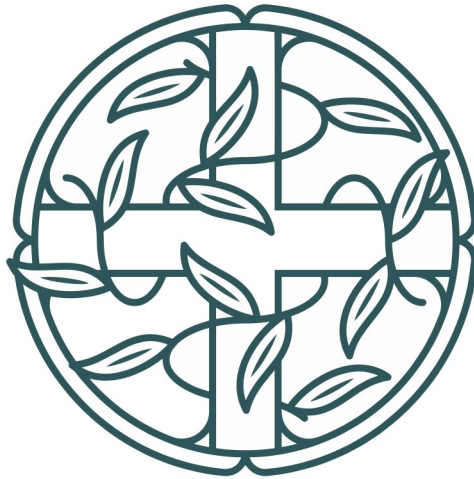


November 17, 2024

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** | Revelation 4:9-11

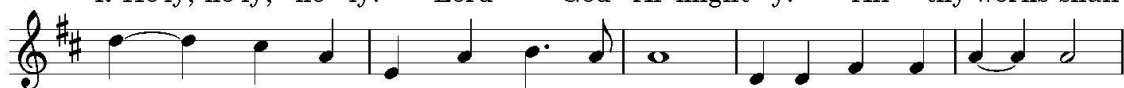
*Leader: And whenever the living creatures give glory
and honor and thanks to him who is seated on the throne,
who lives forever and ever, the twenty-four elders
fall down before him who is seated on the throne
and worship him who lives forever and ever.
They cast their crowns before the throne, saying,*

All: “Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created.”

* Holy, Holy, Holy!-Trinity Hymnal #100



1. Holy, ho-ly, ho - ly! Lord God Al-might - y! Ear - ly in the
2. Holy, ho-ly, ho - ly! All the saints a - dore thee, cast - ing down their
3. Holy, ho-ly, ho - ly! Though the dark-ness hide thee, though the eye of
4. Holy, ho-ly, ho - ly! Lord God Al-might - y! All thy works shall



morn - ing our song shall rise to thee. Ho-ly, ho - ly, ho - ly!
gold - en crowns a - round the glass - y sea; cher-u - bim and ser-a-phim
sin - ful man thy glo - ry may not see, on - ly thou art ho - ly;
praise thy name in earth and sky and sea. Ho-ly, ho - ly, ho - ly!



Mer - ci - ful and might - y! God in three Per - sons, bless - ed Trin - i - ty!
fall - ing down be - fore thee, who wert, and art, and ev - er - more shalt be.
there is none be - side thee per - fect in pow'r, in love, and pur - i - ty.
Mer - ci - ful and might - y! God in three Per - sons, bless - ed Trin - i - ty!

Trinity Hymnal No. 100

TEXT: Reginald Heber, 1783-1826

TUNE (NICAEA): John B. Dykes, 1861

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* Prayer of Invocation

* **Scripture Reading** | Acts 1:6-14 | Pew Bible p. 909

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

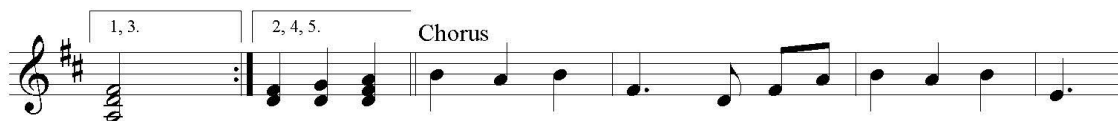
For the Cause



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.

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RENEWAL

Call to Confession | Acts 3:19-20a

Leader: Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord ...

Corporate Confession of Sin | From Augustine (AD 354-430)

All: Cleanse me from my secret faults, O Lord,
and forgive my offenses which have caused hurt in others.
I contend not in judgment with you, who are truth;
I fear to deceive myself, lest my sin should make me think
that I am not sinful. Therefore I contend not in judgment with you;
for if you, Lord, should mark iniquities,
O Lord, who shall abide it? Hear my cries to you.
Amen.

Silent Confession

* Words of Comfort | Psalm 34:8

*Leader: Oh, taste and see that the LORD is good!
Blessed is the man who takes refuge in him!*

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.

O Church, Arise [8:15 a.m. only]

1. O Church, arise and put your armor on; hear the
 2. Our call to war to love the captive soul, but to
 3. Come see the cross, where love and mercy meet, as the
 4. So Spirit come, put strength in every stride, give

call of Christ our Cap - tain. For now the weak can say that
 rage a - gainst the cap - tor; and with the sword that makes the
 Son of God is strick - en; then see His foes lie crushed be -
 grace for ev - 'ry hur - dle, that we may run with faith to

they are strong in the strength that God has giv - en. With shield of
 wound - ed whole, we will fight with faith and val - or. When faced with
 neath His feet, for the Con - quer - or has ris - en! And as the
 win the prize of a ser - vant good and faith - ful. As saints of

faith and belt of truth, we'll stand a - gainst the dev - il's
 trials on ev - 'ry side, we know the out - come is se -
 stone is rolled a - way and Christ e - merg - es from the
 old still line the way, re - tell - ing tri - umphs of His

lies; an ar - my bold, whose bat - tle cry is love, reach - ing
 cure, and Christ will have the prize for which He died - an in -
 grave, this vic - t'ry march con - tin - ues till the day ev - 'ry
 grace, we hear their calls and hun - ger for the day when with

out to those in dark - ness.
 her - i - tance of na - tions.
 eye and heart shall see Him.
 Christ we stand in glo - ry.

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O Church, Arise | Choir Anthem [11 a.m. only]

O, Church, arise, and put your armor on;
Hear the call of Christ our Captain.
For now the weak can say that they are strong
in the strength that God has given.
With shield of faith and belt of Truth,
we'll stand against the devil's lies;
An army bold, whose battle cry is love,
reaching out to those in darkness.

Our call to war— to love the captive soul,
but to rage against the captor;
And with the sword that makes the wounded whole,
we will fight with faith and valor.
When faced with trials on ev'ry side,
we know the outcome is secure,
and Christ will have the prize for which He died—
an inheritance of nations.

Arise, [Arise, and] shine, for your Light has come.
Arise, [Arise and] shine for the risen Son.
Lift your eyes, [Lift your eyes,] we are His radiant Bride.
Arise, [Arise,] O Church, arise.

Come see the cross, where love and mercy meet,
as the Son of God is stricken;
Then see His foes lie crushed beneath His feet,
for the Conqueror has risen!
And as the stone is rolled away
and Christ emerges from the grave,
this vict'ry march continues 'til the day
ev'ry eye and heart shall see Him.

So Spirit come, put strength in ev'ry stride,
give grace for ev'ry hurdle,

that we may run with faith to win the prize
of a servant good and faithful.
As saints of old still line the way,
re-telling triumphs of His grace,
we hear their calls and hunger for the day
when with Christ we stand in Glory.

Arise, [Arise, and] shine, for your Light has come.
Arise, [Arise and] shine for the risen Son.
Lift your eyes, [Lift your eyes,] we are His radiant Bride.
Arise, [Arise,] O Church, arise.

O Church, arise!

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* The Doxology

Praise God from whom all blessings flow; praise him, all

creatures here below; praise him above, ye heav'nly host:

praise Father, Son, and Holy Ghost. Amen.

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 | Time and Salt: A Believer's Best Tools

*** Scripture Reading** | Colossians 4:2-6 | pp. 985

² Continue steadfastly in prayer, being watchful in it with thanksgiving. ³At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison— ⁴that I may make it clear, which is how I ought to speak.

⁵Walk in wisdom toward outsiders, making the best use of the time. ⁶Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

Sermon | An Exposition of the Letter to the Colossians

26. Our Sufficiency in Christ's Opportunities

Rev. Dr. Curt McDaniel

Sermon Notes

For more than a hundred years, Pittsburgh (specifically the suburb of McKeesport, PA) housed one of the most sophisticated and innovative (for its time) steel tube rolling mills in the world. This manufacturing plant, first conceived in East Boston, MA, then moved to Pittsburgh in 1871, began steel tube production in 1872. Over the years, the manufacturing process improved, and by 1899, they controlled 70% of all the steel pipe production in the country. Continued expansion and innovation marked this company's growth for over 100 years¹ - a splendid model of growth and originality in the history of America's industrialization.

Pittsburgh pastor Bruce Thielemann (1934-1994) described the milling process in his first pastorate when he stood in one of those great steel tubing machines with the operator of the command module (also nicknamed, "The Pulpit"). When a great string of molten metal slithered down into the machine, it would be chopped off. Then the machine would grab it by its ends and begin to spin. By centrifugal force, that bar of molten metal would open from the inside out, forming a perfect tube of steel without seam and blemish. One time, Pastor Thielemann asked the operator, "What is the most important ingredient in the process?" The operator replied, "It is all in the temperature of the metal. If it is too hot, it will fly apart. If it is too cold, it will not open properly. Unless you catch 'the molten moment,' you cannot make the perfect tube."

"The molten moment." I like to think of "the molten moment" as *a door of opportunity*. There is only a certain amount of time that the steel tube operator has to work with a bar of molten metal. If he does not know what to look for and what to do when the time is right, he will miss the opportunity to produce something. What it takes is alertness, knowledge, and skill to know what to do at the right time.

As we are nearing the end of our study of the Colossian letter, we come to five interesting verses written by Paul that speak about the God-ordained opportunities that come to Christians frequently as they wait upon God in prayer, and as they live out their Christian convictions in the world. As we approach these concluding words, Paul wants to challenge these believers to see those "molten moments," the spiritual opportunities that God gives us to share the gospel and to advance His kingdom.

The Bible has much to say about opportunities, especially as you read OT and NT

narratives and some of Paul's closing words in his letters. Oftentimes the apostle saw life as an opportunity, despite the fact that he was confined and imprisoned. Some would think that imprisonment would limit Paul's opportunities. On the contrary, it *multiplied* them! He was astute in discerning God-ordained opportunities, and he utilizes five verses in this fourth chapter to urge the Colossian Christians to see the opportunities that God was putting before them and to take advantage of them to further the gospel of the Kingdom of God.

How do you envision your daily life? Do you see your day as a list of do's, errands, tasks, meetings, appointments, projects, and "stuff" that you must do to get through, or do you envision your day as a door of opportunity—an opening to speak the gospel of Christ and to promote His dear Name to those you see? Oftentimes I perceive that believers miss great occasions to say an influential word for Christ because they are not looking for it. And when you do not look for opportunities, usually they are not seen. A key to advancing the cause of Jesus Christ is seeing and responding to the opportunities that God places before you each day.

Paul was second only to Jesus in knowing how to make the most of the opportunities that God placed before him. And in his life, more was done for the Kingdom of God than could have possibly been imagined. And here is a key realization: much of his time was spent in jail!

What made the apostle such an opportunistic person? What does he tell these Colossian believers about opportunities that can help us in our own daily walk and witness? We see two significant principles in this text.

i. Kingdom opportunities come through prayer (4:2-3). 4:2 reads, "Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray also for us that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison." The verb "steadfastly in prayer" is in the imperative (command) mode, and it has the idea of persistent devotion and of "remaining constant."² The apostle teaches this important command and principle by example: "Devotion in prayer is a formative process through time apportioned to prayer, disciplined practice over time, and a commitment to prayer as central for the Christian life."³

We should not feel sympathy for Paul as he penned this letter under house arrest. To the contrary, we need to see prison not as something that is confining, but rather as liberating to him! While he was confined and awaiting trial, God gave him enormous opportunities to spread the gospel. He boldly preached the Word as Acts 28:31 teaches, “without hindrance.” He welcomed visitors like Epaphras, Luke, Tychicus, Demas, Mark, Barnabas, and others, encouraging them in the ways of Christ. But most of all, Paul saw imprisonment as a strategic time to advance the Kingdom of God through intercessory prayer. And he prayed immensely and intensely while bound in chains. And not only did he pray with priority, but also urged other believers to devote themselves to a life of prayer. These words in 4:2 show us that prayer is not an option in the Christian life. It was an activity that demanded total and complete commitment to the Lordship of Christ and to His Kingdom. There is a sense of urgency in Paul’s words here. Lives were at stake. Opportunities were all around them to advance the cause of Christ. And the way God sovereignly and providentially opened these doors was through the prayers of His people.

Do you pray for opportunities to advance the gospel in your daily life? Do you actively seek and look for an open door in your life to share the Word of God? There are times when I have been amazed at the opportunities given me to share the gospel. Why is it important that we pray for opportunities? These principles from Paul’s example are as simple as A-B-C.

- a. *Prayer puts us in the right attitude to see these opportunities (4:2).* The apostle uses two significant words in verse 2 that describe the kind of attitude that accompanies a prayerful spirit. The verb “watchful” appears as a present participle, and it speaks about a continuous, ongoing alertness and engagement that marks our lives as we pray for God’s Spirit to work. Interestingly, the verb “watchful” carries the “imagery of guard duty.”⁴ Protecting the prayer life in this instance means not permitting some things, like the cares of life (health issues, personal worries, anxieties, financial problems, family troubles), to dominate one’s prayer time and focus. Yes, those matters can and should occupy a portion of our prayer time, **but our primary prayer focus should be kingdom of God-oriented and directed.** The noun “thanksgiving” speaks to our heart’s response to God as we see Him working in daily matters. Friends, when we get into a prayerful spirit of mind, continuously praying throughout our day for God to open

doors of opportunity for us, the Lord will answer! He will put us in an alert mode, and as we see Him working, our hearts will overflow with thanksgiving. That is what prayer does in God's plan. It puts us in the right attitude.

- b. *Prayer empowers other believers to advance the gospel (4:3).* Carefully observe the pronouns in 4:3: "At the same time, pray also for **us**, that God may open to **us** a door for the Word, to declare the mystery of Christ, on account of which I am in prison." Paul was not alone in this mission. He had many friends, and some of them appear in 4:7ff, and we will discuss them next time. Paul was a collaborator in the proclamation and promulgation of the gospel. It did not matter to him *how* they proclaimed the gospel (see especially Philippians 1:14-18); instead, it was important that they preached the gospel. So, Paul encouraged these believers to pray for them in their ministry of proclaiming the gospel. By way of application, let me thank many of you who repeatedly tell me that you are praying for me as I prepare to preach and while I preach the gospel. Your prayers are greatly appreciated.
- c. *Prayer helps us fulfill our calling (4:4).* Did you notice how Paul tied prayer to his own personal calling? He writes in 4:4, "Pray that I may make it clear, which is how I ought to speak." There was this undeniable drive within the apostle to proclaim the gospel clearly, something he says he "should do" or "ought to do." For Paul, personal witnessing was not an option. It was a part of the fiber of his own identity. He knew God had called him to tell others about the gospel, and he asked his friends to pray for him to proclaim the Word of God clearly and with boldness so that God would be honored.

Make no mistake about it: The opportunities that come your way to speak a word for Christ will be related to the prayer that you and others offer up to God. Are you praying strategically? May I be more direct: Are you using the Lord's prayer in your daily life? (Review the two prayer cards). Remember James 4:2, "You do not have, because you do not ask." Opportunities come through prayer.

2. Kingdom opportunities come through presence (4:5-6). The second way Paul tells us that opportunities come is when we dialogue face to face with unbelievers in the world: "Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person." As some scholars have noted, we get a glimpse into the window of the

“missional theology” of the apostle Paul and the First Century Church.⁵ With these words, the apostle assumes something that I am not sure we can assume in our day. In his day, Christianity was in seed form, and believers were few and far between. He assumed that these believers would mingle and interact with nonbelievers in the world. I am not completely sure someone can make that assumption today. From direct conversations that I have had with many believers over the years, I have learned that some Christians deliberately try *not* to make friends with new people who are outside of Christ and the church. By their own admission, they have said that at times they go weeks, even months, without attempting to look for people who they can talk to about Christ. Friends, God never intended us to be islands from the rest of the world. **The reason our world and culture are in the shape they are in is largely due to the fact that Christians in certain communities have not been the preserving salt and transforming light to those around them.** In many respects, we have no one to blame but ourselves for the mess that we find ourselves in. Our hope is not in education. Our hope is not in the government. Our hope is not in the president. Our hope is not in the economy, nor in medicine, nor in the military, nor in any other kind of proposed “worldly remedy.” Paul shows us how lives are profoundly changed in this world: “Walk in wisdom toward outsiders.” This phrase can literally be translated, “In wisdom, be continuously walking towards those that are outside.” This perspective also gives us insight into the mindset of the apostle and how the early church perceived their task of advancing the gospel (see the reflection below). Engaging with other people is a primary prerogative in the Christian life and mission. God has commanded us to let our light shine. We should be looking regularly for people outside the church to speak to them about the mystery of Christ our Lord. Opportunities abound everywhere and every week. It reminds us that the two great aspects of Christian discipleship involve: 1) growing in the grace and knowledge of Christ as a learner and 2) witnessing for Christ in obedience to His commands in the Great Commission and Cultural Mandate as followers of His Namesake. BOTH these distinctives mark the life of a disciple of Christ.

I need to elaborate on this concept and clarify its application. Far too often Christians operate with one of two extremes in their lives. One extreme is isolation. You would not catch them attempting to witness to someone about Christ, mostly because of fear. They have their nice little circle of Christian friends and family members, and that is the way they want it. On the other end of the spectrum, another group of Christians is

so blatantly abrasive in their evangelistic pursuits that they steamroll over people, shoving the Bible down their throats in a proclamational gloom and doom judgment, laced with hellfire and brimstone, all dipped in simplistic fundamental *ism*. They think that if only they can scare people enough from the coming judgment, this tactic will get a quick decision for Jesus. So often they can be arrogant, elitist, condemning, and full of pride, thinking somehow that God keeps track of this so that a reward will come. This demeanor often repels unbelievers away from the gospel. I cannot tell you the number of times when I have seen or heard non-Christians say to me, “I am really attracted to Jesus, but some Christians really turn me off.” It saddens me to hear this, for pride and an argumentative spirit can repel people away from the beauty and wonder of Jesus.

Neither of these extremes is acceptable. We are not to isolate ourselves from the world, nor are we to pounce upon people in a spirit of arrogant and argumentative judgmentalism. There must be a balanced perspective and a winsome approach in sharing the gospel with unbelievers, something that has credibility and integrity. And in this text, Paul gives it. He shares 3 elements that are needed by Christians to share the gospel effectively.

- a. *Wisdom (4:5)*. “Walk in wisdom toward outsiders...” This is the Greek word *Sophia*, a term that denotes a God-given understanding that knows how to approach, read, and dialogue with an unbeliever: “Behave wisely toward outsiders, always bearing in mind that though few men read the sacred scrolls, all men read you.”⁶ This kind of wisdom sees great worth in another person, wanting to give value to their life.
- b. *Grace (4:6)*. “Let your speech always be gracious.” In the Greek and Roman world, a world dominated by philosophy and rhetoric (the art of speaking well or “public oratory”), “grace” would often mean “sparkling conversation that was full of cleverness, wit, and a touch of humor.”⁷ Paul saw grace (*Kar-ese*) differently: It was a conversation that was focused on the good of the other person, a genuine empathy, concern, and attention for their well-being. It meant that when you talk with an unbeliever, you always have his or her absolute best interests in mind, wanting only the best for them: “Gracious and seasoned with salt captures the wisdom of ancient rhetoric: ideological substance without personal style fails to convince people.”⁸ By showing this kind of grace in your words and in your attitude, you communicate care and interest in them.

- c. *Salt (4:6)*. “Let your speech always be gracious, seasoned with salt...” Paul is using this symbol as a metaphor, likely recalling the words of Jesus in Matthew 5:13, “You are the salt of the earth.” In its everyday usages, salt is used for flavor and for preservation. The apostle had the same idea with our speech. It should be talk that is mind-stimulating, wholesome, and spiritually enriching. It should cause unbelievers to take notice of our character and life. Our speech, as well as our conduct, should attract people, naturally and gracefully. This is the kind of demeanor Paul had in mind for believers when he commanded them to witness to unbelievers. When we pray for a door of opportunity, God will open it and put us into contact with unbelievers who will come into contact with the wisdom, grace, and truth of God in us.

So how do you view your life? Your daily schedule? Do you pray for opportunities to speak the gospel to others? Are you looking for open doors to talk to unbelievers in a way that is wise, full of grace, and seasoned with salt? The application of Christian doctrine to life hits full stride in these verses. Are we applying it properly?

Personal Application:

- Are you praying for opportunities to advance the gospel where God has called you to live, work, and play?
- Ask God to give you wisdom, grace, and salt so you can be an effective witness for Christ to others.

Reflection:

“Labeling nonbelievers ‘outsiders’ sets the church apart from the rest of the world in no uncertain terms. It reflects a sectarian outlook that marks a clear divide between those in the church and those not in it. This perspective is a corollary of believers’ recognizing that they possess a knowledge of the mystery of Christ that unbelievers do not have. As citizens of the kingdom of God’s Son, members of the church are different from their neighbors. Believers must not minimize this difference or function as though the difference has few consequences. Their membership in Christ should reorient their entire lives. Even when believers conform to expected behaviors, they do so from such different motives (i.e., out of service to God through Christ) that they remain distinctive. This distinctness does not, however, mean that they abandon the world or physically separate themselves from it. Rather, they live out this difference in the midst of life.”

Study and Discussion Questions:

- Comment on this statement: “Oftentimes the apostle saw life as an opportunity, despite the fact that he was confined and imprisoned. Some would think that imprisonment would limit Paul’s opportunities. On the contrary, it multiplied them!”
- The idea behind “opportunity” comes from the metaphor of a “door for the word” in 4:3. Some call this a “door of opportunity.” In this text, what are the 2 ways that opportunities come that are highlighted by Paul?
- Why is it important to pray for “God-opportunities” to share the gospel? Review and discuss the 3 things prayer does in this regard from the text.
- Why is it important to be amongst “outsiders” (4:5) in order to share the gospel? Why do Christians at times avoid being among unbelievers?
- What does it mean to “speak graciously, seasoned with salt?” How can this be done practically?

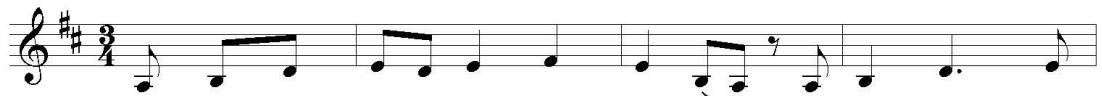
Footnotes:

1. Read this story and timeline:
http://www.tubecityonline.com/steel/nat_works_timeline.html
2. J.B. Lightfoot, Saint Paul’s Epistles to the Colossians and to Philemon. Fourteenth Printing. Grand Rapids: Zondervan, 1979, 231. Originally published by MacMillan and Company in 1879.
3. Scot McKnight, The Letter to the Colossians. New International Commentary on the New Testament. Ed. Joel B. Green. Grand Rapids: Eerdmans, 2018, 369.
4. 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, 262.
5. McKnight, 375-380 offers excellent discussion and insight on this topic, “These instructions are some of the very few pieces of advice given to early Christians about life among those who do not believe, and that world was exacerbated for the Jewish apostles as churches dug deeper roots among Gentile unbelievers” (375)...“Surely we

have here, as at 1 Peter 3:15, an open window into early Christian apologetics and evangelism, one that involved not only the knowledge of the gospel but practiced, disciplined sensitivity in responses to all the kinds of people they encountered” (380).

6. William Hendriksen, *New Testament Commentary: Colossians and Philemon*. Fifth Printing. Grand Rapids: Baker, 1977, 183.
7. *Ibid.*
8. R.W. Wall, *Colossians and Philemon*. Downers Grove: InterVarsity Press, 1993, 167.
9. Jerry L. Sumney, *Colossians: A Commentary*. The New Testament Library. Louisville, KY: Westminster John Knox Press, 2008, 260.

*The Compassion Hymn



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



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



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



truss for Your streams of for - give - ness and the shade of Your rest. *[verse 2]*
 tears; heard the sigh of the wear - y, let the chil - dren draw near.
 grief, as You par - doned the scoff - er and showed the grace to thief.
 cries of the hun - gry and help - less with the mer - cy of Christ. } What



bound - less love, what fath - om - less grace You have shown us, O God of com -



pass - ion. Each day we live an off - ering of praise, as we



show to the world Your com - pass - ion.

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* Sending

* **Benediction** | Colossians 3:16-17

Leader: Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. 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.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* **Postlude**

Serving This Morning:

Updates: Anita Boland

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Ande Parnell, Heidi Chapman

Musicians: Vicki Bowles, Diane Britton, Barb Howell, Ruth Ellen Lorick, Tim McConnell, and Josiah Rogers

Audio/visual and livestream: Chris Hollis

Faith Promise Giving:

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

Through the end of October 2024:

General Fund transfer to missions	\$43,332
Faith Promise Giving:	\$33,603
Missions Disbursements	\$61,146

Stewardship

Through the end of September, 2024:

Budget FYTD	\$407,092
Received FYTD	\$372,023
Expenditures FYTD	\$336,982

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 expreschurch.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 in full swing; many church groups started their meetings back, as well as new committees are in 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.

Footsteps of Paul and John + 7 Churches of Revelation Tour Info

Pastor Curt will be leading a “Footsteps of Paul & John + 7 Churches of Revelation” Tour on June 5-18, 2025. Brochures are available at the welcome desk and the itinerary can be found at www.pilgrimtours.com/groups/mcdanielgroup2025.htm. A brief video can be found at <https://vimeo.com/995073866>.

Please contact Pastor Curt with any questions or inquiries. An interest meeting will be scheduled soon.

Office Closed | November 27 and 28

Please note that in observance of Thanksgiving celebration, the LPC office will be closed on **November 27 and 28**. If you have plans to stop by, please reschedule accordingly. Thank you for understanding.



Cookie Swap

Friday, December 6th | 7:00pm

in Tomlin Hall

Bring 2 dozen cookies
and wear your ugliest
Christmas Sweater!



Come help us
Deck the Halls
Sunday, November 24th
after 11:00 service
Lunch will be provided

Christmas *Poinsettias*

The church will be decorated
during Advent with poinsettias. You
can purchase one (or more) in
memory or in honor of a loved one.
\$14 each. Deadline Nov. 24



Mission to
North America

THANKSGIVING OFFERING

ALL CONTRIBUTIONS TO OUR
ANNUAL THANKSGIVING
OFFERING WILL SUPPORT MNA
DISASTER RESPONSE IN AIDING
THOSE IMPACTED BY
HURRICANE HELENE
AND HURRICANE MILTON



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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