

July 27, 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 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 146:1-2, 5, 10

*Leader: Praise the LORD!  
Praise the LORD, O my soul!*

*All: I will praise the LORD as long as I live;  
I will sing praises to my God while I have my being.*

*Leader: Blessed is he whose help is the God of Jacob,  
whose hope is in the LORD his God,*

*All: The LORD will reign forever,  
your God, O Zion, to all generations.  
Praise the LORD!*

## \* Come, Christians, Join to Sing-Trinity Hymnal No. 302



1. Come, Chris-tians, join to sing *Al-le-lu-ia!* A - men! loud praise to
2. Come, lift your hearts on high, *Al-le-lu-ia!* A - men! let prais-es
3. Praise yet our Christ a-gain, *Al-le-lu-ia!* A - men! life shall not



Christ our King; *Al-le-lu-ia!* A - men! let all, with heart and voice,  
fill the sky; *Al-le-lu-ia!* A - men! he is our Guide and Friend;  
end the strain; *Al-le-lu-ia!* A - men! on heav-en's bliss - ful shore,



be-fore his throne re-joice; praise is his gracious choice. *Al-le-lu-ia!* A - men!  
to us he'll con - descend; his love shall nev - er end. *Al-le-lu-ia!* A - men!  
his goodness we'll a-dore, sing-ing for - ev - er - more, "Alle-luia! A - men!"

*Trinity Hymnal 302*

TEXT: Christian H. Bateman, 1848

TUNE (MADRID 6.6.6.6.D.); Traditional Spanish melody; Arr. by David Evans, 1927

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## \* Prayer of Invocation

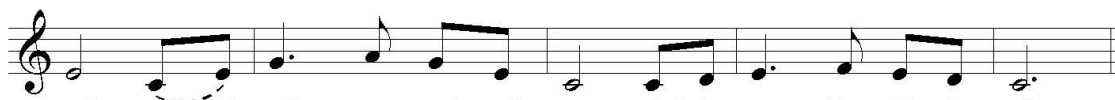
\* **Scripture Reading** | 2 Corinthians 5:17-21 | Pew Bible pp. 966

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; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

# Jesus Paid it All-Trinity Hymnal No. 308



1. I hear the Sav - ior say, "Thy strength in - deed is  
2. Lord, now in - deed I find Thy pow'r, and Thine a -  
3. For noth - ing good have I where - by Thy grace to  
4. And when, be - fore the throne, I stand in Him com -



small. Child of weak - ness, watch and pray; find in Me thine all in all."  
lone, can change the lep - er's spots, and melt the heart of stone.  
claim; I'll wash my gar - ments white in the blood of Cal - v'ry's Lamb!  
plete, "Je - sus died my soul to save," my lips shall still re - peat!



Je - sus paid it all; all to Him I owe.



Sin had left a crim - son stain; He washed it white as snow.

Words by Elvina M. Hall, 1865  
Music by John T. Grape, 1868  
Arranged by Dan Kreider, © 2018, Grace Immanuel Bible Church. *Free for ministry use.*  
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# RENEWAL

## Call to Confession | 2 Corinthians 7:1

*Leader: Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.*

## Corporate Confession of Sin

All: Almighty and Loving Father,  
we stand before Your holy presence mindful of our sins  
and slothful indifferences towards You  
and the values of Your kingdom.  
So often we have strayed and wandered  
away from Your paths and will,  
desiring our own pleasures  
and fancies instead of the beauty of Your peaceful presence.  
Hear our prayers of repentance,  
and grant to us the cleansing renewal of the Holy Spirit  
that will draw our hearts back to You.  
In Jesus' Name, we pray, Amen.

## Silent Confession

**\* Words of Comfort** | Matthew 11:28-30

*Leader: Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”*

**\* Passing of the Peace**

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

*All: And also with you.*

## \* Jesus! What a Friend of Sinners



1. Je - sus, what a Friend for sin - ners! Je - sus, Lov - er of my soul;  
 2. Je - sus, what a strength in weak - ness! Let me hide my - self in Him;  
 3. Je - sus, what a help in sor - row! While the bil - lows o'er me roll,  
 5. Je - sus, I do now re - ceive Him; more than all in Him I find;



friends may fail me, foes as - sail me; He, my Sav - ior, makes me whole.  
 tempt - ed, tried, and some - times fail - ing, He, my strength, my vic - t'ry wins.  
 e - ven when my heart is break - ing, He, my com - fort, helps my soul.  
 He hath grant - ed me for - give - ness: I am His, and He is mine!



Hal - le - lu - jah! what a Sav - ior! Hal - le - lu - jah! what a Friend!



Sav - ing, help - ing, keep - ing, lov - ing, He is with me to the end.

*Trinity Hymnal No. 498 (vs. 1, 2, 3, 5)*  
 Text: J. Wilbur Chapman, 1910  
 Tune (HYFYDOL), Rowland Hugh Frichard, 1855 © 1990,  
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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.

# My Hope Is Build on Nothing Less



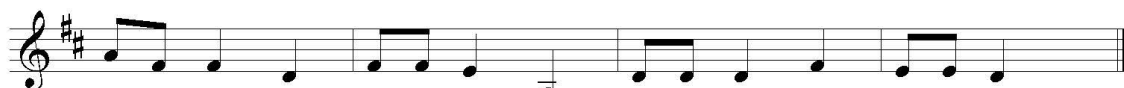
1. My hope is built on noth - ing less than Je - sus' blood and  
2. When dark - ness veils His love - ly face, I rest on His un -  
3. His oath, His cov - e - nant, His blood sup - port me in the  
4. When He shall come with trum - pet sound, O may I then in



righ - teous - ness; I dare not trust the sweet - est frame, but  
chang - ing grace; in ev - ery high and storm - y gale, my  
whelm - ing flood; when all a - round my soul gives way, He  
Him be found, dressed in His righ - teous - ness a - lone, fault -



whol - ly lean on Je - sus' name. On Christ, the sol - id Rock, I stand; all  
an - chor holds with - in the veil.  
then is all my hope and stay.  
less to stand be - fore the throne.



oth - er ground is sink - ing sand; all oth - er ground is sink - ing sand.

*Trinity Hymnal*, No. 521  
TEXT: Edward Mote, 1834  
TUNE (SOLID ROCK): William B. Bradbury, 1863, Arr. Norton Hall Band  
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## \* The Doxology

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

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

praise Father, Son, and Holy Ghost. Amen.

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

# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | "A Checkbook Malfunction"

### \* Scripture Reading | Romans 5:6-11 | Pew Bible p. 942

<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— <sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

## Sermon | Reality and Realization

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

#### 4. Alienation and Reconciliation

Rev. Dr. Curt McDaniel

## Sermon Notes

In the 2014 film *Unbroken*, the true story is told of American Olympic runner and WWII Army Air Corps Lieutenant Louis (“Louie”) Zamperini, whose aircraft encountered mechanical problems on a May 27, 1943, mission, sending him and two other survivors to the ocean waters, where they stayed afloat for weeks on life rafts. In an amazing survival story involving caught albatrosses for food, a close call from a shark that hit the raft, and several strafing rounds from a Japanese bomber, Zamperini and Russell Allen Phillips got their raft to the Marshall Islands, where they were immediately captured by Japanese forces and sent to separate POW camps. After several transfers, Louie was sent to the infamous Naoetsu POW camp in northern Japan, made famous by the prison guard Mutsuhiro “The Bird” Watanabe, who had a reputation for torture tactics. With brutality that is almost impossible to describe, Zamperini survived some of the most tortuous times as a POW.

When the war was over, and he was finally released, his life was first dominated by anger, alcoholism, and bitterness towards all who mistreated him and his comrades. However, a turning point in his life came in late September 1949, when he attended the Billy Graham Los Angeles Crusade and heard the gospel of Jesus’ love and forgiveness. God changed his heart, and he made a profession of faith, and his life exhibited immediately the marks of a “born from above” (John 3:3-8) Christian. After this change, he returned to Japan the following year to tell many of his former prison guards that he had forgiven them despite their horrific treatment of him. Interestingly, Watanabe refused to meet with him, so Louie later wrote him a letter of forgiveness. Here is this letter’s link. <sup>1</sup>

What would prompt a humiliated, tortured man to go back to his arch enemies and tell them that they were forgiven for their atrocities? What would enable a beaten and tormented POW to return to the place where he was brutalized and say to those who intended evil for him, “God loves you, and I forgive you”? I submit to you that the only way this could happen was for the love of God to flood this man’s soul and compel him to go back to his enemies and say, “Because God has reconciled Himself to me, I now want to reconcile with you.” You were once my bitter enemies, but now I want to call you my friends because of Jesus’ love and forgiveness.”

This month, we are examining some of the life realities that shackle people every day because of the curse that came upon Adam and Eve and their lineage. In response to these

cursed realities, God has provided saving actions that believers can receive and enjoy not only now but also into and throughout eternity. So far, we have seen three powerful contrasts: mortality and resurrection, bondage and redemption, and death and regeneration. Today, we will examine a fourth great contrast: *alienation and reconciliation*. This final contrast helps us understand why we currently live in an environment of animosity and hate and why eternity awaits us with unspeakable joy, unending happiness, and unfathomable peace.

- i. Adam and Eve's disobedience brought the curse of alienation upon the natural and spiritual dimensions of human life. In the apostle Paul's mind, the effect of sin's curse not only divided people from each other, but most especially it brought an estrangement between God and His creation. He reminded the Ephesian believers of their former life before salvation came to them: "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise" (Ephesians 2:12a). With stronger language he described later in this letter the curse's effects that are seen in pagan life without God: "Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart." (4:17-18). In the Colossian letter, he adds additional insight as to the way alienation is adversely expressed in human behavior and actions: "And you, who once were alienated and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death" (1:21-22a). At the heart of alienation, the issue lies in a cause-and-effect dynamic that came from Adam and Eve's disobedience. To say it simply, "Who is the primary object of alienation? God or humans? When Christ died upon the cross, what alienation was removed: God's or humans?" While it is true that both parties experienced separation from each other, *the primary aspect of alienation rests with God*: "When we examine the Scripture closely, we shall find [that] it is not our enmity against God that comes to the forefront in the reconciliation but God's alienation from us... It is God's alienation from us that is brought into the foreground whether the reconciliation is viewed as action or as result." <sup>2</sup> This comes clearly into view when you see the components that express God's alienation:
  - a. *Separation*. After Adam and Eve sinned, did they willfully choose to separate

themselves from God? Hardly! God took the initiative to propel them from His presence and favor, as Genesis 3:22-24 states, “Then the Lord God said, ‘Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat and live forever—’therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.” This action decisively shows God’s alienation from human sin and His forceful repulsion of everything defiled from remaining in His presence.

- b. *Wrath*. Paralleling this notion of separation, but with greater concentration, is the reality that God’s alienation is not a “neutral” separation (as in “you go your way, and I will go mine”), but rather a separation that is marked by an unquenchable divine anger and wrath towards human sin and evil. This is an element often minimized and disregarded in modern religious thought, but Jesus did not mince words over it: “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him” (John 3:36, Greek: “remains,” *men-ō*, is present active indicative, continuous, non-stop action up to the present). See also Romans 1:18, 5:9; Ephesians 5:6; Colossians 3:6; 1 Thessalonians 5:9; Revelation 6:16, 14:19. This parallels His words on the agony of hell, a place where there is “weeping, wailing, and gnashing of teeth” (Matthew 8:12, 13:42, 22:13, 24:51, 25:30, and Luke 13:28).
- c. *Hopelessness/helplessness*. The latter part of Ephesians 2:12 describes succinctly the consequence that alienation brings to those separated from God because of their sin: “having no hope and without God in the world.” To those who are separated from God because of sin’s curse, there are no better tomorrows or the prospect that things will improve, apart from Christ. John’s words speak plainly to this predicament: “And this is the testimony, that God gave us eternal life, and this life is in His Son. Whoever has the Son has life; whoever does not have the Son of God does not have life” (1 John 5:11-12). Life, especially eternal life, is marked by hope, peace, joy, and rest. Those separated from God do not have any of these blessings but instead live without hope or any help that things will get better.

Human life would be truly filled with despair and hopelessness if God allowed humanity to

remain in this state of alienation, separation, wrath, and helplessness forever. But praise God, He did not allow us to remain in our sin! Even at the end of Genesis 3, you see divine love and grace in action! God would not allow Adam and Eve to remain in their sin by continuing to eat of the fruit of the tree of life. Instead, He confronted this estrangement and hostile enmity in the person of His Son, the Lord Jesus Christ. His work resolved the dilemma between a holy God and a wayward, rebellious humanity... a work called RECONCILIATION.

2. Reconciliation declares that God has resolved the alienation and hostile enmity between Himself and humanity through the sacrificial death and resurrection of Jesus Christ. The apostle Paul sees the doctrine of reconciliation as a principal component in the gospel, along with resurrection, redemption, and regeneration (previously examined). Coming out of justification, reconciliation addresses how God conquered the quandaries of justice, holiness, and wrath (from Adam's curse) through the death and resurrection of His Son. Two texts specifically show us that God (through Christ) was the agent in initiating and performing the work of reconciliation. 2 Corinthians 5:17-20 states, "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; that is, in Christ, God was reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." Likewise in Romans 5:10-11 we read, "For if while we were enemies <sup>3</sup> we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation." In both texts, God is the One who initiates, accomplishes, and resolves the wrathful fury and the hostilities that His justice and holiness demanded so that people can now receive peace and forgiveness by faith:

"It is often asked whether men are active or passive in reconciliation. The true answer is that they are made active. By the ministry of reconciliation, which conveys to them the loving act of God, God Himself makes them active, giving both the right and the power to reconcile themselves to God. It is true that the verb for reconcile is undoubtedly to be taken in the passive (God does the work). We have received reconciliation, yet not as blows are received, but in such a way

that God has besought us (2 Corinthians 5:20). The activity of a man cannot be conceived of in any higher way than in terms of causing him to ask for the acceptance of a gift...In reconciliation, too, man is a person. It is only because he is a person, and consequently an active being, that there can be any reconciliation for him at all.”<sup>4</sup>

What is important to see is that this magnificent work of reconciliation has both current effects (spiritually) and future effects (physically in eternity).

- a. *Pardon/Peace with God and with others.* Ephesians 2:14-18 states, “For He [Christ] is our peace, who has made us [Jews and Gentiles] one and has broken down in His flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And He came and preached peace to you who were far off and peace to those who were near. For through Him we both have access in one Spirit to the Father.” Notice in this text there are two kinds of hostilities and two kinds of peace portrayed. In order, the first mentioned by Paul in v. 14 is the ethnic hostility between Jews and Gentiles, atrociously bad then and still the same today. The second type of hostility is seen in v. 16 between humanity (Jews and Gentiles together) and God. In both states, God through Christ destroys the walls and barriers between the hostile parties and secures peace through the sacrificial, pardoning death of Christ on the cross. Jesus’ substitutionary death not only obtains peace with God and others now, but it also secures peace for all eternity.
- b. *Propitiation/Satisfaction.* Just as justification (God’s declaration of our pardon because of Christ’s death and resurrection) is a downward action from God towards us, so also reconciliation follows in this same directive, all because Christ satisfied the holy justice of God in His cross-work, an act known as propitiation: “For all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by His blood, to be received by faith.” See also Hebrews 2:17; 1 John 2:2; and 4:10. Professor Charles Hodge (1797-1878) states it succinctly and well: “When Christ is said to reconcile men to God, the meaning is that he

propitiated God, satisfied the demands of His justice, and thus rendered it possible that He might be just and yet justify the ungodly... Reconciliation is always said to be effected by the death, the blood, and the cross of Christ; and the proximate design of a sacrifice is to propitiate God and not to convert the offerer or him for whom the offering is made.”<sup>5</sup>

- c. *Creational harmony.* Paralleling his thoughts in Romans 8:19-23, the apostle Paul saw the doctrines of resurrection, redemption, and regeneration not solely confined to the spiritual dimension of life (now), but also for the physical dimension in eternity (new heaven and earth). Colossians 1:19-22 speaks of this reconciliation, or “returning to creational harmony”<sup>6</sup> for the cosmos: “For in Him [Christ] 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.” Praise God that in His total saving work, we who are redeemed by the precious blood of Christ will not only see our own bodies and souls resurrected, liberated from sin, regenerated to new life, and reconciled back to God, but also the entire creation will experience this marvelous transformation and restoration<sup>7</sup>, and God the Father, Son, and Holy Spirit will be glorified in it all, to the praise of His saving and powerful name!

*Summary:*

- Because of Adam and Eve’s disobedience, the curse of alienation separated us from God, and for those without Christ, God’s wrath burns upon them to this very moment with no hope.
- Praise God that in the giving of His precious Son, Jesus’ death satisfies God’s justice as a propitiation, making the way for God’s initiating grace to activate our hearts, to regenerate our souls, to cleanse us from our sins, and to enable us to respond to His free offer of the gospel. In this act, God is reconciled, and we are brought back to Him.
- There awaits a future and final reconciliation when the entire cosmos will be completely restored and made redemptively perfect for all eternity.

*Personal Application:*

- If you are without Christ, you find yourselves in a grave situation right now. Repent!

- If you are in Christ, praise God that you are no longer alienated from Him but live with hope and peace.
- Someday soon, God will reconcile completely not only your soul but also your body and all creation too.

*Reflection:*

“The body is redeemed with the precious blood of Christ. It is redeemed by price, but it has not as yet been redeemed by power. It still lingers in the realm of bondage and is not brought into the glorious liberty of the children of God. Now this is the cause of our groaning and mourning, for the soul is so married to the body that when it is itself delivered from condemnation, it sighs to think that its poor friend, the body, should still be under the yoke. If you were a free man, and had married a wife, a slave, you could not feel perfectly content, but the more you enjoyed the sweets of freedom yourself, the more would you pine that she should still be in slavery. So is it with the Spirit, it is free from corruption and death, but the poor body is still under the bondage of corruption, and therefore the soul groans until the body itself shall be set free. Will it ever be set free? O my beloved, do not ask the question. This is the Christian's brightest hope. Many believers make a mistake when they long to die and long for heaven. Those things may be desirable, but they are not the ultimatum of the saints. The saints in heaven are perfectly free from sin, and so far as they are capable of it, they are perfectly happy, but a disembodied spirit never can be perfect until it is reunited to its body. God made man not pure spirit, but body and spirit, and the spirit alone will never be content until it sees its corporeal frame raised to its own condition of holiness and glory. Think not that our longings here below are not shared in by the saints in heaven. They do not groan, so far as any pain can be, but they long with greater intensity than you and I long, for the "adoption, to wit, the redemption of the body." <sup>8</sup>

*Study and Discussion Questions:*

- Read and discuss the four major passages on reconciliation: 2 Corinthians 5:17-20; Romans 5:8-11; Ephesians 2:12-17; Colossians 1:19-20. What is the central idea of “reconciliation”? While both parties (God and humanity) are involved in this, which side is more prominent?

- Review and discuss the three aspects of alienation and see especially John 3:36, noting the verb tense of “remains.” How significant is this?
- Review and discuss the three aspects of reconciliation, noting especially the definition of propitiation. How important is this word in terms of alienation?
- Review and discuss Colossians 1:19-20, especially the “all things” in v. 20. How does the idea of a “creational harmony” strike you?

*Footnotes:*

1. <https://www.youtube.com/watch?v=BEyqbSK-XIQ>
2. John Murray, *Redemption—Accomplished and Applied*. Grand Rapids: Eerdmans, 1955, 34.
3. The word “enemies” (Greek: Ek-throi) should be read in the passive mode, implying not that we were hating God (in the active mode), but that because of our sin and rebellion, God was hating us. Robert L. Reymond, *A New Systematic Theology of the Christian Faith*. Nashville: Thomas Nelson Publishers, 1998, 646.
4. Friedrich Büchsel, “Reconciliation.” *Theological Dictionary of the New Testament*. Ten Volumes. Eighth Printing. Grand Rapids: Eerdmans, 1977. I:256.
5. Charles Hodge, *Commentary on the Epistle to the Ephesians*. Grand Rapids: Eerdmans, 1954, 138.
6. A.T. Robertson, *Word Pictures in the New Testament*. Six Volumes. Grand Rapids: Baker Book House, 1931. IV: 481.
7. The idea of a “total cosmic reconciliation” is clearly Jewish in origin, pictured in Isaiah 11:6-9. See also Book of Jubilees 1:29, 23:26-29 at [http://www.yahwehwordarchives.org/book\\_of\\_jubilees/book\\_of\\_jubilees\\_chapter\\_01.htm](http://www.yahwehwordarchives.org/book_of_jubilees/book_of_jubilees_chapter_01.htm). See also 1 Enoch 91:16-17 at [http://summascriptura.thebookofenoch.info/html/Enoch\\_I\\_RL.html#91](http://summascriptura.thebookofenoch.info/html/Enoch_I_RL.html#91). Philo, *The Special Laws* 2:192 at <http://www.earlychristianwritings.com/yonge/book28.html>.
8. Charles H. Spurgeon, “Creation’s Groans and the Saints’ Sighs.” *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1982, XIV:6.

Sermon #788, preached Sunday AM, January 5, 1868, at the Metropolitan Tabernacle, London.

\* Arise, My Soul, Arise



1. A - rise, my soul, a - rise, shake off your guilt - y fears; the  
 2. He ev - er lives a - bove for me to in - ter - cede, His  
 3. Five bleed - ing wounds He bears, re - ceived on Cal - va - ry; they  
 4. My God is re - con - ciled; His par - d'ning voice I hear; He



bleed - ing Sac - ri - fice in my be - half ap - pears: be -  
 all - re - deem - ing love, His pre - cious blood to plead; His  
 pour ef - fec - tual prayers, they strong - ly plead for me. "For -  
 owns me for His child: I can no lon - ger fear. With



fore the throne my Sure - ty stands, be fore the throne my  
 blood a - toned for eve - ry race, His blood a - toned for  
 give him, O for - give," they cry, "For - give him, O for -  
 con - fi - dence I now draw nigh, with con - fi - dence I



Sure - ty stands, my name is writ - ten on His hands.  
 eve - ry race, and sprin - kles now the throne of grace.  
 give," they cry, "nor let that ran - somed sin - ner die!"  
 now draw nigh, and "Fa - ther, Ab - ba, Fa - ther" cry.

Words: Charles Wesley, 1742  
 TUNE (LENOX 06 06 88 8), Louis Edson, 1782  
 Used by Permission. CCLI License #668805

## \* 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: Tyler Josephson

Liturgist and Pastoral Prayer: Steve Baarendse

Reader: Sharon Hersperger

Musicians: Abigail Baarendse, Esther Baarendse, Butch and Teresa Bost, Katie Drayton, and Josiah Rogers

Audio/visual and livestream: John Parler, Joel Rimer

## Faith Promise Giving:

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

Through the end of June 2025:

|                                   |           |
|-----------------------------------|-----------|
| General Fund transfer to missions | \$129,996 |
| Transfer from 2023/2024 surplus*  | \$44,702  |
| Faith Promise Giving:             | \$89,939  |
| Missions Disbursements            | \$194,484 |

\* 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 Recap #2: Reformed University Fellowship (RUF)**

Reformed University Fellowship goes to the campus with a fixed theology and a flexible methodology that allows us to carry the timeless truths of Christianity to students across all demographics. We are not limited in how and where we preach the Gospel, and we know that a large percentage of people come to faith in Jesus between the ages of 18 and 25. To engage the current academic culture, Reformed University Fellowship sends ordained PCA ministers to serve on the college campus, to preach the Gospel of Christ, to build Christ's Church, and ultimately to prepare students to live all of life under the Lordship of Christ. This is a concrete expression of our commitment to our covenant children and our obedience to the Great Commission to reach students for Christ and to equip them to serve. The Permanent Committee for Reformed University Fellowship wants to thank all our churches, presbyteries, and the General Assembly for their oversight, financial support, prayers, and encouragement for our campus ministers, staff, and interns, who have served on 188 campuses worldwide.

Reformed University Fellowship (RUF) offers the truth of God's Word both to covenant children, as well as students who might be searching for this truth. Working within the context of the Church, we follow Christ's lead as He builds His Kingdom. Students are instructed in evangelism and missions, growth in grace, fellowship and service, and a Biblical World-and-Life View. An ordained PCA minister leads each RUF, actively working to accomplish goals in these four major areas. RUF strengthens the Church by reaching students who may not know Christ, as well as equipping those who know Him to serve, and to love Jesus for a lifetime.

RUF is currently on 160 campuses and added three new works in 2024, Saint Louis University, Tennessee State University and Marquette University. Lord willing, we anticipate the launch of four new RUF campuses in the fall of 2025 including University of North Georgia, Colorado School of Mines, Cal Poly San Luis Obispo, and potentially Troy University.

## RUF International

RUF-I is currently on twenty-six campuses including a new work at the University of Alabama. There is significant interest from Pacific Northwest Presbytery in having RUF-I at the University of Washington as our next start up.

## RUF Global

RUF-G continues to partner with MTW in coming alongside missionaries who are seeking to reach and to equip college students on campuses across the globe. We currently have eight RUF-G ministries with the prospect of more missionaries partnering with us this year. In February, we held the first ever RUF staff training week outside of the United States in Cape Town, South Africa. There were thirty-five people in attendance including three current RUF-G campus ministers in Africa, three potential RUF-G campus ministers in Africa, as well as African pastors and MTW workers. There were six African countries represented. RUF sent Pat Roach (Western Area Coordinator), Chuck Askew (RUF-NC State), Matt Trexler (RUF-UCLA), and Chad Brewer (RUF-I/G Assistant Coordinator) to provide the training.

## Ministry Distinctives

Weekly large groups, small groups, and one-on-one staff-student meetings provide the structure for campus ministry. Each type of meeting is essential in ministering to college students. In large group meetings, students gather to sing, to pray, and to hear the good news of Jesus taught from the Scriptures. Small groups focus on study, prayer, and fellowship, and many are led by junior and senior students under the direction of the campus minister, campus staff, and interns. One-to-one meetings between students and staff members offer in-depth discipleship, evangelistic encounters, accountability in trust-confidence relationships, and counseling. RUF emphasizes the development of a Biblical World-and-Life View. As students learn to think biblically, they will make a lasting difference in the Church and the world. A key distinctive of RUF is its connection to the Church. Through exhortation by their campus minister, attendance with friends at local churches, involvement in the campus community, and exposition of Biblical truth, college students learn to love the Church and to develop a lifelong commitment to involvement with God's people. RUF provides a bridge for maintaining (or establishing) a connection to the Church as students transition from home to college to work and family life. RUF

does not exist to perpetuate a campus ministry but to grow the Church.

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.





*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**






Middle School Fall Modgnik  
September 26-28, 2025



Register  
Here!

## Palmetto Presbytery Women's Fall Retreat 2025

September 19-21

Ridge Haven Retreat Center

Walking Together: Fellowship on the Road of Faith

Speaker: Maggie Erickson

To Register

Visit [PalmettoPresWM.com](http://PalmettoPresWM.com)

or scan QR code below



## OFFICER NOMINATIONS

We are currently accepting nominations for Ruling Elder, Deacon and Corporate Officers. Please be sure and speak to your nominee(s) to get their "OK" that they are willing to serve. Fill out forms on the table in the back of the sanctuary, and return to the church office or hand to an Elder.



LEXINGTON  
PRESBYTERIAN CHURCH

## 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)

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

803.359.9501