

September 22, 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

50th Anniversary Video | Grigsby Parnell

* **Call to Worship** | Psalm III:1-4, 7-9

*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: The works of his hands are faithful and just;
all his precepts are trustworthy;
they are established forever and ever,
to be performed with faithfulness and uprightness.*

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

* Trinity Hymnal #53—Praise to the Lord, the Almighty



1. Praise to the Lord, the Al - might - y, the King of cre - a -
2. Praise to the Lord, who o'er all things so won - drous - ly reign -
3. Praise to the Lord, who doth pros - per thy work and de - fend
4. Praise to the Lord, who with mar - vel - ous wis - dom hath made
5. Praise to the Lord! O let all that is in me a - dore



tion! O my soul, praise him, for he is thy
 eth, shel - ters thee un - der his wings, yea, so
 thee! Sure - ly his good - ness and mer - cy here
 thee, decked thee with health, and with lov - ing hand
 him! All that hath life and breath, come now with



health and sal - va - tion! All ye who hear, now to his
 gent - ly sus - tain - eth! Hast thou not seen how thy de -
 dai - ly at - tend thee; pon - der a - new what the Al -
 guid - ed and stayed thee. How oft in grief hath not he
 prais - es be - fore him! Let the a - men sound from his



tem - ple draw near, join me in glad ad - o - ra - tion.
 sires e'er have been grant - ed in what he or - dain - eth?
 might - y will do, if with his love he be - friend - thee.
 brought thee re - lief, spread - ing his wings to o'er - shade thee!
 peo - ple a - gain; glad - ly for - e'er we a - dore him.

Trinity Hymnal No. 53

TEXT: Based on Psalm 103; Joachim Neander, 1680; Tr. by Catherine Winkworth, 1863; alt. 1990

TUNE (LOBE DEN HERREN): *Stralsund Gesangbuch*, 1665; Arr. in *Praxis Pietatis Melica*, 1668

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* Prayer of Invocation

Hymn Story

Praise to the Lord, the Almighty

"Praise to the Lord, the Almighty" is a German hymn written by Joachim Neander in 1680 and translated into English 183 years later by Catherine Winkworth.

Joachim Neander was born in 1650 in Bremen, Germany. The occupation of Clergy was in his lineage, however, he was quite the rebel in his earlier life. When he was about 20 years old, he and a couple of friends went to a church service with the intent of making fun of the preacher and all things that were proclaimed. However, the Lord used this church service to open Neander's eyes to his sinful state and he left with an understanding of the Gospel. He would eventually serve under this pastor, Reverend Theodore Under-Eyck, who led him to the Lord. In 1674, Neander moved to Düsseldorf and became the Rector of the Calvinist German Reformed School, the Latin School at Düsseldorf. Then in 1679, he moved back to Bremen where he worked as Reverend Under-Eyck's assistant, although not ordained, at St. Martin's Church. One of his Sunday duties was to oversee a worship service, including a sermon, at the early hour of 5:00 a.m.

Not long after moving back to Bremen, Neander became ill and was diagnosed with tuberculosis. "Praise to the Lord, the Almighty" was written while he was suffering with this disease. On page 891 of our Trinity Hymnal, you will find four other hymns with their page numbers that Neander wrote. On May 31, 1680, Neander left his earthly home and met the Savior he loved. In his brief life of 30 years, he left us powerful words of praise to our Lord.

Catherine Winkworth was born in London, England in 1827. Her mother died when she was 14 years old. Four years later, her father remarried, and Catherine was sent to Dresden, Germany where she worked for her aunt by teaching and training her younger cousins. This allowed Catherine to become fluent in German and also sparked an insatiable interest in German literature. She began to study German hymns and, in turn, translated them into English. She had a unique ability to translate accurately by keeping the true meaning of the words and the poetic flow of the original texts. Her first translation is a collection of German hymns entitled *Lyra Germanica*, which was published in 1855. In the listing of "Authors, Translators and Sources of Hymns," found on page 887 of our Trinity Hymnal, you will find page numbers referencing 19 hymns which were translated by Winkworth. In

1878, Catherine moved to Monnetier, France to take care of her nephew who was an invalid. Sadly, Winkworth suffered a heart attack that same year and died on July 1st.

God can use our gifts in many diverse ways. Catherine Winkworth is an excellent example of someone using their gift in language for God's glory!

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Scripture Reading | 1 John 4:7-21 | Pew Bible p. 1023

Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.

The Compassion Hymn



1. There is an ev - er - last - ing kind - ness You lav - ished on
 2. And with com - pass - ion for the hurt - ing You reached out Your
 3. We stood be - neath the cross of Cal - v'ry and gazed on Your
 4. How beau - ti - ful the feet that car - ry this Gos - pel of



us, when the ra - diance of hea - ven came to res - cue the
 hand as the lame ran to meet You and the dead breathed a -
 face at the thorns of op - press - ion and the wounds of dis -
 peace to the fields of in - just - ice and the val - leys of



lost. You called the sheep with - out a shep - herd to leave their dis -
 gain. You saw be - hind the eyes of sor - row and shared in our
 grace; for sure - ly You have borne our suff - ring and car - ried our
 need. To be a voice of hope and heal - ing, to ans - wer the



tears; for Your streams of for - give - ness and the shade of Your
 grief, heard the sigh of the wear - y, let the chil - dren draw
 cries of the hun - gry and help - less with the mer - cy of



rest. [to verse 2]

near } What bound - less love, what fath - om - less grace You have shown us, O
 thief. }
 Christ.



God of com - pass - ion. Each day we live an off - ering of



praise, as we show to the world Your com - pass - ion.

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RENEWAL

Call to Confession | 2 Chronicles 7:14

Leader: ... if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.

Corporate Confession of Sin | Psalm 119:169-176

All: Let my cry come before you, O LORD;
give me understanding according to your word!
Let my plea come before you;
deliver me according to your word.
My lips will pour forth praise,
for you teach me your statutes.
My tongue will sing of your word,
for all your commandments are right.
Let your hand be ready to help me,
for I have chosen your precepts.
I long for your salvation, O LORD,
and your law is my delight.
Let my soul live and praise you,
and let your rules help me.
I have gone astray like a lost sheep; seek your servant,
for I do not forget your commandments.

Silent Confession

* **Words of Comfort** | Psalm 125:1-2

*Leader: Those who trust in the LORD are like Mount Zion,
 which cannot be moved, but abides forever.
 As the mountains surround Jerusalem,
 so the LORD surrounds his people,
 from this time forth and forevermore.*

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

Leader: The peace of Christ be with you.

All: And also with you.

Church of God, Elect and Glorious



1. Church of God, e - lect and glo - rious, ho - ly na - tion, cho - sen race,
2. God has called you out of dark - ness in - to His most mar - velous light,
3. Once you were an a - lien peo - ple, stran - gers to God's heart of love,
4. Church of God, e - lect and ho - ly, be the peo - ple He in - tends:



called as God's own spe - cial peo - ple, roy - al priests and heirs of grace;
brought His truth to life with - in you, turned your blind - ness in - to sight.
but He brought you home in mer - cy, cit - i - zens of heav'n a - bove.
strong in faith and swift to an - swer each com - mand your Mas - ter sends.



know the pur - pose of your call - ing, show to all His might - y deeds;
Let your light so shine a - round you that God's name is glo - ri - fied,
Let His love flow out to oth - ers, let them feel the Fa - ther's care,
Roy - al priests, ful - fill your call - ing through your sac - ri - fice and prayer;



tell of love which knows no lim - its, grace that meets all hu - man needs.
and all find fresh hope and pur - pose in Christ Je - sus cru - ci - fied.
that they too may know His wel - come, and His count - less blessings share.
give your lives in joy - ful ser - vice—sing His praise, His love de - clare.

Words: James E. Seddon, 1982

Music: J. Wyeth's *Repository of Sacred Music*, Part II, 1813

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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 #355—We Are God's People [8:15 a.m. only]



1. We are God's peo - ple, the cho - sen of the Lord,
 2. We are God's loved ones, the Bride of Christ our Lord,
 3. We are the Bod - y of which the Lord is Head,
 4. We are a tem - ple, the Spir - it's dwell - ing place,



born of his Spir - it, es - tab - lished by his Word; our
 for we have known it, the love of God out - poured; now
 called to o - bey him, now ris - en from the dead; he
 formed in great weak - ness, a cup to hold God's grace; we



cor - ner - stone is Christ a - lone, and strong in him we stand: O
 let us learn how to re - turn the gift of love once giv'n: O
 wills us be a fam - i - ly, di - verse yet tru - ly one: O
 die a - lone, for on its own each mem - ber los - es fire: yet



let us live trans - par - ent - ly, and
 let us share each joy and care, and
 let us give our gifts to God, and
 joined in one the flame burns on to



walk heart to heart and hand in hand.
 live with a zeal that pleas - es heav'n.
 so shall his work on earth be done.
 give warmth and light, and to in - spire.

Trinity Hymnal No. 355

TEXT: Bryan Jeffery Leech, 1976

TUNE (SYMPHONY): From Johannes Brahms, *Symphony No. 1 in C Minor*, 1876;

Arr. by Fred Bock, 1976

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A Clean Heart | Choir Anthem [11 a.m. service only]

Create in me a clean heart, O God.

Create in me a clean heart.

Renew my spirit, renew my spirit.

Create in me a clean heart.

Create in me a clean heart, O God.

Create in me a clean heart.

Renew my spirit, renew my spirit.

Create in me a clean heart,

a heart that's free to give as you have giv'n to me,

a heart that's free to love as you have loved me,

a heart that really cares, a heart that always shares.

Create in me a clean heart.

Create in me a clean heart, O God.

Create in me a clean heart.

Renew my spirit, renew my spirit.

Create in me a clean heart.

TEXT: Adapted from Psalm 51; Benjamin Harlan (ASCAP)

TUNE: Benjamin Harlan (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 | The Binding Power of Love

* **Scripture Reading** | Colossians 3:12-14 | p. 984

¹² Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on love, which binds everything together in perfect harmony.

Sermon | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

21. Our Sufficiency in Christ's Love

Rev. Dr. Curt McDaniel

Sermon Notes

Can you remember a time (for me it is every weekend after yard work!) when you were grimy from head to foot? Some of you are current and former athletes, and you can remember those football or soccer games played out in the pouring rain, and when everything was said and done, you were slathered from top to bottom in mud. In the midst of the muck, mire, and sweat, it took all you could muster to peel off those stained and grungy uniforms, and then find your way into the shower. But soon after you scrubbed and shampooed a while, rinsed, and then dried off, you put on some fresh clothes, and you felt like a new person, cleaned, rejuvenated, and new.

This picture of removing the dirty and putting on the new is a consistent picture in the opening verses of Colossians 3. Notice the three times the apostle Paul has used it so far:

- 3:8: “But now you must put them all away...”
- 3:9: “Do not lie to one another, seeing that you have put off the 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.”

Now for the fourth time, this same picture of undressing and dressing comes to the apostle’s mind as an action of the resurrected, conversion life within a believer. Previously, he has commanded the Colossian Christians to develop their spiritual lives by setting their hearts on things above (a command to pursue spiritual priorities) and to direct their minds to think about spiritual realities (a command to think about the values of God’s kingdom) in the first two verses of this chapter. He also commanded them to give diligence to the destruction of their old sinful habits and practices—sexual sins and fantasies (3:5) and relationship sins that are expressed in anger, rage, malice, slander, and lying (3:8-9). Like old articles of clothing, they need to be removed, and the new garments (representing the new conversion qualities of God’s character) need to be worn.

But what does this “new outfit” look like? How can you tell if someone is genuinely displaying the resurrection qualities of conversion life in their behavior and actions? What will be the distinguishing marks of genuine Christianity in the life of a child of God? In 3:12-14, the apostle gives us a good idea of what the new life in Christ looks like in a redeemed, converted child of God. As you read this text, you quickly discern that Paul

characterizes the substance of the Christian life into two categories:

- The *attitudes* of the converted child of God (the putting off and putting on dynamic);
- The *actions* of the child of God (“bearing with one another” and “forgiving one another” are both participles, directly connected and dependent on the action of “putting on” or “clothing yourselves”).

One category is dependent on the other. You cannot truly bear with one another and forgive one another unless you choose in your own mind and heart to put on the qualities of the “new self” in Christ (3:12). Likewise, these attitudes (compassion, kindness, humility, and others) must have an outlet for them to be expressed properly. There is an important relationship between attitudes and actions in the Christian life. It follows Paul’s pattern:

Doctrine → Worldview → Christian attitudes and behaviors → Actions towards others

The apostle waited to talk about the practical application of the Christian life until Colossians 3, approximately halfway through the epistle. There is a major reason for this tactic. You must first understand Christian doctrine (mostly seen in chapters 1 and 2) in order for a proper biblical worldview to form. In this formation process, it must be expressed in daily life in the fruit of attitudes and actions. Some have tried to do this in reverse, only to see atrocious results! You cannot act like a Christian if you do not know and internalize the great doctrines of the Faith. It will not work! **Important: The substance is needed first before the form takes shape. If you try to express Christian attitudes and actions without solid doctrine, it becomes only form with no substance. And form without substance is nothing more than shallow worldly morality**, what Paul describes as “having the appearance of godliness, but denying its power” (2 Timothy 3:5). Worldly morality is “do-goodism” without the character of God within it.

In 3:12-14, Paul tells them (and us) to clothe ourselves with some of the same attributes that make up the nature of God Himself. And the only way you can understand these godly attributes is to understand the doctrine in Colossians 1 and 2, which makes it possible. Here are some of the spiritual clothes of the conversion life.

1. **Christians are commanded to clothe themselves with the spiritual attributes of God (3:12, 14).** In reality, this is the sixth command given in this chapter by the apostle to these believers. Again, we find the verb “put on” in the middle voice, indicating

personal responsibility on the believers' part to take the initiative in developing their spiritual walk before God. But notice the way Paul commands this action. Who is to wear the garments of the resurrected life? 3:12 states, "Put on then, as God's chosen ones, holy and beloved..." Only a genuine child of God, called to receive God's grace, love, and forgiveness, can show that same kind of grace, love, and forgiveness to the world and to others in the church. The word "chosen" here is where we get the English word "eclectic" (the process of selection). You see this same work in Romans 8:33 ("Who shall bring any charge against God's elect?") and in Titus 1:1 ("For the sake of the faith of God's elect..."). These "called out ones," selected by God before the foundations of the world (Ephesians 1:4-5) are declared "holy" (hag-ee-os) and "beloved" (ag-uh-pah-ō) of God. In increasing measures, you see the characteristics of God's attributes lived out and demonstrated among the ones He has chosen to save and to make holy. Only genuine believers, selected and called out by God in love and in holiness, can exhibit these Christian attitudes and features that mark the conversion life.

What are these features? Five are found in verse 12, and the greatest is seen in verse 14: "Paul is trying to construct strict moral boundaries around the community while rejecting ethnic, social, and gender barriers as ways of defining the community."¹

- a. "*Compassionate hearts:*" a demonstration of deep-seated emotional care and concern for others. This term comes from a Greek word (splug-k-nah) that means "the seat of emotions and affections."²
- b. "*Kindness:*" "A Spirit-imparted goodness of heart."³
- c. "*Humility:*" a genuine decision to put others ahead of yourself (parallel in Philippians 2:3).
- d. "*Meekness:*" treating others with tenderness and thoughtfulness in every way.
- e. "*Patience:*" showing grace, endurance, and forbearance with another person's annoying attitude, behavior, or immaturity.
- f. "*Love*" (the noun form—ag-uh-pane—of the John 3:16 love of God): The quality that binds, wraps, and holds all the other expressions together. Love is the greatest of the three (1 Corinthians 13:13), the distinguishing mark that all people should see evident in the Christian life, stated not only by Paul but also by Jesus Himself (John 13:35). The

apostle likens love to a “bond” or to a “girdle” ⁴ that holds in place all the other attributes so that they are expressed properly. If genuine Christian love is seen and felt, there will be compassion, kindness, humility, meekness, and patience present also.

How are these virtues demonstrated? How do you know what love will look like in a body of believers? Look at the way Paul relates attitudes and virtues to actions in this text. It is a beautiful connection.

2. **The actions of the Christian life flow out of the love and virtues of the Christian mind (3:13).** We find two significant participles, both in the present tense (continuous action) and in the middle voice (personal responsibility), that show us how these biblical virtues in 3:12 are to be expressed. It is as if Paul was determined to tell these Colossian believers at least two ways these virtues can be seen and lived out in the world and in the church. In a fellowship that apparently was plagued with relationship sins and struggles (anger, rage, slander, lying, in 3:8-9), here is how Paul says these Christian attributes turn into actions.
 - a. *You (plural) will be bearing with one another (3:13a).* The verb “to bear” is an interesting term. When it comes to personal relationships, it has the strong meaning of tolerating a neighbor’s life ⁵, recognizing the behavior and action “warts” that can be irritating at times. Instead of avoiding that person, the love, grace, kindness, gentleness, and humility of Christ compels you to “lean in” and “hang with” that person, even when you feel agitated, annoyed, or even ticked at their childish antics and immature actions. When you feel aggravated, you show grace anyway. In this respect, tolerance is not a passive withdrawal; instead, bearing with one another is an active function on your initiative.

Jesus gives us a good example in Mark 9:14-19, especially verse 19, “How long am I to be with you? How long am I to bear with you?” You may recall that Jesus had already given His disciples authority over evil spirits (see Mark 6:7), but they were not exercising faith and prayerful dependence on God (9:29). So, what does He do? Does He blast them with a public rebuke? Does He walk away from the problem, wipe His hands clean, and ignore it? No! He endures. He tolerates. He shows grace. He says, “Bring him to me.” And the child was healed.

When you see something in another person’s behavior or actions that annoys you, how

often are you tempted to walk away, to wipe your hands, and say, “I have had enough!” This is the opposite of the apostle’s command to “bear with one another.” If you find yourself tempted to abandon ship with your neighbor or fellow believer, ask yourself, “Am I right now showing the resurrection clothes of love, compassion, kindness, humility, and meekness?” Bearing with one another is a long-suffering type of endurance that looks past the immaturities, childish antics, and deficiencies in other people and covers it with mercy.

- b. *You (plural) will be forgiving each other (3:13b)*. “If one has a complaint against another, forgiving each other, as the Lord has forgiven you, so you also must forgive.” Again, this verb “forgive” is found in the middle voice (personal responsibility) and in the present tense (continuous action), and in this particular instance, the ESV translation is spot-on when it distinguished the pronouns in this sentence. In “bearing with one another,” the reciprocal pronoun (allay-loan, “one another”) is used, indicative of a more general type of tolerance needed (likely throughout the whole church); however, the more specific reflexive pronoun (hay-ow-toys, “each other”) is found in the dative case and shows a much more specific type of audience when forgiveness is needed to occur. We are to forgive—continuously—“each other.”

The verb “forgive,” a word not often used for forgiveness ⁶, is where we get the English word “charity” (kar-its-o-my). It means to pardon specific people, to cover them with love and sympathy when one of them has done something against you. The word “complaint” can also mean “blame” or “grievance.” In other words, when someone has an issue with you—a complaint, a grievance, an accusation—and these issues have no substance and no credibility in them (after investigation and analysis), you return love towards them. You cover them with charity. You pardon them by doing what forgiveness entails—the payment of a sacrifice: “That there is something to forgive indicates that the offense is real. But believers must not allow the offense to blind them to fellow believers’ value. When they recognize this value, they must forgive.” ⁷

In the text, the apostle teaches us that our forgiveness towards each other should mirror the Lord’s forgiveness of us. Why should we forgive others who rub us the wrong way, who tell lies, gossip, and slander behind our backs, and who treat us with rage and anger? (Remember the words of 3:8). Because this is the kind of forgiveness that Jesus gave when He hung on the cross for sinners like me and you. As He suffered

on Calvary, He bore our lies, carried our anger, received our slander, shouldered our ill-will, and endured our offenses and rage at Him, showing only love and charity in return. Remember His words, “Father, forgive them, for they know not what they do” (Luke 23:34). He never said, “This is unfair!” or “This is not right!” He simply said in love, “Father, forgive them.” Those who offended Him, spat on Him, beat Him, cursed Him, and sought to destroy Him only received love from Him in exchange. May I say it this way from the lens of Colossians 3:12-14: The way Jesus was able to forgive and to bear with those who offended Him was because **He wore the clothes of the resurrection life (the form) that came from the attributes (substance) of biblical compassion, kindness, humility, meekness, and patience, all bound together and held by an AGAPE love.**

Is charitable forgiveness a mark in your life now? Do you know people who are at odds with you? Shower them with love! Forgive and pardon them! Reconcile with them! It is the action that Jesus would do. The degree of your forgiveness towards each other and your bearing with one another is tied to the spiritual garments of the conversion-resurrected life that are seen outwardly in your life.

Personal Application:

- Are the spiritual attitudes and actions in Colossians 3:12-14 at work within you today?
- Are these actions (bearing with one another, forgiving each other) seen in the “present tense” in your life today? Are you forgiving and forbearing as a way of life?
- Who do you need to show endurance and forgiveness to in your life right now?

Reflection:

“Each of these virtues is at home within Judaism. This is not surprising, because the church received its understanding of God and ethical conduct from Judaism and its Scriptures. Even the virtues affirmed in the cultural environment take on new meanings in the church because in this context they reflect the character of the God to whom Scripture and the life of Christ give witness. Both the transformation of culturally acknowledged virtues and the adoption of virtues not prized in the social world of the early Christians indicate that this letter addresses and helps to form a community that is distinct from the surrounding culture.”⁸

“The social tensions of a typical Pauline church, with its mixture of Jews and Gentiles, males and females, slaves and free, along with the social tensions of barbarians and Scythians—all this tossed into a new kind of family surely produced tension where grace would be needed.”⁹

Study and Discussion Questions:

- Comment on this statement, “There is an important relationship between attitudes and actions in the Christian life. It follows Paul’s pattern as seen in many of his epistles.”
- Review the list of attitudes in 3:12, 14. How is Jesus seen in each of these attitudes?
- Review the two actions in 3:13, participles that are dependent on the 3:12 phrase, “Put on...” Discuss in your own terms what “bearing with one another” and “forgiving each other” means, making it as practical as you can.
- Why is it important to remember that these two participles (bearing with one another, forgiving each other) are in the middle voice, denoting personal responsibility and initiative? Bring into this discussion Jesus’ words to Peter in Matthew 18:21-22.

Footnotes:

1. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 177.
2. James D.G. Dunn, *The Epistles to the Colossians and Philemon*. *New International Greek Testament Commentary*. Eds. I. Howard Marshall and Donald A. Hagner. Grand Rapids: Eerdmans, 1996, 228, Marianne Meye Thompson, *Colossians and Philemon*. *Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 82.
3. William Hendriksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 156.
4. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:504.
5. Heinrich Schlier, “ἀνέχω.” *Theological Dictionary of the New Testament*. Ed. Gerhard

Kittel. Ten Volumes. Eighth Printing. Grand Rapids: Eerdmans, 1977, I:359.

6. Scot McKnight, The Letter to the Colossians. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 323.
7. Jerry L. Sumney, Colossians: A Commentary. The New Testament Library. Louisville, KY: Westminster John Knox Press, 2008, 216.
8. Ibid., 215.
9. McKnight, 324, Sumney, 216.

Forgiveness

1. It's the hardest thing to give away
And the last thing on your mind today
It always goes to those who don't deserve
It's the opposite of how you feel
When the pain they caused is just too real
It takes everything you have to say the word
Forgiveness, forgiveness.

2. It flies in the face of all your pride
It moves away the mad inside
It's always anger's own worst enemy
Even when the jury and the judge
Say you've got a right to hold a grudge
It's the whisper in your ear sayin' set it free
Forgiveness, forgiveness.
Forgiveness, forgiveness.

CHORUS

Show me how to love the unlovable
Show me how to reach the unreachable
Help me now to do the impossible
Forgiveness, forgiveness.

Help me now to do the impossible
Forgiveness.
3. It'll clear the bitterness away
It can even set a prisoner free
There is no end to what its power can do
So let it go and be amazed
By what you see through eyes of grace
The prisoner that it really frees is you
Forgiveness, forgiveness.
Oh forgiveness, forgiveness,

CHORUS

Show me how to love the unlovable
Show me how to reach the unreachable
Help me now to do the impossible
Forgiveness I want to finally set if free
Show me how to see what Your mercy sees
Help me now to give what You gave to me

Forgiveness, oh forgiveness.
Forgiveness, forgiveness.
Forgiveness.

Words and Music by Matthew West

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<https://www.youtube.com/watch?v=FMnoQNdiuGE>

* Lord, Have Mercy (For What We Have Done)



1. For what we have done and left un - done, we fall on Your count - less
 2. For what You have done Your life of love, You per - fect - ly lived, we



mer - cies. For sins that are known and those un - known, we call on Your name so
 praise You. Though tempt - ed and tried, You fixed Your eyes, You fin - ished the work God



ho - ly. For en - vy and pride, for clos - ing our eyes, for scorn - ing our ver - y
 gave You. And there on the tree, a King a - mong thieves, You bled for a world's be -
 3. For hearts that are cold, for seiz - ing con - trol, for scorn - ing our ver - y



neigh - bor. In thought, word and deed we've failed You, our King; how deep - ly we need a
 tray - al. You loved to the end, our mer - ci - ful Friend: how pure and for - ev - er
 Mak - er. In thought, word and deed, we've failed You, our King, how deep - ly we need a



Sav - ior. Lord, have mer - cy, Christ have mer - cy, Lord have mer - cy on — us.
 faith - ful.
 Sav - ior.



Lord have mer - cy, Christ have mer - cy, Lord have mer - cy on — us.

Words and Music by Matt Papa, Matt Boswell, Aaron Keyes, and James Tealy
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 Messenger Hymns, My Eleiht Songs (Admin. by Music Services, Inc.) Common Hymnal Publishing,
 10000 Fathers (Admin by Capitol CMG Publishing)
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* Sending

* Benediction | 1 Thessalonians 3:12-13

Leader: ... and may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Melody Shafer, Terry Rogers

Musicians: Vicki Bowles, Angela Brant, Theron Drayton, Barb Howell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis

Faith Promise Giving:

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

Through the end of August 2024:

General Fund transfer to missions	\$21,666
Faith Promise Giving:	\$13,436
Missions Disbursements	\$30,873

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. 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 questions, please contact Ginny Wingard at ginny.wingard@gmail.com.

Housing for the 50th Anniversary

If anyone 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 every Monday night 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.) every Monday night 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.




If you are member, former member or regular attender, you should have received an invitation in the mail. Please register by October 1st if you plan to attend any of the 50th celebration events

November 8-10, 2024




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)




Cookbook Pre-Sales
Contact Church Office
~ or ~
Order Here Now!




LPC Women's Ministry
with you to
COFFEE CONVERSATIONS
COMMUNITY | CHRIST-CENTERED | CONVERSATION

Panera Bread
5416 Sunset Blvd
Tuesday, October 1st, 2024 | 6:30-7:15 AM
Thursday, October 3rd, 2024 | 6:30-7:30 PM

And above all these put on love, which binds everything together in perfect harmony. Colossians 3:14



Scan Here to Register



American Heart Association.

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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