

September 8, 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 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 to join us on mission!

General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

50th Anniversary Video | Ruth Adam

PRAISE

Updates | Following Christ Together

* **Call to Worship** | Psalm 145:1-6

*Leader: I will extol you, my God and King,
and bless your name forever and ever.*

**All: Every day I will bless you
and praise your name forever and ever.**

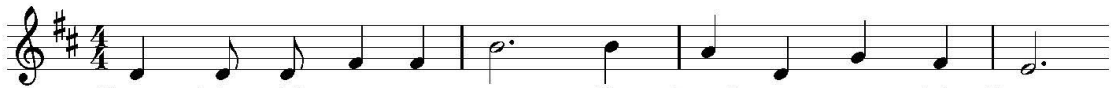
*Leader: Great is the LORD, and greatly to be praised,
and his greatness is unsearchable.*

**All: One generation shall commend your works to another,
and shall declare your mighty acts.**

*Leader: On the glorious splendor of your majesty,
and on your wondrous works, I will meditate.*

**All: They shall speak of the might of your awesome deeds,
and I will declare your greatness.**

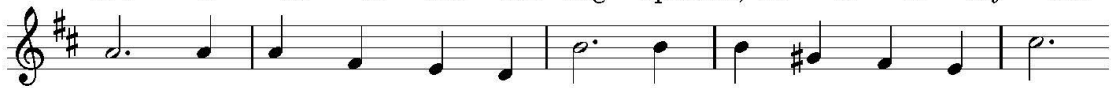
* Trinity Hymnal #295—Crown Him with Many Crowns



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 No. 295

TEXT: Matthew Bridges, 1851

TUNE (DIADEMATA): George J. Elvey, 1868

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* Prayer of Invocation

Hymn Story

Crown Him with Many Crowns

The text to “Crown Him with Many Crowns” was written by Matthew Bridges in 1851. Born in Essex, England in 1800, Bridges was involved with the Anglican Church from a young age. When he was 25 years old, his first poem was published, “Jerusalem Regained”, which began his career as an author. Bridges became a prolific writer of poetry and historical works. The Oxford Movement tremendously influenced him and, in 1848, he became a minister with the Roman Catholic Church. His spiritual journey led Bridges to write “Crown Him with Many Crowns,” which has been labeled by some as his “masterpiece” hymn. The text is based on Revelation 19:12: “...and on his head were many crowns.” Bridges felt the words to his hymn were “a sermon in song” and titled it “The Song of the Seraphs.” Bridges wrote six stanzas to “Crown Him with Many Crowns” with each verse associating a title to Jesus. The verses in our Trinity Hymnal refer to Christ as follows:

Verse 1: The Lamb upon His throne (Revelation 5:6)

Verse 2: The Lord of love (Romans 5:8)

Verse 3: The Lord of peace (Ephesians 2:14)

Verse 4: The Lord of years; the Potentate of time (Hebrews 13:8)

NOTE: A “Potentate” is a person who possesses great authority and power.

“Diadem” is an older term for crown.

Bridges published two important hymn collections: *Hymns of the Heart* in 1851, and *The Passion of Jesus* in 1852. Bridges left England for several years to live in Quebec, Canada where he was heavily involved with the Catholic community there. He returned to England in his later years, where he passed away at the age of 94.

Interestingly, in 1868, an Anglican minister at St. George’s Chapel in Windsor castle, Godfrey Thring, wrote six more stanzas to “Crown Him with Many Crowns.” However, our hymnal contains the four most widely-used of the six original verses written by Matthew Bridges.

Listed below are the beginning texts to the twelve stanzas of “Crown Him with Many Crowns.” The first six were written by Matthew Bridges and the last six were written by

Godfrey Thring:

- 1: *Crown Him with many crowns, the Lamb upon His throne ...*
- 2: *Crown Him the virgin's Son, the God incarnate born ...*
- 3: *Crown Him the Lord of love, behold His hands and side ...*
- 4: *Crown Him the Lord of peace, Whose power a scepter sways ...*
- 5: *Crown Him the Lord of years, the Potentate of time ...*
- 6: *Crown Him the Lord of Heaven, one with the Father known ...*
- 7: *Crown Him with crowns of gold ...*
- 8: *Crown Him the Son of God, before the world began ...*
- 9: *Crown Him the Lord of light ...*
- 10: *Crown Him the Lord of life, who triumphed over the grave ...*
- 11: *Crown Him the Lord of lords, who over all doth reign ...*
- 12: *Crown Him the Lord of heaven, enthroned in worlds above ...*

The hymn tune DIADEMATA was written by George J. Elvey (1816-1893). From 1835 until 1882, Elvey was the organist, choirmaster, and composer for the royal family at St. George's Chapel. He was knighted by Queen Victoria in 1871 for his 47 years of faithful service.

Hymnologists have written about the tune DIADEMATA saying, the “style gives the tune a befitting dignity that serves the text well,” and “it makes a magnificent setting for the text, march-like and joyful without ever becoming mechanical or strident.” George Elvey is also the composer of ST. GEORGE'S, WINDSOR, the tune to which we sing “Come, Ye Thankful People, Come.”

As we sing “Crown Him with Many Crowns”, may we remember that we are joining our voices with the heavenly chorus around God's throne, “proclaiming the wonder of who Christ is and what He has done.”

Sources:

1. Brantley, Taylor and Chapman, Don. Hymncharts, “The Story Behind: Crown Him With Many Crowns,” 2023. <https://www.hymncharts.com/2023/08/07/the-story-behind-crown-him-with-many-crowns/>. Accessed 4 September 2024.
2. Chapman, Don. Hymndex, Matthew Bridges. <https://www.hymndex.com/matthew-bridges/>. Accessed 5 September 2024.

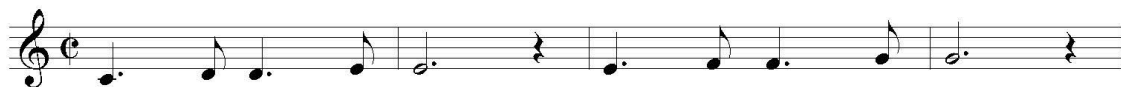
3. Fenner, Chris for Hymnology Archive, Crown him with many crowns including Crown him with crowns of gold with DIADEMATA, 26 May 2021. <https://www.hymnologyarchive.com/crown-him-with-many-crowns#:~:text=The%20greater%20part%20of%20this%20hymn%20was%20originally,the%20two%20hymns%20might%20be%20kept%20entirely%20distinct>. Accessed 5 September 2024.
4. Hawn, C. Michael, Discipleship Ministries, The United Methodist Church, History of Hymns: “Crown Him with Many Crowns”, 13 June 2013. <https://www.umcdiscipleship.org/resources/history-of-hymns-crown-him-with-many-crowns>. Accessed 4 September 2024.
5. Polman, Bert and Julian, John, Matthew Bridges, Hymnary.org, https://hymnary.org/person/Bridges_Matthew#google_vignette. Accessed 4 September 2024.
6. Polman, Bert and Julian, John, Godfrey Thring. https://hymnary.org/person/Thring_Godfrey. Accessed 4 September 2024.

* **Scripture Reading** | Ephesians 4:17-31 | Pew Bible p. 978

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!— assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

The Power of the Cross



1. Oh, to see the dawn of the dark - est day:
 2. Oh, to see the pain writ - ten on Your face,
 3. Now the day - light flees; now the ground be - neath
 4. Oh, to see my name writ - ten in the wounds,



Christ on the road to Cal - va - ry.
 bear - ing the awe - some weight of sin.
 quakes as its Ma - ker bows His head.
 for through Your suf - fring I am free!



Tried by sin - ful men, torn and beat - en, then
 Ev - 'ry bit - ter thought, ev - 'ry ev - il deed
 Cur - tain torn in two; dead are raised to life;
 Death is crushed to death; life is mine to live,



nailed to a cross of wood.
 crown - ing Your blood - stained brow.
 "Fin - ished!" the vic - t'ry cry.
 won through Your self - less love!



This the pow'r _____ of the cross: _____ (1,2,3) Christ be -
 (4) Son of



came _____ sin for us. _____ Took the blame, _____ bore the
 God, _____ slain for us. _____ What a love, _____ what a



wrath; we stand for - giv - en at the cross!
 cost! We stand for - giv - en at the cross!

RENEWAL

Call to Confession | James 4:7-10

Leader: Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.

Corporate Confession of Sin | From “Valley of Vision”

All: O Lord, I marvel that You became incarnate,
and suffered crucifixion, death, and burial for my sake.
The sepulcher calls forth my adoring wonder,
for it is empty and You are risen;
the four-fold gospel attests it,
the living witnesses prove it,
my heart's experience knows it.
Give me to die with You that I may rise to new life,
for I wish to be as dead and buried to sin,
to selfishness, to the world;
that I might not hear the voice of the charmer,
and might be delivered from his lusts.
O Lord, there is much ill about me, crucify it,
Much flesh within me, mortify it.
Purge me from selfishness, the fear of others, the love of approbation,
the shame of being thought old-fashioned,
the desire to be cultivated or modern.
Grant me more and more of the resurrection life;
may it rule me,
may I walk in its power, and be strengthened through its influence.
Through Christ my Lord, I pray, AMEN.

Silent Confession

* **Words of Comfort** | Galatians 2:20

Leader: I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

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

Leader: The peace of Christ be with you.

All: And also with you.

* For the Cause



1. For the cause of Christ the King, we give our lives an of - fer - ing,
 2. For the cause of Christ we go, with joy to reap, with faith to sow,
 3. For the King once lift - ed high, to cries of rage, of "Cru - ci - fy!"
 4. For the King who con - quered death, to free the poor and the op - pressed
 5. Let it be my life's re - frain: to live is Christ, to die is gain;



till all the earth re - sounds with cease - less praise to the Son. [to verse 2]
 as man - y see and man - y put their trust in the Son. [to Chorus]
 en - dured the cross as eve - ry sin was laid on the Son. [to verse 4]
 for last - ing peace, for life and li - ber - ty in the Son. [to Chorus]
 de - ny my - self, take up my cross and fol - low the Son. [to Chorus]



Christ we pro - claim, the name a - bove eve - ry name,



for all cre - a - tion, eve - ry na - tion, God's sal - va - tion through the Son.

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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. Please, make sure to write your name legibly.

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.

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. [to v. 2]
 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.

Words and Music by Matt Boswell, Keith Getty, and Matt Papa; arr. Grant Wall
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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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* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | Take off the Old and Put on the New!

* Scripture Reading | Colossians 3:1-11 | p. 984

¹ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth. ³ For you have died, and your life is hidden with Christ in God. ⁴ When Christ who is your life appears, then you also will appear with him in glory.

⁵ Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶ On account of these the wrath of God is coming. ⁷ In these you too once walked, when you were living in them. ⁸ But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. ⁹ Do not lie to one another, seeing that you have put off the old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator. ¹¹ Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Sermon | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

19. Our Sufficiency in Christ's Resurrection, part 1

Rev. Dr. Curt McDaniel

Sermon Notes

Just two weekends ago, Beth and I visited my daughter and her family in ATL to celebrate our 6th grandchild's first birthday. One week before the big party, they moved into a brand-new home in Decatur, a well-known suburb on the eastern side of the city. The original home on site had burned down, and the previous owners sold the lot and its remains to a builder who was systematically razing a number of other homes on this established street and replacing them with beautiful, elegant new homes. When I inquired about this razing and rebuilding process, my daughter told me that this had been going on for a few years in other neighborhoods around them. People are buying old, outdated homes, not for the building's value, but *for the value of the site*. It's amazing: previously there was an older home that was destroyed by fire (in my daughter's case), and in time a beautiful mini-mansion is put in its place. As we drove down the street, you saw an interesting scenario: two or three older homes in a row, then a contrasting giant spectacle of a new home. Indeed, it highlighted an amazing transformation and contrast in the neighborhood.

When you think about it, this imagery has some parallel to the action of Christian conversion. Our lives at one time were like those old, decayed, deteriorating, burned down homes, having little value and of little use in their old state. But Jesus Christ, the Master Contractor, came in and changed everything out of His grace and sacrificial love. He bought our lives; indeed, may I say it this way, *He bought our site*. And through the power of His saving work, He destroyed the old, decayed home that was inside us, and reconstructed a new home, a magnificent dwelling place within us that is noticeably different than the rest of the world. This process of destruction and transformation is pictured two ways in Colossians 2 in God's act of conversion: circumcision (removal) and baptism (spiritual regeneration). One of the most noticeable characteristics of a spiritually regenerated child of God is the genuine change that is seen in life. 2 Corinthians 5:17 states, "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."

Maybe I do not travel in the right circles, but I do not hear enough talk about conversion these days. Instead, I hear talk about the Christian life from the standpoint of some decision a person made some time ago for Christ. And for some people, they walk around thinking that just because *they* decided to become a Christian, they are one. *FAR FROM*

IT! That is more than half of the problem in the professing Christian world today. *Certain sectors of the evangelical church have prioritized the human decision component of the Christian Faith over and against the biblical teaching that true spiritual conversion is God-generated. To say it bluntly, We have emphasized decisions at the expense of praying for conversions.* When God comes and give spiritual regeneration, there is a noticeable change. There is genuine transformation. Referring to my opening illustration, there's a new house on the same site where the old one once stood.

Through the years, I have had many parishioners ask me this question, "Pastor, how can one know for sure that he/she is truly converted? How can I be sure that I am a spiritually changed child of God, not someone who is living on a false presumption of a human-centered decision made years ago?"

The apostle Paul answers that question emphatically in the opening words of Colossians 3. These believers were under growing pressure to give in to the tactics of the mystics/Essenes and to transgress into a number of old Jewish ceremonial practices that were a "shadow" (2:17), lacking the substance in Christ when He secured the victory on the cross and the empty grave. Up to this point, Paul had explained to them the richness of the Christian salvation and the phenomenal truths that make up spiritual conversion (terms such as "redemption" in 1:14, "reconciliation" in 1:20, spiritual "circumcision" and "baptism" in 2:11-12). But now at this point in this letter he pivots in a strategic turn by showing them how this amazing doctrine and newfound relationship with Christ looks like on an everyday basis. In the first eleven verses of chapter 3, *he explains to these believers what a genuine converted life looks like in a pagan world.* To say it practically, "Colossian believers, since you are vitally joined to Christ in His death, burial, and resurrection, it will show itself in real and practical ways. And now, I will show what some of these ways will look like in your daily life." This is how Paul applies doctrine to real life, promoting a "resurrection foundation for ethics."¹ The opening verses of Colossians 3 show us some of the legitimate marks of a spiritually converted life: "Their orientation of life must flow from their participation in this new life. The juxtaposition of this proclamation of the believer's resurrection with the imperative implies that how one lives comprises an important part of the new resurrection life."²

What we will learn from this section of Scripture is not something optional. All 5 verbs are found in the *imperative* (command mode), and the extent to which we pursue them will

indicate to ourselves and to others the cultivation and progress of our own conversion. I think Paul's words to the Philippians provide a good parallel to this text, "Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for His good pleasure" (2:12-13). Each of the five commands given in this text are connected to the opening sentence of the chapter, "If (since) then you have been raised with Christ." In the original, this is a first-class conditional sentence, denoting certainty, confidence, and assurance. Paul is saying to them and to us, "Since you are living in the resurrection union with Christ in conversion, here are some ways you will show it in the pagan world around you." This is not about Christian "perfectionism," but about biblical godliness.

FIVE COMMANDS THAT MARK AND DEFINE CONVERSION

1. **We are commanded to develop our spiritual life (3:1-3).** D.L. Moody, the famous 19th Century evangelist stated it well, "It is not necessary that we should be able to tell where or how we have been converted, but it is important that we should be able to tell that we are converted." ³ When you examine the commands that the apostle gives in the first 3 verses, you get the distinct impression that believers must walk to the tune of a different drumbeat.
 - a. *First command: Pursue things that are above* (3:1). "If [since] then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God." While the verb "seek" is important, the word order in the original emphasizes "the things above." You could literally read verse 1 like this, "Since therefore you were raised with Christ, the things above seek where Christ is..." *A significant mark of a genuinely transformed person is found in his/her longings.* Where is the affection? What are the things that are near and dear to him/her? From Paul's perspective, *the things of God* occupy central importance in a believer's life. And note that it appears in the plural: the "things" of God, indicating that there are several, perhaps a number of realities that are close to the heart of God that we should desire and pursue with all our hearts: "The things above are the spiritual values embedded in the heart of the exalted Mediator in glory. They are not chasing 'phantoms' but are gathering priceless treasures." ⁴ Jesus said in Matthew 6:33, "Seek first the kingdom of God and His righteousness..." Also, He said that our treasure was in heaven (Matthew 6:20). *The "things above" are the*

absolutes, values, realities, and truths that make up God's domain and kingdom.

The genuine-converted Christian is pursuing those ideals with vigor: "Seek" here does not mean to hunt for something that is missing or lost, but rather to pursue what is known and available." ⁵

- b. *Second command: Set your minds on things that are above, not on things that are on earth* (3:2). While this second command in several ways parallels verse 1, it also has a dimension all its own. One writer stated it well, "You must not only *seek* heaven; you must also *think* heaven." ⁶ The verb "set your mind" (*frō-neh-ō*) appears in the present tense, meaning that we should "continuously affix" or "regularly think about" the things of God in our daily life. It is the same verb used by Paul in Philippians 3:19 to contrast how our enemies have a "mind on earthly things."

This reminds me of an old proverb I learned as a child, "You're so heavenly minded that you're no earthly good." This verse slaps that truth in the face! The apostle would be so bold to say that the *only* way you could be of *any* earthly good is for you to think heavenly for a change. The mark of a believer's resurrection life, the feature that clearly tells the world that he/she is a changed individual, is the person's thought life. Thoughts produce behaviors, and behaviors produce actions.

How is your (my) thought life? What do you feed your mind? Are you in the Word of God daily? You will not have to persuade genuine believers to set their minds on the values of God's kingdom. That is what they want to do! And they pursue it! Yet, the question can be asked personally, "Why should I desire the things of God? Why should *I* think of the things of heaven? Paul gives us the reason in verse 3, "For you have died, and your life is hidden with Christ in God." You (plural, but keep in mind that individuals add up to become a plural) have died—a one time (aorist tense) catastrophic act by Christ on the cross. Your old self with all its sin, guilt, punishment, shame, and ugliness was nailed to the cross with Christ. Then the record of that paid transaction went with Christ to the grave where it was buried forever. And now you have risen with Christ to new life in Him. Because of your conversion and union with Christ, the world does not see your old self any longer. They see the Lord Jesus Christ in all His majesty, glory, and love in your life if you are a genuine believer that has been transformed by the power of God. That is a great reason to set your mind and affections on the values and truths of heaven. Your old life was crucified with Christ (Galatians 2:20), and buried with Him in the grave. Why do you want to think about

that old life anymore? You're a new creature in Christ! Live out the resurrected power of Christ that is inside you!

So, in the first 3 verses, we learn that the life and power of the resurrection are lived out in a genuine believer by the way he/she develops his/her spiritual life, particularly in the mind. Now, from verses 5-9, the apostle tells them 3 commands that concern the destruction of their old sinful self.

2. **We are commanded to destroy our old sinful life** (3:5-9). The apostle's language in these statements are strong and direct. In a world filled with mysticism, astrology, ceremonialism, paganism of all kinds, and every type of immorality imaginable, he gives them three strong commands that draw a line in the sand with regard to a genuine believer's actions and attitudes with others in the world.
 - a. *Third command: Put to death the earthly things in you* (3:5). "Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry." This verb "put to death" (neck-rō-ō) can also mean "mortify" or "putrefy."⁷ It is a decisive type of action, a deliberate commitment to destroy the things in your life that are sinful, disobedient, and offensive to God. And the list⁸ in this verse threads a common theme. Sexual immorality, impurity, passion, evil desire, and covetousness all point to the sins of sexual nature. It is here we need to remember clearly the First Century Roman world's culture and mindset, especially the well-documented depictions of the Roman man's follies (for sexual procreation, recreation, liberation, and domination) and to see it cast in the light of Leviticus 18 (Paul's application of the Torah's ethical implications transferred to the Christian life): "If the Roman world's sexuality was shaped by themes of dominance, status, and indulgence (in all directions), for Paul it was shaped by holiness, love, and fidelity...The Jewish-Christian sexual ethic radically countered much on offer in the Roman Empire."⁹ Ongoing historical and archaeological work at the ancient Roman city of Pompeii confirms the utter depravity of the Roman moral world and the need for a Christian ethic of godliness to contrast it.

Paul states that the mark of the resurrection's power in a Christian's conversion shows in that he/she will put to death, execute, kill, destroy the old nature's

longings for unbridled sexual fantasy and sensual lust and greed. Sex in its original design was given by God to us as a gift in the boundaries of a covenant marriage one biological male with one biological female relationship. Going outside of it is against God's creation order and it does not indicate the new life that is in a child of God by conversion.

Why should we make every effort to destroy these fantasies and longings in our life? The apostle gives us a clear and compelling reason: "On account of these the wrath of God is coming" (3:6). To those who practice this Roman mindset of sexual liberation, know that one day the Lord of heaven and earth will come and will judge the wickedness and idolatry of this world and all those who gleefully practice it in its degrading lust and shame. (See parallels in Romans 1:21-32, Galatians 6:7, 1 Corinthians 6:9-10.) God takes sexual deviation and sin seriously, so it behooves a Christian to heed this command. The resurrection life in you says, "Put these things to death! Kill the sinful fantasies and disobedient practices in your mind and your body! Do it before the wrath of God comes! Do it now!"

To be continued....

Personal Application:

- Am I pursuing the values of God's kingdom in my thoughts and actions?
- Am I putting to death the attitudes and practices of this pagan world's views on sexuality?
- What tangible steps do I need to take to see godly improvement to the above?
- Remember, this is about the pursuit of Christian godliness (God-likeness) that originates from conversion, not about perfectionism. If we sin and fall, there is full and free forgiveness available from Christ to us. Examples: David, Jonah, Peter, among many.

Reflection:

"From this identification with Christ in His death and resurrection certain consequences for conduct follow inevitably and necessarily. Believers live, in the present, the life which they have received through being raised with Christ. It is the integral connection between

participation in Christ and the life of discipleship that stands at the heart of the present passage.”¹⁰

“Notably, living the resurrection life, as Colossians describes it, does not include soaring visions or superiority to life’s troubles. Rather, it is a life devoted to a holiness that encompasses both personal and communal morality. Most religions of the First Century included few expectations about moral living. But Colossians does not just give the instructions that appear in 3:5-4:6 because of the bad moral condition of Gentiles. Something more fundamental is happening; Colossians is describing what the life identified with Christ must be.”¹¹

Study and Discussion Questions:

- Comment on this statement: “We have emphasized decisions at the expense of praying for conversions.”
- Why is it important to realize that all 5 commands are tied to the phrase, “Since you have been raised with Christ” in 3:1. Why is this important?
- Review the first three commands in 3:1-3 and discuss practical ways you have learned to follow them.
- Why is it important to remember that these commands deal with biblical godliness, not perfectionism?

Footnotes:

1. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 288.
2. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville, KY: Westminster John Knox Press, 2008, 176.
3. <http://christian-quotes.ochristian.com/D.L.-Moody-Quotes/page-3.shtml>
4. William Hendriksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker Book House, 1977, 140.
5. Marianne Meye Thompson, *Colossians and Philemon*. The Two Horizons New Testament Commentary. Grand Rapids: Eerdmans, 2005, 70.

6. J.B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon*. Fourteenth Printing. Grand Rapids: Zondervan, 1978. Originally published by Macmillan and Company in 1879. Original emphasis.
7. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:501.
8. James D.G. Dunn states, "The lists of virtues and vices were common in the ethical systems of the ancient world." *The Epistles to the Colossians and Philemon*. *New International Greek Testament Commentary*. Eds. I. Howard Marshall and Donald A. Hagner. Grand Rapids: Eerdmans, 1996, 211.
9. McKnight, 304. He states further on this page, "In the Roman world it was common that males had a wife for procreational sex, while the public was for recreational sex, including sex with slaves and prostitutes—that is, with those under one's status, including at times boys."
10. Thompson, 69.
11. Sumney, 185-186.

* All for Jesus



1. All for Je - sus! All for Je - sus! All my be - ing's ran - somed pow'rs,
2. Let my hands per - form his bid - ding, let my feet run in his ways;
3. World-lings prize their gems of beau - ty, cling to gild - ed toys of dust,
4. Since my eyes were fixed on Je - sus, I've lost sight of all be - side;
5. O what won - der! how a - maz - ing! Je - sus, glo - rious King of kings,



all my thoughts and words and do - ings, all my days and all my hours.
let my eyes see Je - sus on - ly, let my lips speak forth his praise.
boast of wealth and fame and plea - sure; on - ly Je - sus will I trust.
so en - chained my spir - it's vi - sion, look - ing at the Cru - ci - fied.
deigns to call me his be - lov - ed, lets me rest be - neath his wings.

Trinity Hymnal No. 565

TEXT: Mary D. James, 1889

TUNE (WYCLIFF): John Stainer, *The Crucifixion*, 1887

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* Sending

* Benediction | Ephesians 1:15-23

Leader: For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 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.

Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Keith Boland

Readers: Paul Seybt and Will Miller

Musicians: Vicki Bowles, Jeff Francis, Barb Howell, Ruth Ellen Lorick, and Tim McConnell

Audio/visual and livestream: Chris Hollis, Jason Waters, and 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
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Faith Promise Giving:	\$5,080
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Missions Disbursements	\$15,137
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Stewardship

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

Through the end of July, 2024:

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

Church Administrator and Director of Youth Ministry

LPC is seeking a full-time Church Administrator (aka Business Manager), and also a Director of Youth Ministry. Please visit lexpreschurch.com and click on “Jobs” at the bottom of the home page to view the full job description and learn how to apply. Thank you!

5th Sunday Cover Dish Luncheon

During the last 4 months, our congregation really enjoyed Covered 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. From now on, every 5th Sunday LPC is going to have a Covered Dish Luncheon. The next one will be on **September 29**. We hope to see you there again!

Church Facilities Booking

Wednesday Midweek Reset is upon us; many church groups are starting their meetings back, as well as new committees are in full working mode. This is to let you know that if you would like to have any meeting on the church premises, we kindly ask you to book it before your meeting by using the Event Request form in the ChurchCenter app., or by emailing the church office at hello@lexpreschurch.com, or by calling the church office at 803.359.9501. Thank you for understanding.

Wednesday Morning Prayer Group

Lexington Presbyterian Church has a Prayer Group gathered every Wednesday in the Parlor from 9 to 10 a.m. You are welcome to join them or stop anytime within that hour even if you can spare just a few minutes. If you have any question, please contact Ginny Wingard at ginny.wingard@gmail.com.

Bible Study Fellowship (BSF)

We would like to invite all **men** to Bible Study Fellowship beginning this Monday night, **September 9th**, from 6:30 to 8:00pm.

This is an in-depth Bible study that will meet for 30 weeks, with a 2 week break at Christmas and a one week break at Easter. BSF is a non-denomination group of believers and non-believers. If you would prefer, BSF also provides an online study group. For more information, please call Fred Motley at 803.359.4849 and leave a message.

There is also a BSF group for **ladies** at Mt. Horeb Church (1205 Old Cherokee Rd.) beginning this Monday night, **September 9th**, from 6:30 to 8:00pm.

This is an in-depth Bible study that will meet for 30 weeks, with a 2 week break at Christmas and a one week break at Easter. BSF is a non-denomination group of believers and non-believers. If you would prefer, BSF also provides an online study group. For more information, please call Lynn Motley at 803.359.4849 and leave a message.

Housing for the 50th Anniversary

If there is anyone who would be willing to open up their home for people to stay during the 50th Anniversary celebration, please contact the church office at 803.359.9501 or hello@lexpreschurch.com.



American
Heart
Association®

Scan Here to Register



Heartsaver® First Aid CPR AED

October 12, 2024 | 9:00am - 12:30pm

Tomlin Hall

Cost - \$25 for adults 18+

\$15 for age 12-17

Max class size - 12



**THE BLOOD
CONNECTION**

Your Community Blood Center

Scan Here to
Make an Appointment

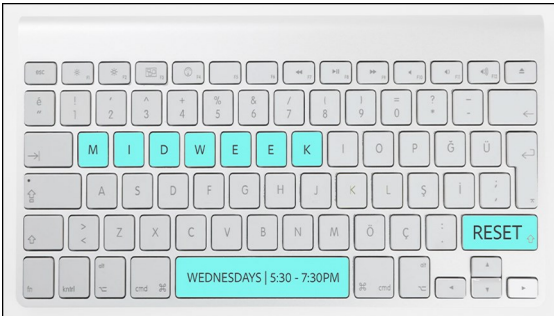


October 9, 2024 | 2:00 - 7:00pm

Mobile Blood Bus

Ages 16+

(16 year olds need a parent present)



DINNER | 5:30 - 6:15PM
\$4 PER PERSON | \$16 FAMILY MAX

ACTIVITIES FOR ALL AGES
6:15 - 7:30PM



Middle School Fall Modgnik
October 18–20, 2024



Register
Here!



Registration
is now open!



Registration is now open!



Women's Ministry Fall Schedule begins the week of September 9th

- First Monday of each month | 9:30am | Circle One In Love
- Third Monday of each month | 7:00pm | Sisters for Christ
- First Tuesday of each month | 6:30am | Coffee Conversations
- Tuesdays | 9:30am | Mentor Moms | Tuesday in the Word
- Tuesdays | noon | M&M
- Tuesdays | 6:30pm | Messy Women
- Fourth Tuesday of each month | 4:00pm | Hand in Hand
- Wednesdays | 6:15pm | Women to Women
- First Thursday of each month | 6:30pm | Coffee Conversations

Find more information in our Fall Activities Guide

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>

Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



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