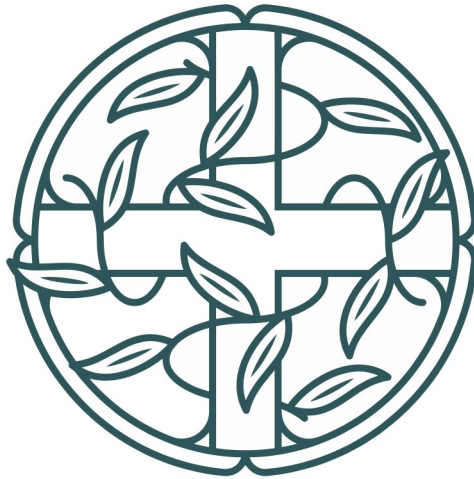


October 13, 2024

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 107:1-3, 5-8

*Leader: Oh give thanks to the LORD, for he is good,
for his steadfast love endures forever!*

All: Let the redeemed of the LORD say so,
whom he has redeemed from trouble
and gathered in from the lands,
from the east and from the west,
from the north and from the south.

*Leader: hungry and thirsty,
their soul fainted within them.
Then they cried to the LORD in their trouble,
and he delivered them from their distress.*

All: He led them by a straight way
till they reached a city to dwell in.
Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!

* Trinity Hymnal #103—Holy God, We Praise Your Name



1. Ho - ly God, we praise your name; Lord of all, we bow be - fore you;
2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
3. Lo! the ap - os - tol - ic train join your sa - cred name to hal - low;
4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, Three we name you;



all on earth your scep - ter claim, all in heav'n a - bove a - dore you.
cher - u - bim and ser - a - phim in un - ceas - ing cho - rus prais - ing,
proph - ets swell the glad re - frain, and the white - robed mar - tyrs fol - low;
while in es - sence on - ly One, un - di - vid - ed God we claim you,



In - fi - nite your vast do - main, ev - er - last - ing is your reign.
fill the heav'ns with sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord."
and from morn to set of sun, through the church the song goes on.
and a - dor - ing bend the knee, while we sing this mys - ter - y.

Trinity Hymnal No. 103

TEXT: Based on *Te Deum*, ca. 4th cent.; Attr. to Ignace Franz, ca. 1774;

Tr. by Clarence A. Walworth, 1853; alt. 19909, mod.

TUNE (GROSSER GOTT, WIR LÖBEN DICH): *Katholisches Gesangbuch*, Vienna, ca. 1774

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* Prayer of Invocation

* **Scripture Reading** | Titus 2:1-8 | Pew Bible p. 998

But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

Before You I Kneel



1. Be - fore You I kneel, my Mas - ter and Mak - er, to of - fer the
2. Be - fore You I kneel and ask for Your good - ness to cov - er the
3. Be - fore You we kneel, our Mas - ter and Mak - er; es - tab - lish the



work of my hands. For this is the day You've giv - en Your ser - vant;
work of my hands. For pa - tience and peace to shape all my la - bor,
work of our hands, and or - der our steps to seek first Your king - dom



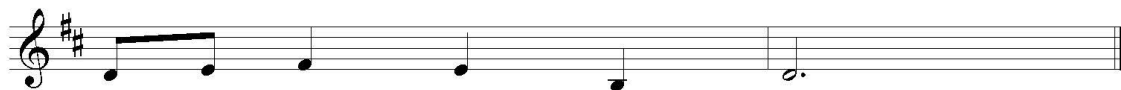
I will re - joice and be glad! For the strength I have to
Your grace for thorns in my path. Flow with - in me like a
in eve - ry small and great task. May we live the gos - pel



live and breathe; for each skill Your grace has giv - en me;
liv - ing stream; wear a - way the stones of pride and greed,
of Your grace, serve Your pur - pose in our fleet - ing days.



for the needs and op - por - tu - ni - ties that will
'til Your ways are dwell - ing deep in me, and a
Then, our lives will bring e - ter - nal praise and all



glo - ri - fy Your great name.
har - vest of life is grown.
glo - ry to Your great name.

Words and Music by Keith Getty, Kristyn Getty, Jeffrey J. Taylor, and Stuart Townend
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RENEWAL

Call to Confession | Psalm 66:16-20

*Leader: Come and hear, all you who fear God,
 and I will tell what he has done for my soul.
 I cried to him with my mouth,
 and high praise was on my tongue.
 If I had cherished iniquity in my heart,
 the Lord would not have listened.
 But truly God has listened;
 he has attended to the voice of my prayer.

 Blessed be God,
 because he has not rejected my prayer
 or removed his steadfast love from me!*

Corporate Confession of Sin | Psalm 39:4-8

**All: “O LORD, make me know my end
 and what is the measure of my days;
 let me know how fleeting I am!
Behold, you have made my days a few handbreadths,
 and my lifetime is as nothing before you.
Surely all mankind stands as a mere breath!
Surely a man goes about as a shadow!
Surely for nothing they are in turmoil;
 man heaps up wealth and does not know who will gather!
“And now, O Lord, for what do I wait?
 My hope is in you.
Deliver me from all my transgressions.
 Do not make me the scorn of the fool!”**

Silent Confession

* **Words of Comfort** | Isaiah 1:18

*Leader: “Come now, let us reason together, says the LORD:
 though your sins are like scarlet,
 they shall be as white as snow;
 though they are red like crimson,
 they shall become like wool.*

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

Leader: The peace of Christ be with you.

All: And also with you.

* O Great God

1. O great God of high - est heav'n, oc - cu - py my low - ly heart;
2. I was blind - ed by my sin, had no ears to hear Your voice,
3. Help me now to live a life that's de - pen - dent on Your grace.

own it all and reign su - preme, con - quer eve - ry re - bel power.
did not know Your love with - in, had no taste for heav - en's joys.
Keep my heart and guard my soul from the e - vils that I face.

Let no vice or sin re - main that re - sists Your ho - ly war;
Then Your Spir - it gave me life, o - pened up Your Word to me;
You are wor - thy to be praised with my eve - ry thought and deed;

You have loved and pur - chased me; make me Yours for - ev - er - more.
through the gos - pel of Your Son, gave me end - less hope and peace.
O great God of high - est heav'n, glo - ri - fy Your name through me!

Music and Words by Bob Kauffin

Based on The Valley of Vision prayer *Regeneration*; Arranged by Joe Brownlee

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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.

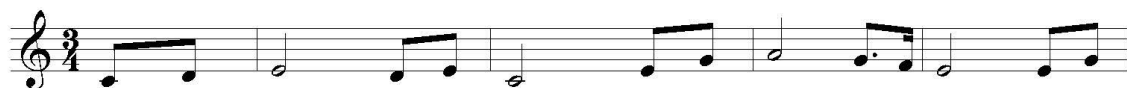
Worship Through Giving

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.

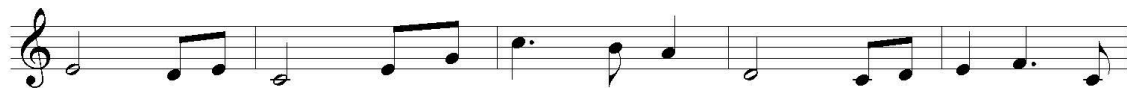
Mercies Anew [8:15 a.m. only]



1. Eve - ry morn - ing that breaks, there are mer - cies a-new, eve - ry
 2. When I've fall - en and strayed, there were mer - cies a-new, for You
 3. When the storms swirl and rage, there are mer - cies a-new; In af -



breath that I take is Your faith - ful - ness proved. And at the
 sought me in love, and my heart You pur - sued. In the
 flic - tion and pain, You will car - ry me through. And at the



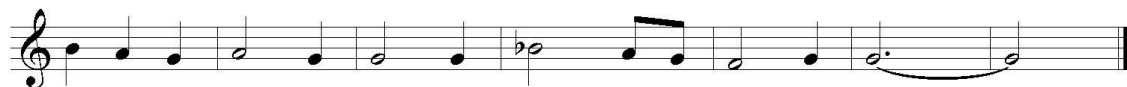
end of each day, when my la - bors are through, I will sing of Your
 face of my sin, Lord, You nev - er with - drew, so I'll sing of Your
 end of my days, when Your throne fills my view, I will sing of Your



mer - cies a - new. [to verse 2] And Your mer - cies, they will nev - er
 mer - cies a - new. [to Chorus]
 mer - cies a - new.



end; for ten thou - sand years they'll re - main; and when this world's



beau - ty has passed a - way, Your mer - cies will be un - changed. [to verse 3]

Words and Music by Mark Altrogge and Bob Kauflin
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Lamb of God (with “Were You There?” | Choir Anthem [11 a.m. only])

Were you there when they crucified my Lord.

Your only Son, no sin to hide,
but You have sent Him from Your side
to walk upon this guilty sod
and to become the Lamb of God.

O Lamb of God, sweet Lamb of God.

I love the Holy Lamb of God.

O wash me in His precious blood,
my Jesus Christ, the Lamb of God.

Were you there when they nailed Him to the tree?

Your gift of love they crucified,
they laughed and scorned Him as He died.
The humble King they named a fraud
and sacrificed the Lamb of God.

O Lamb of God, sweet Lamb of God.

I love the Holy Lamb of God.

O wash me in His precious blood,
my Jesus Christ, the Lamb of God.

O Lamb of God, sweet Lamb of God.

I love the Holy Lamb of God.

O wash me in His precious blood
'til I am just a lamb of God.

Were you there when they crucified my Lord?

Lamb of God, Lamb of God.

Lamb of God

Words and Music by Twila Paris; Arranged by Larry Mayfield

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Were You There?

Traditional Spiritual; Harmony by Charles Winfred Douglas

* 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 | Let the Word of Christ Dwell in You RICHLY

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

¹⁸ Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives, and do not be harsh with them. ²⁰ Children, obey your parents in everything, for this pleases the Lord. ²¹ Fathers, do not provoke your children, lest they become discouraged. ²² 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. ²³ Whatever you do, work heartily, as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. ²⁵ For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

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

Communion Homily | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

24. Our Sufficiency in Christ's Order, part 2

Rev. Dr. Curt McDaniel

Sermon Notes

It is important to remember that the makeup of a home in a Roman culture was significantly different than our western conception of a family. Non-Jewish females usually married as they entered their teenage years (12-13 years old), and Jewish females often married a year or two later (14-15) ¹. Additionally, within the typical Roman family, there were household slaves, depending on the rank and social status (honor and power hierarchy) of the Roman male in society ². Within this social construction, the apostle Paul saw how the gospel (solid Christian doctrine) could bring peace, love, respect, and order to a family environment, exalting the Lordship of Christ in a culture dominated by anger, arrogance, intimidation, lying, immorality, greed, and evil (3:5, 7). “Paul’s codes are a Christian innovative mixture of traditions on the basis of the normal life in an oikos (home)... This is how wives-husbands, children-fathers, and slaves-masters are *to live out the gospel in the world.*” The order of a Christian home, filled with the conversion-resurrection power of the New Birth, would offer a vastly different and compelling way of life than what was seen and experienced in the Roman way of living.

Review from last time:

1. Colossians 3:17 is the doctrinal foundation for these “household codes” in 3:18-4:1. Each role relationship (wife-husband, child-father, master-slave) is commanded to live out the Lordship and authority of Jesus Christ in a particular way. The apostle categorizes and describes each group in successive order.
2. Wives are commanded to live under the authority (Name) of Jesus Christ with thanksgiving by “submitting” to their husbands. The concept of “submission”—widely misunderstood today—necessitates the wife understanding what the “godly mission” of her husband is in the Christian home. This begins with the husband looking to the submission of Christ to His heavenly Father (seen throughout the Gospel of John) and following that pattern of submission to learn of the godly mission that God has ordained for his life and home. Naturally, this involves dialoguing with his wife, as she often helps refine this mission and makes it more effective and impactful. As this “godly mission” becomes clearer and more effective, the wife “organizes herself and the family **under**” (the “sub” in sub-mission) this mission. This brings order, peace, love, and respect within a home. Husbands, do you know your godly mission? Wives, are you

organizing yourselves and your home under this mission?

Today:

3. *2nd Group: Husbands* (seeing 3:19 on the foundation 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,” so, in this light, this is how you apply it: “Love your wives, and do not be harsh with them.” In obedience to the authority of Jesus Christ and in love to God with thanksgiving, God calls husbands to a life of sacrificial love to and for their wedded brides. This word for “love” (Ag-a-pay) is the noun form of the John 3:16 love of God. This kind of love was clarified by Christ in John 10:14-15, “I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep.” Clearly, the love of Christ is a sacrificial, initiating, all-encompassing, other-person type of love. There is no selfishness in this love. There is no “what’s-in-it-for-me” disposition with this type of love. This commitment is a God-love, a complete, all-out abandonment to cherish, to protect, to nurture, and to focus all one’s care, all one’s best wishes, all one’s good intentions, all one’s kind graces, and everything altruistic towards the one that you married before God—your wife. “The love of a husband for his wife is sexual, to be sure, but also rises above the sexual. It is natural affection, but it is also far more than that. It is the love for one’s wife as “a sister in the Lord... His love for his wife must be a true reflection of the deep sacrificial love of Christ for the church.”⁴

I have found in counseling numerous couples over the years that that is the crux of many marriage issues. When a husband does not show any degree of sacrificial love to his wife, she does not respond with respect and submission. To a large degree, wives, I sympathize with you. You have a hard lot in life at times! We (husbands) can be quite onery and disagreeable. We can be locked up in our own world and fail to love our wives the way Christ loves us unconditionally. This command is noticeably clear to husbands in this text, and remember, it was set in the backdrop of a Roman (pagan, polytheistic) culture. The authority of Christ in the home that produces the kind of peace and harmony that honors God is best seen when husbands initiate care and show love in a continuous way (“love” in this text is in the present tense). In effect, Paul is saying, “Husbands, keep on continuously loving your wives. Keep on doing this every day, at every opportunity, with every ounce of your strength and ability. When you do

this, she will follow you and organize herself and your home under your spiritual leadership.”

The second phrase in verse 19 can be translated two different ways. The first way is how the NIV and the ESV render it, “And do not be harsh with them.” This assumes that the verb is in the middle voice and that the husband is not to initiate any ill-will towards his wife. But there is also another way to see this verb in the text. It has the same ending to denote both the middle OR the passive voice, so it is feasible to translate it like the NIV and ESV render it. Yet, the passive voice would read this way: “And do not become embittered by them.” You can see a difference in meaning immediately here. On the one hand, the middle voice comes from the perspective of the husband’s responsibility: he is not to initiate any wrong towards his wife. To me, that does not seem kosher at this point, especially just after Paul said for husbands to sacrificially love their wives. It is better to look at this from the passive voice that commands husbands not to hold grudges or feelings of bitterness at their wives for things they may have done to them in the past. ⁵ Remember the apostle’s words in 1 Corinthians 13:5b, “Love keeps no record of wrongs.” Husbands, when we wake up every morning, we have a conscious choice to love sacrificially our wives, as Christ loved His church (seen in Ephesians 5:25ff). We can initiate a God-love towards them, drop the issues from the past, or we can choose to continue to hold an irrelevant list of excuses for what they do or do not do that keeps us unhappy! The command from the apostle Paul is clear. Husbands, whatever you do in word or in deed, do it all under the authority (Name) of the Lord Jesus Christ in a spirit of thanksgiving. And in this light for you, it means that in your home, you (plural) are to love your wives the way God loved us by sending His one and only Son.

To say it another way, “Your home is **not** your castle; instead, it is your shepherding pasture.” You do not rule with a scepter. You serve with a towel and a shepherd’s staff. You honor Christ by loving and serving your wives and by shepherding your children. This is how Colossians 3:17 is applied to your role as husband in the home.

Personal Application:

- In applying Colossians 3:17, the question for a husband is, “To honor the Name and authority of Jesus Christ with thanksgiving, what am I doing in word and in deed to

show my wife that I love her unconditionally and sacrificially?”

Next time: Children, fathers, slaves, and masters.

Reflection:

“This love of Christ is the most amazing thing under heaven, if not in heaven itself. How often have I said to you that, if I had heard that Christ pitied us, I could understand it. If I had heard that Christ had mercy upon us, I could comprehend it; but when it is written that He actually loves us, that is quite another and a much more extraordinary thing. Love betwixt mortal and mortal is quite natural and comprehensible; but love between the infinite God and us poor sinful finite creatures, though conceivable in one sense, is utter inconceivable in another. Who can grasp such an idea? Who can fully understand it? Especially when it comes in this form, ‘HE’ (read it in large capitals) loved me, and gave Himself for me.” This is the miracle of miracles. I feel the more embarrassed with my subject, at the very entrance upon it, because this love of Christ is here positively likened to the love of a husband to his wife, and is so likened to it as to be made the model of what the husband’s love to his wife should be... I should never have dared to draw the comparison, nor should any man have drawn it, but that the Holy Ghost Himself moved the pen of Paul to write it; and this being the case, we shall not be intruding into the secret places of the Most High if we now enter upon the consideration of this wondrous theme.”⁶

Study and Discussion Questions:

- Discuss this statement: “The order of a Christian home, filled with the conversion-resurrection power of the New Birth, would offer a vastly different and compelling way of life than what was seen and experienced in the Roman way of living.”
- How important is it to see 3:19 (the command for husbands) in light of 3:17 (the general command to do everything under the authority (Name) of the Lord Jesus Christ with a spirit of thanksgiving)?
- What quality (kind) of love is shown in this text for the husband to give to his wife? How can that be done?
- Comment on the second phrase in 3:19 from the middle voice and the passive voice standpoints. Which one seems more reasonable in this context to you?

- What practical ways can a husband develop a “godly mission” for his life and home? How can his wife be a “help-meet” to him in this?

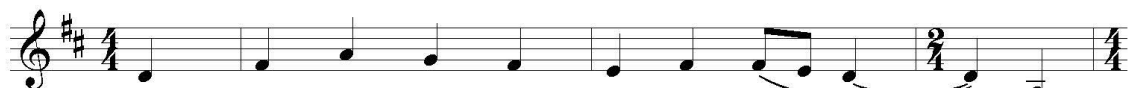
Footnotes:

1. S.R. Llewelyn, *New Documents Illustrating Early Christianity*. 7 Volumes. Grand Rapids: Eerdmans, 1987, IV:221-229.
2. See Mark T. Finney, *Honor and Conflict in the Ancient World: 1 Corinthians in Its Greco-Roman Social Setting*. *The Library of New Testament Studies* 460. London: T & T Clark, 2012, 47, and 17-48 for a broader and excellent discussion.
3. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 339, 340. Original emphasis.
4. William Hendricksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 170.
5. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:506, favors this rendering also, “Husbands, stop being bitter,” or “Do not have the habit of being bitter.”
6. Charles H. Spurgeon, “Christ’s Love to His Spouse.” *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1976, XLII:505, 506. Sermon #2,488, preached September 25, 1886, PM, at the Metropolitan Tabernacle, London.

NOTES:

NOTES:

Dear Refuge of My Weary Soul



1. Dear re - fuge of my wear - y soul, On
 2. But oh! when gloo - my doubts pre - vail, I
 3. Hast Thou not bid me seek Thy face, And
 4. Thy mer - cy seat is o - pen still, Here



Thee, when sor - rows rise, On Thee when waves of
 fear to call Thee mine; The springs of com - fort
 shall I seek in vain? And can the ear of
 let my soul re - treat; With hum - ble hope at -



trou - ble roll, My fain - ting hope re - lies To
 seem to fail, And all my hopes de - cline. Yet,
 sov - ereign grace Be deaf when I com - plain? No,
 tend Thy will, And wait be - neath Thy feet. Thy



Thee I tell each ris - ing grief, For
 gra - cious God, where shall I flee? Thou
 still the ear of sov - reign grace At -
 mer - cy seat is o - pen still, Here



Thou a - lone canst heal; Thy Word can bring a
 art my on - ly trust; And still my soul would
 tends the mour - ner's prayer; Oh, may I ev - er
 let my soul re - treat; With hum - ble hope at -



sweet re - lief For eve - ry pain I feel.
 cleave to Thee, Though pro - strate in the dust.
 find ac - cess To breathe my sor - rows there.
 tend Thy will, And wait be - neath Thy feet.

Words by Anne Steele
 Music by Kevin Twit
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Hymn Story

Dear Refuge of My Weary Soul

The text for “Dear Refuge of My Weary Soul” was written by Anne Steele. There is a bit of mystery surrounding some aspects of her life. Steele was born in 1716 or 1717, both years have been recorded, in Broughton, England. Her mother died when Anne was only 3 years old, so she was very close to her father, who later remarried, and Anne cared for him until his death. William Steele had two occupations: he was a successful timber merchant, and was the pastor at Particular Baptist Church for 60 years, for which he received no compensation. Interestingly, the Steele family lived about 15 miles from Isaac Watts, but there is no evidence that Anne and Watts ever met.

When Anne was 14 years old, she developed chronic, recurring malaria and was quite sickly throughout her life. At age 19, she was thrown from a horse and, from that fall, had serious injuries. Some sources state that she was an invalid after this accident, but Anne’s diary does not make reference to this condition. Another mysterious story is that she was engaged to be married at the age of 20, however, her fiancé drowned the day before they were to be married; other sources state that this is not the case. Anne did have many marriage proposals but chose to remain single in order to focus on her writing without “distraction”. She did become bedridden for “many years” before she died in 1778. “Dear Refuge of My Weary Soul” was written in 1760, some speculate this was during the time she was bedridden. On her death bed, it is reported that Steele’s last spoken words were, “I know that my Redeemer liveth.”

Anne Steele’s experience with suffering most likely brought about this hymn which is one her most enduring. “Dear Refuge of My Weary Soul” was first published in *Poems on Subjects Chiefly Devotional*, Volume 1 (1760). Steele used the pen name “Theodosia” for her first two publications, with a third publication released after her death. Steele is known as “the pioneer female hymn-writer of the 18th century,” having written 380 hymns.

“Dear Refuge of My Weary Soul” was first put to the tune of “Temple Street,” however, we are singing this hymn using a tune written by Kevin Twit. Kevin was born in 1964 and graduated from Berklee College of Music and, after that, Covenant Theological Seminary. For eight years, Kevin was a pastor at Christ Community Church until he became the RUF Campus Minister at Belmont University in 1995. He is the founder of Indelible Grace, a

group with which we are familiar, and Indelible Grace Music. His passion is to set old hymns to new music, having recorded approximately eight albums with Indelible Grace. Twit also serves as an adjunct professor at both Covenant Seminary and Belmont University, where he teaches hymnody and lectures on the topics of hymns and worship. Kevin is married and has three children.

Sources:

- Broady, Sarah. Key Ministry, *Finding Light in the Darkness: Refuge for the Weary*. 25 September 2019. <https://www.keyministry.org/specialneedsparenting/2019/9/25/finding-light-in-the-darkness-refuge-for-the-weary>
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THE LORD'S SUPPER

* Confession of Dependence | The Lord's Prayer

All: Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from evil.
For yours is the kingdom and the power and the glory forever.
Amen.

Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.
*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

Prayer of Thanksgiving and Consecration

Words of Institution

Eating and Drinking at the Table of the LORD

* Christ Is Risen, He Is Risen Indeed!

1. How can it be the One who died has
 2. For joy a - wakes as dawn - ing light when
 3. Where doubt and dark - ness once had been they
 4. Once bound by fear, now bold in faith, they
 5. The pow'r that raised Him from the grave now

borne our sin through sa - cri - fice to con - quer eve - ry
 Christ's dis - ci - ples lift their eyes. A - live He stands, their
 saw Him and their hearts be - lieved; but blest are those who
 preached the truth and pow'r of grace, and pour - ing out their
 works in us to pow'r - fully save; He frees our hearts to

1, 3. 2, 4, 5.

sting of death? Sing, sing hal - le - lu - jah!
 friend and King: Christ, Christ, He is ris - en!
 have not seen, yet sing hal - le - lu - jah!
 lives they gained life, life ev - er - last - ing!
 live His grace: go, tell of His good - ness!

Christ is ris - en, He is ris - en in - deed! O, sing hal - le -

lu - jah! Join the chor - us, sing with the re - deemed:

"Christ is ris - en, He is ris - en in - deed!"

* Sending

* Benediction | Ephesians 5:25-27

Leader: 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.

* Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Keith Boland

Readers: Lara Lomas and Alex Petrenko

Musicians: Butch Bost, Vicki Bowles, Dianne Britton, Katie Drayton, Barb Howell, 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 September 2024:

General Fund transfer to missions	\$32,499
Faith Promise Giving:	\$29,063
Missions Disbursements	\$46,010

Stewardship

Through the end of September, 2024:

Budget FYTD	\$254,568
Received FYTD	\$285,381
Expenditures FYTD	\$305,319

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 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.

Fall Prayer Guide


We have created a 5th Sunday Prayer Guide for September 29th, and we've heard many feedbacks about having it as our Fall Prayer Guide. So, we reworked it a bit, and you can find it at the Welcome Desk or at the back of the Sanctuary. Let's pray together without ceasing!

Blood Drive

Thank you to all who donated blood on October 9! Fifteen units were collected!




Wednesday, October 30th
5:30 - 7:30pm
Dinner and Activities for
children and adults
Wear your
Medieval Costumes


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




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

LPC Women's Ministry




Cleaning Day
Saturday, October 19th
10:00am - 12:00pm

Women's Bonfire

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

S'mores | Hotdogs
Hymn Singing
Reformation Lesson



LPC Women's Ministry

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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