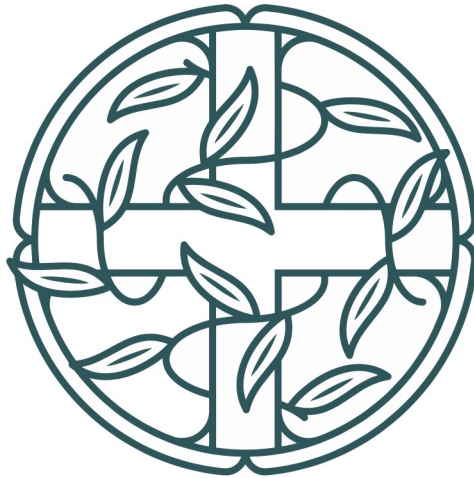


August 4, 2024  
Worship | 8:15 and 11 am  
Livestream | 11 am



# LEXINGTON

## PRESBYTERIAN CHURCH

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

# WELCOME

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

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

Complete our Connect Card at [lexpreschurch.com/connect](http://lexpreschurch.com/connect) to join us on mission!

General inquiries: [hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

**Summer Seaquest VBS Video Recap** | Rebecca Becker

\* **Call to Worship** | Psalm 8

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

**All: When I look at your heavens, the work of your fingers,  
the moon and the stars, which you have set in place,  
What is man that you are mindful of him,  
and the son of man that you care for him?**

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

**All: O Lord, our Lord,  
how majestic is your name in all the earth!**

## \* Trinity Hymnal #296—All Hail the Power of Jesus' Name



1. All hail the pow'r of Je-sus' name! Let an - gels pros - trate fall;  
3. Ye seed of Is - rael's cho - sen race, ye ran - somed of the fall,  
5. Let ev - 'ry kin - dred, ev - 'ry tribe, on this ter - res - trial ball,  
6. O that with yon - der sa - cred throng we at his feet may fall;



bring forth the roy - al di - a - dem, and crown him Lord of all;  
hail him who saves you by his grace, and crown him Lord of all;  
to him all maj - es - ty as - cribe, and crown him Lord of all;  
we'll join the ev - er - last - ing song, and crown him Lord of all;



bring forth the roy - al di - a - dem, and crown him Lord of all.  
hail him who saves you by his grace, and crown him Lord of all.  
to him all maj - es - ty as - cribe, and crown him Lord of all.  
we'll join the ev - er - last - ing song, and crown him Lord of all.

*Trinity Hymnal No. 296*

TEXT: St. 1-5, Edward Perronet, 1779; alt.; St. 6, John Rippon, 1787

TUNE (CORONATION): Oliver Holden, 1793

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# Hymn Story

## All Hail the Power of Jesus' Name

This text was written by Edward Perronet, an Englishman who lived from 1726 to 1792. Perronet's father served as a vicar in the Anglican Church. Perronet's background can be traced to the Swiss Huguenots, and he and his family were close to the Wesleys. Although friends, Perronet and John Wesley strongly disagreed on the doctrine of Communion. Perronet believed that it was proper for Communion to be given by Methodist preachers, while Wesley thought it should not be allowed. In addition, Perronet lost favor with his patroness, the Countess of Huntingdon, when he wrote *The Mitre*, a satirical piece that criticized the Church of England. At this point, Perronet moved to Canterbury where he led a chapel, independent of any formal denominational ties. Interestingly, Perronet was not eager to preach but only did so under strong urging from John Wesley. Perronet penned the text to this hymn around 1779-1780. It received its first printing in Augustus Toplady's *Gospel Magazine* in 1779. Soon after, John Rippon added the hymn to his *Selection of Hymns* in 1787. Rippon is responsible for completely changing Perronet's words to the last verse. Rippon's alteration stands today, beginning with "O that with yonder sacred throng..." One common nickname for Holden's hymn text is "The Coronation Hymn," which highlights the hymn's attention given to Christ's divine sovereignty as absolute King. This text draws on scriptural themes, especially from Jeremiah and Revelation.

Several melodies are associated with "All Hail the Power of Jesus' Name." This particular tune was written by Oliver Holden. An American, Holden lived from 1765 to 1844 and grew up in Massachusetts. He served in the United States Marines when he was seventeen. Holden edited music along with composing his own, but he never had much formal training beyond singing school. Interestingly, when George Washington came through Boston in 1789, Holden led the musical anthem. Later, after Washington passed away in 1799, Holden published a collection of songs in honor of Washington's life. Holden entered the real estate business in 1787. He married in 1791 and his family grew to six children. In 1793, Holden's tune, CORONATION, was printed in Boston as part of *The Union Harmony* collection. The First Congregational Church divided in 1800 and Holden helped the new First Baptist Church of Charlestown by providing the land for the church building. Then, Holden was involved in starting the Second Baptist Church, which

separated from the First Baptist Church in 1809. Holden's melody to this hymn, CORONATION, is believed to be the earliest American hymn tune that is still used today.

The power of this hymn can be clearly seen in the experience of a missionary, E.P. Scott. Sent to India, Scott felt a strong desire to minister to and share the gospel with a mountain tribe whose people were known for their savagery and violence. On the path to the camp, Scott was captured by these warring tribesmen, yet he still managed to keep his violin. As the savages were about to kill him, Scott took up his violin and began the rich melody to "All Hail the Power of Jesus' Name." Amazingly, these savages, though at the time unconverted, responded with wonder and awe. Rather than murdering Scott as they had planned, they now asked him to live in their settlement. Scott stayed for two years, and he witnessed God's salvation transforming the lives of many of the tribespeople.

Truly, this hymn gives all glory to Christ as exalted Lord!

Sources:

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Fenner, Chris. "Oliver Holden." Hymnology Archive, 2 March 2020, [www.hymnologyarchive.com/oliver-holden](http://www.hymnologyarchive.com/oliver-holden). Accessed 30 July 2024.

Hawn, Dr. "History of Hymns: 'All Hail the Power of Jesus' Name.'" *Discipleship Ministries: The United Methodist Church*, 21 June 2013, [www.umcdiscipleship.org/resources/history-of-hymns-all-hail-the-power-of-jesus-name](http://www.umcdiscipleship.org/resources/history-of-hymns-all-hail-the-power-of-jesus-name). Accessed 30 July 2024.

## \* Prayer of Invocation

## \* Scripture Reading | Hebrews 1:1-9 | Pew Bible p. 1001

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say,

“You are my Son,  
today I have begotten you”?

Or again,

“I will be to him a father,  
and he shall be to me a son”?

And again, when he brings the firstborn into the world, he says,

“Let all God's angels worship him.”

Of the angels he says,

“He makes his angels winds,  
and his ministers a flame of fire.”

But of the Son he says,

“Your throne, O God, is forever and ever,  
the scepter of uprightness is the scepter of your kingdom.

You have loved righteousness and hated wickedness;

therefore God, your God, has anointed you

with the oil of gladness beyond your companions.

## Trinity Hymnal #170—Fairest Lord Jesus



1. Fair - est Lord Je - sus, Rul - er of all na - ture, Son of
2. Fair are the mead - ows, fair are the wood - lands, robed in the
3. Fair is the sun - shine, fair is the moon - light, and all the
4. Beau - ti - ful Sav - ior! Lord of the na - tions! Son of



God and Son of Man! Thee will I cher - ish,  
bloom - ing garb of spring: Je - sus is fair - er,  
twink - ling, star - ry host: Je - sus shines bright - er,  
God and Son of Man! Glo - ry and hon - or,



thee will I hon - or, thou, my soul's glo - ry, joy, and crown.  
Je - sus is pur - er, who makes the woe - ful heart to sing.  
Je - sus shines pur - er than all the an - gels heav'n can boast.  
praise, ad - o - ra - tion, now and for - ev - er - more be thine.

*Trinity Hymnal 170*

TEXT: *Münster Gesangbuch*, 1677; Tr. 1850, 1873

TUNE (CRUSADER'S HYMN): Silesian folk song; *Schlesische Volkslieder*, Leipzig, 1842

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# RENEWAL

## Call to Confession | Acts 3:18-20a

*Leader: But what God foretold by the mouth of all the prophets,  
that His Christ would suffer, He thus fulfilled.  
Repent, therefore, and turn back, that your sins may be blotted out,  
that times of refreshing may come from the presence of the Lord.*

## Corporate Confession of Sin | From Psalm 71

All: In You, O Lord, do I take refuge; let me never be put to shame!  
In Your righteousness deliver me and rescue me;  
Be to me a rock of refuge, to which I may continually come;  
You have given the command to save me,  
for You are my rock and my fortress.  
You, O Lord, are my hope, my trust, O Lord, from my youth.  
Your righteousness, O God, reaches the high heavens.  
You who have done great things, O God, who is like You?  
My lips will shout for joy, when I sing praises to You;  
my soul also, which You have redeemed.  
My mouth will tell of Your righteous acts,  
of Your deeds of salvation all the day.  
Hear my cries, O Lord, and answer according to  
Your faithfulness and goodness, Amen.

## Silent Confession

### \* Words of Comfort | 1 John 5:13-15

*Leader: I write these things to you who believe in the name of the Son of God,  
that you may know that you have eternal life.  
And this is the confidence that we have toward him,  
that if we ask anything according to his will he hears us.  
And if we know that he hears us in whatever we ask,  
we know that we have the requests that we have asked of him.*

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

Leader: *The peace of Christ be with you.*

All: And also with you.

## \* Christ Our Hope In Life And Death



1. What is our hope in life and death? Christ a-lone, Christ a-lone.  
 2. What truth can calm the trou-bled soul? God is good, God is good.  
 3. Un-to the grave, what shall we sing? "Christ, He lives; Christ, He lives!"



What is our on-ly con-fi-dence? That our souls to Him be-long,  
 Where is His grace and good-ness known? In our great Re-deem-er's blood,  
 And what re-ward will heav-en bring? Ev-er-last-ing life with Him.



Who holds our days with-in His hand? What comes, a-part from His com-mand?  
 Who holds our faith when fears a-rise? Who stands a-bove the storm-y trial?  
 There we will rise to meet the Lord, then sin and death will be de-stroyed,



And what will keep us to the end? The love of Christ, in which we stand.  
 Who sends the waves that bring us nigh un-to the shore, the rock of Christ?  
 and we will feast in end-less joy, when Christ is ours for-ev-er-more.



O sing hal-le-lu-jah! Our hope springs e-ter-nal; O sing hal-le-lu-jah!



Now and ev-er we con-fess Christ, our hope in life and death. \_\_\_\_\_

Words and Music by Keith Getty, Matt Boswell, Jordan Kauflin, Matt Merker, and Matt Papa  
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\* **Affirmation of Faith** | The Apostles' Creed

*Leader: Christians, what do you believe?*

**All:** I believe in God the Father Almighty,  
maker of heaven and earth:  
And in Jesus Christ His only Son, our Lord;  
Who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead and buried;  
He descended into hell;  
the third day He arose again from the dead;  
He ascended into heaven,  
and sits on the right hand of God, the Father Almighty;  
from thence He shall come to judge the quick 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 Christian Church that holds to the truths of historic biblical Christianity.

## 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](http://lexpres.churchcenter.com).
- Text2Give: text any dollar amount to 84321.

# The Compassion Hymn

1. There is an ev - er - last - ing kind - ness You lav - ished on  
 2. And with com - pass - ion for the hurt - ing — You reached out Your  
 3. We stood be - neath the cross of Cal - v'ry and gazed on Your  
 4. How beau - ti - ful the feet of that car - ry — this Gos - pel of

us, when the ra - diance of hea - ven came to res - cue the  
 hand as the lame ran to meet You and the dead breathed a -  
 face at the thorns of op - press - ion and the wounds of dis -  
 peace to the fields of in - just - ice and the val - leys of

lost. You called the sheep with - out a shep - herd to leave their dis -  
 gain. You saw be - hind the eyes of sor - row and shared in our  
 grace; for sure - ly You have borne of suff - ring and car - ried our  
 need. To be a voice of hope and heal - ing, to ans - wer the

tress for Your streams of for - give - ness and the shade of Your rest. *[verse 2]*  
 tears; heard the sigh of the wear - y, let the chil - dren draw near.  
 grief, as You par - doned the scoff - er and showed grace to the thief. } What  
 cries of the hun - gry and help - less with the mer - cy of Christ. }

bound - less love, what fath - om - less grace You have shown us, O God of com -

pass - ion. Each day we live an off - ering of praise, as we

show to the world Your com - pass - ion.

Words and Music by Keith Getty, Kristyn Getty, and Stuart Townend  
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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, 1674

Tune (OLD HUNDRETH): Louis Bourgeois, 1551

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## Offertory Prayer

# HEARING GOD'S WORD

**Corporate Prayer**

**Children's Sermon** | Rooted and Growing in Jesus

**\* Scripture Reading** | Colossians 2:1-10 | p. 983-984

## **Colossians 2:1–10**

<sup>1</sup> 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, <sup>2</sup> 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, <sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge. <sup>4</sup> I say this in order that no one may delude you with plausible arguments. <sup>5</sup> 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.

<sup>6</sup> Therefore, as you received Christ Jesus the Lord, so walk in him, <sup>7</sup> rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

<sup>8</sup> See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. <sup>9</sup> For in him the whole fullness of deity dwells bodily, <sup>10</sup> and you have been filled in him, who is the head of all rule and authority.

**Sermon** | **Our Sufficiency in Christ**

**An Exposition of the Letter to the Colossians**

**14. Our Sufficiency in Christ's Fullness, part 1**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

There have been numerous attempts in history to portray or to present the beauty and wonder of the Lord Jesus Christ by individual artists in their own brilliance. Consider as an example the Renaissance portrait masters:

- Hubert and Jan van Eyck: *Adoration of the Mystic Lamb* (1432, Belgium).
- Leonardo da Vinci: *Salvator Mundi*: “Savior of the World” (1499-1510, Saudi Arabia), *The Last Supper* (1494-98, Milan).
- Michaelangelo: *Cristo della Minerva*: “Christ the Redeemer” or “Christ Carrying the Cross” (1521, Rome).
- Raphael: *Transfiguration of Christ* (1519-1520, Vatican).
- Rembrandt: *Raising of the Cross* (1622, Munich), *Descent from the Cross* (1634, St. Petersburg, Russia), *Head of Christ* (1650-1652, Berlin).

You could go to music (Handel, Haydn, Bach, Beethoven, Mendelssohn) and poetry (Dante, Milton) and find a similar impressive list. An even greater list comes from history over the number of brilliant scientists, educators, orators, physicians, and leaders whose lives were deeply impacted by Christ’s life and work, and whose contributions changed the course of life and history. Throughout the last two millennia, people have attempted to express with comprehension and completeness the identity and significance of the One called Jesus of Nazareth. Perhaps few, if any, were better at this articulation than the apostle Paul. Already in the Colossian Letter, he has made some astounding statements about Christ’s nature and uniqueness:

- 1:15: He is the image of the invisible God, the firstborn of all creation.
- 1:17: He is before all things, and in Him all things hold together.
- 1:18b: He is the beginning and the firstborn from among the dead, so that in everything He might be preeminent.
- 1:19: For in Him all the fullness of God was pleased to dwell.
- 1:27: Christ in you, the hope of glory.

To add to this impressive, growing list, we find in today's text one of the most brilliant, God-inspired statements about Jesus Christ that you will find anywhere in all the Bible. It joins the assertions in chapter 1 with Hebrews 1:1-4 and Philippians 2:5-11 as some of the clearest presentations of the identity of Christ in all the Scriptures. These words practically stop every cult in its path and every other world comparative religion in its stead. It thunderously triumphs over the criticisms of current times liberalism and secular humanism, and it silences the modern depraved depictions of Christ by presenting His true uniqueness and composition as the God-Man Savior-Lord whose entrance into the human arena in the fullness of time (Galatians 4:4) fulfilled the eternal plans and purposes of the Godhead. What is this statement in chapter 2?

2:9: "For in Him the whole fullness of deity dwells bodily."

Why has the apostle spent considerable time thus far in this letter reminding the Colossian believers about the true identity of Jesus Christ? Why did these new Colossian Christians need to hear repeatedly the truth about Jesus' uniqueness? **It is important to remember from a rhetorical perspective that at this point we are entering the very core of this letter's message.** Up to this point, the apostle has used the tactic of contrasting and elevating the person and work of Christ against the false teachings and heresies that were circulating in the Lycus Valley in that day. Apparently a group of false teachers (some call them "mystics") were attempting to influence these believers to add the use of Jewish ceremonial legalism, asceticism, rulings from the Torah (called halakah) and hidden rituals to improve upon their religious encounter with God. Keep in mind also from the Acts 19 account in Ephesus (the Temple of Artemis and satanic witchcraft) plus the active practice of the Roman pagan religion sites (such as the Plutonium in Hierapolis), these believers were surrounded by paganism on the outside and religious syncretism on the inside. All these practices, both from the Romans and the ceremonial Jews, were seen as attempts to find favor with the gods or "secret knowledge" of the divine, compulsive efforts to ward off harm or peril by keeping a "lucky charm in your back pocket." None of these endeavors offered the opportunity to know God personally and intimately like the Christian gospel offered and proclaimed in Paul's day or in our time. Paul's point in this letter was to show that the former things of God, hidden in the past, were now completely found and revealed in the person and work of Christ: "That this treasure of wisdom is 'hidden' in Christ does not mean that there are mysteries that God is currently withholding; rather, precisely the

opposite: in Christ, the fullness of God is already manifest (1:19) and the ‘mystery’ that was hidden for ages has now been revealed (1:26). Paul’s assertion here, then, means that these treasures are embedded or located in Christ.”<sup>1</sup>

Up to this point, Paul has graciously avoided confronting the issue head on (like he did in the Galatian letter at the beginning). But there comes a time when you can wait no longer and must address the issue directly and poignantly, warning believers not to succumb to the false teaching that was circulating in Colossae at the time. At the same time, he knew for the most part that these new Christians had not compromised with the false teachers. Indeed, in 2:5 the apostle rejoiced in knowing about their “good order and the firmness of their faith in Christ.” The term “order” images a military metaphor of an unbroken and intact line,<sup>2</sup> while “firmness” suggests that “On the whole the Colossians had not been moved from their foundation. Genuine love was present among them (1:8) ...there had been no schisms, and no lack of orderly discipline and behavior.”<sup>3</sup> But the apostle now sensed in the arrangement of this letter’s content that they needed a word of encouragement to continue their spiritual growth in Christ. So, in five verses (2:6-10), you discover the central message of the Colossian letter expressed in four central themes:

- The fullness and sufficiency of Jesus Christ (2:9).
- The church’s (“you” is plural) fullness in Jesus Christ (2:10).
- A command (in imperative mode) not to be taken captive by philosophy by elements of human tradition that are empty and deceitful (2:8).
- An exhortation to grow in Christ (2:6-7, metaphors of “walking,” “rootedness,” and “building”).

The apostle’s point is clear: When you see and understand the identity and fullness of God the Son, you will not want anything else! In fact, everything else in this world pales in comparison to the uniqueness, power, fullness, and sufficiency of Jesus Christ. He is truly all you need! So, in light of this revealed truth (the Incarnation), Paul’s command is clear: Continue to live, to grow, and to walk in fullness of His life, work, and love. If you do, you will not be disappointed! In this “exhortative command,” there are two great statements that reveal the heart of this letter’s message and its depiction of Christ’s sufficiency:

1. **The fullness of the deity dwells bodily in Jesus Christ (2:9).** Keep in mind where this verse

occurs in the letter. Already he has made some remarkable statements about Christ in chapter 1. In 2:3, the apostle says that in Christ **all** the treasures of wisdom and knowledge are hidden. Note well that he says all the treasures of wisdom and knowledge are found in Christ, not some of them as the false teachers would attest. Christ Himself is **the** personification, **the** total embodiment of God's wisdom and knowledge in human form: "The imagery of 'hidden treasures or treasuries of wisdom and knowledge' also evokes Jewish wisdom tradition. But in the wake of talk of the 'mystery,' the imagery also evokes apocalyptic ideas of heavenly treasuries, hidden from human eye but revealed to the visionary or heavenly traveler (cf. Isaiah 45:3). No doubt part of the attractiveness of the Christian message regarding Christ was the degree to which Jewish wisdom and apocalyptic traditions were thus combined."<sup>4</sup>

The apostle wanted these new believers to know this so that they would not fall prey to deceptive and flashy persuasion. They needed to know that the message they received and the doctrinal tenets they embraced were the right and best tenets because they centered around the person and power of the Incarnate Son of God: "For in Christ the whole fullness of deity dwells" (2:9). This is one of the most profound and extraordinary statements that anyone can find in the Bible. Only God could disclose this truth! No human rationality could arrive at this kind of insight or proposition. It is important to look at this statement up close and see the meaning of the words that constitute this truth. There are four terms deserving our attention:

a. "*Fullness*:" (play-roma) speaks of "the totality of the divine powers and attributes of the Son."<sup>5</sup> There was nothing lacking in Christ that would make Him anything less than fully God—both during His earthly ministry, before the Incarnation, after His resurrection and ascension, today, tomorrow, or even before time ever began. He is fully and completely God, just as much as God the Father and God the Holy Spirit. He has always been God in the fullest way possible and will always be that way. Jesus is not a "watered down" version of God. He was, is, and forever will be God—completely. Fullness speaks of degree.

b. *Deity* (theo-tay-toss) is a unique word, the only time you see it in the NT. It speaks about the "essence"<sup>6</sup> of the nature of Christ as the second member of the Holy Godhead: "This is a breathtaking claim because it implies that in Christ we see God most clearly and that theology proper from now on must be approached through Christology...the creator and covenant God who became present in Israel's history (from the days of the covenant

with Abram to the presence in the tabernacle and temple and Wisdom and Spirit and Torah) is now fully present in the embodied (and glorified) life of Jesus.”<sup>7</sup> What Paul is stating is that Jesus’ substance is the same as that of God the Father and God the Holy Spirit. He is not composed of anything different as it pertains to His eternal makeup. What makes Him full deity is the same thing that makes the Father and the Spirit full deity as well. As such, He is equal with them in everything and in every way. Deity speaks of essence.

c. *Bodily* (sow-muh-teek-oos) speaks about the form God chose to identify Himself with human beings on this planet. When we say that the fullness of God Himself dwells bodily in Christ, we literally mean that in the most concrete, exact way possible, God’s essence and glory was completely expressed, fully realized, fully exhibited, and totally displayed in the person of Jesus Christ, described beautifully by the apostle John in his Gospel (John 1:14, 16, 18). When people saw Jesus, they saw the fullest expression of God in human form that was possible. That is why many have given Christ the name Theanthropos (“The God-Man”) in light of Matthew 1:23, “Immanuel, God with us.” Is it not wonderful to think that in the most personal and intimate way possible, God chose to be with us as one of us and yet not give up anything about Himself in the process. Jesus is truly the visible form of an invisible God (as Paul says in 1:15). Bodily speaks about expression.

d. *Dwells* (ka-toy-kye) is an important word, chosen last in this statement for an important emphasis. It is a term that speaks about the permanence and continuity of the Son’s identity before the cosmos. This verb “dwells” is conjugated in the present tense, indicating that from the past up to now, the fullness of complete God-ness—deity—is continually and in an ongoing way dwelling in the person of the Son of God. It is not like Jesus became God at one time, did His mission, went back to the Father, and lost some God-ness in either the going or the returning. Far from it! What Paul is trying to tell the Colossian Christians is that all that it means to be God—attributes, eternity, unchangeableness, power, infinity, omnipotence, omnipresence, omniscience, and everything else is completely and totally housed in Christ right now! The Lord Jesus is not some old archaic figure who did something good in the past but has no value for today. He was God. He is God. He will be God forever! And in light of this great truth, He is more than sufficient for your life yesterday, today, and for all eternity!

**Because the fullness of deity dwells bodily in Christ, He is more than sufficient for your**

**life.** He is completely sufficient for your marriage. He is fully sufficient for your relationships. He is utterly sufficient for your home. He is absolutely sufficient for your profession and work. He is completely sufficient to bring reconciliation to your brokenness. Today he possesses all that you need for your life. The apostle Peter states, “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence, by which He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature” (2 Peter 1:3-4). Jesus, God the Eternal Son, became fully human so that we may know God. This truth singlehandedly would be enough to seal the argument against these mystics [false teachers] at Colossae. But there is another truth, equally as powerful, equally as forceful, that distinguishes Christianity from the other belief systems and “isms” of the world. It deals with what Christianity’s God wants to do with those who seek to follow Him (Christ) with all their hearts.

*Next time:*

2. We have been given fullness in Christ (2:10).

### **Reflection:**

“Put before your mind’s eye the sinner, empty of all holiness, and of all hope, despairing, and ready to die. Put also before your mind God full of mercy, willing to come and fill that sinner’s emptiness, to bring all His communicable attributes, and dwell in that sinner, and give him first the mercy which can blot out his sin, and then the holiness which can lift him up from his ruined condition. Next note the difficulty in the way: God cannot come as half a God, all His attributes must come together, and should the just God come into this guilty sinner to fill his emptiness, the flame of justice must destroy him. It is not possible for God, even our God, who is ‘a consuming fire,’ to come into contact with that which is sinful without destroying it. What then? Shall the sinner remain empty, and shall God’s fullness remain uncommunicated? Behold the plan which infinite wisdom has devised! The Eternal Son of God becomes man, the divine nature comes in all its fullness and dwells in the Mediator Christ Jesus. Coming into Him He was made to feel the mighty burnings of justice, which caused Him agony but could not consume Him, for in Him was no sin. Justice burned and blazed within Him, and cast Him into a bloody sweat, yes, brought Him to the cross and to death, because He stood in the sinner’s place; but this golden vessel

though heated was not melted; it could contain the divine fire, and yet not be destroyed; and now in Christ Jesus dwells all the fullness of the Godhead bodily, and, moreover, the divine nature is in Him in such a way as to be capable of communication to the sons of men; of course the essence of Deity is not communicated, for that would be to make men into Gods, but we are ‘made partakers of the divine nature’ in the sense of receiving the same character, and becoming the children of God.”<sup>8</sup>

### **Study and Discussion Questions:**

- What beautiful depictions of Christ (art, poetry, music) have you seen or heard in your travels and/or life?
- How does the apostle Paul’s presentation of Christ in this text address some of the modern-day depictions of Jesus? How do passages like Deuteronomy 32:35, Romans 12:19, Hebrews 12:29, Luke 18:7 and the imagery in Revelation bring comfort to a believer’s soul?
- What does it mean that “all” the treasures of wisdom and knowledge are found in Christ?
- Review and discuss the four key themes presented in 2:9. How does this knowledge help you in daily life?

### **Footnotes:**

1. Marianne Meye Thompson, *Colossians and Philemon. The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 49.
2. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931, IV: 489, J.B. Lightfoot, *Saint Paul’s Epistles to the Colossians and to Philemon*. 14th Printing. Grand Rapids: Zondervan, 1978, 176. Originally published in 1879 by MacMillan and Company.
3. William Hendriksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 107
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, 131-132.
5. Lightfoot, 181.

6. Robertson, IV:491 states: “There dwells (at home) in Christ not one or more aspects of the Godhead, but the very essence of God...Paul here disposes the Docetic Theory that Jesus had no human body as well as the Cerinthian separation between the man Jesus and the Aeon Christ. He asserts plainly the deity and the humanity of Jesus Christ in corporeal form.”
7. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 229.
8. C.H. Spurgeon, “The Fullness of Christ the Treasury of the Saints.” *Metropolitan Tabernacle Pulpit*. 62 Volumes. Pasadena, TX: Pilgrim Publications, 2002. XX:229-230. Sermon #1,169, preached Sunday, April 19, 1871, at the Metropolitan Tabernacle, London.

## \* Come Behold the Wondrous Mystery

1. Come be - hold the won-drous mys - t'ry in the dawn - ing of the  
 2. Come be - hold the won-drous mys - t'ry: He the per - fect Son of  
 3. Come be - hold the won-drous mys - t'ry: Christ the Lord up - on the  
 4. Come be - hold the won-drous mys - t'ry: slain by death, the God of

King. He, the theme of heav-en's prais - es, robed in frail hu - man - i -  
 Man. In His liv - ing, in His suf - f'ring, nev - er trace nor stain of  
 tree. In the stead of ru - ined sin - ners hangs the Lamb in vic - to -  
 life. But no grave could e'er re - strain Him; praise the Lord, He is a -

ty. In our long - ing, in our dark - ness, now the light of life has  
 sin. See the true and bet - ter Ad - am, come to save the hell-bound  
 ry. See the price of our re - demp - tion, see the Fa - ther's plan un -  
 live! What a fore - taste of de - liv - 'rance, how un - wa - ver - ing our

come! Look to Christ who con-de - scend - ed, took on flesh to ran - som us.  
 man, Christ, the great and sure ful - fill - ment of the law, in Him we stand.  
 fold. Bring - ing man - y sons to glo - ry, grace un - mea - sured, love un - told.  
 hope. Christ in pow - er res - ur - rect - ed as we will be when He comes.

Words and Music by Matt Boswell, Matt Papa, and Michael Bleecker, 2013

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## \* Sending

## \* Benediction | Colossians 1:15-20

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

## Postlude

### Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Doug Inman

Readers: Ande Parnell and Steve Coleridge

Musicians: Abigail Baarendse, Butch Bost, Vicki Bowles, Heather Coleridge, and Tim McConnell

Audio/visual and livestream: Chris Hollis, Jim McFarland, and Vitaliy Petrenko

<b>Missions Financial Summary:</b>	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
<b>Total Faith Promise Pledges Made</b>	<b>\$114,381</b>	<b>\$97,970</b>	<b>\$41,050</b>

## 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

NOTES:

## Updates

### Thank you to our Summer Seaquest Volunteers

We are so grateful to all our amazing volunteers who served at Summer Seaquest. 113 Sea Explorers were welcomed and loved by their Captains and SSQ crew as we introduced them to our God who loves and redeems us. Please pray with us that the gospel will bear much fruit in their hearts.

### Elder and Deacon Nominations

We are currently accepting nominations for Ruling Elder and Deacon. Please be sure and speak to your nominee to get their "OK" that they are willing to serve first. Then find a form on the table in the back of the sanctuary to fill out and give it to an elder.

### 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](http://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!

### 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](mailto: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.



**CHOR**

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

**First Practice of the Fall**  
 Wednesday, August 14<sup>th</sup> | 7:30PM

**SUMMER  
 SUNDAY  
 SOCIALS**  
 at LPC

Let's  
*worship together*  
*pray together*  
*feast together*  
*fellowship together*

**August 25th**  
**9:45 CE & 11:00 worship**  
 followed by a covered-dish lunch  
 \*there will be no 8:15 service

**LEXINGTON WOMEN'S MINISTRY**  
 invites you to

*Ladies'*  
**G A M E**  
**N I G H T**

**Friday, August 23<sup>rd</sup> | 7:00 - 8:30PM**  
**Tomlin Hall**  
**Snacks & Beverages Provided**

*Please Join Us!*

**Promotion  
 Sunday**

Promotion Sunday is August 11. Children will join their new CE class, and we will welcome a new group of 3s to Children's Church. Rising 5K, 2nd, & 4th grade will stay in their combined class for one more year. Signs will be posted by the children's check in desk with more information.

## 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](https://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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