

A Great White Throne

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Preacher: Rev. D.A. Macdonald

- [0 : 0 0] In case anyone didn't hear the intonation in the morning, and this for the ladies of the congregation, the WFM will meet on Tuesday, 2nd December next Tuesday at 7pm.
- In Briasglate Hall. Could I welcome you to this service of worship? Let us sing to God's praise from Psalm 97.
- Psalm 97. God reigneth, let the earth be glad, and isles rejoice each one. Dark clouds encompass, and enright with judgment dwells his throne.
- Fire goes before him, and his foes it burns up round about. His lightnings lightened the world.
- Earth saw and shook throughout. Hills at the presence of the Lord, like whites, did melt away. Even at the presence of the Lord of all the earth, I say.
- [1 : 2 6] The heavens declare his righteousness. All men his glory see. All who serve graven images, confounded, let them be.
- Let us sing these verses. God reigneth, let the earth be glad. God reigneth, let the earth be glad.
- God reigneth, let the earth be glad.
- There goes before him on his own, he burns around the line.
- His life, he's my tender, the world, and so I'm shook to life.
- [2 : 5 4] He'll suck the lessons over, thy parts can't go away, he knows the rest of the heart, all the earth I see.
- The hands he cleared his heart's chosen, son and his glorious sea, all the earth I see.
- Let us engage in prayer. We thank thee for the opening words of the psalm we have newly sung, a reminder that God reigns, and that is cause for gladness and rejoicing.
- In a volatile and turbulent world, that we are reminded that God reigns, that he has reigned, that he reigns and will reign, until the end of time and throughout all the endless ages of eternity, as one who is out working his own pastures, which cannot be thwarted in any way.
- And your word reminds us how even creation itself shakes at the presence of the Almighty, how creation finds itself, as it were cringing in the presence of one, who is Almighty.
- [5 : 1 9] We bless thy name, that that is the kind of God, who reigns supremely and sovereignly above the world.
- And whatever may take place in the world, however powerful nations may seem to appear, they are like grasshoppers in the presence of Almighty God, who is able to shake the very foundations of the world and do with it as he has purposed from all eternity in his eternal councils.

Grant, O Lord, that as we come to reflect on a part of your truth this evening, O that our souls might be blessed, that our souls might be fed, that the finest faith may grip our hearts and our minds, so much so, that we might be enabled to confess again that it was good for us to have been here, that it was none other than the house of God and the very gates of heaven, that the breathing of heaven touched our lives as we engaged in the worship of thy great name.

O that the Christ of God, who is set before us in your own truth, that the Christ of God become precious to our minds and hearts, that we look to him and to him alone for salvation.

O grant, that our wills might be shaped and bent by thyself. O grant, that our wills might be the same as we know of another in thy truth, who spent a night in wrestling for what seemed an unknown opponent initially, until he was wounded in such a way that it was impossible for him to continue wrestling, and all he could do was cling to the one who wrestled with him.

[7 : 40] And he discovered that it was God who was shaping his life, who was bending his will to the will of the Almighty, as one who could testify, having been brought to recognize who he was and what he was, in the penetrating question that was asked of him, what is your name?

I am Jacob. I am the twister. I am the deceiver. I am Jacob, clinging to God. O grant, most merciful one, that we be brought to a place where we not only recognize that we are sinners, but that in recognition of what we are, that we are brought to the place where we cling, to the Christ of God, as the only hope of sinners, in a world of sin and darkness.

Bless, we pray thee, the congregation, at this time, when their without and under-shepherd lead and guide them to one who would indeed be a true pastor among them, who would feed their souls, who would challenge their minds and their hearts with a message of truth, who would bring that message to the minds of young and old alike, that there may be those who would hear the voice of the Son of God and live, bless the seed that was sown over the years, by thy servant, who used to be among them.

Grant, O Lord, that that seed may yet bear fruit in the lives of some. Bless any under thine hand this evening, at home or in hospital or in residential care.

we commit them to your care and keeping, in the knowledge that you are able to provide for them, above and beyond what we can ask or even think.

[9 : 55] Help us as we further wait upon thee. Cleanse in the blood. In Jesus' name we ask it with forgiveness of sin. Amen.

Let us further sing to God's praise from Psalm 103 and at verse 6.

Psalm 103 and at verse 6. God righteous judgment executes for all oppressed ones.

As far as east is distant from the west, So far hath He from us removed in His land all our iniquity.

His tender mercies are. They grow to His first sons.

[illegible]

[13:14] For as the heaven in its night, He is silent to fight.

Of salvation, Jesus, Son of the Son, Of Son of the Son, Let us read from the New Testament, from the book of Revelation, on chapter 20.

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This is the first resurrection.

[16 : 03]

Stand before God.

Amen. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Amen. And may God bless to us that reading from his truth. Let us further sing to his praise on the first version of Psalm 50.

The first version of Psalm 50. The mighty God, the Lord, hath spoken and did call the earth, from rising of the sun, to where he hath fallen.

[18 : 51] From out of Zion hill, which of excellency and beauty the perfection is, God shined gloriously.

Our God shall surely come. Keep silence shall not he. Before him fire shall waste. Great storms shall round about him be.

And to the heavens cleared, he from above shall call. And to the earth likewise, that he may judge his people all.

Let us sing these verses. The mighty God, the Lord, hath spoken. The mighty God, the Lord, hath spoken on his path.

He hath spoken on his path. To where the heart is gone For my joy, I am here With your presence in A beauty that perfection is For I have told you to see A Lord shall surely come He's silent, child, O King

[20 : 55] He's fallen fire Shall whisked storms Shall round the cloud to give you Unto the bed of the sea He from the blood God called Unto the earth like wise the sea May churches be known Let us turn again to the passage that we read The book of Revelation and chapter 20

And reading again from verse 11 And I saw a great white throne And him that sat on it From whose face the earth and the heaven fled away And there was found no place for them And I saw a great white throne Let me begin a reflection this evening By stating that Biblical prophecy Is a genuine revelation From a supernatural God And the reason that I say that Is that the book of Revelation Which many shy away from Is a book about prophecy It is certainly not a book

About fantasy The introduction to the book States that it is prophecy In the first chapter you find Blessed is the one who reads aloud The words of this prophecy And blessed are those who hear And keep what is written in it For the time is near So it is a book about prophecy That doesn't mean to say that Everything in it is always clearly understood Prophecy was not always fully understood Even by those who delivered The message of prophecy Often the Old Testament prophets Prophesied more than they knew But the important point to remember is That no prophecy of scripture

Comes from someone's own interpretation For no prophecy was ever produced By the will of man But men spoke from God As they were carried along By the Holy Spirit And the concluding chapter Of this book Carries a very solemn warning Regarding adding to To or subtracting from The word of prophecy Of this book 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 Anyone takes away from the words Of the book of this prophecy God will take away Is shared in the tree of life And in the holy city Which are described in this book

And the warning at the end Of the book of Revelation Mirrors the warning That was given by Moses And recorded for us In the book of Deuteronomy You shall not add to the word That I command you Nor take from it That you may keep the commandments Of the Lord your God That I command you In other words The warning both In the book of Revelation And the book of Deuteronomy Are warnings about deliberate distortions And perversions of these books In this book An enthroned Christ Is speaking to his covenant people In the church age Some might seek to downplay The sovereign demands of Jesus In other words The teaching that has commands And laws for the Christian life

[26 : 01] In the view of some Amounts to anti-gospel legalism The book of Revelation shows That Jesus did not hold that view In fact He commands his church To reverently keep his word In the letter to the church At Thyatira You find emerging Only hold fast what you have Until I come The one who conquers And who keeps my works Until the end To him I will give authority Over the nations And the second point I'd like to make An introduction Is that this book Is also a revelation Or an unveiling Not so much of something But of someone And if you ask the question Who has been unveiled Or revealed The answer that the book gives Is one who loves And frees From sins By his blood In other words The Messiah The Son of God The alone Saviour of sinners Which of course Prompts the question Or it ought to prompt the question Have we experienced The power of his love And are we governed Or motivated By the power of that love Are we like the Apostle Paul Who acknowledged From his own personal experience That the love of Christ Controlled him Can we testify To being liberated From the power And the guilt of sin By the blood Of the Lamb of God So this evening In taking a text

From one of the most Difficult chapters If not The most difficult chapter Of the book I am most mindful Of the warning With which the book More or less concludes That said We should not run away From the book As it has much to say To our world And to the times In which we live In the chapter Which we read You will have noticed How John uses the phrase I saw Several times Verse 1 And I saw an angel Come down From heaven Having the key Of the bottomless pit And a great chain In his hand And the chapter Goes on to explain The purpose Of his coming down Was to bind Satan And does not mean

That Satan Was no longer active Or that his evil activities Are totally curtailed But that he no longer Had the authority To bind the nations In the darkness Of unbelief You may remember That John Writes in his first letter The reason the Son of God Appeared Was to destroy The works of the devil But the works Are not annihilated And there is the very Real danger When we come to a chapter Like this That we become Preoccupied With premillennialism Postmillennialism And amillennialism Put that to one side In my view We can deduce From the message In these opening verses Of the chapter That it speaks of a vision

Of the advance Of the gospel Beyond the limitations Of the Jewish people The gospel message Spreading to the Gentile nations Of whom it was true That the God of this world Has blinded their minds They were largely living Under the dominion Of the prince of the power Of the air As Paul reminds us In his letter To the Ephesians And the message Involved The fulfilment Of prophecy Spoken of by the psalmist Where God the Father States Ask of me And the psalmist Is speaking prophetically In that second psalm And where the father Is saying to the son Ask of me And I will make The nations Your heritage And the ends Of the earth Your possession In other words The grace of God Bursting out

[31 : 05] To the Gentile people Must have been A source of great wonder To the Jews And John The writer of this book You remember Was a Jew While Satan Is bound It must surely Be a day of opportunity A day of grace And surely There is Implied in that An urgency To redeem The time For Satan Will not always Remain bound As we read In the chapter As soon as He is released He shall go out again To deceive The nations That is Satan's Purpose To lead Darkened mankind Into rebellion And warfare Against God Ultimately That will not Merely be A battle But The battle

In the battle There can only Be one winner That is a certainty Will not be Satan Or any of the Forces manipulated By him Paul writes Of the great Apostasy The lawless one Will be revealed Whom the Lord Jesus will kill With the breath Of his mouth And bring to Nothing By the appearance Of his coming In other words There is the Certainty Of Satan's Final defeat Christ Is the victor And then John goes on To write And I saw Thrones And whatever Else We may read In this part Of his vision Can we not Say that it Speaks Of the security Of the glorified Saints Those who share In the first Resurrection And if you are Asking the question What is the first Resurrection My answer is

Jesus' Resurrection In other words Those who sit On thrones Have risen With Christ Doesn't refer To their Bodily Resurrection But to their Spiritual Resurrection And as those Who have Experience Of spiritual Resurrection They are Reigning with Them In majesty And glory They cannot Be touched By the second Death Among them Are those Those who once Sat In these Very pews That you Occupy This evening Those with Whom you Enjoyed Fellowship Those who Joined In worship With you And no wonder That Paul Wrote While To live Is Christ And then He went On to Say To die Is gain And to Depart And be With Christ Is far Better Those In Christ

Die But once But they Rise Twice They rise In the Spiritual Resurrection And they Rise In the Great Resurrection At the Last Day No one Can pluck These On the Thrones Out of His hand Those Out of Christ Rise Once But they Die Twice And that Brings me To my Text And I Saw A Great White Throne I'd like Just four Thoughts To place Before you First The vision Of the Judgment Seat Secondly The vision Of the Judge Thirdly The vision Of the Judged And fourthly The vision Of the Basis Of Judgment First The vision Of the Judgment Seat The Bible I am sure

You know Speaks Of a Coming Day Of Judgment That is Something You find Running Like a Thread Through The Bible For Example In the Book of The Acts Of The Apostles Paul When he Was At Athens Spoke Along These Lines God Commands All People Everywhere To Repent And if You ask The question Why did Paul Preach That Message Well the Response Of Paul Was Because God Has Fixed A Day On Which He Will Judge The World And Righteousness By a Man Whom He Has Appointed And Of This He Has Given Assurance To All By Raising Him From The Dead Now For Some Of Those Who Heard Paul Speak About One Being Raised From The Dead The Whole Idea For Them Was Abserved We Are Told Of

[36 : 08] Their Reaction When They Heard Of The Resurrection Of The Dead Some Mocked Others Appeased Their Conscience By Stating We Will Hear You Again About This And In Effect What They Were Doing They Were Postponing A Decision And Perhaps Forever But There Were Some Who Believed So Here Is A Question Before We Go Any Further Is There Anyone Present This Evening Who Thinks That The Idea Of Resurrection And Judgment Is Absurd Think Carefully Before You Is Is There Anyone Present Who Has Listened To The Gospel Message Been Proclaimed Perhaps Even Been Moved By The Message Of The Gospel

But Never Made A Decision Always Postponing Coming To A Decision Saying In Your Heart Maybe Some Other Time But Not Now And You Know In A Strange Way That Of Itself Is A Decision I Know That There Are Some Present Who Join With Those Who Believed In The Day Of Paul And Remember Jesus Himself Spoke Of It As The Day Of His Return Prior To His Crucifixion And Resurrection When The Son Of Man He Taught Comes In His Glory And All The Angels With Him Then He Will Sit On His Glorious Throne Before Him Will Be Gathered All The Nations And He Will Separate People One From Another As A Shepherd Separates The Sheep From The Goats Place The Sheep On His Right And The Goats On His Left Where

Do You See Yourself Appearing On That Day Or Does It Give You A Thought I Can Guarantee You Right Now That No One Will Be Mocking On That Day It Will Also Be Too Late To Come To A Decision For On That Day The Day Of Grace Will Have Passed And You Will Be Present In The Day Of Judgment And So In This Passage We Read John Writes About The Judgment Seat And I Saw A Great White Throne What Was Significant About What He Saw A Great White Throne I Think It Fair To State That A Throne Suggests Power Majesty Authority And Rule The Book Of Psalms Frequently

Speaks Of God On His Throne For Example Your Throne O God Is Forever And Ever God Reigns Over The Nation God Sits On His Holy Throne God's Kingship Is From Eternity He Exercises His Rule And Judgment Over All Nations Something That We Are Told Nations Tend To Forget In Their Feverish Rebellious Plotting Against The Lord And His Anointed One Puny Man Dare I Even Say It Even Grass Upper Man Setting Himself Up Against The Supreme Governor Creator And Sustainer Of The Universe It Is Absolutely Farcical And It Can Only End In Everlasting Woe The Throne Is Spoken Of

Has Been A Great White Throne In Other Words It Radiates Perfect Purity Holiness And Incorruptible Righteousness You May Remember The Prophet Isaiah At A Very Critical Moment In The History Of The Nation The Year That King Uzziah Died And You Remember Isaiah Was In The Temple He Was Worried What Was Going To Happen To The Nation And You Find Him In The Temple And He Was Given This Vision I Saw The Lord Sitting!

[40 : 44] Upon A Throne He! Of Host This Great White Throne Conveys The Same Message Of Infinite Perfect Justice From This Throne Is Dispensed Perfect Impartial Justice That Will Never Be Repealed The Vision Of The Judgment Seat And That Brings Me To The Second Thought The Vision Of The Judge John Does Not State Who Is Seated On The Throne Perhaps You May Remember That Earlier In This Book John Is Given Insight To Heaven Itself Remember He Saw An Open Door After This I Looked And Behold A Door Standing Open In Heaven And The First Voice Which I Which

I Had Heard Speaking To Me Like A Trumpet Said Come Up Here And I Will Show You What Must Take Place After This At Once I Was In The Spirit And Then He Goes On To Write And Behold A Throne Stood In Heaven With One Seated On The Throne Throne!

And You Know On A Personal Note In A Fast Changing Volatile Turbulent World These Words Give Me Tremendous Comfort Why?

Because They Assure Us That We Do Not Live In A World That Is In Free Fall But in a world that has a supreme, sovereign ruler who is outworking his eternal purpose, the psalmist reminds us, the Lord reigns.

The Lord reigns. That is cause for thanksgiving. And in that part of the vision, John seeks to describe the ruler. And it's as if the terms he uses to describe the ruler in chapter 4 of the book, it's as if language itself is incapable of describing adequately the radiance of the supreme king.

[43 : 15] In this chapter, we read the person on the throne, as I said, is not specified. It would suggest the presence of God the Father. And I merely put that forward.

We know from the book of Daniel how in his vision he saw one whom he described as the Ancient of Days. And you remember in the book of Daniel he speaks of him, his clothing was white as snow and the hair of his head like pure wool.

I stated that the throne was symbolic of perfect impartial justice being dispensed. Let me also say that I believe the great white throne declares the absolute holiness and purity of the judge.

The Bible teaches that Jesus will judge the world together with the Father. John's Gospel tells us, the Father has given all judgment to the Son.

Paul in his second letter to Timothy, I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead. So although this passage seems to focus on God the Father, it is clear from Scripture that God the Son is the agent to whom judgment is committed.

[44 : 54] Which is why he was seated at the right hand of the Holy God. And you remember Paul in his letter to the Ephesians, Christ when he raised him from the dead, seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion and above every name that is named.

Not only in this age but also in the one to come. And he put all things under his feet. The writer of the letter to the Hebrews, Jesus who is seated at the right hand of the throne of God.

And did you note when we read it, the effect of the presence of the judge. The presence of the judge is so awesome and terrifying that creation itself flees from his presence.

From whose face the earth and the heaven fled away and there was found no place for them. If you go back to chapter 6 and remember the book of Revelation is not chronological.

If you go back to chapter 6 of this book where it speaks of the sixth seal being opened. And it speaks of a cataclysmic end to the physical order.

[46 : 14] Behold there was a great earthquake and the sun became black as sackcloth. The full moon became like blood and the stars of the sky fell to the earth as the fig tree sheds its winded fruit when shaken by a gale.

The sky vanished like a scroll that has been rolled up and every mountain and island was removed from its place. And what is said before us is that the universe as we know it is dissolved.

And yet in being dissolved there will be regeneration. The prophet Isaiah spoke of such an event.

Lift up your eyes to the heavens. Look at the earth beneath for the heavens vanish like smoke. The earth will wear out like a garment and they who dwell in it will die in like manner.

But my salvation and my righteousness will never be dismayed. Prophet Micah. Behold the Lord is coming out of his place will come down. Tread upon the high places of the earth.

[47 : 19] The mountains will melt under him and the valleys will split open like wax before the fire. Like waters poured down a steep place. In other words nothing escapes the impact of the presence of the judge.

Jesus himself predicted the same. Heaven and earth will pass away. But my words will not pass away. And Peter in his second letter makes the point that when God judged the old world in the days of Noah.

He used one of its major constituent elements. He used water to bring the old world to an end. And Peter then goes on to write that God will judge the world by another constituent element.

The element of fire. And we know from science that there is fierce firepower residing in the molten interior of the planet.

Which from time to time bursts forth in volcanic activity. And Peter applies it to the day of the Lord.

[48 : 35] That fire. But the day of the Lord will come he says. 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. And then he goes on to remind us that biblical teaching about the future is not meant to satisfy our curiosity.

But to drive us forward to our Christ-like character and lifestyle. Since all these things are to be dissolved, you say, what sort of people ought you to be in lives of holiness and godliness?

And so you ask yourself the question, why does creation flee from the majestic presence of the judge? And the response of the Bible is transgression and sins.

The conclusion to be drawn from these events is that there is nothing to hide any individual from the penetrating laser-like gaze of the one, of the judge who sits on the throne.

[49 : 47] The vision of the judge. The vision of the judgment seat. Thirdly, the vision of the judged. The vision of the judge.

The Lord of all life. Passing all life under his all-determining review. Paul, writing to the Corinthians, speaks of this day.

We must all appear before the judgment seat of Christ. I once heard a man speaking to the question on a Friday morning of communion.

Although I well remember who the man was and the congregation in which he was an office bearer. I cannot remember in which congregation the question service took place.

It doesn't really matter. But what I do remember is this. He used an illustration from the end of World War II. He said there was a roll call in all the various branches of the different forces, Army, Navy and Air Force, at the end of the war.

[51 : 31] Many who were called up to service did not answer to their name at the end of war. They were the casualties of war.

But in this context, note the universality of the gathering. None will be missing. Not one descendant of Adam will be missing.

Not even those who were lost at sea. And the sea gave up the dead which were in it. Death and hell delivered up the dead which were in them. It will be the largest gathering of human beings in all of history.

You and I will be among them. We will hear God's final word on the personal, immortal destiny of every soul that has or will ever live.

Does that not give us all food for thought? The vision of the judge, the vision of the judge, the vision of the judgment seat, and finally the vision of the basis of judgment.

[52 : 40] And the books were opened. And another book was opened which is the book of life. In the symbolism of the book of Revelation, these books are a way of talking about the perfect memory of Almighty God.

The Bible leaves us in no doubt that the principle of judgment will be on the basis of works. For example, Psalm 62, you will render to a man according to his work.

In the prophecy of Jeremiah, you find this recorded eye, the Lord, search the heart, test the mind, to give every man according to his ways, according to the fruit of his deeds.

In the New Testament, Paul's letter to the Romans in chapter 2 and 3, verse 3 forwards, and you find this written, He will render to each one according to his works.

There are two sets of books. One set are the books of our deeds, the book of works. The books were opened.

[53 : 58] They contained the record of the thoughts and the works and the words of every person, together with all their sinful omissions.

You might say that the books that are opened are an action replay of the whole of one's life. I don't think anyone would like an action replay of the whole of your life, would you?

One's secret, private life. One's public life. Scrutinized, judged, and evaluated in the light of the perfect holiness of Almighty God Himself.

For there is nothing hidden from Him. Psalm 94 teaches the exhaustive knowledge of man by a holy creator God.

Yet say they, writes the psalmist, God it shall not see, nor God of Jacob know. And then you find these words, Ye brutish people, understand, fools, When wise will you grow?

[55 : 11] We think that if no one knows and no one sees, then we have nothing about which to be concerned. Oh, while no one else may know, God knows.

And our sin is recorded in the books. You know, there is always the temptation to measure our lives against doubt, Evaluation of other people's behavior.

And compared to them, You may be saying in the secrecy of your own heart, Well, my life is good. You have acquitted yourself in the court of your own conscience.

Ah, but what is presented to us here, It's not the court of our own conscience, But the court of the holy and just judge.

Our life is measured against the character Of the one who said, Be holy, even as I am holy.

[56 : 17] And scripture reminds us, Without holiness, No one will see God. When we are measured by the standard of the flawless purity of God's own character, What will the verdict be When your life and my life comes up Before the throne, As it must surely do.

Remember, the Bible teaches, No one is righteous, No, not one. All have sinned, And fallen short of the glory of God.

So, to go armed before the judgment seat of Christ, With only our own best efforts, We'll have no hope, Absolutely no hope, Of a quitter.

The word for judge that is used here, Actually means condemned. And so, You have the unimaginable fate Of the condemned described.

Cast into the lake of fire. Whoever was not found, Written in the book of life, Was cast into the lake of fire. These are very difficult words, Aren't they? They are so grim, And so final.

[57 : 42] It speaks of the lives of individuals, People you and I have known, People perhaps you went to school with, Or played with, Or worked with, Or mixed with.

And these words speak of them being utterly lost, And irretrievably lost, In permanent banishment from God.

It's not something that we like even to read, Yet it is the word of God. It is true. And if we really believed it, Would it not make us more grateful, For God's gift of salvation?

And if we are in Christ, Make us more urgent in witnessing, To those around us. When you notice the difference, Between the verdicts, Delivered from the judgment seat, Ask yourself, What has made the difference?

What is it that has made the difference, Between those who are dispatched, Into the lake of fire forever, And those who are received with joy, Into the presence of Christ?

[58 : 58] It is not, That those who are acquitted, Have no sin, Have no misdeeds, Written in the books. They are just as guilty, As the rest of humanity.

What is the great difference, Well, It is this, That their names are written, In the book of life, Of the Lamb who was slain.

It is important to note, That it was the book of life, Of the Lamb who was slain. In other words, In other words, Those who have been saved, By grace alone, On account, Of the atoning death, Of the Lord Jesus Christ, Those who have believed, On Jesus Christ alone, As their Savior, The one who was himself, Judged, And condemned, That they might live, And receive pardon, He died for them, That they might not be thrown, Into the lake of fire, The white-heart fury, Of divine wrath, Rolled down upon him, You know, There was a book, Once with a title, In my place, Condemned, Disturbed, And that's just, What took place, In your place,

He was condemned, Judged, Condemned, Without mercy, So that if you are in Christ, This evening, When you stand before, The judgment seat, Trusting in him alone, You receive mercy, But you know, The good news is, If you are still out of Christ, It is still a day of mercy, You know, If you will believe, On the Lord Jesus Christ, Here and now, Whatever is recorded, In the books, The book of your deeds, When they are opened, And your name is found, There will be a line, As it were, Drawn through your name, A line in blood, And above it, Written another name, Jesus Christ, The one who has been held, To account, For your sins, And your transgressions,

When the book of life, Is opened, And the record, Of the perfect righteousness, And obedience, Of the Saviour, Is accounted, Beside it, Is the name of those, Who have trusted in him, And with joy, They are received, Into the presence, Of the Master, When you stand, Before the judgment seat, If tonight, You are a believer, On that day, The sight of his, Nail pierced hands, Will speak, A word of peace, And joy, In your heart, But if tonight, You reject, The Lord Jesus Christ, If tonight, You are sitting, Holding him, At arm's length, If you continue, To live, In rebellion, Against him, And will not bend, Your knee to him, When you come, Before him, At the last, And you look,

[62 : 32] To the throne, And you see, The nail, Marks in his hands, It will be too late, Too late to repent, He died for sinners, Like you and me, Oh, my friend, Will you not trust in him this evening, Because make no mistake about it, You will stand, Before this great white throne, That John saw in his vision, And the judge, Will be there, There is no hope, For anyone, Before that throne, But to trust, In Christ, Alone, For salvation, For salvation, Let us pray,

O eternal, And ever blessed Lord, We thank thee, That you did not leave us, Ignorant, Of our need of salvation, But that you declare it, Every time, We come under the sound, Of the gospel, That our need of salvation, Is set before us, Our need of a saviour, And we thank thee, That such a saviour, Is suited to the needs, Of each one, That such a saviour, Was condemned, And died, In the Roman place, Of sinners, All that none, This evening, Be strangers, To the power, Of his grace, And the glory, Shall be thine, In Jesus name,

We ask it, Amen, Let us conclude, By singing to his praise, From Psalm 62, Psalm 62, At verse 8, Ye people, Place your confidence, In him continually, Before him pour ye out your heart, God is our refuge high, Surely mean men are vanity, And great men are alive, In balance laid, They holly are more light, Than vanity, Trust ye not in oppression, In robbery be not vain, On wealth set not your hearts, When as increased is your gain, God hath it spoken once to me,

Yea, this I heard again, That power to almighty God alone, Doth appertain, Yea, mercy also unto thee belongs, O Lord alone, For thou according to his work, Rewardest everyone, Let us sing these verses in conclusion, Ye people, Place your confidence, In him continually, Be people, With your confidence, In him continually, Be people, With your confidence, In him continually, Be people, With your confidence, Play,

Thank you.

[67 : 17] Thank you.

Thank you. Thank you.

Play for a report. Now may the grace of the Lord Jesus Christ, the love of God the Father, fellowship and communion of the Holy Spirit, rest on and abide with you all, now and forever. Amen.