

May 25, 2025

Worship | 8:15 and 11 am

Livestream | 11 am



LEXINGTON

PRESBYTERIAN CHURCH

For God's glory, we are making disciples of Jesus as we worship, love, and serve.

WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at lexpreschurch.com/connect to join us on mission!

General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

PRAISE

Updates | Following Christ Together

Update from Pastoral Search Committee

* **Call to Worship** | From Revelation 7:9-12

Leader: After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice,

All: "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Leader: And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying,

All: "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

* Revelation Song

VERSE 1



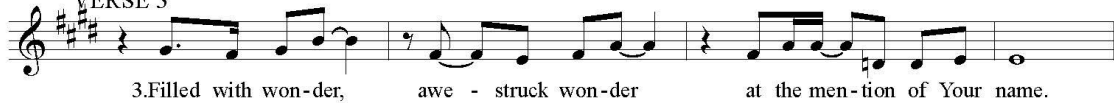
CHORUS



VERSE 2



VERSE 3



CCLI Song # 4447960

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* Prayer of Invocation

* Scripture Reading | Matthew 24:36-46 | Pew Bible p. 830

“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master will find so doing when he comes.

Ancient of Days



1. Though the na - tions rage, king - doms rise and fall, there is still one
 2. Though the dread of night o - ver - whelms my soul, He is here with
 3. Though I may not see what the fu - ture brings, I will watch and



King reign - ing o - ver all. So I will not fear for this truth re -
 me, I am not a - lone. O His love is sure, and He knows my
 wait for the Sav - ior King. Then, my joy com - plete, stand - ing face to



mains: that my God is the An - cient of Days. _____ None a - bove Him, none be -
 name, for my God is the An - cient of Days. _____
 face in the pre - sence of the An - cient of Days. _____



fore Him; all of time in His hands. For His throne, it shall re - main and ev - er



stand. _____ All the pow - er, all the glo - ry, I will trust in His



name, for my God is the An - cient of Days. _____

Words and Music: Jonny Robinson, Rich Thompson, Michael Farren, and Jesse Reeves

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RENEWAL

Call to Confession | Luke 5:31-32

Leader: And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous but sinners to repentance."

Corporate Confession of Sin

All: Almighty and Sovereign Father,
We come before Your blazing presence today in confession
and in repentance. You are good and holy.
We are prone to sin and to wandering away from Your care.
You are righteous and just.
We are sinful and disobedient.
You are slow to anger, and abounding in mercy.
We are quick to pronounce judgments,
and slow to forgive ourselves and others.
Hear our prayers for the forgiveness of our sins.
Cleanse us from all unrighteousness,
and restore unto us the joy of our salvation,
strengthening our faith in the process.
Help us daily to die to sin, and to live for righteousness.
We ask this humbly in the precious Name of our Savior, the Lord Jesus,
Amen.

Silent Confession

* **Words of Comfort** | Colossians 1:13-14

Leader: 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.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Yet Not I But Through Christ in Me



1. What gift of grace is Je - sus my re - dee - mer There is no
 2. The night is dark but I am not for - sak - en For by my
 3. No fate I dread, I know I am for - giv - en The fu - ture
 4. With eve - ry breath I long to fol - low Je - sus For he has



more for hea - ven now to give He is my joy, my righ - teous - ness, and
 side, the Sav - ior he will stay. I lab - or on in weak - ness and re -
 sure, the price it has been paid For Je - sus bled and suf - fered for my
 said that he will bring me home. And day by day I know he will re -



free - dom My stead - fast love, my deep and bound - less peace. To this I hold, my hope is on - ly
 joi - cing For in my need, his pow - er is dis - played To this I hold, my Shep - herd will de -
 par - don and He was raised to o - ver - throw the grave. To this I hold, my sin has been de -
 new me Un - til I stand with joy be - fore the throne To this I hold, my hope is on - ly



Je - sus For my life is who - lly bound to his. Oh how
 fend - me Through the deep - est val - ley he will lead Oh the
 fea - ted Je - sus now and ev - er is my plea Oh the
 Je - sus All the glo - ry ev - er - more to him When the



strange and di - vine, I can sing: all is mine! Yet not I, but through Christ in me.
 night has been won, and I shall ov - er - come! Yet not I, but through Christ in me.
 chains are re - leased I can sing: I am free! Yet not I, but through Christ in me.
 race is com - plete, still my lips shall re - peat: Yet not I, but through Christ in me.

Words and Music by Jonny Robinson, Rich Thompson, Michael Farren

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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.
- Text2Give: text any dollar amount to 84321.

Glory to His name-Trinity Hymnal No. 493 | [8:15 a. m. only]

1. Down at the cross where my Sav - ior died, Down where for cleans - ing from
 2. I am so won - drous - ly saved from sin, Je - sus so sweet - ly a -
 3. O pre - cious foun - tain that saves from sin, I am so glad that I
 4. Come to this foun - tain so rich and sweet; Cast thy poor soul at the

4
 sin I cried, There to my heart was the blood ap - plied; Glo - ry to His name!
 bides with - in; There at the cross where He took me in; Glo - ry to His name!
 en - tered in; There Je - sus saves me and keeps me clean; Glo - ry to His name!
 Sav - ior's feet; Plunge in to - day and be made com - plete; Glo - ry to His name!

9
 Glo - ry to His name, Glo - ry to His name! There to my heart was the blood ap - plied;

15
 Glo - ry to His name!

Celebration Hymnal 493

TEXT: Elisha A. Hoffman

TUNE (GLORY TO HIS NAME 9.9.9.5 with Refrain): John H. Stockton

Great is the Lord Almighty with Jesus Shall Reign | Choir Anthem [II a.m. only]

The Lord reigns!
He is a mighty God, the Lord God reigns!
The Lord reigns!
He is a mighty God, the Lord God reigns!

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

Great is the Lord Almighty, He is Lord, He is God indeed!
Great is the Lord Almighty, He is God supreme!
Great is the Lord Almighty, He is Lord, He is God indeed!
Great is the Lord, great is the Lord!

To Him shall endless prayer be made,
And endless praises crown His head.
His name like sweet perfume shall rise
With every morning sacrifice.

Let every creature rise and bring
His grateful honors to our King;
Angels descend with songs again,
And earth repeat the loud "Amen!"

The Lord reigns!
He is a mighty God, the Lord God reigns!
The Lord reigns!
He is a mighty God, the Lord God reigns!

Great is the Lord Almighty, He is Lord, He is God indeed!
Great is the Lord Almighty, He is God supreme!
Great is the Lord Almighty, He is Lord, He is God indeed!
Great is the Lord, great is the Lord!

Great is the Lord!

* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of music, each with a vocal line and a bass line. The first system contains the first two lines of lyrics, and the second system contains the last two lines. A measure rest '5' is placed above the start of the second system. The music is written in a simple, homophonic style with block chords and moving bass lines.

Praise God from whom all bless - ings flow; praise him all crea - tures here be - low; praise

5
him a - bove, ye heav'n - ly host; praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Words: Thomas Ken, 1709
Music: Louis Bergeois, 1551

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "Like a Thief in the Night"

* Scripture Reading | Revelation 3:1-6 | p. 1,029

¹ “And to the angel of the church in Sardis write: ‘The words of him who has the seven spirits of God and the seven stars.

“I know your works. You have the reputation of being alive, but you are dead. ² Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. ³ Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. ⁴ Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. ⁵ The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. ⁶ He who has an ear, let him hear what the Spirit says to the churches.’

Sermon | The Letters to the 7 Churches in Revelation

5. Sardis: A Message to a Veneer Church in a Wealthy City

Rev. Dr. Curt McDaniel

Sermon Notes

Hear What the Spirit is Saying to the Church

For a number of years, I have enjoyed (and have hopefully improved my skills in!) cabinetry and, in particular, furniture making. I especially enjoy making pieces of furniture for my children, and especially for my grandchildren. One project that I am a bit behind on (but hopefully will catch up on soon!) involves making a unique chest of drawers for each grandchild (see pictures). The dimensions for each grandchild's chest are the same (the prototype comes from the one that I had in my childhood); however, the wood, stain, and drawer pulls are completely different, hopefully impressing upon each grandchild that he or she is unique and loved by their "Papa" and by our family. Most of my skills have improved not only from watching TV woodworking shows and videos but also from mastering techniques in layout, cutting, and assembly from experience.

It never ceases to amaze me at the many different trends that come and go with furniture making. One practice that seems to show high popularity these days is a skill known as "veneering." The word "veneer" has several nuances: 1) "To cover with a thin layer of more costly material; and 2) To give a superficially attractive *appearance* to something." In its relationship to woodworking, it often involves overlaying an inexpensive piece of plywood or MDF (Medium Density Fiberboard) with a high-pressure laminate (like melamine for kitchens), giving the appearance of an expensive piece of wood when in reality the cost lies only 1/16th of an inch deep. For some of us, another type of veneering goes back to our college days when some of our dorm furniture was this oak-grained veneer covering particleboard that was used for desks, bookcases (to put our stereo systems!), and clothes drawers (yes, I am truly unveiling my age with those descriptions!). The goal of veneering is to give the *appearance* of expense at a fraction of the cost.

Veneering applies not only to woodworking but also to spirituality. There are many people who give the *outward appearance* that they are deep, biblically minded people. But inside, there is a void of spiritual life and growth present. This applies not only to individuals but also to churches as well. You can even utilize this principle beyond an individual church to a denominational level. The decline in many mainline denominations today suggests people are departing them over a lack of doctrinal depth and breadth, seeing only a veneer adherence to watered-down dogmas that have no connections to the biblical doctrines that founded Christianity and the Judeo-Christian faith in the 1st century. The irony about

venering is that *it looks good on the surface, but it is only skin deep.*

Sardis is a good depiction of this kind of church. *I call it a veneer church.* It looks good from the outside; however, something is terribly lacking on the inside. It is either dying or at the verge of death. The American Church can learn many things from the letter to the Church at Sardis in Revelation 3. Notice Jesus' words to them in v. 1, "You have the reputation of being alive, but you are dead." What caused them to look good on the outside but to experience emptiness on the inside? A closer look at the city of Sardis can unlock some answers to this dilemma.

Six centuries before Christ, Sardis was one of the most significant cities in the known world. Yet, from the time of the Babylonian conquest to the Roman era, it experienced significant decline. One noted historian and biblical scholar concluded that Sardis prided itself on its ancient heritage rather than dwelling on its present-day condition.² The city was situated on a site that was a natural citadel. The upper part of the city stood on an impenetrable precipice, as its perpendicular walls separated its acropolis on the northern side of Mt. Tmolus with the broad and fertile Hermus plain below it. Excavations reveal that it was a city steeped in Greek and Roman culture, with a theater, stadium, and a large temple dedicated to the Greek goddess Artemis.³ Although this temple was destroyed in the 5th century BC, it was soon rebuilt under the dedication to a local goddess (Cybele) believed to hold special powers in bringing the dead back to life. Sardis was conquered several times in its history due to the lethargy and complacency of its people, who believed their natural citadel could not be captured. Because of this slackness, the Persian, Seleucid, Greek, and Roman empires all claimed it for their domain in their time, capturing it with little resistance: "When Cyrus [of Persia] attacked it in the 6th century BC, a shrewd Persian soldier observed a Sardian descending the southern winding path to retrieve his fallen helmet. Unknown to the soldier, the Persians followed his path back up to the summit and captured the whole city, taking them quite by surprise."⁴ During the time of Christ, this city suffered a major earthquake but was soon rebuilt with significant money from Tiberius in Rome.

The main characteristic of Sardis was its location on the western side of the famous highway that went through Asia Minor. Croesus, the 6th century BC Lydian emperor, made it a city of great wealth. Not only was it said that gold and silver coins were first inscribed at Sardis, but also it was also the 1st place where wool was dyed.⁵ All these factors

lead Bible scholars and teachers to conclude that Sardis was a city of great wealth and prosperity. Unfortunately, this worldly prosperity found its way into the church, and over time, the church began to flirt with the pagan society around it to the point that it had no distinguishing spiritual marks that made it stand out in its community: “If the Sardian Christians maintained too high a Christian profile in the city, they would likely have encountered persecution of various sorts, perhaps not too different from what is mentioned in the preceding letters. As in Smyrna and Philadelphia, there was probably pressure not only from pagans but also from the Jews, since “the Jewish community in Sardis was one of the largest and most important in Asia Minor’.”⁶

While it looked like a church on the outside, on the inside there was no noticeable difference. Nothing is said about heresy or about false doctrines, so it gives us the impression that nothing significant was taught or done there. It was a church going through the motions but making little, if any, impact. Like what Paul told Timothy, the church at Sardis resembled a congregation that had “the appearance of godliness but denied its power” (2 Timothy 3:5). It had people who were wealthy in society, and this wealth was seen in the church. But money or not, this church did not have much activity going on that revealed the presence of faith. Their wealth took them to other interests and not to the church for ministry. In any case, *you have a veneer church where it looks good on the outside, but there is little value or worth on the inside.*

Let us examine this letter more closely.

Key Lesson: The fruit of a faithful, growing church is the passionate work of her people.

It is always helpful to review the components often seen in these 7 letters. Normally, there are 5 parts to a letter (with slight variations); however, with this letter, just like the one to Thyatira, there is an additional element:

1. The *picture*: Recalling a portion of the significant visions of Christ in chapter 1.
2. The *proclamation*: What Christ likes about the church.
3. The *problem*: What Christ dislikes about the church.
4. ***A repeat from Thyatira:** The *prognosis*: What will happen if you do not correct the problem.

5. The *plea*: A call to *repentance* and/or faithfulness.
 6. The *promise*: The *rewards* that await those who persevere.
-
1. **The picture (v. 1)** is like the description given to the church at Ephesus (2:1). Christ identifies Himself as the Sovereign Lord who holds the operations of the Holy Spirit—“the seven spirits”—and the One who divinely directs the acts of His “stars” or agents (pastors or leaders). Note the connection of “seven spirits” to Isaiah 11:1-2 as it prophesied and described the sevenfold manifestation of the Holy Spirit’s empowerment upon Christ in His messianic ministry. In a town that prided itself on making and dispensing wealth, the picture of Christ in transcendent sovereignty as One “who gives you the ability to make wealth” (Deuteronomy 8:18) would remind the people in this church who is really in charge.
 2. **The proclamation (v. 1)** follows this sovereign picture, and as you examine it, you notice immediately that it is short and altogether lacking from the other letters. All Jesus says to them is “I know your deeds,” and nothing more. In fact, He will later tell them that what they have done is not sufficient. Evidently some work was going on, but either it was not enough, or what was done was not important.
 3. **The problem (v. 1)** conveys a serious tone within the words. It reveals a stark condition, harsher even than Thyatira and Pergamum, the previous 2 letters. There are 3 things that stand out:
 - a. *This church was living with a false reputation.* May I say it this way, “It had a veneer that looked alive; however, its substance was dead in Jesus’ estimation.” What gave them this reputation? It was their appearance. They looked good, dressed right, acted properly, and had many things that marked the other churches in their day. But in the end, their looks were deceiving. Their actions were only skin deep. It showed off its veneer with no substance. It was all form, but no content.
 - b. *They were dead spiritually.* They had many things that looked like a church; however, there was no spiritual life present. The things that were done within this congregation had no spiritual meaning tied to them. They were simply going

through the motions with no real spirituality tied to it.

- c. *Their works were not complete (v. 2)*. Christ states in v. 2, “I have not found your works complete in the sight of my God.” Evidently there was much work that needed to be done, but either 1 or 2 things were happening: 1) Either a precious few people were doing the work, and others were watching them and not participating, or 2) Everyone was doing something so small or marginal that it did not come up to the potential that God wanted them to experience: “They did not bring their works to fulfillment. We may ask why both Jews and Romans apparently left this church undisturbed, unlike some of its neighbors. The answer may well be its lack of aggressive and positive Christianity.”⁷ This “lack of completeness” suggests that God has a standard of measurement for faith that is seen in the quantity and quality of a church’s work.⁸ Few or incomplete works suggest deficient or weak faith.
4. **The plea (v. 2)** is stern and forceful. There are 3 basic elements in this appeal to this body of believers:
 - a. “*Wake up*” (*ESV*) or “be attentive and earnest—in contradistinction from the drowsy condition [present within] the church.”⁹ Something or someone was lulling them to sleep, convincing them that what they were doing was sufficient. Jesus’ words to them were strong. A more contextual way to say it in our time would be, “Get on the ball!” Get busy! Step it up! Increase the intensity level of your faith through the quantity and quality of your work! Show some devotion and fire to your ministry!
 - b. *Strengthen what remains and is about to die*. There were some legitimate things that were still present and salvageable, but they needed some serious overhauling and upgrading. They needed more time, more effort, more passion, and more devotion.
 - c. *Remember what you received and heard (v. 3)*. Apparently, much was invested in them in the beginning, but they wandered away from it. They are called now to repent and to return to Christ as their priority.
5. **The prognosis (v. 3)** appears in this letter just like one did in the letter to Thyatira. They are told that if they fail to “get with it,” and wake up, Christ will come back quickly and

unexpectedly, catching them by surprise. Why will they be surprised? Because Christ will find them not doing what they were supposed to be doing. This parallels what Jesus said in Matthew 24:45-46: “Who then is the faithful and wise servant, whom his master has set over his household, to give them food at the proper time? Blessed is that servant whom his master will find so doing when he comes.” Christ expects them to work and to do what He has called them to do.

6. **The promise (vv. 4-5)** comes to those who remain faithful to Christ. These three components show that there were some in Sardis who sought to remain faithful and obedient, so naturally, this would encourage them:
 - a. *Those who remain faithful will walk with Christ.* White clothes are normally a symbol of purity or cleansing that comes from Christ’s atonement (see also 19:8); however, some tie the color of white and clothing to justification.¹⁰ Apparently there were some in Sardis who had not become corrupted with worldliness. They were attempting to live for Christ and to do His work. Christ promises them the joy of walking with Him when time on earth is over.
 - b. *Those who remain faithful show that they have an eternally secure salvation.* V. 5 continues this theme of white garments from v. 4, then adds, “And I will never blot his name out of the book of life.” We first learn about some kind of “divine book of names” back in Exodus 32:32-33, then further in Psalm 69:28 and Daniel 12:1. This image of a divine book of life surfaces again 5 times in Revelation (13:8, 17:8, 20:12, 15, 21:27) with similar allusions in Luke 10:20, Philippians 4:3, and Hebrews 12:23. This indicates that there is some kind of divine record book for those who have eternal life and those who have rejected Christ and are sentenced to eternal separation from God with judgment. If you are found faithful to Christ, you are in the Lamb’s Book of Life, seen here and in Revelation 21:27. If you are not faithful to Christ, you are in a different book, awaiting the Great White Throne Judgment in Revelation 21:11-15.
 - c. *Those who remain faithful will receive Christ’s commendation* (end of v. 5) with these assuring words, “I will confess his name before my Father and before His angels.” This parallels a similar thought given by Christ in Matthew 10:32 and Luke 12:8. It is encouraging to know that God has special things reserved for those who

remain faithful to Him. 1 Corinthians 2:9 reminds us, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love Him.” It is important to remember that this time on earth, even with its periodic hardships and trials, is only a drop of water in a bucket compared to eternity and to everlasting life. To those in Sardis who had not bowed the knee to pagan idolatry or to worldliness, this would have brought great encouragement and consolation.

Summary: The Letter to the Church at Sardis.

- A church in a wealthy city that appeared to have all the outward signs of a church, but inwardly, it was dead.
- A church that lacked sufficient deeds (the outward expressions of inward faith) in God’s sight.
- A church with a reputation, yet it receives a call to wake up spiritually and to “get with it.”

Personal application:

- Evaluate what you are doing for Christ, His church, and His kingdom. I have been “around the block” for a while in my life, so here is what I often see in most churches where I have served:
 - ◇ *There are those who are doing many things.* I know who you are, and so do others know what you are doing. You bring a smile to the Lord Jesus’ face!
 - ◇ *There are those who think they are doing something, but it does not match up to the spiritual capacity and giftedness that they have.* The word to you if this shoe fits: Pick it up and do some things for Christ, not primarily for His sake, nor for the church’s sake, **but for YOUR SAKE.** This will grow your faith.
 - ◇ *There are those who really are not doing anything.* They just show up for worship services or a small group, but they are not doing anything that can indicate a desire to grow in faith and in service. This church needs more people teaching, leading ministries, volunteering in our family ministries (children’s, youth, women’s, and men’s ministries), working in outreach and missions, congregational

care, worship and music, and small groups. The primary beneficiary is not the church or even Christ. The one who benefits the most from volunteering and serving is *YOU!*

- *Evaluate the time you allot to Christ and to His church.* Are you falling into the ways of the world, consumed by other things that detract you and your family not only from having time to be good neighbors in the world but also time to grow and to serve in the local church?
- Evaluate your devotion to Christ and to His church. Do you have a passion to serve Christ, or are you content simply to let someone else always step up and do something when you can do it? Hear Jesus' words today to Sardis: "Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember what you received and heard. Keep it, and repent."

Reflection:

"In going up and down this land, I am obliged to come to this conclusion, that throughout the churches there are multitudes who have 'a name to live and are dead.' Religion has become fashionable. The shopkeeper could scarcely succeed in a respectable business if he were not united with a church. It is reckoned to be reputable and honorable to attend a place of worship; and hence men are made religious in shoals. And especially now that parliament itself does in some measure sanction religion, we may expect that hypocrisy will abound yet more and more, and formality everywhere take the place of true religion. You can scarcely meet with a man who does not call himself a Christian, and yet it is equally hard to meet with one who is in the very marrow of his bones thoroughly sanctified to the good work of the kingdom of heaven...The whole nation appears to have been Christianized in an hour. But is this real? Is this sincere? Ah! We fear not. How is it that professors can live like other men? How is it that there is so little distinction between the church and the world? Or, that if there is any difference, you are frequently safer in dealing with an ungodly man than with one who is professedly righteous? How is it that men who make high professions can live in worldly conformity, indulge in the same pleasures, live in the same style, act from the same motives, deal in the same manner as other do? Are not these days when the sons of God have made affinity with the sons of men? And maybe not fear that something terrible may yet occur unless God shall send a voice, which shall say,

‘Come out of them, my people, lest you be partakers of their plagues?’

Take our churches at large—there is no lack of names, but there is a lack of life. Else, how is it that our prayer meetings are so badly attended? Where is the zeal or the energy shown by the apostles? Where is the Spirit of the living God? Is He not departed? Might not "Ichabod" be written on the walls of many a sanctuary? They have a name to live but are dead. They have their piety, but where is sincere religion? Where is practical godliness? Where is firm, decisive, puritanical piety? Thank God, there are a few names even in Sardis which have not defiled their garments; but charity itself will not allow us to say that the church generally possesses the Spirit of God.

Then the next charge was that there was a want of zeal throughout the church of Sardis. He says, ‘Be watchful.’ He looked on the church and saw the bishops slumbering, the elders slumbering, and the people slumbering; they were not, as once they were, watchful for the faith, striving together and earnestly contending for it, not wrestling against the enemy of souls, laboring to spread their Master's kingdom, but the apostle saw sleepiness, coldness, lethargy; therefore he said, ‘Be watchful.’ Oh! John, if from your grave you could start up, and see the church as you did at Sardis, having your eyes anointed by the Spirit, you would say it is even so now. Ah! we have abundance of cold, calculating Christians, multitudes of professors; but where are the zealous ones? Where are the leaders of the children of God? Where are your heroes who stand in the day of battle? Where are your men who ‘count not their lives dear unto them,’ that they might win Christ, and be found in Him? Where are those who have an impassioned love for souls? How many of our pulpits are filled by earnest, enthusiastic preachers? Alas! Look at the church. She has built herself fine palaces, imitating popery; she has girded herself with vestments; she has gone astray from her simplicity; but she has lost the fire and the life which she once had. We go into our chapels now, and we see everything in good taste: we hear the organ play; the psalmody is in keeping with the most correct ear; the gown and the noble vestments are there, and everything is grand and goodly, and we think that God is honored.

Oh, for the days when Whitefield would preach on tubs once more, when pulpits should be on Kennington Common, and the roofs the ceiling of God's sky. Oh, for the time when we might preach in barns again, or in catacombs either, if we might but have the life of God that once they had in such places. What is the use of garnishing the shell when you have lost the kernel? Go and whitewash, for the life is gone. Garnish the outside of your

cups and platters; but you have lost the pure Word of God. Ye have it not for a piece of bread; they flinch to speak the whole truth, or if they seem to speak it, it is with cold, meaningless, passionless words, as if it were nothing whether souls were damned or saved, whether heaven were filled or heaven depopulated, or whether Christ should see of the travail of his world and be satisfied. Do I speak fierce things? I can say as Irving once did, I might deserve to be broken on the wheel if I did not believe what I say to be the truth; for the utterance of such things I might deserve the stake; but God is my witness, I have endeavored to judge and to speak impartially. With all that universal cant of charity now so prevalent I am at arm's length; I care not for it. Let us speak of things as we find them. WE do believe that the church has lost her zeal and her energy. But what do men say of us? "Oh! You are too excited." Good God! Excited! When men are being damned! Excited! When we have the mission of heaven to preach to dying souls! EXCITED! Preaching too much! When souls are lost? Why should it come to pass that one man should be perpetually laboring all the week, while others are lolling upon their couches, and preach only upon the Sabbath-day? Can I bear to see the laziness, the slothfulness, the indifference of ministers, and of churches, without speaking. No! There must be a protest entered, and we enter it now. Oh! Church of God, you have a name to live and are dead; you are not watchful. Awake! Awake! Arise from the dead, and Christ shall give you light."¹¹

Study and Discussion Questions:

- Discuss veneering as it applies to woodworking (if anyone in your group does this) and as it applies to spirituality. How is "spiritual veneering" seen today?
- What does Christ say to the church at Sardis? Review the key components of this letter. Do you see any application of this letter to churches today?
- What did Christ mean when He stated, "I have not found your works complete in the sight of my God?" (3:2). What kind of "works" did Christ mean in this statement? Is this true today?
- Review and discuss the promises Christ gives to those who remain faithful (vv.4-6). How encouraging is this?

Footnotes:

1. Webster's New World Dictionary of the American Language. Ed. In Chief: David B. Guralnik. Second College Edition. Cleveland: William Collins Publishers, Inc., 1978, 1,575.
2. William M. Ramsey, The Letters to the Seven Churches of Asia. Grand Rapids: Baker, 1963, 354. Originally published in 1904.
3. Robert Mounce, The Book of Revelation. The New International Commentary on the New Testament. Ed. F.F. Bruce. Grand Rapids, Eerdmans, 1977, 108-109.
4. Alan Johnson, "Revelation." The Expositors Bible Commentary. 12 Volumes. Ed. Frank E. Gaebelein. Grand Rapids: Zondervan, 1981. Volume 12 (Hebrews – Revelation.): 447.
5. Mounce, 109.
6. G.K. Beale, The Book of Revelation. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 274. E. Mary Smallwood, The Jews under Roman Rule. Leiden: Brill, 1976, 139; cf. 509.
7. Leon Morris, The Revelation of St. John. Tyndale New Testament Commentaries. Fifth Printing. Grand Rapids: Eerdmans, 1976, 76.
8. A.T. Robertson, Word Pictures in the New Testament. 6 Volumes. Grand Rapids: Baker Book House, 1932. VI: 314.
9. Albert Barnes, Notes on the New Testament: Explanatory and Practical. Ed. Robert Frew. 11 Volumes. Tenth Printing. Grand Rapids: Baker, 1972. XI (Revelation): 89.
10. An early advocate for this view comes from Austin Farrer, The Revelation of St. John the Divine. Oxford: Clarendon Press, 1964.
11. Charles H. Spurgeon, "A Solemn Warning for All Churches." New Park Street Pulpit. 6 Volumes. Pasadena, TX: Pilgrim Publications, 1971, _____. Sermon #68, preached on Sunday morning, February 24, 1856, at the New Park Street Chapel, London.

* O Church Arise

1. O Church, a - rise and put your ar - mor on; hear the
 2. Our call to war to love the cap - tive soul, but to
 3. Come see the cross, where love and mer - cy meet, as the
 4. So Spir - it come, put strength in eve - ry stride, give

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

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

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

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

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

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* Sending

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

* Benediction | Romans 15:13

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

* Postlude

Serving This Morning:

Updates: Anita Boland

Liturgist, and Pastoral Prayer: John Thompson

Readers: Tonya Fink, Courtneylove Gowans

Musicians: Abigail Baarendse, Butch Bost, Charles and Angela Brant, Heather Coleridge, Tim McConnell, Josiah Rogers

Audio/visual and livestream: John Parler, Don Parker, Vitaliy Petrenko

Faith Promise Giving:

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

Through the end of April 2025:

General Fund transfer to missions	\$108,330
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$80,259
Missions Disbursements	\$158,705

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

Stewardship

Through the end of April 2025:

Budget FYTD	\$1,017,729
Received FYTD	\$960,197
Expenditures FYTD	\$888,756

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 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.



**High School
BroomBall/Basketball
Night**
Friday, May 30th
6:00pm
Tomlin Hall

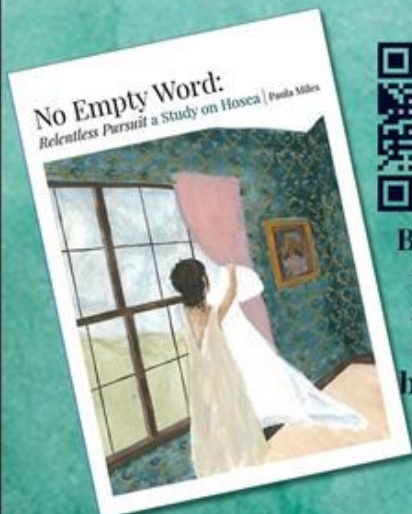


JUNE 1ST
8TH GRADERS
REPORT TO
HIGH SCHOOL
YOUTH ROOM FOR CE



YOUTH
PROMOTION
SUNDAY

Women's Summer Bible Study
Tuesdays | 6:30 - 8:00 pm
May 27th - July 15th



Be sure to
register
and pay
for your
book here

Shekinah Glory Girls
(Middle School Girls Small Group)

Sundays, June 1st - July 27th
3:00 - 5:00pm

Stephanie Lorick's home
573 Rawl Rd. Lexington

\$15 for supplies and materials

Register Here!





LEXINGTON COUNTY BLOWFISH

LEXINGTON PRESBYTERIAN CHURCH NIGHT
AT LEXINGTON COUNTY BASEBALL STADIUM

Join your family and friends for a night of family fun
and entertainment at the Blowfish game!
POSTGAME FIREWORKS SHOW!

GAME DATE:
Friday, June 13
7:05 PM
GATES OPEN AT 6 PM

TICKETS:
ONLY \$15.99 AYCE

YOUR AYCE EXPERIENCE INCLUDES:
Game ticket, unlimited all-beef hot
dogs, burgers, chicken sandwiches,
chips, brownies, ice cold drinks.



SCAN THE QR CODE TO PURCHASE TICKETS
For help call 803-254-3474



LPC Spring 2025 Baby Bottle Campaign for



Please help support
our local mission partner
LaVie Pregnancy Care Center
by loading a baby bottle with
loose change, cash or a check!
Stop by our table
in the Welcome Center
We will collect filled bottles
from Mother's Day (5/11)
through Father's Day (6/15)



MIDDLE SCHOOL GIRLS SLUMBER PARTY

June 6th

@ Tonya Fink's home
148 George W Lewis Rd. | Gilbert

Bring a Pillow & Sleeping Bag
Crafts, Movie, Popcorn,
Dinner, Breakfast,
all kinds of girly fun!



June 29th
5th Sunday

Special Missions
Emphasis

no 8:15am service

9:45am

Adults gather in the Sanctuary
for a Church Planting update from
Kevin Thumpston and David Centino

11:00am

Dr. Prakesh Mathew from
Jubilee Memorial Bible College
will preach a message on

"Empowered for Christian Witness"

12:30pm

Covered Dish Lunch

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