

April 27, 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 Revelation 1 and 5

*Leader: Grace to you and peace from Him Who is
and Who was and Who is to come,
and from the seven spirits who are before His throne.*

**All: And from Jesus Christ the faithful Witness,
the Firstborn of the dead, and the Ruler of the kings on earth.**

*Leader: To Him Who loves us and has freed us from our sins by His blood
and made us a kingdom, priests to His God and Father,
to Him be glory and dominion forever and ever. Amen.*

**All: Worthy is the Lamb Who was slain, to receive power
and wealth and wisdom and might and honor and glory and blessing!**

* All Hail the Power of Jesus' Name-Trinity Hymnal No. 296 (vv. 1, 3, 5, 6)



1. All hail the pow'r of Je-sus' name! Let an - gels pros-trate fall;
3. Ye seed of Is-rael's cho-sen race, ye ran-somed of the fall,
5. Let ev - 'ry kin-dred, ev - 'ry tribe, on this ter - res - trial ball,
6. O that with yon - der sa-cred throng we at his feet may fall;



bring forth the roy - al di - a - dem, and crown him Lord of all;
hail him who saves you by his grace, and crown him Lord of all;
to him all maj - es - ty as - cribe, and crown him Lord of all;
we'll join the ev - er - last-ing song, and crown him Lord of all;



bring forth the roy - al di - a - dem, and crown him Lord of all.
hail him who saves you by his grace, and crown him Lord of all.
to him all maj - es - ty as - cribe, and crown him Lord of all.
we'll join the ev - er - last-ing song, and crown him Lord of all.

Trinity Hymnal No. 296

TEXT: St. 1-5, Edward Perronet, 1779; alt.; St. 6, John Rippon, 1787

TUNE (CORONATION): Oliver Holden, 1793

© 1990, Great Commission Publications, Inc.

Used by Permission. CCLI License #668805

* Prayer of Invocation

* **Scripture Reading** | Revelation 1:9-20 | Pew Bible p. 1,028

I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

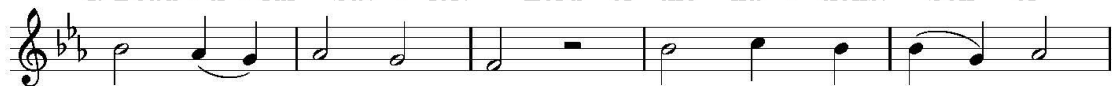
Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. Write therefore the things that you have seen, those that are and those that are to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

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

© 1990, Great Commission Publications, Inc.

Used by Permission. CCLI License # 668805

RENEWAL

Call to Confession | Luke 5:32

Leader: Jesus said, "... I have not come to call the righteous but sinners to repentance."

Corporate Confession of Sin | From Valley of Vision

All: Blessed Lord Jesus,
before Your cross I kneel and see the heinousness of my sin,
my iniquity that caused You to be 'made a curse,'
the evil that excites the severity of divine wrath.
Show me the enormity of my guilt by the crown of thorns,
the pierced hands and feet,
the bruised body,
the dying cries.
Your blood is the blood of incarnate God,
its worth infinite, its value beyond all thought.
Sin is my malady, my monster, my foe, my viper.
Sinner that I am, why should the sun give me light,
the air supply breath, the earth bear my tread,
its fruits nourish me, its creatures subserve my ends?
Yet Your compassions yearn over me,
Your heart hastens to my rescue,
Your love endured my curse,
Your mercy bore my undeserved stripes.
Hear my cries of repentance and thanksgiving
for Your perfect work that makes me whole. Amen.

Silent Confession

*** Words of Comfort** | I John 3:19-20

*Leader: By this we shall know that we are of the truth and
reassure our heart before him; for whenever
our heart condemns us, God is greater than our heart,
and he knows everything.*

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

Speak, O Lord



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



Ho - ly Word. Take Your Truth, plant it deep in us; — shape and
 mil - i - ty. — Test our thoughts and our at - ti - tudes in the
 plans for us. — Truths un - changed from the dawn of time, that will



fash - ion us — in Your like - - - - - ness; That the light of Christ might be
 ra - di - ance of Your pur - i - ty. Cause our faith to rise, cause our
 ech - o down through e - ter - ni - ty. And by grace we'll stand on Your



seen to - day in our acts of love and our deeds of — faith.
 eyes to see Your ma - jes - tic love and au - thor - i - ty.
 prom - is - es; And by faith we'll walk as You walk with us.



Speak, O Lord and ful - fill in us — all Your
 Words of pow'r that can nev - er fail; Let their
 Speak, O Lord, 'til Your church is built, and the



pur - pos - es — for Your glo - ry.
 Truth pre - vail — o - ver un - be - lief.
 earth is filled with Your glo - ry.

* **Affirmation of Faith** | Nicene Creed

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 Isnik 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.

Leader: 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.

Like a River Glorious-Trinity Hymnal No. 699 | [8:15 a.m. only]



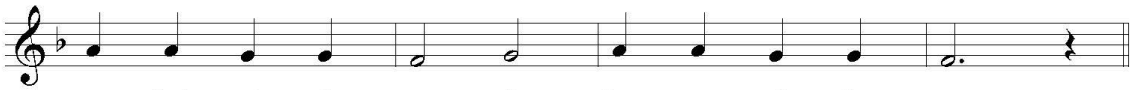
1. Like a riv - er glo - rious is God's per - fect peace,
2. Hid - den in the hol - low of his bless - ed hand,
3. Ev - 'ry joy or tri - al fall - eth from a - bove,



o - ver all vic - to - rious in its bright in - crease;
nev - er foe can fol - low, nev - er trai - tor stand;
traced up - on our di - al by the Sun of Love.

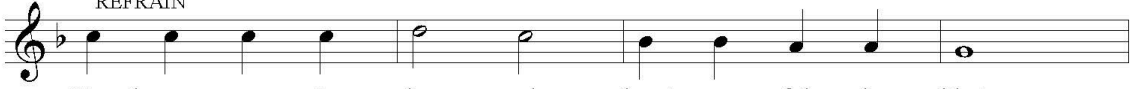


per - fect, yet it flow - eth ful - ler ev - 'ry day;
not a surge of wor - ry, not a shade of care,
We may trust him ful - ly all for us to do;



per - fect, yet it grow - eth deep - er all the way.
not a blast of hur - ry touch the spir - it there.
they who trust him whol - ly find him whol - ly true.

REFRAIN



Stayed up - on Je - ho - vah, hearts are ful - ly blest;



find - ing, as he prom - ised, per - fect peace and rest.

Restore the Joy | Choir Anthem [11 a.m. only]

Lyrics based on Psalm 51:10-12

Once I had everything, all the joy life could bring
Each day I lived, I yearned to talk with You,
Live in You, love in You.
My faith was firm and strong: learning right, fearing wrong,
But now love's not the way it used to be,
Something's changed inside of me.

Restore to me the joy of my salvation.
Restore to me the joy of each new day.
Give me back the love that I once had for You;
And never, ever let me slip away.

I used to speak Your words;
Through my lips Your voice was heard.
There were so many then who came my way
I could help find the way.
But now my words are cold – joy is gone – love is old.
And all because I tried to live alone;
Bring me back – take me home.

Restore to me the joy of my salvation.
Restore to me the joy of each new day.
Give me back the love that I once had for You;
And never, ever let me slip away.

Jesus, how I need You every day.

* 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 final line. The music is written in a simple, homophonic style.

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 | 7 Stars and Golden Lampstands

* Scripture Reading | Revelation 2:1-7 | p. 1,028

¹ “To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

² “I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. ⁴ But I have this against you, that you have abandoned the love you had at first. ⁵ Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. ⁶ Yet this you have: you hate the works of the Nicolaitans, which I also hate. ⁷ He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’

Sermon | The Letters to the 7 Churches in Revelation

1. Ephesus: Repent and Return to Your First Love

Rev. Dr. Curt McDaniel

Sermon Notes

A friend of mine once told the story of a well-known pastor who met a man who claimed that he saw regular appearances of Jesus in his bathroom while shaving. From this predicament, the pastor looked at him and asked, “What did you do when you saw Jesus?” The man replied, “I just kept on shaving.” Then the pastor, with a stark look on his countenance, piercingly gazed back at him and said, “Then what you saw was *not* Jesus! Oh! If it were truly Him, you would be doing something much different than shaving.”

We are living in times where it seems that anyone and everyone can fashion their *own* opinion about Jesus to suit their *own* personal needs, without sensing the need to examine what the Scriptures (and 1st-century eyewitnesses) have seen and written about Him and His Lordship—authority over all the created cosmos. Far too much preaching and some modern Christian music (thankfully not all!) portray Him as a friend, a guide, a shepherd, a counselor, and a companion. While it is certainly true that these descriptions depict biblical themes, the problem lies not with what is stated, but rather with *what is omitted*. In some evangelical circles, we have seen a loss of understanding of a true vision that properly exalts the glorified Lord Jesus Christ. At times we have prioritized His gentleness at the expense of His transcendence. We have preoccupied our thoughts upon His love at the cost of His glory. We have promoted His grace at the expense of His truth and sovereignty.

The 21st-century Church needs to see the prominence and preeminence of Jesus Christ in every aspect of life. We need to recapture that sense of awe, majesty, and brilliance that the Scriptures declare of Christ, our reigning Lord. Only when we *see* Christ for who He really is will we begin to *be* the kind of people and church that God wants us to be. This is the primary theme of the opening chapters in the Book of Revelation. It is interesting to see that the book opens with the apostle John identifying the recipients of this series of apocalyptic visions: “To the 7 churches that are in Asia” (1:4). These churches are named in chapters 2 and 3: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. I will contend that as you attempt to discern the message of each letter for each respective church, you cannot understand the letters’ messages *until* you see them in light of the presentation of the Lord Jesus Christ in chapter 1. Notice carefully that each letter’s opening introduces a distinct attribute of Christ that finds its origins in chapter 1 and the

declaration of His prominence and preeminence in the cosmos and in the Church. Understanding chapter 1 helps you interpret chapters 2-3, and then together, these first 3 chapters give you the tools to engage with and to interpret the series of apocalyptic visions that are found in the rest of the book.

Let us first begin by grasping the description of Christ seen by John in chapter 1. I will contend that the two depictions of Christ seen here can be likened to a pair of bifocals: 1:4-8 gives us the lens for the left “spiritual eye,” and 1:9-20 gives us the lens for the right “spiritual eye.” What does John see and record about Christ?

Left “spiritual eye” lens: Christ’s Prominence	Right “spiritual eye” lens: Christ’s Preeminence
<ul style="list-style-type: none"> ▪ Prominent for <i>Who</i> He is (1:4-8): <ul style="list-style-type: none"> ◇ The Faithful Witness (martyr). He bore testimony to God’s message. ◇ The Firstborn from the Dead: First to conquer the grave permanently. ◇ Ruler of the kings of the earth. ◇ The Alpha and the Omega: The Great “I AM” of history. ▪ Prominent for <i>what</i> He has done (1:5-6): <ul style="list-style-type: none"> ◇ He loved us. See John 13:31. ◇ He freed us from our sins. ◇ He made us to be a kingdom. See Romans 14:17. ◇ He made us to be priests. 	<ul style="list-style-type: none"> ▪ Standing preeminently among His Church (1:13). What did John see? <u>Qualities</u> of Christ presented: <ul style="list-style-type: none"> ◇ In royalty and dignity as a high priest (1:13). ◇ In wisdom and purity (1:14). Proverbs 16:31. ◇ In power and authority (1:14). ◇ In strength and stability (1:15). ◇ In majesty and power (1:15). ◇ In sovereignty and immensity (1:16). ◇ In judgment and salvation (1:16). ◇ In brilliance and glory (1:16).

Our response to Christ's Prominence (What it should do within us)	What happens when you see Christ the way He wants you to see Him? You will never be the same!
<ul style="list-style-type: none"> ▪ Hear it and take it to heart (1:3). ▪ Give Him the glory in worship (1:6). ▪ Live in confidence (1:7: "Even so, Amen," or "So shall it be!") ▪ Do not be afraid (1:17). 	<p>This is what happened to John, and it will happen to you:</p> <ul style="list-style-type: none"> ▪ You understand your role in life (1:9). ▪ You appreciate the value of the Lord's Day (1:10). ▪ You draw courage for the future (1:17). ▪ You receive your task for the present (1:19).
<p>This set of "spiritual bifocals" is the interpretive grid that helps readers approach and understand the letters to the 7 churches (chapters 2-3) and the rest of Revelation. This vision of Christ enables us to not only see, but to realize His ultimate triumph over Satan and evil and His assurance of a new heaven and a new earth. See and understand Revelation 1-3 as the "opening key" that unlocks the book.</p>	

With this set of "spiritual bifocals" in place and working, we examine the letters to the 7 churches Christo-centrally, seeing what the living, resurrected, triumphant Christ wants to say to each church. When this is done, as you read the letters-as-a-whole, you detect a pattern present in the arrangement of their components and how Christ's message impacts a particular audience:

1. *Picture*: Oftentimes a portion of the picture of Christ in chapter 1 is reiterated. This specific portion always associates with the greatest need of that church.
2. *Proclamation*: Christ declares in His message to this church their state before Him. Usually, this proclamation has words of commendation.
3. *Problem*: After commending them, Christ addresses the problem(s) He sees in their life as a congregation.
4. *Plea*: After identifying the problem(s) present in the church, the Lord echoes a strong plea to repent or to turn to Him in some form or fashion.

5. *Promise*: Every letter always ends with a word of promise to those who persevere and endure to the end.

When this pattern is followed and tied to the “spiritual bifocals” gained from the visions in chapter 1, you can see the message to each church clearly, and this message helps you understand the remaining visions in the book.

This brings us now to the first letter, sent to the church at Ephesus. It was quite fitting that this city got the first letter. It was one of the most important cities in all of proconsular Asia. It was an active commercial and export city for Asia. By the time of the apostle Paul, some estimate that the population could have swelled to over a quarter of a million people!¹ It had one of the finer libraries in the entire Mediterranean region, likely second only to Pergamum and Alexandria. It had a robust *agora* (marketplace) where numerous merchants traveled to trade and to sell. Its theater, mentioned in Acts 19:29, could easily seat 25,000+ people for dramatic performances, musical concerts, and public oratory. But most of all, Ephesus was known for the Temple of Artemis, in its day one of the seven wonders of the world. The latter part of Acts 18 records for us the journey of Paul, Priscilla, and Aquila to Ephesus from Cenchrea, Syria, and Corinth. After reasoning with the Jews in the synagogue, he left the new church to these two to shepherd it along in the grace of God. On Paul’s arrival in Ephesus, he stayed a total of 2 years (Acts 19:8, 10). Sometime in this period, Timothy comes in the picture as the church’s pastor. This was an important church in a strategic city. What can we learn from the message to this church for our lives today?

1. ***The Picture***: The portion of the chapter 1 image of Christ that is recalled in this letter is that Jesus is sovereign and that He is present among His church: “The words of Him who holds the seven stars in His right hand, Who walks among the seven golden lampstands” (v.1). The “stars” are likely seen as the pastor or elders, and the golden lampstands are images of the church. Evidently, this congregation needed to remember that God sovereignly called them into existence and that Christ is walking in the midst of their fellowship, something busy and active churches can easily forget.
2. ***The Proclamation***: Christ gives this church 4 accolades:
 - a. *He knows their deeds and hard work* (v. 2). This verb “know” (οἶδα) denotes knowledge gained by direct experience (“learned to know”²), obviously obtained because Christ was “walking among the seven golden lampstands” (v. 1). The idea

expresses “absolute clearness of mental vision, which photographs all the facts of life as they pass.”³ Many signs of intense labor and action were seen in this active congregation. Christ is present in this church and acknowledges their deeds and manner of life.

- b. *They stood up for the truth* (v. 2). These believers tested those who claimed apostolic authority and discovered their counterfeit nature in due time.
 - c. *They hated wickedness* (vv. 2, 6). Christ recognized that His hated practices of the Nicolaitans, a band of deceiving teachers of the day, were also hated by the Ephesian Christians. It is believed that these “Nicolaitans” originated with Nicolaus, the new convert from Antioch who was chosen as one of the first seven deacons (Acts 6:5) and affirmed in church tradition.⁴ The noticeable areas of immorality, false doctrine, and wickedness were readily seen in this church.
 - d. *They have endured hardship* (v. 3). Because they took a stand for the truth, it cost them dearly. Some of them faced isolation from others, and some suffered through some difficult trials. Christ recognized that they had followed His steps of suffering and trial, and He commended them for it.
3. ***The Problem:*** They have lost their first love. The love that they had for Christ at the beginning was a passionate, heated love. When they first came to Jesus (likely in the AD mid-30s), their Christian life was fresh, full of meaning, and real. Now the focus was off Him and on orthodoxy instead. What began beautifully, in just 50-60 years, became brittle. It became more important to be factually right than to be fervently real with God. Because of this strict, rigid orthodoxy, they became cold in their relationships with God, and subsequently this rigidity affected their relationships with others.

It is so easy to succumb to this trap. You can get so focused on knowing the truth intellectually that you fail to let it touch and transform your heart. When you let Christianity become an intellectual exercise in a vacuum rather than in a relationship with God and with others, you can quickly become cold and brittle towards God and others.

Application focus: That is why corporate worship + small groups + CE classes are so crucial

to this process!

4. ***The Plea:*** For those who fell into this trap, Christ's words were clear: REPENT! (v. 5). Remember the sweetness of your first days with Jesus and return to those days. Remember that repentance is an active step in your heart. Notice how Christ emphasizes the necessity of repentance. In the latter part of v. 5, He states that if they do not repent and return to Him, He will remove their lampstand. This figurative expression simply means that they will cease to function as a congregation. He will cause them to break up and to dissolve if they refuse to devote themselves to love—towards Him and towards one another.

In Christ's mind, love was the marquee element of the Christian life. As believers, we are called to love God with all our hearts and to love one another as ourselves (Matthew 22:37-40). Jesus taught His disciples that love was the distinguishing mark of His followers (John 13:35). The apostle Paul told the Corinthians that love was the greatest thing (1 Corinthians 13:13). When the world looks at the church, they should see love for God (towards Him and His truth) and love for one another. Experiencing this love will refute what is often described as "attitudinal dogma" ("I have to be right, and if you do not agree with me, I want nothing to do with you"). Christ's words to the church at Ephesus are clear: If you focus on rigid doctrinal accuracy with a prideful attitude and forget loving God and others, you will be disciplined and removed.

4. ***The Promise:*** To those who remain faithful to the Lord in their hardships, Jesus says He will give the right to eat from the Tree of Life. This tree is seen in the Garden of Eden (Genesis 2:9), but following Adam and Eve's rebellion, it was guarded (3:22-24) to prevent them from continuing in their sin forever. This promise appears to represent God's rewards for those who remain faithful to Him and who keep Christ as their first love. They will enter a state of eternal blessedness and enjoy the fruit of a perfect relationship with God, and this primary relationship will result in loving others in light of that absolute truth. This promise comes to those who endure and who make Christ their first love.

Personal Application: The Ephesian congregation was active and busy, doctrinally sound and persistent. Yet they lost Christ, their first love, over a span of 50-60 years. Christ's call to repent and to remember what they did at first is clear and vivid. Blessings occur

positively (when you repent), and consequences happen negatively (when you do not). Persevere today in your faith, doctrine, love, and relationships. Listen to what Christ and the Spirit is saying to the church today. Think about it.

Reflection:

“Although they were ever on guard to maintain the purity of the apostolic teaching, the Ephesian Christians were not diligent in witnessing to the same faith in the outside world (the content of apostolic doctrine must be defined by the context of the Apocalypse and the NT itself; cf. 1 Corinthians 15:1-4). This is what is meant when Christ chastises them for having left their ‘first love.’ The point is not primarily that they had lost their love for one another, as argued by some commentators. Nor is the point merely that they had lost their love for Christ in general (as some commentators also think). The idea is that they no longer expressed their former zealous love for Jesus by *witnessing about Him in the world*. This is why Christ chooses to introduce himself as He does in v.1. His statement that He ‘walks in the midst of the seven golden lampstands’ is intended to remind the introverted readers that their primary role in relationship to their Lord should be that of a light of witness to the outside world. That losing their ‘first love’ was tantamount to becoming unzealous witnesses is suggested further as we see a link with Matthew 24:12-14, which shows such an end-time expectation: ‘Most people’s love will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom will be preached in the whole world for a witness to all the nations, and then the end will come.’ This explains the loss of love as unfaithfulness to the covenantal task of enduring in preaching the gospel ‘for a witness.’”⁵

Study and Discussion Questions:

- Review and discuss the two visions of Christ described in Revelation 1 and how they form the “spiritual lens bifocals” needed to understand the letters to the churches in chapters 2-3 and the rest of the book. How significant is this?
- Why is understanding these visions of Christ in chapter 1 and their application to the letters to the seven churches in chapters 2-3 important in interpreting the rest of Revelation?
- Review the structural pattern that is seen in all the letters (e.g., picture, proclamation,

problem). How does seeing this pattern help you understand each particular letter?

- Take this pattern and apply it to the letter to Ephesus. Discuss the findings that are presented.
- How applicable is this letter to us and to our congregation today? What can we learn from this? What do we need to do about it?

Footnotes:

1. Robert Mounce, *The Book of Revelation. The New International Commentary on the New Testament*. Ed. F.F. Bruce. Grand Rapids, Eerdmans, 1977, 85.
2. Heinrich Seesemann, “οἶδα.” *Theological Dictionary of the New Testament*. Trans. and Ed. Geoffrey Bromiley. Ten Volumes. Grand Rapids: Eerdmans, V:116.
3. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1933. VI: 297.
4. Irenaeus, *Against Heresies*, I.26.3; III.11.i, not to forget subsequent writings from Hippolytus, Tertullian, and Clement of Alexandria.
5. G.K. Beale, *The Book of Revelation. The New International Greek Testament Commentary*. Grand Rapids: Eerdmans, 1999, 230-231. Original emphasis.

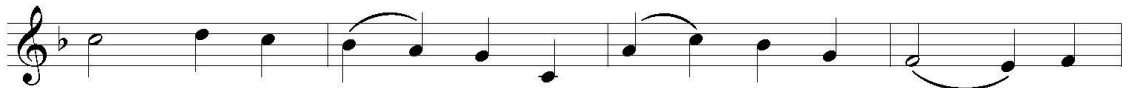
* My Jesus, I Love Thee-Trinity Hymnal No.648



1. My Je - sus, I love thee, I know thou art mine; for
 2. I love thee be - cause thou hast first lov - ed me, and
 3. I'll love thee in life, I will love thee in death; and
 4. In man - sions of glo - ry and end - less de - light, I'll



thee pur - chased the my fol - lies of sin I re - sign. My
 praise thee as long as thou lend - est me breath; I
 ev - er a - dore thee in heav - en so bright; And
 I'll



gra - cious Re - deem - er, my Sav - ior art thou; if
 love thee for wear - ing the thorns on thy brow; if
 say when the death - dew lies cold on my brow; if
 sing with the glit - ter - ing crown on my brow; if



ev - er I loved thee, my Je - sus, 'tis now.
 ev - er I loved thee, my Je - sus, 'tis now.
 ev - er I loved thee, my Je - sus, 'tis now.
 ev - er I loved thee, my Je - sus, 'tis now.

* Sending

* 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: Kempson Parnell, Vicki Accordini

Musicians: Butch Bost, Charles and Angela Brant, Heather Coleridge, Tim McConnell, Don Parker, Josiah Rogers

Audio/visual and livestream: Todd Shafer, John Parler, Myles Coleridge

Faith Promise Giving:

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

Through the end of March 2025:

General Fund transfer to missions \$97,497

Transfer from 2023/2024 surplus* \$44,702

Faith Promise Giving: \$76,701

Missions Disbursements \$143,341

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

Stewardship

Through the end of March 2025:

Budget FYTD \$915,956

Received FYTD \$874,555

Expenditures FYTD \$786,466

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.



**Please pick up your lilies on your way out;
they are located in the Tomlin Hall Lobby.**



BBQ Lunch
TODAY! | after 11:00 worship
 Pulled pork, BBQ Chicken
 and drinks provided
 Please Join Us!
 Doug Inman & family will be honored
 Sponsored by
 LPC Men's Ministry

**YOUTH MINISTRY IS LOOKING FOR
 GENTLY USED SEATING
 FOR THE HIGH SCHOOL YOUTH ROOM
 PLEASE CONTACT ANDREA FULLER AT
 YOUTH@LEXPRESCHURCH.COM TO DONATE.**




**LEXINGTON
 PRESBYTERIAN CHURCH
 MISSIONS**

LUNCHEON
 Sunday, May 4th | 12:30pm
 Wayne & Amy Newsome
 our missionaries
 to Japan






Please register
 if you plan
 to attend

**HEARTSAVER CPR/AED
 & FIRST AID**
Saturday, May 3, 2025
 CPR/AED | 9:00am - 12:00pm
 First Aid | 1:00 - 3:00pm
 Tomlin Hall
 Cost - \$25 for adults 18+
 \$15 for age 12-17
 Max class size - 12
 Sign up for one or both



American
 Heart
 Association.





**LEXINGTON
COUNTY
BLOWFISH**

Stay tuned for information about
this summer's sponsored baseball games
Hint: they are all part of the 5 game
ticket packages they offer!



Last
MIDWEEK
RESET
April 30th

**LOST &
FOUND**

Please check our lost and found
table in Tomlin Lobby for
found items that may
belong to you!

Download
the app today!

GET IT ON
Google play

AVAILABLE ON THE
App Store



- Service Times
- Easy Giving
- Event Signups
- Community Connection
- Family Pre-Check

Please upload family and individual
photos to our secure directory.
Take photos today at the photo booth in
the Welcome Center.



246 Barr Road | Lexington, SC 29072
www.lexpreschurch.com
hello@lexpreschurch.com
803.359.9501