Nursery today:	Mary Jo Canales David Kirkland
Next Sunday:	Ivy Munson Arlys Wydner, Gabe Beal

Helpers, please be in the nursery by 10:20 to receive children.

Reflection

What does not satisfy when we find it,
was not the thing we were desiring.

— C.S. Lewis
The Pilgrim's Regress

The sense that in this universe we are treated as strangers, the longing to be acknowledged, to meet with some response, to bridge some chasm that yawns between us and reality, is part of our inconsolable secret. And surely, from this point of view, the promise of glory, in the sense described, becomes highly relevant to our deep desire. For glory meant good report with God, acceptance by God, response, acknowledgment, and welcome into the heart of things. The door on which we have been knocking all our lives will open at last.

…Apparently, then, our lifelong nostalgia, our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which we have always seen from the outside, is no mere neurotic fancy, but the truest index of our real situation. And to be at last summoned inside would be both glory and honour beyond all our merits and also the healing of that old ache.

— C.S. Lewis
The Weight of Glory

Prelude

Jesus, your blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Lord, I believe your precious blood,
Which, at the mercy seat of God,
Forever does for sinners plead,
For me, e'en for my soul, was shed.

Bold shall I stand in your great day;
For who aught to my charge shall lay?

Fully absolved through these I am
From sin and fear, from guilt and shame.

Jesus, to you be endless praise!
Your boundless love, your saving grace
For me have full atonement made,
An everlasting ransom paid.

O let the dead now hear your voice;
Now bid your banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, your blood and righteousness.

Trinitarian Confession and Salutation

Call to Worship Psalm 16

Preserve me, O God, for in you I take refuge.
I say to the Lord, "You are my Lord;
I have no good apart from you."

As for the saints in the land, they are the excellent ones,
in whom is all my delight.

The sorrows of those who run after another god shall multiply;
their drink offerings of blood I will not pour out
or take their names on my lips.

The Lord is my chosen portion and my cup;
you hold my lot.
The lines have fallen for me in pleasant places;
indeed, I have a beautiful inheritance.

I bless the Lord who gives me counsel;
in the night also my heart instructs me.
I have set the Lord always before me;
because he is at my right hand, I shall not be shaken.

Therefore my heart is glad, and my whole being rejoices;
my flesh also dwells secure.
For you will not abandon my soul to Sheol,
or let your holy one see corruption.

You make known to me the path of life;
in your presence there is fullness of joy;
at your right hand are pleasures forevermore.

Hymn 521 My Hope Is Built on Nothing Less *Trinity Hymnal*

Prayer of Petition and Adoration

Call to Confession of Sin 2 Corinthians 5:1–10

We know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

Corporate Confession of Sin and Supplication for Mercy *(unison)*

Holy God, Lord of the universe and of your church, we come to you in repentance and submission, acknowledging that we are sinners. We groan in this mortal tent because of our many sins, because of the sins of those around us, and because of the corruption that pervades your creation on account of those sins. We groan with shame and holy terror as we are reminded that we must all appear before the judgment seat of Christ. We confess that what is due to each of us for what we have done is nothing but eternal condemnation. And, dear Father, we rejoice that our Lord Jesus has taken that condemnation on himself through his sacrifice of himself on the cross. We thank you that, having risen from the dead, he has conquered death for us. Help us to await the consummation of our salvation with eagerness, humility, and compassion. In his name, Amen.

Declaration of Forgiveness 2 Corinthians 5:21

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

The Doxology (#731) *Trinity Hymnal*

Prayer for Illumination

Reading of Scripture 1 Thessalonians 4:13–18

13 We do not want you to be uninformed, brothers, about those who are asleep, that you may not
grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again,
even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we
declare to you by a word from the Lord, that we who are alive, who are left until the coming of the
Lord, will not precede those who have fallen asleep. 16 For the Lord himself will descend from
heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet
of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught
up together with them in the clouds to meet the Lord in the air, and so we will always be with the
Lord. 18 Therefore encourage one another with these words.

Romans 8:18–24

18 For I consider that the sufferings of this present time are not worth comparing with the glory that
is to be revealed to us. 19 For the creation waits with eager longing for the revealing of the sons of
God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it,
in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the

freedom of the glory of the children of God. [22] For we know that the whole creation has been groaning together in the pains of childbirth until now. [23] And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. [24] For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? [25] But if we hope for what we do not see, we wait for it with patience.

Hymn 554 From Depths of Woe *Trinity Hymnal*
RUF tune

Heidelberg Catechism: ***Lord's Day 22 (Questions 57 and 58)***

57 Q. How does "the resurrection of the body" comfort you?

A. Not only my soul
will be taken immediately after this life
to Christ its head,
but even my very flesh, raised by the power of Christ,
will be reunited with my soul
and made like Christ's glorious body.

58 Q. How does the article concerning "life everlasting" comfort you?

A. Even as I already now
experience in my heart
the beginning of eternal joy,
so after this life I will have
perfect blessedness such as
no eye has seen,
no ear has heard,
no man has ever imagined:
a blessedness in which to praise God eternally.

Preaching of the Word Rev. John Canales
Sermon Text: Revelation 21:1–22:5

21 [1] I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. [2] And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. [3] And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. [4] He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

[5] And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." [6] And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. [7] The one who conquers will have this heritage, and I will be his God and he will be my son. [8] But as for the cowardly, the faithless, the detestable, as for

murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

[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.

[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.

22[1] Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb [2] through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. [3] No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. [4] They will see his face, and his name will be on their foreheads. [5] And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Prayer of Intercession

Hymn The Sands of Time Are Sinking

The sands of time are sinking, the dawn of heaven breaks;
The summer morn I've sighed for, the fair, sweet morn awakes:
Dark, dark had been the midnight, but dayspring is at hand,
And glory, glory dwelleth in Emmanuel's land.

The king there in his beauty, without a veil is seen:
It were a well–spent journey, though seven deaths lay between:
The Lamb with his fair army, doth on Mount Zion stand,
And glory, glory dwelleth in Emmanuel's land.

O Christ, he is the fountain, the deep, sweet well of love!
The streams on earth I've tasted, more deep I'll drink above:
There to an ocean fullness His mercy doth expand,
And glory, glory dwelleth in Emmanuel's land.

The bride eyes not her garment, but her dear Bridegroom's face;
I will not gaze at glory, but on my King of grace.
Not at the crown he giveth, but on his pierced hand;
The Lamb is all the glory of Emmanuel's land.

O I am my Beloved's, and my Beloved's mine!
He brings a poor vile sinner into his house of wine.
I stand upon his merit – I know no other stand,
Not e'en where glory dwelleth in Emmanuel's land.

Affirmation of Faith: Apostles' Creed p. 845, *Trinity Hymnal*

The Gloria Patri (#735) *Trinity Hymnal*

The Sacrament of the Lord's Supper

Hymn — During the bread What Wondrous Love Is This

What wondrous love is this,
O my soul, O my soul,
What wondrous love is this, O my soul!
What wondrous love is this
That caused the Lord of bliss
To bear the dreadful curse
For my soul, for my soul,
To bear the dreadful curse for my soul!

When I was sinking down,
O my soul, O my soul,
When I was sinking down, O my soul,
When I was sinking down
Beneath God's righteous frown,
Christ laid aside his crown
For my soul, for my soul,

Christ laid aside his crown for my soul!

To God and to the Lamb
I will sing, I will sing,
To God and to the Lamb I will sing;
To God and to the Lamb,
Who is the great I AM,
While millions join the theme,
I will sing, I will sing,
While millions join the theme, I will sing!

And when from death I'm free
I'll sing on, I'll sing on,
And when from death I'm free I'll sing on;
And when from death I'm free
I'll sing and joyful be,
And through eternity
I'll sing on, I'll sing on,
And through eternity I'll sing on!

Scripture Reading — During the cup 1 Corinthians 15:35–58

Someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, "The first man Adam became a living being"; the last Adam became a life–giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

Death is swallowed up in victory.
O death, where is your victory?
O death, where is your sting?

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

Nunc Dimittis (Song of Simeon)

Prayer of Thanksgiving and Dedication

The Collection of Alms and Tithes

Life Change Offering ***for ONEChild, the PCA ministry to street children***

Psalm 23 *Trinity Psalter*

The Benediction