

October 20, 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

50 Anniversary Testimony | Christy Spurgeon

* **Call to Worship** | Psalm 92:1-2, 4-5, 8, 12-13

*Leader: It is good to give thanks to the LORD,
to sing praises to your name, O Most High;*

All: to declare your steadfast love in the morning,
and your faithfulness by night,

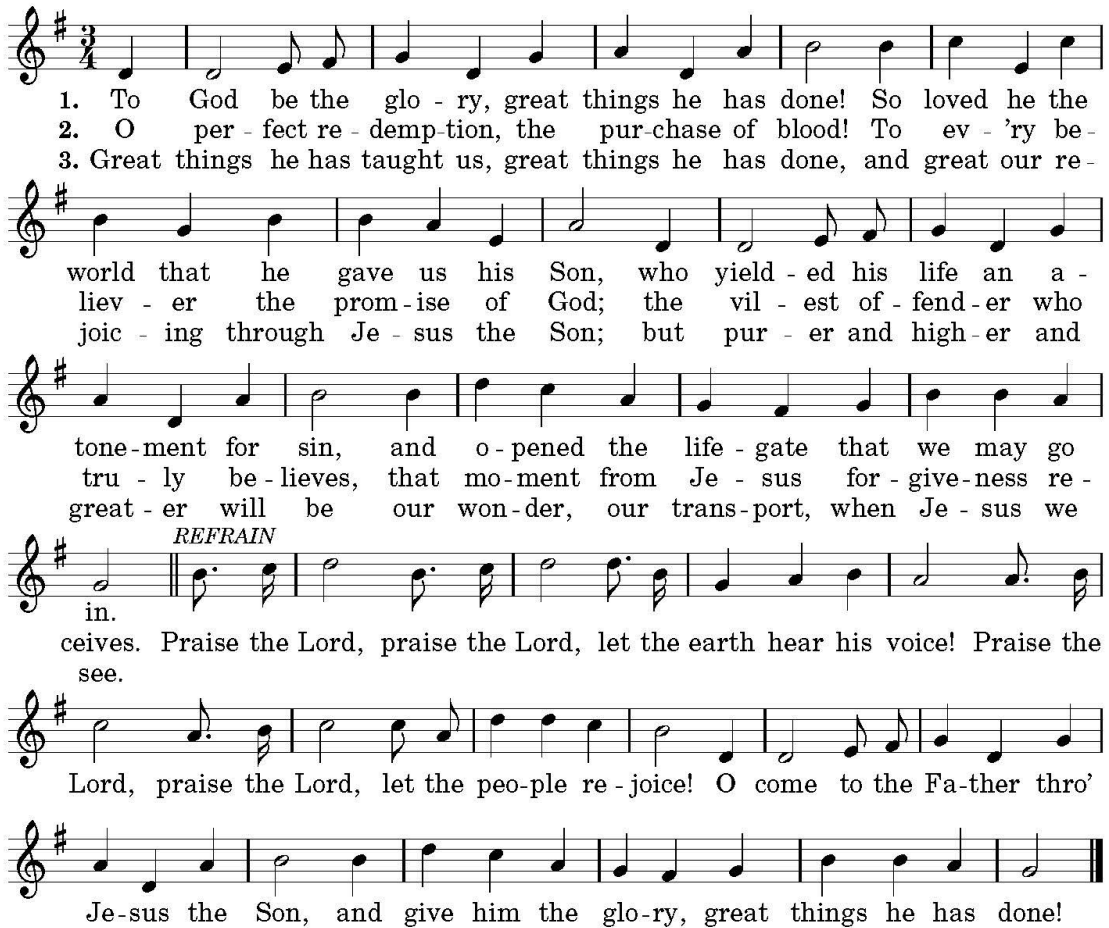
*Leader: For you, O LORD, have made me glad by your work;
at the works of your hands I sing for joy.*

All: How great are your works, O LORD!
Your thoughts are very deep!

Leader: but you, O LORD, are on high forever.

All: The righteous flourish like the palm tree
and grow like a cedar in Lebanon.
They are planted in the house of the LORD;
they flourish in the courts of our God.

* Trinity Hymnal #55-To God Be the Glory



1. To God be the glo - ry, great things he has done! So loved he the
 2. O per - fect re - demp - tion, the pur - chase of blood! To ev - 'ry be -
 3. Great things he has taught us, great things he has done, and great our re -
 world that he gave us his Son, who yield - ed his life an a -
 liev - er the prom - ise of God; the vil - est of - fend - er who
 joic - ing through Je - sus the Son; but pur - er and high - er and
 tone - ment for sin, and o - pened the life - gate that we may go
 tru - ly be - lies, that mo - ment from Je - sus for - give - ness re -
 great - er will be our won - der, our trans - port, when Je - sus we
REFRAIN
 in.
 ceives. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the
 see.
 Lord, praise the Lord, let the peo - ple re - joice! O come to the Fa - ther thro'
 Je - sus the Son, and give him the glo - ry, great things he has done!

Trinity Hymnal 55
 TEXT: Fanny J. Crosby, 1876; alt.; Mod.
 TUNE (TO GOD BE THE GLORY): William H. Doane, 1876
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* Prayer of Invocation

* **Scripture Reading** | Philemon 8-20 | Pew Bible p. 1,000

Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus—I appeal to you for my child, Onesimus, whose father I became in my imprisonment. (Formerly he was useless to you, but now he is indeed useful to you and to me.) I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. For this perhaps is why he was parted from you for a while, that you might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, receive him as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

His Mercy Is More



1. What love could re - mem - ber no wrongs we have done?
2. What pa - tience would wait as we con - stant - ly roam?
3. What rich - es of kind - ness He lav - ished on us.



Om - ni - scient, all - know - ing, He counts not their sum.
What Fa - ther so ten - der is call - ing us home?
His blood was the pay - ment, His life was the cost.



Thrown in - to a sea with - out bot - tom or shore. —
He wel - comes the weak - est, the vil - est, the poor.
We stood 'neath a debt we could nev - er af - ford.



Our sins, they are man - y; His mer - cy is more. Praise the Lord, —



His mer - cy is more. — Strong - er than dark - ness,



new eve - ry morn; our sins, they are man - y; His mer - cy is more.

Words and Music by Matt Papa and Matt Boswell
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RENEWAL

Call to Confession | Psalm 31:9-10

*Leader: Be gracious to me, O LORD, for I am in distress;
my eye is wasted from grief;
my soul and my body also.
For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my iniquity,
and my bones waste away.*

Corporate Confession of Sin | Psalm 77:1-15

All: I cry aloud to God,
aloud to God, and he will hear me.
In the day of my trouble I seek the Lord;
in the night my hand is stretched out without wearying;
my soul refuses to be comforted.
When I remember God, I moan;
when I meditate, my spirit faints.
You hold my eyelids open;
I am so troubled that I cannot speak.
I consider the days of old,
the years long ago.
I said, "Let me remember my song in the night;
let me meditate in my heart."
Then my spirit made a diligent search:
"Will the Lord spurn forever,
and never again be favorable?
Has his steadfast love forever ceased?
Are his promises at an end for all time?
Has God forgotten to be gracious?
Has he in anger shut up his compassion?"

Then I said, "I will appeal to this,
to the years of the right hand of the Most High."
I will remember the deeds of the LORD;
yes, I will remember your wonders of old.
I will ponder all your work,
and meditate on your mighty deeds.
Your way, O God, is holy.
What god is great like our God?
You are the God who works wonders;
you have made known your might among the peoples.
You with your arm redeemed your people,
the children of Jacob and Joseph.

Silent Confession

* Words of Comfort | Psalm 116:5-7

*Leader: Gracious is the LORD, and righteous;
our God is merciful.
The LORD preserves the simple;
when I was brought low, he saved me.
Return, O my soul, to your rest;
for the LORD has dealt bountifully with you.*

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

Leader: The peace of Christ be with you.
All: And also with you.

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.

For the Cause [8:15 a.m. only]



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



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



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



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

Words and Music by Keith Getty, Kristyn Getty, and Stuart Townend
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Agnus Dei with "How Great Thou Art" | Choir Anthem [11 a.m. only]

Alleluia. Alleluia.

For the Lord God Almighty reigns.

Alleluia. Alleluia.

Holy, holy are you, Lord God Almighty.

Worthy is the Lamb, [Worthy is the Lamb,] worthy is the Lamb.

You are holy, holy are you, Lord God Almighty.

Worthy is the Lamb, [Worthy is the Lamb,] worthy is the Lamb.

O Lord, my God, when I in awesome wonder
consider all the worlds thy hands have made.

I see the stars, I hear the rolling thunder;
thy pow'r throughout the universe displayed.

Then sings my soul, my Savior God, to thee:

how great thou art, [how great thou art,]

how great thou art! [how great thou art!]

Then sings my soul, my Savior God, to thee, [to thee.]

How great thou art, how great thou art!

Holy, holy are you, Lord God, Almighty.

Worthy is the Lamb, [How great thou art,]

worthy is the Lamb. [how great thou art.]

Holy, holy are you, Lord God Almighty.

Worthy is the Lamb, [Worthy is the Lamb,]

worthy is the Lamb. [how great thou art.]

How great thou art!

Worthy is the Lamb.

Amen.

Agnus Dei

Words and Music by Michael W. Smith

How Great Thou Art

Words by Stuart K. Hine

Traditional Swedish Folksong; Adapted by Stuart K. Hine

Arranged by Joel Raney

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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 | Children, Obey Your Parents IN EVERYTHING

* 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.

Sermon | Our Sufficiency in Christ

An Exposition of the Letter to the Colossians

25. Our Sufficiency in Christ's Order, part 3

Rev. Dr. Curt McDaniel

Sermon Notes

To those who possessed an understanding of Roman law, culture, and their *ethos* system (values, beliefs, customs, and manners woven into a system of thought and practice), many would quickly conclude that the apostle Paul's "household instructions-codes" in Colossians 3:18-4:1 introduced a new way that interpersonal relationships were to be engaged at the family level:

"If Colossians 3:15-17 was a glimpse into an early Christian gathering (teaching, worship), this passage is not only a similar glimpse (for those gatherings occurred in house churches) but also a glimpse of how the Christians in those households were learning to reorient their entire life around Jesus as Lord. What was 'linear and nonreciprocal' was being subverted. That reorientation simultaneously challenges the Roman household's way of life. Put differently, we find here perhaps the strongest bits of information about the *Sitz im Leben* for the Christian fellowship at Colossae. Households encompassed more than a husband, wife, and children; they could entail a 'villa' with family, relatives, slaves, renters, migrants, and the homeless; a villa became the setting for both *oikos* (home) and *ekklēsia* (church)." ¹

"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...This should alert readers that the writer is advocating a dramatically different approach to life." ²

Review:

- Colossians 3:17 provides the foundation for every role relationship (wife, husband, father, child, master, slave) in the Christian home. The word order in the Greek is striking: "And everything, whatever you do in word or in deed, all things do in the Name of the Lord Jesus, giving thanks (continuously) to God the Father through Him."
- On this 3:17 foundation, wives are called to sub-mission: seeing the godly mission Christ has given to their husbands and organizing themselves and their family in that

mission.

- On this 3:17 foundation, husbands are called to submission: seeing the sacrificial loving work of Christ in God the Father's mission, then following Christ to learn of God's mission for his life and home.
- Paul starts with wives, and this is not by happenstance but intentional. In other secular literature, the man would not appear in household discussions at all. In first-century paternalistic Roman custom, the man was the "king of his castle," yet Paul flips this upside-down: "What most distinguishes this household code from those of the pagan or Jewish world in general is that Paul is giving strong *limiting* exhortations to the superordinate person in the family, the husband/father/master. Non-Christian household codes almost always direct exhortations *only* to the subordinate members of the household. What is new about the code here then is the Christian limitations placed on the head of the household. That would stand out to an ancient person hearing Paul's discourse for the first time." ³

Today:

1. *3rd Group: Children* (3:17, 20): "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," so to apply this, "Children, obey your parents in everything for this pleases the Lord." It is important to understand how children were viewed in the Roman world. Technically speaking, under Roman law, a child was no better off than a servant. They were the property of the father, and he could do with them whatever he wanted to do. And in just the next verse, the apostle will command the fathers to treat them in a way that leads them to encouragement, not bitterness. But in the case of children, the verb is a powerful command: "Obey your parents in everything." This verb is found in the present tense and is constructed in an absolute way. Paul is commanding children, "Continuously obey your parents in all things while you are under their roof, and living under their authority. The way you honor the authority of Jesus Christ in your life is by heeding the words of your father and mother." The verb "obey" (hoopa-ku-etie) literally means "to listen under, to hearken," as if it is pictured that the child is looking up to his/her parents and heeding their instruction. When you intentionally obey your parents and heed their authority, the apostle says that this pleases the Lord.

One of the cornerstone pillars of a peaceful and orderly society rests here, and with the command to the fathers to parent wisely. Children are like wet cement. As a general principle, the earlier you work with them and train them properly in the ways of the Lord, the odds are higher that they will walk in the straight and narrow path. I have tremendous sympathy for children either who do not have parents that are interested and active in their lives or who are so overbearing and oppressive to them that it crushes their spirit. Children, many of us know and understand some of the predicaments that come your way in life. After all, all of us were your age at one time. Yet, no matter how bad it may get at times, the command from the apostle Paul is clear in Colossians 3:20. Obey continuously your parents in all things while you live under their authority. There will come a time when you reach the age where you will leave their direct domain of leadership. But until that time, heed their words and do what they tell you. God's favor will rest upon you when you do. The application command for you is clear from 3:17 and 20: "To honor the authority of Jesus Christ in your life with thanksgiving, what are you doing in word and indeed to show your parents that you are obeying them?"

2. *4th Group: Fathers* (3:17 with 21): "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," so to apply this, "Fathers, do not provoke your children, lest they become discouraged." That verb "provoke" is an old verb and has the idea of "embitter" or "nag as a habit."⁴ Found in the present tense, it denotes continuous hounding as a routine, producing unnecessary irritation and emotional deflation on the child's part. The kind of environment you create in the home will show if the authority of Christ is present or not.

Several Bible commentators have remarked at this point in the process that the pattern used by the apostle in these series of commands is unique to the literature of the day because it is reciprocal in nature. You would expect secular literature to tell wives to submit and children to obey, but it is rare to find commands given to husbands to love and to fathers not to embitter their children, not to mention the next words in the passage that will come to servants and masters, something almost unheard of in that time. As one noted commentator put it, "Outside of special revelation, there is very little of this balance."⁵ This is a timely observation, one that fathers should heed carefully in their homes as they pursue shepherding relationships with their children.

Fathers, what kind of balance is there in your fathering? Is there proper perspective in your rearing and training? From my perspective, balance in fathering means at least two things:

Instruction

- Biblical training
- Realistic expectations
- Appropriate responsibility

Investment

- Love unconditionally
- Encouragement (regularly)
- Support of the child's endeavors

Effective biblical fathering *instructs and invests*. It gets actively involved in a child's life, yet gives the child some margins to breathe and to pursue their dreams and callings. Fathers, the application command to you is from 3:17 and 21, "To honor the authority of the Lord Jesus Christ in your home with a continuous spirit of thanksgiving, what are you doing in word and in deed to rear your children in a positive, encouraging environment?"

3. *Fifth Group: Servants or slaves* (3:17 with 22), "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," so to apply this, there are two application commands that will show that you are living under the authority of Christ, "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" (3:22). Then in 3:23, "Whatever you do, work heartily, as for the Lord and not for men." Both of these commands are in the present tense, denoting a continuous state of obedience needed in order to fulfill it. The apostle commands that if they want to honor the authority of Christ in their work lives, slaves will carry out their master's requirements in their daily work, a quality that finds them working especially when their master's eye is *not* on them (that phrase "eye-service" is where the root word for "ophthalmology" comes). Instead, they will work and serve diligently with a heart attitude that seeks to reverence the Lord. The verb for "obey" here is the same verb for a child's obedience in 3:20. It is an absolute kind of obedience, acknowledging the authority over you and living under that authority structure with a spirit of reverence in the Lord's providential arrangement.

Several significant issues surface when you look at this command more closely:

- Why does Paul not condemn slavery here? A surface reading of this text could suggest

at times that he accepts it.

- Why does the apostle spend more space (at least 3, perhaps 4 verses) on this matter and just 1 sentence each for wives, husbands, children, and fathers? I still remember the conversation I had with an older Black gentleman a few years ago who told me he found it extremely hard to accept the apostle's teaching because, in his mind, he believes Paul tolerated, even accepted slavery as an institution in his day. Is this true? What would you say to someone who told you this? Let's look and answer the issues appropriately.
 - ◇ **Fact:** The Roman Empire was full of slaves. One scholar noted that in Paul's time about 1/3 of all inhabitants belonged to this social group. They had become slaves as prisoners of war, as convicts, through debt, kidnapping, purchase, or birth from slave parents.
 - ◇ **Fact:** Slaves are elevated in this context in a way that you will never see elsewhere. They are seen as members of the Colossian church, as believers in the Lord Jesus Christ. There are few, if any, places in Greek or Roman literature where you see any kind of affirming word given to slaves, as you see here. The fact that they are mentioned in the same text with wives, husbands, and children is remarkable. Paul envisions spiritual equality of people groups at the foot of the Cross.
 - ◇ **Fact:** Likely Paul spent more space on this issue because of his friendship with Onesimus, the runaway slave of Philemon, a member of the Colossian church and a recipient of the companion letter that accompanied the Colossian letter back to Colossae with Tychicus (4:7). Clearly the apostle was concerned with how Onesimus would be received back into Philemon's home, so he spends time not only talking more specifically on the slave – master relationship here, but he appeals to Philemon in his letter not simply to receive him back as a slave but as a brother in Christ (Philemon 15-17).
 - ◇ **Fact:** Paul believed that God showed no partiality (3:25, see also Acts 10:34). There are clear ethical overtones in Paul's words in 3:25. If you were a slave and did wrong, you would be disciplined just like an errant child before his father. Likewise, justice will come to a father or a master before the Lord and judge of all the earth in God's timing. The cornerstone in Paul's ethical worldview about the Master–Servant

relationship is seen in the two words in 4:1: “justly” (de-kai-on) and “fairly” (eye-sow-tay-tah), or “equally.” The term “fairly” is especially important, as it was a fundamental term in Greek democracy and law. ⁷ The *concept of equality of treatment for a slave and for a free person in law was an impossible thought for that time*. Yet, the apostle states this clearly in this text.

Because of the careful selection of words that he uses and in light of the culture in which he lived, I can conclude confidently that the apostle Paul did not believe in the institution of slavery as it was conducted often in the Roman social and legal system. But instead of attacking it and blasting it with rhetoric that would take him nowhere, he chose to reform this situation from within. He wanted servants to know that the way they relate to and work under their masters directly shows their reverence for and submission to the ultimate authority in their lives, the Lord Jesus Christ. The Lord of heaven and earth sees their hearts. He knows if they are serving honorably or not. He knows if they are receiving proper or improper treatment from their masters. So without any reservation, Paul tells these servants who are professing believers in the Colossian congregation to work with sincerity of heart and reverence for the Lord (3:22), to work as if God were your Master (3:23), knowing that ultimately you will receive an inheritance from the Lord (3:24) if you persevere. The command from Paul to them is clear at the end of 3:24, “You are serving the Lord Christ.” To summarize, the application to slaves (servants, and in my way of thinking anyone who works under a human authority) is, “To honor the authority of Jesus Christ in a spirit of thanksgiving, what am I doing in word and in deed to obey my work authorities over me?”

4. *Sixth, and final group: Masters* (3:17 with 4:1), “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,” so to apply this, “Treat your bondservants justly and fairly, knowing that you also have a Master in heaven.” The verb “treat” means to grant or to exhibit fairness and equity to those who work for you. Again, the command is found in the middle voice (personal responsibility) and in the present tense (continuous action), like many of the other commands in this chapter. Here, masters are held responsible for the way they treat those who serve and work for them. In fact, the word order in the Greek text is striking: “You masters, that which is right and fair to the servants, grant this to them...” Again, like fathers and husbands, the emphasis is on creating an environment where

biblical virtues are expressed:

- Love (to his wife).
- Encouragement (to his children).
- Fairness, justice (to his servants).

The application command to masters is clear: “To honor Christ and His authority with a spirit of thanksgiving, what am I doing in word and in deed to show fairness and justice to those who work under me?”

Certainly, the Roman world was a paternalistic society (male headship), and parts of our world still operate in this fashion, while other sectors reject it. In God’s economy, biblical role relationships place great responsibility and authority upon the man to lead spiritually, to love effectually, and to live out dynamically the authority of Christ in ways that bring peace, harmony, and order to his home. Men, many of the issues presented here have to do with you and with the leadership responsibilities given to you by Almighty God for your home. How are you leading?

Clearly the woman (wife, mother) adds unspeakable value, flavor, personality, and goodness to the home. At the same time, Scripture calls the man to set the pace, to watch carefully over those in his home, to love his wife and children, and to lead spiritually his marriage and his family in a way that brings peace, love, encouragement, direction, and justice to his home and to his life. This is the Christian home portrayed in a way that shows that the authority of Christ and His peace and order are present. Whatever is done in the home, whether in word or in deed, do it all in the name of (the authority) of the Lord Jesus Christ, giving thanks to God the Father through Him.

Reflection:

- “Given the economic system of the first century and the large slave population, remaining engaged with the world entailed accepting the institution of slavery. Since the abolition of slavery was certainly not in the hands of the enslaved, and the church probably counted more slaves than masters among its members, the church was not in a position to abolish slavery. Furthermore, any call to end slavery would have been a political provocation prompting swift and violent repression.”⁸
- “Fathering/parenting was radically reshaped by the gospel and love—for love here

would mean a father’s rugged commitment to be with his children, to be for his children, and all of this as the family grows in Christlikeness.”⁹

Study and Discussion Questions:

- Why is seeing Colossians 3:17 as the cornerstone for all the role relationships in the home so important? Keep in mind that the original audience was living under Roman law, rule, mindset, and customs.
- Why do you think Paul told children to obey their parents “in everything?”
- Why do you think Paul told fathers not to “embitter” or to “provoke” their children?
- What was Paul’s view on slavery? What do you see in this text (the choice of words that Paul used) that support your answer?
- Review and comment on the words “justly” and “fairly” in 4:1. How significant would they have been to a first century audience, and how significant are they now?

Footnotes:

1. Scot McKnight, *The Letter to the Colossians*. *New International Commentary on the New Testament*. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 341-342.
2. Jerry L. Sumney, *Colossians: A Commentary*. *The New Testament Library*. Louisville, KY: Westminster John Knox Press, 2008, 240.
3. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*. Grand Rapids: Eerdmans, 2007, 187. Added emphasis.
4. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker, 1931. IV:507.
5. William Hendriksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 171.
6. *Ibid.*, 173.
7. James D.G. Dunn, *The Epistles to the Colossians and to Philemon*. *The New International Greek Testament Commentary*. Eds. I Howard Marshall, W. Ward

Gasque, and Donald Hagner. *Grand Rapids: Eerdmans*, 1996, 289.

8. Sumney, 247.

9. McKnight, 356.

NOTES:

NOTES:

* Sending

* Benediction | 1 Peter 2:21-25

Leader: For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

* Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Steve Baarendse and John Parler

Musicians: Dianne Britton, Theron Drayton, Barb Howell, and Tim McConnell

Audio/visual and livestream: Chris Hollis, Jeff Becker

Faith Promise Giving:

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

Through the end of 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!



Join us for a
Reformation Celebration

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



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

CHILDREN'S CHURCH - SERVICE OPPORTUNITY

EVERY OTHER MONTH (NOV. 3, JAN 5, MAR 2...) WE NEED VOLUNTEERS DURING 11:00 AM CHILDREN'S CHURCH (3-4 YEAR OLDS)

A HUSBAND AND WIFE
A MOM AND HIGH SCHOOL TEEN
ANY 2 ADULTS PARTNERING TOGETHER

Email SARA BAARENDESE (sbaarendse@lexpreschurch.com) to volunteer!

We Need Candy for our Reformation Celebration

Please bring to the children's check-in desk by October 23rd

Men's Workday
Saturday, Oct. 26th
9:00am - 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

50TH ANNIVERSARY NURSERY CAREGIVERS NEEDED!
PAID ADULT AND YOUTH (AGE 14 AND OLDER)
CAREGIVERS ARE NEEDED FOR THE FOLLOWING TIMES:

Friday, November 8 (6:15-7:30 pm)
Saturday, November 9 (11:45-12:30 pm)
Saturday, November 9 (6:45 - 9:00 pm)

Friday evening: \$30/adults and \$24/youth
Saturday morning: \$30/adults and \$24/youth
Saturday evening: \$45/adults and \$36/youth

Please email Rebeca to volunteer at rgallegos@lexpreschurch.com

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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