

September 15, 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

* **Call to Worship** | Psalm 148:1-6

*Leader: Praise the LORD!
Praise the LORD from the heavens;
praise him in the heights!*

**All: Praise him, all his angels;
praise him, all his hosts!**

*Leader: Praise him, sun and moon,
praise him, all you shining stars!*

**All: Praise him, you highest heavens,
and you waters above the heavens!**

*Leader: Let them praise the name of the LORD!
For he commanded and they were created.*

**All: And he established them forever and ever;
he gave a decree, and it shall not pass away.**

* Trinity Hymnal #1—All People That on Earth Do Dwell



1. All peo - ple that on earth do dwell, sing to the Lord with cheer - ful
2. The Lord ye know is God in - deed; with - out our aid he did us
3. O en - ter then his gates with praise, ap - proach with joy his courts un -
4. For why? The Lord our God is good, his mer - cy is for - ev - er



voice; him serve with fear, his praise forthtell, come ye be - fore him and re-joice.
make; we are his folk, he doth us feed, and for his sheep he doth us take.
to; praise, laud, and bless his name al - ways, for it is seem - ly so to do.
sure; his truth at all times firm - ly stood, and shall from age to age en - dure.

Trinity Hymnal No. 1

TEXT: Psalm 100; William Kethe, 1561

TUNE (OLD HUNDREDDTH): Louis Bourgeois's, *Genevan Psalter*, 1551

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* Prayer of Invocation

* **Scripture Reading** | Ephesians 5:1-16 | Pew Bible p. 978

Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not become partners with them; for at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says,

“Awake, O sleeper,
and arise from the dead,
and Christ will shine on you.”

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil.

Christ Our Hope in Life and Death



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



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



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



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



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



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

CCLI Song #7147502

Words and Music by Keith Getty, Matt Boswell, Jordan Kauflin, Matt Merker, and Matt Papa

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RENEWAL

Call to Confession | Romans 7:18-20

Leader: For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

Corporate Confession of Sin | Psalm 63:1-8

All: O God, you are my God; earnestly I seek you;
my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land where there is no water.
So I have looked upon you in the sanctuary,
beholding your power and glory.
Because your steadfast love is better than life,
my lips will praise you.
So I will bless you as long as I live;
in your name I will lift up my hands.

My soul will be satisfied as with fat and rich food,
and my mouth will praise you with joyful lips,
when I remember you upon my bed,
and meditate on you in the watches of the night;
for you have been my help,
and in the shadow of your wings I will sing for joy.
My soul clings to you;
your right hand upholds me.

Silent Confession

* **Words of Comfort** | I Corinthians 6:11b

Leader: ... But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

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

Leader: The peace of Christ be with you.

All: And also with you.

* **Jesus Strong and Kind**

1. Je - sus said that if I thirst, I should come to him.
 2. Je - sus said if I am weak, I should come to him.
 3. Je - sus said that if I fear, I should come to him.
 4. Je - sus said if I am lost, he will come to me.

5
 No one else can sat - is - fy, I should come to him. [to verse 2]
 No one else can be my strength, I should come to him.
 No one else can be my shield, I should come to him. } For the
 And he showed me on that cross, he will come to me.

9
 Lord is good and faith - ful. He will keep us day and night. We can

13
 al - ways run to Je - sus. Je - sus, strong and kind.

Words and Music by Colin Buchanan, Michael Farren, Jonny Robinson, and Rich Thompson
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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.

Trinity Hymnal #264—Jesus, Keep Me Near the Cross [8:15 a.m. only]



1. Je - sus, keep me near the cross; there a pre - cious foun - tain,
2. Near the cross, a trem - bling soul, love and mer - cy found me;
3. Near the cross! O Lamb of God, bring its scenes be - fore me;
4. Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,



free to all— a heal - ing stream— flows from Cal - v'ry's
there the Bright and Morn - ing Star shed its beams a -
help me walk from day to day with its sha - dow
till I reach the gold - en strand just be - yond the

REFRAIN



moun - tain.

round me.

o'er me. In the cross, in the cross, be my glo - ry ev - er;

riv - er.



till my rap - tured soul shall find rest be - yond the riv - er.

Trinity Hymnal No. 264

TEXT: Fanny J. Crosby, 1869

TUNE (NEAR THE CROSS): William H. Doane, 1869

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Give Me Jesus | Choir Anthem [11 a.m. service only]

In the morning when I rise, in the morning when I rise,
in the morning when I rise, give me Jesus.

Give me Jesus, give me Jesus,
You can have all this world, but give me Jesus.

And when I am alone, oh, when I am alone,
And when I am alone, give me Jesus.

Give me Jesus, give me Jesus,
You can have all this world, but give me Jesus.

And when I come to die, oh, and when I come to die,
and when I come to die, give me Jesus.

Give me Jesus, give me Jesus,
You can have all this world,
you can have all this world,
you can have all this world,
but give me Jesus.

Give me Jesus.

African American Spiritual/Arranged by Trevor Manor (ASCAP)

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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 | God's Hide and Seek

* 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

20. Our Sufficiency in Christ's Resurrection, part 2

Rev. Dr. Curt McDaniel

Sermon Notes

It is vitally important to realize that in the application of Christian doctrine to personal and congregational life, the apostle Paul is casting a grand vision for the prototype of a “new humanity” of different people groups (note 3:11) united together because of the inward effects of the resurrection of Christ, a diametric contrast to the values and morals of the Roman Empire:

“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.”¹

In the apostle’s mind, Christian conversion (images of “the new birth,” “spiritual circumcision,” “spiritual baptism,” “regeneration”) is both an individual and a corporate reality. For the most part, western culture has favored the personal dimension, but forgotten the community (congregation) component: we were saved to be “a chosen race, a royal priesthood, a holy nation, a people for God’s own possession” (1 Peter 2:9). *As such, we should not only strive by the Holy Spirit’s power to conform to the commands presented in Colossians 3-4 at a **personal level**, but especially give diligence to align to these imperatives at a **congregational level**.* How we relate and interact with one another, as we will see in the latter half of this text, will go a long way towards assessing how we are cultivating and developing the resurrection life of Christ within us.

Brief review:

In applying Christian doctrine (chapters 1-2) to practical living (chapters 3-4), Paul commands five “evidence markers” that show if the resurrection life of Christ is working legitimately within God’s people. Apparently many of these new converts once lived the pagan ways of the Roman and Greek moral culture (3:7), “but now” (sharp contrast in 3:8), the apostle commands them to pursue the good and to destroy the bad:

1. **We are commanded to develop our spiritual life (3:1-3).**

- a. *First command:* Seek the things that are above (pursue the values and realities of God’s kingdom).
 - b. *Second command:* Set your mind (continuous process) on the truths of God’s realm (feeding your soul).
2. **We are commanded to destroy our old sinful life (3:5-9).**
- a. *Third command:* Put to death the earthly things in you (3:5), all tied to sexual perversion and the gross immoral practices seen in the Roman and Greek sensual life (with anyone and everyone, review the notes from the last study).

Today:

- b. *Fourth command: Put away relationship sins (3:8).* “But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.” The verb “put away” carries the imagery of laying aside or removing old clothes ², the same verb seen in Acts 7:58 when an angry mob dragged Stephen out of the city to stone him and where “they laid down their garments at the feet of a young man named Saul.” This verb is found in the middle voice, and when combined with the adverb “now” (conjugated in emphatic form ³), it gives a forceful call to personal responsibility on the believer’s part. Paul is saying to them, “Believers, now you, *yes, you* (individually and corporately), must on your own initiative take off these old clothes of sinful acts and expressions. It is your own responsibility to do this. Do not blame your inability to do this on anyone else. You are personally responsible for your actions and words.”

Here is what they were commanded to do: to lay aside, to undress the bad morals in life that involved their interpersonal relationships. Notice there is another list: anger (a settled feeling of hatred), wrath (an outburst of rage, a volcanic eruption of evil passion or action), malice (a premeditated desire to do harm to someone), and slander (abusive speech whose intent is to insult, degrade, and defame another person). This word is where we get the English word “blaspheme”), and obscene talk (filthy language that can be characterized as “garbage talk,” language so bad that it can only come from the junk yard).

All these sins have one major theme in mind—they deal with relating to other

people. They involve how we treat and speak to others. Those who possess a true conversion in Christ, empowered by the Holy Spirit, will give this area serious attention. Note again the power of this language: “Put them all away.” It is your and my responsibility as professing believers, to deal with this sinful action and habit. Through the power of the resurrection, God will give us the ability to overcome these sins and to lay them aside. But it is an action that we must take.

Why is this so important? Why should we give significant attention to this matter in our lives? Because oppression, bullying, intimidation, domination, and its mannerisms in speech were a regular practice of the Roman way of life, and the apostle recognized this in 3:7, “In these you too once walked, when you were living in them.” No doubt Paul experienced it both ways in his own life: once he was an oppressor (Acts 8:3), but now through spiritual regeneration he became oppressed by Romans, religious rulers, and likely others. Filthy language, anger, rage, malice, and slanderous talk are the *modus operandi* of the old sinful way. They characterize a person who is spiritually lost and separated from God. The verb “walk” (3:7) has the idea of a disposition and a way of life. In other words, in our old way of living, these things tagged our former depraved selves. This was the old uniform that we once wore. Now in union with the resurrected Christ, we should not want anything to do with that junkyard life. It comes from the past and from a land that we should not want to visit again. The mark of resurrected life in Christ is that these former filthy rags must be removed and discarded at the foot of the cross, never to return again.

- c. *Fifth command: Do not lie to one another (3:9).* “Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.” It is intriguing to me that the apostle separates this specific sin from the list that he formed in verse 8. Because he mentions it separately, we need to understand that this was an important distinction in his mind. This verb “lie” appears in the middle voice, also denoting personal responsibility on one’s part to stop this wicked action from its destructive intents. But what I find interesting is that it is in the *present tense*, giving the idea that this was a habitual problem in the church of that day. You could literally translate 3:9 this way, “Stop the continuous process of lying to one

another,” or “stop the ongoing habits of lying to each other.” Get the point? Apparently some inside the church were in a continuous spirit of badmouthing and lying against one another. They were most likely saying things about other people behind their backs and degrading other people with course talk and slander (mentioned in 3:8).

Has this behavior changed since the First Century?! NO! How many of you have been the victim of a lie spoken behind your back? In my own personal opinion, I believe that of the many sins frequently mentioned as abhorrent to God, this has to rank close to the top. More wounds and damage have been done within the Body of Christ from the lies and slanderous words that people say about one another behind their backs than from anything else you can imagine. Our mouth can be a blessing or a curse to other people. How do you use yours?

Read James 3:3-10 carefully.

This was a problem in the Jerusalem Church on that day. Friends, so often we read a passage like this one from James and from the Colossians, and we think it applies to someone else and “certainly not to me.” I want to challenge that idea. I have served in more than TEN churches in my adult years in ministry, and I believe that one of the biggest problems in all these churches, and in this church, in this town, and in the church-at-large rests here:

THE CHURCH OF JESUS CHRIST HAS A BIG PROBLEM WITH HER MOUTH.

We do not know how to control our speech. We do not know how to speak to one another in such a way that it is building up one another instead of tearing down each other. We are our own worst enemies! As someone aptly stated it, “The church is the only army that shoots its wounded.” How true!

It is important that I get down to brass tacks with you (“meddling”) on this issue because the apostle Paul had to do this in some form or another with the Colossians, the Ephesians, the Philippians, the Romans, and the Corinthian believers. In these and other churches, people were not getting along. There were divisions, schisms, badmouthing, and hard feelings towards others within those congregations. Bad things were happening within the church! He separated lying

from the other sins in 3:7 for a reason: It was a major problem going on among the people of God. **It remains a major problem today.** People professing the name of Christ spend too much time and energy lying to one another; worse, some cover up their actions and speak wrongfully about another brother or sister in Christ, fully knowing that this is hurtful. This is wrong! This must stop immediately!

How do you stop it? Let the venerable Barney Fife speak, “Nip it, nip it, nip it, nip it in the bud!” This is done two ways:

- Personally, you must stop doing this practice—**now!** Do not under any circumstances lie or speak wrong about another believer to another person. When the urge to say something about a person in a negative fashion comes upon you, put a clothespin on your tongue! Stop this bad practice!
- Go a step further: If another professing believer starts talking about someone in the church (or anyone for that matter) in a negative, degrading way, you need to stop them immediately, and lovingly, but firmly, look them in the eye, and in the name of Christ, admonish them for this sin. This is a heinous practice that must be stopped among the people of God. The only way God will show favor again to His people is when these sins are removed, for it does not mark the resurrection life within the people of God.

The apostle gives us the reason for doing these things in verse 9, “You have put off the old self with its practices and put on the new self, which is being renewed in knowledge after the image of its creator.” Paul’s point is that when you (plural) were spiritually converted—when you died and rose with Christ—your new life does not have any of those old garments anymore. The resurrected life, the life marked by genuine conversion, the life that is totally filled with Christ’s fullness, has *nothing to do with the old life*. In fact, its desire is to strip off the practices of the old, sinful life. Its passion is to adorn itself with the righteousness, love, joy, mercy, grace, and truth of Jesus Christ! These kinds of godly attributes are the kind of spiritual clothes that we should be wearing, not the filthy garments of anger, rage, malice, filthy language, and lying. This old life needs to be stripped, and those filthy rags need to remain buried in the tomb where Christ once lay.

Notice how the apostle describes this “new self” (3:10) or “new life” in Christ. It is

“being renewed” (present passive participle, meaning God is doing this work in us in an ongoing process). In other words, the mark of a resurrected life in Christ is that God is empowering, renewing, and restoring our lives in a wonderful way. This renewal and restoration ends in knowledge unto, or “after the image of its creator.” It is hard to grasp all that this means! What Paul is saying is that our resurrected union with Christ, our spiritually converted-transformed life, is in an ongoing way, becoming more like God’s original design for us in creation. This means that we are not just being restored back to the original specifications of creation—God is going beyond this!

As believers, God’s intent is not simply to get us back to the way Adam and Eve were before they sinned. That is not good enough! Adam and Eve did not have this “knowledge” (epi-ge-nōsis) seen in 3:10 (a kind of “super knowledge”) of God, our creator. Adam and Eve did not have the intimate, powerful knowledge of a redeeming Savior, the Lord Jesus Christ. They did not experience the depths and power of salvation love! They did not grasp the wonder and the spectacle of Calvary. As 1 Corinthians 15:22 states clearly, “As in Adam all die...” The only thing Adam experienced fully was spiritual death because of his sin. In Colossians 3:10, the apostle is talking about a greater type of restoration, a greater type of renewal, one that goes much farther than what was in the Garden of Eden. It is a totally encompassing kind of renewal, a restoration so rich, so great, so powerful that no word in the Greek language existed, so Paul coined this new term ⁴ (anna-kai-know-o) to denote a “new-newness,” a “fresh-freshness” to describe this process of total transformation back to and according to the image of our creator God.

This is the kind of life God wants us to have as Christians. It is a life of restoration, truth, power, and glory, not a life marred by filthy things such as sexual slavery coming from fantasy, evil desires, idolatry, anger, rage, slander, lying, and junkyard language. The resurrection life of Jesus Christ is the distinguishing feature of this genuine conversion. The living power of God inside a born-again believer will show itself in many ways—in his/her actions, thought life, speech, and in the way they treat other people. The genuine marks of a spiritually regenerated life portrayed in Colossians 3:1-11 come in the form of five commands focused on the development of the spiritual life and the destruction of the old sinful life.

I ask you, just as I ask myself, “How are you applying these biblical commands in your daily life? Are you thinking regularly on the things of the kingdom of God? Are you passionately pursuing the values and realities of God’s way of life? Are you attacking the sinful nature and seeking to rid yourselves of the garbage that once was a part of your old life? Do you long to be more deeply renewed and restored to the life God intended for you?”

You may think that this is a tall order, saying to yourself, “This is too difficult for me. It is hard to rid myself of these old habits, this old lifestyle. I have tried, but sometimes I do not think I am winning.” If this describes you, I want to encourage you in closing with the powerful words in 3:11, “Here there is not Greek or Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all in all.” The power of the resurrection life, the victory that comes from our union with Christ, the sign of the genuinely converted life lies in the central position of Jesus Christ. What the apostle is saying is that He is all that matters. He is the One who is dwelling in His people. He is the One who is the Lord of all life. And when He dwells gloriously and radiantly in His people, there are no divisions, no walls, no obstacles, no separators. With Christ as your total sufficiency, there are no:

- Ethical divisions (Greek and Jew).
- Religious divisions (circumcision or uncircumcision).
- Cultural divisions (barbarian or Scythian ⁵).
- Economic divisions (slave or free).

Christ is all that matters. If His person and life are within you, you can live a transformed, converted life. If the living, resurrected, reigning Lord has given you new life, there will be an evident, noticeable, ongoing change in your life. And the world will see and look to God because of Christ.

Personal Application:

- Are you developing your spiritual life?
- Are you destroying the old life?

- How is God's renewal process working in your life right now?

Reflection:

“Conversion was not simply a turning away from an old way of life; it was also a positive embracing of a new way of life.... The metaphor [putting off old garments and putting on new ones] was quite common in Hebrew thought for putting on enabling graces from God (e.g., ‘righteousness’ in Job 29:14, Psalm 132:9; ‘strength and dignity’ in Proverbs 31:25)...Not simply individual virtues and graces are in view, but once again a whole personality and the social world and way of life that it implied (cf. the ‘new creation’ in 2 Corinthians 5:17 and Galatians 6:15). The thought is equivalent to ‘putting on Christ’ in Romans 13:14 as Colossians 3:3-4 also implies. At its simplest, this means that the manner of Christ’s living, as attested in the Jesus tradition, provided the pattern for this new self-life (2:6-7), as the enabling of the risen Christ provided its means (1:9-11).”⁶

Study and Discussion Questions:

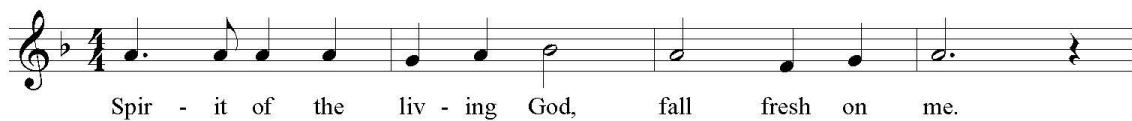
- Comment on this statement: “In the apostle’s mind, Christian conversion is both an individual and a corporate reality.” Why is that significant, especially in light of the Roman culture and morals in the First Century?
- Discuss the fourth command, “Put away relationship sins,” in 3:8. Review the list of sins given by Paul. Discuss the times, either when you did these sins or someone did these sins to you. How did you feel either way?
- Discuss the fifth command, “Do not lie to one another,” in 3:9. Likewise, discuss the times either when you lied or someone lied against you. How did you feel either way?
- Study and discuss all the realities in 3:10 involving the “renewal in knowledge after the image of its creator.” What does this mean? How powerful and great is this truth?
- Discuss the significance of 3:11 and its meaning in Paul’s day and in our day. What does this tell you about the power of Christian conversion?

Footnotes:

1. Jerry L. Sumney, Colossians: A Commentary. The New Testament Library. Louisville, KY: Westminster John Knox Press, 2008, 185-186.

2. W.F. Arndt and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Fourth Edition. Chicago: University of Chicago Press, 1957, 100.
3. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:501.
4. *Ibid*, V:502.
5. Scot McKnight states, “Perhaps Paul pairs barbarians with Scythians to speak of geography—far to the south (barbarians) and far to the north (Scythians)...Scythians describes those living north of the Black Sea (modern southern Russia) and is associated with savagery.” *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 315.
6. 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, 221.

* Trinity Hymnal #726—Spirit of the Living God



Trinity Hymnal No. 726

TEXT: Daniel Iverson, 1926

TUNE (IVERSON): Daniel Iverson, 1926

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Hymn Story

Spirit of the Living God

The text and tune to this hymn were written by Daniel Iverson, who was born in Brunswick, Georgia in 1890. Iverson attended the University of Georgia, Moody Bible Institute, Columbia Theological Seminary, and the University of South Carolina. In 1914, he was ordained in the Presbyterian Church and pastored churches in Georgia, Florida, and North and South Carolina. His wife Vivian (“Bibbi”) and he had five children. Of the five, three of their children are known for the following achievements: Daniel, Jr. was a pilot during World War II and labeled a war hero; however, he was tragically killed during a flight training exercise in 1944; Lalla became a physician and pathologist serving in south Asia as a missionary; and William (“Bill”) became a PCA ordained minister and an exceptional evangelist.

In 1926, Iverson and his family moved to Miami, Florida where he began the task of starting a new congregation. In 1927 Shenandoah Presbyterian Church was formed with 47 charter members. The membership of Shenandoah Presbyterian grew from 17 at the very first meeting to 1,664 with 1,200 involved in Sunday School. While Iverson was pastor, many new congregations in southeast Florida were founded. While serving as pastor, he was also the Chaplain for the University of Miami. Iverson retired in 1951 after 24 years of service. Although retired, Iverson continued his evangelistic efforts. In the late 1980s, his son, William, followed in his father’s footsteps as pastor at Shenandoah Presbyterian Church, the church his father founded.

There is some discrepancy concerning where Iverson was when he wrote “Spirit of the Living God”. One version of the hymn’s story is as follows: In 1926, while attending an evangelistic crusade in Orlando, Florida, Iverson was inspired to write this hymn by a sermon he heard regarding the Holy Spirit. The George Stephens Evangelistic Team incorporated “Spirit of the Living God” into their crusade in Orlando and printed the chorus in leaflets which were then used during other evangelistic services.

The second version of this hymn’s origin agrees that it was written in 1926 but claims that Iverson wrote the hymn while pastoring Howard Memorial Presbyterian Church, which is located in Tarboro, North Carolina. There is a plaque in Iverson’s study at Howard Memorial claiming that “Spirit of the Living God” was written on site. It suggests that Jeremiah 18:1-6 may have been the catalyst for the words “Melt me; Mold me; Fill me...” and

that these words may have been an organized outline for a sermon which Iverson preached. A five-note hymn melody, “Spirit of the Living God” is one of the longest-used choruses by churches. The simplicity of the hymn leads the singer to concentrate on the words sung, thereby creating a worshipful prayer for the Holy Spirit to renew each individual heart. Published in 1929 in a collection of hymns entitled *Revival Songs*, “Spirit of the Living God” became extremely popular; however, this publication gave no reference to Iverson by labeling the composer as “Anonymous.” Proper credit was once again given to Iverson in the 1960s, and the hymn remains credited to him today.

The following words are a quote from Iverson’s autobiography: “When the Lord has a work to do, He prepares the way. Nothing will prevent or hinder the accomplishment of His will. It will happen in His time. Our role is to watch, and to faithfully obey, as He leads. The Gospel must be proclaimed. God will do the rest.” Daniel Iverson, Sr. passed away in 1977 at the age of 86 in Asheville, North Carolina. The words inscribed on his headstone read: “Spirit of the Living God, fall fresh on me. Spirit of the living God, fall fresh on me. Break me, melt me, mold me, fill me! Spirit of the living God, fall fresh on me.”

Sources:

1. Archivist. This Day in Presbyterian History, *Daily devotional readings in Scripture, the Westminster Standards, & Presbyterian history*, “March 13: Rev. Daniel Iverson”. 13 March 2017. <https://thisday.pcahistory.org/2017/03/march-13-3/>. Accessed 10 September 2024.
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5. Hymnary. Org, “Daniel Iverson”. https://hymnary.org/person/Iverson_Daniel. Accessed 10 September 2024.
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7. Waugh, Barry. “Maj. Daniel Iverson, Decorated Marine Pilot,” 3 April 2023. <https://www.presbyteriansofthepast.com/2023/04/03/maj-dan-iverson-presbyterian-marine-pilot/>. Accessed 11 September 2024.

* Sending

* Benediction | Romans 6:5-14

Leader: For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Joe Wright

Readers: Leslie Waters and Ann Sessions

Musicians: Heather Coleridge, Barb Howell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis, Jeff Becker

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

Through the end of August, 2024:

Budget FYTD	\$203,546
Received FYTD	\$173,868
Expenditures FYTD	\$177,124

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!

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.

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.

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.



Immediate Need for Nursery Volunteers
 8:15 Service | 2 adults OR | 1 adult and 1 teen - 14+
 CE Hour | 1 adult or 1 teen - 14+
 11:00 Service | 2 adults OR | 1 adult and 1 teen - 14+

We need volunteers for the 2nd Sunday of the month
 Starting October 8th. You will serve just once monthly

Whether you're snuggling babies or playing with toddlers,
 you will surely bless our LPC Moms!



Scan here to email Rebecca Becker



LEXINGTON
 PRESBYTERIAN CHURCH

**CONGREGATIONAL
 MEETING**

September 22, 2024 | 9:45 am
 (during CE hour)



**Cookbook
 Pre-Sales**
 Order Here Now!



November 8-10, 2024



MODGNIK
 Middle School Fall Modgnik
 October 18-20, 2024




Register
 Here!




**5th Sunday
 covered dish lunch**

- September 29th
- No 8:15 service
- CE Prayer Time
- Lunch follows 11:00 service



**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)



**MIDWEEK
 RESET**

Dinner | 5:30-6:15pm | \$4/person | \$16 family max
 Activities for All Ages | 6:15-7:30pm



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

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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