

May 11 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.

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# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | From Revelation 15:3-4

*Leader: And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,*

*“Great and amazing are your deeds,  
O Lord God the Almighty!  
Just and true are your ways,  
O King of the nations!*

**All:** Who will not fear, O Lord,  
and glorify your name?  
For you alone are holy.  
All nations will come  
and worship you,  
for your righteous acts have been revealed.”

\* All Hail the Power of Jesus' Name-Trinity Hymnal No. 296 (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

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\* Prayer of Invocation

\* **Scripture Reading** | 2 Timothy 4:1-5 | Pew Bible p. 996

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

# And Can It Be-Trinity Hymnal No. 455

1. And can it be that I should gain an in - trest in the  
 2. 'Tis mys - t'ry all! Th'Im - mor - tal dies: who can ex - plore his  
 3. He left his Fa - ther's throne a - bove (so free, so in - fi -  
 4. Long my im - pris - oned spir - it lay fast bound in sin and  
 5. No con - dem - na - tion now I dread; Je - sus, and all in

Sav - ior's blood? Died he for me, who caused his pain? For me, who  
 strange de - sign? In vain the first-born ser - aph tries to sound the  
 nite his grace!), hum - bled him self (so great his love!) and bled for  
 na - ture's night; thine eye dif - fused a quick - ning ray; I woke, the  
 him, is mine! A - live in him, my liv - ing Head, and clothed in

him to death pur - sued? A - maz - ing love! How can it be  
 depths of love di - vine. 'Tis mer - cy all! Let earth a - dore,  
 all his cho - sen race! 'Tis mer - cy all, im - mense and free,  
 dun - geon flamed with light; my chains fell off, my heart was free;  
 righ - teous - ness di - vine, bold I approach th'e - ter - nal throne,

REFRAIN

that thou, my God, shouldst die for me?  
 let an - gel minds in - quire no more. A - maz - ing love!  
 for, O my God, it found out me!  
 I rose, went forth, and fol - lowed thee. A - maz - ing love!  
 and claim the crown, through Christ, my own.

How can it be that thou, my God, shouldst die for me?  
 How can it be that thou, my God,

Trinity Hymnal 455  
 TEXT: Charles Wesley, 1788; Alt. 1990  
 TUNE (SAGINA L.M.D.): Thomas Campbell, 1826

# RENEWAL

## Call to Confession | Matthew 3:2

*Leader: "Repent, for the kingdom of heaven is at hand."*

## Corporate Confession of Sin

All: Most merciful and gracious heavenly Father,  
we come to You today to hallow Your Name.  
We long for Your kingdom to come,  
and for Your will to be done.  
Would you strengthen us with all might  
out of the glorious riches of Your grace,  
and cause a spirit of deep repentance to well up within us  
that would enable us to die to sin,  
and to live for righteousness as we confess and forsake our sins.  
Create a clean heart within us, O Lord,  
and renew a right spirit in our hearts so  
that we may love and serve You with humility, compassion, and goodness.  
We ask this in the precious Name of our Savior, the Lord Jesus, AMEN.

## Silent Confession

\* **Words of Comfort** | Philippians 4:7

*Leader: And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*

\* **Passing of the Peace**

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

**All: And also with you.**

\* Before the Throne of God above



1. Be - fore the throne of God a - bove I have a strong and per - fect  
 2. When Sa - tan tempts me to des - pair, and tells me of the guilt with -  
 3. Be - hold Him there, the ri - sen Lamb! My per - fect, spot - less Righ - teous -



plea, a great High Priest whose name is "Love," who ev - er lives and pleads for  
 in, up - ward I look and see Him there who made an end to all my  
 ness; the great un - change - a - ble I AM, the King of glo - ry and of



me. My name is gra - ven on His hands; my name is writ - ten on His  
 sin. Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed  
 grace! One with Him - self I can - not die; my soul is pur - chased by His



heart; I know that while in heav'n He stands, no tongue can bid me thence de -  
 free; for God the Just is sa - tis - fied to look on Him and par - don  
 blood; my life is hid with Christ on high, with Christ my Sav - ior and my



part; no tongue can bid me thence de - part.  
 me; to look on Him and par - don me.  
 God; with Christ my Sav - ior and my God!

Words: Charitie Lees Smith Bancroft, 1863  
 Alt. Words and Music: Vikki Cook, 1997  
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## Friendship Register

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

## Worship Through Giving

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

Ways to give:

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

# Jesus! What a Friend for Sinners!-Trinity Hymnal No. 498 | [8:15 a.m. only]

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

9

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

17

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

25

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

Words: J. Wilbur Chapman, 1910  
 Music: Rowland Hugh Pritchard, 1855

## **Soli Deo Gloria** | Choir Anthem [11 a.m. only]

### *Psalm 8; Revelation 5*

O how majestic is Your name.  
Your greatness is displayed above the heavens.  
Through childlike faith You have ordained  
The silence of the foe and the avenger.

When I behold the moon and stars,  
The artistry and brilliance of Your fingers,  
O what is man in mortal flesh  
That you, O God, are mindful of his presence?

You have made him in your likeness,  
Crowned him with your love.  
Let all glory, all the honor be forever Yours!

Soli Deo Gloria! Majesty enthroned.  
Sovereign, reigning over us.  
God and God alone.

O how majestic is Your name, the uncontested King of all creation.  
You spoke the mighty earth in place and gave it all to man for his dominion.

The wonders of the highest heights,  
The mysteries that fill the deepest oceans,  
O what is man of mortal breath that You would lavish him with such a kingdom?

Soli Deo Gloria! Majesty enthroned.  
Sovereign, reigning over us.  
God and God alone.

You have made him in your likeness,  
Crowned him with Your love.  
Let all glory, all the honor be forever Yours!

Soli Deo Gloria! Majesty enthroned.

Sovereign, reigning over us.  
God and God alone.

To You be the glory! To You be the honor!  
To You be the power! Soli Deo Gloria!

Forever and ever, forever!  
Soli Deo Gloria!

O how majestic is Your name!  
Soli Deo Gloria!

Sovereign, reigning over us.  
God and God alone!  
Soli Deo Gloria!

### \* 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 (treble clef) and a bass line (bass clef). The lyrics are: 'Praise God from whom all blessings flow; praise him all creatures here be low; praise him above, ye heav'n-ly host: praise Fa-ther, Son, and Ho-ly Ghost. A-men.' The first system ends with a double bar line, and the second system begins with a measure number '5'.

Praise God from whom all bless - ings flow; praise him all crea - tures here be - low; praise  
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 | "The Hunter and the Bear"

### \* Scripture Reading | Revelation 2:12-17 | p. 1,029

<sup>12</sup> “And to the angel of the church in Pergamum write: ‘The words of him who has the sharp two-edged sword.

<sup>13</sup> “I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. <sup>15</sup> So also you have some who hold the teaching of the Nicolaitans. <sup>16</sup> Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth. <sup>17</sup> He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.’

## Sermon | The Letters to the 7 Churches in Revelation

### 3. Pergamum: A Message to a Church Succumbing to Compromise in an Evil Society

Rev. Dr. Curt McDaniel

## Sermon Notes

Neville Chamberlain (1869-1940) was Prime Minister of Great Britain from 1937 to 1940, and is most remembered for a calculated move that attempted to delay, or even possibly avert, a war. Although WWI brought a cease to fighting with the signing of Armistice on November 11, 1918, and later a full surrender with the Treaty of Versailles on June 28, 1919, the total effects of the war (lives lost, emotional toll) plus the lingering costs of the Great Depression caused economic recovery in Europe and recuperation in Great Britain to suffer. Yet, rising leaders such as Hitler in Germany, Mussolini in Italy, and Japan's elevation in the Far East were producing major headaches for world leaders in the mid-1930s. Chamberlain knew that Britain was not ready emotionally nor economically for another battle at a time when calls for peace were heard loud and clear. So, in 1938, the Munich Agreement was proposed and signed, permitting Hitler to annex the Sudetenland region, a large German-populated area, in the hopes that it would appease him by giving him what he wanted. At that time, public opinion was strongly in favor of this action, as Brits saw this annexed land as distant and irrelevant to them. Most Brits saw this positively *except one*—Winston Churchill—who criticized this effort to placate Hitler and warned leaders that if you gave the German Führer an inch, he would take a mile. Hitler perceived this compromise as a golden opportunity to advance and to get more, so in March 1939, the German blitzkrieg steamrolled into Czechoslovakia. Just 5 months later, Hitler invaded Poland, and WWII officially began.

What people often fail to see in this compromise were the many factors that caused this decision to happen. Despite many critics, history has practically shown that Chamberlain was not naïve or stupid. He had reasons why he pursued the path he took: “Some argue that Chamberlain’s strategy bought Britain valuable time to rearm and prepare for war. By 1939, the Royal Air Force had modern aircraft like the Spitfire and Hurricane, and the British military was better equipped than it had been in 1938. Others, however, contend that appeasement only emboldened Hitler, allowing him to grow stronger and more aggressive... By repeatedly conceding to Hitler’s demands, the Western powers sent a message that aggression would be rewarded. This not only strengthened Hitler’s position but also weakened the resolve of other nations to resist Nazi expansion.”

**Appeasement. Compromise. Concession. Giving in.** Throughout time, there have been many examples in history that have exposed the dangers of compromise. The Bible is full of

them: Adam's compromise that allowed Eve's seduction, Abraham's lies about Sarah, Moses giving in and hitting the rock, Aaron's succumbing to craft a golden calf, Samson's failure to keep the secret of his strength private, David's maneuverings to get Bathsheba, Solomon's compromises over foreign women, and on and on we could go. Oh yes, *please do not forget JUDAS in the time of Jesus too*. Throughout history, in every epoch of time, there is *always* the temptation to compromise. We see it abundantly in our time also. Nothing is new! We are living in an age where the erosion of the truth and the effort to compromise our most sacred and deepest beliefs are often put on the chopping block for the sake of "the majority." It appears that with the rapid decline of the mainline denominations, coupled with the ascents and declines of non-denominational, unaffiliated churches (they go up and down like a yo-yo because of little, if any, accountability), fewer churches are declaring and proclaiming Truth with clarity, conviction, and boldness in our day. This is nothing new.

Our text today in Revelation 2:12ff tells us of a church that lived in a city of evil. A good portion of this church sought to remain true to the Lord, but there were some participants within her fellowship who started meddling with idolatry and who sought to accommodate the heresies and evil associations of the city in an effort to "identify" with the people and to "accommodate pluralism." The church at Pergamum received the 3rd letter from the Lord Jesus. It was a congregation that was troubled with compromise, surrounded by an evil culture. There are direct parallels from their example to our situation today as 21st century believers. We need to listen to this letter's message and to apply it to our setting today.

***Big Takeaway:*** *Christ calls His church to remain faithful and true in times of evil by rejecting compromise and by destroying the idols and heresies of the day.*

Let us understand something about the city of Pergamum and the church that received this letter. Pergamum was a city approximately 10 miles from the Aegean Sea and was over 40 miles NE of Smyrna. It was an impressive city built on a conical-shaped plateau that rose over a thousand feet in height. I have seen it twice in my travels. This ancient site with its white marble and elevated tableland can be seen for miles no matter how you approach it (car, bus, or foot). When the sun shines on it, the white marble glows with a glistening sparkle. Pliny the Elder (AD 23-79), the naturalist, author, and commander, called it "by far the most distinguished city in Asia."<sup>2</sup> Its very name means "citadel," and oral legend suggests that parchment was devised there when the stock of Egyptian papyrus was cut off in retaliation for the attempt to lure a famous librarian away from Alexandria's world-class collection to this city. Pergamum was known for a collection of over 200,000 scrolls, more than Ephesus and Smyrna, second only to Alexandria.<sup>3</sup> It rose to prominence three

centuries before Christ, and during the time leading up to Christ's birth, it was a thriving center of Greek civilization and Roman culture.

The most spectacular part of this city was this upper terrace or plateau with its sacred and royal buildings. In these religious edifices, the gods of Greece were depicted as warlike victors over the barbarians of the earth. From this elevated center of the city, pagan religion flourished in the 1st century. The four greatest cults of the day—Zeus, Athene (the patron goddess), Dionysus, and Asclepius (the god of healing)—drew people from all over the known world.<sup>4</sup> Indeed, this combination of Greek god worship with the practice of the Roman cult (emperor worship<sup>5</sup>)—centrally embodied upon this high plateau—clearly gave the semblance of a seat of authority, or as Jesus says in the letter in v. 13, “where Satan dwells” (ESV), or “where Satan has his throne” (NIV). One of the most famous physicians living at that time—Galen—was a native of Pergamum and studied and practiced there.

It was exceedingly difficult for a Christian to live in a powerful city like Pergamum. One noted scholar put the whole situation in perspective: “It is interesting that Pergamum was a city to which Rome had given the rare power of capital punishment (*ius gladii*), which was symbolized by the sword... Pergamum was an idolatrous center, and to declare oneself in that place a Christian who worships the one true God and Savior, Jesus Christ, would certainly provoke hostility.”<sup>6</sup> When I first saw this ancient city miles away on a tour bus, the plateau upon which the pagan shrines sat *looked like a throne*. *Then, to see in this letter how Jesus said that Satan lives here on a throne gave me chill bumps, realizing that Satanic cults and emperor worship were in full practice. Pergamum was the hub for Satan's activities in the eastern sector of the Roman Empire.* It was in this evil, perverse, godless society that a church bearing the gospel lived. Let us examine the relevant truths of this text.

First, a quick review. Remember the 5 central components usually seen in each letter (with some variation):

- *The picture*: Going back to the chapter 1 visions of Christ.
  - *The proclamation*: What Christ says is good.
  - *The problem*: What Christ says is bad.
  - *The plea*: An appeal to repent or to stay faithful.
  - *The promise*: The rewards that will come to those who persevere.
1. **The Picture**: Christ is presented as the divine judge, portrayed with a sharp double-edged sword (v. 12). In a powerful city that prided itself in emperor worship and in

authority to execute Roman capital punishment, the living Lord of Glory is presented as *the ultimate authority* over life and death.

2. **The Proclamation:** Recalling from chapter 1 that Christ “walks among the golden lampstands” (1:13), Jesus gives this church 3 commendations from direct, personal observations:
  - a. *He knows their situation:* “I know where you dwell” (v. 13a). Remember from chapter 1 that Christ is envisioned as having “eyes like a flame of fire” (v. 14), so He saw and knew what was confronting this congregation. He was present in their midst and understood the daily issues these people faced as they lived in an environment that was hostile to the gospel. By calling it “Satan’s throne,” He recognized that this place was an official cult religious center that demanded worship to the Roman legion.<sup>7</sup> In this context, Christ encouraged them with words of assurance. *He knows what is going on.* Christian, be reminded of this precious truth: no matter how difficult life is for you right now. Jesus knows you, and He knows what is going on. Never doubt that!
  - b. *He commends them for their loyalty:* “You hold fast my name” (v. 13b). Most of them did not bow the knee to Caesar or to the other cults in the city. Their loyalty was to Christ. History tells us that in AD 29 the temple to Augustus was constructed, then a second temple was built during the time of Trajan (reigned from AD 98 to 117), and subsequently Pergamum was given the title “Twice Neokoros” (“temple warden”<sup>8</sup>): “As Rome had become the center of Satan’s activity in the West (cf. Revelation 13:2; 16:10), so Pergamum had become his ‘throne’ in the East.”<sup>9</sup>
  - c. *He commends them for persevering in times of trial and martyrdom:* “You did not deny my faith” (v. 13c). Mention is given of a person named Antipas (maybe the church’s pastor?) who was martyred for his faith. Little is known about this witness for Christ, although Church Father Tertullian mentions him. Interestingly, hagiographers Simon Metaphrastes and the Bollandists record that Antipas was slowly roasted to death in a brazen bull shaped altar during the reign of Domitian.<sup>10</sup> Because of his witness and stand, he is given the name “faithful witness,” the same title given to Christ back in 1:5. Christ’s commendation here also includes a repeated statement, “I know where you dwell, where Satan’s throne is” (v. 13a). This repeated remark clearly shows “how intensely the mind was fixed on the thought, and how much alive the feelings were to the malice of Satan as exhibited at Pergamum.”<sup>11</sup>

3. **The Problem:** The majestic Christ addresses this church with stern words and big concerns: “But I have a few things against you: you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. So also you have some who hold the teaching of the Nicolaitans” (vv. 14-15). We see the issues:

- a. *Some succumbed to idolatry, falling into the teachings and practices of Balaam.* We learn from Numbers 25 and 31:16 that Balaam influenced the Moabite and Midianite women to entice the Israelite men into illicit relationships and to worship their false gods. This is nothing more than enticing to sin and temptation to idolatry. Evidently this old, yet powerful tactic was still going on and was present in Pergamum. Some within the church were playing with forms of idolatry and wrongful sexuality. Satan still uses this tactic today.
- b. *Some fell to the heresy of the Nicolaitans.* This heretical group has already been mentioned in the 1st letter to Ephesus in Revelation 2:6. Evidently there were those in the church who were attracted to this false teaching that circulated in that time. Likely it started when they held to the myth that it was possible to coexist peacefully with this heresy in a spirit of “tolerance” and “accommodation.” Then, before you know it, they started to reason that this teaching was acceptable and allowable. When this attitude gained a foothold, major problems emerged.

That is where heresy and false doctrine begin. It starts with a spirit of acceptance and accommodation in an environment of tolerance when Christ calls it what it is—a heresy and an abomination.

This was the problem with the church in Pergamum. They were called to be salt and light for Christ and for His gospel in an evil society. But because some people within their ranks were flirting with idolatry and heresy, they faced the dreaded danger of **compromise**. “The prevalence of sexual immorality in first-century pagan society makes it entirely possible that some Christians at Pergamum were still participating in the holiday festivities and saw no wrong in indulging in the ‘harmless’ table in the temples and the sexual excitement everyone else was enjoying.”<sup>12</sup>

4. **The Plea (v. 16)** from Christ is noticeably clear to this congregation: ***Repent! Turn away from this wickedness and heresy!*** Christ says, “Therefore, repent. If not, I will come to you soon and war against them with the sword of my mouth.” To those that tolerated

compromise and accommodation, Jesus says that *they will find themselves in opposition to Him, and He will come and fight against them*. That is the danger that comes from appeasement. It puts you in a situation that becomes hostile to the truth. Christ states repeatedly that He is the standard of the truth. If you water down beliefs and accommodate other principles, you are going against Him. It is little wonder that He threatens to come with judgment.

5. **The Promise (v. 17)** given by Christ assures believers of two specific things for those who are faithful and who persevere:
  - a. *Christ will give some of the hidden manna (v. 17a)*. You will recall that manna was food supernaturally provided by God for the Israelites in their wilderness journeys. Numerous explanations have arisen over this meaning, but the two most prevalent involve: 1) the idea that hidden manna involves a Jewish belief that the pot of manna that was put in the ark of the covenant as a memorial to future generations (Exodus 16:32-34, Hebrews 9:4) and that was taken by Jeremiah at the time of the destruction of Solomon's temple and hidden underground in Mt. Nebo,<sup>13</sup> would reappear when the Messiah returned and those contents would usher in the new messianic temple in Jerusalem;<sup>14</sup> 2) the notion that the supply of manna, seen in Psalm 78:25 as the "bread of angels," was reserved for "the believer who overcomes [who] will receive celestial food not available to the world (cf. John 4:31-33)."<sup>15</sup>
  - b. *Christ will inscribe a new name on a white stone, known only to those who persevere (v. 17b)*. There are a number of possible views on this imagery, and many of them are feasible because Scripture does not seem to give much clarification to this picture. "A white stone was commonly associated with a vote of acquittal or a favorable vote. Conversely, a black stone indicated guilt. A white stone was also used as a pass of admission to special occasions. Against this background, the meaning here probably refers to the reversal of the guilty verdict issued by the world's institutions against the overcomer because of refusal to participate in its idolatrous meals. Accordingly, the 'white stone' becomes the invitation to take part in Jesus' supper (cf. Revelation 19:19). The notion that a banquet meal is in mind is supported by the reference to 'manna.'"<sup>16</sup>

It is sufficient to realize that God knows those who are His and that He is preparing a special way to demonstrate this reality to His people. In the final analysis, 2 significant rewards await those who persevere for Christ and do not compromise in an evil, wicked society.

### **Summary: The church in Pergamum:**

- A church surrounded by an evil society filled with idolatry, heresy, and outward practices of wickedness.
- A church that had believers living with a spirit of tolerance and accommodation to these heresies.
- A church that is warned by Christ to repent and to turn back to the Faith.

### **Personal application:**

- Look at your world: do you see and realize the evil that exists in this world?
- Look at your soul: are you in a spirit of tolerance and accommodation? Are you sliding from the truth?
- Look at your heart: are you succumbing to idolatry? Guard what has been given to you!

### **Reflection:**

“Roland Fryer, an African American, was a celebrated economist and professor at Harvard when his research into racial bias in fatal police shootings showed there was no bias—a conclusion that went against his own biases and the accepted narrative. Colleagues warned him not to publish the results—that it would ruin his career—but he did it anyway. Afterward, he had to live with police protection, and for a time, colleagues turned on him, his research methods were criticized, and he became a target for what appeared to be a retaliatory university investigation that led to a suspension without pay. Most people would look to preserve career, status, prestige, popularity, reputation. When asked what pushed him to make the opposite choice—a choice that would lead to all the consequences he suffered—Fryer answered simply: ‘I do not covet what they covet.’ People are driven by what they hunger after. And once they have it, they are driven by fear of losing it. This is one reason why individuals compromise and conform—they realize how much there is to lose, and they don’t want to risk it. All the normal incentives push us to conform. What do you ‘covet?’ What are you afraid to lose? I ask because the answer reveals something about how vulnerable we may be to pressures that I believe faithful followers of Jesus are going to face in the near future.”<sup>17</sup>

### **Study and Discussion Questions:**

- Recall Scriptural examples of compromise, then discuss this statement: “Throughout history, in every epoch of time, there is always the temptation to compromise. We see it abundantly in our time also. Nothing is new! We are living in an age where the

erosion of the truth and the effort to compromise our most sacred and deepest beliefs are often put on the chopping block for the sake of “the majority’.”

- Describe Pergamum. What kind of city was it? What could be a modern-day equivalent?
- Review and discuss the 5 components of the letter to Pergamum. What is significant here?
- What lessons can be learned from this letter for us as believers, for our congregation, and for churches overall?

### Footnotes:

1. <https://more-history.com/appeasement-neville-chamberlains-calculated-gamble/>
2. Pliny, Natural History, V.30.  
<https://archive.org/details/plinysnaturalhisooplinrich/page/n299/mode/2up>
3. Robert Mounce, The Book of Revelation. The New International Commentary on the New Testament. Ed. F.F. Bruce. Grand Rapids, Eerdmans, 1977, 95.
4. G.K. Beale, The Book of Revelation. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 239-246ff.
5. Leon Morris, The Revelation of St. John. Tyndale New Testament Commentaries. Fifth Printing. Grand Rapids: Eerdmans, 1976, 66.
6. Alan Johnson, “Revelation.” The Expositors Bible Commentary. 12 Volumes. Ed. Frank E. Gaebelin. Grand Rapids: Zondervan, 1981. Volume 12 (Hebrews – Revelation): 440.
7. S.R.F. Price, Rituals and Power: The Roman Imperial Cult in Asia Minor. Cambridge: Cambridge University Press, 1984, 155-165, 221-222.
8. J.H. Moulton and G. Milligan, The Vocabulary of the Greek Testament. Grand Rapids: Eerdmans, 1974, 293 (one volume first issued in 1930).
9. Mounce, 96-97.
10. Ibid., 97.
11. Albert Barnes, Notes on the New Testament: Explanatory and Practical. Ed. Robert Frew. 11 Volumes. Tenth Printing. Grand Rapids: Baker, 1972. XI (Revelation): 75.
12. Johnson, 441.
13. 2 Maccabees 2:4-7.

14. Mounce, 99.
15. Morris, 68.
16. Beale, 252-253.
17. Andrew Brunson, "What Do You Value Most? Decision: The Evangelical Voice for Today. Charlotte: Billy Graham Evangelistic Association. May 2025, 20. To read the full article, go to: <https://decisionmagazine.com/what-do-you-value-most/>.

\* A Mighty Fortress is Our God



1. A might - y for - tress is our God, a bul-wark nev - er fail - ing;  
 2. Did we in our own strength con - fide, our striv - ing would be los - ing;  
 3. And though this world, with dev - ils filled, should threat - en to un - do us,  
 4. That Word a - bove all earth - ly pow'rs, no thanks to them, a - bid - eth;



our help - er he a - mid the flood of mor - tal ills pre - vail - ing. For were not the right man on our side, the man of God's own choos - ing. Dost we will not fear, for God hath willed his truth to tri - umph through us. The the Spir - it and the gifts are ours through him who with us sid - eth. Let



still our an - cient foe doth seek to work us woe; his craft and pow'r are ask who that may be? Christ Je - sus, it is he, Lord Sa - ba - oth his prince of dark - ness grim, we trem - ble not for him; his rage we can en - goods and kin - dred go, this mor - tal life al - so; the bod - y they may



great; and armed with cru - el hate, on earth is not his e - qual. name, from age to age the same, and he must win the bat - tle. dure, for lo! his doom is sure; one lit - tle word shall fell him. kill: God's truth a - bid - eth still; his king - dom is for - ev - er.

## \* 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: Andrea Fuller

Liturgist, and Pastoral Prayer: Owen McCullough

Readers: Emily Waters, Sue Skelly

Musicians: Charles and Angela Brant, Theron Drayton, Ruth Ellen Lorick, Josiah Rogers, Melody Shafer

Audio/visual and livestream: Don Parker, Todd Shafer, Jason Waters

## 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](https://lexpreschurch.com/connect) or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!



1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.

Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

## Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.





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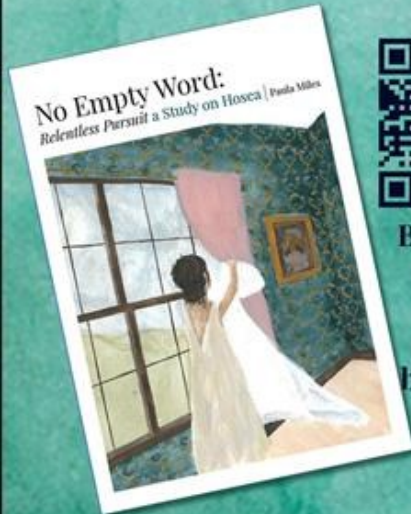
Welcome  
Wayne & Amy Newsome  
our missionaries  
to Japan



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



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



**Be sure to**  
**register**  
**and pay**  
**for your**  
**book here**

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)





# 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!



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

Romans 15:13 NIV

# LOST & FOUND

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

Download the app today!



- 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.



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