

August 17, 2025
Worship and Livestream | 10:00 am

Reality and Realization:



What We Face Now;
What Awaits Us In Eternity
Revelation 21-22

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** | Revelation 19:1, 5-7a

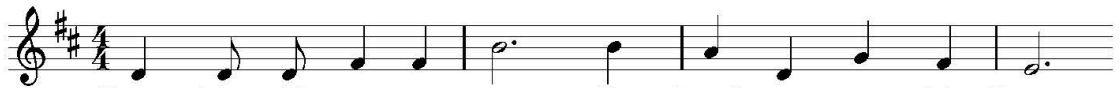
*Leader: After this I heard what seemed to be the loud voice of
a great multitude in heaven, crying out,
“Hallelujah!
Salvation and glory and power belong to our God,*

*All: And from the throne came a voice saying,
“Praise our God,
all you his servants,
you who fear him,
small and great.”*

*Leader: Then I heard what seemed to be the voice of a great multitude,
like the roar of many waters and like the sound of mighty peals of thunder,
crying out,
“Hallelujah!
For the Lord our God
the Almighty reigns.*

All: Let us rejoice and exult and give Him the glory!

* Crown Him with Many Crowns-Trinity Hymnal No. 295



1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Lord of love; be - hold his hands and side,
3. Crown him the Lord of peace; whose pow'r a scep - ter sways
4. Crown him the Lord of years, the Po - ten - tate of time;



hark! how the heav'n - ly an - them drowns all mu - sic but its
rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri -
from pole to pole, that wars may cease, ab - sorbed in prayer and
Cre - a - tor of the roll - ing spheres, in - ef - fa - bly sub -



own: a - wake, my soul, and sing of him who died for thee,
fied: no an - gel in the sky can ful - ly bear that sight,
praise: his reign shall know no end; and round his pierc - ed feet
lime: all hail, Re - deem - er, hail! for thou hast died for me:



and hail him as thy match - less King through all e - ter - ni - ty.
but down - ward bends his burn - ing eye at mys - ter - ies so bright.
fair flow'rs of par - a - dise ex - tend their fra - grance ev - er sweet.
thy praise shall nev - er, nev - er fail through - out e - ter - ni - ty.

Trinity Hymnal No. 295
TEXT: Matthew Bridges, 1851
TUNE (DIADEMATA): George J. Elvey, 1868
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* Prayer of Invocation

* **Scripture Reading** | 1 Peter 2:4-10 | Pew Bible pp. 1,014-1,015

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,”

and

“A stone of stumbling,
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

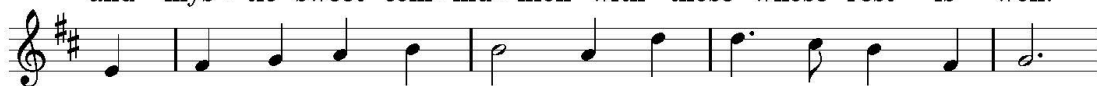
The Church's One Foundation-Trinity Hymnal No. 347 (vv. 1, 2, 5, and 6)



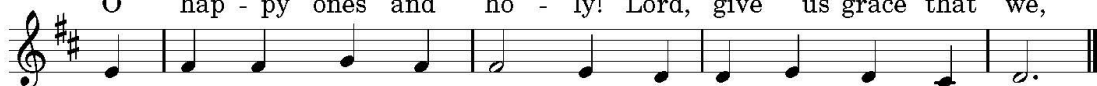
1. The church-'s one foun-da-tion is Je-sus Christ, her Lord;
2. E-lect from ev-'ry na-tion, yet one o'er all the earth,
5. 'Mid toil and trib-u-la-tion, and tu-mult of her war,
6. Yet she on earth hath un-ion with God the Three in One,



she is his new cre-a-tion by wa-ter and the Word:
her char-ter of sal-va-tion one Lord, one faith, one birth;
she waits the con-sum-ma-tion of peace for-ev-er-more;
and mys-tic sweet com-mu-nion with those whose rest is won:



from heav'n he came and sought her to be his ho-ly bride;
one ho-ly name she bless-es, par-takes one ho-ly food,
till with the vi-sion glo-rious her long-ing eyes are blest,
O hap-py ones and ho-ly! Lord, give us grace that we,



with his own blood he bought her, and for her life he died.
and to one hope she press-es, with ev-'ry grace en-dued.
and the great church vic-to-rious shall be the church at rest.
like them, the meek and low-ly, on high may dwell with thee.

Trinity Hymnal No. 347
TEXT: Samuel J. Stone, 1866
TUNE (AURELIA): Samuel S. Wesley, 1864
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RENEWAL

Call to Confession | 1 Samuel 15:22-23

Leader: And Samuel said,

*“Has the LORD as great delight in burnt offerings and sacrifices,
as in obeying the voice of the LORD?*

*Behold, to obey is better than sacrifice,
and to listen than the fat of rams.*

*For rebellion is as the sin of divination,
and presumption is as iniquity and idolatry.*

*Because you have rejected the word of the LORD,
he has also rejected you from being king.”*

Corporate Confession of Sin

All: Almighty and Holy Father,
Yours is the power, the majesty, the glory, and the honor.
Yours is the kingdom, the blessing, and the dominion.
Ours is the sin, the shame, the condemnation, and the transgressions.
Ours is the selfishness, the greed, the pride, and the wandering.
Hear our prayers for the forgiveness of our sins
and for the turnings of our wayward hearts.
We have sought our own ways instead of seeking
Your good and perfect will.
Cleanse us by the blood of Jesus Christ,
and renew in us a right spirit that honors
and fears You in all that we do.
We ask this in Jesus' Name, Amen.

Silent Confession

*** Words of Comfort** | I John 4:9-10

Leader: In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* O Great God

1. O great God of high - est heav'n, oc - cu - py my low - ly heart;
2. I was blind - ed by my sin, had no ears to hear Your voice,
3. Help me now to live a life that's de - pen - dent on Your grace.

own it all and reign su - preme, con - quer eve - ry re - bel power.
did not know Your love with - in, had no taste for heav - en's joys.
Keep my heart and guard my soul from the e - vils that I face.

Let no vice or sin re - main that re - sists Your ho - ly war;
Then Your Spir - it gave me life, o - pened up Your Word to me;
You are wor - thy to be praised with my eve - ry thought and deed;

You have loved and pur - chased me; make me Yours for - ev - er - more.
through the gos - pel of Your Son, gave me end - less hope and peace.
O great God of high - est heav'n, glo - ri - fy Your name through me!

Words and Music by Bob Kaufin
Based on The Valley of Vision prayer *Regeneration*; Arranged by Joe Brownlee
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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 who call Lexington Presbyterian their “spiritual home” 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.

A Christian's Daily Prayer



1. As morn - ing dawns and day a - wakes, to You I bring my need.
2. As day un - folds, I seek Your will in all of life's de - mands,
3. As sun gives way to dark - est night, Your Spir - it still is here.



O gra - cious God, my source of strength, in You I live and breathe.
And though the tempt - er tries me still, I cling to Your com - mands.
And though my strength fades like the light, new mer - cies will ap - pear.



Each hour is Yours, by wis - dom planned, each deed em - pow'r'd by sov - 'reign hands.
Let eve - ry ef - fort of my life dis - play the match - less worth of Christ.
I rest in You, a - bide with me, un - til our trials and suf - fer - ing



Re - new my spir - it; help me stand, be glo - ri - fied to - day.
Make me a liv - ing sac - ri - fice, be glo - ri - fied to - day.
give way to fi - nal vic - to - ry, be glo - ri - fied to - day.

Words and Music by Matt Merker, Jordan Kaufin, and Dave Fournier
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* The Doxology

Praise God from whom all blessings flow; praise him, all

The first system of musical notation for the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/4 time and G major. The treble staff contains the melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics for this system are "Praise God from whom all blessings flow; praise him, all".

creatures here below; praise him above, ye heav'nly host:

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics for this system are "creatures here below; praise him above, ye heav'nly host:". The treble staff has a fermata over the final note of the phrase.

praise Father, Son, and Holy Ghost. Amen.

The third and final system of musical notation. It concludes the piece with a double bar line. The lyrics for this system are "praise Father, Son, and Holy Ghost. Amen.". The treble staff has a fermata over the final note of the phrase.

Text: Thomas Ken, 1674

Tune (OLD HUNDREDTH): Louis Bourgeois, 1551

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* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "Bejeweled"

* Scripture Reading | Revelation 21:9-21 | Pew Bible p. 1,041

⁹ Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹ having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. ¹² It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed— ¹³ on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴ And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

¹⁵ And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. ¹⁶ The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. ¹⁷ He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement. ¹⁸ The wall was built of jasper, while the city was pure gold, like clear glass. ¹⁹ The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰ the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹ And the twelve gates were twelve pearls, each of the

gates made of a single pearl, and the street of the city was pure gold, like transparent glass.

Sermon | Reality and Realization

What We Face Now; What Awaits Us in Eternity

6. Seeing and Treasuring the Church Through Difficulty

Rev. Dr. Curt McDaniel

Sermon Notes

Isaac Watts (1674-1738) is often called “The Father of English Hymnody” for many reasons. In his lifetime, he penned between 600 and 750 hymns, starting at fifteen years old when he complained about the poor singing in a church service to his father. To this discontent his father challenged him, “Give us something better, young man.”¹ In less than a week, he wrote his first hymn, “Behold the Glories of the Lamb,” and the church loved it, spurring him to write many more lyrics over the course of his life, such as “O God Our Help in Ages Past,” “I Sing the Almighty Power of God,” “Joy to the World,” “When I Survey the Wondrous Cross,” “Alas! and Did My Savior Bleed,” “Jesus Shall Reign,” and hundreds more. But there is a hymn that he penned—based on our text today—that he published in his 1707 Hymns and Spiritual Songs II that has an interesting story to it.

When he was young, Watts had a severe case of smallpox and grew only to be five feet tall with an atypical-sized head, a curved nose, diminished eyes, and a feeble body. Yet, what was lacking in physical appearance was made up for by his brilliant mind. Many people fell in love with his hymns before they ever met him, and one such person was a beautiful woman named Elizabeth Singer. She adored Watts through his writing and wanted to meet him personally. When she did, Watts instantly fell head-over-heels in love with her; however, she later turned down his proposal for marriage, saying, “Mr. Watts, I only wish I could say that I admire the casket as much as I admire the jewel.”² Some hymnologists surmise that possibly this experience and others jolted Isaac to concentrate on the glories of heaven instead of the disappointments that earthly life brings, and as a result this wonderful hymn came from this reflection:

*Come we that love the Lord,
and let our joys be known,
join in a song with sweet accord,
join in a song with sweet accord,
and thus surround the throne,
and thus surround the throne.*

*The hill of Zion yields a thousand sacred sweets,
before we reach the heavenly fields,
before we reach the heavenly fields,*

*or walk the golden streets,
or walk the golden streets.*

*Let those refuse to sing who never knew our God;
but children of the Heavenly King,
but children of the Heavenly King,
may speak their joys abroad,
may speak their joys abroad.*

*Then let our songs abound and every tear be dry;
we're marching through Immanuel's ground,
we're marching through Immanuel's ground,
to fairer worlds on high, to fairer worlds on high.*

Chorus:

*We're marching to Zion, beautiful, beautiful Zion,
We're marching upward to Zion, the beautiful city of God.³*

Watts captures in these words a glimpse of what the apostle John saw: a brilliant, glorious vision of the Christian's new eternal home, a city where sin will be no more, and the Adamic curse will be removed forever. Although this apocalyptic vision is brilliant in its imagery and description, and its "touch points" connect to our imagination (gold, jewels, immensity, radiance), we must remember—above all—that *John received this vision at a critical time in his life and in the life of the Christian Church*. Christianity was expanding, yet under the Roman emperor Domitian, believers were undergoing great intimidation, persecution, and hardship. To believers at that time, John the Evangelist was a "father figure" in the church. Many scholars surmise that this vision was given *at this point* (remember all the battles and tribulations in the chapters leading up to Revelation 21-22) not only to encourage the apostle in his time of hardship but also to strengthen and to embolden Christians in their times of persecution and to help them remember what awaits them in their eternal home on this new earth. This vision incorporates many elements—then and now—that people identify as treasured and priceless in worth and esteem, so the knowledge of this vision would encourage them to realize that a world of peace, perfection, wonder, and happiness lays ahead of them, only if they remain faithful to the end. It is paramount to remember that this vision is closely tied to the OT (the stones and priest's

adornment in Exodus 28:15ff, along with Lamentations 4:1-2, Zechariah 9:16, and Ezekiel 28:12-16), and it connected the “suffering ones” to “precious and holy stones,” dear to God and belonging to Him. In fact, there is a strong Hebrew rabbinic tradition in the theme of “stones” that links the adornment of Eve, Adam’s bride, to the high priest’s ornamentation (breastplate stones in the Urim and Thummim), with the restoration of Israel (“God’s precious stones) and the church (“living stones” in 1 Peter 2:5), coming to ultimate fulfillment in Revelation 21-22. ⁴

To that end, see this beautiful vision as a word of encouragement to struggling Christians to esteem their eternal home and to put into priority the values and treasures of God’s kingdom. What are those values and treasures?

Big takeaway: When we live in the fellowship and life of the Holy Spirit, we will see the worth and will treasure the value of Jesus Christ’s bride, the Church, in this earthly life, especially when difficulty comes. Two important principles appear in this text, both governed by the reality that an angel communicated with John (21:9, 15) in this vision, and who “carried him away in the Spirit” (21:10) to see these incredible images:

1. When believers walk with the Holy Spirit, they will see the beauty of Christ’s bride, the Church (21:9-14). The angel said to John in v. 9, “Come, I will show you the Bride, the wife of the Lamb. And he carried me away in the Spirit to a great, high mountain and showed me the holy city Jerusalem, coming down out of heaven from God.” We cannot lose the significance of the place of this vision as this book draws to an end. John was put into exile. Christians were persecuted. The church was oppressed at this time. John has already seen that there was coming a time when the forces of evil would mount up for the last time to attempt to overthrow God and to destroy His people (previous visions in the book), but all these attempts would end in failure. Jesus will triumph, and evil will be completely defeated, destroyed, and sentenced forever to a lake of burning sulfur and fire (21:8). In this ultimate victory, John is now carried in the Holy Spirit to see the wonder and beauty of the Church, and in effect, he realizes that the Church is the most beautiful thing to God, second only to God’s Son and the Holy Spirit. It is the Church that is pictured as the beautiful Bride of Christ, the one for whom Jesus died, the temple in whom God would dwell permanently forever, and the city that would receive God’s eternal dwelling and glory. Only the Church! John sees several qualities of this stunning bride as she comes down from heaven to this world

(the new earth):

- a. *She comes from God and has God's glory (vv. 10-11a).* “And he carried me away in the Spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God.” It is noteworthy to remember that this image vividly contrasts with the image of Babylon the harlot in chapter 17: “As the prostitute was found to be John’s archetypal image for the great system of satanic evil, so the bride is the true counterpart. She is pure and faithful to God and the Lamb, whereas the prostitute is a mockery.”⁵ The Church, Christ’s bride, bears God’s glory and light.
- b. *She flashes God's brilliance like a rare, clear jewel (v. 11b).* The image used in this metaphor is that of a luminous, dazzling jewel like jasper: “The word must describe the radiance over the city; it is later quite distinctly said that the city needs no heavenly body like the sun or the moon to give its light, because God is its light.”⁶ With Jesus as the Light of the World (John 8:12), His redeemed people reflect His light through all eternity.
- c. *She has great walls and twelve gates, with angels and inscribed names of the twelve tribes of Israel (21:12-13).* In perfect symmetry, there are three gates on each side, and the walls are high and thick, a symbol of safety and security. Although there is no need for safety and protection in eternity (because no evil is there), remember that this image would bring comfort to those in John’s time (and our time) who were not safe and not protected from the evils in the world: “The city’s description follows the pattern of cities with which John’s readers were familiar: foundations, walls, and gates. The foundations speak of permanence, in contrast to the tents in which ‘pilgrims and strangers’ lived (Hebrews 11:8-10). The walls and gates speak of protection. God’s people will never have to fear any enemies. Angels at the gates will act as sentries!”⁷
- d. *She has great foundations with inscribed names of the twelve apostles of Christ (v. 14).* What I find intriguing is that in the same image John sees not a siloed OT Israel from an isolated NT church, but rather an integrated, unified compilation of the total number of the people of God in both covenants—the old covenant and the new covenant—combined into one habitation where people from every tribe,

tongue, nation, and ethnic group live together in God's presence throughout all eternity: "What is John trying to tell us? Certainly one thing he's telling us is that there are not two communities—one for Israel and one for the church. God has one multinational, multicultural people. What defines them, no matter which corner of the earth they come from, is their embrace of the gospel of Jesus Christ." ⁸

2. When believers walk with the Holy Spirit, they will treasure the value of Christ's bride, the Church (21:15-21). John's imagery takes us to a deeper dive to behold the richness and intricacies of this city (measurements) and her brilliance (jewels). At this point, you can become so enamored of the vision that you can lose its main point! Here, John is shown the *greatness* (size) and the *value* (worth) of the Church with images that show eternal significance and prominence as we live in our current world of oppression, difficulty, persecution, trouble, and hardship: "We live as citizens of New Jerusalem *in the very midst of Babylon*." ⁹ What can motivate believers to stay faithful? By seeing how God treasures His church!
 - a. *Treasured by gold standard measurement (v. 15).*
 - b. *Treasured by perfect dimensions (vv. 16-17).*
 - c. *Treasured by precious, rare, and beautiful walls (v. 18).* Jasper and gold, valuable beyond imagination.
 - d. *Treasured by priceless foundations (vv. 19-20).* Every known jewel is mentioned in this list.
 - e. *Treasured by pearly gates (v. 21a).* Each gate is made from a single pearl! Wow! Incredible imagery!
 - f. *Treasured by pure streets (v. 21b).* They appear as "pure gold, like transparent glass." Amazing!

Do not become charmed over the imagery depicted here in this vision. *I believe our new eternal home far exceeds this brilliance and beauty!* These pictures are simply images that we can relate to, that we can identify with, to give us an idea of how wonderful eternity will be with God and with His people. But I remind you again, see this image and consider when John received it and what was happening in his life at the time (trial and difficulty).

What God was seeking to tell the apostle, He also wants to impress upon us:

IN THIS DIFFICULT LIFE, WE ARE TO TREASURE THE CHURCH.

Over many decades in my life, I find this biblical principle sadly missing among some professing believers. I have observed it with tears in Reformed and in non-Reformed churches. I have seen it sadly in non-denominational churches and in denominational churches. I have seen it sorrowfully in Roman Catholic churches and in Protestant churches. I have seen it regretfully in the Greatest Generation, the Baby Boomer Generation, the Millennials, Gen X, and now Gen Z. When things are going well in the church, when the skies are clear and the temperatures are pleasant, when the bills are paid, when there is no conflict, people value the church for what she is and for what she gives. But the moment difficulty comes, and/or conflict surfaces, and/or a capital campaign arises calling for commitments, and/or a new and compelling vision calls believers to step out in faith and to sacrifice, and/or disagreements arise over any number of possible issues, so often I have seen some professing believers take the first stagecoach out of Dodge City and leave the church behind! Why? Why has this occurred for so long and then been repeated so often?

SOME PROFESSING BELIEVERS DO NOT TREASURE THE CHURCH
THE WAY GOD TREASURES HER.

Please do not become so spellbound over this magnificent vision that you miss the point. God wants us to know how much *HE* treasures the Church, the Bride of the Lamb. And because He esteems her so highly, *so should we*—in thick and thin, in good times and in bad, in peace and in conflict, in joy and in sorrow, in sickness and in health—both now in this life and for all eternity.

Summary:

- When a believer is walking with the Holy Spirit, he/she will see the beauty of the Church and will treasure her the way God treasures her, including in times of difficulty.

Personal Application:

- Am I always treasuring the church (God's people), or only in the pleasant times?

Ponder this.

Reflection:

“We die daily,’ said the apostle. This was the life of the early Christians; they went everywhere with their lives in their hands. We are not in this day called to pass through the same fearful persecutions. If we were, the Lord would give us the grace to bear the test, but the tests of the Christian life, at the present moment, though outwardly not so terrible, are yet more likely to overcome us than even those of the fiery age. We have to bear the sneer of the world—that is little; its blandishments, its soft words, its oily speeches, its fawning, its hypocrisy, are far worse. Our danger is lest we grow rich and become proud, lest we give ourselves up to the fashions of this present evil world, and lose our faith. Or if wealth be not the trial, worldly care is quite as mischievous. If we cannot be torn in pieces by the roaring lion, if we may be hugged to death by the bear, the devil little cares which it is, so long as he destroys our love to Christ, and our confidence in Him. I fear that the Christian church is far more likely to lose her integrity in these soft and silken days than in those rougher times. We must be awake now, for we traverse the enchanted ground, and are most likely to fall asleep to our own undoing, unless our faith in Jesus be a reality, and our love for Jesus a vehement flame. Many in these days of easy profession are likely to prove tares, and not wheat; hypocrites with fair masks on their faces, but not the true-born children of the living God. Christian, do not think that these are times in which you can dispense with watchfulness or with holy ardor; you need these more than ever, and may God the eternal Spirit display His omnipotence in you..”¹⁰

Study and Discussion Questions:

- Review and discuss this statement: “Many scholars surmise that this vision was given at this point (remember all the battles and tribulations in the chapters leading up to Revelation 21-22) not only to encourage the apostle in his time of hardship, but also to strengthen and to embolden Christians in their times of persecution, and to help them remember what awaits them in their eternal home on this new earth.”
- Carefully note v. 10. Why is it important to remember that John saw this vision of the church “in the Spirit”? How significant is this? Compare and contrast how people today view the church and what John saw in his time.

- Review and discuss vv. 12-14 and the mention of the twelve tribes of Israel and the twelve apostles. What is depicted in this symbolism? What is portrayed here?
- Review and discuss this statement: “Please do not become so mesmerized over this magnificent vision that you miss its point. God wants us to know how much HE treasures the Church, the Bride of the Lamb. And because He esteems her so highly, so should we—in thick and thin, in good times and in bad, in peace and in conflict, in joy and in sorrow, in sickness and in health—both now in this life and for all eternity.”

Footnotes:

1. Kenneth Osbeck, 101 Hymn Stories. Grand Rapids: Kregel Publications, 1982, 279.
2. <https://hymnstudiesblog.wordpress.com/2008/11/26/quotweo39re-marching-to-zionquot/>
3. Public Domain. https://hymnary.org/text/come_we_that_love_the_lord_and_let_our
4. G.K. Beale, The Book of Revelation. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 1,087-90 draws upon an impressive list of Hebrew literature to show this impressive connection that runs through Scripture.
5. Alan F. Johnson, The Expositor’s Bible Commentary: Revelation. Ed. Frank E. Gaebelein. Twelve Volumes. Grand Rapids: Zondervan, 1981, 595.
6. William Barclay, The Revelation of John. The Daily Study Bible Series. Revised Edition. Two volumes. Philadelphia: The Westminster Press, 1976, II:209.
7. Warren Wiersbe, Be Victorious. Wheaton: Victor Books, 1985, 148-149. Original emphasis.
8. Nancy Guthrie, Blessed: Experiencing the Promise of the Book of Revelation. Wheaton: Crossway, 2022, 230.
9. Dean Fleming, Foretaste of the Future: Reading Revelation in Light of God’s Mission. Downers Grove: IVP Academic, 2022, 197, original emphasis.
10. Charles Haddon Spurgeon, Morning and Evening: Daily Readings. Twentieth Printing. Grand Rapids: Zondervan, 1975, 235. April 26, PM devotion.

* Glorious Things of Thee Are Spoken-Trinity Hymnal No. 345



1. Glo - rious things of thee are spoken, Zi - on, cit - y of our God;
2. See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov'ring, see the cloud and fire ap - pear
4. Sav - ior, if of Zi - on's cit - y I, through grace, a mem - ber am,



he whose word can - not be bro - ken formed thee for his own a - bode:
well sup - ply thy sons and daugh - ters, and all fear of want re - move:
for a glo - ry and a cov - 'ring, show - ing that the Lord is near:
let the world de - ride or pit - y, I will glo - ry in thy name:



on the Rock of A - ges founded, what can shake thy sure re - pose?
who can faint, while such a riv - er ev - er flows their thirst t'assuage?—
thus de - riv - ing from their ban - ner light by night and shade by day,
fad - ing is the worldling's plea - sure, all his boast - ed pomp and show;



With sal - va - tion's walls sur - rounded, thou may'st smile at all thy foes.
grace which, like the Lord, the giv - er, nev - er fails from age to age.
safe they feed up - on the man - na which he gives them when they pray.
sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

Trinity Hymnal No. 345
TEXT: John Newton, 1779
TUNE (AUSTRIAN HYMN): Franz Joseph Haydn, 1797
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* Sending

Reminder: a congregational meeting immediately follows the service.

Elders will be available to pray with you in the front of the sanctuary at the conclusion of the worship service.

* Benediction | Romans 15:13 (NIV)

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

Reader: Alex Petrenko

Musicians: Abigail and Esther Baarendse, Butch Bost, Vicki Bowles, Tim McConnell and Don Parker

Audio/visual and livestream: Todd Shafer, Jeff Becker

Faith Promise Giving:

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

Through the end of June 2025:

| | |
|-----------------------------------|-----------|
| General Fund transfer to missions | \$129,996 |
| Transfer from 2023/2024 surplus* | \$44,702 |
| Faith Promise Giving: | \$89,939 |
| Missions Disbursements | \$194,484 |

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

Stewardship

Through the end of July 2025:

| | |
|-------------------|-----------|
| Budget FYTD | \$108,181 |
| Received FYTD | \$95,522 |
| Expenditures FYTD | \$98,001 |

Please be aware that 5th Sunday Cover Dish planned for August 31 is postponed, more information to follow.

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.



Mentor Moms - Fall 2025
Begins September 2nd



register
here



Tue. 12:00-1:15 pm
Sep. 2nd - Nov. 11th
CE Room 204

If you are new to M&M,
get more information
and register here:



lifeline

adoption info meeting

Defend the weak and the fatherless,
the poor and the powerless.
Proverbs 82:3

September 14, 2025 | 6:00pm
Lexington Presbyterian Church



register here



OFFICER NOMINATIONS

We are currently accepting nominations for Ruling Elder, Deacon and Corporate Officers. Please be sure and speak to your nominee(s) to get their "OK" that they are willing to serve. Fill out forms on the table in the back of the sanctuary, and return to the church office or hand to an Elder.



LEXINGTON
PRESBYTERIAN CHURCH

Women's ministry is accepting nominations for the following officers: president, president elect, bible studies and discipleship chair, congregational care chair, encouragement chair, hospitality chair, and special events chair.

Position descriptions can be found in the back of the sanctuary. Please speak to your nominee to get their approval before nominating them. Please email nominee's first and last name and position to Melody Shafer
melodyshafer5@gmail.com

Deadline - August 24th


LEXINGTON
 PRESBYTERIAN CHURCH

CONGREGATIONAL MEETING

To vote on Josh Johnson, pastoral candidate
 August 17, 2025 | after worship service

LEXINGTON
 PRESBYTERIAN
 CHURCH

KIDS QUEST

Encourage one another
 and build one another up
 1 Thessalonians 5:11

Wednesday Nights
Beginning Sept. 10th
6:15-7:30 pm



Register Now!

LPC NEWS
GOOD NEWS!

YOUNG MEN TOO!
MEN'S BREAKFAST
WITH SOME GOOD NEWS
SATURDAY, SEPTEMBER 13TH
7:30 - 8:30 AM | TOMLIN HALL

REACH OUT AND INVITE FRIENDS
AND NEIGHBORS WHO MIGHT
NEED SOME GOOD NEWS TOO!


REGISTER HERE



CPR/AED CLASS

American Heart Association®

Saturday, September 27, 2025
9:00am - 12:30pm
Tomlin Hall
Cost - \$25
Max class size - 12


register here

Children's Ministry Meal & Meeting

You're invited to learn more about our fall
 discipleship opportunities for children
 including CE classes, Kids Quest,
 CAMP, and more!

Wednesday, September 3rd
6:00-7:30 PM | Tomlin Hall
Pizza and drinks
will be provided for all!

Please register here 



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