

# No Night There !

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- [ 0 : 00 ] I'm going to sing to God's praise, Psalm 121. Psalm 121, and we're singing the whole psalm.
- I to the hills, lift mine eyes from whence doth come my aid. My safety cometh from the Lord, who heaven and earth hath made. Thy fruit hath not let slide, nor will he slumber that he keeps.
- Behold he that keeps Israel, he slumbers not nor sleeps. The Lord he keeps, the Lord thy shade, on thy right hand doth stay. The moon by night he shall not smite, nor yet the sun by day.
- The Lord shall keep thy soul, he shall preserve thee from all ill. Henceforth thy growing out and in God keep, for ever will.
- Psalm 121, to God's praise, I to the hills will lift mine eyes. I to the hills will lift mine eyes.
- [ 1 : 11 ] From whence doth come my aid. My safety cometh from the Lord.
- The Lord shall be slumber that he keeps. The Lord shall be slumber that he keeps.
- He who keeps Israel. He who keeps Israel. He slumber that he keeps. He slumber that he keeps.
- The Lord he keeps. The Lord he keeps. The Lord he keeps. The Lord I shed.
- All I write and have not stayed. The Lord he keeps. The Lord he keeps. The Lord he keeps.
- [ 2 : 34 ] He shall not smile, nor yet the sun by day.
- The Lord shall kill thy soul, he shall prepare thee, draw my will.
- And soar thy going out again, God keep forever well.
- Let's try together in prayer. Let's pray. O Lord, O God, as we come before you at this time of worship, we give thanks that we can seek your face as we have done on occasion in times past.
- Not only as we have done, but as others before us have done. In this place, and even before this place was ever conceived of, you had a people here in this world, and you had intended for them to meet in gatherings such as this.
- [ 4 : 22 ] Whatever the physical nature of these gatherings may be, whatever building, whatever kind of passion that was contained within these buildings.
- And we know that your word reminds us that this world is made up of all manner of people.
- Some great, some small, some rich, some poor, some whole, some who are afflicted. And their wholeness in the sight of many is incomplete.
- And yet in many respects, your word teaches us that you see not as man sees. And while there may be some who are focused upon the indications given by numbers when cathedrals are filled with the rich and the famous, supposedly to tender worship to God, that your eyes may be fixed not so much on their number, but on the disposition of their heart towards you.

And it may be that even out of that vast number, that there might only be a very few whose heart is right with God.

[ 6 : 09 ] And that this must also be true of us, while we may obsess about numbers, who can be in such gatherings and who isn't, who should be and are not found, whatever reason they may have.

And what is important for each one of us is that our heart is right with you, and that our worship is a worship that is given freely and without reservation, recognizing that you, our God, is worthy to receive our worship, and that it can only be offered in and through the passion of Jesus Christ, the Savior.

we can reflect upon on the displeasure that you displayed towards a city of many souls and petitions were offered on their behalf and yet your eye had already seen how they chose to live their lives to the exclusion of God.

And your servant, as he interceded on their behalf, was forced to concede that in truth that city was worthy of the justice, pleasure of God being rained down upon it.

and we, as a generation, may well be in such a plight, whatever appears outwardly to be the case, that there is still the remnants of religion amongst us.

[ 8 : 09 ] The Christian faith has not died, and yet you may see things differently. but the truth is that you have given to us privileges without number.

You have afforded us grace to enjoy the privilege of meeting even as we do, unlike a year from today when we weren't permitted to meet publicly.

But we are given that privilege once again. under your hand you allow us many things which if truth be told we are undeserving of your grace abounds even to the chief of sinners.

And we marvel at that. We cannot exclude ourselves from such a consideration because there is much in our lives that we would be ashamed by if publicity was given to these things.

We give thanks nevertheless for the power of the cleansing agency of the blood of Jesus Christ that he is able to cleanse us from all sin.

[ 9 : 38 ] Are we but to apply to him in faith? so help us at this opening day of the year to reflect upon the goodness of God towards us to think about the things that you have supplied us with daily the mercies that we so often take for granted.

We pray that you would bless our homes our families our neighbourhoods our community bless especially our congregation all who form part of it and all who are diligent in their attendance upon the means that you have ordained by which their souls are satisfied.

we give thanks for the ministry of the gospel for the many blessings that surrounded and accompanied and even though we are grieving over the lack of fruit that follows the labours of your servants here in this place and elsewhere that we are dependent upon the God of heaven to bless these labours for me plant and follow me water but you alone give the increase do not allow us to think of these as words that would excuse our lack of diligence but to look longingly at the heavens that you may pour out your blessing upon the seed that is whole that you would remember all who are unto the word and whatever means that you have ordained by which that word is brought to bear upon our hearts and minds that you would bless it remembering especially those who cannot be with us in your house those who are confined to their homes by reason of infirmity or whatever it is the path of duty the responsibilities that devolve upon parents upon grandparents even upon those who are caring for the needs of others we bring them to you and ask that even as they would have have that desire in their heart to be with your people that these desires would be the very thing that is corresponded to with

God's blessing upon their lives as they thirst as they hunger may that be met by your provision for them remember those who are sorrowful and grieving amongst us and throughout the land we know that there are many who have reason to feel sadness at this time of the year especially we pray that you would be with them in their sorrow and that you would sanctify it to them may their gaze be upon Christ and may the gaze of Christ meet their gaze and may they see even in the measure that he is able to minister to them the love that is without end for all who are his own we pray Lord that you would remember the needs of this world of ours we are still in the midst of a pandemic and we are disheartened by so many ongoings throughout the world in the face of such a pandemic man's endeavours are often without recourse to you and that is seen in evidently in so many ways we pray for our nation also governors and we see how much they need your grace to turn them from the path upon which their faces set which has no time for

God or for the wisdom that is there at their disposal where they but to apply to it bless your people who would serve you within our parliaments those who do fear God we give thanks for them even though they are very much in the minority we remember before you the various countries of the world that are suffering greater trial at this time through various testings and temptations your word is speaking to us all to remember the need that we have to apply to the God who is the God of plenty even though this world of ours has so much resources at its disposal yet there is much misspending of these things while others suffer the

[ 15 : 06 ] Lord hear our prayers continue to watch over us the short time that we're together remembering all that we entrust to your care and keeping whatever they are and whatever their need may be forgive sin Jesus amen we're going to hear the word of God as we have it in the New Testament scriptures the book of the revelation and we're reading chapter 21 the book of the revelation of John chapter 21 true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving and the abominable and murderers and humongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying,

Come hither, and I will show thee the bride, the lamb's wife. And he carried me away in his spirit to a great high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was likened to a stone most precious, even like a jasper stone, clear as crystal. And had that wall great and high, and had twelve gates, and at the gates twelve angels. And names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates. On the north, three gates. On the south, three gates. And on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the land.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquared, and the length is as large as the breadth.

And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper. And the city was pure gold, likened to clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper. The second, sapphire. The third, a chalcedony. The fourth, an emerald. The fifth, sardonyx. The sixth, sardius. The seventh, chrysolite. The eighth, beryl. The ninth, a topas. The tenth, a chrysophrasis. The eleventh, a chaston.

The twelfth, the twelfth, an amethyst. And the twelfth gates were twelve pearls. Every several gates was of one pearl. And the street of the city was pure gold, as it were, transparent glass.

[ 19 : 59 ] And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple offered. And the city had no need of the sun, neither of the moon, to shine in it. For the glory of God lightened it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And the kings of the earth to bring their glory and honour into it. And the gates of it shall not be shut at all by day. For there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie. But they which are written in the Lamb's book of life.

Amen. And may the Lord add his blessing to our reading of his word. And to his name be the praise. We are going to sing verses from Psalm 36 at verse 5.

Psalm 36 at verse 5. Thy mercy, Lord, is in the heavens. Thy truth doth reach the clouds. Thy justice is like mountains grieved. Thy judgments deep as floods. Lord, thou preservest man and beast. How precious is thy grace.

Therefore in shadow of thy wings men sons their thirst shall place. They with the fatness of thy house shall be well satisfied. From rivers of thy pleasures thou wilt drink to them provide. Because of life the fountain pure remains alone with thee. And in that purest light of thine we clearly light shall see.

Thy loving kindness unto them continue that they know. And still on men upright in heart thy righteousness be still. And so on. Sing these verses. Psalm 36 from verse 5 to 10.

[ 22 : 19 ] Thy mercy, Lord, is in the heavens. Thy truth doth reach the clouds. Thy mercy, Lord, is in the heavens. Thy truth doth reach the clouds.

Thy justice doth reach the clouds. Thy justice doth reach the clouds.

Lord, Thou free service, madam peace, how precious is Thy grace.

And all in shadow of Thy wings and sun's darkness shall praise.

They with the fondness of Thy house shall be well satisfied.

[ 23 : 49 ] From rivers of Thy pleasures Thou wilt take to them provide.

Because of life the budget you remains alone with Thee.

And in the purest stride of life we clearly light shall see.

Thy loving kindness shall good then continue at Thee know.

And still, O men of brightened heart, Thy righteousness be shown.

[ 25 : 21 ] I'd like us to turn to the passage that we read together. Revelation chapter 21.

And we can read again at verse 25. Revelation 21 verse 25. And the gates of it shall not be shut at all by day.

For there shall be no night there. For there shall be no night there. I'm sure there is nobody here who would say about this book that for them it is a book that is not without difficulty.

There are many parts to the book that we find difficult to understand. There might be a number of reasons for that.

Not least of which is the fact that the author, who is John, was given access to things that normally a person would not have access to.

[ 26 : 42 ] No man had a right of access to the things that John was given permission to see. God spoke to him and commanded him to write the things that he had seen and the things that are and the things which shall be hereafter.

God gave him that specific command. And the rest to himself and nobody else. The name revelation comes from the Greek apokalypsos.

You might be familiar with the word that comes straight from the Greek apocalypse. Apocalypse. In the New Testament the revelation is described as an apocalypse of God.

In the Old Testament there are two books, mainly two books, although parts of other books, could be considered to be apocalyptic writing.

That is, the revelations of God are, as the word itself, I suppose, strictly means an unveiling.

[ 28 : 07 ] Something that is hidden, that is revealed. And without that revelation it would remain hidden. And that is the way it is throughout.

We might think that there are parts of it that are readily understood. And I suppose that is true. But there are parts of it, and perhaps the main part of it, that need to be understood with God's help.

There needs to be further unveiling with God's Spirit directing us. As we approach the end of the book, John is not only looking into the future, but looking into heaven itself.

And the problem, I suppose, is that, especially for interpreters, and if you read their interpretations, that their interpretations are interpretations of symbolism.

They are interpretations of a time's metaphor. Interpretations of images that God uses to convey certain truths.

[ 29 : 28 ] And without the help of God to interpret these symbols and these metaphors and these strange images, then we are at the mercy of somebody with a very vivid imagination.

But as someone has put it with regard to the final verses of this book, he puts it in the form of a question, how do you describe the indescribable?

How do you describe the indescribable? And he's talking about heaven, talking about glory, talking about what the writer here has been given access to.

The church in glory, the church in its final state, albeit through the images and the symbols that God uses to convey such truths.

For example, how can you and I understand what it is to conceive of a city that is bounded by walls, and that is built upon a nemesurable foundation?

[ 30 : 56 ] Because although there are numbers here, and there are measurements given, the actual reason for these numbers is to convey to us the vastness of what is before us.

It's not to limit it in any way. It is to describe something to us that only God can limit. And he chooses not really to say to us this place, this heaven, this residence of the saints of God, this residence of God himself and his Son and his Spirit and the angels where they will be.

They cannot be measured in a way that man can understand. We can say that the saints are going to be there.

All of the saints, without exception, none of God's chosen people will be excluded from this city, from this place, at this time that is described for us here.

They are all there. None. The point at which the eye of the apostle is able to look is a point, I can't say time, because he's gone into eternity.

[ 32 : 34 ] And whether that is timelessness, or if it is something else. It is certainly a point at which Christ has already returned to earth.

He has taken his saints to be with him, and all who are to be with him are there. At that moment, that the eye of the apostle is scanning what is before him.

All are there, and all are constantly in the presence of God and their Saviour. They are constantly in his presence.

They are immediately in his presence. Now when you use these words, you are using it and describing it to people who may imagine what it's going to be like, but who have no experience of the constant presence of God, or the constant presence of Christ, or the immediate presence of God.

The presence that will not fluctuate or change in any way. They will be with Christ, they will be like Christ, and they will be at rest, and all that causes restlessness in this world will be behind them.

[ 34 : 05 ] We are told who they will be, and we are told who will not be with them. But our focus today, just for a short while, is a very simple consideration of these words that we have in verse 25, for there shall be no night there.

As we suggested, the picture that we have is a picture of the church, church of God, in her heavenly, or in her eternal glory.

And one thing that is brought home to us, the experience of the church in glory will be the experience of one eternal day.

And when we think of light, and today and tonight, there are two polar opposites. There are oneness without light and oneness without darkness.

These are the two poles. We rarely experience these two poles. We always have light where dark enthrones, we have light where dark enthrones.

[ 35 : 29 ] But here, we are not talking about created light. Because all experience that we have in this world is usually, if not always, unless we are face to face with God himself, who is light, is that the light we are exposed to or experience is created light.

The light of the sun is created light. The light of the moon or the stars is created light. God alone, who is light, is light uncreated.

And in this place that is described by the apostle is an experience of uncreated light, where light emanates from the source of light, God himself.

And the glory of that light shall never be extinguished, it shall never fade, it shall never in any way be hidden or blotted out from sight.

And it's interesting when you look at the various passages that we have that sustain the people of God through this world that some of the most bolstering promises that sustain the believer in the world are promises that the light that is God will continue with them even in this world where darkness is very much a feature.

[ 37 : 20 ] You remember the promise that Christ himself gave to his disciples. He says, I am the light of the world. And his promise to his own at that time was, he that followeth me shall not walk in darkness but shall have the light of life.

Now that's not a promise that they are waiting for. It's not a promise that is somewhere folded away in the future. It's a promise for the believer in the here and now for the follower of Jesus Christ.

Those who follow him they have the light of life within. And no matter how much the darkness of this world comes to influence them and prevail upon them they still have the promise of the light of life.

But what we are introduced to here or reminded of here is the future prospect where the light will be a never constant reality.

There will be no power cut there will be no short circuit there will be no hiding from view this light that is there.

[ 38 : 44 ] If you look back at verse 23 the city has no need of the sun neither of the moon to shine in it for the glory of God enlighten it and the land is the light thereof.

now that is what awaits the people of God every person who has a right to the name as a child of God this is what awaits them this awaits you this is what awaits you if you are a Christian believer if your relationship with Christ is genuine if you have trusted your soul to his keeping the day will come where you will be with every other saint every other child of God and your experience will be shared and you will not be displaced from your experience of enjoying the fullness of all that belongs to that person but let me just briefly think of a few things that we need to encourage ourselves by because while this is what awaits the church while this is what awaits the Christian believer the promise is that there shall be no night there but here in this world we are still within realms where the darkness intrudes into the light of our

Christian experience some of the things that belong in the night we are reminded of very simply when the apostle is describing to us some of the things that are going to be excluded and there's a whole host of them they are suggestive of the fact that these things really belong to the night and these things that belong to the night they will have no place in the place where the day reigns it will be an eternal day one of them I suppose we are all aware of is the night of affliction the night of affliction and in some way shape or form in some measure great or small everyone without exception will be afflicted in this world their afflictions can vary from time to time from day to day but they are part of our human experience let me take you back to chapter 7 and in chapter 7 of the revelation we are reminded there of some of the things that belong to the night as the apostle sees therefore are they before the throne of

God and servant day and night in his temple and he that sitteth on the throne shall dwell among them they shall hunger no more neither thirst any more neither shall the sun light on them nor any heat for the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes now clearly there are several things there and the apostle associates in with our experience in this world we understand them too well they don't need to be explained to us some of God's people know them better than others some of God's people know what it is to endure physical sufferings during their lifetime sometimes extreme forms of physical sufferings some of the

Lord's people know what it is to experience sufferings where the mind is what is the medium of suffering there are griefs and sorrows and sadnesses that are part and partial of some people's experience that others may know nothing of where we live and our generation is privileged in this sense we know nothing of what it is to experience what in our day and generation while there is a lot said about some people having to do without and there are people who are extremely positioned as far as the material things that this society of ours has come to enjoy but there are many

[ 44 : 37 ] Christians in this world of ours and their experience is far more far more grievous because not only are they comparatively impoverished they are extremely poor so that they are physically in want they are physically deprived of bodily substance we have to remember that there are many Christians in the world today and they have to eke out a living and that means for them the difference between being able to buy a loaf of bread and to be able to get clean water and they are Christian people amongst these people so there is a whole host of different experiences which are experiences of the night and they will come to an end we must remember that that this is true for so many people far more than we give credit for the night of affliction we are told will not be in heaven

God shall wipe away all tears from their eyes there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away you don't need a fertile imagination to understand what is promised but these are the things of the night and the night will come to an end the night of this world where these sorrows are part of the human condition part of the outcome of the fall where man in his entirety has succumbed to the penalty that accrues to those who have forsaken God the prophet

Isaiah had a when we think of John having this wonderful experience of being able to see and to glory if you listen to the words of Isaiah he prophetically declares there he will swallow up death in victory and the Lord God will wipe away all tears from all faces there is no doubt that it is an evangelical declaration of the outcome of the salvation that Christ is to accomplish but it also goes beyond that it goes beyond the experience of this world to the experience of the next because even though we experience salvation in this world it's still a world of tears it's still a veil of tears the night of bereavement of grief and sorrow in heaven there is a river of water we are told and the tree of life chapter 22 he showed me a pure river of water of life clear as crystal proceeding out of the throne of

God and of the Lamb in the midst of the street of it and on either side of the river was there the tree of life which bear twelve manner of fruits yielded her fruit every month and the leaves of the tree were for the healing of the nation and there shall be no more curse and so on all the inhabitants of the city will have access to the the purest water you know the psalm that we sang there the second psalm that we were singing psalm 36 there's the way that the believer is given access to the wells of salvation the wells of sanctification however we view these words that are so precious to the believer by way of encouragement not only are we told in the image that the

Lord allows John to access that this provision is made but that everyone will access it without exception not only will they have access to the tree of life will have access to a fountain of waters springing up into eternal life but the Lord Jesus we are told will lead them into it one of the commentators Don Thornton writes he will remove us from all sin and he will remove all sin from us now when you think of that statement what is it that sin has brought into the world you know that sin has brought many sorrows and sadnesses some of the commentators think about there be no more tears and their thoughts go to the tears of the penitent sinner the weeping that the sinner must suffer when they are exposed to sin in their own lives or perhaps as a result of the wickedness of others many as a

[ 51 : 06 ] Christian has been made to suffer because of the fact that there is sin in the heart of all men but what must be true is that whatever gave cause for sin to make us weep here and death is part of that because death is clearly the result of sin death is something that is the consequence of sin there is no more experience of the sorrows associated with it because Christ has dealt with it if you think again and put this alongside it there is the night of ignorance if you live in this world and you're a bright Christian intelligent Christian a Christian who searches the scripture and who is conscious of what the word of God teaches and many things and yet the more you discover the more you learn the more you are with the word of

God in your grip the more you confess how little you know how difficult it is for you to understand so many things I don't think any Christian who matter how how much they have gained by way of experience through God's word are ever going to say I've learnt it all now I've known I know everything I think the most gifted scholars the most reformed scholars it's as if the weight of their ignorance weighs heavily upon them but that being said what lies beyond us in the world to come is the fact that this night of ignorance will be at an end Professor R.A.



Finlayson has written these words the divine ineffable light of the uncreated God becomes illuminating to us through the Christ who died for us coming through him that is communicated in a way that enlightens and interprets us I was thinking about these words and remember he's talking about something that's going to be happening in glory think again about it the divine ineffable light of the uncreated God becomes illuminating to us through the Christ who died for us coming through him it is communicated in a way that enlightens and interprets I think many imagine that the moment you know every one of you came through that door today you're sitting in these seats because you came through that door and to some people's way of thinking when they go through the door of heaven it is as if they're going to be in an instant in full possession of everything that there is to be known about themselves about their salvation about the means of their salvation about

God and about the Christian church and everything there is to be known well that is not the case because yes you will have a possession of truth that you may not have possessed prior to entering into glory but you will continue to be informed you will continue to be led to fountains of living water you will be bathed in the light and as you are bathed in the light of God's presence you will be given access to greater truth that you have yet to discover the ignorance will be removed you will not be in the dark you may maybe that is why we think like that it's as if well if I was in the dark before then surely you're saying

I'm still in the dark about certain things not at all the purity of the light will be your possession but your bathing in the light will mean that your knowledge will increase your potential for that increase of knowledge will develop as you're inhabiting the presence of God one final thing and I suppose that is really what was on my mind as we are today entering into this first day of the year there is no question but that for every one of us what the future holds is much hidden from sight every one of us may come to our own conclusions based on past experience and we will be able to conclude that this will be true about us this will be true of our experiences but the fact of the matter is that the future for every one of us is very much something that belongs in the night it is a strange country someone described it it is something that we can base a lot of our thinking on past experience but past experience also teaches us that the providence of God is unfathomable the ways of God are difficult for us to follow at times the way he takes us on is not the way we expect it to follow the experiences that we have are not the experiences we thought we would have we probably concluded long before now they're not the experiences we need to have and yet

[ 58 : 10 ] God teaches us that what is hidden from you these things he has purposed for us in chapter 22 again we need there shall be no night there and they need no candle neither light of the sun for the Lord giveth them light and they shall reign forever and ever this is a place where uncertainty is not allowed it is a place where there is a feeling experience that will not be displaced Robert Murray McChain has written the following McChain didn't live very very long in this world he probably imagined that his ministry was only beginning and yet he didn't survive very long into his ministry and yet his ministry was very blessed but this is what he said to encourage the church in his own day he said a little while and the day of grace will be over preaching praying will be done soon he said we will give over wrestling with an unbelieving world soon the number of believers shall be complete soon

Christ will come and the heavens will reveal him for us or to us soon McChain didn't know how soon that was going to be his experience and not one of us can know either but we can know with certainty because John the apostle was given a vision he was given sight of given certainty concerning what awaits the saint of God what awaits the church of God what awaits every believer in Jesus Christ that they will be with him in a place where there will be no more night there will be nothing that brings sorrow or sadness or pain all of these things

I can't say to any one of you for this coming year that your life is going to be pain free that you're going to be blissfully enjoying all the privileges and pleasures that life can bring God be praised that God he hasn't ordained a life of night time experience for his people in the world a lifetime of night time experience no he's given us many many mercies and gifts and graces but what he has not promised is that all these things will be ours and that there will be no sorrow or sadness and no challenge to her faith and no threats to her safety and in this

COVID riddled environment in which we live our life seems more uncertain than ever but what we need to be careful of is that we never forget that all things are in his hands and he is able to say to the believer because all things are in his hand that all these promises that are he and he men in Christ will be realized in its fullness in their fullness in the glory that awaits in the heavens that will be ours if we believe in him may that be true of every one of us here today let us pray lord our god as we have been reflecting but a little on mysteries that beyond our ability to delve into accept in a limited way we pray that you would encourage us always to put our trust in the god who is light in whom there is no darkness at all hear our petitions on our own behalf and on behalf of fathers pardon us in

Jesus name amen our closing psalm is psalm 102 the first version of the psalm at verse 25 singing to the end of the psalm psalm 102 at verse 25 the full foundation of the earth of all time thou hast laid the heavens also are the work which thine own hands have made thou shalt forever more endure but they shall perish all ye every one of them walk sold like to a garment shall thou as a vesture shalt them change and they shalt change thee but thou are thou the same art and thy years are to eternity the children of thy servants shall continually endure and in thy sight O Lord their seed shall be established sure these verses the fruit and foundation of the earth of old time thou hast laid the firm foundation of the earth of old time thou hast made the heavens also are the worth which thine own hands have made thou shalt forever go and you burn it shall perish on carry on all them watched old like to a garment shall thou hast a best shalt them change but they shall change and be but thou the same are not like here are to eternity the children of thy servants shall contender thee as you and in thy sight

[ 66 : 11 ] O Lord as he shall be established you may praise and peace from God the Father the Son and the Holy Spirit rest and abide with you all and always Amen