

He Overcame

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[0:00] The Bible says, Pilate, after he had Jesus flogged, And kneeling down before him, they mocked him.

Hail, King of the Jews! They spat on him and took the staff and struck him repeatedly on the head. When they had mocked him, they stripped him of the robe and put his own clothes back on him. Then they led him away to crucify him. And they were going out. They found a man from Cyrene named Simon, whom they forced to carry his cross.

They came to a place called Golgotha, which means place of the skull, and offered Jesus wine mixed with gall to drink. But after tasting it, he would not drink it.

When they had crucified him, they divided his clothes by throwing dice. Then they sat down and kept guard over him there. Above his head, they put the charge against him, which read, This is Jesus, the King of the Jews.

[1:34] Then two outlaws were crucified with him, one on his right hand and one on his left. What have you done?

I've suffered for me on that cross, accused in absence of wrong.

I might have marched away in your blood, but must you make sense of it all. I know that your love raised my fall.

The scandal of grace, you died in my place, so my soul will live. Oh, to be like you, to give all I have just to know you.

Jesus, there's no one beside you. Forever the hope in my heart.

[2:59] Death, where is your sting? The power is as dead as my sin. The cross taught me to live.

In mercy my heart now to sing. The day and its troubles shall come. I know that your strength is enough.

The scandal of grace, you died in my place, So my soul will live. Oh, to be like you, to give all I have just to know you.

Jesus, there's no one beside you. Forever the hope in my heart. It's all because of you, Jesus.

It's all because of you, Jesus. It's all because of your love that my soul will live.

[4:19] Oh, to be like you, give all I have just to know you. Jesus, there's no one beside you.

Forever the hope in my heart. Oh, to be like you, give all I have just to know you.

Jesus, there's no one beside you. Forever the hope in my heart. I'm a storyteller.

As a grandpa, you have to be. When my son was, Jason was a boy, he went to sleep most nights with stories of Will and Holly in the land of the lost, his favorite TV show.

It was a land where dinosaurs roamed the earth and strawberries grew as big as pumpkins. Later, with grandchildren, many sleepover mornings, I would awaken with arms and legs of twin girls crawling in the bed with us.

[5:41] And it wouldn't be long until I heard those expected words, Grandpa, tell us a story. Do you know how hard it is to think of an original story at 6.30 in the morning?

But I came up with some doozies. They loved every one of them. They liked original stories best, but I read some of the classics too. But there are just so many times that you can read The Three Bears and Goldilocks, The Three Billy Goats Gruff, and The Three Little Pigs without maybe adding a few things.

So when I was asked to read one of those, I would take literary license and change it up a bit. And it seems that outside the brick house where the three pigs were holed up, the big bad Tyrannosaurus Rex appeared threatening to tear the house down brick by brick for a pork chop sandwich.

Two things unique about most of all of the stories were in life you will have trouble and a happy ending is certain.

Every forest will have bears looking for berries and you. Under every bridge there's a troll waiting for dinner. And at every door there's a big bad wolf or Tyrannosaurus Rex, as the case may be.

[7:11] But you know what? Goldilocks always gets to go home. The Billy Goats Gruff always get to eat green grass on the other side of the bridge. And the wolf or the Rex becomes a delicious stew and the pigs are saved.

And they all live happily ever after. When you think about it, that's the lesson Jesus was teaching in the disciples in the upper room that night before his arrest.

John 16, 33 says, In this world you will have trouble and sufferings. But take courage. I have overcome the world.

The wondrous cross On which the Prince of Glory died My relapse And poor contempt On all my pride See from His head

His hands, His feet Sorrow and blood Oh, mingle down Did such love And sorrow me For thorns come close So rich a crown Oh, the wonderful cross Oh, the wonderful cross With me come and I am kind That I may truly live Oh, the wonderful cross Oh, the wonderful cross

[9:59] All who gather here Are raised from here And bless your name Were the whole realm Of nature mine That were an offering Far too small Love so amazing So divine In that my soul My life My all Oh, the wonderful cross Oh, the wonderful cross Is me come and I am kind

That I may truly live Oh, the wonderful cross Oh, the wonderful cross Is me come and I am kind That I may truly live Oh, the wonderful cross Oh, the wonderful cross All who gather here Are raised from here And bless your name Hello, I'm John

And it's been quite a night It started off with Jesus Intimately and humbly Washing my dirty feet Then we had sweet fellowship Around the Passover meal He added a special ending To the supper With the bread And the cup of wine Holding new meaning About his body And blood That would soon be shed For us For the world Troubling news We didn't quite understand At that time Even though he told us Not to be We were seriously troubled At this news Of his impending death And his leading us But then he told us He'd come back And take us To be with him And to be with his father He shared so much That night That we could not Understand or comprehend Much of it And then he brought His stories to a close And it was time to leave

The last time I spoke with you If you remember Jesus had just told us To get up Let us go from here So we all got up To leave But as you can see We're still here Just like so many Of our times together We lingered Not wanting to leave him Or the others We had become Very close He told us He was leaving But he doesn't seem To want to leave us At all He's still telling us Stories about Vine pruning And bearing fruit By abiding in him And admonishing us To love one another His stories Added to our Troubled minds Because he said If the world Hates us Beware Because it hated Him first But an advocate Is coming The spirit of truth Who will guide us Into all truth He said It is to our Advantage

That he is going away Otherwise the advocate Would not come But how in the world Could it be better For him to abandon us Things had changed He had changed Our fun And sometimes Raucous times together Filled with laughter And teaching Were gone And now He is solemn He doesn't seem To be completely Present He's thinking About other things That are coming And we don't know He said His stories Were designed To keep us From falling away From what?

[14:56] What was about To happen? His words Were confusing When he said A little while That's what he said What does it mean?

A little while And you will see me No longer And again A little while And you will see me We were whispering Among ourselves Afraid to ask Him outright And he knew it He always knows He looked right through Our quiet fears He talks about A woman giving birth How in the middle Of her pain There is agony Her hour has come But the moment The child is born The pain is gone Swept away By the joy So fierce That the suffering Becomes a distant thing He says We will weep And lament While the world Claps his hands And rejoices He's talking About leaving again About a dark road ahead Where we will all Scatter like sheep Each to his own Leaving him alone What does all Of this mean?

What is on his mind? Meanwhile Judas Has left to take care Of some kind of business He's our treasure You know And we're about to leave So I guess He'll find us later Wherever He is going He's got to stop And he's getting Out of the hand Some of the guys I don't know what Some of the guys We've got to do Something now He's making us Look bad The crowds grow Larger by the day Did you see The weightless Palm branch you Yesterday If we do nothing They'll take away Our

temple They'll take away Our nation Relax We need No need to panic We can't Take a move While the city Is full of Filters and gallows They treat them Like a king It would be a riot We can't wait No after the feast He's turning people Against our authority Every word he speaks In the temple For us Makes us look bad We need that now During the night Excuse me I've overheard you Talking about Jesus It will be Risking But What if we strike When he is away From the crowd Go on See I am one of his own Inner circle I am willing to show you A quiet place When Jesus does a prayer After the Passover meal No crowd No noise Grief is a Useful tool How much do you want Thank you You say That's good You'll pay it Get the temple Guard ready We'll take it Under the cover of darkness Bringing it Before the Sanhedrin By sunrise And handing it Straight to Pilate With chargers And for evening Let the Nazarene Praise God By tomorrow afternoon The problem Be solved Wait a minute

We need to think This over What if he is Who he sent to you We're at each other Jesus is a carpenter Of all places Nazareth The Messiah You need to go back To Mary There on the phone Well If we're wrong Two thousand years From now We'll be cursing our name Take us to a man On the hill Of Calvary Stands an endless Mercy tree Every broken Weary soul Find your rest [19:11] And he may hold Stripes of blood That stained its grain Shed to wash away Our shame Cause of God's pure love Release Salvation by the mercy tree In the sky Between two beams Hung the blameless prince Of peace Roots and batters Guard and storm Sacred head Beers by our horn In his finish Was his cry The perfect man Was crucified Sacrifice Our victory

Our Savior Shows The mercy tree Hope went dark That by the day The whole world Great And lust Display Three days Silent In the ground His body Born For heaven's crown On that bright And glorious day Heaven opened Up a grave He's alive And risen Indeed Praise him For the mercy The mercy tree Death!

Death Alleluia, Alleluia, Jesus Christ has overcome, He has risen from the dead.

One day soon we'll see His way, and every tear He'll wipe away.

No more pain or suffering, praise Him for the mercy tree.

[21:50] Death has died, love has won, Alleluia, Alleluia, Jesus Christ has overcome, He has risen from the dead.

Death has died, love has won, Alleluia, Alleluia, Jesus Christ has overcome, He has risen from the dead.

On a hill called Calvary, And an endless mercy tree.

Amen. John asked the question, what was on His mind?

It was the cross. In that whole upper room discourse, the cross was on Jesus' mind. Listen with that in mind as we read each part of the scripture.

[23:16] The cross was on His mind when He said, verses 16 through 18, In a little while you will see me no longer. Again, after a little while you will see me.

Then some of the disciples said to Him, to one another, What is the meaning of what He is saying? In a little while you will not see me. Again, after a little while you will see me. Because I am going to the Father.

So they kept on, kept on repeating. What is the meaning of what He says? In a little while. We do not understand what He is talking about.

The disciples certainly did not understand what He meant. The arrest of Jesus was only an hour or two away. His crucifixion would follow.

All they knew. All they were focusing on. But He was leaving and they would see Him no longer. He was abandoning them. What was on His mind?

[24:21] The cross. The disciples didn't understand. But in a little while you will see me. What did He mean by that? They were confused. That verb in there, the imperfect tense, said they kept on, kept on asking one another.

What does He mean? What does He mean? They were consulting with each other. In the next several verses, 19 through 22, Jesus said, Jesus could see that they wanted to ask Him about these things.

So He said to them, Are you asking each other about this? That I said, in a little while you will not see me. And again, a little while you will see me. And they said, really?

Yeah. He said, I tell you the solemn truth. You will weep and wail, but the world will rejoice. You will be sad, but your sadness will turn into joy.

When a woman gives birth, she is distressed because her time has come. But when her child is born, she will no longer remember the sufferings because of her joy that a human being has been brought into the world.

[25 : 34] So also you have sorrow now, but I will see you again. And your hearts will rejoice and no one will take your joy away from you.

Sounds like there's a happy ending coming, doesn't it? But it doesn't sound like, doesn't feel like it at that point. Jesus knew that the disciples needed more clarity.

They needed more information. They needed something to prepare their hearts for the coming crisis that only He knew about. They didn't know the cross was coming, although He had told them. But it was hard to comprehend. Jesus knew that they would be plunged into deep and dark sorrow in the next few hours. God would, but He also knew that God would, by His power and grace, turn their sorrow into joy.

See how He put it? Turn their sorrow into joy. Jesus knew the words, you will be sorrowful, were certainly true, and they were coming soon.

[26 : 45] What would they be sorrowful about? They would be sorrowful about the loss of relationship, the relationship with their teacher, their rabbi, the one that they'd come to understand was the Messiah.

They were sorrowful at the humiliation of their Master and Messiah. That's what they would be sorrowful about. They would be sorrowful at the seeming victory of His enemies.

It looked like death had won, but it didn't. Sorrowful because all they hoped for was taken away.

They were sorrowful of so many things.

We've known every one of those sorrows, sorrows, haven't we? When Sherry and I were in seminary, we lost our first baby. He lived four days.

And burying that little one was the hardest thing I think we've ever done in 58 years of marriage. It was a kick in the gut that you don't get over, ever.

[27 : 49] And every November 28th, October 28th, we always feel it. October 28th, November 1. But we clung to this verse.

Psalm 35. Read it with me. Weeping may endure for a night, but joy cometh in the morning. We had our share of weeping.

But then we came to know joy. Jason was born. Then Jackie was born. And now six grandchildren are born. And we know the joy that comes from children and grandchildren.

There was a happy ending to all of that sorrow. Hold on to that thought. It's coming. He was right about the world rejoicing.

Pilate and the religious leaders were glad to have that Jesus out of their hair. They were free of this heretic taking away their power.

[28 : 54] Little did they know that they were dealing with the all-powerful God of the universe, and their problems were just beginning. The crucifixion was not a bump in the road on the way of fulfilling God's plan.

It was the way the plan would be fulfilled. That sorrow would turn into joy. Remember how he says it.

God's plan was not to replace the sorrow with joy. That's the way we look at life today. We replace our sorrow with joy, but to turn sorrow into joy, as it often does in our lives.

Our sorrow is connected to our joy, and our joy is connected to our sorrow. Like in the birth of a child, the woman's sorrow is turned into joy, and she remembers the sorrow no more, except when she gets up the next morning and tries to walk.

Spurgeon puts it this way. It was most remarkable and instructive that the apostles do not appear in their sermons or epistles to have spoken of the death of our Lord with any kind of regret.

[30 : 15] The gospels mention their distress during the actual occurrence of the crucifixion, yes, but after the resurrection and especially after Pentecost, we hear no such grief.

Their sorrow was turned into joy. Jesus says, I will see you again and your heart will rejoice. They didn't understand the separation.

They could not even understand and comprehend that a reunion was coming. Yet, when it happened, it was a joy that no one could take from them.

It was a joy for which they eventually would endure their own death. Every one of the disciples, except for John, was either crucified or killed violently.

John 16, 23-27 says, At that time you will ask me nothing and I tell you the solemn truth.

[31 : 19] Whatever you ask the Father in my name, he will give you. He says that again. They don't understand that. Until now you have not asked for anything in my name. Ask and you will receive it so that your joy may be complete.

Listen to how many times he uses the word joy and rejoice and cheer. Be of good cheer. Even in this tragic time that he was experiencing.

I have told you these things in obscure figures of speech. Yeah. A time is coming when I will no longer speak to you in obscure figures but will tell you plainly about the Father.

At that time you will ask in my name and I do not say that I will ask the Father on your behalf. Do you understand what he's saying there?

I'm not going to have to ask the Father on your behalf. You're not going to have to come through me. For the Father himself loves you directly personally because you have loved me and have believed that I came from the Father.

[32 : 30] in this time of restored joy they would have open access to Jesus themselves. They would know the Father himself and know about him more than ever.

Look at how he said I do not say that I will ask the Father on your behalf. That's not going to be necessary. Mary. We don't have to go through pardon me Mary or any of the saints or anyone else not even through Jesus.

We can go directly to God the Father. What Jesus is saying right here. The Son did not need to persuade an angry father to be gracious.

Barclay puts it this way. Here Jesus is saying you can go to God because he loves you. And he is saying that before the cross happened.

He did not die to change God into love. He died to tell us that God is love. He came not because God so hated the world but because God so loved the world.

[33 : 48] Jesus brought to men the love of God. Say that with me. Jesus brought to men the love of God. Can you get that in your mind?

He loves you. John 16 28 through 32 I came from the Father and entered into the world but in turn I'm leaving the world and going back to the Father.

Read that with me. Get it in your mind. this is the work of Jesus in one verse. I came from the Father and entered into the world but in turn I am leaving the world and going back to the Father. His disciples said look now you are speaking plainly and not in obscure figures of speech. Now we know that you know everything and do not need anyone to ask you anything.

because of this we believe that you have come from God. He said oh really? Now you believe? Look a time is coming and has come when you will be scattered each one to his own home and I will be left alone.

[35 : 03] Wow. Yet I am not alone because my Father is with me. Chapter 16 verse 28 is a summary of all of the work of Jesus.

I came from the Father. Jesus is God having preexisted in heaven's glory before he ever came to earth. And I entered into the world on that beautiful night in Bethlehem when the angels sang Jesus added humanity to deity.

Jesus was born as a man. God but in turn I'm leaving the world. Jesus would die for all mankind and I'm going back to the Father.

Jesus would rise from the dead and ascend back into heaven. The whole work of Jesus is in that little nutshell verse 28. In those sentences, Morgan says, theologian, in those sentences we have a declaration of the whole redemptive process of the Son of God.

From the Father into the world, from the world unto the Father. Now we know that you know everything. The summary statement in verse 28 made the disciples feel like they knew and they understood, but did they really?

[36 : 33] Morgan says this, they declared that their belief in the divinity of mission was confirmed. They were perfectly sincere. They felt they had at last passed beyond the region where it would be possible to doubt how much better he knew them than they knew themselves.

Do you now believe? Jesus didn't doubt the belief of the disciples, but he warned them that their faith would be shaken and soon.

they would find it much easier to believe on him in the upper room right now than in the garden of Gethsemane when Judas brings his entourage, where they would all flee, each to his own and

would leave Jesus alone.

They abandoned him and they were worrying about him leaving them. When he did not need their friendships, Spurgeon says, they were his very good friends.

When they could do nothing for him if they tried, they were his faithful followers. But in the pinch, but the pinch has come. Now might they watch with him one hour.

[37 : 49] Now might they go with him amid the rabble throng and interpose at least the vote of the minority against the masses. But they are gone.

Spurgeon goes on to say, there he stands. They have left him alone. But there he is, still standing to his purpose.

He has come to save and he will save. He's come to redeem and he will redeem. He has come to overcome the world and he will overcome it. But Jesus says, yet I'm not alone because my father is with me.

God was with him. He was with him on the way to the cross there in that garden. He was on his way while he was on the cross the whole time.

And in the loneliest moments imaginable, the father was with him. Spurgeon puts it this way.

[38 : 51] I remember that passage about Abraham going with Isaac to Mount Moriah where Isaac was to be offered up. it is written, so they went both of them together.

So did the eternal father and his well beloved son when God was about to give up his own son to death. There was no divided purpose. They went both of them together to the cross.

God was with Jesus all the way. We read in Psalm 22 1 what Jesus quoted on the cross.

My God, my God, why have you forsaken me? But in reality, he was remembering verse 24. Read what verse 24 says about God and those that are being oppressed and murdered!

for he, God, did not despise or detest the suffering of the oppressed. He, God, did not ignore him when he cried out to him. He, God, responded.

[40 : 00] My Old Testament professor, the one I love dearly, Dr. John Olin Strange, told us in class, when Jesus said, my God, my God, why hast thou forsaken me?

He said, boys, that's what they call seminary fellows, boys, that's when God was closer to his son than ever before. John 16, 33, I have told you these things so that in me you may have peace.

In the world you will have trouble and suffering, but take courage, I have conquered the world. I've told you these things so that you may have peace.

Jesus offered his disciples peace in this time when there was no peace in his heart. At that moment, Judas and the religious leaders were plotting right now. You saw it happening.

Soon he would be hanging on a cross dying. Soon he would be spat upon, hit in the head with a reed. He would be stripped and put on before people, humiliated, tortured.

[41 : 12] Yet he offers them peace. If you don't know God's peace, listen to these next few words.

Jesus offers to us his peace. We won't find real peace anywhere else except in Jesus. Jesus. John says, I am the way, Jesus.

I am the way, the truth, and the life. No one comes to the Father except by me. If we want to seek peace in our hearts and a relationship with God, it will only come through Jesus.

Jesus wants to give us peace through a personal relationship with him. Can you imagine that the God of the universe wants to have a personal relationship with you? But our sin gets in the way.

Sin is anything that interrupts a personal relationship with Jesus. 1 John 1, 9 says, if you have sinned, if we confess our sin, he is faithful and just to forgive us our sin and cleanse us from all unrighteousness.

[42 : 24] Jesus offers us peace through his grace. You know what grace means? Have you ever had someone love you even though you don't deserve it? That's what grace is.

God loves you even though you don't deserve it. Ephesians 2, 8, and 9, by grace, by that undeserved love, are you saved through faith.

And faith is believing in something you can't prove, you can't prove all of this. It's faith, believing in something and trusting God.

This is the gift that God gives to you. and he wants to give you that gift today. Accept his gift of grace and you will know his peace.

Not as the world gives on to you. I give you my peace. In the world you will have trouble and sufferings. Every forest will have bears looking for berries and you.

[43:25] Under every bridge there's a troll waiting for dinner. at every door there is a big bad wolf or tyrannosaurus rex as the case may be. In this world you will have tribulation.

What does Jesus tell us? Be of good cheer. Be happy. There's a happy ending coming. For I have overcome the world.

Jesus says to be happy. Goldilocks get to go home. The billy goats gruff get to eat green grass on the other side of the bridge. The wolf or the rex becomes a delicious stew and Jesus has a happy ending in store for all of us.

I'm glad about that. Jesus' story was almost over. Soon he would be in the garden praying, not my will but thine be done.

Judas and his entourage would be there to arrest him. The disciples would scatter and the sweet fellowship of Jesus and the twelve would be forever over. But there is a happy ending to this story.

[44:31] Jesus said yes, in a little while you will see me no longer but in a little while you will see me. Those words have created a theological struggle among serious theologians.

There are three ways theologians say we can look at that verse. Number one, he's talking about his crucifixion and his resurrection three days later. crucifixion, you will see me no longer, resurrection, in a little while you will see me.

I can see how that works. Some theologians say he's talking about Pentecost, the joy that the disciples felt when the Spirit of God came upon them and they felt the joy of the presence of the advocate that Jesus promised.

Jesus was in that room. And the third way is Jesus will return to earth, the second coming. And many theologians, like all three of them, but especially the latter because they have this in mind. In a little while you will see me. When John writes, then I saw a new heaven and a new earth. For the first heaven and the first earth had ceased to exist and the sea existed no more and I saw the holy city, the new Jerusalem descending out of heaven from God, made ready like a bride adorned for her husband.

[45:59] And I heard a loud voice from the throne saying, look, the residence of God is among human beings. He will live among them and they will be his people and God himself will be with them.

He will wipe away every tear from their eyes and death will not exist anymore or mourning or crying or pain for the former things have ceased to exist and we will live happily ever after.

Talk about a happy ending. Be of good cheer, he said, I have overcome the world. Join with me around the table and come with expectation.

The invitation is this, people of God, our Lord has prepared his table for their salvation. It is a foretaste of that great banquet that awaits his return.

Come expectantly then for all is ready. there is always a note of hope or expectation in the celebration of the Lord's supper.

[47:19] Jesus refers to the fact that he will not drink the fruit of the vine until he drinks it anew in the kingdom. When will that be? He is referring to what is about to happen, his crucifixion and death.

but his words also point to the hope of the kingdom of God, the great banquet feast in the presence of God and all his people.

Paul expresses it this way, do this until he comes. The Lord's supper is temporary, in that we will share it only until he comes.

yet when he comes, he comes as a bridegroom for his bride and will take her to the great banquet feast. There all his people will see and enjoy him face to face.

On that day our hearts will rejoice and no one will take away our joy from us. And until that day comes, Jesus promises that we can ask and we will receive that our joy may be full.

[48:32] Jesus has assured us that we can be of good cheer. Why? Read it. Because he has overcome the world. The happy ending Jesus promised us will be fulfilled and we shall live happily ever after.

So come expectantly. Read this responsibly with me. We live in the world full of tribulation. We wait for healing, for justice, for his peace, and for our dawn after the dark night of our lives.

We will not wait alone. God hear our rise. We are all near for us. Christ invites us to this table, not just to look back at the cross, but to look forward to the great feast yet to come.

Bring your unfulfilled hopes, your quiet aches, and your boldest dreams. dreams. Our hope is in the Lord, who makes all things of him.

It is our greatest joy and our deep expectation to give you thanks, almighty God. The Lord's Supper, on the night before he faced suffering, Jesus sat with his friends, turning an ordinary supper into an eternal promise of a happy ending for our tomorrow.

[50:06] Jesus took the bread and gave thanks, broke it, and gave it to them, saying, take, eat, this is my body given for you. Do this to remember me.

As we touch this bread, we touch our future, a broken world being healed by a whole savior. It holds the promise of our happy ending.

He says, take, eat, this is my body given for you. Do this in remembrance of me. Bless it, brother.

Lord, we pray over the bread that represents the broken body of our savior, Jesus.

We ask you to bless it, and that as we receive it, we remember your sacrifice for us. Thank you, O God, in Jesus' name we pray. Amen.

I'll mention again, if you're visiting with us, the little cup has moved to three bed, and it is my cup. Amen. Thank you.

[51:42] Thank you.

Thank you.

Thank you.

Thank you.

I have overcome the world. Bless it, brother. Thank you.

[54:16] There we go. Thank you. Thank you. Thank you. Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[56:27] Thank you.

you have or have not accepted Christ this is your opportunity Brother Phil, Brother Matt, Brother John they're all right here you can come accept Christ today otherwise you're singing a song that you will not enjoy right now Jesus Christ no more sin no more shame we are going where the streets are made of gold no more tears for that one part quake we are going where the streets are made of gold and if we just could see one glimpse of what we'll be we'd run to win this race live in our lives by faith because heaven is our home we'll ring forever shining like the sun with our king forever every sorrow gone we'll rejoice forever heaven is our home heaven is our home we are going where the streets are made of gold we are going where the streets are made of gold where all great is your victory song we are going where the streets are made of gold And if we ask to see one glimpse of what will be, we run to win this race, live in our lives by faith. Because heaven is our home, with a rain forever shining like the sun. With our king forever, every sorrow's gone.

With a voice forever, heaven is our home. Heaven is our home, with a rain forever shining like the sun.

[59:55] With a king forever, every sorrow's gone. With a voice forever, heaven is our home.

Heaven is our home, heaven is our home.

Heaven is our home, heaven is our home. Heaven is our home, heaven is our home. Heaven is our home.

Heaven is our home. Heaven is our home. Heaven is our home. Heaven is our home. Heaven is our home.