

August 11, 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](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

**50th Anniversary Video** | Reggie Fuller

\* **Call to Worship** | Psalm 98

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

**All: 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.**

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

**All: Let the sea roar, and all that fills it;  
the world and those who dwell in it!  
Let the rivers clap their hands;  
let the hills sing for joy together**

before the LORD, for he comes  
to judge the earth.  
He will judge the world with righteousness,  
and the peoples with equity.

\* Trinity Hymnal #295—Crown Him with Many Crowns

1. Crown him with man - y crowns, the Lamb up - on his throne;  
2. Crown him the Lord of love; be - hold his hands and side,  
3. Crown him the Lord of peace; whose pow'r a scep - ter sways  
4. Crown him the Lord of years, the Po - ten - tate of time;

hark! how the heav'n - ly an - them drowns all mu - sic but its  
rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri -  
from pole to pole, that wars may cease, ab - sorbed in prayer and  
Cre - a - tor of the roll - ing spheres, in - ef - fa - bly sub -

own: a - wake, my soul, and sing of him who died for thee,  
fied: no an - gel in the sky can ful - ly bear that sight,  
praise: his reign shall know no end; and round his pierc - ed feet  
lime: all hail, Re - deem - er, hail! for thou hast died for me:

and hail him as thy match - less King through all e - ter - ni - ty.  
but down - ward bends his burn - ing eye at mys - ter - ies so bright.  
fair flow'rs of par - a - dise ex - tend their fra - grance ev - er sweet.  
thy praise shall nev - er, nev - er fail through - out e - ter - ni - ty.

Trinity Hymnal 295  
TEXT: Matthew Bridges, 1851  
TUNE (DIADEMATA): George J. Elvey, 1868  
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## \* Prayer of Invocation

### \* Scripture Reading | 1 Peter 2:4-10 | Pew Bible pp. 1014-1015

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture:

“Behold, I am laying in Zion a stone,  
a cornerstone chosen and precious,  
and whoever believes in him will not be put to shame.”

So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected  
has become the cornerstone,”

and

“A stone of stumbling,  
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

# I Will Glory in My Redeemer



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



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



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



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



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

Words and Music by Steve Cook and Vikki Cook

CCLI Song # 3337435

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# RENEWAL

## Call to Confession | Matthew 3:8

*Leader: Bear fruit in keeping with repentance.*

## Corporate Confession of Sin | From Valley of Vision

All: O Father,  
hear my cries of repentance and confession before Your throne.  
Forgive me for all the times that I have turned away from You.  
Draw me close to Yourself because of the work that Jesus,  
Your Son, and my Savior, did for me that I believe by faith.  
You have taught me that the finding of all grace in Christ  
brings strength, joy, glory, and renders all graces alive.  
Help me to delight more in what I receive from Christ,  
more in that fullness which is in Him, the fountain of all His glory.  
To this end, O God, establish me in Christ, settle me,  
give me a being there, assure me with certainty that all this is mine,  
for this only will fill my heart with joy and peace.

## Silent Confession

\* **Words of Comfort** | Ephesians 2:8-9

*Leader: For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.*

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

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

**All:** And also with you.

# \* Christ Is Risen, He Is Risen Indeed!

1. How can it be the One who died has  
 2. For joy a - wakes as dawn - ing light when  
 3. Where doubt and dark - ness once had been they  
 4. Once bound by fear, now bold in faith, they  
 5. The pow'r that raised Him from the grave now

borne our sin through sa - cri - fice to con - quer eve - ry  
 Christ's dis - ci - ples lift their eyes. A - live He stands, their  
 saw Him and their hearts be - lieved; but blest are those who  
 preached the truth and pow'r of grace, and pour - ing out their  
 works in us to pow'r - fully save; He frees our hearts to

1, 3. 2, 4, 5.  
 sting of death? Sing, sing hal - le - lu - jah!  
 friend and King: Christ, Christ, He is ris - en!  
 have not seen, yet sing hal - le - lu - jah!  
 lives they gained life, life ev - er - last - ing!  
 live His grace: go, tell of His good - ness!

Christ is ris - en, He is ris - en in - deed! O, sing hal - le -

lu - jah! Join the chor - us, sing with the re - deemed:

"Christ is ris - en, He is ris - en in - deed!"

## 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.

## Alas and Did My Savior Bleed



1. A - las! and did my Sav - ior bleed, and did my Sov - ereign die!  
2. Well might the sun in dark - ness hide, and shut his glo - ries in,  
3. But drops of grief can ne'er re - pay the debt of love I owe;



Would he de - vote that sa - cred head for such a worm as I!  
when Christ, the might - y Mak - er, died for man the crea - ture's sin.  
here, Lord, I give my - self a - way, 'tis all that I can do.



Was it for crimes that I had done he groaned up - on the tree!  
Thus might I hide my blush - ing face while his dear cross ap - pears;  
A - las! and did my Sav - ior bleed, and did my Sov - ereign die!



A - maz - ing pit - y! Grace un - known! And love be - yond de - gree!  
dis - solve my heart in thank - ful - ness, and melt mine eyes in tears.  
Would he de - vote that sa - cred head for sin - ners such as I!

Words: Isaac Watts, 1707, alt. Quick  
Music: Irish melody; arr. Annie Quick  
Music © 1997 Redeemer Music.  
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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 HUNDREDTH): Louis Bourgeois, 1551

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# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | Filled Up in Him—Completely!

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

<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.

## Communion Homily | Our Sufficiency in Christ

### An Exposition of the Letter to the Colossians

### 15. Our Sufficiency in Christ's Fullness, part 2

Rev. Dr. Curt McDaniel

## Sermon Notes

In *any* age and culture, the message of the gospel and the core of its truth—articulated succinctly by the apostle Paul in this text—speaks to a world steeped in anti-authoritarianism, human performance, individualistic self-salvation, pragmatism, and consumerism. Surrounded by first-century forces of paganism, emperor worship, satanism, and mysticism, the apostle exhorted these committed believers to continue in their walk with Christ (“walk” is in the imperative mode) by resting in their “rootedness” (union) with Christ and upon the foundation of His gospel (“rooted” and “built up” are both passive participles, showing that *God* does the work). What enabled the Colossian believers then, and us today, to find certainty, confidence, hope, and assurance in the claims of the gospel? How can you know for certain that Christ and His message of eternal life are true, dependable, and trustworthy? In this passage, we see the tenets that make Christianity superior to other beliefs, as well as credible and convincing. To make the bold claims that it states, it must have something equally bold that backs it up, and Paul gives us the criterion in this text.

### *Review:*

- i. **The fullness of the deity dwells bodily in Christ (2:9).** Christ Himself is the personification, the total embodiment of God’s wisdom and knowledge in human form. “When Paul writes that the ‘fullness of deity’ dwells in Christ, he means that the very fullness of the one true God is to be found in Christ. It is not as if Christ has a portion of deity, as if deity were a substance or a characteristic that could be divided among any number of entities, so that the Colossians could or ought to look elsewhere for divine reality. If they previously believed in multiple deities or thought of divine nature as a quality shared by a number of beings, they are now exhorted to think of one true God and the embodiment of true deity in Christ. ‘God in Christ’ defines deity.”<sup>1</sup> Four important terms:
  - a. *Fullness:* Jesus is not a “watered down” version of God. He was, is, and forever will be God—completely. Fullness speaks of *degree*.
  - b. *Deity:* 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. Deity speaks of *essence*.

- c. *Bodily*: Jesus is truly the visible form of an invisible God (as Paul says in 1:15): “The somatic (body) character of this indwelling meant that God could be encountered directly in and through this particular human being, Christ. Here, as in 1:19, “bodily” underscores the accessibility... of the divine epiphany and can hardly refer to anything other than Jesus’ life on earth, though including His death. At the same time, the present tense indicates this function of Jesus as ongoing: Christ in His historical embodiment still brings the character of deity fully to focus.”<sup>2</sup> Bodily speaks about *expression*.
- d. *Dwells*: 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: “The point would be, then, that God dwells in the embodied Christ in fullness or in person. This would mean that there can be nothing inherently wrong or evil about matter, which the ascetic teachers may have been suggesting, hence the rules about abstinence, and that the fullness and personal presence of God is to be found in Christ and nowhere else.”<sup>3</sup>

*Today:*

2. **We have been given fullness in Christ (2:10)**. “And you have been filled in Him, who is the head of all rule and authority.” The literal word order in the original reads, “And you are in Him made full.” The verb “made full” here is in the perfect passive participle form, indicating a state of completeness done by God alone: “The perfect tense of the verb indicates that believers received fullness in the past and that they continue to possess it.”<sup>4</sup> This has to rank as one of the greatest and most liberating statements in all the Bible! Think of all that this means! It is overwhelming to contemplate the scope of its truth! It brings to mind images like the allegory of the vine and branches (John 15:1, 4) where we are told to “abide in Christ.” From our union with Christ, we can receive in growing measures more of the life, power, presence, wisdom, goodness, and communicable qualities of God in our spiritual being. To say it another way, we can become godlier in our character and being. One of the great wonders of the gospel is that the Creator of all things wants His creation to reflect His image in their lives. This is truly a beautiful and wonderful truth.

**But this is not the main thrust of this verse!** There is a greater, more powerful, and

incredible reality that is presented here that is often missed because of the way believers read the Bible. In our day of personalism, consumerism, and individualism, people often look at the Bible to see what it will offer them personally in their own relationship with God. So often they come to the pronoun “you” and apply it as an individual you. But the “you” in 2:10 is not singular. It is found in the *plural*. Keep in mind that this letter—and all its teaching—was written to a church, and it was read to the whole church. When Paul used the word “you,” he was talking about *all* the believers united as a congregation in the Colossian Church. He means to say to them and to us, “All the fullness of deity continuously dwells bodily in Christ, and that same bodily fullness is now completely filled to the brim in Christ’s church—in you (this congregation)! *WE* have received fullness in Christ. **This is staggering!** This opens a whole new dimension in understanding what the church really is in God’s sight.

In effect, what Paul told these Colossians (and us) is truly phenomenal. In God’s wisdom, the Father sent the Son to this earth as the visible image of the eternal invisible God. When we saw Jesus, we saw in the most complete way possible the fullest expression of God in a human body. And when this glorious Savior accomplished His perfect mission by suffering, dying, and rising again from the dead, He ascended to heaven, where right now He *continues* to serve at the Father’s right hand as the great God-Man, the One in whom all the fullness of the Deity lives in bodily form. Because we are united to Christ, we—His Church, His Body—have this same fullness in our life and community. Do you realize this!

You can literally read 2:10 to say, “Because the fullness of the deity dwells bodily in Christ, and we as a church are in union with Him, all the fullness of the deity dwells in us. Do you understand what this means? The Church of the Lord Jesus Christ is *the living embodiment of the power, presence, goodness, wisdom, holiness, justice, and truth of God*. When people then (in the Colossians’ day) and now look at the church, they should see the fullness of Jesus Christ Himself. This parallels Peter’s words in 2 Peter 1:4 in that “you may become partakers of the divine nature.”

This is why the Scriptures often call the church the “Body of Christ.” God formed us to be His living expression, the total embodiment, and the physical personification of Christ to the peoples of this earth. Just as Jesus was the face of God to the world when He ministered, so also now the church is the face of Jesus to this world and culture. The

church has a high and holy place in God's order of things. To the church, God has entrusted His very presence, power, life, and fullness. Paul says this not only here but also in Ephesians 1:22-23, "And He put all things under His feet and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all." You will not find the glory of God, the greatness of Jesus Christ, and the dynamism of divine power out in the world-at-large. The fullness of God will only be seen in its most complete way in the life and actions of His church.

This has radical implications for us who make up the church. We have received from God and are called by Him to be the embodiment of His "Shekinah," the glorious expression of His fullness to a dark and decaying world. If people do not see the church, they will not see Jesus. It is that simple.

Over the years, I have gotten into discussions with believers who are burdened, upset, or even enraged over the way things are in the world. Do you ever feel this way? We hear people say, "We need God back in higher education! We need God back in the government! We need God in the media! We need God in the marketplace! Would you agree? Do you think the world would be a better place if God were in the government, the schools, the medical world, the sports world, and the media? If you believe this, then the obvious answer to this issue is in our text today. The reason God is not in more classrooms (praise God that there are many good Christians in education, thank God for them!), the reason God is not *more* in the marketplace (likewise!), the reason God is not *more* in the government, and everywhere else is:

***The Fullness of Christ in the Church—with the Gospel—is Not There!***

How will people see the face and feel the heart of Jesus Christ if God's people are not there? You and I, and the other believers around you and in other churches in this area, are likely the only Jesus that many people will ever see. And if we do not show them the glory of God, where will they find it? Most sadly, they will not. That is why the church is so valuable in God's sight. Entrusted within our community of faith is the fullness of the deity of Jesus Christ, the Eternal Son of Heaven's love for a world that is literally falling apart.

It is time that the church rise up and be what she was created and redeemed to be—the fullness of the Lord Jesus Christ in bodily form. And her people are to go into all the

sectors of life and culture carrying the fullness of Christ with them. They must take this fullness to:

- The family
- The government
- The media
- Education: public, private, homeschool
- Higher education
- The sports world
- The arts (music, cinema, theater)
- Science and medicine
- Economics
- Business
- Technology, communication
- And other dimensions of life

Does God want to be in each of these sectors of life? If you say “yes,” then understand: If the church does not go to these places, the people in these worlds will not see Jesus Christ. Period.

We have a bold plan that you will see soon for the next 3+ years of ministry here at LPC. It involves **being** the Body of Christ and doing the work of the Body of Christ in Lexington, SC, and beyond. It is called the Ministry Compass®, and it has all the potential by the power of God Himself to make LPC shine gloriously with the light of the fullness of Jesus Christ, but only if *you* avail yourself of this opportunity to join with other believers around you to be the salt of the earth and the light of the world. That choice is yours to make.

3. **How does the church live out the fullness of the deity in bodily form? Practical ways from this text:**
  - a. Beware of false teaching (2:8) that depends on human traditions, hollow philosophy, empty deceit, and the elemental spirits of the world (rudiments, regulations, rules, ceremonial protocols to enhance salvation, as Paul will discuss in 2:16ff): “Paul is not opposed to the proper use of reason—on abundant display in his letters. What makes this philosophy unacceptable is its deception, which at the

same time means its lack of apostolic theology.”<sup>5</sup>

- b. Go on walking with Christ as a community of faith (2:6b, parallel in Galatians 5:16-25).
  - i. Rooted in Him (daily relationship, prayer, reading the Scriptures).
  - ii. Built up in Him (deepening your knowledge and love for Him).
  - iii. Established in the Faith (pursuing sound doctrine and teaching).
  - iv. Abounding in thanksgiving (worship and service).

When God’s people understand who they really are—the embodiment of the fullness of Jesus Christ on this earth—we will then begin to see what Jesus promised to His disciples and to us: “I will build My Church, and the gates of hell shall not prevail against it” (Matthew 16:18). Think about this and about where you fit in this plan.

### *Personal Reflection:*

“The excellence of the indwelling of God in Christ is this—that there is in Him a glory as of the only begotten of the Father, the moral and spiritual glory of Godhead. This is to be seen, but not with the eyes; this is to be perceived, but not by the carnal senses: this is seen, and heard, and known, by spiritual men, whose mental perceptions are keener than those of sight and hearing. In the person of the Lord there is a glory which is seen by our faith, which is discerned of our renewed spirits, and is made to operate upon our hearts. The glory of God in the sanctuary was seen only by the priest of the house of Aaron; the glory of God in the face of Christ is seen by all believers, who are all priests unto God. That glory the priest beheld but once in the year; but we steadily behold that glory at all times, and are transformed by the sight. The glory of God in the face of Jesus Christ is not a thing of outward appearance, to be beheld with the eyes, like the pillar of cloud and fire; but there is an abiding, steady luster of holy, gracious, truthful character about our Lord Jesus Christ, which is best seen by those who by reason of sanctification are made fit to discern it. Blessed are the pure in heart, for they shall see God; yea, they do see Him in Christ Jesus.”<sup>6</sup>

### *Study and Discussion Questions:*

- From 2:9-10, how can believers know for certain that Christ and His message of eternal life are true, dependable, and trustworthy? In these 2 verses, what backs up Jesus’ offer

of eternal life?

- Why is it important to realize and embrace the reality that the “you” in 2:10 is in the plural? What does this mean? What are the implications of this for a church’s life and witness?
- Comment on this statement: “It is time that the church rise up and be what she was created and redeemed to be—the fullness of the Lord Jesus Christ in bodily form.” What does this mean practically?
- How can LPC be “the fullness of Christ in bodily form” to this county and region? Give some specific examples that come to your mind.
- Comment on this statement: “When God’s people understand who they really are—the embodiment of the fullness of Jesus Christ on this earth, we will then begin to see what Jesus promised to His disciples and to us, ‘I will build My Church, and the gates of hell shall not prevail against it’” (Matthew 16:18).

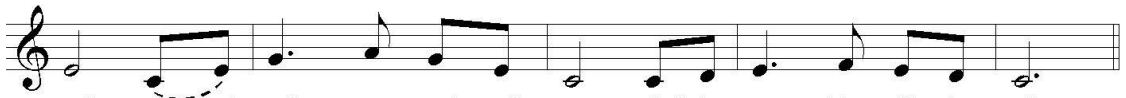
***Footnotes:***

1. Marianne Meye Thompson, *Colossians and Philemon. The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 55.
2. 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, 152.
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, 156.
4. Jerry L. Sumney, *Colossians: A Commentary. The New Testament Library*. Louisville, KY: Westminster John Knox Press, 2008, 134.
5. Scot McKnight, *The Letter to the Colossians. New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 225.
6. Charles H. Spurgeon, “The True Tabernacle, and Its Glory of Grace and Peace.” *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1986. XXXI:531. Sermon #1,862, preached Sunday am, September 27, 1885, at the Metropolitan Tabernacle, London.

## \* Jesus Paid It All



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



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



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



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

Words by Elvina M. Hall, 1865  
 Music by John T. Grape, 1868  
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# Hymn Story

## Jesus Paid It All

The words to "Jesus Paid It All" were written by Elvina Mable Hall, an American who lived from 1822 to 1889. Hall's first husband, Richard Hall, sadly died, after which she married a Methodist minister named Rev. Thomas Meyers. As a pastor, Meyers belonged to the Baltimore Conference. Hall sang in the choir at Baltimore's Monument Street Methodist Church, where she was an active member for forty years. One Sunday in 1865, Hall was in her seat in the choir loft, listening to Reverend George W. Schreck preach. During the pastor's prayer, Hall was thinking about her need for a Savior and the price Christ paid for our salvation. Having no paper on which to write, she hastily scribbled the words to "Jesus Paid It All" into her hymnal's front cover. As she was leaving the church at the conclusion of the service, Hall gave her poem to Pastor Schreck. Pastor Schreck kept the poem in his possession.

American composer, John T. Grape, also lived in Baltimore, Maryland, from 1835 to 1915. Grape, who was married and had one daughter, made his living as a coal merchant. Grape regularly attended Monument Street Baptist Church, the same church to which Elvina Hall belonged. In support of his church, Grape participated in many church activities, serving as the choir director, organist, and Sunday school teacher. Grape composed a melody in 1868 to which he did not associate any text; he did, however, decide upon the tune name ALL TO CHRIST I OWE. As did Hall, Grape gave his creation to Pastor Schreck. Similar to his reaction to Hall's poem, Pastor Schreck did not show interest in Grape's tune but held on to it.

Later, while reading Elvina Hall's text again, Pastor Schreck recalled the melody given to him by John Grape and realized the melody and poem may be well-suited for each other. Indeed, Grape's melody almost exactly matched the rhythms of Hall's poetic lines. Upon learning that Grape's tune had a chorus, Hall then wrote the well-known words, "Jesus paid it all, All to Him I owe, Sin had left a crimson stain, He washed it white as snow." Pastor Schreck encouraged the author and composer to send the newly-completed hymn to Professor Theodore Perkins, who published it in a periodical called *Sabbath Carols*.

The main theme in this hymn, especially expressed in the chorus, is that we as sinners owe a

debt we can never afford to pay, yet our Savior paid that debt and has justified us in His blood. The hymn speaks to the complete sufficiency and saving power of the cross. It is amazing to see how author Hall and composer Grape did not write their contributions with each other in mind, yet God orchestrated details through their pastor to form this beautiful hymn.

Sources:

- *“Jesus Paid It All.” Discipleship Ministries: The United Methodist Church, 28 February 2014, [www.umcdiscipleship.org/resources/jesus-paid-it-all](http://www.umcdiscipleship.org/resources/jesus-paid-it-all). Accessed 30 July 2024.*
- *Perry, John. “John T. Grape.” Hymnary, [www.hymnary.org/person/Grape\\_john](http://www.hymnary.org/person/Grape_john). Accessed 30 July 2024.*

# THE LORD'S SUPPER

## \* Affirmation of Faith | Apostle's Creed

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

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

He suffered under Pontius Pilate,  
was crucified, died, and was buried;

He descended into hell.

The third day He rose  
again from the dead;

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

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

Amen.

\*the universal church that trusts in Christ alone

## **Introduction to the Table**

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.  
\*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

## **Prayer of Thanksgiving and Consecration**

### **Words of Institution**

### **Eating and Drinking at the Table of the LORD**

## Trinity Hymnal #345—Glorious Things of Thee Are Spoken



1. Glo - rious things of thee are spoken, Zi - on, cit - y of our God;
2. See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov'ring, see the cloud and fire ap - pear
4. Sav - ior, if of Zi - on's cit - y I, through grace, a mem - ber am,



he whose word can - not be bro - ken formed thee for his own a - bode:  
well sup - ply thy sons and daugh - ters, and all fear of want re - move:  
for a glo - ry and a cov - 'ring, show - ing that the Lord is near:  
let the world de - ride or pit - y, I will glo - ry in thy name:



on the Rock of A - ges founded, what can shake thy sure re - pose?  
who can faint, while such a riv - er ev - er flows their thirst t'assuage?—  
thus de - riv - ing from their ban - ner light by night and shade by day,  
fad - ing is the worldling's plea - sure, all his boast - ed pomp and show;



With sal - va - tion's walls sur - rounded, thou may'st smile at all thy foes.  
grace which, like the Lord, the giv - er, nev - er fails from age to age.  
safe they feed up - on the man - na which he gives them when they pray.  
sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

*Trinity Hymnal No. 345*

TEXT: John Newton, 1779

TUNE (AUSTRIAN HYMN): Franz Joseph Haydn, 1797

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## \* Sending

## \* Benediction | Hebrew 12:1-2

*Leader: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.*

## Postlude

## Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Doug Inman

Readers: Emily Waters and Myles Coleridge

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

Audio/visual and livestream: Chris Hollis, Jason Waters 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

## Updates

### 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 that 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.

## Women's Ministry Announcement

The women's ministry leadership team is taking nominations for the following officers:

- President-Elect
- Secretary
- Decorating Chair
- Congregational Care Chair
- Circle 1 Chair
- Circle 4 Chair

Please speak to the nominee before nominating them. You can submit nominations to Kelly Lewis by email at [women@lexpreschurch.com](mailto:women@lexpreschurch.com). Deadline to submit nominees is **August 25th**. After this 2 week nominating period, the nominating committee will convene to come up with a slate of officers to be voted on in late November concurrent with the elder/deacon elections.



**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'*  
**GAME**  
**NIGHT**

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

*Please Join Us!*

**OFFICER  
 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. Find a form on the table in the back of the sanctuary, fill it out and either mail to the church office or hand it to an Elder.

 **LEXINGTON**  
 PRESBYTERIAN CHURCH

## 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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