

October 6, 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 worshiping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshiping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at [lexpreschurch.com/connect](http://lexpreschurch.com/connect) to join us on mission!

General inquiries: [hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

**50th Anniversary Video** | Paul Graham

\* **Call to Worship** | Psalm 105:1-5

*Leader: Oh give thanks to the LORD; call upon his name;  
make known his deeds among the peoples!*

**All:** Sing to him, sing praises to him;  
tell of all his wondrous works!  
Glory in his holy name;  
let the hearts of those who seek the LORD rejoice!

*Leader: Seek the LORD and his strength;  
seek his presence continually!*

**All:** Remember the wondrous works that he has done,  
his miracles, and the judgments he uttered...

\* Trinity Hymnal #296—All Hail the Power of Jesus Name (vv. 1, 3, 5, 6)



1. All hail the pow'r of Je-sus' name! Let an-gels pros-trate fall;  
 3. Ye seed of Is-rael's cho-sen race, ye ran-somed of the fall,  
 5. Let ev-'ry kin-dred, ev-'ry tribe, on this ter-res-trial ball,  
 6. O that with yon-der sa-cred throng we at his feet may fall;



bring forth the roy-al di-a-dem, and crown him Lord of all;  
 hail him who saves you by his grace, and crown him Lord of all;  
 to him all maj-es-ty as-cribe, and crown him Lord of all;  
 we'll join the ev-er-last-ing song, and crown him Lord of all;



bring forth the roy-al di-a-dem, and crown him Lord of all.  
 hail him who saves you by his grace, and crown him Lord of all.  
 to him all maj-es-ty as-cribe, and crown him Lord of all.  
 we'll join the ev-er-last-ing song, and crown him Lord of all.

*Trinity Hymnal No. 296*

TEXT: St. 1-5, Edward Perronet, 1779; alt.; St. 6, John Rippon, 1787

TUNE (CORONATION): Oliver Holden, 1793

© 1990, Great Commission Publications, Inc.

Used by Permission. CCLI License #668805

\* Prayer of Invocation

\* **Scripture Reading** | Ephesians 5:15-33 | Pew Bible p. 978

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ.

Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

# Jesus, I My Cross Have Taken

1. Je - sus I my cross have ta - ken, All to leave and fol -  
 2. Let the world de - spise and leave me They have left and my sa -  
 3. Go then earth - ly fame and trea - sure, Come di - sas - ter, scorn  
 4. Soul then know thy full sal - va - tion Rise o'er sin and fear  
 5. Haste thee on from grace to glo - ry, Armed by faith and winged

low Thee Des - ti - tute, de - spised, for - sa - ken  
 vior too Hu - man hearts and looks de - ceive - me,  
 and pain In thy ser - vice pain is plea - sure,  
 and care Joy to find in ev - ery sta - tion,  
 by prayer Heaven's e - ter - nal day's be - fore thee,

Thou from hence my all shalt be Per - ish ev - ery fond  
 Thou art not like them un - true Oh while thou dost smile  
 With thy fa - vor loss is gain I have called thee A -  
 Some - thing still to do or bear Think what spir - it dwells  
 God's own hand shall guide thee there Soon shall close thy earth -

am - bi - tion, All I've sought or hoped or known Yet how rich is my  
 u - pon me, God of wis - dom, love and might Foes may hate and friends  
 bba Fa - ther, I have stayed my heart on thee Storms may howl and clouds  
 with - in thee, Think what Fa - ther's smiles are thine Think that Je - sus died  
 ly mis - sion, Soon shall pass thy pil - grim days Hope shall change to glad

con - di - tion, God and heaven are still my own  
 dis - own me, Show thy face and all is bright  
 may ga - ther, All must work for good to me.  
 to win thee, Child of heav'n canst thou re - pine.  
 fru - i - tion Faith to sight and prayer to praise.

Words by Henry Lyte (1793-1847)  
 Music: Mozart (alt. Bill Moore, 2001)

# RENEWAL

## Call to Confession | Psalm 38:1-4

*Leader: O LORD, rebuke me not in your anger,  
nor discipline me in your wrath!  
For your arrows have sunk into me,  
and your hand has come down on me.*

*There is no soundness in my flesh  
because of your indignation;  
there is no health in my bones  
because of my sin.*

*For my iniquities have gone over my head;  
like a heavy burden, they are too heavy for me.*

## Corporate Confession of Sin | From Valley of Vision

All: O Sovereign Lord, You are the creator-Father of all men, for You have made and support them;  
You are the special Father of those who know, love, and honor You,  
who find Your yoke easy, and Your burden light,  
Your work honorable,  
Your commandments glorious.  
But how little Your undeserved goodness has affected me!  
How imperfectly have I improved my religious privileges!  
How negligent have I been in doing good to others!  
I am before You in my trespasses and sins, have mercy on me,  
and may Your goodness bring me to repentance.  
Help me to hate and forsake every false way,  
to be attentive to my condition and character,  
to bridle my tongue,  
to keep my heart with all diligence,

to watch and pray against temptation,  
to mortify sin,  
to be concerned for the salvation of others.

In Christ's Name, I pray, AMEN.

## Silent Confession

### \* Words of Comfort | Isaiah 12:1-2

*Leader: You will say in that day:  
"I will give thanks to you, O LORD,  
for though you were angry with me,  
your anger turned away,  
that you might comfort me.  
  
"Behold, God is my salvation;  
I will trust, and will not be afraid;  
for the LORD God is my strength and my song,  
and he has become my salvation."*

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

*Leader: The peace of Christ be with you.*

**All:** And also with you.

# Steadfast

1. I will build my house whether storm or drought, on the rock that does not  
 2. By the word you spoke all the starry host are called out by name each  
 3. I will not trust in the strength of kings, on Your promise I will

4  
 move. I will set my hope in your love, O Lord and your faithfulness will  
 night. In your watchful care, I will rest secure as you lead us with your  
 stand. I will shout for joy, I will raise my voice, Hal - le - lu - jah to the

8  
 prove: You are *stead - fast,* *stead - fast.*  
 light.  
 Lamb!

13  
 In the moment of emptiness all was fulfilled, In the hour of darkness Your

17  
 light was revealed, In the presence of death Your life was affirmed, In the

20  
 absence of holiness You are still God.

Words and music: Sandra McCracken, Leslie Jordan, and Josh Silverberg, 2016 (with adaptations from Henri Nouwen)

## 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.

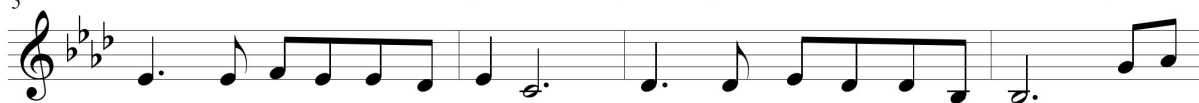
Ways to give:

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

# Speak, I Pray Thee, Gentle Jesus



1. Speak, I pray Thee gen - tle Je - sus! O, how pass - ing sweet Thy words,  
 2. Tell me Thou art mine, O Sav - ior, Speak a true a - ssur - ance clear;



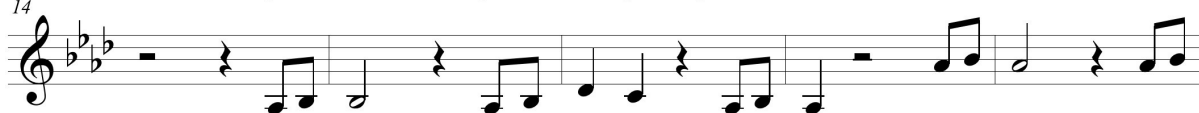
Breath - ing o'er my troub - led spi - rit Peace which ne - ver earth af - fords All the  
 Ba - nish all my dark mis - giv - ings, Still my doubt - ing, calm my fear. In Thy



world's dis - tract - ing voi - ces all the temp - ting tones of ill, At Thy  
 right - eous - ness I tri - umph, in Thy wis - dom I'll be wise, in Thy



voice, so mild, mel - o - dious are sub - dued, and all is still.  
 robes I'm per - fect beau - ty, in Thy pow'r I'll a - rise.



I'll a - rise. In Thy pow - er, I'll a - rise. I'll a - rise, I'll a -



rise, In Thy pow - er, I'll a - rise. I'll a - rise, I'll a - rise, In Thy



pow - er, I'll a - rise.

Words: William Williams, 1717-1791  
 Music: Kevin Twit, 2015

## \* 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

© 1990, Great Commission Publications, Inc.

Used by Permission. CCLI # 668805

## \* Offertory Prayer

# HEARING GOD'S WORD

**Corporate Prayer**

**Children's Sermon** | Fitting in the Lord

**Pastor Search Committee Commissioning** [11 a.m. only]

\* **Scripture Reading** | Colossians 3:18-4:1 | pp. 984-985

<sup>18</sup> Wives, submit to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and do not be harsh with them. <sup>20</sup> Children, obey your parents in everything, for this pleases the Lord. <sup>21</sup> Fathers, do not provoke your children, lest they become discouraged. <sup>22</sup> Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. <sup>23</sup> Whatever you do, work heartily, as for the Lord and not for men, <sup>24</sup> knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. <sup>25</sup> For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

<sup>1</sup> Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

**Sermon | Our Sufficiency in Christ**

**An Exposition of the Letter to the Colossians**

**23. Our Sufficiency in Christ's Order, part 1**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

It is virtually impossible to engage and to appreciate a text like ours today without a fuller understanding of the cultural mores and codes of conduct that existed in the First Century Roman world: “Running from top to bottom in this household regulation is the issue of honor-shame and power in the Roman world—to be distinguished from the modern, Western liberal sense of ‘rights.’”<sup>1</sup> I believe one respected scholar is on to something important when he contrasts this text’s teaching with the cultural world of the Colossians’ day: “We find a development of Jewish-Christian wisdom that has some conventional and some radical features to it, as one would expect of a monotheistic code operating in a polytheistic environment.”<sup>2</sup> In other words, in the household relationships that existed then (and some of them continue to this day), the apostle Paul sought to show how the emphasis of Christian doctrine (the gospel) and its application in Colossians 3:17 were to find specific implementation in the Christian home.<sup>3</sup>

So far in this chapter, we have seen 9 commands that were given by the apostle that directly connect the believer’s living out of the conversion-resurrection life into the moral realm of his or her daily experience. These commands involve the proper use of the mind, the affections of the heart towards biblical virtues, the putting off of the old self and its sinful ways, the riddance of sexual sins and relationship vices, and the proper valuation of one another in the Body of Christ. Some commentators see 3:17 as a type of “summary statement” of all the commands put together in one: “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.”

You could say that 3:17 is like the steeple of a church, the torch on the Statue of Liberty, the cupula on top of a barn, or the flag on top of a public building. It is the crowning summary of the application of biblical truth to every aspect of the Christian life. In effect, what Paul is saying is this: “Whatever you do in life, wherever you go, whoever you meet, do all things in your life under the authority of the Name of Jesus Christ with a continuous spirit of thanksgiving in your hearts to God.” Now, where do you think this truth will be most visibly seen in a person’s life? Where can you tell in the clearest and surest way that this truth is the most real in a Christian’s life? *It will be in the home.* And this application of Christian doctrine, along with its commands, is the subject of 3:18-4:1.

For some strange reason, people who read and study Colossians 3 perceive that the apostle is closing his thoughts at verse 17 and moving on to a different theme in verse 18. It is true that in the original language, verse 18 begins a new paragraph in the letter. But also keep in mind that this was one flowing document that originally did not have chapter and verse divisions. Certain translations (including the ESV and NIV) want you to believe that verse 18 starts a whole new section of thought and material in this letter. In my own translation, there is a heading inserted between verses 17 and 18, making a reader think that there is a change in course as he or she moves towards the end of chapter 3.

Nothing could be further from the truth! The reality of this passage is that verses 3:18-4:1 are tied and, in many ways, are dependent on the teaching of verse 17 and on the other commands in this chapter. In 3:17, the apostle is moving from a general principle (“Whatever you do...”) to specific commands and applications in 3:18-4:1. All the parties mentioned in this text are given specific commands that instruct them how to apply the general principle in 3:17 to their particular situation. In other words, this is what Paul is really saying in this passage:

“Colossian believers (and us), whatever you do, whether in word or deed, do it all under the authority (the Name) of Jesus Christ in a continuous spirit of thanksgiving to God. And here is how that authority of Jesus Christ will show itself best in your own life. It will be seen in the order that is in your home. Now let me be specific and call out the groups that make up your home, and tell you what that really looks like in your respective family.”

Do you see this great connection? For some reason, translators and Bible publishers blew this one badly. Some even started a new chapter before finishing the whole section and train of thought. It has caused considerable confusion and inappropriate application of the main themes and commands of Chapter 3 to the Christian life. What Paul seeks to show is that whatever a Christian does in life, he or she is to do it in such a way that people see that he or she is living under the authority and the Lordship of Jesus Christ. And for most people, how it is seen best and where it needs to start first is in the home.

With this in mind, the apostle calls attention to all the respective groups that made up a First-Century Roman family. And he does this in a way that is eye-catching in the Greek text. He uses a small nominative article in the vocative to single out and to call forth each

group by name. In effect, what he does is what we often do in our language when a public address announcer wants to get a specific group of people to hear an announcement. He or she often says, “Attention, \_\_\_\_\_!” This is what Paul is doing here. He wants to show specifically to each group how they can practically live under the Lordship and authority of Jesus Christ in their home with a spirit of thanksgiving to God the Father: “These words would have been heard within multiple contexts: within the Roman social order, with its traditional hierarchical ordering of relationships, within the church, with its commitment to its Lord, who gave himself sacrificially and provided the model for relationships among Christians, and within the literary context of the letter’s admonitions to Christian conduct. Of particular importance, as the wording of even these fairly traditional injunctions indicates, is the location within the context of Christian conduct as modeled by Jesus, lived out in the life of the community, and commanded in the previous sections of this epistle.”<sup>4</sup>

So, 3:18-4:1 should flow something like this: “So whatever you do, in word or in deed, do it all under the authority (the Name) of the Lord Jesus Christ, in a spirit of thanksgiving to God the Father.”

- “Attention wives, this is how you do it.”
- “Attention husbands, this is how you do it.”
- “Attention, children, this is how you do it.”
- “Attention fathers, this is how you do it.”
- “Attention slaves, this is how you do it.”
- “Attention masters, this is how you do it.”

Paul’s thought process is so logical in this arrangement! If you are actively living under the authority and Lordship of Jesus Christ in your life, it will be clearly seen in your marriage, parenting, and social relationships. And the distinguishing characteristic that shows that the authority and power of the gospel are present in the home is this:

### **THERE WILL BE ORDER.**

By order, I mean a proper organization and harmony within the home. The peace of Christ will rule (3:15). People will see great love:

- Love by the husband for his wife.

- Love by the father for his children.
- Love by the master for his servants.
- People will also see great respect:
- Respect by the wife for her husband.
- Respect by the children for their father.
- Respect by the servants for their master.

The role relationships within the home actively show whether the authority and Lordship of Jesus Christ is present or not. Love and respect on display prove that biblical authority is lived out in a proper order.

### BIBLICAL ROLE RELATIONSHIPS IN THE HOME

(The Order of Colossians 3:18-4:1, other “household codes” (lists of instructions) seen in Ephesians 5:21-6:9,

1 Timothy 2:8-15, 6:1-2, Titus 2:1-10, and 1 Peter 2:18-3:7)

1. *1st Group: Wives (3:18).* “Wives, whatever you do, whether in word or deed, do everything in the Name of the Lord Jesus, giving thanks to God the Father through Him,” so in application of this command, “Submit to your husbands as is fitting in the Lord.” What is important to remember in this text, as also seen in the Ephesian text (5:22ff), is that there is implied submission by all parties in a role relationship system. Notice in the Colossian text that all things are done “in the Name of the Lord Jesus, giving thanks to God the Father through Him.” Do not miss this important arrangement! Believers are to submit to the Lord Jesus Christ’s authority and, through Him, give thanks to God. This pictures again the submissive relationship of Christ to His heavenly Father, and from that pattern, husbands (as we will see in the next verse) are to live in submission to Christ by loving their wives. So, Paul begins with the wives and commands them to follow in that line of submission, first seen in Christ to His heavenly Father, and then from the husband’s sacrificial submission to Christ (sacrificial love).

In obedience to the authority of Christ and in love to God with thanksgiving, God calls wives to follow the spiritual leadership of their husbands in the home. The verb for “submit” in the text (hoopo-tass-o) is the same verb in Romans 13:1 where Paul says,

“Everyone must submit himself to the governing authorities...” This verb has a type of military flavor to it in light of the fact that it was common in Paul’s day to think of military imagery and the Roman domination over the world.<sup>5</sup> “Submit” is found in the middle voice, indicating yet another instance where personal responsibility is required. No one can initiate submission on a wife’s behalf. She must do this to honor Christ.

There are a few things in this text that deserve attention. First, Paul says, “Wives.” It does not say “women” in general. The apostle is talking about a specific relationship—the relationship between a married woman to her wedded husband. Not all women are called to submit to all men in general. Only a married woman is in view here. Second, it says, “Wives, submit yourselves (middle voice) to your husbands,” meaning to your own respective husband under the roof of your home. You are not required or asked to submit and to follow another married man’s leadership. The issue in this text is the one-on-one relationship that you have with your husband. And in this relationship, there is supposed to be a mission, and your role is to organize yourself and your home “under” it (the “sub” in *sub-mission*). This word and its military-type picture enable us to ask two important questions, for they expose two significant issues:

- a. *What is the husband’s mission and vision for the home?* What are his biblical desires and dreams for his relationship with his wife and for their family?  
Husbands, you have no right to complain about a nagging wife when you are not leading and when you have not clearly spelled out the spiritual leadership and godly direction that you want to take your relationship and your home. Your wife wants this type of leadership so that she can organize herself under that direction. That is what “submit” (hoopo-tass-o) really means in the biblical creation order. It means seeing Christ submit to the mission of His heavenly Father (shown throughout the Gospel of John) and husbands following in that example given by Christ. When a husband spells out God’s mission for their marriage and home (in dialogue with his wife, who often helps him refine the mission), in turn this helps the wife organize herself and the home “under” (“sub”) this mission. True biblical submission denotes “coming under” the mission and leadership of the husband (who is watching and listening to Christ) and then organizing herself and the home around that missional direction.
- b. *How is the wife organizing herself around her husband’s leadership and mission?*

To say it personally, “Has he told me where he is headed in our relationship and in the mission of our home? If so, am I faithfully being a ‘help-meet’ to him? Or am I a ‘stalemate?’” Obviously, in this arrangement and order, there must and should be much discussion, listening to each other, and a period of time where you “hammer” out what this mission actually looks like. It does not come overnight or over a weekend, but it does come through prayer, submission to Christ, and honestly looking at your life and what you believe God has called you to do. The apostle’s command is clear. Written in a time when the Roman government was oppressively ruling over them, Paul calls for wives to come under the leadership of their specific husbands in the marriage relationship so that the world sees an orderly Christian home.

Now I know that there are ethical issues that arise as soon as this issue surfaces. “What happens if my husband asks me to do something illegal or something that is contrary to the Word of God?” In matters like this, when it is clear that his leadership is ungodly and in violation of God’s Word (here is where elders can help you), you are permitted to refuse this specific act on the grounds of Acts 5:29 (“We must obey God rather than men”). But even this action must be done in a spirit of respect for him and humility before the Lord. In addition, please be sure that what is asked of you is truly in violation of God’s Word and not something that you have made up in your own mind. Paul’s words are clear: “Wives, in view of the authority of Jesus Christ and how that authority is expressed in the world in various institutions (government, home, church), I command you to come under the leadership of your husband, as this is proper, fitting, and appropriate in the Lord.” This reflects the order and harmony that God intends for the Christian home.

So, wives, in application of 3:17 to the specifics of 3:18, the question for you today (husbands are next time!) is, “To honor the authority and Name of Jesus Christ with thanksgiving, what am I doing in word and in deed to show that I am submitting to my husband’s spiritual leadership, as he is following Christ?”

Next time: Husbands and slaves in this household code.

### *Personal Application:*

- Everything in an orderly, harmonious home starts with seeing the submission of Christ to His heavenly Father. Then husbands follow the submission of Christ, and in this process learn of God’s mission for his life, his marriage, and his home. Husbands, do you know your godly mission in life?
- Wives, have you dialogued with your husbands over this godly mission in life, and if so, are you organizing yourself and your home around that mission?

### *Reflection:*

“The household code, then must give its readers a way to navigate a world that does not recognize the Lordship of Christ or accept its implications for the structuring of relationships within the world. This table of instructions enables the recipients to rethink how to be faithful, how to understand their situation, and how to live in a way that does not bring unnecessary hostility or persecution—and perhaps, at the same time, maybe even bring others to the church.”<sup>6</sup>

### *Study and Discussion Questions:*

- Why is it important to see this “household code” (3:18-4:1) in light of 3:17 (“Whatever you do in word or deed, do everything in the Name of the Lord Jesus, giving thanks to God the Father through Him”)?
- Comment on this statement: “The role relationships within the home actively show whether the authority and Lordship of Jesus Christ is present or not. Love and respect on display prove that biblical authority is lived out in a proper order.”
- What is the biblical meaning of “submit” (hoopo-tasso, or “sub-mission”)? Since it is a military metaphor, what does this imply?
- Notice especially and comment on the specifics of submission Paul is calling for here in 3:18. How does this show itself in the role relationship between a married man and his wedded wife?

### *Footnotes:*

1. Scot McKnight, *The Letter to the Colossians*. New International Commentary on the

- New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 337.
2. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 182, fn 31.
  3. McKnight, 339-340.
  4. Marianne Meye Thompson, *Colossians and Philemon*. *Two Horizons New Testament Commentary*. Grand Rapids: Eerdmans, 2005, 89.
  5. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:506.
  6. Jerry L. Sumney, *Colossians: A Commentary*. *The New Testament Library*. Louisville, KY: Westminster John Knox Press, 2008, 240.

# \* Trinity Hymnal#499—Rock of Ages

1. Rock of A - ges, cleft for me, let me hide my - self in  
 2. Not the la - bors of my hands can ful - fill thy law's de -  
 3. Noth - ing in my hand I bring, sim - ply to thy cross I  
 4. While I draw this fleet - ing breath, when mine eye - lids close in

thee; let the wa - ter and the blood, from thy riv - en side which  
 mands; could my zeal no res - pite know, could my tears - for - ev - er  
 cling; na - ked, come to thee for dress; help - less look to thee for  
 death, when I soar to worlds un - known, see thee on thy judg - ment

flowed, be of sin the dou - ble cure, cleanse me from its guilt and pow'r.  
 flow, all for sin could not a - tone; thou must save and thou a - lone.  
 grace; foul, I to the Foun - tain fly; wash me Sav - ior, or I die.  
 throne, Rock of A - ges, cleft for me, let me hide my - self in thee.

Words: Augustus M. Toplady, 1776; alt. Cotterill, 1815; arr. TF Nicholson, 2016  
 Music: Thomas Hastings, 1830

## \* Sending

### \* **Benediction** | Philippians 1:9-11

*Leader: And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.*

## Postlude

### **Serving This Morning:**

Updates, Liturgist and Pastoral Prayer: Joe Wright

Readers: Tommy Parnell and Courtneylove Gowans

Musicians: Dianne Britton, Heather Coleridge, Jeff Francis, and Tim McConnell

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, Director of Youth Ministry, and Director of Music and Worship

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

### 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](mailto: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](mailto: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](mailto: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.

Wednesday,  
October 30<sup>th</sup>  
5:30 - 7:30pm

Join us for a  
**Reformation Celebration**




Dinner and  
Activities for  
children  
and adults

Wear your  
Medieval  
Costumes

Registration Deadline Extended through October 8th



Scan Here  
to Register




50th Anniversary  
Celebration Events

We Need Candy  
for our  
**Reformation Celebration**




Please bring to the children's check-in desk  
by October 23<sup>rd</sup>



**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)**

**Women's Bonfire**


**Friday, October 25th**  
**7:00pm**  
**Behind LPC | Bring a chair**

S'mores | Hotdogs  
Hymn Singing  
Reformation Lesson

American  
Heart  
Association®


Scan Here to Register




**Heartsaver® First Aid CPR AED**

**October 19, 2024 | 9:00am - 12:30pm**  
**Tomlin Hall**  
**Cost - \$25 for adults 18+**  
**\$15 for age 12-17**  
**Max class size - 12**

*We will celebrate the Lord's Supper  
on October 13, 2024 during both  
worship services.  
Please prayerfully prepare for our  
meeting with Jesus at His table.*

Flu season is upon us.  
Flu vaccines provided by  
Kroger Pharmacy will be  
available Wednesday,  
Oct 23 from  
5-7pm in the  
Welcome Center. Kroger  
will bill Medicare and most  
insurances.



Scan to Register

## Connect Card

Thanks for joining us today.  
We would love to come alongside you in your walk with Jesus, whether you're new to our community or you've been here a while.

Visit [lexpreschurch.com/connect](https://lexpreschurch.com/connect) or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!

1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.



## Women's Ministry website and Facebook group:

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

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

## Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



246 Barr Road | Lexington, SC 29072

[www.lexpreschurch.com](http://www.lexpreschurch.com)

[hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

803.359.9501