

September 14, 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 98:1-4

*Leader: Oh sing to the LORD a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.*

*All: The LORD has made known his salvation;
he has revealed his righteousness in the sight of the nations.*

*Leader: He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.*

*All: Make a joyful noise to the LORD, all the earth;
break forth into joyous song and sing praises!*

* Guide Me O Thou Great Jehovah

1. Guide me, O Thou great Je-ho-vah, Pil-grim through this bar-ren land.
 2. O-pen now the crys-tal foun-tain, Whence the heal-ing wa-ters flow;
 3. When I tread the verge of Jor-dan, Bid my anx-ious fears sub-side;

I am weak, but Thou art might-y; Hold me with Thy power-ful hand.
 Let the fire and cloud-y pil-lar Lead me all my jour-ney through.
 Death of death, and hell's de-struction, Land me safe on Ca-naan's side.

Bread of heav-en, Feed me now and ev-er-more;
 Strong De-liver-er, Be Thou still my Strength and Shield;
 Songs of prais-es I will ev-er give to Thee;

Bread of heav-en, Feed me now and ev-er-more.
 Strong De-liver-er, Be Thou still my Strength and Shield.
 Songs of prais-es I will ev-er give to Thee.

Words: William Williams, 1745 (alt. Jeremy Casella, 2003)
 Music: Jeremy Casella, 2003

* Prayer of Invocation

* **Scripture Reading** | 2 Peter 3:1-10 | Pew Bible p. 1,019

This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

Psalm 130 (From Depth of Woe)

1. From depths of woe I raise to Thee, The voice of lam - en - ta -
 2. To wash a - way the crim - son stain, Grace, grace a - lone a - veil -
 3. There - fore my trust is in the Lord, and not in mine own mer -
 4. What though I wait the live - long night, and till the dawn ap - pear -
 5. Though great our sins and sore our woes, His grace much more a - bound -

- tion; Lord, turn a gra - cious ear to me And hear
 - eth; Our works, a - las! Are all in vain; In much
 - it; On Him my soul shall rest, His word up - holds
 - eth; My heart still trust - eth in His might; It doubt -
 - eth; His help - ing love no lim - it knows, our ut -

my sup - pli - ca - tion; If thou in - i - qui - ties dost mark, Our se -
 the best life fail - eth; No man can glo - ry in thy sight, All must -
 my faint - ing spi - rit; His pro - mised mer - cy is my fort, My com -
 eth not nor fear - eth; Do thus, O ye of Is - rael's seed, Ye of
 most need it sound - eth. Our shep - herd good and true is He, Who will -

- cret sins and mis - deeds dark, O -
 a fort like and con - fess thy might, And
 the Spi - rit born in deed; I -
 at last His Is - rael free From

13 Echo: who shall stand be - fore thee? O - who shall
 live a - lone by mer - cy And - live a -
 wait for it with pa - tience I - wait for
 wait till God ap - pear - eth and wait till their
 all their sin and sor - row from - all their

18 Echo: stand be - fore thee?
 lone by mer - cy
 it with pa - tience.
 God ap - pear - eth.
 sin and sor - row.

Words: From Psalm 130, Martin Luther, 1523
 Music: Christopher Miner, 1997

RENEWAL

Call to Confession | James 5:16

Leader: Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

Corporate Confession of Sin

All: Almighty and everlasting Father,
we see many distractions and follow many diversions
that often lead us away from You
and Your good purposes for us.
We are slow to respond to Your will
and to Your ways as they are seen in Scripture.
Often we choose to listen to the world or to ourselves
instead of hearing Your still, small voice whispering to our souls.
Forgive us, we pray, for our impatience,
our stubbornness, our self-centeredness, and our lack of passionate
devotion toward You and towards Your kingdom.
Hear our prayers of repentance and sorrow,
and fill us with the Holy Spirit's love
and zeal that will bring our hearts back home to You.
We ask this in Jesus' Name, Amen.

Silent Confession

* **Words of Comfort** | John 16:33

Leader: "I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Speak, I Pray Thee, Gentle Jesus



1. Speak, I pray Thee gen - tle Je - sus! O, how pass - ing sweet Thy words,
 2. Tell me Thou art mine, O Sav - ior, Speak a true a - ssur - ance clear;



Breath - ing o'er my troub - led spi - rit Peace which ne - ver earth af - fords All the
 Ba - nish all my dark mis - giv - ings, Still my doubt - ing, calm my fear. In Thy



world's dis - tract - ing voi - ces all the temp - ting tones of ill, At Thy
 right - eous - ness I tri - umph, in Thy wis - dom I'll be wise, in Thy



voice, so mild, mel - o - dious are sub - dued, _____ and all is still.
 robes I'm per - fect beau - ty, in Thy pow'r _____ I'll a - rise.



I'll a - rise. In Thy pow - er, I'll a - rise. I'll a - rise, I'll a -



rise, In Thy pow - er, I'll a - rise. I'll a - rise, I'll a - rise, In Thy



pow - er, I'll a - rise.

Words: William Williams, 1717-1791

Music: Kevin Twit, 2015

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.

My Help, My God-Psalm 42

1. Why are you so full of hea - vi - ness Why are you dis - qui - et - ed with -
 2. Deep goes un - to deep like o - cean waves All your floods and ra - pids on me -
 3. Ya - weh grants His kind - ness in the day Through the night His song it is that

4
 in break stays Oh my soul Oh my soul As the deer longs for the wa - ter brooks
 Oh my soul Oh my soul I will say un - to my God, my strength
 Oh my soul Oh my soul (to chorus)

9
 So my soul, it longs and thirsts for you me Oh my God long Oh my God —
 How it is you have for - got - ten me Oh how long Oh how long —

13
 Put your trust in God I will yet give thanks to Him

15
 Put your trust in God I will yet give thanks to Him

17
 Put your trust in God I will yet give thanks to Him, my help, my God.

Words and music: Sandra McCracken, 2015 (based on Psalm 42)

* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of music, each with a vocal line and a bass line. The lyrics are: 'Praise God from whom all blessings flow; praise him all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. Amen.'

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

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "And the Rains Came Down, and the Floods Came Up"

* Scripture Reading | Revelation 22:6-21 | Pew Bible p. 1,042

⁶ And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place."

⁷ "And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

⁸ I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, ⁹ but he said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."

¹⁰ And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. ¹¹ Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

¹² "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end."

¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵ Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

¹⁶“I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.”

¹⁷The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

¹⁸ I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

²⁰ He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!

²¹ The grace of the Lord Jesus be with all. Amen.

Sermon | Reality and Realization

What We Face Now; What Awaits Us in Eternity

10. The Countdown towards Eternity: How Godliness Prepares (Part 2)

Rev. Dr. Curt McDaniel

Sermon Notes

Of all the seasons in the year, fall is the one that means the most to me. But not for the reasons you may think. Yes, fall is the beginning of football games at every level and the fun times of tailgating. Of course, fall is the climax of the baseball pennant races, with hockey not far away. Clearly, fall brings the “back to school” fervor both for the university campuses and for the public, private, and homeschool sectors. And naturally, fall brings the arrival of cooler weather, something all of us welcome as we come out of the “dog days” of summer. But as good as these things are, they are not why fall is the most meaningful season to me. Let us not forget that Christmas has its joys and Easter has its promises, but fall conjures memories for Beth and me. You need to know that both our spouses passed away one month apart from each other, Beth’s on September (6), and mine on October (9). Beth’s husband, Johnny, was born in the month of October. My mother was also born and died in October. My father was born and died in November. Other loved ones also have passed away in the fall. So, in this season, oftentimes on the anniversary day of their homegoing, we attempt, if possible, to return to the gravesites of our loved ones and to remember all that they meant to us. It is in those “reminiscing moments” that God does something within us. The older we get, the more loved ones and dear friends we see go home. This experience wells up within us a yearning and a longing to go and to be with them and to see the face of our precious Savior, the Lord Jesus, the kind of experience the apostle John describes in Revelation 22:4. Our longing expresses what the hymnwriter wrote, “Turn your eyes upon Jesus, look full in His wonderful face, and the things of earth will go strangely dim in the light of His glory and grace.”¹

This is what John saw at the end of the last vision in Revelation (22:5). The closing verses, or “epilogue” (vv. 6-21), that follow this final vision have often received confusing and perplexing analysis by commentators over the years: “Why is this material here? What is the point of these final words? How do these last verses connect to the series of visions seen in the Apocalypse?” Often students and even scholars have shown disagreement and confusion over this section. Why? *I believe it is because they are approaching this final text the wrong way.* Some want to read it from a doctrinal standpoint (“What theology is here?”). Some want to look at it from the standpoint of history (“When will these things find fulfillment?”). Some want to examine it from the perspective of eschatology (“Where and how will these things happen, and in what order?”). I submit to you that *any* attempt to

read these final words with these approaches and perspectives will leave you with confusion and bewilderment. Why? These words are the final words of the biblical canon. These were God's final manifest words to us. He has revealed Himself in creation (Genesis 1-2, Psalm 8, Romans 1:19-20). He has shown Himself to us in Christ (John 1:1-18, Hebrews 1:1-4, 1 John 1:1-4, 5:6-12, 20). He has declared to us His will and ways through His Word (Genesis to Revelation). Now, as the final words of this multifaceted revelation are ending, God wants to make one last impression on all who read it. We should examine this final passage of Scripture *rhetorically*: "What are we to do with all that we have received (from the revelation seen in creation, Christ, and Scripture)?"

Seen in this light, the text's objective becomes crystal clear. With this gamut of revelation received, we are to embrace Jesus Christ now and to prepare ourselves for *eternity*. Keep in mind that at this time John and his first-century readers in the church were facing formidable persecution and oppression from the Roman Empire. The string of visions in Revelation, coupled with the messages in the letters to the seven churches (chapters 2-3) was intended to awaken believers and churches to revitalize their roles as witnesses by belief, by character, and by action to the pagan world. Some had fallen slack and lethargic in their Christian testimony and witness; therefore, a wakeup call was needed. Some were deeply discouraged from trials and tribulations; therefore, divine encouragement to endure was appropriate. Some needed assurance that God's sovereignty and strength would carry them to the end; therefore, biblical promises to persevere were necessary. In these final words, I sense rhetorically that God is saying at the end of this great threefold revelation, "Now you have all that I have intended for you to have. What are you going to do with it, and how are you going to prepare yourself for eternity? The countdown is on." *Important*: "One way to solve the problem of this as-yet unfulfilled expectation is to hold that God is more concerned with the fulfillment of His redemptive purposes than He is with satisfying our ideas of appropriate timing. All the issues that find their complete fulfillment in that point in time yet [in the] future, when history will verge into eternity, are also being fulfilled in the ever-advancing present. The end and the beginning are but two perspectives on the same great adventure." ²

We have already seen that these final words (vv. 6-21) can be likened to the four stages of homebuilding:

- *Absolutes*: Like foundations (footings, slab, walls, roof). These are indispensable truths

to know.

- *Promises*: Like infrastructures, things that you do not see (like plumbing, electrical, and ductwork), but you know they are present and working (and you also know when they are not working!).
- *Conditions*: Like interior work (fixtures, flooring, cabinets) that involves priorities we make for our lives.
- *Actions or responses*: Like finishing decisions (painting, furnishings, decorations) that show the kind of home environment (lifestyle) that we choose to follow.

Review (see study notes from last time on #1):

1. Absolutes: Foundational biblical truths that will anchor us as we prepare for eternity (22:6-21).
 - a. God's word(s) is/are trustworthy and true (v. 6).
 - b. God Almighty (1:8, 21:6) and Jesus, God the Son, are "The Alpha and Omega, the first and the last (1:17, 2:8), and the beginning and the end (21:6)" (22:13).
 - c. There will be an end to evil's domination and presence (v. 15).
 - d. Jesus is the root and the descendant of David (v. 16b).
 - e. Jesus is the bright, or "early morning star" (v. 16c).
2. Promises: Declarations assuring us that God will complete all His purposes and plans (22:6-21). Interwoven in these final words are several active, living promises that remind us that God is in control and that through Him "all things work together for good, for those called according to His purpose" (Romans 8:28). In times of trial, difficulty, defeat, and discouragement, the believers in John's time (and in our day) should see these words as divine oaths and pledges, given to reinforce in our hearts that God will keep His Word and will deliver on all that He has said. Because His words are trustworthy and true (v. 6), know this:
 - a. *Jesus' coming is soon (v. 7, 12) and near (v. 10)*. V. 7: "And behold, I am coming soon." V. 12: "Behold, I am coming soon, bringing my recompense with me." In His earthly ministry, Jesus said that He would come again as the Son of Man (Matthew 24:29ff),

a claim that shook the high priest (Matthew 26:63-65). The apostles Paul (1 Thessalonians 5:1-4) and Peter (2 Peter 3:10) likened this concept to a thief, along with Jesus (Matthew 24:43). The mindset that closes Revelation and the biblical canon comes across like this: “Jesus is coming back soon. I do not know when, but I/we need to be ready.” The closing words of verse 10 reiterate this mentality: “The time is near.” This alludes back to Revelation 1:3, which connects back to Daniel’s visions (Daniel 2:28-29, 45, and possibly 12:9). Preparedness is an underlying theme in Scripture (Matthew 25:1-13, 2 Peter 3). This promise is both comforting and provoking, depending on how engaged we are in thinking about Christ’s Parousia (Second Coming).

- b. *Blessings come to those who endure and who remain faithful (vv. 7, 14).* Throughout Revelation, we find 7 “blessed” statements (Greek: *ma-care-e-os*, the same word Jesus used in Matthew 5:3-11). In these closing words, the final 2 appear (see others in Revelation 1:3, 14:13, 16:15, 19:9, and 20:6). In verse 7b, we read, “Blessed is the one who keeps the words of the prophecy of this book.” The verb “keep” (Greek: *tay-reh-o*) is found 60 times in the NT, most notably with the Rich Young Ruler (Matthew 19:7) and here. Its focus lies in the notion of preserving, protecting, and guarding believers and the church, as they are “exposed to temptation and the danger of falling.”³ In John’s day and in our time, the danger of becoming lethargic towards Christ, the gospel, and the church is real in many ways. These words encourage us to stay true to the course and to endure.

In verse 14, we read, “Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.” This image of “washing robes” appeared earlier at 7:14 and carries the idea of “the saints’ salvific perseverance... the notion of Christians’ steadfastness through tribulation... the idea of an enduring hope for Christ’s final appearing despite trials.”⁴ Note that this is set in dramatic contrast to verse 15 and the imagery of those who are “outside”: “Dogs” (compare with Deuteronomy 23:17-18), “sorcerers,” “sexually immoral,” “murderers,” “idolaters,” and “everyone who loves and practices falsehood.” This intense contrast is given at this point to remind readers who are the ones safe inside the Holy City and who are the ones that are expelled into the lake of fire (see the list in Revelation 21:8). Likewise with preparedness,

perseverance is a core concept in the NT. The writer to the Hebrews expresses this succinctly: “Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what is promised” (10:35-36). To those who remain faithful, rewards (crowns) come not as a merit of salvation (something that is earned) but rather as the fruit of salvation (the display of eternal life received by faith).

3. Conditions: Priorities we are to follow to strengthen our faith and to galvanize our worship and witness (22:6-21). In homebuilding, the interior work we choose (cabinets, flooring, fixtures) says much about us and what we deem is a priority, for when we choose it, we are “stuck with it.” Interior work often defines the environment of the home, so priorities are needed to make the right choices at this stage of construction. Likewise, as we prepare for eternity, there are specific priorities we see in this epilogue that show us what is important in God’s perspective and what we need to choose. These are deliberate choices we make that reflect what is important to us as we await Christ’s return. This is seen in several imperatives (commands) found in this passage:
 - a. *Make sure you know who you are worshiping and serving* (v. 9). “And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me. But he said to me, ‘You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.’” We see in this incident how easy it is to become so caught up and distracted that we lose focus and priority in our spiritual affections. The angel was correct to command John not to worship him but to worship God. This brings to mind Jesus and the apostles’ words about antichrists that will come as the end times draw near (Matthew 24:4-5, 11, 24-25; 2 Thessalonians 2:3-4; 1 Timothy 4:1; 2 Peter 2:1; 1 John 2:18, 22, 4:3; Revelation 2:14, 13:1, 5, 8, 19:20). Satan will attempt his ultimate best to deceive and to lead people astray, so it is important to discern now (and later) what is true and what is false and who we are to worship and who not to follow in this world as we await Jesus’ return. John’s words in 1 John 4:1 are timely: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.” Stay in the Word of God and in the company of believers who follow the practice set forth by the Berean believers in Acts 17:11.

b. *Make sure the message of this book stays open to keep the accountability lines between good and evil clear (vv. 10-11).* John receives a warning from the angel regarding what he has seen and heard: “Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.” The notion of “sealing” is tied to Daniel 12:9-13 and to the unfolding of events in God’s redemptive timetable: “Daniel prophesied about a final tribulation for God’s people, the consummate defeat of wicked kingdoms, and the eternal establishment of God’s kingdom. But Daniel neither understood precisely how these events would transpire nor when in history the final end would occur and [when] the prophecies would at last be fulfilled, though he was assured that the end had not yet come... What Daniel prophesied can now be understood because the prophecies have begun to be fulfilled and the latter days have begun.”⁵ Keeping open the message of Revelation simply implies that the gospel needs robust proclamation from the church in these (last) days, for when it is declared, it will either bring people to Christ in salvation or it will seal the judgment of those who choose to continue to do evil, as seen in verse 11. There is no middle ground with Christ and His gospel. Either people will accept Him and live His righteousness and godliness (despite their brokenness), or they will reject Him and continue to practice all the forms of ungodliness seen in vv. 11a and 21:8, to their own accountable judgment.

c. *Make sure you realize that Christ rewards those who bear fruitful results from their salvation (v. 12).* Jesus now speaks in verse 12: “Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.” This word “recompense” (Greek: *miss-thos*, “reward”) as either a noun or a verb appears several times in the NT (Matthew 5:12, Luke 6:23, 35, Romans 4:4, 1 Corinthians 9:18, James 5:4, Revelation 22:12), and the concept of God as a rewarder is both in the OT (Isaiah 40:10, 62:11) and the NT (Romans 2:6-7, 2 Corinthians 5:10, Hebrews 11:6, Revelation 2:23). We must not shy away from embracing this concept of rewards since they flow from the fruit of our salvation. In fact, I think the knowledge of “rewards” and “crowns” should *motivate* us, for it gives us an offering to cast before the throne of God in worship and in praise!

4. Responses: Deliberate actions we take (lifestyle) that communicate clearly what side

we have chosen (22:6-21). We learn in these final words that priorities (decisions) turn into responses (actions) that outwardly display allegiance to Christ and to His kingdom. This involves not just a belief in the mind, but more importantly an action shown by the will. The behaviors seen reflect an implementation of a biblical world and life view as the time draws near for Christ's return.

- a. *Worship God, not idols nor imitators (v. 9).* John was moved to worship the angel, but this messenger told him to stop, and with a command he told the apostle, "Worship God." The emphasis in this short sentence is striking: "The [one true] God, you worship [Him]!" This makes us realize that in the last days there will be many idols and those claiming attention and devotion to themselves instead of Christ. John's words at the close of his first epistle remind us adamantly, "Little children, keep yourselves from idols" (5:21). Remember that in his time emperor worship was a major idol. In our times "celebrity worship" is also a popular venue and attraction. We are commanded to set our minds and hearts on things above (Colossians 3:1ff) and to seek first Christ and His kingdom (Matthew 6:33).
- b. *Keep pursuing godliness (v. 11b).* "Let the righteous still do right, and the holy still be holy." This action parallels Paul's exhortation to the Philippians, "That you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world" (2:15). "The exhortation stresses the imminency of the return of Jesus and the necessity for immediate choices. It echoes the aphorism, 'As now, so always.' Far from being an encouragement to remain apathetic, it is evangelistic in spirit. It may also allude to the great ordeal John viewed as imminent. For the unfaithful and wicked, this appeal would be a deep confirmation of their choice, whereas for the faithful, it would alert them to the necessity of guarding themselves against apostasy."⁶ However close or distant the Second Coming is, the call remains the same: live in obedient, peaceful godliness to Christ before this ungodly world, serving as a witness both by deed and by word (2 Peter 3:11-14, 1 Thessalonians 4:11-12).
- c. *Join with the Holy Spirit in calling and yearning for Jesus' return (v. 17).* We find one of the most intriguing and amazing verses at the end of the Bible. Reading verse 17 invokes a sense of anticipation and yearning for Christ to come back to earth to

unite formally with His bride, the Church: “The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who desires take the water of life without price.” The close of the Bible sees the Church joining with the Holy Spirit in asking, in calling, in yearning for the Lord Jesus Christ to return. The wait has been too long! The times have been too hard! The pain has been too deep! Come, Lord Jesus! Come quickly! Come and redeem this world and cosmos for Yourself and for Your kingdom! Come and bring redemption and reconciliation to this tired, weary earth! Come now! Come today! Come in all your glory and power! *That is the mindset and passion signified here.* And this passion and fire come only from the Holy Spirit, working through the Church, Christ’s bride, to call Christ to come back at the permission of God the Father: “The Holy Spirit... joins with the bride, the people of God, in a response to the voice of Jesus just heard. After the picture of heaven in 22:1-5, there is intense longing of God’s people for the consummation of the marriage of the Lamb and the bride.”⁷

- d. *Grow in your yearning for Christ’s return and wait in grace (vv. 20-21).* This yearning intensifies in the last two verses of the Scriptures in verses 20-21, “He who testifies to these things says, ‘Surely, I am coming soon.’ Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen.” The more the Holy Spirit leads you, the more you will yearn for the coming of Christ, no matter what stage of life you find yourself living in. “The creation waits with eager longing” (Romans 8:19). “The angels long to look” into these things (1 Peter 1:12). “So great a cloud of witnesses” that surrounds us (Hebrews 12:1) anticipates this time of finality. Church! Family of God! Join the hosts of heaven and the saints on this earth by praying, by yearning, and by calling upon Jesus Christ to return in majesty and splendor! And as you do this, wait in grace. It will be that amazing, saving, loving, dying, sanctifying grace from God that will keep you till the end. Amen and amen.

Summary:

- With the completion of the Book of Revelation now received, believers are called to embrace Jesus Christ now and to prepare themselves for eternity.
- You prepare properly by heeding and following the final words (vv. 6-21), likened to

the four stages in building a home: foundations, promises, conditions, and responses. But more importantly, see these four major components not as building your own habitation in eternity (Christ will do this, John 14:2-3); instead, see these actions as a way to build your life now for eternity.

- Reorient your thinking, your passions, your prayers, and your spiritual affections toward the return of Jesus Christ.

Reflection:

“As those who are engaged to be married to Christ forever, we say to the world around us: ‘Come.’ Until the day that He comes, we invite all who are thirsty for something more than this world has to offer to come to the only well that will never run dry, the only source that can quench our thirst for life and relationship and meaning. We say to those who are thirsty, ‘Stop expecting that you can fill yourself up in what this world has to offer. Do you have a desire for something more? That desire is all you need. This life and relationship are given freely to anyone and everyone who will bring nothing but their need to Christ.’”⁸

Study and Discussion Questions:

- Why do some people have trouble understanding these final verses in the Bible? How should we view them?
- Review and discuss this statement: “In these final words, I sense rhetorically that God is saying at the end of this great threefold revelation (creation, Christ, and Scriptures), ‘Now you have all that I have intended for you to have. What are you going to do with it, and how are you going to prepare yourself for eternity?’ The countdown is on.”
- Review and discuss the “7 Blessings” of Revelation (1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 14). What encourages you?
- Review and discuss the foundations (absolutes) in this text. Which one impresses you the most?
- Review and discuss the promises (assurances) in this text. Which one strikes you the most?
- Review and discuss the conditions (priorities) in this text. Which one catches your attention the most?

- Review and discuss the responses (lifestyle actions) in this text. Which one do you need to focus more on in the coming days?
- What have you learned in this series, “Reality and Realization: What we face now; What awaits us in eternity?”

Footnotes:

1. Public Domain. Trinity Hymnal, 481.
2. Robert H. Mounce, The Book of Revelation. The New International Commentary on the New Testament. Ed. F.F. Bruce. Grand Rapids: Eerdmans, 1977, 390.
3. Harald Riesenfeld, “**τηρέω.**” Theological Dictionary of the New Testament. Ed. Gerhard Kittel, Gerhard Friedrich. Trans. Geoffrey Bromiley. Ten Volumes. Grand Rapids: Eerdmans, 1972. VIII:140-151.
4. G.K. Beale, The Book of Revelation. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 1,138-1,139.
5. Ibid., 1,129-1,130.
6. Alan Johnson, The Expositors Bible Commentary: Revelation. Twelve volumes. Ed. Frank E. Gaebelin. Grand Rapids: Zondervan, 1981. XII: 601.
7. A.T. Robertson, Word Pictures in the New Testament. 6 Volumes. Grand Rapids: Baker, 1932, VI: 486.
8. Nancy Guthrie, Blessed: Experiencing the Promise of the Book of Revelation. Wheaton: Crossway, 2022, 248.

* It Is Well with My Soul



1. When peace, like a riv - er, at - tend - eth my way,
2. Though Sa - tan should buf - fet, though tri - als should come,
3. My sin— O the bliss of this glo - ri - ous thought!—
4. O Lord, haste the day when the faith shall be sight,



when sor - rows like sea bil - lows roll; what - ev - er my lot, thou hast
let this blest as - sur - ance con - trol, that Christ has re - gard - ed my
my sin, not in part, but the whole, is nailed to the cross and I
the clouds be rolled back as a scroll, the trump shall re - sound and the



taught me to say, "It is well, it is well with my soul."
help - less es - tate, and has shed his own blood for my soul.
bear it no more; praise the Lord, praise the Lord, O my soul!
Lord shall de - scend, "E - ven so"— it is well with my soul.

REFRAIN



It is well with my soul; it is well, it is well with my soul.

Trinity Hymnal No. 691

TEXT: Horatio G. Spafford, 1873

TUNE (VILLE DU HAVRE): Philip P. Bliss, 1876

© 1990, Great Commission Publications

Used by Permission. OCLI # 668805

* 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: Tyler Josephson

Liturgist and Pastoral Prayer: Steve Baarendse

Reader: Sue Skelly

Musicians: Vicki Bowles, Katie Drayton, Jeff Francis, Tim McConnell, Josiah Rogers, and Brian Skelly

Audio/visual and livestream: John Parler, Jeff Becker

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

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 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.





Let's send Pastor Curt and Beth off with a big Thank You!

Today!

Covered Dish Luncheon and Reception in honor of

The McDaniels

*Missions Focused Weekend
with the Church family
October 10-12*



Friday

Family Dinner and Program for all ages
6:00 - 7:30 pm | Tomlin Hall

Saturday

Men's Breakfast with Ben Church
7:30 - 9:00 am | Tomlin Hall
Ladies' Lunch with Kim Church
12:00 am - 2:00 pm | Tomlin Hall

Sunday

Ben Church preaching | 10:00 worship

Registration required for all events

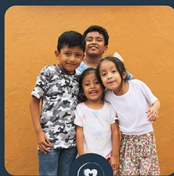


lifeline
adoption info meeting

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

TODAY | 6:00pm
Lexington Presbyterian Church

register here



**LPC Growth Group
Leadership Training**
(small groups, women's groups,
men's groups, CE classes,
Romans, Mentor Moms, etc)

If you are currently a group leader,
or would like to start a
growth group, please join us for
training on one of these dates

September 7, 14 or 21
8:45 am | CE Room 213

Please register here!





midweek reset
wednesdays at 5:30pm
please register



Wednesday Nights
6:15-7:30 pm



Register Now!



CPR/AED CLASS

American
Heart
Association®

Saturday, September 27, 2025

9:00am - 12:30pm

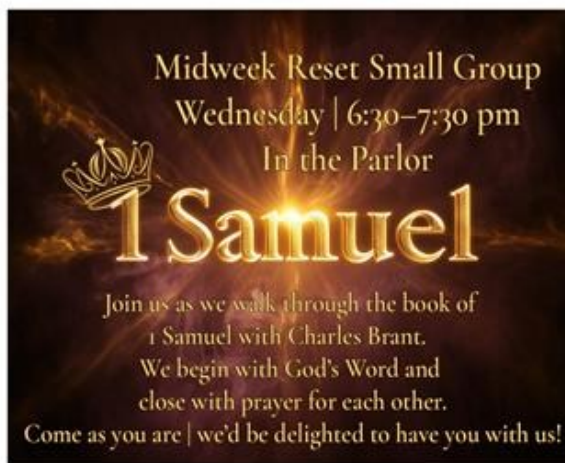
Tomlin Hall

Cost - \$25

Max class size - 12



register here



246 Barr Road | Lexington, SC 29072

www.lexpreschurch.com

hello@lexpreschurch.com

803.359.9501