

August 24, 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** | Psalm 95:1-7a

*Leader: Oh come, let us sing to the LORD;
let us make a joyful noise to the rock of our salvation!*

*All: Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!*

*Leader: For the LORD is a great God,
and a great King above all gods.*

*All: In his hand are the depths of the earth;
the heights of the mountains are his also.
The sea is his, for he made it,
and his hands formed the dry land.*

*Leader: Oh come, let us worship and bow down;
let us kneel before the LORD, our Maker!*

*All: For he is our God,
and we are the people of his pasture,
and the sheep of his hand.*

* Arise, Shine for Your Light Has Come

1. A - rise shine for your light has come and the glo - ry of God is on you A -
 2. A - rise come to the o - pen gates for the Fa - ther is wel - com - ing you

5
 rise see when the earth grows dark that the Lord will a - rise up - on you the
 9
 Fear not for the Lord brings peace and re - demp - tion to all who be - lieve re -

Lord will a - rise up - on you.
 demp - tion to all who be - lieve.

11
 Na - tions will come to your light lift up your eyes and see we'll gath - er to - geth - er ___ and

16
 1. come to you and your love will be all that we know your love will be all that we know. 2. A

21
 2. know. The sun will not shine ___ cause you'll be all the light that we need and

25
 1. vio - lence will ___ end ___ all the wars that we wage will ___ cease The

28
 2. cease. We will glo - ri - fy Your name. We will glo - ri - fy your name. **D.S. al Fine**

Words and music: Jered McKenna, 2013

* Prayer of Invocation

* Scripture Reading | Isaiah 60:1-5, 17-22 | Pew Bible pp. 619-620

Isaiah 60:1-5

Arise, shine, for your light has come,
and the glory of the LORD has risen upon you.

For behold, darkness shall cover the earth,
and thick darkness the peoples;

but the LORD will arise upon you,
and his glory will be seen upon you.

And nations shall come to your light,
and kings to the brightness of your rising.

Lift up your eyes all around, and see;
they all gather together, they come to you;
your sons shall come from afar,
and your daughters shall be carried on the hip.

Then you shall see and be radiant;
your heart shall thrill and exult,
because the abundance of the sea shall be turned to you,
the wealth of the nations shall come to you.

Isaiah 60:17-22

Instead of bronze I will bring gold,
and instead of iron I will bring silver;
instead of wood, bronze,
instead of stones, iron.

I will make your overseers peace
and your taskmasters righteousness.

Violence shall no more be heard in your land,
devastation or destruction within your borders;
you shall call your walls Salvation,

and your gates Praise.

The sun shall be no more
your light by day,
nor for brightness shall the moon
give you light;
but the LORD will be your everlasting light,
and your God will be your glory.
Your sun shall no more go down,
nor your moon withdraw itself;
for the LORD will be your everlasting light,
and your days of mourning shall be ended.
Your people shall all be righteous;
they shall possess the land forever,
the branch of my planting, the work of my hands,
that I might be glorified.
The least one shall become a clan,
and the smallest one a mighty nation;
I am the LORD;
in its time I will hasten it.

Only a Holy God



1. Who else com - mands all the hosts of heav - en? _____
 2. What oth - er beau - ty de - mands such prais - es? _____
 3. What oth - er glo - ry con - sumes like fire? _____
 4. Who else could res - cue me from my fail - ing? _____



Who else could make ev - 'ry king bow down?
 What oth - er splen - dor out - shines the sun?
 What oth - er pow - er can raise the dead?
 Who else would of - fer His on - ly Son?



Who else can whis - per and dark - ness trem - bles? _____ On - ly a Ho - ly God. *[to verse 2]*
 What oth - er maj - es - ty rules with jus - tice? _____
 What oth - er name re - mains un - de - feat - ed? _____ } On - ly a Ho - ly God.
 Who else in - vites me to call Him Fa - ther? _____



Come and be - hold Him, the One and the On - ly. Cry out, sing ho - ly, for -



ev - er a Ho - ly God; come and wor - ship the Ho - ly God.

Words and Music: Michael Farren, Jonny Robinson, Dustin Smith, Rich Thompson
 © 2016 CityAlight Music
 CCLI License # 668805

RENEWAL

Call to Confession | Based on Matthew 9:13b

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

Corporate Confession of Sin

All: Glorious and majestic Lord,
You are the Almighty God.
Yours is the greatness, and the goodness,
and the dominion forever and ever.
We stand before Your blazing holiness
and realize how sinful we are,
and how often we turn away toward our
own selfishness and self-satisfaction.
We often choose our own interests
and pursuits rather than Your honor and glory.
Forgive us for our waywardness and flippancy,
our lack of passion and devotion,
and our deficient demonstration of love toward You and others.
Cleanse us by the blood of Jesus, and fill us
with the renewing grace of the Holy Spirit,
that we may live in the power and sufficiency of Your grace.
In Jesus' Name, we pray, AMEN.

Silent Confession

*** Words of Comfort | Galatians 2:20**

Leader: I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Come Thou Fount

1. Come thou fount of ev-ery bless-ing, tune my heart to sing thy grace. Streams of
 2. Here I raise my Eb - e - ne - zer, hi - ther by Thy help I'm come and I
 3. O to grace how great a debt - or dail - y I'm con-strained to be, let that

5
 mer - cy ne - ver ceas - ing call for songs of loud - est praise. Teach me
 hope by Thy good plea - sure safe - ly to ar - rive at home. Je - sus
 grace now like a fet - ter bind my wand - ering heart to thee. Prone to

9
 some mel - o - dious son - net sung by flam - ing tongues a - bove. Praise the
 sought me when a strang - er, wan - dering from the fold of God. He to
 wan - der, Lord I feel it, prone to leave the God I love. Here's my

13
 mount, I'm fixed up - on it mount of God's un - chang-ing love.
 res - cue me from dang - er in - ter - posed His pre - cious blood.
 heart, O take and seal it, seal it for Thy courts a - bove.

Words: Robert Robinson, 1758

Music: Asahel Nettleton, 1758 (arr. Sufjan Stevens)

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.

Our Great God



1. E - ter - nal God, un - chang - ing, mys - te - ri - ous and un - known; Your
 2. Lord we are weak and frail _____ help - less in the storm. Sur -
 3. Let ev - 'ry crea - ture in _____ the sea and ev - 'ry fly - ing bird, let



bound - less love, un - fail - ing, in grace and mer - cy shown. Bright
 round us with your an - gels _____ hold us in your arms. Our
 ev - 'ry moun - tain, ev - 'ry field and val - ley of the earth, Let



ser - a - phim in cease - less flight a - round your glo - ri - ous throne; They
 cold and ruth - less en - e - my, his plea - sure is _____ our harm. Rise
 all the moons and all the stars in all the un - i - verse sing



raise their voic - es day and night in praise to you a - lone. Hal - le -
 up, O Lord, and He _____ will flee be - fore our sov - 'reign God.
 prais - es to the liv - ing God who rules them by His _____ word.



lu - jah! Glo - ry _____ be to our great God! _____ Hal - le -



lu - jah! Glo - ry _____ be to our great God!

Words and music: Fernando Ortega and Mac Powell, 2002

* 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
© 1990, Great Commission Publications, Inc.
Used by Permission. CCLI # 668805

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "The Book"

*** Scripture Reading** | Revelation 21:22-27 | Pew Bible p. 1,041

²² And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³ And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it, ²⁵ and its gates will never be shut by day—and there will be no night there. ²⁶ They will bring into it the glory and the honor of the nations. ²⁷ But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

Sermon | Reality and Realization

What We Face Now; What Awaits Us in Eternity

7. Our Eternal Home: What is There and Not There

Rev. Dr. Curt McDaniel

Sermon Notes

Bernard of Cluny was a twelfth-century poet and moral critic, an Englishman by birth. He moved to central France to the Abbey of Saint-Sauveur d'Aniane and then went later to the grand Benedictine facility of Cluny (near Lyon), where he studied theology and literature. It is believed that around AD 1140, he wrote his most famous work, *De contemptu mundi* ' ("On Condemning the World"), a nearly three-thousand-line satiric denunciation of the world from the philosophical standpoint that saw reality primarily in the realm of ideas ("Neoplatonism"). Seeing earthly existence as temporal and fleeting, Bernard maintained that human fulfillment could come only from spiritual reflections on one's eternal life through an arduous physical ascetic regimen. With piercing sarcasm, his writings rebuked the affluent lifestyle and indulgent priorities of Western Christendom. Near the end of this famous work, he gave an insightful end-times portrayal of heaven and hell that some scholars believe could have influenced Dante's writing of *The Divine Comedy*. But what he is most remembered for today are several lines from this work that the hymnwriter and English clergyman John Mason Neale (1818-1866) translated that enunciates the apostle John's vision in our text today:

Jerusalem the golden, with milk and honey blest,
Beneath your contemplation sink heart and voice oppressed,
I know not, O I know not, what joys await us there;
What radiancy of glory, what bliss beyond compare.

There is the throne of David;
and there, from care released, the song of them that triumph,
the shout of them that feast;
and they who with their Leader have conquered in the fight,
forever and forever are clad in robes of white.

They stand, those halls of Zion, all jubilant with song,
and bright with many an angel, and all the martyr throng,
The Prince is ever in them, the daylight is serene;
the pastures of the blessed are decked in glorious sheen.

O sweet and blessed country, the home of God's elect!
O sweet and blessed country that eager hearts expect!

Jesus, in mercy bring us to that dear land of rest; who are,
with God the Father and Spirit, ever blest. ²

We must continuously remember that when the apostle received this apocalyptic vision, he was experiencing exile and banishment in a cave on the Island of Patmos. Likewise, Christians were oppressed and persecuted under the Roman emperor Domitian. The fledgling Christian church was expanding but under intense pressure and tribulation. Surrounded by pain, heartache, trouble, and intimidation, God gave John this apocalyptic sight to encourage him and others who were facing trials to realize the wonders of their eternal home so that they would draw strength to endure. Several biblical contrasts are notable: Although creation started in a garden (Genesis 2), it ended in a city (Revelation 21-22). Although a flaming angelic cherubim guarded the Garden of Eden's gate from human's entering (Genesis 3:24), angels now welcome redeemed saints at the opened gates of the heavenly city (Revelation 21:12). While temples and tabernacles occupied much of Israel's history, there is now no need for a physical temple, for God Almighty Himself will be the eternal dwelling of the believer's eternal home (Revelation 21:22).

As we come to the closing verses in chapter 21, God continues to pull back the curtain of His plans and promises by showing John (and us) more features of the eternal home that awaits all those who know and who love the Lord. Such description continues to bring wonder, brilliance, and ecstasy. What is intriguing is how God continues revealing, and what impressions *continue* to form within John as he attempts to grasp everything that he sees before his "soul eyes." ³ What strikes me about this text—a continuation where the apostle is "caught up in the Spirit" (21:10)—is how *John clearly renders at this moment what he sees and what he does not see*. Both elements are riveting and captivating in revealing what true believers can expect as they anticipate the time when God calls them home to their eternal rest and reward: "The blessing of the new creation is that He who began a good work in us will have been faithful to complete it. The One who said, 'Be holy, for I am holy,' will have completed His sanctifying work in our lives so that we really will be holy as He is holy. Perfectly, pervasively, permanently holy. This is what we were made for." ⁴

Big Takeaway: For those whose names are in the Lamb's Book of Life, their eternal home on the new earth will permeate with the glory of God, the brilliance and honor of Jesus Christ, unlimited and infinite opportunity, unbridled worship, and the absence of everything finite, fraudulent, and repugnant to God's perfect being.

Two important components in this continuation of God's vision to John in the Spirit:

1. Soul eyes that see: What John beholds in this continuing disclosure of the believer's eternal home (Revelation 21:22-27): The final words in chapter 21 are pertinent to our understanding of who will enjoy and receive this cherished everlasting life: "Only those who are written in the Lamb's book of life." Here, and at five other places in Revelation (3:5, 13:8, 17:8, 20:12, 15), we see a reference to a "book of life," a phrase that serves as "a metaphor for elect saints, whose salvations have been determined: their names were entered into the census book of the eternal new Jerusalem before history began." ⁵ OT parallels are also seen in Isaiah 4:3, Daniel 12:1b, and Exodus 32:32-33. The knowledge that there is a recorded "registered count" of those who have received everlasting life confirms not only that the Covenant of Grace was in the infinite purposes of God but also that the Covenant of Works (given to Adam in the Garden, Genesis 2:15-17) is still in effect as a standard of measurement in God's judgment upon humanity. In effect, humanity's fate in eternity is seen this way: Those who receive everlasting life with God do so because of His grace; likewise, those who receive everlasting separation from God do so because of their sins and violations of God's laws. In this light, John tells what he sees in this magnificent vision of the "new Jerusalem" that has come down to the new earth:
 - a. *God Almighty and Jesus Christ, the Lamb, dwell in glory and in prominence in the believers' eternal home (21:22, 23).* "Its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb." This vision brings to fulfillment the prophecy seen by Isaiah: "The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the Lord will be your everlasting light, and your days of mourning shall be ended" (60:19-20; see also Zechariah 14:7, Jeremiah 3:16-17; Haggai 2:9). The concept of "temple" has an interesting pilgrimage through the Scriptures. In the OT, both the Tabernacle and the Temple depict the *temporary* dwelling of God among His people for a specified time. In Ezekiel's prophecy (chapters 40-43), we see beautiful parallels to the depiction shown in Revelation 21-22. In Christ's ministry, He referred to His body as "this temple" (Mark 14:58, 15:29, John 2:19-21). Following Pentecost, believers are told that their bodies are temples where the Holy Spirit dwells (1 Corinthians 6:19-20). Now in

this climatic vision chronicling the end of temporal time and the start of eternal time, God Almighty and Jesus Christ, the Lamb of God, are seen as the indwelling radiant temple of everlasting presence among those with everlasting life. And when this truth is overlaid with Revelation 3:12 (“The one who conquers, I will make him a pillar in the temple of my God”), we learn that believers will have a front-row seat in observing, participating in, and serving the glorious presence of God Almighty. Amen!

- b. *The nations will walk in truth and will worship God Almighty in the fullness of reverence and glorious tribute (21:24, 26).* V. 24: “By its light [the glory of God in v. 23] will the nations walk, and the kings of the earth will bring their glory into it.” This is practically repeated by John in v. 26, “They will bring into it the glory and the honor of the nations.” Both Jesus and the Word of God are called the Light (John 8:12, Psalm 119:105). This vision brings to mind a thread of texts that run through the prophets concerning the light of God’s law and the prominence of His glory compelling the nations to honor Him (Isaiah 2:2-4, 11:12, 45:22, 49:6, 51:5, 55:5, 56:6-8, 66:19; Jeremiah 3:17, 16:19-21; Daniel 7:14; Zephaniah 2:11, 3:9; Zechariah 2:13, 8:20-23, 14:9). Even a number of noncanonical Jewish books anticipate this glorious fulfillment (*Enoch* ⁶ 10:21, 48:4, 5; *The Testament of Levi* ⁷ 18:9; *Testament of Naphtali* ⁸ 8:3, 4; *Testament of Asher* ⁹ 7:3; *Sibylline Oracles* ¹⁰ 3:887-902). The Jewish intertestamental book *Tobit* ¹¹ gives one of the clearest texts of anticipation of what is expressed in John’s vision:

“A bright light shall shine unto all the ends of the earth;
Many nations shall come from afar,
And the inhabitants of the utmost ends of the earth unto thy holy name;
With their gifts in their hands unto the king of heaven” (13:11, see also 14:6).

To those battered and oppressed from persecution and intimidation, John’s vision instilled, especially in his fellow Jewish Christians, the “consummation of a hope which was always in the hearts of the greatest of his countrymen.” ¹²

- c. *Unlimited opportunities to explore and to discover the new earth will abound, with no restrictions (21:25).* The imagery in v. 25 is striking: “And its gates will never be shut by day.” Normally we think of the gates of a city for protection and safety (and

rightly so), but with no evil present, this image has a deeper meaning: we are free to travel, to explore, and to discover all the wonders of our newly re-created world, even our universe, with an open invitation! There will be *no limit* to the exploration and to the adventure that awaits the beloved of God in our redeemed, eternal home! Amen!

2. Soul eyes that notice: What John realizes is not present in this ongoing disclosure of the believer's eternal home (Revelation 21:22-27): Sometimes the greatest impression and impact that comes upon the human soul as it beholds the glories of God's abiding home is to realize what will *not* occupy space and attention in eternity there. In this vision, it is hard to grasp which component (the haves or the have-nots) made the deepest impact upon the apostle's life as he beheld this sight. To a man banished and oppressed, to a church that was intimidated and persecuted, many of the bitter pills that they tasted regularly from the evil forces of Satan and his hosts were not present anymore. No doubt this would have brought great peace to them as they strove by God's strength to remain faithful in their endurance.
 - a. *No more evil, deceit, or wrong will ever enter our eternal home (21:27)*. In the original, this sentence is constructed emphatically to state, "And, no, not anything profane, and abominable, and deceitful will enter into it." Think of how these battered and torn believers would react when they read these words that came from John's vision: "There is no possibility that the wholesomeness of the city will ever be defiled by the entry of some unclean thought or impure motive. All who traffic there have long since been conformed to the image of God's Son (Romans 8:29) and have purified themselves even as He is pure (1 John 3:3)."¹³
 - b. *No more night, along with no dependence upon the sun and the moon (21:23, 25)*. "And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb." V. 25b, "There will be no night there." In another of John's writings, he stated, "This is the message we have heard from Him and proclaim to you, that God is light, and in Him is no darkness at all" (1 John 1:5). Light is a prominent theme in John's writings (John 1:4-9, 8:12), and his contrast with darkness clearly tells us that as we stand permanently and eternally in God's presence, evil and wrong, hurt and trouble, fear and anxiety, and hate and jealousy

will all disappear eternally, forever cast into the eternal fires of judgment and imprisonment. We shall thrive in peace, truth, light, love, happiness, joy, bliss, rest, and eternal contentment. Hallelujah!

- c. *No more temple (21:22)*: For a Jew, the opening words of v. 22 are striking: “And I saw no temple in the city.” The temple is the centerpiece of Jewish worship life, social life, ceremonial life, family life, and every other kind of life imaginable. The identity of the Jewish people lies in the centrality of the temple for everything they did. So, for John to notice—and to state clearly—that there is no temple conveys a strong sense that for God’s people, their identity is no longer found in ceremonies, in traditions, in liturgical calendar observances, and in rituals. All of these pointed to God and found their fulfillment in Christ’s teaching and redemptive work. Now in eternity, there are no shadows, no prophecies that will point forward, and nothing that is left lacking completion. Everything is complete and finished. God Almighty Himself—Father, Son, and Holy Spirit—now permanently abides and dwells as the temple of glorious habitation with us forever and ever. And there will be no more need for any more foreshadowings, for all will find their perfect and complete shalom in the Lord God Almighty. What a glorious home awaits us!

Summary: In the continuation of this beautiful vision, John tells us what he sees and does not see in the believers’ eternal home.

- What he sees: The glory and prominence of Almighty God radiating among God’s people, plus fullness of worship from all the redeemed inhabitants of the new earth, with unlimited opportunity to explore and to discover.
- What he realizes: There is no more night, no more evil and harm, no more pain and heartache, and no more need for the physical temple and its symbolism, for God will be all in all to His people.

Personal application:

- For believers: Rejoice in the wonder of your forever eternal home!
- For unbelievers: Realize that unless you repent and turn to Christ, you do not have eternal life, nor will you participate in the realities of the new earth. Today is the day to change that trajectory!

Reflection:

“I should like you for a minute or two to think of that perfected church as she is described in this chapter, for it is a description worthy of the profoundest study. What glory will surround the risen saints in their capacity as the city of God: ‘having the glory of God,’ says verse eleven. What a glory of glories is this! Even now, my brothers and sisters, you that are in Christ possess the grace of God, but you shall by-and-by conspicuously shine with the glory of God. At present you share in the dishonor which falls to the lot of your Master and His cause among a wicked generation, but then you shall share in the glory which is the reward of the travail of His soul. ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ How glorious will that church be whose light shall be the presence of God Himself, light in which the nations of them that are saved shall rejoice. O my God, write my name among them! And to that end write me among Your persecuted saints below. Well may we be content to endure what little of shame shall come upon the church militant on earth if we may participate in the honor of the church glorified above, for this is a glory which excels, ‘having the glory of God.’”¹⁴

Study and Discussion Questions:

- Review and discuss this statement: “Surrounded by pain, heartache, trouble, and intimidation, God gave John this apocalyptic sight to encourage him and others who were facing trials to realize the wonders of their eternal home so that they would draw strength to endure.” How significant is this?
- Review and discuss the biblical passages that talk about a “Book of Life.” What does this teach you?
- Review and discuss the realities that John sees about a believer’s eternal home. Which one(s) strike you?
- Review and discuss the realities that John notices are not present in a believer’s eternal home. What does this tell you?
- What encouragement do you draw from this passage of Scripture?

Footnotes:

1. <https://archive.org/details/rhythmofbernarddoobern/page/28/mode/2up>
2. Public Domain. Trinity Hymnal, #539.
3. See Ephesians 1:18.
4. Nancy Guthrie, *Blessed: Experiencing the Promise of the Book of Revelation*. Wheaton: Crossway, 2022, 234.
5. G.K. Beale, *The Book of Revelation*. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 1,102.
6. <https://sacred-texts.com/bib/boe/index.htm>
7. <https://sacred-texts.com/bib/fbe/fbe272.htm>
8. <https://sacred-texts.com/bib/fbe/fbe287.htm>
9. <https://sacred-texts.com/bib/fbe/fbe291.htm>
10. <https://ia600309.us.archive.org/11/items/sibyllineoracleoorzacgoog/sibyllineoracleoorzaccgoog.pdf>
11. <https://bible.usccb.org/bible/tobit/13>
12. William Barclay, *The Revelation of John*. The Daily Study Bible Series. Revised Edition. Two volumes. Philadelphia: The Westminster Press, 1976, II:218-219.
13. Henry M. Morris, *The Revelation Record*. Fourth Printing. Wheaton: Tyndale House, 1986, 461.
14. Charles Haddon Spurgeon, "The Barrier." Metropolitan Tabernacle Pulpit. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1973, XXVII: 170-171. Sermon #1,590 preached Sunday AM, March 27, 1881, at the Metropolitan Tabernacle, London.

* On Jordan's Stormy Banks I Stand

1. On Jor - dan's stor - my banks I stand, And cast a wish - ful
 2. All o'er those wide ex - ten - ded plains, Shines one e - ter - nal
 3. No chill - ing winds nor pois - onous breath, Can reach that health - ful
 4. When shall I reach that hap - py place, And be for - ev - er

eye To Can - aan's fair and hap - py land, Where my pos - ses - sions
 day There God, the Son for - ev - er reigns, And scat - ters night a -
 shore, Where sick - ness, sor - row, pain, and death, Are felt and feared no
 blessed Where shall I see my Fa - ther's face, And in his bo - som

— lie. 2. All way. I am bound, I am bound, I am
 more.
 rest.

bound for Prom - ised Land I am bound I am bound, I am

bound for Prom - ised Land.

Words: Samuel Stennett 1787
 Music: Chris Miner, 1997

* Sending

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, Liturgist and Pastoral Prayer: Keith Boland

Reader: Myles Coleridge

Musicians: Katie Drayton, Jeff Francis, Tim McConnell, and Josiah Rogers

Audio/visual and livestream: John Parler, Joel Rimer

Faith Promise Giving:

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

Through the end of July 2025:

General Fund transfer to missions	\$10,000
Carryover for Outreach Committee	\$20,500
Faith Promise Giving:	\$9,316
Missions Disbursements	\$27,844

Stewardship

Through the end of July 2025:

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

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.





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



Palmetto Presbytery Women's Fall Retreat 2025
September 19-21 | Ridge Haven Retreat Center
Walking Together: Fellowship on the Road of Faith
Speaker: Maggie Erickson

lifeline

adoption info meeting

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



adoption

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

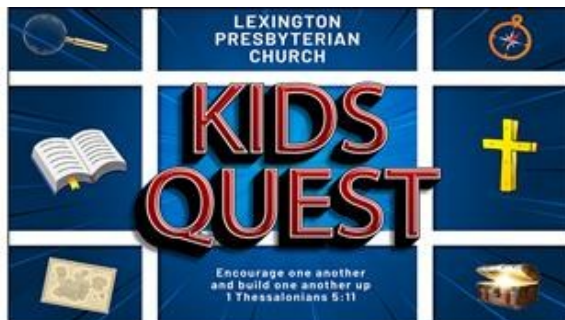
register here



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



midweek reset resumes
wednesday, september 10th
registration for meals opens sept. 4th



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

**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

CPR/AED CLASS
American Heart Association®

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

register here

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