

July 13, 2025  
Worship and Livestream | 10:00 am

# Reality and Realization:

What We Face Now;  
What Awaits Us In Eternity  
Revelation 21-22

# 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](http://lexpreschurch.com/connect) to join us on mission!

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

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | Psalm 92:1-2, 4-5

*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!*

# \* How Great Thou Art-Trinity Hymnal No. 44



1. O Lord my God, when I in awe - some won - der  
 2. When thro' the woods and for - est glades I wan - der  
 3. And when I think that God, his Son not spar - ing,  
 4. When Christ shall come with shout of ac - cla - ma - tion



con - sid - er all the worlds thy hands have made,  
 and hear the birds sing sweet - ly in the trees,  
 and take me home, what joy shall fill my heart!



I see the stars, I hear the roll - ing thun - der,  
 when I look down from loft - y moun - tain gran - deur,  
 that on the cross, my bur - den glad - ly bear - ing,  
 Then I shall bow in hum - ble a - do - ra - tion,



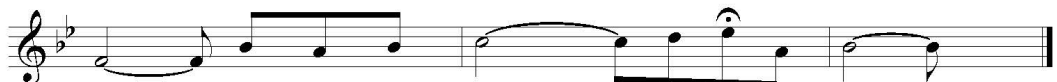
thy pow'r thro' - out the u - ni - verse dis - played.  
 and hear the brook and feel the gen - tle breeze;  
 he bled and died to take a - way my sin.  
 and there pro - claim, my God, how great thou art.



Then sings my soul, my Sav - ior God, to thee: how great thou



art, how great thou art! Then sings my soul, my Sav - ior God, to



thee: how great thou art, how great thou art!

*Trinity Hymnal No. 44*

Words by Stuart K. Hine, 1949; alt.

TUNE (O STORE GUD), Swedish folk melody; Arr. by Stuart K. Hine, 1949

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## \* Prayer of Invocation

### \* Scripture Reading | Ephesians 1:3-14 | Pew Bible p. 976

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

# Come Ye Sinners, Poor and Needy



1. Come, ye \_\_\_ sin - ners, poor and need y, weak and \_\_\_ wound - ed, \_\_\_  
 2. Come ye \_\_\_ thirst - y, \_\_\_ come and wel - come, God's free \_\_\_ boun - ty \_\_\_  
 3. Come, ye \_\_\_ wear - y, \_\_\_ heav - y lad - en, lost and \_\_\_ ru - ined  
 4. I will a - rise and \_\_\_ go to Je - sus; He will em - brace me \_\_\_



sick and sore. Je - sus read - y stands to save \_\_\_ you,  
 glo - ri - fy. True be - lief and true re - pen - tance,  
 by the \_\_\_ fall. If you tar - ry 'til you're bet - ter,  
 in His \_\_\_ arms. In the arms of my dear Sa - vior,



full of pit - y love and pow'r.  
 ev - ry grace that \_\_\_ brings you high.  
 you will nev - er \_\_\_ come at all.  
 O, there are \_\_\_ ten \_\_\_ thou - sand charms.

TEXT: St. 1-3, Joseph Hart, 1759; refrain Caleb Taylor, 1804  
 TUNE (RESTORATION 3, 7&8, 7, with refrain) Traditional American  
 Melody, Walker's *Southern Harmony*, 1835; Arr. Bruce Benedict, 2006  
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# RENEWAL

## Call to Confession | Proverbs 28:13

*Leader:       Whoever conceals his transgressions will not prosper,  
                  but he who confesses and forsakes them will obtain mercy.*

## Corporate Confession of Sin

All:           Almighty and Eternal God,  
                  in whom we live and move and have our being,  
                  we confess our sins, our wanderings, and our flippancy  
                  in not making and keeping You first in our hearts.  
                  We have often gone our own ways,  
                  chosen our own selfish preferences,  
                  and followed our own self-centered desires  
                  rather than obey Your will  
                  and walk in Your paths for our own wellbeing.  
                  Forgive us, we pray, for we are prone to stray  
                  and turn away from You.  
                  Draw us closer to Yourself through the work of the Holy Spirit  
                  so that we may live as cleansed  
                  and renewed disciples of Christ.  
                  We ask this in His Name, Amen.

## Silent Confession

\* **Words of Comfort** | Romans 8:14-15

*Leader: For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”*

\* **Passing of the Peace**

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

*All: And also with you.*

\* And Can It Be-Trinity Hymnal No. 455



1. And can it be that I should gain an in - t'rest in the  
 2. 'Tis mys-t'ry all! Th'Im-mor - tal dies: who can ex - plore his  
 3. He left his Fa - ther's throne a - bove (so free, so in - fi -  
 4. Long my im-pris - oned spir - it lay fast bound in sin and  
 5. No con-dem-na - tion now I dread; Je - sus, and all in



Sav - ior's blood? Died he for me, who caused his pain? For me, who  
 strange de - sign? In vain the first-born ser - aph tries to sound the  
 nite his grace!), hum-bled him - self (so great his love!) and bled for  
 na - ture's night; thine eye dif - fused a quick'ning ray; I woke, the  
 him, is mine! A - live in him, my liv - ing Head, and clothed in



him to death pur - sued? A - maz - ing love! How can it  
 depths of love di - vine. 'Tis mer - cy all! Let earth a -  
 all his cho - sen race! 'Tis mer - cy all, im - mense and  
 dun - geon flamed with light; my chains fell off, my heart was  
 righ - teous - ness di - vine, bold I ap - proach th'e - ter - nal



REFRAIN  
 be that thou, my God, shouldst die for me?  
 dore, let an - gel minds in - quire no more.  
 free, for, O my God, it found out me! A - maz - ing  
 free; I rose, went forth, and fol - lowed thee.  
 throne, and claim the crown, through Christ, my own.



love! How can it be that thou, my God, shouldst die for me?

*Trinity Hymnal 455*  
 TEXT: Charles Wesley, 1738; Alt. 1990  
 TUNE (SAGINA L.M.D.): Thomas Campbell, 1825  
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## Friendship Register

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

## Worship Through Giving

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

Ways to give:

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

# Jesus, I Come



1. Out of my bon - dage, sor - row and night, Je - sus, I come;  
 2. Out of my shame - ful fail - ure and loss, Je - sus, I come;  
 3. Out of un - rest and ar - ro - gant pride, Je - sus, I come;  
 4. Out of the fear and dread of the tomb, Je - sus, I come;



Je - sus, I come. In - to Thy free - dom, glad - ness, and light,  
 Je - sus, I come. In - to the glo - rious gain of Thy cross,  
 Je - sus, I come. In - to Thy bless - ed will to a - bide,  
 Je - sus, I come. In - to the joy and light of Thy home,



Je - sus, I come to Thee.  
 Je - sus, I come to Thee.  
 Je - sus, I come to Thee.  
 Je - sus, I come to Thee.



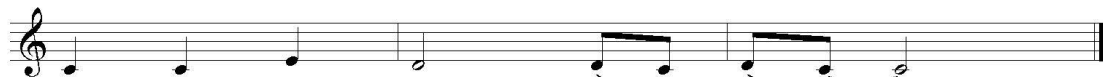
Out of my sick - ness in - to Thy health,  
 Out of earth's sor - rows in - to Thy balm,  
 Out of my self - to dwell in Thy love,  
 Out of the depths of ru - in un - told,



out of my want - ing and in - to Thy wealth,  
 out of life's storms and in - to Thy calm,  
 out of de - spair in - to rap - tures a - bove,  
 in - to the peace of Thy shel - ter - ing fold,



out of my sin and in - to Thy self,  
 out of dis - tress in - to jub - i - lant psalm,  
 up - ward for Thy ev - er on - rious wings like a dove,  
 ev - er Thy glo - rious face to be - hold,



Je - sus, I come to Thee.  
 Je - sus, I come to Thee.  
 Je - sus, I come to Thee.  
 Je - sus, I come to Thee.

## \* 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 2/4 time and G major. The treble staff contains the melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics for this system 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. It continues the melody and accompaniment from the first system. The lyrics for this system are 'creatures here below; praise him above, ye heav'nly host:'.

praise Father, Son, and Holy Ghost. Amen.

The third and final system of musical notation. It concludes the piece with a double bar line. The lyrics for this system are '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** | "What a Bait Box Teaches Us"

**Missions Moment** | Michael and Julie Vrmeer, our Missionaries in Indonesia

\* **Scripture Reading** | Colossians 1:13-14, 2:13-15 | Pew Bible pp. 983-984

<sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins.

<sup>13</sup>And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup>by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup>He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

**Sermon | Reality and Realization**

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

**2. Bondage and Redemption**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

Do you know that there is a national debt clock? Located in New York City at Anita's Way, between 1 Bryant Park (West 43rd Street) and 151 West 42nd Street on Sixth Avenue, it displays the current outstanding deficit that the federal government owes mostly (approximately 75%) to individuals, companies, and foreign governments that purchased T-bills, notes, and bonds. The remaining amount the government owes internally, primarily to Social Security and other trust funds, is something commonly known as "intragovernmental holdings." <sup>1</sup> Originally installed in 1989 when the national debt was almost \$3 trillion (now it is over \$37 trillion), its creator was often asked why he wanted this debt clock to appear publicly. His response: "If it bothers people, then it's working." <sup>2</sup> You do not have to go to NYC to see the latest national debt update. There are current updates available. <sup>3</sup>

I do not sense that the average person talks as much about the national debt today as their parents and grandparents talked about it in their time. Going back more than two hundred years in our country's founding, Thomas Jefferson warned about the dangers of debt: "The accumulation of debts is a most fearful evil." <sup>4</sup> Many current financial authors have alerted their readers that debt—both personal and/or national—represents "a new form of modern slavery." <sup>5</sup> Perhaps the modified 2023 poem "The Debt" by Paul Laurence Dunbar expresses it succinctly:

This is the debt I pay	Gives me a true release --
Just for one riotous day,	Gives me the clasp of peace.
Years of regret and grief,	Slight was the thing I bought,
Sorrow without relief.	Small was the debt I thought,
Pay it I will to the end --	Poor was the loan at best --
Until the grave, my friend,	God! but the interest! <sup>6</sup>

Like you, I have met people who were so imprisoned in debt that they could never escape its verdict upon their life. For some (not all), this predicament occurred from poor decisions and wrong life choices. On the other hand, I have met people shortly after they were able to pay off their final debts and become completely financially-free. Their lives were governed by wisdom and prudence. But in the former group, those people lived with an enslavement and a relentless burden that often kept them awake at night. In the latter

group, they experienced a quality of freedom that few people enjoy today. Solomon's words ring true, "The rich rules over the poor; and the borrower is the slave of the lender" (Proverbs 22:7).

As serious as personal and national financial debt is to our lives and to our freedoms, it pales in comparison to the spiritual debt and slavery many people face today because of the curse that came upon Adam and Eve in the Garden of Eden. The Scriptures teach us that this spiritual debt and slavery not only brings consequences in the spiritual realm of our lives but also in the physical realm as well.

*Big Takeaway:* Just as the Adamic curse brought bondage both spiritually and physically to human life, much more did the redemption secured by Christ provide spiritual freedom *now* (by faith from the temporal bonds and debt of sin), and it *will* deliver complete and final freedom both spiritually and physically in eternity.

- i. Adam and Eve's curse delivered bondage to the natural and spiritual dimensions of this life (Romans 6:6, Galatians 4:8). The apostle Paul often reminded his readers that before the power of the gospel changed them, their lives were governed by bondage: "Formerly, when you did not know God, you were enslaved to those that by nature are not gods" (Galatians 4:8). Likewise, in Romans 6:6, he told the Roman Christians that before their "old self" (life before Christ) was spiritually changed, they were "enslaved to sin." This bondage is not only spiritual *but also physical*. Our minds, bodies, and souls bear the burden of bondage not only because we come from Adam and Eve's line, but also because we sin daily and have fallen short of the glory of God (Romans 3:23). This spiritual and physical curse-bondage appears in several ways, both before and after our salvation:
  - a. *Slavery.* Jesus told the Pharisees in John 8:34, "Everyone who practices sin is a slave to sin." That verb "practice" (Greek: *poy-own*, present active participle) carries the idea of "continuous habit or practice... Sin, like the worst narcotic, is habit-forming." <sup>7</sup> For many people, before Christ came into their lives, their world was plagued by addictions, oftentimes bringing physical and spiritual degradation and decline. Even after salvation, many Christians still struggle with the lingering remains of addiction and its pains and consequences that started in the former life. Yet, not only addictions but also health problems like cancer, chemical-based

depressions, skin disorders, and heart disease are often sent down the hereditary line from one family generation to another. This comes from the curse.

- b. *Entrapment*: Closely akin to the idea of slavery is the notion that this Adamic curse affects us by trapping us in the clutches of its evil grasp. In other words, it can snare us and keep us in a quagmire. Before Christ came into our lives, this entrapment appeared in our sinful affections: “For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death” (Romans 7:5). Since salvation, we still feel the effects and “echoes” of our fallen condition, even though Christ has saved us and delivered us from this domain of sin. Romans 7:21-23 affirms this. “So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being. But I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.” Do you feel this tension often? I do!
- c. *Condemnation*: The curse that came from Adam and Eve’s rebellion brought with it a longstanding condemnation upon humanity, as Romans 5:18 attests, “Therefore, as one trespass led to condemnation for all men...” This condemnation also came from the law of God that cursed us as sinners (Galatians 3:13). Before our salvation, we felt this effect both physically and spiritually. The fact that our bodies degrade and decline (with or without salvation) shows us that our current physical condition is still under a sentence by God because of our fallen state. For those who are spiritually converted, it is wonderful to know that “There is therefore now no condemnation for those who are in Christ Jesus” (Romans 8:1). While this is a precious truth, this does not stop or keep the devil from making continued accusations and condemnations against us, as Scripture calls him, “The accuser of the brethren” (Revelation 12:10). We must gird ourselves with the armor of God to battle against him (Ephesians 6:10ff).
- d. *Debt*: Because of this brutal curse upon us, we live with both a spiritual and a physical debt before God. We see the spiritual debt mentioned by Paul in Colossians 2:13-14, “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its

legal demands. This He set aside, nailing it to the cross.” Not only this curse, but also our own sins created a spiritual debt so great that we could not pay it on our own. That is why Jesus’ death on the cross is so crucial. When He cried on the cross, “It is finished” (John 19:30), He declared, “The price is paid!” But not only do we have a spiritual debt before God, but also we have a physical debt. How so? Do you remember when the disciples were in the Garden of Gethsemane with Jesus, they were exhorted to pray while Jesus stepped aside? Did they do this? No, for when He returned, He found them sleeping. So, He said to Peter in Matthew 26:41, “Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” In this sense, weakness is a physical debt of deficiency. Jesus asked them (and us too) to pray so that we may not fall into temptation, but we often fall short.

These four signs: slavery, entrapment, condemnation, and debt—both spiritual and physical—remind us that we live in a world greatly affected by the Adamic curse. In many instances, both before and after salvation, we bear and feel their effects, and they make us long for release and for freedom. God delivers on His promises with the wonderful act of REDEMPTION.

2. Redemption boldly secures God’s purchase of us and His creation and promises ultimate deliverance from the clutches of the Adamic curse. There are many Scripture texts that we could utilize at this point, but two will suffice. Ephesians 1:7-8 states, “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which he lavished upon us, in all wisdom and insight.” Colossians 1:13-14 declares, “He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.” *Important: At its very heart, biblical redemption involves the purchase, release, and deliverance of a party from bondage to freedom based on a ransom that was paid with the price of blood.* Esteemed NT theologian John Murray (1898-1975) stated, “The idea of redemption must not be reduced to the general notion of deliverance. The language of redemption is the language of purchase and more specifically of ransom. And ransom is the securing of a release by the payment of a price.”<sup>8</sup> What is important to see from this great and deep biblical doctrine is that redemption has a present aspect (now) and a future aspect (for eternity) in at least four ways:

- a. *It is a purchase or transaction.* The whole concept of “ransom” necessitates a payment made as a transaction. We see pictures of this blood ransom in the OT (the Garden of Eden sacrifice securing skins for Adam and Eve’s nakedness, the Passover Lamb in Exodus, and the sacrificial system in Leviticus). Jesus told us that He came “to give His life as a ransom for many” (Matthew 20:28, Mark 10:45). In His institution of the Lord’s (Passover) supper, He stated that His “blood of the covenant” (life) would be “poured out *for* the forgiveness of sins” (Matthew 26:28). Similar themes appear by John (Revelation 5:9) and most especially by Paul (Romans 3:24-27, 1 Timothy 2:6). While this transaction on the cross was once for all, its effects are not only operative now, but also it purchases our *future deliverance* from this body of decay into the freedom of eternity: “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” (Romans 8:23). Praise God that Jesus’ blood not only pays for our forgiveness *now*, but also it *will* purchase and secure us a perfect new body and a strong, sound mind for eternity!
- b. *It is a payment made by blood.* The writer to the Hebrews reminded his readers, “Without the shedding of blood, there is no forgiveness of sins” (9:22). Peter also stresses the value of the blood of Christ: “Knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot” (1 Peter 1:18-19). To a world then and now that esteems physical treasures such as gold, silver, and property, the gospel declares that the present “buying power” of Jesus’ blood is far superior and greater than anything this world can present. But what makes this even *more* powerful is to know that Jesus’ blood is not only presently efficacious, but also it is *eternally powerful* in its force and depth. You see this from Hebrews 9:12, “He [Christ] entered once for all into the holy places, not by means of the blood of goats and calves but by means of His own blood, thus securing an eternal redemption.” Likewise, Paul saw the importance of eternal redemption, as he reminded the Ephesian Christians (and us) that we “were sealed (by the blessed Holy Spirit) for the day of redemption” (Ephesians 4:30; see also 1:13-14). Jesus’ blood is eternal, sufficient, and efficient once and for all, and most especially for all eternity. His blood has purchased, is purchasing, and will

purchase your life not only in the past and present, but also forever! Amen!

- c. *It produces a transfer, or deliverance to freedom.* An often overlooked and undervalued perspective of redemption is seen in how Christ's saving blood demolishes Satan's domain of evil and transfers those who are redeemed into His kingdom of grace and truth. 1 John 3:8b states, "The reason the Son of God appeared was to destroy the works of the devil." Likewise, in 1 Corinthians 15:25-26, Paul sees how the resurrection of Christ completes God's great redemptive work, "For He [Christ] must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death." See also Hebrews 2:14-15. Praise God that Christ has already destroyed Satan's dominion, and through the power of the Holy Spirit by faith, He "leads us in triumphal procession, and through us spreads the fragrance of the knowledge of Him everywhere" (2 Corinthians 2:14).
- d. *It is a sealing, secured now and effective throughout eternity.* Paul's words in Ephesians 4:30 remind us that Christ's salvific work through the Holy Spirit has "sealed us for the day of redemption." Praise God that when God first worked grace in our hearts to respond to His offer of salvation, at the moment of our conversion, we learned that the Holy Spirit sealed us at that moment as "the guarantee of our inheritance" (Ephesians 1:14). But what is even greater and more wonderful is to know that at this very moment, those who are trusting in Christ are sealed, secured, and protected by the Holy Spirit for the final day of human life, and then on through eternity!

*Summary:*

- Since the Fall of Adam and Eve, humanity has lived with a curse, and one of its more prominent, lasting effects is spiritual and physical bondage. That bondage is likened to slavery and entrapment, bringing condemnation and debt, both before and after salvation in several ways.
- Christ's work of redemption means He has purchased us from the slavery of sin with the ransom payment of His own blood, transferring us from darkness to the kingdom of His light, and sealing us now and forever in His love.

*Personal application:*

- Do you realize the spiritual bondage that once marked your life before Christ? Thank God for His deliverance to you through the ransom payment of Jesus' blood on your behalf.
- Although you and I feel the Adamic curse's effects in the physical dimension of our lives (especially in certain forms of slavery, entrapment, and weakness/debt), praise God that Jesus has "set you free from the law of sin and death" (Romans 8:2)! He has also sealed us until the final day of redemption. Hallelujah! Let us heed Paul's words—to "groan inwardly as we wait eagerly" for our redemption—(Romans 8:23).

*Reflection:*

"If we seek salvation, we are taught by the very name of Jesus that it is "of Him." If we seek any other gifts of the Spirit, they will be found in His anointing. If we seek strength, it lies in His dominion; if purity, in His conception; if gentleness, it appears in His birth...If we seek redemption, it lies in His passion; if acquittal, in His condemnation; if remission of the curse, in His cross; if satisfaction, in His sacrifice; if purification, in His blood; if reconciliation, in His descent into hell; if mortification of the flesh, in His tomb; if newness of life, in His resurrection; if immortality, in the same; if inheritance of the Heavenly Kingdom, in His entrance into heaven; if protection, if security, if abundant supply of all blessings, in His kingdom; if untroubled expectation of judgment, in the power given to Him to judge. In short, since the rich store of every kind of good abounds in Him, let us drink our fill from this fountain, and from no other." 9

*Study and Discussion Questions:*

- Comment on this statement: "As serious as personal and national financial debt is to our lives and to our freedoms, it pales in comparison to the spiritual debt and slavery many people face today because of the curse that came upon Adam and Eve in the Garden of Eden."
- Review and discuss the prominence of bondage as it comes from Adam and Eve's curse in Genesis 3. Why is it important to see this bondage as both spiritual and physical?
- Review and discuss the four aspects of bondage: slavery, entrapment, condemnation,

and debt. What strikes you as you see them and as you feel their effects?

- Review and discuss the importance of redemption and this definition: “Biblical redemption involves the purchase, release, and deliverance of a party from bondage to freedom based on a ransom that was paid with the price of blood.” Think of biblical examples that will support this definition.
- Review and discuss the four aspects of redemption, remembering that they are also present and future in scope. How significant is it to you that there is a final “day of redemption” and that the Holy Spirit has “sealed you” until that time (from Ephesians 4:30)?

*Footnotes:*

1. <https://fiscaldata.treasury.gov/datasets/debt-to-the-penny/debt-to-the-penny>
2. <https://www.thebalancemoney.com/u-s-national-debt-clock-definition-and-history-3306297#toc-when-was-the-debt-clock-installed>
3. <https://www.usdebtclock.org/>
4. Thomas Jefferson, Letter to William Carmichael, September 25, 1787. <https://founders.archives.gov/documents/Jefferson/01-12-02-0171>
5. Armstrong Williams, “How Debt is Becoming a New Form of Modern Slavery.” *The National Interest*. July 30, 2019. <https://nationalinterest.org/blog/buzz/how-debt-becoming-new-form-modern-slavery-70186>
6. <https://www.poetry.com/poem/28890/the-debt>
7. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1932. V:150.
8. John Murray, *Redemption—Accomplished and Applied*. Grand Rapids: Eerdmans, 1955, 42.
9. John Calvin, *Institutes of the Christian Religion*, 2 Volumes. Ed. John T. McNeill. Trans. and indexed Ford Lewis Battles. Philadelphia: Westminster, 1960. II.xvi.19.

## \* I Will Glory in My Redeemer



1. I will glo-ry in my Re-deem-er, whose price-less blood has ran-somed me.  
 2. I will glo-ry in my Re-deem-er; my life He bought, my love He owns.  
 3. I will glo-ry in my Re-deem-er, who car-ries me on ea-gles' wings.



Mine was the sin that drove the bit-ter nails and hung Him on that judg-ment tree.  
 I have no long-ings for an-oth-er; I'm sat-is-fied in Him a-lone.  
 He crowns my life with lov-ing-kind-ness; His tri-umph song I'll ev-er sing.



I will glo-ry in my Re-deem-er, who crushed the power of sin and death;  
 I will glo-ry in my Re-deem-er, His faith-ful-ness my stand-ing place;  
 I will glo-ry in my Re-deem-er, who waits for me at gates of gold;



my on-ly Sav-ior be-fore the ho-ly Judge;  
 though foes are might-y and rush up-on me,  
 and when He calls me, it will be par-a-dise:



the Lamb Who is my right-eous-ness, the Lamb Who is my right-eous-ness.  
 my feet are firm, held by His grace, my feet are firm, held by His grace.  
 His face for-ev-er to be-hold, His face for-ev-er to be-hold.

Words and Music by Steve Cook and Vikki Cook  
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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.

LPC Missions Team invites you to join us for a lunch in Tomlin Hall. We'll have a fellowship and hear more from Michael and Julie Vrmeer.

## \* Benediction | Romans 15:13 (NIV)

*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: Andrea Fuller

Liturgist and Pastoral Prayer: Owen McCullough

Reader: Terry Rogers

Musicians: Abigail Baarendse, Esther Baarendse, Butch Bost, Vicki Bowles, Tim McConnell, and Brian Skelly

Audio/visual and livestream: Don Parker, Myles Coleridge

## 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:

## 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.





*Women's  
Back to School  
& Party!*

*August 2nd | 10:00 am*

**PRAYER TIME, FOOD & GAMES**

**PLEASE BRING YOUR FAVORITE  
BREAKFAST RECIPE TO SHARE**



**LEXINGTON  
PRESBYTERIAN CHURCH  
MISSIONS  
MOMENT  
LUNCHEON**

**with Michael & Julie**

**Sunday, July 13<sup>th</sup> | after worship**





**LEXINGTON  
PRESBYTERIAN CHURCH  
MISSIONS**

**PLEASE SUBMIT YOUR FAITH PROMISE PLEDGE TODAY!**



**2025-2026 FAITH PROMISE  
Goal - \$100,000**

**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 20<sup>th</sup>  
1:00 - 6:00 pm
- Monday, July 21<sup>st</sup>  
9:00 am - 6:00pm
- Come for as long as you can.



## Snacks!

Please help us feed our faithful VBS volunteers by dropping off snacks in the kitchen beginning Sunday, July 20 through Friday, July 25.

(Please label them for VBS)

Hearty appetizers, salty or sweet, homemade or store bought - we aren't picky!

## 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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803.359.9501