

# Sunday Praise and Worship Service

† Order of Service 



Luke 15:11-22 (ESV): The Parable of the Prodigal Son



<sup>11</sup> And he said, "There was a man who had two sons. <sup>12</sup> And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. <sup>13</sup> Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. <sup>14</sup> And when he had spent everything, a severe famine arose in that country, and he began to be in need. <sup>15</sup> So he went and hired himself out to <sup>[a]</sup> one of the citizens of that country, who sent him into his fields to feed pigs. <sup>16</sup> And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

<sup>17</sup> "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. <sup>19</sup> I am no longer worthy to be called your son. Treat me as one of your hired servants.'" <sup>20</sup> And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'<sup>[b]</sup> <sup>22</sup> But the father said to his servants, <sup>[c]</sup> 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

Footnotes: a. [Luke 15:15](#) Greek *joined himself to* b. [Luke 15:21](#) Some manuscripts add *treat me as one of your hired servants* c. [Luke 15:22](#) Greek *bondservants*

Luke 15:7 (ESV)

<sup>7</sup> Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

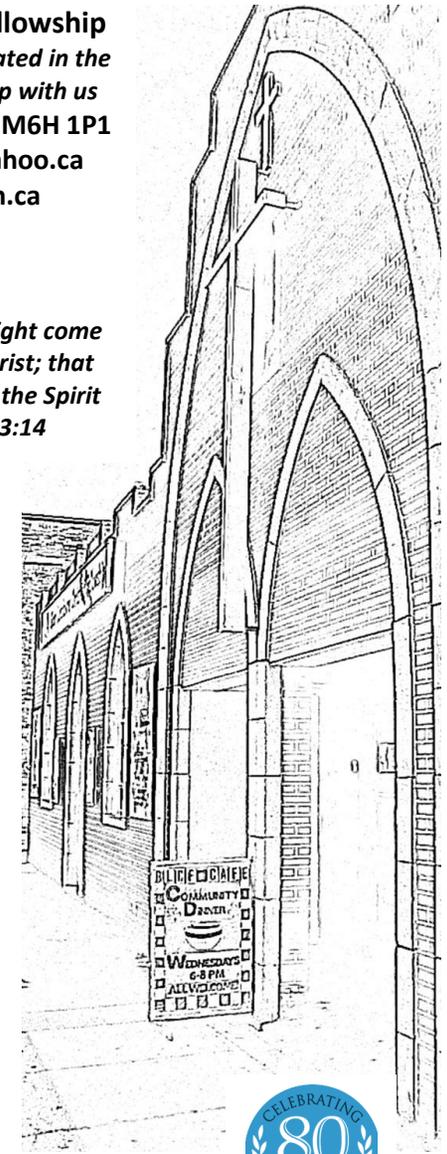
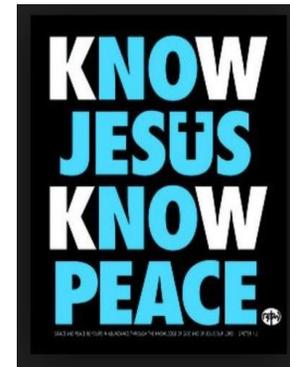
# Bloor Lansdowne Christian Fellowship

11 AM Sunday † June 17, 2018

Bloor Lansdowne Christian Fellowship  
*An Evangelical Church of Christ - located in the heart of Toronto: Come and worship with us*  
1307 Bloor Street West, Toronto, M6H 1P1  
416-535-9578 ~ [blcfchurch@yahoo.ca](mailto:blcfchurch@yahoo.ca)  
Web Page: [www.blcfchurch.ca](http://www.blcfchurch.ca)  
Twitter: @blcfca



*That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.* – Galatians 3:14



- ❖ Sunday ~ 11:00 AM Praise and Worship Service
- ❖ Wednesday ~ Prayer and Bible Study – Summer Break
- ❖ Wednesday ~ 6:00-8:00 PM: BLCF Café Community Dinner
- ❖ Online Sermons: [bloorlansdownechristianfellowship.wordpress.com](http://bloorlansdownechristianfellowship.wordpress.com)

# Sunday Praise and Worship Service

† Order of Service 



# Bloor Lansdowne Christian Fellowship

11 AM Sunday † June 17, 2018

Announcements & Call to Worship; Prayer

Opening Hymn #49: *A Pilgrim Was I and A-wandering; Choruses*

Tithing and Prayer Requests; Hymn #572: *Praise God; Prayers*

Responsive Reading #659: *'First Things First'* (Matthew 6 and 16)

Message by Steve Mickelson: *'The Awakening of the Prodigal'*

Closing Hymn: #266: *Softly and Tenderly Jesus Is Calling*

Benediction - (Romans 12:2):

**Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is the good and acceptable and perfect will of God.**

---

## Revelation 3:1-6 (ESV) To the Church in Sardis

**3** “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. <sup>2</sup>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. <sup>3</sup>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. <sup>4</sup>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. <sup>5</sup>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. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.’

## The Message to Sardis (*Biblegateway.com Commentary*)

The message to Sardis lists no specific enemies, internal or external. There is no name calling--no liars, no Balaam or Jezebel, no deep secrets of Satan, no synagogue of Satan, no throne of Satan. Consequently, of all the congregations in Asia, we know least about Sardis and its problems. Yet no other message is more damaging or more urgent than this one. Walt Kelly was right. Too often, when we encounter no spiritual adversaries, it is because *we* are the enemy. The only enemy named at Sardis is the angel to whom the message is addressed.

Sardis was situated almost directly south of Thyatira, in the direction of Smyrna and the sea. Its greatest days were behind it, but this once proud capital of the ancient kingdom of Lydia (later the western capital of the Persian Empire) was still, under Roman rule, an important center of the woolen industry. Abundant archaeological remains include a temple to Artemis, a huge gymnasium and the largest synagogue yet found in the ancient world, suggesting a Jewish community numbering in the thousands (Finegan 1981:177-78). A sermon of Melito, a Christian bishop at Sardis, entitled *On the Passover* (see Hawthorne 1975:147-75), testifies to a spirited, sometimes bitter, debate with this Jewish community in the second century. Yet as far as we are told, the problem of the congregation in John's time was not with the Jews, nor with the Roman Empire, nor with false prophecy, but solely with itself.

Clean, white clothing in the book of Revelation is consistently a symbol of religious and moral purity, especially in the face of persecution (see 3:18; 4:4; 6:11; 7:9, 13), while soiled or disheveled clothing, or no clothing at all, is a symbol of religious and moral impurity and shame (see 3:17-18; 16:15). It is likely that the problem at Sardis was a strong tendency to compromise Christian faith for the sake of conformity to social and cultural standards set by Asian society and the Roman Empire. This spirit of compromise was linked not to one particular faction in the Christian community (as at Pergamum and Thyatira) but to the majority. The ones who had *not soiled their clothes* had become marginalized. *They* were the small faction. This explains the severe tone of the message, but it is impossible to be more specific as to the exact nature of the compromises made at Sardis.

<https://www.biblegateway.com/resources/commentaries/IVP-NT/Rev/Message-Sardis>