

Revelation 14

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Preacher: Calum Jack

[0:00] I want to open your Bibles to the passage that Emily read for us, Revelation 14. Let me just pray as we begin. God our Father, we ask that you by your Holy Spirit would open our hearts to your word and hopefully we're beginning to get familiar with it and beginning to get a grasp of the Lord of the Rings type imagery. And as we do that, I think what we're finding, actually, that a book that is not a book that is completely unfathomable, but actually is wonderfully and utterly realistic about the way things are and really helpful for helping us in our everyday understanding of how to live, in a sense, with a clear-eyed, faithful, enduring, trusting heart in the Lord, able to overcome the temptations and the pressures that we face in a world that often feels that it's running in a direction contrary to the gospel and the way that we want to run and to walk.

And we've been refreshingly reminded time and again in some of the songs that we've sung this morning, I've echoed that, that ultimate power in the universe does not lie in the hands of men and women or even in the hands of Satan. Not in the hands of Westminster or Holyrood or Europe or Russia or China or the US or any other nation in the world.

But ultimate authority and power in the universe firmly resides in heaven with him who sits on the throne and to the Lamb. And we were learning about that in chapters 4 and 5.

And that our God has not remained hidden or passive, as some might say, but actually is at work in the nations even now and has been working over the centuries. Yes, in blessing, but also in judgments. As we read about in the six trumpets and the six seals in chapters 6 to 11.

And in chapter 12, verse 12, we learned also that, yes, Satan is also at work, but he knows that his time is short. His work will come to an end where he also will be judged, and we're learning about that.

[2:48] And because he knows his time is short, he's filled with fury, we're told, chapter 12, verse 12. And in chapter 12, we learned that that fury finds vent against Christ and his church.

And in chapters 13, two weeks ago, we learned that that fury finds a manifestation in his manipulation over the political and the religious spheres across the ages and around the globe.

And if ever we doubted that these things are true that have been written down for 2,000 years, we just need to look at our own news headlines in the past couple of weeks where our governments are proposing laws and passing laws and putting them through parliaments.

But also are being passed in other nations. Passing laws in regard to taking life both at the end of life and the beginning of it. The assisted suicide and the abortion acts going through the parliament recently, allowing people to take their own lives.

Or the life of an unborn child in some cases, even up to the point of birth. It's unbelievable to think that that is possible in civilized societies. But if ever we looked for something that was beastly, as we talked about two weeks ago, then there they are right before us on our very news headlines, usurping the good purposes of God, usurping God's rule and authority, allowing others to play God over their own lives and the lives of others.

[4:16] But chapters 13 and 14, I think what we looked at last time in this chapter today, I think our need to stand kind of side by side.

Chapter 13 describes well our reality, a reality in which a world in which it feels at times we're swimming against the tide as we seek to walk faithfully for Christ, where Satan at times seems to have the upper hand, as warring against God's people around the world, either in very explicit persecution, as we're well aware of in different parts of the world, whether it's North India or China and many other parts around the world, 1040 window and so on.

Or just in some countries like our own, just making it hard to walk faithfully. We feel we're being punished in one way or another for naming the name, for seeking to walk his way.

A world in which sometimes Christians might feel somewhat despairing, were it not for the fact that gloriously we are reminded time and again in the book of Revelation where true power and authority lies, in whom we can actually put our trust and have confidence in.

And we get that here at the beginning of chapter 14, where our gaze is drawn from everything that's happening in the world in chapter 13, to where we finished two weeks ago, looking at verse 1, to the Lamb, the one who sits, who's standing on the throne, the ultimate power and authority over all things.

[5:51] And notice he's standing there on Mount Zion. And that he is here as the Lamb, and other times as the Lion, as we're singing here, as the Lamb is reminded the one who is the one who in chapter 5 is the only one worthy, the only one able to open the scroll, unfold and outwork the purposes of God.

Because he stands on the ultimate throne, ruling and reigning with all authority and power and wisdom and strength and honor and glory. And before these things, all who witness it, all who understand it in heaven, praise him, for he is worthy of such praise.

But as we look to him and gaze upon him and reminded that he is the one who's at the very center of the universe, who has all authority and the one in whom we can truly put our trust, we're given several pictures in chapter 14.

There's the pictures of redemption at the beginning. There's pictures of judgment at the end. And in the middle, we see this picture of the Lamb. So first of all, the pictures of redemption, of the Redeemer and the song of the redeemed.

Verse 1, he's standing on Mount Zion. He's not on the throne as maybe in other pictures. Why is that here? Well, I think it's probably, it's not, it's obviously again metaphoric, not literal.

[7:14] It's a reference to Psalm 2, where the messianic king is installed on Mount Zion. And so, you know, the messianic king and his throne on earth and the throne of heaven were integrally linked.

This is the dwelling place of God. This is the ruling place of God. This is the dwelling place of the messianic king, the one promised, of course, who is Jesus Christ. And around him are all the people of God.

The 144,000 that we learn in chapter 7 is the sort of way of representing the unnumbered number, but representing it as the new and the ideal Israel.

The whole of the people of God. The elect, the redeemed of God. None of whom are missing. It's a perfect number. None of whom are missing, despite all the trials and the tribulations that we've been reading about in chapters 12 and 13.

And as we reflect on that number, I think it's helpful just to pause and sort of think, and remember that this is the perfect, he's able to hold on to all his people.

[8:22] I wonder if you ever feel like you're holding on to faith and trust and to life by your fingernails at times. Well, here's the truth, I think, that that number should remind us and encourage us in.

That may be a truth that we need to be here and reminded of and receive. That we might feel that we're holding on by our fingernails. But here's the greater truth, that actually he is holding on to us with an iron grip that can never let go.

Even though we feel that we're stepping, he will never let us go. He will keep us to the end. I don't know if you've ever seen those videos on Facebook or TikTok, where there's this incredibly high kind of walkway that has a sort of thick perspex on the thing.

And people are just overwhelmed with kind of shaky legs. They're literally scraping themselves or being dragged along, sort of howling, because they're absolutely filled with fear as they're on this really high...

You know what I'm talking about. Give me some nods. Yeah, you've seen that. Yeah, you're good. Of course, the reality is that they're perfectly safe. You know, the perspex is yea thick, but they don't realize how safe they are.

[9:39] They're sort of overwhelmed with fear. Actually, it can be a little bit like us. We're the kind of quaking ones getting dragged along, bawling and screaming, you know, crying with fear or, you know, lack of faith or whatever.

But actually, we're perfectly safe. Because actually, the one... We don't need to rely on ourselves. We rely on Him who is able to hold us, who is able to keep us and promises that.

And that number is there to remind us of that very fact. We are kept.

We are marked for Him. We do not have the mark of the beast like was mentioned before, but actually on our foreheads we have, by His grace and mercy alone, the name of the Father written on our foreheads.

Yahweh's. The Lord's. Stating for all the heavens to see this one. That one there.

[10:43] That's mine. He's mine. She's mine. Sealed by Him for Him. As we learn in chapter 7 and in Ephesians. By the Holy Spirit, which is a deposit guaranteeing our inheritance until the day of Christ Jesus.

You know, like you put down a deposit, whether it's on a car or something that you're purchasing. Pretty much guaranteeing that you'll come and pick it up and so on.

So the deposit has been... We're marked. Well, that one's mine. That one's mine. He'll be with me. And I guess, again, that those kind of truths cause us to further reflect and think, well, where actually does our security in life reside?

It's so easy, isn't it, to place our ultimate sense of security and identity in the things that we can see and the things below.

Things that will ultimately, even though we know it to be true, we still put our trust in them. Things that we know that we'll never be able to stand up to the weight placed on them.

[11:55] And our need for security and identity. Whether that's putting it in terms of our health.

But we know that ultimately that is not guaranteed. Our security in our intelligence. But ultimately that has limits.

Security in not our brains, but our brawn. But that will wane. Security in our ingenuity. Our ability to get ourselves out of things.

But that will not always be sufficient. It could be an attempt to put security in wealth. Always checking our bank balance. But the markets, we know, can wipe that away very quickly.

Putting our security in beauty. But that is passing. Security in our employment. But that will come to an end. Security in our spouse.

[12:54] But they will never be able to fully match our internal deficits and needs. Or our family life. They will grow up. They'll leave the nest.

Or security in our governments. Our Western democracy. But that speaks for itself. You know, as we reflect on this passage.

It reminds us that our security. Our identity. As believers. Is best placed. Fairly and squarely. Where true security is actually to be found.

In the preserving and keeping power of the King of Heaven himself. The great lover of our souls. Of our God. God glorious. Father, Son and Holy Spirit.

Who is able to keep us. For that day. No matter what is happening around about us. Actually our feet are firmly.

[13:55] On the rock. The one who is able to enable us. To stand. Because we're standing on him. Through the highs and lows of life.

Because all other grinders. Jesus. In the parable reminds us. Is sinking sand. I think Revelation. Takes us time and again.

To that place. Doesn't it? Where's your security? As you hear the news. Or as you're waiting on this. Or that. Remember there's one. And reigning in heaven.

Over your life. Who cares for you. Is interested in you. More than you know. These are the kind of truths. Aren't they? That we have to preach to ourselves. And again.

So it's so easy. To forget. And lose. Sight of. Just the firm grip. That he has on us. Where have you been standing?

[14:50] Where have I been standing? In recent weeks. And we had both feet on the rock. One feet on the. On the sinking sand. And one feet on the rock. Or both feet firmly. In the sinking sand. Maybe ease the summer.

A little bit like Kristen was praying. So wonderfully earlier on. As a time to kind of reset. Allow the Lord to take you to the green pastures. And spy still waters. Open up the word.

Start to pray. Read Psalm 23. The book that we're all encouraged to read over the summer. And let him refresh your soul. Over the summer period.

Standing on the rock. That's only verse one. Wow. We are. We're not going to be here. All day. But verse two.

The great throng begins to sing. No wonder. As they see these things so clearly. The great number that cannot be numbered. Begins.

[15:51] You know. Wonder if the rushing sound is. Either because they're inhaling. Imagine an unnumbered number. All inhaling. Or where they're about to exhale as they pray. And sounds like the roar of rushing water.

The loud peal of thunder. The unnumbered number of harpists. So just beautiful. And verse three. They sing this song.

This new song. Can it help but recall the psalmist. In Psalm 40. Sing something similar. Verse one of Psalm 40. I waited patiently on the Lord.

He turned and heard my cry. He lifted me out of the slimy pit. Out of the mud and mire. He set my feet on a rock. Gave me a firm place to stand. And he put a new song in my mouth.

A hymn of praise to our God. A new song comes. With a fresh deliverance. And so here is a new song. Of the deliverance of deliverances. That has come.

[16:50] A song of joy. A song of thanks. Of praise. Without measure. I wonder if you can imagine that day. To be in the choir of an unnumbered number.

In perfect harmony. Perfect words. Perfect setting. Perfect voices. I think it's scripture.

Anyone struggle to describe that day. I think scripture even itself struggles. It's barely scratching the surface. But it's able to communicate what we need to hear. Even the most profound.

Praised. Filled. Deliverance singing. We can experience. Here on earth. And some of them are glorious. Well. Pale into insignificance. Compared to that day.

Won't it? Verse three. Only the redeemed can sing it. Because it's the song of redemption. Of those who have been redeemed. If you're naming the name of the Lord Jesus.

[17:51] As your saviour and Lord. If you're born again of the spirit. You will be there. And if this were. Not just words. But an actual picture.

Taken in the future. Relayed in scripture. You'd be able to look. Amongst the crowd. And spot yourself. And see yourself there. Singing. With all your heart.

And soul. And being. You'll be there. That's me. There I am. We're privileged to think. It thrills our heart.

But think about those. To whom this was first written. In the first century. Facing. Hardship and persecution. In the. The hand of the Roman Empire. And the Jewish authorities.

Facing a very insecure. Future. How it would help them. To place their hope. Their confidence. Their security.

[18:49] Their identity. In the right place. Firmly. And squarely. On him. That come what may. They're able to. To stand. Overcome. Trust.

Remain faithful. But of course. It speaks to every. Generation of every believer. Not just facing that. Hard persecution. But as we. Face our own hardships. Even facing death itself.

To let the. The truths of this passage. Minister to us. And encourage us on those days. That when the role. As the song of the past goes. Is called out yonder.

I'll be there. You'll be there. Singing the song of the redeemed. All because of his grace. And mercy. And his keeping power. The redeemed.

Who in verses four and five. Evidence their profession. Not just with words. But with a changed lifestyle. The specifics mentioned there. About virgin and so on. Are again. Not literal. They're allusions. To Jeremy.

[19:48] Jeremy. Jeremiah. Chapter two. Verses one to three. Which map exactly. The ideas of. Sort of faithfulness. And following. And first fruits. So there are those.

Who have. Learned a new life. And evidencing that new life. That changes their. Moral and sexual ethic. Verse four. Their changes.

Their words. They're not. Given to lying. In verse five. But they have. A relationship. With the Lord. An interesting.

Sort of twist. Of metaphor there. They're not following. The shepherd. But actually. They're following the lamb. Who is shepherding them. Wherever. And following. Wherever he goes. I think there's a thing.

I mean. I wonder. Do you ever feel. A lack of vividness. In your walk. With the Lord. And there can be. All manner of reasons. For that. That can be a season. Of illness.

[20:44] And so on. Which can affect us. Because we're body. Mind and soul people. But actually. One of the reasons. Can be that we're. Not following him. Wherever he would lead.

We're not letting him be. Number one. In every area. Of our lives. And so we're not. Experiencing. His faithfulness. As we trust in him. We're not experiencing.

His goodness. As he leads us. In the paths of righteousness. For his name's sake. We're missing out. On something. Of the dynamic. And relationship. With the Lord. As we're. We're having to maybe.

Fall into places. That we'd rather not go. And trust him. Amen. You know. If. There are very. There are easy ways. To kind of. Spot what actually. That has that number one slot. In our lives. In those moments. If we're. Given to addictions. It might. Whether it's alcohol.

[21:37] Or whatever. That. We know that that. Can take the number one slot. And dominate everything. It's calling the shots. On how we live. But it could be.

The things. That we mentioned before. The desire for security. Financial. Or otherwise. It could be. Fear of failure. Or something else. Taking us away from.

Of trusting him. In that number one slot. In our lives. Trusting in ourselves. Trusting in something else. Taking us away. From following him. Just even distractibility.

Itself. Whether it's. Because of social media. Or whatever. Just taking us away. From trusting in him. That vividness. In our walk. Putting him first.

In everything. And in every area. Living the changed lives. That we're called into. Then verses four and five. Those who have. There are those who have.

[22:32] Maintained their greatest ambition. In life. As offering a life. That is offered. To the glory of God. And to the lamb. Desiring to be. Unseduced. By the world.

But taken up. With a greater affection. In their soul. That is Christ. Christ. And so we have. In that first section. In that. Picture of.

The redeemed. Of redemption. But also that. Revelation holds. That picture of redemption. Also alongside. Verses six and following. Pictures of judgment.

Now. Classically. Scottish. Presbyterians. It could be pictured. As going to town. On this kind of stuff. But actually.

If you take it. As is read here. I think actually. Even in the midst of. What is very solemn. There are beautiful surprises. It's easy to see. How it's structured. Verse six onwards.

[23:27] There's. The three angels. And three proclamations. Proclamation of salvation. Verses six to seven. Proclamation of destruction. Verse eight. Proclamation of condemnation. Verses nine. To eleven.

But firstly. In the midst of judgment. Speaking about salvation. Verse six. Surprising that this.

Passage on judgment. Would speak about. Grace first. But actually.

That's not surprising. Though is it? Because. That speaks about. Our God. The one who does not bring. Have delight. In judging. There's a proclamation.

To begin with. Of what was being called. In the past. The day of grace. Where there's still time. To repent. Time to turn round. If you would. Trust. And put your fear. Follow the Lord.

Before it's too late. And here's the reality. We live in that time. Today is the day. Is a day of grace. Maybe today is the day. That you. If you haven't responded yet.

[24:27] To Jesus. And Savior. And Lord. Today is. The day to respond. To the eternal gospel. As is mentioned here. Find the forgiveness. Of sin. The new life. That Christ offers. As we put our trust in him.

As Savior and Lord. But if we're reluctant. To do that. In our hearts. Thinking. Why am I resisting him? What is it. That I want to be. In my number one place.

In my life. Rather than him. That is holding me back. From making. Putting him. In that number one place. In my life. And to think. Actually. I'm resisting. Is it really worth it. In the end.

Will it be worth it? In verse eight. Picture of destruction. I think this is how revelation.

Shows itself to be realistic. We can feel. In the ether. In the air. The inevitability. Of the destruction. Of which it speaks. The destruction. And collapse.

[25:23] Of godless. Of godless worlds. That the whole of time. Is moving. Inexorably. Not just. Kind of. By random chance. But by the. The purpose of god.

Toward. This day. When god will call time. On evil. And it's intoxicating. Maddening. Self-exalting. Unashamedly. Immoral. Wine-filled.

Unfaithful. Actions. Here. In. In the passage. Called. Babylon. Again. Symbolic. Stands for every nation.

That's stood in rebellion. To god. Starting. Way back in genesis. In its forebear. Babel. Earliest. One of the earliest civilization. That wanted to make a name. For itself.

And all. Every nation. That has followed through. Right through. Into its successor. The Babylonian empire. And then its subsequent. Offsprings. Right through to the roman empire. Of the time.

[26 : 19] That was. Being written. But also. Following on. Every nation. That has set itself up. Against the plan. And purpose. Of god. Filled with. Pride filled. Pretensions.

They're finally. Condemned. Verse nine. But as we speak. Of these things. Who can speak. With any sense. Of rejoicing. Or whatever. Just. But nothing. But solemnity. And the same way.

As. I think. Revelation. Is almost. It finds. Hard pressed. To describe. The glory of heaven. It is hard pressed. To describe. The horrors of hell. Employs. All manner. Of imagery. Verse. Ten.

The wine. Of his fury. Poured out. Into the cup. Of his wrath. Causing torment. Like. Burning sulfur. Verse 11. It's continual. There's no rest. From it.

Verse 14. It's a harvest. Where. And what has been sown. Will be reaped. Will be sifted. The chaff. Will be burned up. Or verse 20. There's grapes. Being trampled. In the winepress. Familiar images.

[27 : 20] To those. In the first. Century. Describing God's. Eventual. Judgment. Yes. Delayed. To give time.

For repentance. The day of grace. But in the midst. Of that delay. Paul gives a solemn warning. In Romans 2. 4. Do not show contempt. For the riches. Of his kindness.

Forbearance. And patience. Not really. Realizing that God's kindness. And his delaying. The judgment. Is intended. To lead you to repentance. presence. And you can understand.

What. That folks might. Have a number of objections. To hearing this material. To hearing these things. Saying. Oh. Surely. Surely. Jesus. Would never speak.

Of such a thing. Well. The truth is. If you read the gospels. Jesus actually speaks. More about hell. And eternal fire. And weeping. And gnashing of teeth. Than he does about heaven.

[28 : 15] So much so. The quotes on the screen. I think Tim Keller. Said this. If Jesus. The Lord. Of love. And author. Of grace. Spoke about hell. More often.

And in a more vivid. Blood curdling manner. Than anything. Anyone else. It must be a crucial truth. That we need to take heed of. So yes.

Jesus would speak about. These things in this way. Other folks might object. And say. Well. Is it fair? Is it fair that God. Would do that? But the truth is. It's much fairer. Than we know.

Because the real. Travesty. Is this. Our eternal. Destiny. Is of our own choosing. C.S. Lewis commented.

This. He said. There are only two kinds of people. In the end. Those who say to God. Thy will be done. And those to whom God says.

[29 : 11] In the end. Thy will be done. All that are in hell. He said. Chose it. Jim Backer comments. Scripture. Sees hell.

As. Self-chosen. Hell. Appears as God's. Gesture. Gesture of respect. For human choice. I don't want you. I'm rejecting you. Therefore. Giving you.

What it is that you wanted. All receive. What they actually choose. Either to be with God. Forever. Worshipping him. Or without God. Forever. Worshipping themselves. Again.

One more quote. From C.S. Lewis. He said. That might seem. To start. Be something for the future. But actually. He says. It starts now. He says. Hell begins. With a grumbling mood. Always complaining.

Always blaming others. But you're still. Distinct from it. You may even. Criticize it. In yourself. And wish you could stop it. But there may come.

[30 : 05] A day. When you can. No longer. Then. There will be. No you left. To criticize the mood. Or even to enjoy it. But just. The grumble itself. Going on.

Forever. Like a machine. It's not. A question of God. Sending us to hell. In each of us. There is something. Growing. Which ultimately. Will be.

Hell. Unless it's nipped. In the bud. These are solemn. Verses. That we need. To reflect on. And.

That we need. But here's. A wonderful truth. You know. The idea. Of God. Being out there. It.

It appears to be. Pretty much. Hardwired. In us. Because. Well again. To quote. C.S. Lewis. You know. A duck. A duckling. When it's born. Doesn't need to. Know that it needs to. It just instinctively.

Knows to look for water.

[31:00] Why? Because water exists. In the same way. As we're hardwired for God. It's a real indicator. That God exists. 80% of the world's population. Believe there's something greater than ourselves. Out there.

In the west. We've been doing. Our best. To choose. To go. Choose to go. In the opposite direction. For the last 20 years. At least. Or so. In earnest. But now people are stopping.

Repressing. Suppressing. That truth. And re-exploring it. Asking questions. About the God. Who is out there. As we've been saying. Bible sales in the UK.

Have risen 84% in the last year. Church attendances are on the rise. People in search of. A God who offers.

A better hope. Than atheism. A world without God. A world without God. So we've got pictures of. Redemption. Pictures of.

[31:55] Judgment. And the picture of the lamb. Because. He's all over this passage. Isn't it? Mentioned in it. Why is he here? Well if you're new to looking. Into the Christian faith.

Here is the incredible truth. At the heart of it all. Because there's a curious. Kind of. Interplay.

Because Jesus is here. In the book of Revelation. Yes. As judge.

With the sickle in his hand. As we've seen. But also a savior. The lamb. Who was slain. How can he be both. At the same time. It's often.

Depicted in this. Simple story. That. There were two boys. Who were brought up. In a certain area. Together. One. Went on to be a judge. And the other.

Well. Live a little bit. Get into a little bit more trouble. But one day. The judge was on. Duty. And up next. In the dock. Was his old childhood.

[32:51] Friends. With whom he had lost touch. He could see their lives. Had taken. Very different. Paths. But he was filled. With compassion. For his old. School friends. And was torn.

As he sat. In the judge's dock. To know. What to do. He must be just. The evidence. Was overwhelming. He was guilty. And so he must sentence him. Accordially. But also his heart. Is filled with love.

And compassion. So what did he do? So he proclaimed. The full sentence. On his friends. For all that he had done. And all that he needed.

To be charged with. The fine that he was to be given. But then the judge. Took off his wig. Stepped down from. From his seat. And went to.

Stand beside his friend. Took out his checkbook. As it was in those days. And wrote the full amount. For which he was being charged. Paid his debt. So that his friend.

[33:47] Could go free. Jesus Christ. Is both judge. And saviour. He justly hands out. The sentence. That all of us. Are due. For a rebellion. Against God.

And his ways. But he has come. Hasn't he? Stepped down from heaven. As our saviour. On the cross. Paying the penalty. For our sin. So that we put our trust in him.

And receive the salvation. That he has purchased for us. We too. Are set free. To live a life in. Him. And with him. And for him.

His presence here then. In this. Chapters. Reminds us. That whatever horrors. We. We witness. And pictures of hell. That are placed there.

It is what he endured. For you. And for me. So that we can be set free. And sing the song of the redeemed. It reminds us.

[34:53] What the cross is all about. That Christ. Took our hell. To give us his heaven. On him. Was poured out. All the wine.

Of the fury. Of the cup of wrath. You remember. These images are picked up. In the Easter story. At the Passover. Jesus took.

The third cup. The meal. You know what that cup was called? The cup of salvation. Which he said was established. In his blood. The blood that was shed on the cross.

But also there's another cup mentioned. In the Passover story. Isn't there? As Jesus is in the garden of Gethsemane. On his knees. Pleading with God. Pleading what? That the cup. Would be taken from him.

And what cup was that? Well it's the cup of wrath. Wasn't it? That he was going to receive. On the cross. So he drinks from the cup.

[35:50] Of wrath. On the cross. So that he can drink from the cup of salvation. At the table if you like. See sin. Will always be judged.

Either on the head of Jesus. Or on the head of you or me. And this chapter reminds us. It's a terrible thing. To die without a savior.

To stand in our place. But the good news is. This is a day of grace. This is a day of salvation. This is the day. To come to receive Christ.

And be made new. If you haven't received Christ as savior. This is also a day. To come with humble gratitude. Before God. Be reminded of all that he. Took for us.

And all that he has given to us. And be reminded. That our privilege. Our joy. Is to be able to sing.

[36:46] In parts. What we will sing. In full. In the day. When we see it complete. The songs of salvation. Of joy. And rejoicing. Of love. For our God.

The God who loves us. Who is holding on to us. In whom we. Are called. To find our security. To have our feet firmly. Placed on the rock. So come.

Let's sing. The song of salvation. As we sing. Christ. Our hope. In life. And in death. Amen. Let's sing.

We're all together. We're all together. We're all together. We're all together. We're all together.

We're all together. We're all together. We're all together. We're all together. We're all together.

We're all together. We're all together. We're all together. We're all together. We're all together.

We're all together. We're all together. We're all together. We're all together. We're all together.

We're all together. We're all together. We're all together. We're all together. We're all together.

We're all together. We're all together. We're all together. lip on the name. lip on the name. Amen.

Amen.

Amen. Amen.

[39:43] Amen. Amen.

Amen. Amen.

Hallelujah. For God's free is eternal. Oh, sing. Hallelujah. Hallelujah.

Amen. Christ. Come on. Amen. Amen.

Just for a prayer. If you felt yourself responding in your heart to the Lord this morning, please do come and speak to myself or one of the staff that you saw on the slides at the beginning. We'd love to encourage you and give you some resources to help you.

[41:55] Let me just pray. God our Father we bless you and thank you that in the midst of just what are some really hard things that we hear just also alongside the note of your grace and your redeeming, your saving power, because that is the kind of God that you are.

We bless you that you, that word seems so inadequate to praise your name, that you are the one who has not remained in the dock, simply condemning us. But you came yourself to pay the price that we could not pay, that we might know your grace and your goodness and your saving power in our lives today.

And for that day, when we will gather with the great unnumbered number, and know because you are holding on to us, we will be there.

Oh Lord, how we bless your name for your goodness. Keep us, help us to walk faithfully, humbly, enduringly as these scriptures encourage us. Lord, we ask it in Jesus' name. Amen.

Good, well, if you want to use this place as a quiet reflection, please do so. The prayer team would love to pray with you. If there's something just burdening you, they'd really gladly pray with you.

Otherwise, stay around for tea and coffee, inquire at the contact desk, and go and collect your children. Thank you.

[43:03] Thank you.