

May 18, 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](http://lexpreschurch.com/connect) to join us on mission!

General inquiries: [hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

Updates | Following Christ Together

\* **Call to Worship** | From Psalm 2:6-8, 11-12

*Leader: "As for me, I have set my King  
on Zion, my holy hill."*

*I will tell of the decree:*

*The LORD said to me, "You are my Son;  
today I have begotten you."*

**All:** Ask of me, and I will make the nations your heritage,  
and the ends of the earth your possession.

*Leader: Serve the LORD with fear,  
and rejoice with trembling.*

*Kiss the Son,  
lest he be angry, and you perish in the way,  
for his wrath is quickly kindled.*

**All:** Blessed are all who take refuge in him.

## \* Holy, Holy, Holy-Trinity Hymnal No. 100



1. Holy, ho-ly, ho - ly! Lord God Al-might - y! Ear - ly in the
2. Holy, ho-ly, ho - ly! All the saints a - dore thee, cast - ing down their
3. Holy, ho-ly, ho - ly! Though the dark-ness hide thee, though the eye of
4. Holy, ho-ly, ho - ly! Lord God Al-might - y! All thy works shall



morn - ing our song shall rise to thee. Ho-ly, ho - ly, ho - ly!  
gold - en crowns a-round the glass - y sea; cher-u - bim and ser-a-phem  
sin - ful man thy glo - ry may not see, on-ly thou art ho - ly;  
praise thy name in earth and sky and sea. Ho-ly, ho - ly, ho - ly!



Mer-ci - ful and might - y! God in three Per-sons, bless-ed Trin - i - ty!  
fall-ing down be - fore thee, who wert, and art, and ev - er-more shalt be.  
there is none be - side thee per - fect in pow'r, in love, and pur - i - ty.  
Mer-ci - ful and might - y! God in three Per-sons, bless-ed Trin - i - ty!

*Trinity Hymnal No. 100*

TEXT: Reginald Heber, 1783-1826

TUNE (NICAEA): John B. Dykes, 1861

© 1990, Great Commission Publications, Inc.

CCLI License # 668805

## \* Prayer of Invocation

\* **Scripture Reading** | Daniel 10:2-14 | Pew Bible p. 748

In those days I, Daniel, was mourning for three weeks. I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris) I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude. And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength. Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

And behold, a hand touched me and set me trembling on my hands and knees. And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come."

# Be Thou My Vision

*Unison*

1. Be thou my vi - sion, O Lord of my heart; naught be all  
 2. Be thou my wis - dom, and thou my true word; I ev - er  
 3. Be thou my bat - tle shield, sword for my fight; be thou my  
 4. Rich - es I heed not, nor man's emp - ty praise, thou mine in -  
 5. High King of heav - en, my vic - to - ry won, may I reach

else to me, save that thou art— thou my best thought by  
 with thee and thou with me, Lord; thou my great Fa - ther,  
 • dig - ni - ty, thou my de - light, thou my soul's shel - ter,  
 her - i - tance, now and al - ways: thou and thou on - ly,  
 heav - en's joys, O bright heav'n's Sun! Heart of my own heart, what -

day or by night, wak - ing or sleep - ing, thy pres - ence my light.  
 I thy true son; thou in me dwell - ing, and I with thee one.  
 • thou my high tow'r: raise thou me heav'n - ward, O Pow'r of my pow'r.  
 first in my heart, High King of heav - en, my trea - sure thou art.  
 ev - er be - fall, still be my vi - sion, O Rul - er of all.

Ancient Irish poem, ca. 8th cent.  
 Tr. by Mary E. Byrne, 1905  
 Versified by Eleanor H. Hull, 1912

Tune arr. © 1927 from the *Revised Church Hymnary* by permission of Oxford University Press.

SLANE 10.10.10.10.  
 Traditional Irish melody  
 Arr. by David Evans, 1927

## Recognition of CAMP Graduates

- Abe Chapman
- Quinn Miller
- Knox Miller
- Grigsby Parnell
- Ruth Fink
- Sephora Fink

## Recognition of High School Graduates

- Ruth Ellen Lorick
- SJ Fink
- Josiah Rogers
- Samuel Cargo
- Jesse Oates
- Forrest Green
- Matthew McAulay

# RENEWAL

## Call to Confession | 1 John 1:8, 10

*Leader: If we say we have no sin, we deceive ourselves, and the truth is not in us.*

*If we say we have not sinned, we make him a liar, and his word is not in us.*

## Corporate Confession of Sin

All: Holy and Righteous Father,  
We stand before Your blazing holiness and purity,  
realizing the depth and breadth of our sins.  
We have fallen away from You so many times and in so many ways.  
There is nothing good within us.  
Your Word calls us to repentance, and so we run to You  
in humility and in sorrow for the trespasses we have committed  
that have offended Your holy character.  
We plead the blood of Jesus Christ over our lives,  
and only trust in His sufficient work to cleanse us from all our sins.  
Create in our hearts a longing for the values of Your kingdom,  
and fill us with the Holy Spirit  
that would enable us more and more to grow in grace  
and in the knowledge of Christ Jesus our Savior,  
for we ask this in His Name, Amen.

## Silent Confession

\* **Words of Comfort** | 1 John 1:9

*Leader: If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

\* **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 receive the food of Your  
 2. Teach us, Lord full of obedience, Holy reverence, true hu-  
 4 3. Speak, O Lord and renew our minds; Help us grasp the heights of Your  
 Ho - ly Word. Take Your Truth, plant it deep in us; Shape and  
 7 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  
 10 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. Speak, O Lord, and ful -  
 14 eyes to see Your ma - jes - tic love and au - thor - i - ty. Words of power that can  
 prom - is - es; And by faith we'll walk as You walk with us. Speak, O Lord, till Your  
 fill in us all Your pur - pos - es for Your glo - ry.  
 nev - er fail; Let their truth pre - vail o - ver un - be - lief.  
 church is built, and the earth is filled with Your glo - ry.

Words and Music: Keith Getty & Stuart Townend 2005

## 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.

# How Deep the Father's Love for Us | [8:15 a. m. only]

1. How deep the Fa - ther's love for us, how vast be - yond all meas - ure That  
2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders. A -  
3. I will not boast in an - y - thing: no gifts, no pow'r, no wis - dom. But

3

He should give His on - ly Son to make a wretch His treas - ure. How  
shamed, I hear my mock - ing voice call out a - mong the scof - fers. It  
5 I will boast in Je - sus Christ: His death and res - ur - rec - tion. Why

7

great the pain of sear - ing loss. The Fa - ther turns His face a - way As  
was my sin that held Him there un - til it was ac - com - plished; His  
should I gain from His re - ward? I can - not give an an - swer. But

wounds which mar the Cho - sen One bring man - y sons to glo - ry.  
dy - ing breath has brought me life. I know that it is fin - ished.  
this I know with all my heart: His wounds have paid my ran - som.

Words and Music by Stuart Townend, 1995  
© 1995 Thankyou Music (PRS). All rights reserved.  
Used by Permission. CCLI License #668805

## Revelation Song | Choir Anthem [11 a.m. only]

Worthy is the Lamb who was slain.  
Holy, holy is He.  
Sing a new song to Him who sits on  
Heaven's mercy seat.

Alleluia – Alleluia

Worthy is the Lamb who was slain,  
Holy, holy is He.  
Sing a new song to Him who sits on  
Heaven's mercy seat.

Holy, holy, holy is the Lord God Almighty  
Who was and is and is to come.  
With all creation I sing:  
“Praise to the King of kings!  
You are my everything and I will adore You.”

Alleluia – Alleluia

Clothed in rainbows of living color,  
Flashes of lightning – rolls of thunder.  
Blessing and honor, strength and glory and power be –  
To You, the only wise King!

Holy, holy, holy is the Lord God Almighty  
Who was and is and is to come.  
With all creation I sing:  
“Praise to the King of kings!  
You are my everything and I will adore You.”

Worthy is the Lamb, worthy is the Lamb!  
Worthy is the Lamb, worthy is the Lamb!  
Filled with wonder, awestruck wonder at the mention of Your name.  
Jesus! Your name is power, breath and living water,  
Such a marvelous mystery!

Holy, holy, holy is the Lord God Almighty  
Who was and is and is to come.  
With all creation I sing:  
“Praise to the King of kings!  
You are my everything and I will adore You.”

Alleluia, alleluia.

### \* The Doxology

Praise God from whom all blessings flow; praise him all creatures here below; praise  
5 him above, ye heav'n-ly host: praise Father, Son, and Holy Ghost. A - men.

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

### \* Offertory Prayer

# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | "Feet Like Burnished Bronze"

### \* Scripture Reading | Revelation 2:18-29 | p. 1,029

<sup>18</sup> “And to the angel of the church in Thyatira write: ‘The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

<sup>19</sup> “I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. <sup>20</sup> But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. <sup>21</sup> I gave her time to repent, but she refuses to repent of her sexual immorality. <sup>22</sup> Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, <sup>23</sup> and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works. <sup>24</sup> But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. <sup>25</sup> Only hold fast what you have until I come. <sup>26</sup> The one who conquers and who keeps my works until the end, to him I will give authority over the nations, <sup>27</sup> and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He who has an ear, let him hear what the Spirit says to the churches.’

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

### 4. Thyatira: A Message to a Church Suffering from Decay and Ruin

Rev. Dr. Curt McDaniel

## Sermon Notes

### Hear What the Spirit is Saying to the Church

Several years before I moved back to SC, I remember watching a nature television show highlighting some large trees in Colorado. They were documenting the story of a particularly large tree that had stood majestically on a ravine for more than 400 years. It was merely a small sapling when Columbus landed in the New World. Over several centuries, lightning struck it 14 times. It withstood great windstorms and even survived an earthquake. Yet, despite these strong outward forces, this tree did not fall.

Yet this grand giant suffered a great collapse, causing scientists and arborists to come close and to examine why it fell. To their surprise, they discovered that this massive tree plummeted from tiny little beetles who had bored under the bark and chewed away its mighty fibers. Something so small caused something so large to “timber” down to a loud thud over the course of time.

It was not the big, one-time gigantic acts that caused this tree’s downfall. Instead, it was the little things that chewed on it daily that eventually caused it to decay and ruin. That is what can happen to our spiritual lives if we do not check the daily and regular things that we permit to access our personal lives. Oftentimes it is the little things that can chew away and eat at us to the core that can cause the greatest damage to our souls.

This is what we see when we come to the church at Thyatira, the recipient of the 4th of the 7 letters to the churches of Asia Minor. Like the others, she had some good things present in her life; however, sin was eating her to her very core. Because of this infestation, she suffered great decay and potential ruin.

Last time, we saw from the church at Pergamum, only 45 miles west of Thyatira,<sup>1</sup> that she lived in an evil, idolatrous society overcome by compromise. In some respects, this church at Thyatira was like Pergamum, and yet in other ways it was worse than Pergamum. Her state of decline and alarm was more advanced than any of the other churches previously mentioned. She had allowed sin in the camp, and this sin consumed her from the inside so much that now she was fighting decay and judgment from the Lord. Let us examine this letter to the church at Thyatira.

***Big Takeaway:*** *When believers allow sin to stay in their lives, they face the dangers of internal decay and discipline from the Lord.*

It is helpful to see again the pattern often seen in the presentation of these 7 letters. Normally, there are 5 parts to a typical letter (with slight variations); however, with the

letter to Thyatira, there is another element:

- The *picture*: A component of the 2 visions of Christ in chapter 1.
  - The *proclamation*: What is good about the church.
  - The *problem*: What is bad about the church.
  - **\*New\*** for Thyatira: The *prognosis*: What is going to happen if you do not correct the problem?
  - The *plea*: Repent and/or be faithful.
  - The *promise*: God's rewards to those who persevere.
1. **The picture (v. 18)** of Christ is of One who has eyes of blazing fire and feet like burnished bronze. He identifies Himself as the "Son of God," the only time this title is found in Revelation. Because this letter has a strong connection to Psalm 2 (vv. 26b-27 are deeply tied to 2:9), where the Messiah is presented as God's Son with authority and rule, this picture "stands in strong contrast to the local cultic worship of Apollo Tyrimnos, which was merged with that of the emperor (identified as Apollo incarnate) so that both were acclaimed as sons of Zeus."<sup>2</sup> Since this portrait connects Jesus with the Son of God imagery, seen both in Psalm 2:9 and in Daniel 3:25 (the fiery furnace) and 10:6 ("eyes like flaming torches, arms and legs like the gleam of burnished bronze"), the idea conveyed is of One who possesses supreme authority over all things in heaven and on earth, including the mythological gods of the Greeks and Romans. Christ is the One who is installed as the Living Ruler and King over all the created cosmos, including those who dwell in evil and wickedness.
  2. **The proclamation (v. 19)** recognizes 2 things Jesus commends about this church:
    - a. *Christ knows their works*. He recognized that within this church there were many good things present, indicative of a growing faith. In fact, at the end of v. 19, He recognizes that they were doing more now than they did at the beginning. In contrast to the Ephesian congregation (1st letter), their love was growing: "There is progress in the life of this church. This is not something to be taken for granted."<sup>3</sup>
    - b. *Christ knows their motives*. He mentions that they have "love, faith, service, and patient endurance." All these qualities are connected with the single pronoun "your," showing a packaged combination of goodness. This reveals heart attitudes and motives behind their work. They did their labor for Christ with sincere

devotion and trust in the Lord, that He would bear fruit in them from their labors, and that they would stand the tests of time.

But with commendation, there also came several major problems.

3. **The problem (v. 20)** clearly shows a threefold dilemma present within this congregation:
  - a. *There was a spirit of toleration present within the people.* Mention is made of a wicked prophetess with the code name “Jezebel,” paralleling the behavior and idolatry of the wicked queen of Ahab in 1 Kings 16 and 2 Kings 9. There were some within this fellowship who allowed this to go on.
  - b. *Paralleling this toleration was a spirit of seduction existing as well.* V. 20 tells us that this prophetess Jezebel was teaching and leading people into seduction and immorality. In other words, a spirit of bewitchment and corruption had crept into the church, just like those small beetles into that old Colorado tree. People were fed a lie, and the bait of entrapment was luring them away.
  - c. *A third problem of rebellion existed also.* V. 21 states that God was granting time for repentance (“I gave her time to repent”), but up to that point, those in Jezebel’s seductive web had not repented. In fact, a spirit of unwillingness surfaced, revealing the rebellious nature of this evil.

These are critical issues, indeed, the most serious problems yet seen and stated for a church to this point. We need to stop and ask the honest question, “Why was there such inner evil in this city?” A closer look at this city’s history may provide some understanding and perspective.

Thyatira was not a large or wealthy city like Pergamum or Ephesus. It did not have all the amenities that bigger cities had. Thyatira was a small town, originally settled as a Macedonian colony,<sup>4</sup> but later conquered in 190 BC by Rome, who turned it into a manufacturing center and a central hub for trade guilds.<sup>5</sup> The mention of Lydia, the female merchant of purple goods from Thyatira in Acts 16:14, confirms the presence of these guilds. Linens, wool, leather, pottery, bakeries, clothing, metals, and textiles all existed and thrived in this small, diversified city: “The city had a guild for almost every trade, and most people involved in any economic

activity belonged to one guild or another. And, since all guilds had patron deities, Christian guild members would be expected to pay homage to pagan gods at official guild meetings, which were usually festive occasions often accompanied by immoral behavior. Nonparticipation would lead to economic ostracism.”<sup>6</sup>

It is intriguing that in the opening image portraying Christ with “feet of burnished bronze” (2:18b), the word picked for “burnished bronze” was possibly tied to a trade term for the local guild that produced it.<sup>7</sup> Evidently, Thyatira’s commercial appeal extended significantly throughout the region. But the commercial extension was tied directly to their local religious observances. Because their roots were embedded in Greek mythology and Roman culture, these trade guilds practiced outward pagan ritual ceremonies in their everyday practice, and somehow it crept into the local church. Before you could blink an eye, the church was infected, and the process of corruption sent it towards decline. There were outward pagan practices and immorality at work because they would not cut off sin from their everyday life. This led to internal decline and fall.

4. A new element appears in this letter: The problem was so pronounced that Christ must come with a **prognosis (vv. 22-23)**. Apparently, if something does not change, this will await the church if they do not remove the sin and decay within their camp:
  - a. *Suffering and tribulation are coming.* Jezebel and her companions will receive a form of suffering, and this suffering will be intense. However, notice the patience of God with the use of the word “unless” in v. 22. So often the Lord is patient and longsuffering, and likely this sin has lasted for a while in this church (provoking the Lord’s warning), but His patience will not last forever, and if not changed, this sin will receive God’s judgment.
  - b. *What is worse, we learn that death awaits the children of those who participate in this evil.* A clear theme that runs through Scripture is that the things done by the fathers have a direct impact on their children (Psalm 79:8, Exodus 20:5, 34:7, Numbers 14:18, Deuteronomy 5:9). The same principle found affinity with Thyatira. Fathers, this is a stern reminder for us here. Watch what comes into your home. Watch what affects your children and do what a good friend of ours once said, “Nip it, nip it, nip it in the bud!”

5. **The plea (vv. 24-25)** is given to those who seek to remain faithful to Christ. He tells those who have not succumbed to the wickedness of Jezebel to keep the straight and narrow path and to hold fast to their faith until He returns. There may have been strategies to combat this heresy by knowing “the deep things of Satan” (v.24) in an effort “to fight fire with fire,” but this is dangerous and risky: “The reasoning of some in the early church (the Nicolaitans) might have gone something like this: ‘The only effective way to confront Satan was to enter into his strongholds; the real nature of sin could only be learned by experience, and therefore only those who had really experienced sin could truly appreciate grace. So, by experiencing the depths of paganism (‘the deep secrets of Satan’), one would be better equipped to serve Christ or be an example of freedom to his brothers (cf. 1 Corinthians 8:9-11). Thus, the sin of Jezebel was deadly serious because of the depths of its deception. Only a few perceived where the teaching was leading.’”<sup>8</sup>
6. To those who persevere, there is a sweet **promise (vv. 26-28)** awaiting them from Christ:
  - a. *Authority will be given to those who do God’s will until the end.* Christ states, “The one who conquers and who keeps my works until the end, to him I will give authority over the nations, and He will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father.” Interestingly, the verb “rule” has a root meaning of “shepherd,” but not in the sense of tenderness and care, but instead of a dictator.<sup>9</sup> At His second coming, Christ will return to judge the nations and to rule with power, a prevalent theme throughout Revelation. In addition, the idea that believers will rule with Christ appears periodically in Scripture (Matthew 20:20ff, 1 Corinthians 6:3, 2 Timothy 2:12, Revelation 5:10, 20:4-5). Those that live in humble reliance upon Christ in this life will find themselves ruling in the next life.
  - b. *Christ will give them the morning star.* Numerous ideas have surfaced to explain this imagery, but most likely its origins allude to some aspect of the imagery seen in Revelation 22:16 (“the root and the descendant of David, the bright and morning star”) and its ties back to Isaiah 11:1ff (“shoot and roots”) and to Numbers 24:14-20 (esp. v.17 “star”), images of a Messianic ruler depicted in Psalm 2 whose actions show ultimate sovereignty and authority over the nations (2:7-12). When seen

together with the concepts in v.27, the imagery of believers ruling with the authority of Christ is apparent and consoling.

***Summary: The message to the church at Thyatira:***

- A church infected and decaying with sin that has not been cut off and dealt with in repentance.
- A church that tolerated wickedness and that faced punishment from Christ if they did not turn.
- A church that is called to persevere and to continue to remain faithful.

***Personal Application***

- Is there a known sin in your life that has been there for a long time? Is there some past sin or current habit that needs cleansing? Repent! Turn from your sins and remain faithful to Christ.
- Realize that there are great rewards for those who remain faithful to Christ. Remember Jesus' words, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matthew 25:21, 23).

***Reflection on 2:28 ("The Morning Star"):***

"The 'morning star' (Venus) was a symbol of sovereignty in the ancient world and especially in Rome. Roman emperors claimed to be descended from the goddess Venus. Roman generals built temples dedicated to the star, and it was a sign carried on [in] the standards of the Roman legions. If this is also part of the thought, then the allusion to Numbers has been called forth in order to emphasize that Christ is the true world sovereign in contrast to the claims of evil world empires like Rome."<sup>10</sup>

***Study and Discussion Questions:***

- Discuss the opening story about a 400-year-old tree and beetles. What lessons are learned here?
- It is possible that the opening picture of Christ with "feet like burnished bronze" has ties with the kind of bronze made by a local trade guild. For a 1st-century person living in Thyatira, what would this mean?

- Why was there so much evil in Thyatira? What does history teach us? Define their problem carefully.
- What does Christ say to this church? What is He saying to us as we read this letter?
- What promises come to those who remain faithful and endure to the end? How encouraging is this?

***Footnotes:***

1. Alan Johnson, "Revelation." *The Expositors Bible Commentary*. 12 Volumes. Ed. Frank E. Gaebelein. Grand Rapids: Zondervan, 1981. Volume 12 (Hebrews – Revelation): 443.
2. Robert Mounce, *The Book of Revelation*. *The New International Commentary on the New Testament*. Ed. F.F. Bruce. Grand Rapids, Eerdmans, 1977, 102.
3. Leon Morris, *The Revelation of St. John*. *Tyndale New Testament Commentaries*. Fifth Printing. Grand Rapids: Eerdmans, 1976, 70.
4. Albert Barnes, *Notes on the New Testament: Explanatory and Practical*. Ed. Robert Frew. 11 Volumes. Tenth Printing. Grand Rapids: Baker, 1972. XI (Revelation): 80.
5. A.T. Robertson, *Word Pictures in the New Testament*. 6 Volumes. Grand Rapids: Baker Book House, 1932. VI: 308. See also William Ramsay, *The Letters to the Seven Churches of Asia and Their Place in the Plan of the Apocalypse*. London: Hodder and Stoughton, 1904, 324-326.
6. G.K. Beale, *The Book of Revelation*. *The New International Greek Testament Commentary*. Grand Rapids: Eerdmans, 1999, 261. See also Ramsay, 352.
7. 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* 11. Sheffield: JSOT, 1986, 111-117, 127.
8. Johnson, 445-446.
9. Morris, 74. Robertson, VI:312, calls it "rigorous rule."
10. Beale, 269.

## \* Thine Be the Glory



1. Thine be the glo - ry, ris - en, con - qu'ring Son;  
 2. Lo! Je - sus meets us, ris - en from the tomb;  
 3. No more we doubt thee, glo - rious Prince of life;



end - less is the vic - t'ry thou o'er death hast won;  
 lov - ing - ly he greets us, scat - ters fear and gloom;  
 life is naught with - out thee: aid us in our strife;



an - gels in bright rai - ment rolled the stone a - way;  
 let the church with glad - ness, hymns of tri - umph sing,  
 make us more than con - qu'rors, thro' thy death - less love;

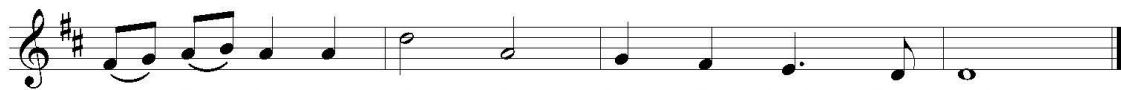


kept the fold - ed grave - clothes, where thy bod - y lay.  
 for the Lord now liv - eth, death hath lost its sting.  
 bring us safe thro' Jor - dan to thy home a - bove.

### Refrain



Thine be the glo - ry, ris - en, con - qu'ring Son;



end - less is the vic - t'ry thou o'er death hast won!

## \* Sending

*8:15 a.m. only*

**Ella Rose Becker** will spend this summer serving as an intern with Mission to the World in Brussels, Belgium from May 28 - July 24. Ella Rose will work with MTW missionaries, Daniel and Katy Brink, who lead an international church planting team. Her team will receive missions training focused on topics such as evangelism, culture, and calling. They will take part in language learning, serving in the church, and using their gifts to love people from many tribes, tongues, and nations.

Ella Rose and her family sincerely thank the body of LPC for your prayers and generous support and ask you to pray Philemon 6 for her this summer..."the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ." Please also pray for safe travels, good health, and a fruitful partnership with the missionaries and fellow interns serving in Brussels this summer.

*11 a.m. only*

A prayer and goodbye to the Ruling Elder **Eddie Williams** and his wife, **Karen**.

## \* 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: Tyler Josephson

Liturgist, and Pastoral Prayer: Owen McCullough

Readers: Ande Parnell, Terry Rogers

Musicians: Butch Bost, Charles and Angela Brant, Heather Coleridge, Melody Shafer

Audio/visual and livestream: Jeff Becker, John Parler, Todd Shafer

## 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](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.



LPC Youth Welcome to Summer Party  
Sunday, May 18<sup>th</sup> | 6:00pm | Tomlin Hall  
Rising 6th -12th graders  
All parents are welcome to stay!  
Parents of rising 6th graders  
are encouraged to stay and meet  
your kids' leaders!



MAY 25<sup>TH</sup>  
5TH GRADERS  
REPORT TO  
MIDDLE SCHOOL  
YOUTH ROOM FOR CE



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

Shekinah Glory Girls  
(Middle School Girls Small Group)

Sundays, June 1<sup>st</sup> - July 27<sup>th</sup>  
3:00 - 5:00pm

Stephie Lorick's home  
573 Rawl Rd. Lexington

\$15 for supplies and materials

Register Here!





**LEXINGTON  
COUNTY  
BLOWFISH**



**This summer's baseball games sponsored  
by LPC Youth Ministry**

**June 13<sup>th</sup> & August 1<sup>st</sup>**



**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)



**HIDDLE SCHOOL GIRLS  
SLUMBER PARTY**

**June 6<sup>th</sup>**

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

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



**June 29<sup>th</sup>  
5<sup>th</sup> 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

246 Barr Road | Lexington, SC 29072

[www.lexpreschurch.com](http://www.lexpreschurch.com)

[hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

803.359.9501