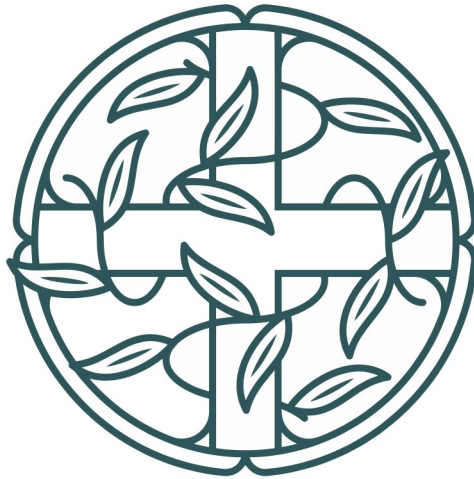


August 25, 2024

Worship | 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 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

50th Anniversary Video | Melissa Bell

\* Call to Worship | From Psalm 111

*Leader: Praise the LORD!  
I will give thanks to the LORD with my whole heart,  
in the company of the upright, in the congregation.*

**All: Great are the works of the LORD,  
studied by all who delight in them.**

*Leader: Full of splendor and majesty is his work,  
and his righteousness endures forever.*

**All: He has caused his wondrous works to be remembered;  
the LORD is gracious and merciful.**

*Leader: He sent redemption to his people;  
he has commanded his covenant forever.  
Holy and awesome is his name!*

**All: The fear of the LORD is the beginning of wisdom;  
all those who practice it have a good understanding.  
His praise endures forever!**

## \* Trinity Hymnal #310—Rejoice, the Lord Is King



1. Re - joi - ce, the Lord is King: your Lord and King a - dore!
2. Je - sus the Sav - ior reigns, the God of truth and love;
3. His king - dom can - not fail, he rules o'er earth and heav'n;
4. He sits at God's right hand till all his foes sub - mit,
5. Re - joi - ce in glo - rious hope! Our Lord, the Judge, shall come,



Re - joi - ce, give thanks, and sing, and tri - umph ev - er - more.  
when he had purged our stains, he took his seat a - bove.  
the keys of death and hell are to our Je - sus giv'n.  
and bow to his com - mand, and fall be - neath his feet.  
and take his ser - vants up to their e - ter - nal home.

### REFRAIN



Lift up your heart, lift up your voice! Re-joyce, a-gain I say, re - joi - ce!

*Trinity Hymnal No. 310*

Text: Charles Wesley, 1746; alt.

Tune (DARWALL): John Darwall, 1770

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## \* Prayer of Invocation

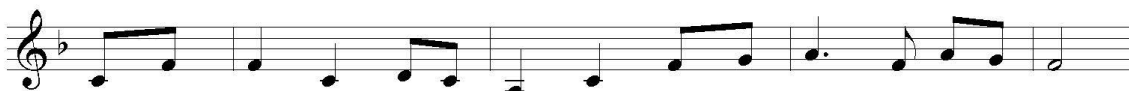
\* **Scripture Reading** | Ephesians 2:1-10 | Pew Bible p. 976

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 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. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

# Christ the True and Better



1. Christ, the true and bet-ter A - dam, Son of God and Son of man,  
2. Christ, the true and bet-ter Is - aac, hum - ble Son of sac - ri - fice,  
3. Christ, the true and bet-ter Mo - ses, called to lead a peo - ple home,  
4. Christ, the true and bet-ter Da - vid, low - ly shep - herd, might - y king.



who, when temp - ted in the gar - den, nev - er yield - ed, nev - er sinned.  
who would climb the fear - ful moun - tain, there to of - fer up His life.  
stand - ing bold to earth - ly pow - ers, God's great glo - ry to be known.  
He the cham - pion in the bat - tle; where, O death, is now thy sting?



He who makes the man - y right - eous brings us back to life a - gain.  
Laid with faith up - on the al - tar, fath - er's joy and on - ly son;  
With His arms stretched wide to heav - en, see the wa - ters part in two;  
In our place He bled and con - quered; crown Him Lord of maj - es - ty.



Dy - ing, He re - versed the curse; then ris - ing crushed the ser - pent's head. <sup>[to v. 2]</sup>  
there sal - va - tion was pro - vid - ed, oh what full and bound - less love.  
see, the veil is torn for - ev - er, cleansed with blood we pass now through.  
His shall be the throne for - ev - er; we shall e'er His peo - ple be.



A - men, a - men, from be - gin - ing to end.



Christ the sto - ry, His the glo - ry; al - le - lu - ia, a - men.

# RENEWAL

## Call to Confession | Isaiah 59:1-2

*Leader: Behold, the LORD'S hand is not shortened, that it cannot save,  
or his ear dull, that it cannot hear;  
but your iniquities have made a separation  
between you and your God,  
and your sins have hidden his face from you  
so that he does not hear.*

## Corporate Confession of Sin | Based on Psalm 77:1-14

All: I cry aloud to God,  
aloud to God, and he will hear me.  
In the day of my trouble I seek the Lord;  
in the night my hand is stretched out without wearying;  
my soul refuses to be comforted.  
When I remember God, I moan;  
when I meditate, my spirit faints. Selah

You hold my eyelids open;  
I am so troubled that I cannot speak.  
I consider the days of old,  
the years long ago.  
I said, "Let me remember my song in the night;  
let me meditate in my heart."  
Then my spirit made a diligent search:  
"Will the Lord spurn forever,  
and never again be favorable?  
Has his steadfast love forever ceased?  
Are his promises at an end for all time?  
Has God forgotten to be gracious?  
Has he in anger shut up his compassion?"

Then I said, "I will appeal to this,  
to the years of the right hand of the Most High."  
I will remember the deeds of the Lord;  
yes, I will remember your wonders of old.  
I will ponder all your work,  
and meditate on your mighty deeds.  
Your way, O God, is holy.  
What god is great like our God?  
You are the God who works wonders;  
you have made known your might among the peoples.

## Silent Confession

### \* Words of Comfort | Hebrew 4:15-16

*Leader: For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*

### \* 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 of Jesus



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

## Trinity Hymnal #310—Jesus! What a Friend of Sinners!



1. Je - sus! what a Friend for sin - ners! Je - sus! lov - er of my soul;  
2. Je - sus! what a strength in weak-ness! Let me hide my - self in him;  
3. Je - sus! what a help in sor - row! While the bil - lows o'er me roll,  
5. Je - sus! I do now re - ceive him, more than all in him I find;



friends may fail me, foes as - sail me, he, my Sav - ior, makes me whole.  
tempt - ed, tried, and some-times fail - ing, he, my strength, my vic - t'ry wins.  
e - ven when my heart is break - ing, he, my com - fort, helps my soul.  
he hath grant - ed me for - give - ness, I am his, and he is mine.



Hal - le - lu - jah! what a Sav - ior! Hal - le - lu - jah! what a Friend!



Sav - ing, help - ing, keep - ing, lov - ing, he is with me to the end.

*Trinity Hymnal No. 498 (vv. 1, 2, 3, 5)*

Text: J. Wilbur Chapman, 1910

Tune (HYFRYDOL); Rowland Hugh Prtichard, 1855

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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** | Faith is the KEY!

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

<sup>11</sup> 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, <sup>12</sup> 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. <sup>13</sup> 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, <sup>14</sup> by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup> 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**  
**17. Our Sufficiency in Christ's Triumph, part 2**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

Back in 1982, during the summer between my first and second year of seminary in St. Louis, I had an interesting job at a large cemetery, crematory, and mausoleum that was owned by the family that housed me in my final “single years” before I married my first wife. In this work, my main responsibilities were to prepare the chapel for funerals and to do basic janitorial work when time and need allowed. I met many different people and saw some behind-the-scenes work that the general public does not get the opportunity to see.

I remember one time when I was on duty for the weekend, filling in for the head person of the mausoleum who was on vacation. They were expecting an out-of-state casket and body delivery for a funeral and cemetery burial two days later. I was told that the funeral home hearse would not arrive until after midnight or later. So, I stayed in the receiving room and did some general cleanup and fixing up while I waited.

It’s pretty quiet inside a mausoleum, especially on a late Saturday night. Have you ever been there? You do not hear anything. Plus, to be perfectly honest, in the receiving room there were already two other caskets and bodies awaiting a service the next day, so it’s somewhat “creepy.” Add to this, there were reports of strong thunderstorms in the area, and together you have a formula in the making for spine chills! Then it happened suddenly: Lightning and thunder cracked everywhere, and in a matter of minutes, power went out everywhere, including the mausoleum. The only place I could stay was in the receiving room because the emergency backup power illuminated only one central light in this 600-square-foot room. There I was, late at night, all alone, with one light, with thunder and lightning sounding off around me, in a room with two caskets, and awaiting a third one. Sounds kind of spooky, doesn’t it?

But during those minutes (which seemed like hours!), I learned something at that moment that seminary would never teach me. I know this sounds simple, maybe corny, but it is a lesson that struck me, and it applies powerfully to the text that is before us today in the Colossian letter. Here is this powerful truth:

**DEAD PEOPLE DO NOT RESPOND.**

Purely out of boredom, several times I walked over to a casket and looked at the deceased body. What did I notice? They do not move. They do not hear. They do not talk. They do

not react, reply, or answer. They do not know that you are there. The reason is simple:

### **THEY ARE DEAD.**

Lifeless. Expired. Deceased. Physically, no more. Whatever you want to call them, the truth lies before you. There is no human “breath of life” in them. They cannot respond, and they cannot move on their own energy or initiative. I say these things to help us realize a vital lesson that the apostle Paul teaches us in the heart of the Colossian letter. With the realization that these believers were receiving pressure from Jewish false teachers (mystics) who were seeking to lure them back to many of the practices of Judaism and the Torah halakah (rituals and Jewish jurisprudence), Paul sought to show them that Christ’s identity and work were more than sufficient for their faith and practice. Even better, in this section of the letter (2:11-15), he attempts to show that Christ’s person and work triumph over the forces of evil and the spiritual principalities that all people (Romans, Greeks, Jews) feared greatly in the world. Already he has told us two of the five great “metaphors of triumph” that picture the victory of Christ and declare His Lordship over all of life and history:

*Review:*

1. **Christ’s triumph is pictured as a circumcision (2:11).**
2. **Christ’s triumph is pictured as a burial and resurrection (2:12).**

*Today:*

3. **Christ’s triumph is pictured as a death and a new life (2:13).** “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made you alive together with Him, having forgiven us all our trespasses.” This imagery closely parallels the previous picture of a burial and a resurrection. The “you” in this sentence is situated in the emphatic position, stressing the state of their being before Christ came to their life: “Colossian believers, you who are Gentiles and previously outside the heritage and laws of the Jewish covenant, at one time you were spiritually dead and unresponsive before God. You were not struggling to keep your nose above water off a sunken boat, or as one song puts it, “Sinking deep in sin, far from the peaceful shore,” or as another song states, “Throw out the lifeline! Throw out the lifeline! Someone is drifting away; Throw out the lifeline! Throw out the lifeline! Someone is sinking today!” No, you were not in that predicament, going down once, going down twice, going down a third time to

utter peril. No, you were already there: floating lifeless and dead on top of the water before the Lord with no hope, no future, no promise. You were dead.” It is important to see the biblical picture of eternal life apart from Jesus Christ and to realize the seriousness of this state.

Notice carefully the two ways <sup>1</sup> the apostle describes our death. He states that you were dead “in your trespasses” and dead “in the uncircumcision of your flesh.” This highlights the two sides of our hopelessness before God. On the one hand, we were dead because of the transgressions or violations of God’s law that were recorded on our life record that breached God’s holy standards. To say it another way, we did actions (words and deeds) that offended and angered a holy God. This shows that we were spiritually dead. On the other hand, Paul says we were also dead because of our uncircumcised sinful nature, a clear, yet redundant picture of what he said in 2:11. The Scriptures states that we were born in sin (Psalm 51:5), and because of the guilt and shame of our original sin (coming to us as descendants of Adam and Eve), we stand in judgment before God because these layers of sin and guilt cover our lives and make us ugly and detestable in God’s sight. This verse, and others (Ephesians 2:1, 5, Romans 6:11) help us see quickly and regularly that the Bible’s picture of our state before God is quite different than the views held by most people today.

People do not see themselves as spiritually dead apart from Christ. In this age of self-determinism, self-direction, and self-empowerment and liberation where humans put themselves in the center of their universe, capable of “pulling themselves up by their own bootstraps,” our culture has been fed the belief (lie!) that sin is just a “mistake,” a “hindrance,” an “inconvenient habit,” or an “obstruction” that keeps them from realizing “personal potential,” “self-fulfillment,” or “complete actualization.” Yet with all these “La La Land” concepts of human nature present in our world, the Bible’s depiction of sin and a sinner’s nature apart from God and before Christ is very graphic—they are DEAD. Call it whatever you wish: Spiritually lifeless, motionless, hopeless, godless, floating on the water unresponsive to God, our true state was worse than we could possibly imagine.

But this truth helps us to see why the gospel is called “good news!” The apostle writes that in this state of spiritual death before God, He made us alive with Him. And just as the first “you” is emphatic (that we were dead), the second “you” in this verse (it is not

seen in the ESV, but it is seen in the NIV and in the Greek) is also positioned with emphasis. It is like Paul is saying to them (and to us), “And you, yes, YOU were dead... but God made you, yes, YOU, alive with Him.” You were joined to Christ in His death. You were joined to Christ in His burial. Now you are joined to Christ in His resurrection. And from this death to life, from this shame to hope, from this helplessness to purpose, God forgave the record of your sins and transgressions that once stood between you and Him, and pronounced you “not guilty” because of Christ’s death on the cross. Because of all the things that happened at Calvary, by faith you can receive God’s forgiveness and restoration, just like many of the Colossians did in Paul’s day.

I find it interesting in passing that the apostle changes pronouns in verse 13. Did you notice that? He first writes, “You were dead, and God made you alive,” but then near the end of the verse he uses a participle and says, “Having forgiven *us* all our trespasses.” This was not some kind of theoretical laboratory hypothesis to Paul. It meant something deeply real to him. Once you and I were dead, but now we are alive. And in this process of conversion—a spiritual circumcision and spiritual baptism—God forgave all our past, all our failures, all our violations, and all our offenses. What a wondrous picture of triumph in the gospel! “When [Paul] speaks of the forgiveness that God grants, he includes himself and all believers. Having used images that distinguished Jews from Gentiles, Colossians now make clear that God grants life and forgiveness to all people, Jews and Gentiles, on the same basis.”<sup>2</sup>

4. **Christ’s triumph is pictured as the removal of a condemning bond against us (2:14).** “By canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross.” This text paints a graphic and striking picture of the effect of Christ’s crosswork on our behalf. To understand this metaphor more clearly, it is important to see what the apostle means by “the record of debt that stood against us.” This phrase comes from two Greek words (Cairo-graphon, “bond” or “certificate” and dog-masin, “handwritten”). When you think about what was handwritten in the form of a certificate or a bond, your mind conjures the remembrance of a heavenly book that recorded the actions of the living on the earth (seen in Exodus 32:32-33, Psalm 69:28, Daniel 12:1, Revelation 3:5) and its association with the Moral Law of God. The Ten Commandments, or the Mosaic Law, were a standard, a rule that God gave

reflecting His holy character and expectations for life. In these commands (not suggestions or recommendations), God sums up what He expects of all people:

*LOVE GOD, AND LOVE YOUR NEIGHBOR.*

At first glance, this standard for life and living sounds simple. But the reality is that it cannot be kept perfectly. We break these commands regularly (even daily), and the moment we violate them, we have a tabulating record against us: “The document in question was one of condemnation, that is, presumably the record of their ‘transgressions’ which was opposed, hostile to us.”<sup>3</sup> To use imagery from our Westminster Confession of Faith, the presence of the “Covenant of Works” strikes another condemning blow and record against us because we are in the line of Adam. That record also reveals a debt (in translation, the ESV has the right idea). The more we violate these commands, the longer our record becomes. Before you can bat an eye, condemnation comes swiftly in the presence of those who will accuse you. Imagine a court of law; if God were the judge and the devil was the prosecutor (He is called “the accuser of the brethren,” Revelation 12:10; see also Job 1:9-11, Zechariah 3:1-5), Satan would pull out that record of violations and wrongs and wave it in front of our face and God’s face. It is as if he would hold up this long list of wrongs and crimes against the Law of God and then say to us, “This record shows that you are guilty! This documentation is against you! This evidence condemns you as a sinner! You deserve to die!”

It is at this point that God the Judge gets up from the bench, walks down to the floor, goes over to the devil, takes this violation list, this handwritten code that was against us, looks over to His Son, the Lord Jesus Christ, who is beside you as your advocate and defense attorney, and sees what His Son did for you on the cross, and then looks back at the devil and says to him something like this:

“Those violations were paid for and cancelled when my Son was nailed to the Cross. Those crimes and wrongs were dealt with and settled once and for all at Calvary. My Son satisfied their punishment with His substitutionary life and death, and now He is no longer on the cross. The record of all these wrongs and violations has been stamped ‘PAID IN FULL, FINISHED!’ on the cross, and now this record of that transaction lies buried in the grave, no longer to appear! Satan, you can no

longer use this list of violations against my child. Jesus paid the fines, the punishment, and the death that was once reserved for him or her. Stop bringing this up!”

Christ’s triumph is beautifully seen in serving as our sacrifice, our substitute, and our scapegoat on the cross. All the records of our lives were horrifically nailed to the Cross, and Jesus bore their weight on His shoulders as our legal and credible sin-bearer. Hallelujah to the Lamb of God who takes away our sins and our shame! Because of His triumph, we obey Him and His laws (His Word) and live a life of gratitude and love for all that He has done for us.

5. **Christ’s triumph is pictured as a victorious parade (2:15).** “He disarmed the rulers and authorities and put them to open shame by triumphing over them in Him.” The key to understanding this final picture in these five metaphors of triumph lies in what Paul means by “put to open shame” and “triumphing over them (ESV).” In the former, the NIV says, “public spectacle,” and the Greek renders it literally “a public example.” This same verb appears in Matthew 1:19 where Joseph did not want to put Mary “to public shame.” The word “triumph” is derived from a hymn that was sung in a festival procession where a full array of army generals would fall in line and parade in procession to the shouts of victory from their native citizens. <sup>4</sup> In this march, the defeated victims would also walk in line, chained to a chariot and presented as the “victor’s spoil” to the delight of the cheering crowd: “The verb [put to shame] refers to a public shaming or making an example of, which would be the ultimate humiliation in an honor and shame culture.” <sup>5</sup>

With this imagery in place, what makes it so energizing and powerful is the fact that God is the One who “disarmed the rulers and authorities.” Who are they? Keep in mind that the apostle used these words in 1:16: “thrones or dominions or rulers or authorities.” Most scholars believe they refer to a celestial hierarchy of evil angels that exists in Satan’s worldly empire: “angelic beings pictured as resisting God.” <sup>6</sup> This makes some sense, especially when seen in the light of the previous verse where Satan would use the “written record of debt” as a whipping post to condemn us and to oppose us. I like what Dr. Scot McKnight states: “The powers refer to dark cosmic forces that are at work in the structures of God’s world.” <sup>7</sup>

It is no wonder that the Bible calls Satan “your adversary” (1 Peter 5:8) because his evil hosts are always attempting to find ways to attack and to weaken us and the church. It reminds us that in the midst of this powerful opposition, the cross and the empty tomb are powerful and sufficient weapons to secure for us the triumph of Christ. When Jesus died and rose again, God’s plan of salvation was complete. One who stood in our place, perfect in every way, took upon Himself our sin and satisfied God’s comprehensive requirements so perfectly so that we can stand before God whole and complete:

- His obedience satisfied God’s plan.
- His blood cleansed us from all sin.
- His righteousness is imputed to our account.
- His suffering and agony satisfied God’s justice and anger.
- His substitutionary death fulfilled God’s law as a perfect sacrifice.

There is nothing more that the devil can do to foil God’s plan. Jesus’ triumph is complete, and His victory is passed on to us so that “in all these things we are more than conquerors through Him who loved us” (Romans 8:37). Satan and his hosts have been defeated, and as the triumphant King, Christ rides in glorious victory for all the cosmos to see. And trailing in the dust of defeat are the legions of evil angels and powers who tried to foil Jesus, but did not. Rest in the triumph of His work, but don’t be overconfident. Satan is still alive and at work in the world, but he has been defeated. His end is sure. Martin Luther’s hymn is pertinent: “One little word shall fell him.”

Jesus is triumphant. Just look again at these great metaphors of triumph in this passage. His victory is like:

- A spiritual circumcision.
- A burial and a resurrection.
- A death and a new life.
- A written, condemning certificate of death that has been canceled and paid in full.
- A victorious parade.

### *Personal Application:*

- Do you glory in the wonder of Christ's triumph? Do you rejoice in Jesus' power and accomplishment?
- Will you lay hold of this victory—provided for you—and live with courage, hope, and confidence in God's grace? The triumph of Christ must lead us to humility and servant-mindedness, following Jesus' steps. Or, to use the words of a famous hymn, "lost in wonder, love, and praise."

### *Reflection:*

"Just as the principalities and powers proved to have no final authority over the One who is their Head, so those who share in His death also share in His life and hence also His victory. They find themselves in the kingdom of God's beloved Son, subject to His rule and supremacy, not to the rule and supremacy of darkness. Because their lives have been taken up into the narrative of the death and resurrection of Christ, His power, victory, and love will now chart their destinies. What happened once for all in the past of Christ determines the future for all those in Christ." <sup>8</sup>

### *Study and Discussion Questions:*

- Review and discuss the first two metaphors from last week's study (circumcision and baptism). What reflections have you gained from them?
- Review 2:13 and discuss the metaphor of "death" and "made alive." Comment on this statement: "The Bible's depiction of sin and a sinner's nature apart from God and before Christ is very graphic—they are DEAD. Call it whatever you wish: spiritually lifeless, motionless, hopeless, godless, floating on the water unresponsive to God, our true state was worse than we could possibly imagine."
- Review 2:14 and discuss the metaphor of a "condemning bond against us." Note especially the imagery given of a courtroom scene with God as Judge, Satan as accuser, and Jesus as our defense attorney.
- Review 2:15 and discuss the metaphor of a parade, noting particularly the imagery conjured in a Roman army victory procession. What does it mean that Jesus "disarmed the rulers and authorities and put them to open shame?" What comfort and courage

does this bring to your life?

*Footnotes:*

1. J.B. Lightfoot, “The word ‘transgressions’ are the actual definite transgressions, while the ‘uncircumcision of the flesh’ is the impure carnal disposition which prompts to them.” *Saint Paul’s Epistles to the Colossians and to Philemon*. Fourteenth Printing. Grand Rapids: Zondervan, 1978, 186. Originally published in 1879 by MacMillan and Company.
2. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville, KY: Westminster John Knox Press, 2008, 143.
3. 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, 165.
4. *Ibid.*, 147
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, 159.
6. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 122.
7. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 255. On 256 and 257, he gives an insightful elaboration: “Created but sinful beings at work in created structures. At times we see a focus on kings and princes (see Daniel 7:2-8, 10:13, 20-21, 1 Corinthians 2:8, 15:24-26, Romans 13:1) and death (1 Corinthians 15:26), but behind them are beings like angels and demons (Romans 8:38-39, Ephesians 6:12). These structures and institutions have been turned against God through their capture by dark beings that seek to use them to capture and enslave humans in evil...This strange but wondrous act of God turns typical Roman brutality on its head—whereas Roman military commanders exposed and paraded conquered enemies through Rome on their way (sometimes) to a public crucifixion, so here God exposes the hideousness of systemic evil by means of a crucifixion. There’s more here: behind the word ‘public’ is

the Greek term which transcends 'public' and means 'boldly.' That is, God exposes evil boldly."

Marianne Meye Thompson, *Colossians and Philemon. The Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 60.

NOTES:

# \* Trinity Hymnal #580—Lead on, O King Eternal



1. Lead on, O King e - ter - nal, the day of march has come;  
2. Lead on, O King e - ter - nal, till sin's fierce war shall cease,  
3. Lead on, O King e - ter - nal: we fol - low, not with fears;



hence - forth in fields of con - quest thy tents shall be our home:  
and ho - li - ness shall whis - per the sweet a - men of peace;  
for glad - ness breaks like morn - ing where - e'er thy face ap - pears;



through days of prep - a - ra - tion thy grace has made us strong,—  
for not with swords loud clash - ing, nor roll of stir - ring drums,—  
thy cross is lift - ed o'er us; we jour - ney in its light:



and now, O King e - ter - nal, we lift our bat - tle song.  
but deeds of love and mer - cy, the heav'n - ly king - dom comes.  
the crown a - waits the con - quest; lead on, O God of might.

*Trinity Hymnal No. 580*

Text: Ernest W. Shurtleff, 1888

Tune (LANCASHIRE): Henry Smart, 1836

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## Hymn Story

### Lead On, O King Eternal

The lyricist of this hymn, Ernest W. Shurtleff, lived in Boston, Massachusetts from 1862 to 1917. Shurtleff graduated from Andover Theological Seminary, having previously attended Harvard University and New Church Theological Seminary. Knowing that Shurtleff had previously written two volumes of poems, his fellow classmates at Andover asked him to write a hymn for their graduation ceremony in 1888. "Lead On, O King Eternal" is the product of that request. After graduation, Shurtleff was ordained and served as a pastor in California, Massachusetts, and Minnesota. Around this time, "Lead On, O King Eternal" was published in the 1890 collection Hymns of Faith. In 1905, Shurtleff received an honorary D.D. from Ripon College in Minnesota and shortly thereafter moved to Frankfurt, Germany with his wife. That same year, he established the American Church in Frankfurt. Later, in 1906, Shurtleff was involved with the Academy Vittori in Paris, working as director of student activities. He remained in Paris when WWI started and, for the rest of his life, helped those affected by the war. He died at only 55 years of age, and his body was taken to Massachusetts to be buried.

The hymn tune for "Lead On, O King Eternal" was written by Henry Thomas Smart, who lived from 1813 to 1879 in London. Originally, Smart studied law, but eventually chose to pursue music. Smart was known for his composition skills and his abilities on the organ. In the London area, Smart served as organist to a number of churches in addition to teaching music lessons. Not only was he a skilled organist, known as "one of the finest organists of his day", he also supervised the installation of many organs and was, ultimately, a designer of organs. Interestingly, Smart designed the organ for two important venues: Glasgow's St. Andrew Hall and Leeds' Town Hall. At age 52, Smart completely lost his eyesight. Even though blind, his excellent memory allowed him to persevere as an organist. In his lifetime, Smart also served as a music editor, music critic, and composer. As a composer, Smart wrote the hymn tune REGENT SQUARE to which we sing "Angels, from the Realms of Glory". The 1861 work Hymns Ancient and Modern contained additional hymn melodies written by Smart.

This hymn, "Lead On, O King Eternal", serves as a powerful reminder that God is our King eternal. On Shurtleff's tombstone, these words are etched, "The path of the just is

as the shining light." This calls to mind the theme of Shurtleff's third verse, "Lead on eternal Sovereign, we follow in your way, loud rings your cry for justice, your call for peace this day...". He will bring justice and make all things new. The battle is His – He has already won the victory.

Sources:

1. *Hawn, C. Michael. "History of Hymns: 'Lead On, O King Eternal.'" Discipleship Ministries: The United Methodist Church, 29 July 2020, www.umcdiscipleship.org/articles/history-of-hymns-lead-on-o-king-eternal. Accessed 13 August 2024.*
2. *Polman, Bert. "Henry Thomas Smart." Hymnary, www.hymnary.org/person/Smart\_Henry. Accessed 13 August 2024.*
3. *Donovan, Richard Niell. "Hymn Story: Lead On, O King Eternal." Sermon Writer: Resources for Lectionary Preaching, 2006. <https://sermonwriter.com/hymns/hymn-stories/lead-o-king-eternal/>. Accessed 22 August 2024.*

## \* Sending

## \* Benediction | Ephesians 3:14-19

*Leader: For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.*

## Postlude

## Serving This Morning:

Updates: Anita Boland

Liturgist and Pastoral Prayer: Owen McCullough

Reader: Jesse Oates

Musicians: Dianne Britton, Butch Bost, Barb Howell, Kathryn Oates, Don Parker, and Josiah Rogers

Audio/visual and livestream: Chris Hollis, Vitaliy Petrenko

## Faith Promise Giving:

LPC fiscal budget year is July 1st to June 30th.

Through the end of July 2024:

General Fund transfer to missions     \$ 10,833

Faith Promise Giving:                     \$5,080

Missions Disbursements                 \$15,137

## 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](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 8:15 am service.

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.

### Office Closed

We would like to let you know that office will be closed on August 30th and September 2nd in observance of Labor Day. If you have plans to stop by, we kindly ask you to reschedule.

## 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 **today, 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.

## 5th Sunday Cover Dish Luncheon

During the last 4 months, our congregation really enjoyed Cover Dish Luncheon. We've heard many stories from people meeting for the first time, getting to know each other better, and about so many opportunities for mutual prayers. This luncheon was a good cause for our congregation to grow closer to each other and to Christ. We would like to let you know that from now on every 5th Sunday LPC is going to have Cover Dish Luncheon. And the next one will be on **September 29th**. We hope to see you there again!



**Wednesday Nights!**  
 Midweek Reset  
 Kid's Quest  
 Youth & Adult Small Groups

Dinner at 5:30-6:15pm  
 Activities for all ages  
 6:15-7:30pm

Returns September 11<sup>th</sup>




**Pick Yours Up Today!**

FALL 2024  
 Activities Guide

**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



**LPC Women's Ministry**

Women's Ministry Fall Groups begin the week of September 9<sup>th</sup>

Begins September 10<sup>th</sup>



*Mentor Moms*  
 at LPC




## 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.



## Women's Ministry website and Facebook group:

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

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



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