

July 28, 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

50th Anniversary Video | Gwen Chapman

* **Call to Worship** | Psalm 100

*Leader: Make a joyful noise to the LORD, all the earth!
 Serve the LORD with gladness!
 Come into his presence with singing!*

All: **Know that the LORD, he is God!**
 It is he who made us, and we are his
 we are his people, and the sheep of his pasture.

*Leader: Enter his gates with thanksgiving,
 and his courts with praise!
 Give thanks to him; bless his name!*

All: **For the LORD is good;**
 his steadfast love endures forever,
 and his faithfulness to all generations.

* Trinity Hymnal #100—Holy, Holy, Holy



1. Ho-ly, ho-ly, ho-ly! Lord God Al-might-y! Ear-ly in the
 2. Holy, ho-ly, ho-ly! All the saints a-dore thee, cast-ing down their
 3. Holy, ho-ly, ho-ly! Though the dark-ness hide thee, though the eye of
 4. Ho-ly, ho-ly, ho-ly! Lord God Al-might-y! All thy works shall



morn - ing our song shall rise to thee. Ho-ly, ho - ly, ho - ly!
 gold - en crowns a-round the glass - y sea; cher-u - bim and ser-a-phem
 sin - ful man thy glo - ry may not see, on - ly thou art ho - ly;
 praise thy name in earth and sky and sea. Ho-ly, ho - ly, ho - ly!



Mer-ci - ful and might-y! God in three Per-sons, bless-ed Trin - i - ty!
 fall-ing down be - fore thee, who wert, and art, and ev - er-more shalt be.
 there is none be - side thee per - fect in pow'r, in love, and pur - i - ty.
 Mer-ci - ful and might-y! God in three Per-sons, bless-ed Trin - i - ty!

Trinity Hymnal No. 100

TEXT: Reginald Heber, 1783-1826

TUNE (NICAEA): John B. Dykes, 1861

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* Prayer of Invocation

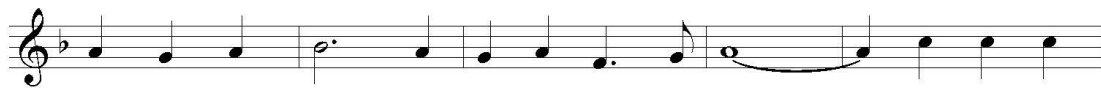
* **Scripture Reading** | 2 Timothy 3:10-17 | Pew Bible p. 996

You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

Trinity Hymnal #689—Be Still, My Soul



1. Be still, my soul: the Lord is on your side;
 2. Be still, my soul: your God will un - der - take
 3. Be still, my soul: when dear - est friends de - part,
 4. Be still, my soul: the hour is has - t'ning on



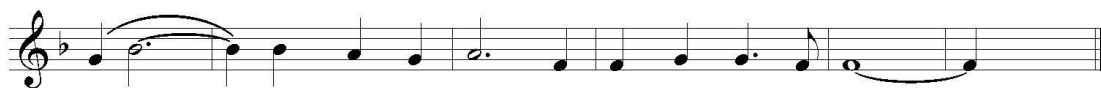
bear pa - tient - ly the cross of grief or pain; leave to your
 to guide the fu - ture as he has the past. Your hope, your
 and all is dark - ened in the vale of tears, then shall you
 when we shall be for - ev - er with the Lord, when dis - ap -



God to or - der and pro - vide; in ev - 'ry change he
 con - fi - dence let noth - ing shake; all now mys - te - rious
 bet - ter know his love, his heart, who comes to soothe your
 point - ment, grief, and fear are gone, sor - row for - got, love's



faith - ful will re - main. Be still, my soul: your best, your heav'n - ly
 shall be bright at last. Be still, my soul: the waves and winds still
 sor - row and your fears. Be still, my soul: your Je - sus can re -
 pur - est joys re - stored. Be still, my soul: when change and tears are



Friend through thorn - y ways leads to a joy - ful end.
 know his voice who ruled them while he dwelt be - low.
 pay from his own full - ness all he takes a - way.
 past, all safe and bless - ed we shall meet at last.

Text: Katharina von Schlegel, 1752; Tr. by Jane Borthwick, 1855; alt. 1990, mod.

Tune (FINLANDIA): Jean Sibelius, 1899; arr.

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RENEWAL

Call to Confession | Proverbs 3:7-8

*Leader: Be not wise in your own eyes;
fear the LORD, and turn away from evil.
It will be healing to your flesh
and refreshment to your bones.*

Corporate Confession of Sin | From Lamentation 3

All: LORD, I am the one who has seen affliction
under the rod of Your wrath;
You have driven and brought me
into darkness without any light;
surely against me You turn Your hand
again and again the whole day long.
Remember my afflictions and my wanderings,
the wormwood and the gall!
My soul continually remembers it
and is bowed down within me.
But this I call to mind
and therefore I have hope:
The steadfast love of the LORD never ceases;
Your mercies never come to an end;
they are new every morning;
great is Your faithfulness.
I will test and examine my ways,
and return to the Lord!
I will lift up my heart and hands
to God in heaven:
I have transgressed and rebelled.

Silent Confession

* **Words of Comfort** | Romans 8:14-17

Leader: For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

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

Leader: The peace of Christ be with you.

All: **And also with you.**

* 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
 joi - 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.

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.

He Will Hold Me Fast

1. When I fear my faith will fail, Christ will hold me fast;
 2. Those He saves are His de - light, Christ will hold me fast;
 3. For my life he bled and died, Christ will hold me fast;

When the tempt - er would pre - vail He will hold me fast.
 Pre - cious in his ho - ly sight, He will hold me fast.
 Jus - tice has been sat - is - fied; He will hold me fast.

I could nev - er keep my hold — Through life's fear - ful path;
 He'll not let my soul be lost; His pro - mi - ses shall last;
 Raised with Him to end - less life, — He will hold me fast

For my love is oft - en cold; He must hold me fast.
 Bought by Him at such a cost, He will hold me fast.
 Till our faith is turned to sight, When he comes at last!

He will hold me fast, He will hold me fast;

For my Sav - ior loves me so He will hold me fast.

Text: Ada Habershon, 1861
 Music & add'l lyrics: Matt Merker, 2013
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* The Doxology

Praise God from whom all bless - ings 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.

TEXT: 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 | Bound Together in Love

* Scripture Reading | Colossians 2:1-5 | p. 983

Colossians 2:1–5

¹ For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, ² that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, ³ in whom are hidden all the treasures of wisdom and knowledge. ⁴ I say this in order that no one may delude you with plausible arguments. ⁵ For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.

Sermon | **Our Sufficiency in Christ**

An Exposition of the Letter to the Colossians

13. Our Sufficiency in Christ-Centered Struggle

Rev. Dr. Curt McDaniel

Sermon Notes

There is an old fable telling the story of a plate of gold that objected to the refining fires of the furnace. When it asked the goldsmith how long it would be expected to endure the heat and pressure of the furnace, the reply came back, “As soon as the refiner’s purpose is accomplished.” “And when will that be?” asked the plate. The answer came, “When the refiner can see his own face in you.”

Alfred de Vigny, the famous 19th-century French poet, said it well when he wrote in his famous work, *La Maison du Berger*, in 1844, “J’aime la majesté des souffrances humaines” (“I love the majesty of human suffering”).¹ What? There is a “majesty,” a glory in human suffering?! How can that be?

It would be nice to think that the Christian life promises a life of comfort, ease, and pain-free living. But even a casual reading of the Bible will reveal that struggle, suffering, affliction, and pain play an important part in God’s plan for a believer’s life. Already in the Colossian letter, we saw in chapter 1 the role of affliction in the apostle Paul’s life. Under arrest and faced with many uncertainties along with poor health and ridicule from religious leaders and rulers, he had the boldness to write to the Colossian believers, “Now I rejoice in my sufferings for your sake” (1:24). At the close of chapter 1, he states, “For this I toil, struggling (“agonizing”) with all His energy that He powerfully works within me.” (1:29). To him, struggle was an occasion to rejoice and to praise God because the bitter lemons in his life were turned to lemonade by the providence of God.

We enter chapter 2 and see this continued theme of struggle and suffering present and active in the apostle’s mind. Paul was not bashful or ashamed to tell the Colossian Christians that he was struggling for them and for others in their region. As you read this text and other Scripture passages written by him, you see a strategic place, purpose, and perspective for struggle and suffering. Next to Jesus Himself, you would be hard pressed to find a better example in the Scriptures on suffering and trial than the apostle Paul (maybe Job is an equal, but not higher). Like Jesus, we learn that Paul’s struggles and afflictions had God-honoring intentions. Through these trials, Christ would glorify Himself in Paul’s life, and the Colossian Church and other believers would benefit from Paul’s example. What do we see in the first five verses of this chapter that can help us understand suffering and its role in a believer’s life?

1. Christ-centered struggle has a place in a believer's life (2:1). “For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face.” The word “struggle” in the original is where we get the English word “agony.” You could paraphrase this verse to mean, “I, Paul, want you believers to know that at this point I am in great agony for you.” This statement, and others like it previously in chapter 1, begs us to ask, “What was causing so much trouble and agony in the apostle's life?” What was the source of his distress and difficulty? I am sure that every imprisonment and stage of Paul's ministry had its own unique situations and challenges, but we get a glimpse into the kinds of things that troubled and afflicted him when we read his situation in 2 Corinthians 7:5:

“For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—fighting without and fear within.”

For him and for every Christian who wants to honor Christ in their life and witness, there will be *conflicts on the outside*. There will be open opposition to your Christian profession and testimony. If you name the person of Jesus Christ and seek with all humility and confidence in His grace to advance His cause, you will pay for it. Jesus told His disciples firmly, “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake” (Matthew 24:9). Paul said in 2 Timothy 3:12, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted.” We should not be surprised when trial, struggle, and affliction come when we know that we are seeking to advance the Kingdom of God in this world. Satan and his hosts will bring conflict, persecution, and pain to our lives. But this Christ-centered struggle has a prominent place in God's plan for us.

But did you notice from 2 Corinthians 7:5 that a second source of struggle and trial for Paul centered around “fears from within?” What kinds of fears occupied his mind? I am sure you could ponder this thought for a while, but certainly you could conjecture that he had fears and concerns about his own health (remember 2 Corinthians 12 and his “thorn in the flesh”), his *safety* (he was shipwrecked, beaten many times, constantly in danger from robbers, Gentiles, and Jews who hated him as 2 Corinthians 11:24-26 states), his *livelihood* (oftentimes he went without food and without the basic necessities of life as 2 Corinthians 11:27 teaches), not to forget his worries and concerns over the life and spiritual well-being of the churches that

he founded (as 2 Corinthians 11:28 states). In many respects, Paul had many of the same concerns, issues, and fears that you and I face today. The difference between him and some people today is that he understood the place that Christ-centered struggle played in the life of a child of God. You do not have beautiful roses without the sharp thorns that sometimes prick pain.

2. **Christ-centered struggle has a purpose in a believer's life** (2:2). When we go through trials and afflictions in life, oftentimes we wonder why they come and what purposes they will serve. Paul shows us in 2:2-3 why his struggles for the Colossian and Laodicean believers have value: "That their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance and understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge." Look at Paul's perspective! You see no evidence of selfish motives or a self-centered agenda in his evaluation. His confinement and trial *only* limited his physical activity; however, *his spiritual activity was as wildly free as it could possibly be!* His seclusion freed his mind and his soul to pray extensively and extendedly for them (as 1:3, 9-12 attest), to write letters to them, Philemon, and other churches in the region, which would later become part of the canon of Scripture. Additionally, he received and trained visitors like Epaphras (1:7), Tychicus (4:7), and Onesimus (4:9) who would go back to their towns and churches with these letters and with the gospel to preach with a new courage and boldness.

With this perspective in place, it is no wonder that Paul could be upbeat about his suffering for them. Because of his trials, the gospel was multiplying, churches were getting stronger, leaders were receiving training, Scripture was being written, continuous prayer was ascending upward on their behalf, and the cause of Christ was advancing. This is the kind of spiritual activity that will encourage believers and unite them in love - the very things Paul states in 2:2: "The term 'love' describes a person's rugged commitment to another person in three ways: in presence, in advocacy, and in the mutual direction of development towards Christlikeness."² Somehow and somehow, he knew that his trials on their behalf would turn out for the good. He knew that his own struggles would encourage and unite them closer to one another and to the Lord. Professor Ben Witherington's insight is good here: "It

is hard to escape the conclusion that Paul sees himself as the head steward in God's household, in charge of at least the Gentile portion of the estate." ³ The apostle knew he was acting as a leader and an example for his readers and churches.

Perhaps the hardest question to answer in the arena of suffering is, "God, why?" Oftentimes our sinfulness and brokenness pull us to look inward, tempting us to close the world around us and to concentrate on our own pain and pity. Too often, when difficulty and trial come our way, we withdraw and seclude ourselves from others, tempted to wallow in a sea of self-sorrow and defeat. We quickly conclude either that God is against us or that life has dealt us another round of bad cards in our hand.

Nothing could be further from the truth! Important: Look at Paul's example. When struggle came his way, *he looked outward instead of inward*. When trial brought pain to his life, he thought of other people. He knew that **pain had a purpose not just for his own life but, more importantly, for the lives of others**. His suffering would bear a special kind of fruit that would benefit others in the Christian journey. In the Colossians' case, his tough times would bring encouragement and unity to their body life.

Do you see suffering that way in your life? Now, please understand the kind of affliction Paul is talking about in relation to his Christian witness and opposition from the world. There are Christians who boast about their "suffering for Jesus" when at times it involved paying the consequences for bad decisions or feeling the consequences of a foolish mistake. Sometimes the suffering people go through comes from their own wrongs, not from God or anyone else. With this in mind, we need to examine our hearts honestly before the Lord and seek to understand the purpose of a particular trial we may be facing in our lives right now. If it is *not* from bad decisions or misjudgments but instead from a time of opposition to Satan and his forces, then be like Paul and look outward. Ask yourself, "Who could benefit from my time of trial right now? Who could be encouraged and strengthened in love from my pain?" Paul had a purpose for suffering, and Christ was at the center of it.

3. **Christ-centered struggle yields a *product* in a believer's life** (2:2b-3). The literal rendering of the later part of 2:2-3 reads in the original, "In order that they may be

encouraged in their hearts, united together in love and *unto (or toward)* all the riches of the certainty of the understanding, unto the knowledge of the mystery of God, Christ in whom are all the treasures of wisdom and knowledge hidden.” There is a slight distinction given here. ⁴ Notice that this encouragement and unity in love that the Colossians and the Laodiceans would receive from Paul’s struggle for them would lead them to a goal or to a great end—the full riches of the knowledge of God in Christ and the complete certainty and understanding of these truths in Jesus: “Paul’s assertion here, then, means that these treasures are embedded or located in Christ.” ⁵ In other words, Paul’s afflictions would encourage them and bond them closer to God and to one another. And as this happened, they would journey together into a deeper, fuller, all-encompassing knowledge of God—His ways, His actions, His attributes, and His purposes for them in this world. As Paul suffered, and they drew closer to God and to one another, God would let them see more of Him as they worshipped, studied, and prayed together. *Important: Please see that this is not an individual experience but a group dynamic going on here!* Note the wording here: “Hearts” (plural), “together” (plural), “knit together” (uniting several strands together) in love, all because of the apostle’s trials! In God’s plan, suffering has a goal and an end in sight. *It produces something in the lives of others:* “The hope is for their well-being as a community. The encouragement is thought of not in terms of a sequence of individuals being individually encouraged but of an encouragement that facilitates and is facilitated by their experience of being held together in love.” ⁶ When we undergo trials for the name of Christ, God intends for our struggles to encourage and inspire other believers to a deeper knowledge of Christ, who holds the treasures of wisdom and knowledge, so that we and others benefit from it.

So here is the acid test to know if a trial and struggle is bringing glory to God: Are others encouraged, united, and inspired to grow deeper in their pursuit of God? Does personal pain and heartache motivate others to seek God in deeper ways? Does personal trial inspire people to know God more? The true intent of genuine, biblical suffering points people to God. Paul serves as an excellent example, second behind the perfect example of the Lord Jesus Christ. Our Savior suffered, was brutally beaten, bled, agonized, and hung on a cruel, rugged cross for people like you and me. And in His suffering as people spat on Him, cursed at Him, and walked by Him

in disgust, all He simply prayed was, “Father, forgive them. For they know not what they do” (Luke 23:34). But realize that it does not end here. See what His sufferings produced. The curtain in the Temple was torn in half, and the Holy Spirit was given so that we can approach God on our own, knowing Him in deep and intimate ways. Jesus’ suffering yielded a great product—the full riches of God and the certainty of assurance in Him.

In summary, you could say that there is much at stake when struggle comes into a Christian’s life. What will it produce in your life? What will it yield in the lives of others? See Paul’s mindset a little better when he tells them in 2:4 not to be deceived or led astray by false trickery or flashy persuasion from the false teachers. He wants his trials to ground them deeper into the wisdom and knowledge of Christ, not to something that is shallow, incomplete, or deceptive. Suffering has a place and a purpose in God’s plan. It also yields a great product—the full riches of complete understanding of Jesus Christ, the great mystery of God now revealed.

When believers go through trial, it is natural to ask God, “Why?” But I sense, from looking at this text today, perhaps there is a better question to ask God: “WHAT?” “God, *what* do You want this trial in my life to do in me and in the lives of others? In these days, we need to understand in deeper ways the place, purpose, and perspective of struggle from God’s point of view.

The story is told of a piece of ebony wood that once bitterly complained because it was cut and filled with rifts and holes. But the craftsman who held the wood and whose knife was cutting into it so remorselessly did not listen to the wood’s sore complaining. He was making a flute out of this wood he held and was too wise to desist for such an entreaty.

Instead, the flute carver said, “Oh, you foolish piece of wood, without these rifts and holes, you would be only a mere stick forever, a bit of hard black ebony with no power to make music or to be of any use. These rifts that I am making will change you into a flute, and your sweet music then shall calm the souls of people. My cutting is making something of you, for then you shall be precious and valuable and a blessing to the world.”

The apostle Paul could never have played his sweetest songs had he not received

great struggle and trial in his life. His afflictions made his life an instrument that God could breathe the music of God's love to charm and to soothe the hearts of Jews and Gentiles through time in the message of the Scriptures. It is time that we learned this lesson of affliction and its place, purpose, and product in the wisdom of God.

Reflection:

“If the visionaries [false teachers] suppose that they have gained knowledge of heavenly things through other means, Colossians asserts that all heavenly knowledge and wisdom are in Christ and are hidden from those who do not belong to Christ through adherence to the letter's understanding of the gospel. Thus, in some ways, the affirmation that the treasures are hidden creates a boundary marker. Indeed, it amounts to a direct refutation of the visionaries' teaching.”⁷

Study and Discussion Questions:

- Comment on de Vigny's statement, “I love the majesty of human suffering.” How does this world picture suffering and affliction? How does this differ from God's perspective and Paul's example?
- Review 2 Corinthians 7:5 and discuss the “fighting without and fear within” issues that Paul faced and that believers will face if they take a stand for Christ and for the witness of His gospel. What does this tell us about the witness of Christians today, both good and bad?
- Review 2 Corinthians 11:24-28 and discuss the many kinds of afflictions that Paul encountered in his life. What can we learn from this example in our own Christian growth in grace? What purposes does God often bring about with affliction in a believer's life?
- Note the wording in 2:2: “Hearts” (plural), “together” (plural), “knit together” (uniting several strands together) in love. Comment on this statement and discuss its application: “In God's plan, suffering has a goal and end in sight. It produces something in the lives of others. It is not an individual effect, but a group dynamic.”
- Comment on this thought: “Paul had a purpose for suffering, and Christ was at the

center of it.” Why is it so important to ask yourself, “Who could benefit from my time of trial right now? Who could be encouraged and strengthened in love from my pain?”

Footnotes:

1. Alfred de Vigny, “La Maison du Berger,” line 321. http://www.lyriktheorie.uni-wuppertal.de/texte/1844_vigny
2. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 209.
3. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 146.
4. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931, IV: 487 draws out a helpful distinction in the Greek words “en” (‘in’) and “eis” (unto or toward), showing that divine love both binds (unity) and leads God’s people forward to a goal.
5. Marianne Meye Thompson, *Colossians and Philemon*. The Two Horizons New Testament Commentary. Grand Rapids: Eerdmans, 2005, 49.
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, 130.
7. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville: John Knox Press, 2008, 118.

* Trinity Hymnal #691—It Is Well with My Soul



1. When peace, like a riv - er, at - tend - eth my way,
2. Though Sa - tan should buf - fet, though tri - als should come,
3. My sin— O the bliss of this glo - ri - ous thought!—
4. O Lord, haste the day when the faith shall be sight,



when sor - rows like sea bil - lows roll; what - ev - er my lot, thou hast
let this blest as - sur - ance con - trol, that Christ has re - gard - ed my
my sin, not in part, but the whole, is nailed to the cross and I
the clouds be rolled back as a scroll, the trump shall re - sound and the



taught me to say, "It is well, it is well with my soul."
help - less es - tate, and has shed his own blood for my soul.
bear it no more; praise the Lord, praise the Lord, O my soul!
Lord shall de - scend; "E - ven so"— it is well with my soul.

REFRAIN



It is well with my soul; it is well, it is well with my soul.

Trinity Hymnal No. 691

TEXT: Horatio G. Spafford, 1873

TUNE (VILLE DU HAVRE): Philip P. Bliss, 1876

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Hymn Story

It Is Well with My Soul

The lyrics to this hymn were written by Horatio Spafford, who lived from 1828 to 1888. He worked in Chicago as a businessman and started a law firm in the city. As a strong believer, Spafford personally knew many great evangelist leaders, including Dwight L. Moody. Spafford knew firsthand terrible suffering. First, his son passed away, and soon thereafter, the Chicago Fire destroyed much of the city in 1871. Spafford's real estate property next to Lake Michigan was lost in the fire, leaving him financially ruined. In 1873, Spafford and his family planned to take a break by sailing on the SS Ville du Havre to England and joining D. L. Moody in his evangelistic outreaches. At short notice before sailing, Spafford was forced to stay later in America, so his wife and four daughters took the voyage without him. While at sea, a collision occurred between the ship and an English boat. When Spafford finally heard from his wife, the message read "Saved alone," conveying the tragic news that their four daughters had all perished in the shipwreck. Crossing the same stretch of water to reunite with his wife, the mourning Spafford saw the likely area where his daughters had drowned. On that spot and amid his deep grief, Spafford responded with this hymn text, expressing his strong assurance and hope in God's promises even in great suffering. Later, Spafford and his wife had several more children and lived in Jerusalem. Around the 1880s, the Spaffords ministered to Jews, Christians, and Muslims with their newly founded American Colony, a philanthropic society which lasted until the 1950s. Then, the Colony turned into the American Colony Hotel. Interestingly, the 1983 Oslo Peace Accords between Palestine and Israel were first held in the hotel building.

This hymn's tune was composed by Philip Bliss, who lived from 1838 to 1876. Bliss grew up in Pennsylvania and worked hard in a lumber camp and on a farm. He accepted Christ and publicly declared his faith in 1850. Bliss received formal music instruction in 1857, including time at a musical conference in Pennsylvania. He married and became a music teacher. In the summers, he did farm work. Traveling around the Northwest, Bliss led musical concerts and conferences. Around this time, Bliss befriended D. L. Moody, who used Bliss's musical talent in his evangelical services. Bliss led music at the First Congregational Church of Chicago for three years and sang at evangelistic campaigns. A skilled composer, Bliss yet remained committed to God's call on his life

rather than trying to earn glory for himself. In December of 1876, Bliss and his wife traveled to participate in one of Moody's campaigns. Tragically, their train crashed while crossing a bridge and fell into the sixty-foot chasm of the Ashtabula River valley in Ohio. The train also caught on fire, and though Bliss was unhurt, he attempted to save his wife who was trapped in the burning train. Sadly, Bliss and his wife died in this disaster, leaving behind two young sons who were left behind in Rome, Pennsylvania. Philip Bliss left a musical legacy of many published compositions, including two volumes of Gospel Hymns and Sacred Songs and the hymns "Man of Sorrows" and "I Will Sing of My Redeemer." Bliss's tune to "It Is Well with My Soul" bears the name of the ship, VILLE DU HAVRE, on which Horatio Spafford's children were lost at sea.

Sources:

Hall, J. H. "Philip P. Bliss." *Biography of Gospel Song and Hymn Writers (1914)*, *Hymnology Archive*, www.hymnologyarchive.com/philip-p-bliss. Accessed 23 July 2024.

Hawn, Dr. "History of Hymns: 'It Is Well with My Soul.'" *Discipleship Ministries: The United Methodist Church*, 7 June 2013, www.umcdiscipleship.org/resources/history-of-hymns-it-is-well-with-my-soul. Accessed 23 July 2024.

Nenadov, Petar. "The Untold Story Behind the Hymn 'Man of Sorrows.'" *The Gospel Coalition*, www.thegospelcoalition.org/article/story-hymn-man-sorrows. Accessed 23 July 2024.

"P.P. Bliss FAQ." *The Philip P. Bliss Gospel Songwriters Museum Rome, Pennsylvania*, www.ppbmuseum.org/post.php?pid=27. Accessed 24 July 2024.

* Sending

* Benediction | Romans 8:26-30

Leader: Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Postlude

Serving This Morning:

Updates: Anita Boland

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Kempson Parnell and Theron Drayton

Musicians: Abigail Baarendse, Butch Bost, Heather Coleridge, Barb Howell, and Don Parker

Audio/visual and livestream: Chris Hollis

Missions Financial Summary:	Actual	Actual	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	\$83,906	\$41,050
Missions Disbursements	\$214,756	\$275,883	\$207,346
Total Faith Promise Pledges Made	\$114,381	\$97,970	\$41,050

Stewardship

- LPC fiscal budget year is July 1st to June 30th.
- The 2023-2024 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

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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.

Volunteers

Volunteers are a crucial part of our church life. It would be impossible for us to serve others without our hardworking volunteers, for what we are immeasurably grateful. But we always have room for more. Right now, we are in need of several volunteers:

- Office Volunteers.
- Greeters for both services.
- Scripture readers for both services.

If you want more information about any of the abovementioned opportunities, please contact the church office at hello@lexpreschurch.com or call 803.359.9501.

Listening Devices

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.

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!



CHOIR

Annual Choir Social
Sunday, August 11th | 5-8PM
Hosted by RW & Tonya McCormick
Join us! We're always looking for new members!

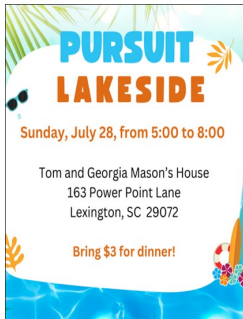
First Practice of the Fall
Wednesday, August 14th | 7:30PM



LEXINGTON
PRESBYTERIAN CHURCH

CONGREGATIONAL MEETING

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



PURSUIT LAKESIDE

Sunday, July 28, from 5:00 to 8:00

Tom and Georgia Mason's House
163 Power Point Lane
Lexington, SC 29072

Bring \$3 for dinner!



VOYAGE SPLASH

WEDNESDAY, JULY 31
6 TO 8

at the home of
Ray and Everose Alexander
180 Fire Tower Road
Lexington, SC 29072

BRING \$3 FOR DINNER!

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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