

August 18, 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

Youth Summer Recap Video

* **Call to Worship** | Psalm 146:1-2, 5, 10

*Leader: Praise the LORD!
Praise the LORD, O my soul!*

All: I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.

*Leader: Blessed is he whose help is the God of Jacob,
whose hope is in the LORD his God,*

All: The Lord will reign forever,
your God, O Zion, to all generations.
Praise the LORD!

* Trinity Hymnal #77—Praise, My Soul, the King of Heaven

1. Praise, my soul, the King of heav - en, to His feet your
 2. Praise him for his grace and fa - vor to our fa - thers
 3. Fa - ther - like, he tends and spares us; well our fee - ble
 4. Frail — as sum - mer's flow'r we flour - ish, blows the wind and
 5. An - gels, help us to a - dore him; you be - hold him

trib - ute bring; ran - somed, healed, re - stored, for - giv - en,
 in dis - tress; praise him, still the same for - ev - er,
 frame he knows; in his hands he gent - ly bears us,
 it is gone; but while mor - tals rise and per - ish,
 face to face; sun and moon, bow down be - fore him,

who, like me, his praise should sing? Al - le - lu - ia!
 slow to chide and swift to bless. Al - le - lu - ia!
 res - cues us from all our foes. Al - le - lu - ia!
 God en - dures un - chang - ing on. Al - le - lu - ia!
 dwell - ers all in time and space. Al - le - lu - ia!

Al - le - lu - ia! Praise the ev - er - last - ing King.
 Al - le - lu - ia! Glo - rious in his faith - ful - ness.
 Al - le - lu - ia! Wide - ly as his mer - cy goes.
 Al - le - lu - ia! Praise the High E - ter - nal One.
 Al - le - lu - ia! Praise with us the God of grace.

Trinity Hymnal No. 77
 Text: From Psalm 103, Henry F. Lyte, 1834; mod.
 Tune (ANDREWS): Mark Andrews, 1930
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* Prayer of Invocation

* **Scripture Reading** | Psalm 47 | Pew Bible p. 472

Clap your hands, all peoples!
Shout to God with loud songs of joy!
For the Lord, the Most High, is to be feared,
a great king over all the earth.
He subdued peoples under us,
and nations under our feet.
He chose our heritage for us,
the pride of Jacob whom he loves.

God has gone up with a shout,
the Lord with the sound of a trumpet.
Sing praises to God, sing praises!
Sing praises to our King, sing praises!
For God is the King of all the earth;
sing praises with a psalm!

God reigns over the nations;
God sits on his holy throne.
The princes of the peoples gather
as the people of the God of Abraham.
For the shields of the earth belong to God;
he is highly exalted!

Ancient of Days



1. Though the na - tions rage, king - doms rise and fall, there is still one
 2. Though the dread of night o - ver - whelms my soul, He is here with
 3. Though I may not see what the fu - ture brings, I will watch and



King reign - ing o - ver all. So I will not fear for this truth re -
 I am not a - lone. O His love is sure, and He knows my
 wait for the Sav - ior King. Then, my joy com - plete, stand - ing face to



mains: that my God is the An - cient of Days. _____ None a - bove Him, none be -
 name, for my God is the An - cient of Days. _____
 face in the pre - sence of the An - cient of Days. _____



fore Him; all of time in His hands. For His throne, it shall re - main and ev - er



stand. _____ All the pow - er, all the glo - ry, I will trust in His



name, for my God is the An - cient of Days. _____

Words and Music: Jonny Robinson, Rich Thompson, Michael Farren, and Jesse Reeves
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RENEWAL

Call to Confession | Lamentations 1:8a, 11b, 18a

*Leader: Jerusalem sinned grievously;
therefore she became filthy;
all who honored her despise her...*

*“Look, O LORD, and see,
for I am despise.”*

*“The LORD is in the right,
for I have rebelled against His Word...”*

Corporate Confession of Sin | Based on Psalm 102

All: Hear my prayer, O LORD;
let my cry come to You!
Do not hide Your face from me
in the day of my distress!
Incline Your ear to me;
answer me speedily when I call!
For my days pass away like smoke,
and my bones burn like a furnace...

My days are like an evening shadow;
I wither away like grass.

Arise and have pity on me,
and hear the cries of my repentance.
You, O LORD, are enthroned forever;
You are remembered throughout all generations.
You build up Zion, and appear in Your glory.
You regard the prayers of the destitute and
You do not despise their prayers.
Blessed be Your Holy Name,
Amen.

Silent Confession

* **Words of Comfort** | John 1:12

Leader: But to all who did receive him, who believed in his name, he gave the right to become children of God...

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

Leader: The peace of Christ be with you.

All: And also with you.

* Lift High the Name



1. Lift high the name of Je - sus, of Je - sus, our King,
2. Lift high the name of Je - sus, of Je - sus, our Lord.
3. Lift high the name of Je - sus, of Je - sus, our Light.



Make known the pow - er of His grace, the beau - ty of His peace.
His pow'r in us is great - er than, is great - er than this world.
No oth - er name on earth can save, can raise a soul to life.



Re - mem - ber how His mer - cy reached, and we cried out to Him!
To share the rea - son for our hope, to serve with love and grace,
He o - pens up our eyes to see the har - vest He has grown;



He lift - ed us to sol - id ground, to free - dom from our sin.
that all who see Him shine through us might bring the Fa - ther praise.
we la - bor in His fields of grace as He leads sin - ners home.



O sing, my soul, and tell all He's done



'til the earth and heav - ens are filled with His glo - ry!

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Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew.

Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

- You may use the offering plates.
- Go to “Giving” on your Church Center mobile app or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321.

Living Hope



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



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



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



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



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



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



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



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

* The Doxology

Praise God from whom all 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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Hymn Story

The Doxology

The lyrics to the Doxology were written by Bishop Thomas Ken, who lived in England from 1637 to 1711. His mother and father both died when Ken was young: his mother when he was 4 years old, and his father when he was 14 years old. After his parents' deaths, his older sister, Anna, took care of him. Ken studied at Winchester College, a school for boys, and then went to Oxford. Following his ordination in 1662, Ken became a priest in the Anglican church. In his life, Ken personally knew Princess Mary of Orange and King Charles II, as he was their chaplain. Ken became Bishop of Bath and Wells in 1685. King James II, a strong Catholic, desired Ken to agree with the 1687 Declaration of Indulgence. Ken denied his signature to the document and, as a result, was held captive in the Tower of London. Eventually, the charge was revoked, and Ken was released. His involvement in politics was not at an end, however, as Ken did not pledge his support to the new king, William III. Consequently, Ken gave up his position and retired to the home of one of his friends, Lord Weymouth.

The actual date of the Doxology is unknown. In 1695, Ken wrote *A Manual of Prayers for the Use of the Scholars of Winchester College*. This work, which was written for his students at Winchester to sing, included three hymns called "Morning", "Evening", and "Midnight". "Morning" was to be sung when students woke in the morning, "Evening" was to be sung at bedtime, and "Midnight" was to be sung if the students were having difficulty sleeping. The words to the Doxology served as the final verse to each of these three hymns. In Ken's words, his purpose in writing these hymns was "that it is a good thing to tell of the loving kindness of the Lord early in the morning and of his truth in the night season."

Louis Bourgeois wrote the tune to the Doxology. He lived from 1510 to 1561 and grew up in France. In 1541, Bourgeois moved to Geneva, where he met John Calvin, who also came to Geneva in 1541. Calvin served as pastor at St. Pierre and St. Gervais, and Bourgeois served as director of music. He led the choristers and, through the choir, taught new psalm tunes to the congregation. Before the Doxology, Psalms 134 and 100 were paired with this tune, known as OLD HUNDREDTH. In 1562, Bourgeois' tune was published in Calvin's Genevan Psalter, along with many other hymns which used Bourgeois' melodies. In addition, Bourgeois altered some tunes which he had previously composed. The church members

were not appreciative of some of the newer arrangements, and Bourgeois found himself in prison overnight. Through Calvin's help, Bourgeois was released the next day. Besides his work in the Genevan Psalter, Bourgeois published a collection of fifty psalm settings which he wrote in four-part harmony. He also wrote the 1550 *La Droit Chemin de Musique*, which taught sight-reading and singing techniques. In 1552, Bourgeois moved to Lyons and Paris, where he resided until his death.

The Doxology's text correlates with the exhortation in Psalm 150:6, which says, "Let everything that breathes praise the Lord! Praise the Lord!" This call to worship includes every creature in the universe, from those "here below" to the "heavenly hosts." The Doxology also contains the doctrine of the Trinity, especially in the last line, "Praise Father, Son, and Holy Ghost." This text is seemingly simple and short, yet it speaks to the very purpose for which man was created: to glorify God. As David Mathis writes, "God is glorified in our heartfelt expression of praise. God made us for praise. He made us for doxology."

Sources:

1. Mathis, David. "The Best-Known Hymn in History: Why We Keep Singing 'The Doxology.'" *DesiringGod*, 21 June 2021, www.desiringgod.org/articles/the-best-known-hymn-in-history. Accessed 13 August 2024.
2. Polman, Bert. "Louis Bourgeois." *Hymnary*, www.hymnary.org/person/Bourgeois_Louis. Accessed 13 August 2024.
3. Schwarz, Victoria and Wilson Pruitt. "History of Hymns: 'Praise God, from Whom All Blessings Flow.'" *Discipleship Ministries: The United Methodist Church*, 18 November 2020, www.umcdiscipleship.org/articles/history-of-hymns-praise-god-from-whom-all-blessings-flow. Accessed 13 August 2024.

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | A Scroll, a Hammer, Nails, and a Shovel!

*** Scripture Reading** | Colossians 2:11-15 | p. 984

¹¹ In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, ¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Sermon | **Our Sufficiency in Christ**
An Exposition of the Letter to the Colossians
16. Our Sufficiency in Christ's Triumph, part 1

Rev. Dr. Curt McDaniel

Sermon Notes

Our text today reminds me of a true story involving Peter McKenzie (1824-1895), the popular Wesleyan preacher who toured Madame Tussaud's (1761-1850) Waxworks Exhibition in London. When he came to the prized treasure of her gallery, the personal chair of Voltaire (1694-1778), the famous French philosopher, the guide stopped and said to him, "This is the chair in which Voltaire sat and wrote his atheistic blasphemies."

"This chair?" asked Rev. McKenzie. When given the nod, he stepped over the boundary chord, sat down on the chair, and without permission, sang this song to the top of his lungs:

"Jesus shall reign where'er the sun
Does His successive journeys run
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."¹

What gave him the boldness to do this? What prompted this pastor to show courage in such a noticeable way? I will contend that Peter McKenzie understood what the fullness and sufficiency of Jesus Christ meant not only for his own life but also for all history. Jesus' fullness and greatness can mean only one thing: He *is* the Lord and the Potentate of time, gloriously triumphant over all things. And our text today gives us the redemptive accomplishments that the triumph of Christ brings to our lives and to the church. Because Christ is the fullness of deity continuously dwelling in bodily form, what makes His redemptive work show the triumph of God?

Big *takeaway*: Because Jesus Christ is the fullness of deity dwelling bodily, His redemptive accomplishments are explained and pictured five ways.

At the heart of the Colossian letter, the apostle Paul wants them to know that their sufficiency in Jesus Christ rested on many aspects of His being and work, already stated in this letter:

- His deity and nature are sufficient.
- His redemptive suffering and work are sufficient.
- His authority and power are sufficient.
- His wisdom and knowledge are sufficient.
- His glory and hope are sufficient.

In this text, we learn again why Christ is sufficient for life in this world and for eternity. In

2:11-15, we see that the cross brings victory and a glorious triumph over all the forces of evil and sin that are against God and against His church. I believe the lack of understanding of this text's message is one of the primary reasons why some Christians and churches live with defeat and despondency today. They do not understand the triumphant work that was accomplished by Christ on the cross and the empty tomb. Somehow many believers and congregations have forgotten that there has been an ongoing war since the Garden of Eden between the powers and principalities of evil and the Kingdom of God. We need to be reminded regularly about the triumphant victory of Christ over Satan and his evil empire, especially when it is pictured as beautifully as it is in our text today. In 2:11-15, we find five ways that Paul pictures the triumph of God in the work of Christ over the forces of sin and darkness. Some church fathers and Bible teachers call these verses the "five metaphors of triumph." We will take the time to look at each of these pictures of triumph and learn the valuable truths that they declare. Ironically, most of these metaphors are *Jewish in nature*. Why? While it is likely that most of the Colossian believers were Gentiles, remember that they were encountering persuasion tactics from Jewish mystics (false teachers) who were trying to convince them that many elements of the Christian Faith had origins in Jewish orthodoxy and mysticism and that they needed to incorporate these Jewish practices (rituals, ceremonies, disciplines) into their belief system in order to make their religious devotion complete. Paul counters these false teachers' tactics with five pictures that show the triumph of Christ's work over evil and how it alone is sufficient for faith and for life today. Here are the five pictures (metaphors) of triumph:

1. **Christ's triumph is pictured as a circumcision (2:11).** "In Him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ." What is the significance of circumcision, and why does Paul talk about this Jewish act to Gentile believers? Remember one of the elements in these false teachers' mystic philosophy was a strict adherence to many of the OT customs of the Jewish ceremonial law. These mystics believed you still needed to obey all the ceremonial practices, to heed dietary laws, to practice angel worship, and to pursue ascetic disciplines and other components of Jewish ceremonialism to arrive at the fullness of your spiritual potential. No doubt these believers were told, and perhaps in some cases commanded, that their baby boys must be circumcised under the laws of Moses in the OT in order for their family (and church family) to gain favor with God.

Where does circumcision originate? We learn from Genesis 17 the foundations for the practice. God commanded His people to observe it to show in an outward way that they were inwardly His special people. *Circumcision was more than a national badge.*

It was a symbol, a sign of deep spiritual identity. You can tell by reading these words in Genesis 17 that this was not just a ritual in God's eyes. He deems it special:

17:9-14: "And God said to Abraham, 'As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

Circumcision was a physical act, but there was also an intimate spiritual meaning embedded in this practice. In fact, sometimes the *spiritual* meaning of the act was highlighted over its physical meaning, as Deuteronomy 10:16 makes clear: "Circumcise therefore *the foreskin of your heart*, and be no longer stubborn." Similar OT examples appear in Deuteronomy 30:6, Jeremiah 4:4, 9:25-26, and Ezekiel 44:7. In each case, Moses or the prophets *used a physical practice to illustrate a spiritual call to repentance, the stripping away of sin that had made their hearts rebellious and stubborn*. Remember, the Jews oftentimes exuded pride over their circumcision (Paul alludes to this in Ephesians 2:11 and Philippians 3:4-5). Therefore, it was the stripping of this pride, seen as a "spiritual circumcision," that pointed to the need for repentance.

Portrayed in this act of circumcision was a physical setting apart (recovery time was needed, especially for grown men like Abraham! See Genesis 17:24), an act of cutting away flesh, and an act that brought blood and pain, while at the same time it was a work that depicted deep spiritual meaning. With all these images active in the physical dimension of circumcision, *the apostle shows what Christ's work has done for them in the spiritual dimension, using circumcision as that focal point*. And though most of them were Gentiles, they lived in a Middle Eastern culture, and they understood this practice much more than modern-day westerners like me and you. It is also highly likely that these Gentile Christians were being pressured by the mystics to incorporate the Jewish ceremony of circumcision to "close the loop" on their religious system and to finish the requirements to make their faith legitimate: "It is reasonable to think the

Colossians were being pressed to be circumcised to complete their conversion and so move from a Godfearer status to full proselytes. If so, Paul relocates circumcision to their baptism.”²

Believers, God has done a spiritual circumcision in your life! At one time there was an evil covering (spiritual foreskin) over your life. This covering guaranteed death, damnation, guilt, and a curse before a holy and perfect God. At one time, God’s anger *burned* against you because of this wicked sin covering your life. It showed that you did not know God (John 3:36). But because of the kindness of God seen in the sufficient cross-work of our Savior, God has stripped it from you! Jesus’s suffering and crucifixion was the spiritual scalpel that powerfully stripped away your guilt, shame, and death sentence that hovered over your soul. Yes, it was a bloody sacrifice on that cross, but God ordained it so that this evil nature could be cut away from your life, and now, because of the Holy Spirit’s conversion and faith in Christ, you can live with forgiveness, peace, favor, hope, and “cleanness” before God. “It is quite anomalous to find that this defeat of the enemy comes in a crucifixion. Crucifixion almost universally signaled defeat and humiliation. But the early church radically reinterpreted it so that it came to symbolize the way God relates to the world... In the cross, God not only forgives sins but also defeats all forces of evil that oppose God by trying to separate God from God’s people.”³

Indeed, this spiritual act of circumcision that Jesus performed on the cross and the empty tomb shows us that it was a circumcision “made without hands, by putting off the body of the flesh (“flesh” is the Greek word for sinful nature) by the circumcision of Christ.” (2:11): “Body of the flesh’ refers to that aspect of one’s person that has been corrupted by sin or, that evil has taken captive.”⁴ Praise God Almighty, because this spiritual stripping of all that stood between us and God has been done by Jesus’ death and resurrection, we can now live by faith in the sufficiency of His triumph!

2. **Christ’s triumph is pictured as a burial and a resurrection (2:12).** “Having been buried with Him in baptism in which you were also raised with Him through faith in the powerful working of God, who raised Him from the dead.” This word “bury” is found only here and in Romans 6:4. It gives a vivid picture of what happened to us when Jesus died and rose again from the dead. When God called us to receive salvation, He joined us to Christ. That union was fully expressed on the cross and in the empty tomb. When Jesus suffered on Calvary’s hill, He bore our sin and carried our guilt and our shame. He died for us as our substitute before a perfect God. He carried our griefs, our sorrows, and our failures. At one time on the cross, the load and weight of sin were so

great that God the Father turned His face from Him, causing the Son to cry out, “My God, my God, why have You forsaken Me?” (Mark 15:34). It is this sense of Christ as a sin-bearer that helps us understand better what the word “bury” means.

When Jesus was taken off the cross, He was literally a dead human man in every physical way, yet spiritually, as the fullness of deity, He was as alive as ever! When they physically buried Him in a borrowed tomb, then sealed the entrance with a massive stone, the picture presented is that *all* of our guilt, sins, shame, punishment, and judgment are buried with Him in His dead human body in the grave. In a sense, you could honestly say that if there were a grave marker at His tomb, it could read something like this:

HERE LIES JESUS OF NAZARETH, THE SIN BEARER FOR (YOUR NAME).

In this tomb is the record and the weight of all your sins, your failures, your guilt, your shame, and your punishment. Here in this sealed vault is the sum total of your old life before you knew God. Everything that made you a condemned sinner in the sight of God is found inside this tomb. Your old life lays HERE.

In a real sense, this is what the Scriptures mean by the word “bury.” Everything about our old sinful life that was put on Jesus’ shoulders to bear was taken off that cross when Jesus died and was entombed with Him in that cold, stone-carved grave. It is a powerful picture that should move us to deep, sorrowful tears if we honestly think about it.

But notice how this verb “bury” as a participle is attached to a significant prepositional phrase—“having been buried with Him *in baptism*.” What does this mean? By “baptism,” is the apostle referring to the sacrament whereby with water a person gains formal entrance into church communion? I am sure that you know that there are people who use this verse and Romans 6:4 to stake the claim that the mode of baptism should be by immersion or by “submerging the whole body under water.” Is this what Paul is really talking about?

The apostle is no more talking about water baptism here than he is talking about the physical act of circumcision in verse 11. **He is not referring at all to anything physical or material in these two verses.** He is not talking about water or mode or a sharp knife that is seen in a ceremony. He is clearly and deeply talking about the spiritual work that Jesus Christ did for us on the cross and in the empty tomb. And remember, He is using Jewish metaphors to help his Middle Eastern-thinking audience understand this imagery better: “The language of being buried with Christ has to do with the spiritual

death of the old self, not with immersion, not least because being buried involves earth, not water! The death of the old self and the rising of a new creature in Christ by conversion and through faith are in view here.”⁵

What does the word “*baptizō*” really mean? When you begin to look at the history of this word, it really helps you understand what it means in the text. It is true that this word can mean “immerse,” but like many Greek words, it can have nuanced and sometimes symbolic meanings. Classical literature from 400 BC to about AD 200 brings out a meaning of *baptizō* as a type of change that has taken place by some means:

“The clearest example of *baptizō* is a text from the Greek poet and physician Nicander, who lived about 200 BC. It is a recipe for making pickles, and it is helpful because it uses both words. Nicander says that to make a pickle, the vegetable should first be ‘dipped’ (*baptō*) into boiling water, and then ‘baptized’ (*baptizō*) in the vinegar solution. Both verbs concern immersing the vegetable in a solution, but the first is temporary. The second, the act of ‘baptizing’ the vegetable, produces a change.”⁶

When you look at this notion of “change” in the word *baptizō*, what are you led to conclude? In short, the verdict that you reach is that in this context (Colossians 2:11) and in Romans 6:4, and likely other passages (1 Corinthians 10:1-2 and Galatians 3:27), ***baptizō* refers to a spiritual change of life called conversion or regeneration.** In other words, this is how one should read Colossians 2:11-12, “Colossian Christians, when you were spiritually converted by God the Holy Spirit, the process God used in your souls’ regeneration was to strip away the sin, guilt, shame, and judgment upon your life, much like the act of circumcision. And all of this sin, judgment, failure, and guilt was laid upon Jesus at Calvary’s cross, where He suffered and bled for you in great agony as your substitute. And when His physical body died and was removed from the cross, then laid in a borrowed tomb, the weight and record of your sin and punishment went with Him to that tomb, for He was your sin-bearer and scapegoat.

For most people, burial is the final act of this life. People say goodbye at the graveside, then watch their loved one’s body go into the sealed vault where it is covered, and that lifeless, decomposing body remains there for many years. But with Christ, death was just the beginning of something new! God raised Jesus from the power and hold of death that was upon His physical body and transformed it to a resurrection body pulsating with newness, power, and never-ending perfection. When God raised Him

from the dead, those of us whose sinful lives and records were buried with Him were also given new life, new hope, and a new start. When Christ, the conquering King, rose again from the dead, our spiritual lives rose with Him because God the Father called us to union with Christ. We have spiritual life today because Jesus is the “firstborn from the dead” (1:18); therefore, because of our bonds with Him, we follow in His train as those who will be given new resurrected bodies that are joined to our perfected souls someday. No wonder Paul could say in 2 Corinthians 5:17-18a:

**“Therefore, if anyone is in Christ (union), he is a new creation.
The old has passed away; behold the new has come. All this is from God...”**

This verse aptly summarizes Colossians 2:11-12. When God called you to be His child, He stripped and cut off all the things of your old life and buried them with Christ’s dead body in the grave. All that is history, and is done, sealed in the tomb, and buried. But with great power, God raised Christ from the dead and gave Him new life. And because you are united to Christ in this relationship, He spiritually baptized you and gave you new life in conversion. **There is an inseparable connection between spiritual circumcision and spiritual baptism.** “Circumcision in Christ is baptism with Christ. In the history of church interpretation, circumcision has long been associated with baptism and has developed its own eschatology. Abraham’s circumcision points to baptism in Christ. Baptism is a performative act that locates a person in the one people of God; rendered theologically, baptism is an act of God that relocates a person into God’s family. Baptism then is not what we do but what God does.”⁷

Next time:

3. Christ’s triumph is pictured as death and a new life (2:13).
4. Christ’s triumph is pictured as the removal of a condemning bond against us (2:14).
5. Christ’s triumph is pictured as a victorious parade (2:15).

Reflection:

“This circumcision is not a mark in the flesh of believers; it is the indelible mark of death in the body of Christ that is passed on to those who are joined to His body. The Gentiles who are now in Christ thus have as their definitive mark of identity—not the outward, physical sign of circumcision, but the sign of Christ’s death. It is the cross that marks them as God’s people, now rightly related to God and in fellowship with the people of God.”⁸

Study and Discussion Questions:

- Why does the apostle use Jewish metaphors in writing to a primary Gentile audience?
- Review and discuss the imagery of Christ's triumph as a circumcision. What does this mean?
- Review and discuss the imagery of Christ's triumph as a burial and resurrection. What does this mean?
- What is the inseparable connection between circumcision and baptism, both spiritually and materially?

Footnotes:

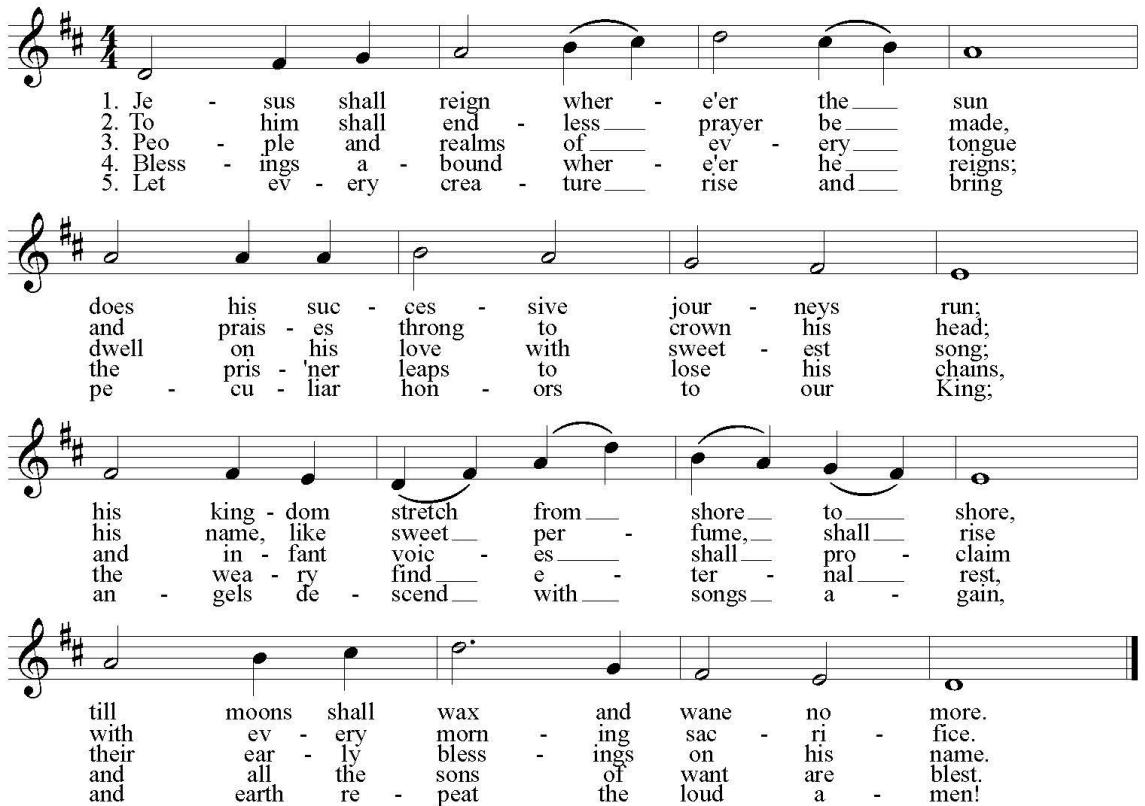
1. John Theodore Tussaud, *The Romance of Madame Tussaud's*. New York: George H. Doran Company, 1920, 146-147. <https://www.gutenberg.org/cache/epub/54369/pg54369-images.html#illus42>
2. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 234.
3. Jerry L. Sumney, *Colossians: A Commentary*. *The New Testament Library*. Louisville, KY: Westminster John Knox Press, 2008, 146.
4. Sumney, 137.
5. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 157.
6. James Montgomery Boice, *Romans*. 4 Volumes. Grand Rapids: Baker Book House, 1992, II:659.
7. McKnight, 239. On this same page, footnote 98 states, "The grammatical connection of the subordinate participle opening 2:12 connects the two tightly: the circumcision of Christ takes form in the baptism." The reason believers have baptized children for millennia in the Christian Church is because of the inseparable tie between circumcision and baptism. Just as circumcision was the sign of the old covenant under Abraham that pointed to baptism in Christ and incorporation into God's family, so baptism does the same as the sign of the new covenant in Christ. Therefore, as children were circumcised in the old covenant and given its sign, so also should children of

believing parents be baptized in the new covenant and be given this sign. This sign does not save. Christ is the only One who saves. The sign of circumcision (Old Covenant) and baptism (New Covenant) is a sacramental mark that gives grace.

8. Marianne Meye Thompson, *Colossians and Philemon. The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 56-57.

NOTES:

* Trinity Hymnal #441—Jesus Shall Reign



1. Je - sus shall reign wher - e'er the sun;
 2. To him shall end - less prayer be made;
 3. Peo - ple and realms of ev - ery tongue;
 4. Bless - ings a - bound wher - e'er he reigns;
 5. Let ev - ery crea - ture rise and bring;

does his suc - ces - sive jour - neys run;
 and his prais - es throug - to crown his head;
 dwell on his love with sweet - est song;
 the pris - 'ner leaps to lose his chains;
 pe - cu - liar hon - ors to our King;

his king - dom stretch from shore to shore,
 his name, like sweet per - fume, shall rise;
 and in - fant voic - es shall pro - claim;
 the wea - ry find e - ter - nal rest;
 an - gels de - scend with songs a - gain;

till moons shall wax and wane no more;
 with ev - ery morn - ing sac - ri - fice;
 their ear - ly bless - ings on his name;
 and all the sons of want his blest;
 and earth re - peat the loud a - men!

Trinity Hymnal No. 441
 Based on Psalm 72
 Text: Isaac Watts, 1719
 TUNE (DUKE STREET): John Hatton, 1793
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* Sending

* Benediction | Ephesians 3:20-21

Leader: Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Joe Wright

Readers: Frances McFarland and Sharon Hersperger

Musicians: Butch Bost, Heather Coleridge, Barb Howell, and Tim McConnell

Audio/visual and livestream: Don Parker, Jeff Becker, and Todd Shafer

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.

Through the end of July, 2024:

Budget FYTD	\$101,773
Received FYTD	\$89,588
Expenditures FYTD	\$95,918

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 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 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. 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.



**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
 we'll hear reports from summer mission teams
 *there will be no 8:15 service

LEXINGTON WOMEN'S MINISTRY
 invites you to

Ladies'
GAME
NIGHT

Friday, August 23rd | 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 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.



Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>



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