in the truths of the gospel. In other words, stay in sound teaching, and let the Spirit of God mature you more into conformity with the image of the Lord Jesus Christ.

Hope is not a passive state of mind or a neutral occupation. Hope is active! It shows its fruit through perseverance, action, and forward movement. If the peace of Christ is ruling your life, that will prompt you to deepen your walk with God. Peace with God will manifest itself in a desire to pursue spiritual maturity. It will motivate you to know more about God and His Word. As this happens, God will lay a foundation of truth in your life. You will experience stability, bedrock confidence, and unmovable assurance from Him. And the world will never be able to shake this from you. You will know the peace of God is ruling your life!

Praise God for His reconciliation in Christ! Hallelujah to the Son of God, who took us as blatant, hostile enemies of God in our minds and evil actions, and who cleansed us from our sins, guilt, and shame and pardoned us by His blood and righteousness so that we stand before God in complete peace, blameless, and without accusation by the devil and all his hosts. Hallelujah to the Lamb of God

who endured the cross, suffering its shame, and who now sits at the right hand of God, interceding, protecting, defending, preserving, leading, and keeping us to the end. The biblical hope of reconciliation is indeed GOOD NEWS!

Reflection:

“Since living in the reconciled state requires a choice on their part, being reconciled to God includes an element of human responsibility. So, the announcement of the good news of God’s acting to reconcile becomes a summons to adhere to the faith, even to faithfulness to the Pauline gospel.”⁸

Study and Discussion Questions:

- Discuss this opening statement: “Throughout our journey in life, we enter chapters of time—often in the midst of great trial or difficulty—when we desperately need to see and feel hope.” If appropriate, share a personal example in your life when you needed true biblical hope.
- Discuss this statement: “The Bible’s definition of hope is significantly different than the world’s understanding. So often, the world conceives of hope as blind optimism or a form of wishful thinking. Indeed, this perception of hope is hollow and uncertain, something that may or may not happen. The Scriptures’ presentation of hope is quite the opposite.” Give some personal examples where applicable.
- Review 1:21-22 and discuss the four states of our lives before Jesus’s death and resurrection were applied to our lives and brought about reconciliation. Comment also on this statement: “If we are essentially “ok,” why would God deem it so important to send His only Son to die for us? 1:21 gives us the real picture of our state before God. And this verse is not sugar-coated or diluted with political or spiritual compromise. It states the plain truth why Jesus Christ had to suffer and die a cruel death on the cross for us so that we could receive God’s hope.”
- Review and discuss 1:23, especially its implications for having assurance that you are reconciled and at peace with God. How significant is this verse and the truth that it states?

Footnotes:

1. Marianne Meye Thompson, *Colossians and Philemon*. The Two Horizons New Testament Commentary. Grand Rapids: Eerdmans, 2005, 43.
2. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 169-173 provides a good overview and helpful discussion of these categories.
3. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931, IV: 481.
4. 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, 106.
5. McKnight, 172.
6. John Calvin, *Commentaries*. 22 Volumes. Grand Rapids: Baker, 1996. XXI (Colossians), 158.
7. Robertson, IV: 482.
8. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 86.

NOTES:

* I Set My Hope on Jesus



1. When this life of tri - als tests my faith, I set my hope on Je - sus.
 2. Though I fal - ter in this war with sin, I set my hope on Je - sus.
 3. Though the world calls me to leave my Lord, I set my hope on Je - sus.



When the ques - tions come and doubts re - main, I set my hope on Je - sus.
 When I fail the fight and sink with - in, I set my hope on Je - sus.
 Though it of - fers all its vain re - wards, I set my hope on Je - sus.



For the deep - est wounds that time won't heal, there's a
 Though the shame would drown me in its sea and I
 Though this heart of mine is prone to stray, give me



joy that runs still deep - er. There's a truth that's more than all I feel,
 dread the waves of jus - tice, I will cast my life on Cal - va - ry,
 grace e - nough to fin - ish. Till I wor - ship on that fin - al day,



I set my hope on Je - sus.
 I set my hope on Je - sus. I set my hope on Je - sus, my rock, my on - ly
 I set my hope on Je - sus.



trust, who set His heart up - on me first. I set my hope on Je - sus.

Words and Music by Keith Getty, Matt Boswell, and Matt Papa

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* Sending

* Benediction | Colossians 2:13-15

Leader: And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Keith Boland

Readers: Steve Baarendse and Vicki Green

Musicians: Abigail Baarendse, Butch and Teresa Bost, Barb Howell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis, Jason Waters, and Vitaliy Petrenko

51st General Assembly Recap #4

Mission to the World (MTW)

STATISTICS: as of December 31, 2023, the MTW missionary family consisted of those in:

1. CHURCH PLANTING (391)

MTW-Direct: 384

Campus Ministries: 5

Cooperative Ministries: 2

2. THEOLOGICAL EDUCATION (49)

MTW-Direct: 48

Cooperative Ministries: 1

3. OTHER (97)

MTW-Direct 56

Administration 5

Education 6

Medical 18

Nurture/Counseling 1

Mercy Ministry 13

Next Generation Ministry 13

Cooperative Ministries 19

Administration 8

Education 2

Medical 2

Nurture/Counseling 0

Translation/Support 7

Project Missionaries 22

4. LEAVE OF ABSENCE (6)

TOTAL LONG-TERM MISSIONARIES (543)

TOTAL COUNTRIES (100)

SHORT-TERM MISSIONARIES

Two-Year & Initial Term 86

Intern: 2-11 Months 92

Two-Week 818

NATIONAL PARTNERS 1,337

Indigenous church planting partners

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.

Lost and Found

There are things gathered at our Lost and Found table. If you recently left something around the church, please look for it at the table next to the Coke machine in the Tomlin Hall lobby. If you found anything left behind and not sure to whom it belongs, please take in to our Lost and Found table too.

Worship Guides Available Online

We would like to inform you that Worship Guides are available online together with the past services.

VBS

We are sailing into Homeport but need your help to feed our hungry crew!

- If you are able, please choose 1 to 2 days to contribute a sweet or salty snack, appetizer, or shareable dish for our volunteer team during VBS. Please drop off snacks in the kitchen before or during VBS. Homemade treats are always a favorite!
- Please help us Set-Up & Decorate on either day:
Sunday, July 21 after our church-wide lunch: hamburgers/hotdogs & fixins' will be provided
Monday: July 22 ~9:00 a.m. - 5:00 p.m.

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 June, 2024:

Budget FYTD	\$1,230,583
Received FYTD	\$1,244,426
Expenditures FYTD	\$1,155,023

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

LPC Men's and Boys!

BARBECUE

Thursday, August 1st
6:30-8:30pm

The Wingard's Home
1467 North Lake Dr, Lexington
BBQ, HASH, COLE SLAW, BAKED BEANS & BANANA PUDDING

Come Hungry! Bring a Friend!



Please register to ensure we have enough food!

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)

Do you struggle to hear on Sundays?



Hearing assistive devices are available for use during the worship services. 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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