

June 1, 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

* **Call to Worship** | From John 1:1-4, 9

Leader: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

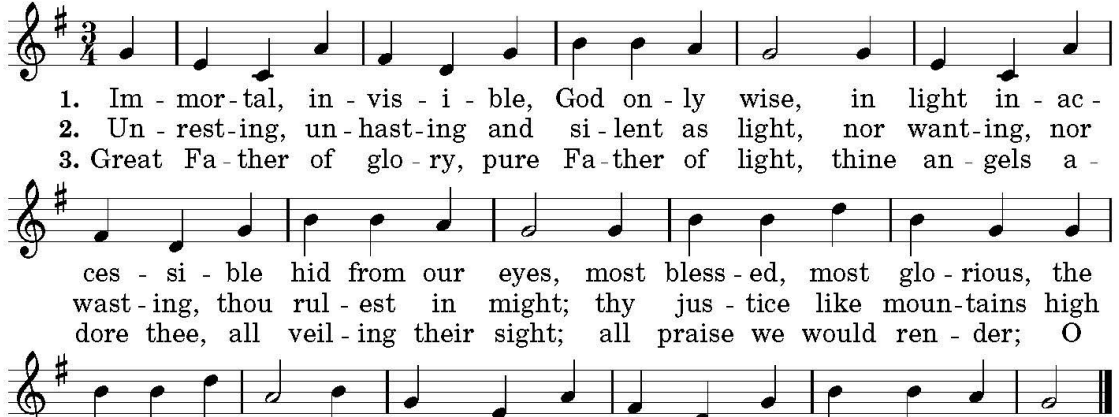
All: All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men.

Leader: The true light, which gives light to everyone, was coming into the world.

All: He is worthy of our worship!

Leader: He is worthy, indeed!

* Immortal, Invisible, God Only Wise-Trinity Hymnal No. 38



1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
2. Un - rest - ing, un - hast - ing and si - lent as light, nor want - ing, nor
3. Great Fa - ther of glo - ry, pure Fa - ther of light, thine an - gels a -
ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
dore thee, all veil - ing their sight; all praise we would ren - der; O
An - cient of Days, al - might - y, vic - to - rious, thy great name we praise.
soar - ing a - bove thy clouds which are foun - tains of good - ness and love.
help us to see 'tis on - ly the splen - dor of light hid - eth thee!

Trinity Hymnal 38

TEXT: Walter Chalmers Smith, 1867

TUNE (JOANNA (or ST. DENIO) 11.11.11.11.): Traditional Welsh hymn melody

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* Prayer of Invocation

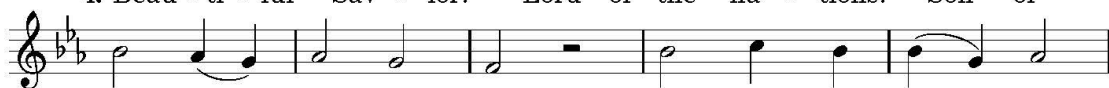
* **Scripture Reading** | Colossians 1:15-20 | Pew Bible p. 983

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 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.

Fairest Lord Jesus-Trinity Hymnal No. 170



1. Fair - est Lord Je - sus, Rul - er of all na - ture, Son of
2. Fair are the mead - ows, fair are the wood - lands, robed in the
3. Fair is the sun - shine, fair is the moon - light, and all the
4. Beau - ti - ful Sav - ior! Lord of the na - tions! Son of



God and Son of Man! Thee will I cher - ish,
bloom - ing garb of spring: Je - sus is fair - er,
twink - ling, star - ry host: Je - sus shines bright - er,
God and Son of Man! Glo - ry and hon - or,



thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
Je - sus is pur - er, who makes the woe - ful heart to sing.
Je - sus shines pur - er than all the an - gels heav'n can boast.
praise, ad - o - ra - tion, now and for - ev - er - more be thine.

Trinity Hymnal 170

TEXT: *Münster Gesangbuch*, 1677; Tr. 1850, 1873

TUNE (CRUSADER'S HYMN): Silesian folk song; *Schlesische Volkslieder*, Leipzig, 1842

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RENEWAL

Call to Confession | Romans 2:4

Leader: Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

Corporate Confession of Sin

All: Almighty God, in Whom we live and move and have our being, we stand before Your Holy presence to acknowledge our sins that have violated Your perfect character. We have regularly forgotten Your will and Your ways, choosing to go our own ways out of our own stubborn wills. Yet You are patient and merciful to us, and we realize again our need for You and for Your cleansing in our lives. Hear our cries of repentance, and restore unto us a passion for the values of Your kingdom. By the power of the Holy Spirit, give us a fire for Jesus, and help us to live in loving obedience and loyalty to Him. We ask this in His Name, Amen.

Silent Confession

*** Words of Comfort** | Romans 5:1-2

Leader: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Only a Holy God



1. Who else com - mands all the hosts of heav - en? _____
 2. What oth - er beau - ty de - mands such prais - es? _____
 3. What oth - er glo - ry con - sumes like fire? _____
 4. Who else could res - cue me from my fail - ing? _____



Who else could make ev - 'ry king bow down?
 What oth - er splen - dor out - shines the sun?
 What oth - er pow - er can raise the dead?
 Who else would of - fer His on - ly Son?



Who else can whis - per and dark - ness trem - bles? _____ On - ly a Ho - ly God. *[to verse 2]*
 What oth - er maj - es - ty rules with jus - tice? _____ }
 What oth - er name re - mains un - de - feat - ed? _____ } On - ly a Ho - ly God.
 Who else in - vites me to call Him Fa - ther? _____ }



Come and be - hold Him, the One and the On - ly. Cry out, sing ho - ly, for -



ev - er a Ho - ly God; come and wor - ship the Ho - ly God.

Words and Music: Michael Farren, Jonny Robinson, Dustin Smith, Rich Thompson
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Affirmation of Faith | the Nicene Creed

Leader: Called by Emperor Constantine to deal with Arianism (a heresy that denied the eternal nature of God the Son), this creed was prepared by an assembly of 300 bishops who met at Nicaea (modern day Iznik in Persia) on May 20, 325 to state clearly the sonship, eternal nature and “one substance” quality of the Son in his relationship to God the Father. Next to the Apostle’s Creed, it is one of the more significant creeds in the Christian Faith. Christians, what do you believe?

All: We believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light, true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
he became incarnate by the Holy Spirit and the virgin Mary,
and was made human.
He was crucified for us under Pontius Pilate;
he suffered and was buried.
The third day he rose again, according to the Scriptures.
He ascended to heaven
and is seated at the right hand of the Father.
He will come again with glory
to judge the living and the dead.

His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.

He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.

He spoke through the prophets.

We believe in one holy catholic* and apostolic church.

We affirm one baptism for the forgiveness of sins.

We look forward to the resurrection of the dead,
and to life in the world to come. Amen.

*the universal church that trusts in Christ alone

Friendship Register

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

Worship Through Giving

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

Ways to give:

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

Speak, O Lord



1. Speak, O Lord, as we come to You to re-ceive the food of Your Ho - ly Word.
2. Teach us, Lord, full o - be - di - ence, ho - ly rev - er - ence, true hu - mil - i - ty.
3. Speak, O Lord, and re - new our minds; help us grasp the heights of Your plans for us.



Take Your truth, plant it deep in us; shape and fash - ion us in Your like - ness, that the Test our thoughts and our at - ti - tudes in the ra - di - ance of Your pur - i - ty. Cause our Truths un - changed from the dawn of time that will ech - o down through e - ter - ni - ty. And by



light of Christ might be seen to - day in our acts of love and our deeds of _ faith. faith to rise, cause our eyes to see Your ma - jes - tic love and au - thor - i - ty. grace we'll stand on Your prom - is - es, and by faith we'll walk as You walk with us.



Speak, O Lord, and ful - fill in us all Your pur - pos - es for Your glo - ry. Words of power that can nev - er fail; let their truth pre - vail o - ver un - be - lief. Speak, O Lord, till Your church is built and the earth is filled with Your glo - ry.

Words and Music by Keith Getty and Stuart Townend
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* 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 first measure 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 | "Neither hot, nor cold, but lukewarm"

* Scripture Reading | Revelation 3:14-22 | p. 1,030

¹⁴ "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

¹⁵ "I know your works: you are neither cold nor hot. Would that you were either cold or hot! ¹⁶ So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. ¹⁷ For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. ¹⁸ I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. ¹⁹ Those whom I love, I reprove and discipline, so be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹ The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. ²² He who has an ear, let him hear what the Spirit says to the churches."

Sermon | The Letters to the 7 Churches in Revelation

6. Laodicea; A Message to a Lukewarm Church

Rev. Dr. Curt McDaniel

Sermon Notes

Hear What the Spirit is Saying to the Church

In Mahatma Gandhi's (1869-1948) earlier years, he attended a university in London. While studying there, he was persuaded towards the Christian Faith and was close to confessing it as the One True Faith in the world. When he graduated, he wanted to finalize his studies so that he could decide. When he discovered that his first job in East Africa would put him in the home of an evangelical Christian family for seven months, he realized that this "up close and personal" exposure would give him the opportunity to conclude his research.

However, during this seven-month period in the professing Christian family's home, he became confused and disturbed with the evidence he saw. When called upon to make a sacrifice for Christ and the church, Gandhi saw religious apathy and heard regular complaining from family members in the home. He noticed a lax, casual attitude towards the things of God so much that after just a few months, his interest in Christianity turned into disappointment. In his spirit, he concluded, "It was impossible for me to believe that I could attain salvation only by becoming a Christian... My reason was not ready to accept that Jesus, by His death and by His blood redeemed the sins of the world. I could accept Jesus as a martyr, as an embodiment of sacrifice and as a Divine Teacher but not as the most perfect man ever born... Though I took a path other than the one my Christian friends had intended for me, I have remained forever indebted to them for the religious quest that they awakened in me."¹

One could only wonder what could have happened if this Hindu nationalist and social reformer would have connected with and observed an enthusiastic Christian whose heart was aflame for God. What would have been the difference if Gandhi had interacted with believers whose lives radiated the blazing love for Christ? Unfortunately, history will not show this, because this famous world leader saw in full display the marks of carnality and lukewarmness, the signs that also marked the church in Laodicea. This church received the seventh and final letter from Christ and is strongly urged to repent and to turn from their callous, stale ways because they were neither hot with passion, nor cold against Him. Instead, they were lukewarm, giving an initial desire to associate with Christ but having little devotion, little commitment, and a deficient passion to pursue the things that mark those who are genuine followers of Christ. They parallel the kind of people the apostle Paul

warned Timothy about in 2 Timothy 3:5, those who are “having the appearance of godliness, but denying its power.”

What happened at Laodicea to make this church lukewarm and unfit for Christ? What did they do or not do to make Christ say, “I will spit you out of my mouth?” A closer examination of Laodicea’s history and geography will help us understand why Christ said these harsh words to them.

Background. Laodicea lay at the crossroads of two important commercial trade routes in Asia Minor (modern Turkey). It was in the Lycus Valley and situated in the middle, only ten miles upriver from Colossae (in the south) and six miles from Hierapolis (to the north). Ephesus was approximately 100 miles to the west. It was founded approximately 350 years before Christ by Antiochus II, who brought 2,000 Jewish families from the Babylon conquest.² Antiochus named it “Laodicea” after his wife “Laodice.”³ During the Roman rule, Laodicea was the wealthiest city in the entire region. It had fertile fields in the valley, which provided food for a unique breed of sheep that produced a rare type of glossy, black wool. This wool made their textile industry famous in its day,⁴ for from it they made a special tunic called a trimita. So popular was this tunic in its time that at the Council of Chalcedon in AD 451, Laodicea was called “Trimitaria.”⁵ From this textile industry, Laodicea became so wealthy that it grew to become one of the largest banking centers in the region. It became so wealthy that when it suffered a destructive earthquake in the first century AD, they did not apply for relief funding from Rome. Cicero, the famed Roman statesman and philosopher of the last days of the Roman Republic, wrote of cashing his treasury bills of exchange there.⁶

Laodicea was also known for its medical school, which pioneered the mixtures of certain Phrygian powders (coming out of the valley’s natural resources and manufacturing) into compound formulas for the treatment of a wide range of eye diseases. A specific formula, an eye salve made from Phrygian powder and oil, brought them worldwide attention for its effective cures, and people came from everywhere in search of its healing powers.

Laodicea’s unique location gave the opportunity for Christ to draw a spiritual analogy out of its physical landscape. Six miles to the north was Hierapolis, an area famous for its hot springs, which flowed across the plateau until it reached the edge of a cliff, approximately 300 feet high and a mile wide, that was encrusted with a thick cover of white calcium

carbonate. It is truly a remarkable sight! As the water flowed from the hot springs down the river towards Laodicea, it gradually cooled in the six-mile trek. However, by the time it reached Laodicea, it was only lukewarm. As the water flowed down to Colossae (ten miles further), it would be cooled and filtered from the many rocks that would purify it along the way. So, by the time this hot water starting from Hierapolis mixed with the lime, sulfur, and calcium deposits between the two cities, the “brew” created from this mixture was a concoction that could turn anyone’s stomach. In fact, it was so bad that the only thing anyone could do with this water if they drank it was either to vomit it out or to keep it in them and face the danger of sickness.

When Jesus looked at them and said, “You are neither hot nor cold, but lukewarm,” He was taking a natural phenomenon in the first century and showing them that they were neither passionate for Him nor against Him, but rather curious about Him, but not to the point of deep commitment. One Bible scholar termed this lukewarm condition “moral nausea roused by tepid religion.”⁷⁷ Let us now examine this letter.

It is always prudent to remember the components often seen in these seven letters. Normally, there are five parts to a letter; however, with this letter, there is a slight variation:

1. The picture: Recalling a vision of Christ in chapter 1. In this letter, this vision is significant.
 2. The proclamation: What Christ likes about the church. Here in this letter, it is directly tied to.
 3. The problem: What Christ dislikes about the church, so #2 and #3 are grouped together.
 4. The plea: A call to repentance and/or faithfulness.
 5. The promise: The blessings that await those who persevere.
-
1. **The Picture (v. 14)** presented shows three characteristics of Christ that He wanted the Laodicean Christians to know. A goodly number of scholars connect the three titles of Christ seen here back to the promise of a new creation (“New Heavens and New

Earth”) prophesied in Isaiah 65:15-16.⁸ Other scholars⁹ have taken this even further to connect v.14 with Colossians 1:18 and Proverbs 8:22, and there is good reason for this.

- a. *He is the “Amen” or the final and complete standard of Truth.* Since Christ said in John 14:6 that He is “the Way, the Truth, and the Life,” He was telling this church that He is the essence of complete truthfulness: “The acknowledgement of that which is sure and valid. It is a word of human response to the divine verity or action.”¹⁰ If a church was lukewarm like Laodicea, likely it arrived at that state because the truth of God’s revelation and the essence of Jesus’ life and work were not completely embraced by the people. Remember Jesus’ words, “You will know the Truth, and the Truth will set you free” (John 8:32). These believers did not know the full meaning of Jesus’ Truth, for He was the personification of Truth (reflected in all of Proverbs 8, especially vv. 12-31).
- b. *He is the Faithful and True Witness,* a reference back to 1:5. Christ is the One who spoke the Truth of God as a faithful proclaimer, something the Laodicean church did not do in their community. This word “witness” is the Greek word from where we get the English word “martyr.” Christ’s message caused Him to give His life for the Truth of God, something these Laodiceans did not wish to do.
- c. *He is the beginning (Greek “Arc-ay”) of God’s creation,* a clear parallel to Colossians 1:15. This connection, along with other common vocabulary seen in this letter, shows a strong tie to the Colossian letter. Since Colossae was only 10 miles away and likely both churches were planted by the same person (Epaphras, Colossians 1:7, 4:12) and also that they shared communications (Colossians 4:16), it makes sense to see that what is in the Colossian letter would complement this Laodicean letter. Like Colossians 1, this letter presents Christ as the One who is preeminent and central to the created universe. He is the One who sustains and upholds all the physical universe for His glory: “The originating source of creation through whom God works.”¹¹ This verse shows a beautiful tie between the apostle John (who received and wrote down this vision here, along with his presentation of Christ at the beginning of His Gospel) and the apostle Paul, who penned the Colossian letter.

2. **The proclamation is directly tied to the problem (vv. 15-18)** in this letter. Three things

stand out:

- a. *Christ told them that their deeds were lukewarm (vv. 15-16a).* They were not enthusiastic for the things of Christ but rather interested in them on the surface. They were not cold towards Christ, for they would then be seen as pagan, unconverted sinners. Their lack of zeal and display of apathy made them a problem in Christ's eyes and caused a sour taste in His mouth.
- b. *Christ told them that He would spit them out of His mouth if they remained lukewarm (v. 16 b).* Again, the physical landscape of the Laodicean church helps us understand this metaphor. In their time, the quality of drinking water available to them was a mixture of sulfur and calcium carbonate that made people who drank it want to spit it out because it was sour and bitter. Likewise, their deeds and their beliefs were corroded in humanism and false mythology. Their morality was corrupted with pagan components with a sugar coating on top of it. It made Christ, the True Truth, look upon it with disgust. The language here is forceful. The verb "vomit" occurs only here in the NT; it connotes the idea of "to reject with extreme disgust."¹²
- c. *Christ told them they were self-deceived (v. 17).* The wording in this verse draws heavily upon the situation in Laodicea at the end of the first century: "For you say, 'I am rich. I have prospered, and I need nothing' (referring to their agricultural boom from wool and textiles, their medical school, and their banking conglomerate), but Christ contrasts it, "Not realizing that you are wretched, pitiable, poor, blind, and naked'." Their dependence upon their own works and self-ingenuity showed that they were not dependent on Christ for their life and well-being. This is the foundation for humanism. Anytime someone thinks they are sufficient for life, they show God that they do not need Him. When they boast about this, they deceive themselves. With all their wealth and spiritual lukewarmness, the Laodicean church did not rely on Christ for their life. He was a nice commodity, but He was not the center, the essence of their being. With this lethargy, they placed themselves in critical danger of falling away from Christ, causing us to wonder if they were ever regenerated (spiritually saved) from the start.

Notice how v. 18 reinforces Christ's appeal to the problem seen in this church. He says, "I counsel you to buy from *me* gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be

seen, and salve to anoint your eyes, so that you may see” (the structure of the sentence makes the “me” emphatic). These three things represented the three biggest industries in Laodicea: banking (“gold”), textiles (“clothes”), and medicine (“eye salve”). In and of themselves, there is nothing wrong with them. But if Christ is not the center of it all, it is nothing more than a human-centered, human-initiated effort at self-sufficiency. In effect, those who follow this mantra want to be the captain of their own fate and the god of their own destiny.

3. **The plea (vv. 19-20)** from Christ in this letter is emotional and powerful. He tells the Laodiceans that He loves them; however, to purify their lives, He is sending them through a time of trial, rebuke, and discipline. This parallels what the writer to Hebrews stated in 12:5-6 and what Solomon said in Proverbs 3:11-12. These lukewarm professions needed a strike of rebuke in their lives to awaken them to hear Christ’s plea to return to Him in two specific ways:
 - a. *Be zealous and repent (v. 19)*. See what you have done and where you are going. Look at your heart. Examine your passions. Does your spiritual life burn with the fire of Jesus in it? If not, you will find yourself among the Laodiceans. Jesus tells them to repent and to do it with zeal. How can you tell if you are lukewarm? Consider these characteristics:
 - i. A spirit of apathy and little concern.
 - ii. An opinionated or critical spirit.
 - iii. An unforgiving attitude.
 - iv. A “go through the motions” person, but your heart is not in it.
 - v. A hard heart, not receptive to spiritual things.
 - vi. Gossiping about others.
 - vii. Uninvolved with other people.
 - viii. A spirit of tolerance in the face of the truth. A willingness to tolerate evil and wickedness.
 - b. *Open the door of your heart (v. 20)*. Jesus says, “Behold (attention!), I stand (perfect

tense, completed action) at the door of your lukewarm heart, and am knocking (present tense, continuous action).” Jesus will not barge in. He respects your willingness either to accept (open) or to reject (keep closed) the door of your heart to Him. It will take a conscious decision of your will to hear and to open your heart to Him. He pleads for you to accept His invitation.

4. **The promise (v. 21)** is an encouraging word to those who remain true to Christ and who overcome the pressure of compromise. Christ promises the right to rule with Him in authority, echoing similar words in the letter to Thyatira (2:26, 28) and in Matthew 19:28. Those who followed Him will sit on the twelve thrones judging the tribes of Israel. Jesus promises great rewards for those who persevere for Him.

Summary: The Church in Laodicea.

- A church that was lukewarm towards Christ, having little or no passion or devotion.
- A church that Christ promises to spit (vomit) out of His mouth because they are self-reliant and self-deceivers.
- A church where Christ stands at the door of their hearts and is presently knocking, asking them to repent and to let Him in.

Personal Application:

- Are you hot, cold, or lukewarm towards Jesus today? Where is your passion?
- Do you hear Jesus knocking at the door of your heart? Return to Him today and open the door.
- Repent of your self-reliance and self-centeredness by relying upon Christ and upon what He has done.

Reflection:

“Behold (v.20) is vivid. John sees it before his very eyes. Christ is there now standing at the door. He is knocking, where the present tense signifies not a perfunctory rap, but a knocking continued in the hope of response. Up till this point the letter has been addressed to the church as a whole, but when Christ says if any man...He is appealing to the individual. Even if the church as a whole does not heed the warning the individual may.

There is a note of tender pleading and probably also that of love. Christ promises to enter in to any one who opens the door.”³

Study and Discussion Questions:

- Review and discuss the background of Laodicea, noting especially its geographical situation (between Hierapolis and Colossae) and most especially its water supply condition. When Christ said, “You are neither hot nor cold, but lukewarm,” what did He mean?
- Discuss some common modern-times characteristics of “lukewarm Christianity.”
- Review and discuss the titles of Christ seen at the opening of this letter. How significant are they? Remember the connection between them and the Colossian letter and with John 1.
- What is the point Christ is seeking to make in 3:17-18? How does this relate to their situation?
- Note the general call (Christ knocking at the door of the church) and the specific individual appeal (“If anyone hears my voice and opens the door”) in v. 20. What encouragement does this bring you?
- What promises await those who persevere and who keep Christ first in their lives from v. 21?

Footnotes:

1. https://www.mkgandhi.org/articles/gandhi_christ.php
2. Josephus, *Antiquities*, XII.iii.4.
3. Robert Mounce, *The Book of Revelation. The New International Commentary on the New Testament*. Ed. F.F. Bruce. Grand Rapids, Eerdmans, 1977, 123.
4. Strabo, *Geography*, XII.vii.16.
5. William M. Ramsey, *The Letters to the Seven Churches of Asia*. Grand Rapids: Baker, 1963, 416. Originally published in 1904.
6. Cicero, *Epistulae ad Familiares*, III.5.

7. James Moffatt, "The Revelation of St. John the Divine" in *The Expositor's Greek Testament*. Five Volumes. Grand Rapids: Eerdmans, 1951, V:279-494. Quote is on p.370.
8. G.K. Beale, *The Book of Revelation*. *The New International Greek Testament Commentary*. Grand Rapids: Eerdmans, 1999, 297.
9. C.J. Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting*. *Journal for the Study of the New Testament Supplement Series II*. Sheffield: JSOT, 1986, 186-187.
10. Alan Johnson, "Revelation." *The Expositors Bible Commentary*. 12 Volumes. Ed. Frank E. Gaebelein. Grand Rapids: Zondervan, 1981. Volume 12 (Hebrews – Revelation.): 457.
11. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1932. VI: 321.
12. Ibid.
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* Out of My Bondage, Sorrow, and Night-Trinity Hymnal No. 503



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



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



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



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



out of my sin and in - to thy - self, Je - sus, I come to thee.
 out of dis - tress to ju - bi - lant psalm, Je - sus, I come to thee.
 up - ward for aye on wings like a dove, Je - sus, I come to thee.
 ev - er thy glo - rious face to be - hold. Je - sus, I come to thee.

Trinity Hymnal 503

TEXT: W.T. Sleeper, 1887

TUNE (JESUS, I COME, irreg): George C. Stebbins, 1887

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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.

Due to Pastor Curt traveling to Greece and Turkey (June 4-18), and then to the PCA General Assembly (June 23-27), we would like to present you the preaching schedule for the next 3 Sundays:

- June 8: John Harvey (Palmetto Presbytery Teaching Elder, CIU Professor)
- June 15: Tyler Josephson (Youth Sunday)
- June 22: John Harvey (Palmetto Presbytery Teaching Elder, CIU Professor)

* 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, Liturgist, and Pastoral Prayer: Keith Boland

Readers: Ted Brewer, Ann Sessions

Musicians: Abigail Baarendse, Teresa Bost, Vicki Bowles, Dianne Britton, Tim McConnell, and Josiah Rogers

Audio/visual and livestream: Jim McFarland, Jason Waters, Don Parker, Myles Coleridge

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:

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 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.



Join us as we trek into an unforgettable Alaskan Adventure!

**Volunteer
Registration**
Adults &
Teens 12+



**VBS
Registration**
5k-5th grade
completed



Tue, July 22 - Fri, July 25 | 8:45 AM - 12:00 PM

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!



LEXINGTON COUNTY BLOWFISH LPC NIGHTS

Tickets \$15.99

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

Fri, June 13th
7:05PM



Fri, Aug 1st
7:05PM

Gates open
at 6:00PM

Ticket Link
Coming
Soon!

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



Children's Ministry Volunteers Needed

Children's Desk | 8:15 service | 4th Sunday
One Adult or a Couple

Children's Church | 11:00 service | Bi-monthly
Two People needed

Email Rebecca Becker
at rbecker@lexpreschurch.com



BE SURE AND VISIT THE NEW
IMMERSIVE TOUCH SCREEN
MISSION DISPLAY
IN THE WELCOME CENTER



COFFEE IS NOW BEING SERVED
BY THE WELCOME DESK

Columbia Presbyterian Evangelism Training

Tuesday Nights - Men 6:30 PM
Wednesday Nights - Ladies 7:00 PM
June 10/11 - July 22/23
Contact John Thompson
at (803) 807-6097
for more information or to sign up



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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