

July 6, 2025

Worship | 10 am

Livestream | 10 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.

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# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | From Psalm 118:22-24, 28-29

*Leader:       The stone that the builders rejected  
                  has become the cornerstone.  
                  This is the LORD'S doing;  
                  it is marvelous in our eyes.*

*All:            This is the day that the LORD has made;  
                  let us rejoice and be glad in it.*

*Leader:       You are my God, and I will give thanks to you;  
                  you are my God; I will extol you.*

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

\* 10,000 Reasons (Bless the Lord)

1. The sun comes up, it's a new day dawn-ing, it's time to sing Your song  
 a-gain. What - ev - er may pass, and what - ev - er lies be - fore me,  
 let me be sing - ing when the eve - ning comes. Bless the  
 Lord, O my soul, O my soul; Wor - ship His ho - ly name. Sing like  
 nev - er be - fore, O my soul; I'll wor - ship Your ho - ly name. **Fine**  
 2. You're rich in love and You're slow to an - ger. Your name is great and Your  
 3. And on that day, when my strength is fail - ing, the end draws near, and my  
 heart is kind. For all Your good - ness I will keep on sing - ing;  
 time has come; still, my soul will sing Your praise un - end - ing;  
 ten thou - sand rea - sons for my heart to find. Bless the  
 ten thou - sand years and then for - ev - er - more.

Words and Music: Jonas Myrin and Matt Redman, 2011  
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## \* Prayer of Invocation

### \* Scripture Reading | Romans 6:8-14 | Pew Bible p. 943

Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

# Beneath the Cross of Jesus

1. Be - neath the cross of Je - sus I find a place to stand, and  
2. Be - neath the cross of Je - sus, His fam - ily is my own. Once  
3. Be - neath the cross of Je - sus, the path be - fore the crown, we —

won - der at such mer - cy that calls me as I am. For  
strang - ers chas - ing self - ish dreams, now one through grace a - lone. How  
fol - low in His foot - steps where prom - ised hope is found. How

hands that should dis - card me hold wounds which tell me, "Come!" Be -  
could I now dis - ho - nor the ones that You have loved? Be -  
great the joy be - fore us to be His per - fect bride! Be -

neath the cross of Je - sus my un - wor - thy soul is won.  
neath the cross of Je - sus, see the chil - dren called by God.  
neath the cross of Je - sus, we will glad - ly live our lives.

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# Reception of New Members

Communing Member by Baptism

Timothy Williams

Communing Members by Affirmation of Faith

Evan and Ludmila Williams

Justin, Laura, Bascom and Telula Self

JW McFarland

# RENEWAL

## Call to Confession | Romans 2:12-13

*Leader: All have turned aside; together they have become worthless;  
no one does good,  
not even one.”*  
*“Their throat is an open grave;  
they use their tongues to deceive.”*  
*“The venom of asps is under their lips.”*

## Corporate Confession of

All: Almighty God, Lord of Heaven and Earth,  
forgive us for our inconsistent affections.  
At times we sing Your praises,  
hear Your invitations to draw near to You,  
but often fail to come.  
Forgive our moodiness and doubt,  
for we often show disappointment over  
Your providence and wisdom.  
Forgive us our sins and cleanse us  
by the renewing power of the Holy Spirit, We pray.  
Give us the mind and the heart of the Lord Jesus,  
and help us to honor Him in all that we do.  
We ask this in our powerful Savior's Name, Amen.

## Silent Confession

**\* Words of Comfort** | Romans 5:6-8

*Leader: For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us.*

**\* Passing of the Peace**

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

*All: And also with you.*

## \* There is a Fountain



1. There is a foun - tain filled with blood, drawn from Im - man - uel's veins;
2. The dy - ing thief re - joiced to see that foun - tain in his day;
3. E'er since by faith I saw the stream your flow - ing wounds sup - ply,
4. Then in a no - bler, sweet - er song I'll sing your pow'r to save,
5. Dear dy - ing Lamb, your pre - cious blood shall nev - er lose its pow'r,



and sin - ners, plunged be - neath that flood, lose all their guilt - y  
and there have I, as vile as he, washed all my sins a -  
re - deem - ing love has been my theme, and shall be till I  
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the  
till all the ran - somed church of God be saved to sin no



stains: lose all their guilt - y stains, lose all their guilt - y stains;  
way: washed all my sins a - way, washed all my sins a - way;  
die: and shall be till I die, and shall be till I die;  
grave: lies si - lent in the grave, lies si - lent in the grave;  
more: be saved to sin no more, be saved to sin no more;



and sin - ners, plunged be - neath that flood, lose all their guilty stains.  
and there have I, as vile as he, washed all my sins a - way.  
re - deem - ing love has been my theme, and shall be till I die.  
when this poor lisp - ing, stamm'ring tongue lies si - lent in the grave.  
till all the ran - somed church of God be saved to sin no more.

## Affirmation of Faith | The Apostles' Creed

*Leader: Christians, what do you believe?*

All: I believe in God, the Father Almighty,  
Maker of heaven and earth,

I believe in Jesus Christ, His only Son, our Lord,  
who was conceived by the Holy Spirit,  
and born of the virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried;  
He descended into hell.

The third day He rose  
again from the dead;  
He ascended into heaven,  
and is seated at the right hand  
of God the Father Almighty;  
from there he will come to judge  
the living and the dead.

I believe in the Holy Spirit;  
the holy catholic church; \*  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body;  
and the life everlasting.  
Amen.

\*the universal church that trusts in Christ alone

## Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew. Please, make sure to write your name legibly.

## Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

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

# Living Hope



1. How great the cha - sm that lay be - tween us; how high the  
 2. Who could im - a - gine so great a mer - cy; what heart could  
 3. Then came the morn - ing that sealed the prom - ise; Your bur - ied



moun - tain I could not climb; in des - pe - ra - tion I turned to  
 fath - om such bound - less grace; the God of a - ges stepped down from  
 bod - y be - gan to breathe; out of the si - lence the Roar - ing



heav - en and spoke Your name in - to the night. Then through the  
 glo - ry to wear my sin and bear my shame. The cross has  
 Li - on, de - clared the grave has no claim on me. Death is de -



dark - ness, Your lov - ing - kind - ness tore thru the shad - ows of my soul. The work is  
 spo - ken: I am for - giv - en, the King of kings calls me His own. Beau - ti - ful  
 feat - ed, O con - quering Sav - ior; Now I am Yours e - ter - nal - ly. O hal - le -



fin - ished, the end is writ - ten; Je - sus Christ, my liv - ing hope.  
 Sav - ior, I'm Yours for - ev - er; Je - sus Christ, my liv - ing hope. Hal - le -  
 lu - jah, hon - or and glo - ry; Je - sus, Yours is the vic - to - ry!



lu - jah, praise the One who set me free; hal - le - lu - jah, death has



lost its grip on me. You have bro - ken eve - ry chain, there's sal -



va - tion in Your name; Je - sus Christ, my liv - ing hope.

## \* The Doxology

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

The first system of musical notation for the Doxology. It consists of a treble clef staff and a bass clef staff, both in the key of D major (one sharp) and 2/4 time. The treble staff contains the vocal melody, and the bass staff contains the bass line. The lyrics are: "Praise God from whom all blessings flow; praise him, all".

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

The second system of musical notation. The treble staff continues the vocal melody, and the bass staff continues the bass line. The lyrics are: "creatures here below; praise him above, ye heav'nly host:". The word "heav'nly" is written with an apostrophe.

praise Father, Son, and Holy Ghost. Amen.

The third system of musical notation, concluding the piece. The treble staff ends with a double bar line, and the bass staff also ends with a double bar line. The lyrics are: "praise Father, Son, and Holy Ghost. Amen.".

Text: Thomas Ken, 1674  
Tune (OLD HUNDREDDTH): Louis Bourgeois, 1551  
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## \* Offertory Prayer

# HEARING GOD'S WORD

**Corporate Prayer**

**Children's Sermon** | "A Reality that Everyone Faces"

**\* Scripture Reading** | 1 John 3:1-3 | Pew Bible p. 1,022

<sup>1</sup> See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup> Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. <sup>3</sup> And everyone who thus hopes in him purifies himself as he is pure.

**Communion Homily | Reality and Realization**

**What We Face Now; What Awaits Us in Eternity**

**1. Mortality and Resurrection**

**Rev. Dr. Curt McDaniel**

## Homily Notes

Florence Chadwick was the first woman in history to swim the English Channel both ways. In 1952, she attempted to swim to the shore of mainland California from Catalina Island. On that day, the weather was cloudy and nippy. She could barely see the boats that escorted her. Nevertheless, she persisted for fifteen hours but became exhausted and disillusioned. At a certain moment in the process, she wanted to give up and motioned to get out of the water; however, her mother, who was close by in a trailing boat, told her she was near the end, and that she could make it. Unfortunately, physically and emotionally spent, she stopped swimming and was pulled out. It was not until she was on the boat that she realized that the shore was less than half a mile away.

At a news conference the next day, when asked about this predicament, she said, *“All I could see was the fog...I think if I could have seen the shore, I would have made it.”*<sup>1</sup>

Dazed by the haze, not seeing the shore. There is something here that we need to learn as it pertains to the timeline of our lives as it relates to eternity. I find that too often our minds and our souls can become so preoccupied, overtly consumed, and often confused in this life over the quandaries that besiege us that oftentimes we fail to realize the glories that await us in eternity. For this reason and others, I am pleased to begin a new series of studies focused on realizing what we face now (life realities) and also seeing what awaits us in the future (eternal realities). I do not think I need to spend much time talking to you about life realities that all of us face in these times: mortality, death, disease, aging, pain, mourning, decay, loneliness, worry, decline, thorns and thistles, sadness, burdens, anxiety, and debilitation. *You and I feel them every day.* All I will do in a small portion of time in each study is to remind us of these life realities that plague us because of our fallen human condition. Unfortunately, like Chadwick, these things can cloud our minds and block our souls from seeing the glorious light and splendor that awaits us in eternity. In effect, our study focuses on two parts:

*Part 1: Life realities (the curse’s effects)* and the biblical doctrines of hope and promise (The 4 Big “R’s”):

- Mortality                      Resurrection
- Bondage                        Redemption

- Death                      Regeneration
- Alienation                Reconciliation

*Part 2: What awaits us in eternity: The New Heaven and the New Earth (an exposition of Revelation 21-22).*

To my surprise, I have not found many pastors and teachers who have sought to incorporate these important biblical truths into their preaching and discipleship objectives. True, some want to talk about the logistics of the end times (when Christ is coming and the intricacies associated with it) and *if* there will be a rapture, and *when* will it come. Indeed, some are so fixated on this subject alone that they minimalize teaching about the *effects* of the Second Coming and what it secures for believers who are alive and dead in Christ. I have struggled at times to understand why few pastors and teachers want to deal with this topic. This is a vital component of the gospel! This recalls a conversation I had with a pastor several years ago who commented on a sermon that I preached on 1 Corinthians 7:29, “The time is short.” In that message I emphasized life priorities in light of the gospel’s promise of Christ’s second return. The next day he told me he did not believe in the Second Coming. In his mind, Christ’s hope and promise fell on deaf ears. Because he did not believe it, he would not teach it. At least for him, maybe others, I know why this biblical truth lacks emphasis in the church today.

I have thought about that conversation several times over the years. Now a little older (and hopefully wiser), I believe I can answer his disbelief with this thought: *I believe there is planted within each genuine believer a longing for eternity, and this yearning is activated by his/her spiritual regeneration (conversion) as they encounter and endure the realities and groanings of this life.* You sense this truth when you read the apostle Paul’s words in Philippians 1:21-24, “For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account.” Certainly, Paul experienced the pains and groanings of life in many ways (see 2 Corinthians 11:23ff), yet the eyes of his soul were regularly fixed upon “the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:14): “Here Paul expresses apostolic ambivalence. He sees the good of his present life yet yearns for his departure because of his assurance that it will mean gain. He uses the comparative form of the good by choosing the term ‘better’ to describe what follows this life. Indeed,

the comparative is further modified by the word 'far.' Thus, Paul avers that the state that follows death is 'far better' than that which we presently enjoy." <sup>2</sup>

What do I seek to expound in this series of biblical teachings? For those in Christ, I want to encourage you to see what is coming to those who love the Lord Jesus Christ. Dr. Loraine Boettner (1901-1990) expressed it succinctly and well: "Human life is a boundless adventure which is to continue on through all eternity. The present life is but the first stage of a long career. What we call death is not the end, but only the entrance of the soul into a new and more wondrous world. By its very nature this transition must be mysterious and awe-inspiring. To some people there is given in this life a long series of fascinating and thrilling adventures, involving perhaps many great accomplishments. But we may be sure that the first five minutes after death will bring experiences for the soul far more remarkable and awesome than anything that ever has been experienced in this world. Picture even faintly, if you can, those first moments in glory land. Undoubtedly the person first of all sees Christ his Savior, the One by whom redemptive work he has been brought to salvation, and whose he is. And may we not believe that he also sees his Christian loved ones who have gone before and who now come to welcome him?... A heavenly escort awaits the Lord's people at their death and leads them in triumph from earth to heaven... Five minutes after he is in heaven he will be overwhelmed by truths that he had known all along but somehow had never fully grasped... There will loom up before him the endless possibilities of the heavenly life, and there will blossom forth within his own being (which was created in the image of God) a thousand new talents and powers all unsuspected, these to develop and grow and to be his possession forever and ever." <sup>3</sup>

So today we come to the first major effect seen from the Fall's curse that we face every day: Mortality. What do we learn?

1. Mortality reminds us painfully of the curse's effects in this life (Genesis 3:17b-19).  
When Adam and Eve sinned in the Garden of Eden, a curse was pronounced upon the serpent, the woman, and the man separately, and we see particularly in the words to the man this aspect of mortality: "Cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." I do not need to remind you that unless the Lord Jesus returns in our

lifetime, our bodies are headed back to the ground (grave). We face mortality in many ways, and there are at least four ways that I see them in my own life personally and from observations as a pastor/Christian leader:

- a. *Aging*: The apostle Paul uses an intriguing metaphor in 2 Corinthians 4 that describes our fleeting bodies: “Jars of clay” (4:7). He elaborates on this principle in 4:16: “Though our outer self is wasting away, our inner self is being renewed day by day.” I feel at times that my outer self is wasting away some days more than others. How about you? Can you do everything today that you did in high school? (smile).
- b. *Groaning*: Paul writes in Romans 8:22ff, “For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” This groaning is multi-dimensional: physical, emotional, psychological, and spiritual.
- c. *Decay/debilitation*: Akin to these first two aspects of mortality’s curse is the notion that decay and debilitation arise due to the presence of entropy, clearly seen in the Second Law of Thermodynamics. <sup>4</sup> Contrary to the evolutionists, things are not getting better, but worse. This is why there is rust, arthritis, tooth cavities (and root canals!), hearing aids and implants, knee and hip replacements, cataract surgeries, and heart pacemakers and defibrillators. Am I speaking to anyone?
- d. *Sadness/grief*: With each of these aspects of mortality comes the bedfellows of sadness and grief that remind us that these pains in life are real and effectual, not theoretical and speculative. We know that Jesus wept over Lazarus’ death (John 11:35). Paul wrote, “Wretched man that I am! Who will deliver me from this body of death?” (Romans 7:24). James stated, “What is your life? For you are a mist that appears for a little time and then vanishes” (James 4:14). Everywhere we look, we see and feel the pains of this life. We experience it in our own bodies and lives. We observe in our family members and friends. It does not take long to realize that mortality is all around us, and that this world and our lives are declining. There is a natural sadness and sorrow that should strike us from time to time. After all, we not only live in a fallen world. We feel the effects of our fallen condition.

But this is where the gospel is so strong! It is in the gospel that we learn of Jesus Christ’s

victory over mortality and the curse. It is in the gospel that we see the power of God over sin, death, hell, and every enemy that seeks to degrade that which God originally created as perfect. It is in the gospel that we learn of the hope and assurance that comes exclusively to those who trust in Christ as their Savior and King. One special component of the gospel reminds us today of this great power and victory: RESURRECTION.

**2.** Resurrection boldly declares God's triumph over mortality and promises us Christ's transformation. It is significant to realize that the resurrection of Jesus Christ assures us that things will not stay the same in our lives. To the contrary! When Christ arose from the dead, everything changed in the trajectory of eternity. Paul assures us of this truth when he stated, "He is the beginning, the firstborn (Greek: proto-tokos where we get the English word, "Prototype") from the dead, that in everything He might be preeminent." Christ's resurrection assures us that "we will be like him, for we shall see Him as He is" (1 John 3:2). And this resurrection applies not only to us, but also to the entire creation: "The creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God" (Romans 8:21). What does this practically mean for you and me today? Let the apostle Paul's words in 1 Corinthians 15 guide us:

- a.** *Triumph:* 15:20ff states, "But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death."
- b.** *Transformation:* 15:51ff states, "Behold! I tell you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality." One day we will have strong bodies and sound minds again. Amen! Bring this on, Lord!

- c. *Glorified, perfect imaging*: 15:42ff states, “So it is with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, ‘The first man Adam became a living being; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.’” A similar thought is seen in Romans 8:11, “If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” Here we are assured that we shall bear the image of the glorified, resurrected Jesus. What a glorious reality that awaits us! Bring it on! Even so come, Lord Jesus, NOW!

Summary: We see from the Scriptures a painful reality, yet a glorious realization:

- *Reality: We live in a world of brutal mortality, and its effects are seen and felt everywhere. This is because of the curse that came upon Adam and Eve, their posterity, and all creation.*
- *Realization: The resurrection of Christ as the firstborn not only from the dead, but also over all creation (Colossians 1:15, 18) assures us that God has wonderful promises and plans for us in eternity.*

Personal application:

- Mortality brings grief and sadness. Realize this as a fact of life. But grieve with a biblical hope (assurance founded on God’s Word).
- There is UNSPEAKABLE JOY awaiting you in eternity, especially in the new heaven and the new earth.

Reflection:

“If you belong to Him, you will one day receive a body like His, perfectly suited for heaven and earth—and this transitory world that you love so much will be like a candle compared to the sun.”<sup>5</sup>

“Death, disease, destruction—much of the evil that happens in this world, in your world, in my world—are the results of living in a world that is under a curse. And so some of the suffering that you and I experience is the natural result of living in a fallen, broken world. Faith does not insulate us from this. Romans 5:12 helps us understand.. This world is broken, and we regularly experience that brokenness in the form of suffering. So we should expect natural disasters, deadly viruses, defective genes—because this world is broken and will continue to be broken until the return of Christ. He will usher in a new era with a new heaven and a new earth that is no longer cursed like the one we are living in now.”<sup>6</sup>

#### Study and Discussion Questions:

- Review and comment on the opening illustration about Florence Chadwick. What is learned here?
- Review Genesis 3:17-19 and discuss some of the practical aspects of mortality, especially the issues of mortality that you are personally facing in your own life and experience. What is learned here?
- Review and discuss Colossians 1:15 and 18, noting the significance of the word “firstborn” (proto-tokos, where we get the English word “prototype”). How does Jesus’ resurrection change everything?
- Review and discuss 1 Corinthians 15:20ff and the effects of the resurrection, listing them. What brings you encouragement and hope from this realization?

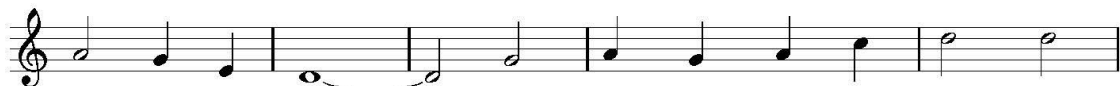
#### Footnotes:

1. <https://www.epm.org/resources/2010/Jan/21/florence-chadwick-and-fog/>
2. R.C. Sproul, “I Believe in the Life Everlasting.” *Tabletalk*, March 2004, 7.
3. Loraine Boettner, *Immortality*. Twelfth Printing. Philadelphia: Presbyterian and Reformed, 1976, 40-43.
4. <https://invatagermanaabc.net/aging-de-second-law-of-thermodynamics/>
5. Joni Eareckson Tada with John Sloan, *The Practice of the Presence of Jesus: Daily Meditations on the Nearness of Our Savior*. Multnomah, 2023, 197.
6. Nancy Guthrie, *The One Year Book of Hope*. Carol Stream, IL: Tyndale Momentum, 2005, 43.

\* What Wondrous Love Is This-Trinity Hymnal No. 261 (vv. 1, 2)



1. What wondrous love is this, O my soul, O my soul, what wondrous love is  
2. To God and to the Lamb, I will sing, I will sing, to God and to the



this, O my soul! What wondrous love is this that  
Lamb, I will sing; to God and to the Lamb, who



caused the Lord of bliss to bear the dreadful curse for my  
is the great I AM, while millions join the theme, I will



soul, for my soul, to bear the dreadful curse for my soul!  
sing, I will sing, while millions join the theme, I will sing!

*Trinity Hymnal 261 (vv.1-2)*

TEXT: American folk hymn

TUNE (WONDROUS LOVE 12.9.12.9.): *The Southern Harmony*, 1835

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# THE LORD'S SUPPER

## 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

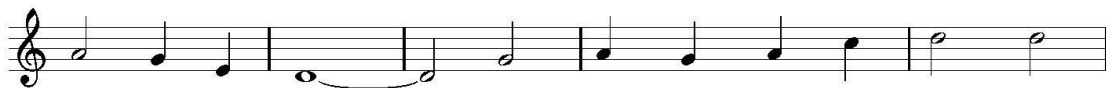
## Words of Institution

## Eating and Drinking at the Table of the LORD

## \* What Wondrous Love Is This-Trinity Hymnal No. 261 (v. 3)



3. And when from death I'm free, I'll sing on, I'll sing on, and when from death I'm



free, I'll sing on; and when from death I'm free, I'll



sing and joy - ful be, and through e - ter - ni - ty I'll sing



on, I'll sing on, and through e - ter - ni - ty I'll sing on!

*Trinity Hymnal 261 (v.3)*

TEXT: American folk hymn

TUNE (WONDROUS LOVE 12.9.12.9): The Southern Harmony, 1835

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Hymnary.org. Accessed with Permission.

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## \* Sending

Elders will be available to pray with you in the front of the sanctuary at the conclusion of the worship service.

## \* Benediction | Romans 15:13

*Leader: May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.*

## \* Postlude

### **Serving This Morning:**

Updates: Anita Boland

Liturgist and Pastoral Prayer: Tyler Josephson

Readers: Theron Drayton

Musicians: Abigail Baarendse, Heather Coleridge, Tim McConnell, Don Parker, Josiah Rogers, and Ben Spurgeon

Audio/visual and livestream: Jim McFarland, Jason Waters

Communion Preparation Team: Bryon and Patty Lundberg

## Faith Promise Giving:

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

Through the end of May 2025:

General Fund transfer to missions	\$119,163
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$85,539
Missions Disbursements	\$179,264

\* The Elders and Deacons transferred one-half of last year's operating surplus to missions.

## Stewardship

Through the end of May 2025:

Budget FYTD	\$1,119,502
Received FYTD	\$1,044,832
Expenditures FYTD	\$987,967

Notes:

Notes:

**Notes:**

## Connect Card

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

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

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



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

Women's Ministry website and Facebook group:

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

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

Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



May the GOD of *Hope*  
 fill you with all *Joy*  
 and *Peace* as you trust  
 in HIM, so that you  
 may overflow with  
*Hope* by the Power  
 of the HOLY SPIRIT

Romans 15:13 NIV




LEXINGTON  
 PRESBYTERIAN CHURCH

CONGREGATIONAL  
 MEETING

the purpose is to receive the budget for  
 the upcoming Fiscal Year

July 13, 2025  
 8:45 am  
 (during CE hour)

2025-2026 FAITH PROMISE  
 Goal - \$100,000  
 Date - June 29, 2025  
 Engaging People  
 with Gospel Hope  
 in Lexington  
 and Around the World!

LEXINGTON COUNTY BLOWFISH  
 LPC NIGHT

Tickets \$15.99

Includes ticket, unlimited all-beef hotdogs, burgers  
 chicken sandwiches, chips, brownies, drinks



Fri, Aug 1<sup>st</sup>  
 7:05PM

Gates open  
 at 6:00PM

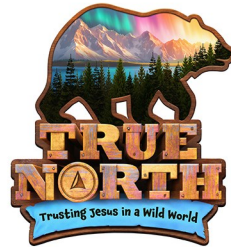



## Christmas in July???

No! But we need Christmas trees for decorating for our Alaska adventure! We need trees delivered on July 20<sup>th</sup> or 21<sup>st</sup> and they must be picked up Friday, July 25<sup>th</sup> after 12:00 pm  
\*Be sure and put your name on your tree!



## Help us decorate for our journey to ALASKA!



- Sunday, July 20th - 1:00 - 6:00 pm
- Monday, July 21st 9:00 am - 6:00pm
- Come for as long as you can.



## LEXINGTON PRESBYTERIAN CHURCH MISSIONS MOMENT LUNCHEON

with Michael & Julie  
Sunday, July 13<sup>th</sup> | 12:30pm



Please register



## Greeters Needed

- The Deacons invite members and regular attenders to join our Greeter Ministry on Sunday mornings.
- Men, women and youth are encouraged to participate
- It's a great way to meet and connect with others
- Contact Steven Jackson at 803-240-5994 or [sjackson@crjackson.com](mailto:sjackson@crjackson.com) for more information

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