

July 20, 2025  
Worship and Livestream | 10:00 am

# Reality and Realization:



What We Face Now:  
What Awaits Us In Eternity

# 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 worshiping 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 worshiping 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** | Psalm 67:1-4

*Leader:        May God be gracious to us and bless us  
                      and make his face to shine upon us,*

*All:             that your way may be known on earth,  
                      your saving power among all nations.*

*Leader:        Let the peoples praise you, O God;  
                      let all the peoples praise you!*

*All:             Let the nations be glad and sing for joy,  
                      for you judge the peoples with equity  
                      and guide the nations upon earth.*

\* This Is My Father's World-Trinity Hymnal No. 111

1. This is my Fa-ther's world, and to my lis-t'ning ears, all  
 2. This is my Fa-ther's world, the birds their car - ols raise; the  
 3. This is my Fa-ther's world, O let me ne'er for - get that

na - ture sings, and round me rings the mu - sic of the spheres.  
 morn - ing light, the lil - y white de - clare their Mak - er's praise.  
 though the wrong seems oft so strong, God is the Rul - er yet.

This is my Fa - ther's world, I rest me in the thought of  
 This is my Fa - ther's world, He shines in all that's fair; in the  
 This is my Fa - ther's world, the bat - tle is not done; Je -

rocks and trees, of skies and seas; His hand the won - ders wrought.  
 rust - ling grass I hear Him pass, He speaks to me ev - 'ry - where.  
 sus who died shall be sat - is - fied, and earth and heav'n be one.

*Baptist Hymnal 2008 46*  
 WORDS: Maltbie D. Babcock  
 MUSIC (TERRA PATRIS 6.6.8.6.D.(S.M.D.)): Franklin L. Sheppard  
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\* Prayer of Invocation

\* **Scripture Reading** | Ezekiel 37:1-14 | Pew Bible pp. 724-725

The hand of the Lord was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

## Breathe on Me, Breath of God-Trinity Hymnal No. 334



1. Breathe on me, Breath of God, fill me with life a - new, that I may
2. Breathe on me, Breath of God, un - til my heart is pure, un - til my
3. Breathe on me, Breath of God, till I am whol - ly thine, un - til this
4. Breathe on me, Breath of God, so shall I nev - er die, but live with



love what thou dost love, and do what thou wouldst do.  
will is one with thine, to do and to en - dure.  
earth - ly part of me glows with thy fire di - vine.  
thee the per - fect life of thine e - ter - ni - ty.

*Trinity Hymnal 334*

TEXT: Edwin Hatch, 1878

TUNE (TRENTHAM S.M.): Robert Jackson, 1888

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# RENEWAL

## Call to Confession | Psalm 51:2-3

*Leader: Wash me thoroughly from my iniquity,  
and cleanse me from my sin!*

*For I know my transgressions,  
and my sin is ever before me.*

## Corporate Confession of Sin

All: Almighty and Holy God,  
You, Who made the world and everything in it,  
are the Lord of heaven and earth,  
and do not live in temples built by man,  
nor are You served by human hands,  
as though You needed anything.  
You are all-powerful, all-knowing,  
and present before all Your creation.  
We stand before Your righteousness,  
and see the stain, guilt, and sin within our lives.  
We confess our sins and repent over our transgressions  
that have violated Your perfect character.  
Cleanse us from our unrighteousness,  
and renew our hearts and minds in the knowledge of Your will  
in the power of the Holy Spirit.  
In Jesus' Name we pray, Amen.

## Silent Confession

**\* Words of Comfort** | 2 Corinthians 5:17-18

*Leader:        Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.*

**\* Passing of the Peace**

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

*All:            And also with you.*

# \* Creation Sings the Father's Song



1. Cre - a - tion sings the Fa - ther's song; He calls the sun to wake the  
 2. Cre - a - tion gazed up - on His face; the age - less One in time's em -  
 3. Cre - a - tion longs for His re - turn, when Christ shall reign up - on the



dawn and run the course of day, till eve - ning falls in crim - son  
 brace un - veiled the Fa - ther's plan of rec - on - cil - ing God and  
 earth; the bit - ter wars that rage are birth-pains of a com - ing



rays. His fin - ger - prints in flakes of snow, His  
 man. A sec - ond Ad - am walked the earth, whose  
 age. When He re - news the land and sky, all



breath up - on this spin - ning globe, He charts the ea - gle's flight, com -  
 blame-less life would break the curse, whose death would set us free to  
 heav'n will sing and earth re - ply with one re - splend - ent theme: the



mands the new - born ba - by's cry. Hal - le - lu - jah! Let  
 live with Him e - ter - nal - ly. ly. Hal - le - lu - jah! Let  
 glo - ries of our God and King!



all cre - a - tion stand and sing, "Hal - le - lu - jah!" Fill the



earth with songs of wor - ship; tell the won - ders of cre - a - tion's King.

## 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.

# Holy Spirit, Living Breath of God



1. Ho - ly Spi - rit, liv - ing Breath of God, breathe new life in - to my will - ing  
2. Ho - ly Spi - rit, come a - bide with - in; may Your joy be seen in all I  
3. Ho - ly Spi - rit, from cre - a - tion's birth, gi - ving life to all that God has



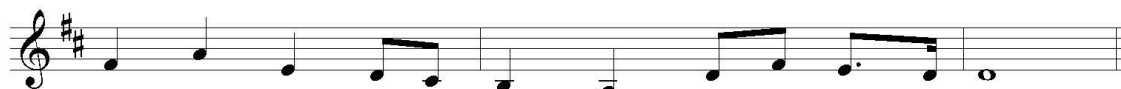
soul. Bring the pre - sence of the Ri - sen Lord to re -  
do. Love e - nough to cov - er ev - ery sin in each  
made, show Your pow - er once a - gain on earth; cause Your



new my heart and make me whole. Cause Your Word to come a - live in me;  
thought and deed and at - ti - tude: Kind - ness to the great - est and the least;  
church to hun - ger for Your ways. Let the frag - rance of our prayers a - rise;



give me faith for what I can - not see. Give me pass - ion for Your  
gen - tle - ness that sows the path of peace. Turn my striv - ing in - to  
lead us on the road of sac - ri - fice, that in u - ni - ty the



pu - ri - ty; Ho - ly Spi - rit breathe new life in me.  
works of grace; Breath of God, show Christ in all I do.  
face of Christ will be clear for all the world to see.

Words and Music by Keith Getty and Stuart Townend  
CCLI Song #4779872  
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## \* 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:". The treble staff has a fermata over the final note of the phrase.

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.". The treble staff has a fermata over the final note of the phrase.

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** | "The Power of Germination"

**\* Scripture Reading** | Titus 3:4-7 | Pew Bible pp. 998-999

<sup>4</sup> But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup> he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, <sup>6</sup> whom he poured out on us richly through Jesus Christ our Savior, <sup>7</sup> so that being justified by his grace we might become heirs according to the hope of eternal life.

**Sermon | Reality and Realization**

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

**3. Death and Regeneration**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

In the summer between my first and second year of seminary, I had a job at a local cemetery and mausoleum. My primary responsibilities were to prepare the chapel for services and to help with the general maintenance of the mausoleum. One week I was told that I would need to stay over on Friday night and wait for the delivery of a casket with a deceased man from an out-of-town funeral home. The primary employee who did this was on vacation, and I was asked to do this in his absence. So, I complied and waited for the delivery, even though the silence in a mausoleum after business hours is *creepy*.

Your intuition is right; that night when I was “on duty,” strong thunderstorms were nearby, and I was situated in the “receiving room,” the area where all the “occupied” caskets were situated until the time for their respective service in the chapel. Picture this: there was only one central light in the room and a small handyman’s bench in the corner with a transistor radio on it. On that night, the rest of the floor space was occupied by three other caskets. It did not help my mind to learn early in the evening that the driver was running late due to the severe weather and that he would not arrive until midnight. So, I waited. *Then it hit*: high winds and nearby lightning strikes with booming thunder started popping and cracking all around the facility, and then the power went out, leaving only that one light in the middle of the room blinking on emergency backup power. There I was, situated in a dark room with flickering light, surrounded by three caskets with loud claps of thunder all around me. Sounds kind of spooky, doesn’t it?

But it was here in these “dark shadows” that I learned a personal lesson in biblical doctrine: Dead people cannot respond or make choices. Even when great displays of power were going on around us (lightning, thunder, high winds), they could not wake the dead. Dead people cannot respond in their own power. Why? Because they have no innate authority. There is nothing they can do in their ability to change their state.

This experience has helped me understand in deeper ways what life is like both physically and spiritually for all people. In this series, we are looking at life realities (what the effects of the Genesis 3 curse look and feel like now) both before and after salvation and what biblical realizations await us in eternity. So far, we have seen two great contrasts: mortality and resurrection, and bondage and redemption. Today, we examine a third great reality of this curse—death—and see biblically its counterpart in the doctrine of REGENERATION.

What I trust we will see during this time is what the great Puritan John Owen experienced on his deathbed. In his final hours, his secretary was dictating a letter for him to one of his friends. When Owen first said, “I am still in the land of the living,” he paused and then said, “STOP! Change that sentence to say, “I am yet in the land of the dying, but I hope soon to be in the land of the living.”<sup>1</sup>

*Big Takeaway:* Just as the Genesis 3 curse brought death—both spiritually and physically—to all who descended from Adam and Eve, much *more* did the initiating, regenerating work of God bring new and resurrected spiritual life now (in the present realm), and it assures us of a perfect, vivacious physical life in the future (eternal realm). When we begin to see how our lives parallel Ezekiel’s vision of the dry bones brought back to life, it will make our souls sing the line in that famous spiritual, “D’em bones gonna rise again!”<sup>2</sup>

1. Adam and Eve’s disobedience brought the curse of death to the natural and spiritual dimensions of this life (Genesis 3:19, Romans 6:23, James 1:15, 1 John 5:16c). As you examine the progression and unfolding of biblical revelation and see how God structured and executed His plan of salvation, you realize that there were two “Adams” in human history (1 Corinthians 15:45-48), representing two lineages of people. With the first Adam, we learn that his disobedience from testing resulted in the curse of physical death: “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” (Genesis 3:19). The apostle Paul elaborates on this nature of death in Romans 6:23, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” Obviously, this context of “death” parallels the eternal “life” seen at the end of the verse. In other words, the apostle is stating that in opposition to eternal life, those who sin from their heritage in Adam will also sin by their own willful disobedience. Consequently, they should expect not only physical death but also eternal death. This eternal death is also called the “second death” (Revelation 20:6, 14). Everywhere we go in this world, we see the impact of both kinds of death because of the curse. Let me point out four ways, but you can add many more:
  - a. *Sickness and Disease.* There were many diseases in Jesus’ day just as there are many in our time. It should come as no surprise that healthcare and medicine are in the top four industries in the world, and the growing presence of hospitals, clinics,

urgent care centers, and treatment facilities reminds us that we live in a world cursed with disease and infirmities.

- b. *Debilitation.* Closely related to disease but deserving its own mention is the presence of debilitation, or physical and mental decline over time due to aging. I find it interesting that on my mother's official death certificate, the medical cause of death listed was "debilitation." Not cancer, or stroke, or heart failure, or car accident. *Debilitation.* It reminds us that aging—and with it decline and deterioration—are natural results that accompany the curse from Adam and Eve.
- c. *Mourning.* A painful consequence that comes from the natural degeneration of human life and health is the mourning and sorrow that surfaces either when our own bodies fail to do what they were supposed to do (creating a sense of sadness) or when those we know and love come to the place in their lives when their minds and bodies lose function, and they leave this world through death. I have been at many gravesides and in numerous funeral homes over my forty years of ministry service, and one thing I have learned from them, plus my own personal experience, is: *Sorrow is a terrible bedfellow.* It is a natural expression of genuine loss and bereavement. Personal loss comes in many forms, and all of them hurt.
- d. *Loneliness.* Accompanying this presence of mourning is the "kissing sister" of loneliness. Often mourning comes with a deep sense of void, a personal vacuum where something special and valuable to you has now been taken from your side. God created us not only for fellowship with Him but also with one another in the family and in meaningful social relationships. Sadly, death creates distance and emptiness for many people, causing them to feel despair and grief.

What I have just described, most, if not all of you, have experienced in varying degrees depending on your stage of life and your own social network. The curse that came upon Adam and Eve was not just a spiritual curse, as bad as that really is. *It is both spiritual and physical, and sometimes the physical dimension of the curse weighs heavier than the spiritual because you feel its effects more prominently at certain points in your journey.* How has God addressed this dilemma of death, dying, debilitation, and the emotional effects that come from them? Praise the Lord! He has provided hope and healing through the biblical doctrine of REGENERATION.

2. Regeneration declares that God has already provided spiritually new creation life from Christ's work and assures believers of complete renewal and physical restoration of all things in eternity. We receive a good starting definition of "regeneration" (the spiritual aspect) from the famed Southern Presbyterian theologian, Dr. Robert Lewis Dabney (1820-1898):

"Regeneration is not a mere change of the human purpose, occurring in view of motive; but a supernatural renovation of the dispositions which determine the moral purpose, and of the understanding in the apprehension of moral and spiritual truth; the whole resulting in a permanent and fundamental conversion in the actings of the whole man as to sin and holiness—the flesh and God." <sup>3</sup>

The apostle Paul uses Dabney's aspect of "regeneration" (Greek: *palingenesia*) clearly in Titus 3:5, "He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of *regeneration* and renewal of the Holy Spirit." But on other occasions, Paul will connect the power of the resurrection with regenerating power as seen in Ephesians 2:5, "Even when we were dead in our trespasses, [God] made us alive together with Christ." The same idea appears in Colossians 2:13, "And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him..." This regenerating, resurrected new life is what the apostle likens to a "new creation" by God: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17; see also Galatians 6:15, Ephesians 2:10, 1 Peter 1:23, and James 1:18). While the apostle Paul gave considerable attention to regeneration, or "the new creation life/birth" from God, no one concentrated on it more than the apostle John in his writings:

John 1:13	1 John 3:9	1 John 5:4
John 3:1-15 (11 times)	1 John 4:7	1 John 5:18
1 John 2:29	1 John 5:1	

It is important to understand with regeneration that it is a *God-generated work* (the term is "divine monergism") that re-births the human soul to new life, a truth Jesus stated repeatedly: "No one can come to me unless the Father who sent me draws him. Everyone

who has heard and learned from the Father comes to me” (John 6:44-45). Additionally, in John 6:65, “No one can come to me, unless it has been granted him from the Father.” My beloved systematic theology professor, Dr. Robert Reymond, stated it well:

“From the analogy which He drew between the wind’s natural operation and the Spirit’s regenerating work (John 3:8), Jesus taught, in addition to the facticity (“The wind blows”) and the *efficacy* (“And you hear the sound of it”) of the latter, both the *sovereignty* (“The wind blows wherever it pleases”) and the *inscrutable mysteriousness* (“You cannot tell where it comes from and where it goes”) of the Spirit’s regenerating work. And while Jesus declares that the birth ‘from above’ is absolutely necessary for faith (John 3:7), He never preaches ‘the birth from above’ in the imperative mood as if His auditor could in his own power produce it. By His metaphor of a ‘begetting from above’ to describe the Spirit’s quickening work, Jesus underscored its *divine monergism*.”<sup>4</sup>

It is important to see and to realize that the regenerating work of God encompasses *both* the spiritual and physical, but at separate times. The physical generation of life first began at the creation, as recorded in the opening chapters of Genesis. From this perfect work, sin and its curse entered the world through Adam and Eve’s disobedience, an affliction that impacted both the physical and spiritual dimensions of human life at one time. However, Jesus’ death and resurrection accomplish God’s plan for the regenerating renewal not only of the souls of believers who trust in Him (now), but also for the entire physical creation (at the end of time). This regeneration rebirth is seen several ways:

- a. *New Life/Restoration*: Ezekiel 37 records the intriguing vision that the prophet receives from God about the restoration of God’s people (Israel) from a valley of “very dry” bones (37:2). Look at the imagery pictured in this prophecy: “Then He said to me, ‘Prophesy over these bones, and say to them, ‘O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the Lord... Prophesy to the breath; prophesy, son of man, and say to the breath, ‘Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live.’ So I prophesied as He commanded me, and the breath came into them, and they lived

and stood on their feet, an exceedingly great army” (Ezekiel 37:4-6, 9-10). While there are differing views on the scope of this restoration (the nation of Israel only or God’s people in general), this “rebirth” or “restoration of life” appears strongly in regeneration. *Carefully note the connection of “winds” and “breath” here with Jesus’ use in John 3:8.*

- b. *Renewal.* An interesting incident occurred shortly after Jesus rebuked the rich young man in Matthew 19. After stating, “It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God” (19:24), the disciples were confused and replied to Jesus, “Who then can be saved?” (19:25). Jesus replied, “With man this is impossible, but with God all things are possible” (19:26). In response, to paraphrase, Peter boldly asked Jesus, “What is in it for us who have left everything to follow you?” (19:27). It is here that Jesus made an astounding statement: “Truly, I say to you, *in the new world* (NIV: “At the renewal of all things,” the same Greek word *palingenesia* as in Titus 3:5), when the Son of Man will sit on His glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.” (19:28). It is intriguing that the same word for regeneration (*palingenesia*) used in a spiritual sense in Titus 3 is now used by Jesus in Matthew 19 to depict the renewal or rebirth of all things (and I believe the “all” here really means “all”). In some respects, this has a degree of parallel with Paul’s words in Colossians 1:19-20, “For in Him all the fullness of God was pleased to dwell, and through Him *to reconcile to Himself all things*, whether on earth or in heaven, making peace by the blood of His cross.” Regenerative renewal—in Jesus’ spectrum—involves much more than the spiritual dimension in life. There is a creation component that is powerfully present, carrying a high priority in God’s mind.
- c. *Release.* There is also an insightful finding in 2 Peter 3 that provides understanding that the “old elements” of this earth—sin, decay, unrighteousness, etc.—will be exposed and dissolved on “The Day of the Lord.” It is here that the original righteousness and purity from the initial creation will be released and restored to all its beauty and splendor. The key is accepting the wording from the earliest manuscripts. The ESV reads, “But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned

up and dissolved, and the earth and the works that are done on it will be *exposed*". (3:10, the earliest Greek manuscripts have the verb *heurethēsetai* to mean "found by God" instead of "exposed," meaning that God will discard the old things and bring back the new, implying not an annihilation of the earth, but a restoration). It gives the distinct idea that all of God's perfected creation, once beautiful and glorious before sin entered the world, has now been stained and degraded because of sin and its hideous effects. But thanks be to God through our Lord and Savior-Creator Jesus Christ! He not only created everything perfect but now has promised at the end of the ages to regenerate *all* of this creation, releasing its original beauty and righteousness from the sin, evil, degradation, and demise that has infiltrated it for so long, and restoring it not just to its original state but now to its redeemed, perfected state! This regeneration will be like a release that the world has never seen before! And it is all because of the sovereign, saving, regenerating work of God from start to finish!

*Summary:*

- Because of the Adamic curse, our world is surrounded by the plague of death—both spiritually and physically. We see and feel its effects daily.
- Jesus' death and resurrection conquered death, and through the power of the Holy Spirit by faith, God the Father initiates and engineers the new birth as an act of His love and grace ("Divine monergism"). The free offer of salvation and eternal life comes to those who respond to God's initiating love.
- For those who have received the first new birth (as taught by Jesus in John 3 and by the apostle John throughout 1 John), there is no second death. They await the second birth, the promise and fulfillment of a new heaven and a new earth (as we will see in Revelation 21-22).
- Those without the first new birth will not only die once but also will die a second, eternal death (Revelation 20:11-15).

*Personal Application:*

- Physical death is a part of the human experience, along with the mourning and grief that it brings. If you grieve, you are normal.
- If you have received the gift of eternal life (the new birth), give thanks for God's initiating love to you. You can look forward to the second creation of God with great hope.
- Those without the first new birth will await a hopeless eternity unless they repent and turn to Christ. Do not wait. Turn to Christ today!

*Reflection:*

“To make a world is something wonderful, but to make a world new is something more wonderful still. When God spoke and said, ‘Let there be light,’ it was a fiat which showed Him to be divine. Yet there was nothing then to resist His will; He had no opponent; He could build as He pleased, and there was none to pluck down. But when Jesus Christ comes to make a new world, there was everything opposed to Him. When He said, ‘Let there be light,’ darkness said, ‘There shall not be light.’ When He said, ‘Let there be order,’ chaos said, ‘No, I will maintain confusion.’ When He said, ‘Let there be holiness, let there be love, let there be truth,’ the principalities and powers of evil withstood Him, and said, ‘There shall not be holiness, there shall be sin; there shall not be love, there shall be hate; there shall not be truth, there shall be error; there shall not be the worship of God, there shall be the worship of stocks and stones; men shall bow down before idols which their own hands have made.’ And yet, for all that, Jesus Christ, coming in the form of a man, revealing Himself as the Son of God, determined to make all things new; and be assured, brethren and sisters, He will do it. What though He pleased to take His time, and to use humble instrumentalities to effect His purposes, yet do it He will. The day shall come when this world shall be as fair as it was at the primeval Sabbath; when there shall be a new heaven and a new earth, wherein shall dwell righteousness. The ancient prophecy shall be fulfilled to the letter. God shall dwell among men, peace shall be domiciled on earth, and glory shall be ascribed to God in the highest. This great work of Christ, this grand design of making this old world into a new one, shall be carried into effect.”<sup>5</sup>

*Study and Discussion Questions:*

- Discuss this summary statement of this study: “Just as the Genesis 3 curse brought death—both spiritually and physically—to all who descended from Adam and Eve, much more did the initiating, regenerating work of God bring new and resurrected spiritual life now (in the present realm), and it assures us of a perfect, vivacious physical life in the future (eternal realm).”
- Review and discuss the aspects of death that are prevalent today. Please add additional ones.
- Why is it necessary to see regeneration as a “divine monergism” (a God-initiated act)?
- Review and discuss the aspects of regeneration. Which one(s) speak(s) to your heart today?

*Footnotes:*

1. <https://bible.org/illustration/land-dying>
2. <https://www.scoutsongs.com/lyrics/dembones.html>
3. Robert Lewis Dabney, *Lectures in Systematic Theology*. Third Printing. Grand Rapids: Zondervan Publishing House, 1976, 561. Originally published in 1878.
4. Robert L. Reymond, *A New Systematic Theology of the Christian Faith*. Nashville: Thomas Nelson Publishers, 1998, 720.
5. Charles H. Spurgeon, “A New Creation.” *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1980, LXI : 326-327.

\* Blessing and Honor and Glory and Power-Trinity Hymnal No.  
300

1. Bless-ing and hon - or and glo - ry and power, wis-dom and rich - es and  
 2. Let all the heav-ens sound forth Je-sus' name; let all the earth sing his  
 3. Ev - er as - cend - ing the song and the joy, ev - er de - scend - ing the  
 4. Give we the glo - ry and praise to the Lamb; take we the robe and the  
 strength ev - er - more, be to the Lamb who our bat - tle has  
 glo - ry and fame. O - cean and moun - tain, stream, for - est, and  
 love from on high; bless - ing and hon - or and glo - ry and  
 harp and the palm; sing we the song of the Lamb that was  
 won, whose are the king - dom, the crown, and the throne.  
 flower ech - o these prais - es and tell of God's power.  
 praise: this is the theme of the hymns that we raise.  
 slain, dy - ing in weak - ness but ris - ing to reign.

*Glory to God 389*

TEXT: Horstius Bonar, 1866, alt.

MUSIC (© QUANTA QUALIA 10.10.10.10): Paris *Artiphoner*, 1881; harm. LaFeillée's *Méthode du plain-chant*, 1808

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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 (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: John Thompson

Reader: Steve Baarendse

Musicians: Abigail Baarendse, Theron Drayton, Ruth Ellen Lorick, Tim McConnell, Josiah Rogers, and Ben Spurgeon

Audio/visual and livestream: Todd Shafer, Jeff Becker

## Faith Promise Giving:

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

Through the end of June 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 June 2025:

Budget FYTD	\$1,221,275
Received FYTD	\$1,153,868
Expenditures FYTD	\$1,089,437

## **52nd General Assembly Report #1. From the PCA Stated Clerk:**

Last year, I reported to the Assembly that church demographer Ryan Burge had indicated that the PCA was the only significantly sized denomination in the United States to see growth since the Covid pandemic. In each year that I have reported to you, I have said that our denomination is approximately 400 thousand people. However, that figure was estimated by rounding up. This is the first year that I can tell you that, by the Lord's blessing, we are approximately 400 thousand people by rounding down. The Lord has now increased our numbers to over 400 thousand! A number of news sources have picked up the general aspects of this story of our outlier status as a growing denomination, but we should add that the particulars of the Lord's blessing are just as encouraging again. We were blessed with the Triple-5 dynamics of more than 5,000 adult professions, more than 5,000 child professions, and more than 5,000 infant baptisms. We have also seen overall giving grow ever increasingly above the billion-dollar mark for the third straight year.

At least two observations are important: First, we cannot be certain about these figures because only about half of our churches report. So, the numbers could be worse, but they are likely much better. I would encourage all our churches to report as a witness and testimony to what God is doing in a Bible-believing body committed to truth and mission. Second, we should give all glory to the Lord. He blessed Israel to show that he could be gracious to the least significant and most stiff-necked of people. Sometimes we are those people in whom he displays his grace most boldly in the light of our unworthiness. Thus, to the extent that he is glorified by blessing a denomination such as ours, let us resolve to honor him in the way that we conduct his business, address one another, testify to his truth, and pursue his Great Commission.

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## 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 2<sup>nd</sup> | 10:00 am  
**PRAYER TIME, FOOD & GAMES**  
PLEASE BRING YOUR FAVORITE  
BREAKFAST RECIPE TO SHARE



**LPC Men's Fellowship Fish Fry**  
**Thursday, July 31<sup>st</sup> | 6:00 - 9:00 pm**  
(dinner will begin at 7:00)  
**Bobby Wingard's Home**  
**1467 North Lake Drive, Lexington**

**Food and Drinks provided**  
**Bring your sons and friends**  
**and a fishing pole if you like.**



Please register here by July 29<sup>th</sup>



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

246 Barr Road | Lexington, SC 29072

[www.lexpreschurch.com](http://www.lexpreschurch.com)

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803.359.9501