

John's Vision on the Isle of Patmos

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[0 : 00] Welcome to our service this evening, and as we draw near together to the Word of God, let us seek his blessing upon his Word. Let us pray.

Eternal and ever-blessed Lord, grant to us that we may understand in some measure the great privilege that we have when we can read thy Word and when we can meditate upon it.

And as we do so, we are conscious, O Lord, that we need thine own Spirit to enlighten our understanding and to lead us into thy truth, that thy Word would be a living Word for us.

And we know that it is a living Word, but we know that we need the help of thine own Spirit to make it living a Word for us.

That without thy Spirit, that it will remain just a Word, but that through the work of thy Spirit, that it becomes a living Word for us.

[1 : 27] And so we pray, O Lord, that it may please thee to grant to us thy Spirit, that thy Spirit would apply thy Word to our hearts, and that it would bring forth fruit in our lives.

O Lord, that it may please, O Lord, that it may be to the good of our never-dying soul, and that it would all be to the glory of thy own name.

For that is our desire, as we come together to worship thee, that thy name may be glorified, that thy name may be magnified.

O, we give thee thanks for the work of thy grace in the hearts of sinners. O that thou through thy spirit doth bring and quicken thy people that thou doth bring them to see their great need that thou doth effectually call them that thou doth adopt them into thine own family that they are called the children of God that thou, O Lord, doth deliver them from the penalty of sin and we praise thy name that through thy spirit that thou doth deliver them from the power of sin and that work of sanctification in their lives and we give thanks that the day shall dawn when thou shalt deliver them from the very presence of sin the day of the glorification of thy people

O we give thee thanks, O Lord, for the work of redemption for the work of thy grace and we pray, O Lord, that as thy word goes forth at this evening hour that it may do so in that power and demonstration of thy spirit in convicting and converting and in the building of thine own church bless, we pray thee, each one who is under the hearing of the gospel and we pray, O Lord, that thou would bless all thy servants who have gone forth to proclaim thy truth to proclaim thy gospel we pray, O Lord, that they may be conscious of the unction of thine own spirit upon them O Lord, we are dependent upon thee for without thee, O Lord, we can do nothing O bless our communities

[4 : 21] O Lord, bring us as a people to that place of repentance where we would mourn over our sin where we would seek the mercy of God in Jesus Christ bless, we pray thee, thy people grant that we may be faithful witnesses for thee in this world bless our young people and our children bless, we pray thee, those who are ill and those who mourn over the passing of loved ones our circumstances are so different but blessed be thy name that thou knowest all things that there is nothing hidden from thee and we pray, O Lord that thou, out of the riches of thy grace would meet with each one at their point of need we ask, O Lord, that we would be as a people who would be waiting upon thee for it is a blessed thing to wait upon the Lord we ask, O Lord, that thou would grant to us that as we come around thy word that we may not be distracted that the burdens that may lie heavy upon our hearts would not distract our thoughts and our minds that the struggles that we have in life in things that are temporal as well as in things that are spiritual may not distract our mind at this evening hour from thine own word open our ears to hear thy word open our hearts to receive it and all that we ask for the forgiveness of our sins and for all our shortcomings is in the name of our Lord and Saviour

Jesus Christ Amen Let us now read the word of God as we find it in the New Testament and the book of Revelation and chapter 1 the revelation of Jesus Christ which God gave unto him to show unto his servants things which may shortly come to pass and he sent and signified it by his angel unto his servant John who bare record of the word of God and of the testimony of Jesus Christ and of all things that he saw blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein for the time is at hand John to the seven churches which are in Asia grace be unto you and peace from him which is and which was and which is to come and from the seven spirits which are before his throne and from Jesus Christ who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth and to him that loved us and washed us from our sins in his own blood and hath made us kings and priests and to God and his father to him be glory and dominion for ever and ever

Amen Behold he cometh with clouds and every eye shall see him and they also which pierced him and all kindreds of the earth shall wail because of him even so Amen I am Alpha and Omega the beginning and the ending saith the Lord which is and which was and which is to come the Almighty I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isles that is called Patmos for the word of God and for the testimony of Jesus Christ I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet saying I am Alpha and Omega the first and the last and what thou seest write in a book and send it into the seven churches which are in Asia and to Ephesus and into Smyrna and to Pargamos and into Atiathira and to Sardis and to Philadelphia and into Laodicea and I turned to see the voice that spake with me and being turned I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of Man clothed with a garment down to the foot and girded about the palms with a golden girdle his head and his hairs were white like wool as white as snow and his eyes were as a flame of fire and his feet like untined brass as if they burnt in a furnace and his voice as the sound of many waters and he had in his right hand seven stars and out of his mouth went a sharp two-edged sword and his cowardness was as the sun shineth in his strength and when I saw him

I fell at his feet as dead and he laid his right hand upon me saying unto me fear not I am the first and the last I am he that liveth and was dead and behold I am alive forevermore Amen and have the keys of hell and of death write the things which thou hast seen and the things which are and the things which shall be hereafter the mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks the seven stars are the angels of the seven churches and the seven candlesticks which thou sawest are the seven churches may the Lord bless unto us the reading of that portion of his word seeking the Lord's self let us turn back to verse 9 I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isles that is called Patmos for the word of God and for the testimony of Jesus Christ

I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet saying I am Alpha and Omega the first and the last and so on this book is called Revelation or Apocalypse which is the Greek word for Revelation unfortunately today when we think of Apocalypse we think of chaos and catastrophe but actually the word means an unveiling a disclosure a revealing it is the unveiling of something previously unrevealed it might be used when a certain portrait that has been covered with a cloth and the cloth is pulled away and the portrait that was sitting is unveiled or revealed so that the book of Revelation actually is an unveiling of the plan of God for the history of the world and especially the church now this type of biblical literature can be found in the books of Daniel

[11 : 46] Ezekiel and Zechariah in the Old Testament now this book is the revelation of Jesus Christ now that is particularly important because it could mean the revelation about Jesus Christ or it could mean the revelation that came from Jesus Christ in my opinion it could be both if this last book of the Bible is about anything it is about the Son of God it is about Jesus Christ John in verse 2 specifies it as the testimony of Jesus Christ now we know that in the book of Revelation that so many people get caught up with the details concerning future events and they miss the whole point of this book they miss that the book is actually all about the Lord

Jesus Christ they miss the fact that the chief subject of this book is the Lord Jesus Christ actually the whole Bible from Genesis to Revelation is all about God's redemptive plan the plan that began in the covenant of redemption the plan that was revealed in the promise of the garden of Eden the plan that is embodied in Jesus Christ the plan that is completed in the return of the Lord Jesus Christ in Genesis the creation of heaven and earth was for redemption it is the stage upon which redemption for the sinner was to be accomplished you know it is there is an interesting connection between the first part of Genesis and the book of Revelation for instance in Genesis we have the beginning and in chapter 21 of Revelation we have the end the consummation of heaven and earth

Genesis chapter 3 brings before us the entrance of sin in Revelation 21 we have the end of sin we have the end of the curse in Genesis chapter 3 we have the dawn of Satan and his activities in Revelation 20 we have the doom of Satan and all his adversaries in Genesis chapter 2 and 3 we have the tree of life rejected and then in Revelation 22 the tree of life is regained in Genesis chapter 2 and 5 death makes an entrance in Revelation 21 death makes an exit it's gone forever in Genesis chapter 3 sorrow begins in Revelation 21 sorrow is banished so there is that connection between the very beginning of the Bible and the end of the Bible these verses and chapters that we have in Genesis and these chapters and verses that we have in Revelation but it is also the Revelation that came from Jesus Christ if you look at verse 1 you will see that this Revelation

God gave unto him and the him there is speaking of not speaking of the writer John the him there is speaking of Jesus Christ he says that God gave this revelation to Christ the revelation of Jesus Christ which God gave unto him that is not John that is Jesus Christ to show unto his servants things which must shortly come to pass Jesus speaking to the Jews remembered when they asked him who art thou and he said even the same that I said unto you from the beginning I have many things to say and to judge of you but he that sent me is through and I speak to the world those things which I have heard of him and they understood not that he spoke of the father but he spoke of the father because he was revealing to them the things that he had heard of him in the prayer of

John 17 he said regarding the disciples for I have given unto them the words which thou gavest me and they have received them and know surely that I came out from thee and they have believed that thou didst send me they're speaking of the father now the content of what is unveiled by God to Jesus Christ is conveyed to John by an angel nevertheless we must remember that God the father is the ultimate source of all revelation God the son is the agent through whom this revelation is imparted to us that is even true of the exalted Christ we are reminded of the Lord saying regarding his second coming when he said but of that day or that hour no one knows not even the angel of heaven nor the son but only the father God the father is the ultimate source of all revelation now we know that the writer of this book was the apostle

[18 : 01] John and there were great occasions in the life of John when he was present with Jesus John was there when the Lord Jesus Christ was transfigured John was there in the garden of Gethsemane when the Lord Jesus Christ was in an agony of prayer John was the only disciple who remained at the foot of the cross and some of the last words of our Lord on this earth were spoken to John the disciple when he said to him behold thy mother but now John becomes the recipient of the last inspired revelation of God in the New Testament to his people he becomes the last inspired writer of the last book of the Bible so this book is a revelation from and about Jesus Christ not in the sense that the gospels of

Matthew Mark Luke and John revealed Christ the gospels revealed the humiliation of the Lord Jesus Christ but the book of revelation instead of the humiliated Christ what we have is the unveiling for us of the exalted and glorified Jesus Christ he draws back the curtain which hides from our eyes the invisible world and the future of this world and he allows us to see a glimpse of that invisible world all the events of this book centred around visions and symbols of the resurrected Christ who alone has authority to judge the earth eventually to bring about the new heavens and the new earth wherein shall dwell righteousness here we see the fulfillment of what the writer to the Hebrews says but this man after he had offered one sacrifice for sins forever sat down on the right hand of God from henceforth expecting or waiting till his enemies be made his food still now sometimes in the book of

Revelation John is spoken to by the Lord Jesus himself and other times an elder speaks to John there are times when we are told of a voice from heaven speaking to him but the process of the delivery of this revelation was from God given to Jesus Christ sent by Christ by an angel to the apostle John so that this is the revelation of Jesus Christ it is from Christ and about Christ John writes in verse 9 I John was who also your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the is that is called Patmos for the word of God and for the testimony of Jesus Christ although John was an apostle he claimed solidarity with his readers he calls him his brother and companion in tribulation and the kingdom and patience of

Jesus Christ Paul had told believers that it was through many tribulations that we must enter the kingdom of God Jesus himself had foretold that in this world believers would have tribulations Peter in his first letter chapter 4 says beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happen unto you but rejoice in as much as yet partakers of Christ's sufferings that when his glory shall be revealed you may be glad also with exceeding joy Jesus Jesus Jesus said to his disciples if any man will come after me let him deny himself and take up his cross daily and follow me following Jesus and belonging to his kingdom does not shield us from suffering John's own testimony is that he was there on the isle of Patmos for the word of God and for the testimony of

Jesus Christ the word testimony is remarkably interesting it is literally the word is witness it is the basis for our English word martyr but what we find here in John is he did not compromise or ordered his witness of Jesus Christ in order to fit in with the times or to avoid suffering and persecution he was a brother and companion in tribulation and in the kingdom and also in the patience or in patient endurance this patient endurance means perseverance and faith and commitment to Jesus regardless of the difficulties or the cost John was exiled in an effort by the authorities to silence him he was saved because of the word of God and the testimony of Jesus Christ but what was the result they wanted to shut him up but he continued to worship and serve

[23 : 19] Jesus and to bear witness to Jesus for he says he was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ there on that island of Patmos John is given the greatest revelation of Jesus Christ ever and that ought to be an encouragement to all our hearts tonight we may ask ourselves was John discouraged a little there out on that island well I am sure as a human with a nature like ours that he may have been was he despairing well I do not know about that but I am sure that he was near to it he probably thought at times that his ministry was over that his usefulness for God was behind him but little did he know that the best was yet to come the pinnacle of the climax of his whole ministry was ahead of him reminding us that no matter what you have experienced in your past and no the present the best is always to be even if it is death itself you see things can only get better for the people of

God things continually progresses better for the people of God you may not feel that tonight but that is what is true tonight of all the people of God that the best is always yet to be John tells us in verse 10 I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet John says he was in the spirit on the Lord's day now let us just deal with that first expression I was in the spirit what does John mean by that phrase well for John it means that he was taken up in a trance and given the vision which he records for us he is not talking of a common spiritual experience among believers we do know that this sort of thing happened to

Peter as recorded in Acts chapter 10 where he saw a vision of animals and he was told to kill and eat but this is an incredibly special experience given by God to Peter and also to John and it's given to John in which the revelation of Jesus Christ is given to him you know the authorities tried to isolate John from communion with Christian people but they could not isolate him from communication with God but his experience is more than simply his communion with God what John was in effect saying was that he was carried beyond the normal sense into a state where God could reveal supernaturally to him the content of this book of Revelation I was in the Spirit it is said of Samuel Rutherford that while he was imprisoned in Ayr for preaching the gospel very similar to the circumstances of

John and writing to his own church he ended one of his letters by saying these words Jesus Christ came to me and took my prison cell last night and every stone in it glowed like a ruby nothing can separate us from the love of the Lord's Day this is the Bible's only use of this expression the Lord's Day for the Christian Day of Worship the day that was set aside by the apostles as a day for the breaking of bread for preaching and for collection and John heard behind him a great voice as a trumpet saying I am Alpha and Omega the first and the last and what thou seeest write in a book and send it into the seven churches which are in

Asia into Ephesus and to Smyrna and to Pargamos and to Tythera and to Sardis and to Philadelphia and into Laodicea Now I want you to notice that in verse 12 John turns to see the voice that spake with him and he says when I turned to see the voice that spake with me and being turned I saw seven golden candlesticks and after seeing the golden candlesticks we are told and in the midst of the seven candlesticks one light unto the son of man so the voice that spoke and said I am Alpha and Omega the first and the last is the voice of the Lord Jesus Christ and before he sees the one light into the son of man he sees the seven churches of Asia Minor and he sees them as seven golden candlesticks or lampstands how do we know that these candlesticks are the seven churches well he gives us the interpretation in verse 20 after describing the mystery of the seven stars he says at the end that the seven candlesticks which thou sawest are the seven churches now of course we note that in verse 13 we return back to that verse that the focal point of this vision is not so much the seven churches or the seven candlesticks but the one like unto the son of man that was in the midst of the candlesticks or in the midst of the church he is the focal point of the vision the spirit of the spirit of the man to recognize the one who is in their midst and first of all let's consider why it is that the holy spirit uses this figure of a candlestick for each church well some of you may be familiar that in the old testament in the tabernacle the tent of meeting and in the temple stood a lamp stand in the old testament this was always a symbol of

[30 : 12] Israel's national testimony for God on the earth there were his chosen old testament people to bear witness and to shine the light of God into the gentile world the church of Jesus Christ gives testimony to God on the earth and it is a complete testimony as the seven lamp stands or candlesticks testify seven being the number of completeness our duty as a church and as individuals is to bear to reflect the light that is in us to the world the light that was lit in us by the Holy Spirit and to reflect that light out into the world that is the duty of the church it is the duty of every individual that makes up the church requested here for the times desired to see Jesus that he said,

The hour has come that the Son of Man should be glorified. Which led to the people saying, We have heard out of the law that Christ abideth forever, and how sayest thou the Son of Man must be lifted up?

Who is the Son of Man? Therefore this title must be revealing something with reference to him. Well, to understand the significance of this phrase, we have to go to the prophecy of Daniel in chapter 7, where we are told, And I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him dominion and glory and a kingdom that all people, nations, and languages should serve him.

His dominion is an everlasting dominion, which shall not pass away, and his kingdom that we shall not be destroyed. When Jesus uses this title, Son of Man, it means more than simply that he is a man, that he is truly human.

It means more than that. It means more than that he is the ideal man, as God intended man to be. We know that Jesus indeed is all that.

[32 : 49] He is a man, he is truly human, and the ideal man as God had intended man to be. But the title, Son of Man, is pointed to one particular and unique person, as we read up there in the prophecy of Daniel.

The Son of Man that Daniel was given, was given such glory, such dominion, such authority. It says there, and there was given him dominion and glory and a kingdom that all people, nations, and languages should serve him.

His dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed. Well, you know, one has to study the Son of Man passages within their own individual context.

Sometimes it has reference to Jesus and his humiliation. Like, for instance, that he has nowhere to lay his head. And at other times, it conveys to us that he's going to be subject to bitter sufferings and put to death.

As the Son of Man, that he came not to be served upon, but to serve and to give his life and ransom for many. But at other times, it has reference to his exaltation, as we see in the prophecy of Daniel.

[34 : 04] The Son of Man is at one time, and at the same time, the man of sorrows, and the Lord of glory. And here, in the book of Daniel, it speaks of the exaltation of Jesus Christ.

And certainly that is what is brought before us here in the vision of John. Here in Revelation 1, he appears in the midst of the church.

Now, let us remember that it is a depiction of him with signs and symbols. It's not a literal feature of the Lord Jesus. But there is an eightfold description here of him.

And let us first of all look at his dress. The first thing we see is that the Lord Jesus is wearing a linen white robe, and that he is adorned by a sash across his breast.

And the midst of the seven candlesticks, one likened to the Son of Man, clothed with a garment down to the foot, and girded about the paws with a golden girdle, all as the new King James has it.

[35 : 15] And in the midst of the seven lampstands, one like the Son of Man, clothed with a garment down to the feet, and girded about the chest with a golden band. Now, what kind of picture is given to us here?

Well, if we go to Exodus chapter 28, verse 4, it tells us that this was the dress of the high priest of Israel. Now, there are many other things mentioned there, but certainly this dress that the Saviour is shown to wear here in the vision given to John is the high priestly dress.

But at the same time, it's a little bit different in that the Lord is appearing here not just as the high priest in the midst of the churches, but he is appearing to judge them so that we can say that this is the high priest and the judge that is brought before us here in this vision.

Secondly, in verse 14, there he turns round to see and who spoke to him and he says that his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

Well, that first part, his head and his hairs were white like wool, as white as snow, it speaks of wisdom. It speaks of wisdom. Here we have a picture of the Lord Jesus in his glorified state as a high priest and the judge.

[36 : 53] And here we find that he is all wise. And again, in verse 14, we see that his eyes were as a flame of fire.

And I think that speaks of Christ's omniscience. He is the all-seeing God who can see into the depths of our hearts.

Fourthly, we see in verse 15, his feet like unto fine brass, brass refined in the furnace. Now the brass could be translated bronze, and this helps us a little because bronze in the Old Testament is a figure of judgment.

That's why you've got a bronze or a brazen altar on which there was a sacrifice for sin, where God was depicting judgment for sin on that lamb.

Here in these bronze feet, we have a picture of how this high priest is judged and chastening and judging his church throughout this vision. Then fifthly, he says that his voice is as many waters.

[38 : 08] This speaks of Christ's authority. No other voice needs to be heard by the churches other than Christ.

And then we see that in his right hand that he is holding seven stars. Now the right hand was the hand of, the hand of favour and protection. If we look down to verse 20, the Lord himself gives us the interpretation of what these stars are.

The stars equal the angels of the seven churches, whatever that means. Some believe that these were the human messengers that took the letters to these seven churches.

Then there are others who say, well, these were the pastors or the pastor of each of these seven churches. Others say that it simply means angels. But surely the lesson here that has been given to us is that Christ is in control of the churches.

He holds them in his hand. And the seventh description we have of him here is, in verse 16, is that out of his mouth comes a two-edged sword.

[39 : 20] Two-edged sword. And I believe that this brings before us the judging power of the word of God. As we see it in chapter four, sorry, Hebrews chapter four.

For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow and as a discernor of the thoughts and intents of the heart.

Now notice here that it is Christ's judgment not of his enemies, but of his church. The word is judging the church. Then we have the eighth description that his countenance was as the sun shineth in his strength.

That speaks of the glory of Christ. And when you bring all of these descriptions of the Lord Jesus, you see him as the Lord Jesus Christ, the high priest, as he is in his ministry to the church now, supremely as the high priest and judge of all his people.

Later we, you can see him as a judging, judging his enemies. But here, he's judging his church. Why? Because judgment must begin at the house of God.

[40 : 39] So that is where it begins here. In the book of Revelation, it begins with his own church. His word, judging the church.

Now we look at verse 17, because here we have, here we have the reaction of John to the vision. When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

John was so overwhelmed by what he saw that he falls down before Jesus Christ. And the Lord Jesus reaches out his right hand and touches him.

And the hand in which he holds the church is also at the disposal of an individual saint of God who needs his touch. John needed his touch at this time.

And he says to John, Fear not, I am the first and the last. He uses here the title of Jehovah himself. He says, I am he that liveth and was dead.

[41 : 48] And behold, I am alive forevermore. Amen. Now that literally is, I am he that became dead. No one took his life from him.

In the gospel of John chapter 10, we read these words of Jesus, I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself.

I have power to lay it down, and I have power to take it again. This commandment I have received of my father. On the cross he cried out with a loud voice, Father into thy hands I commend my spirit.

And having said thus, he gave up the ghost. He died and rose again, and is now alive forevermore. He possesses authority over death.

What the Lord is saying is, fear not. Fear not. Are you here tonight, and you fear what the future might hold for you?

[42 : 51] Well, Jesus is saying to you, fear not. Fear not, he says. I am the first and the last. I am he that liveth and was dead, and behold, I am alive forevermore.

Amen. And have the keys of hell and of death. Fear not, for the keys are in my hands. Remember that these were, letters were written to suffering, persecuted believers, and he's telling them, fear not, I am in control.

The keys are in my hands. It's not in the hands of the lions, or the emperor, or the burning stake. I am in control.

And could our future be in a safer pair of hands than in the hands of the glorified Jesus Christ? John's reaction was to fall at the feet of the Lord.

Now, when John was in the upper room in the Gospels, you remember that in John 13, he leaned on Jesus' bosom. But when he sees the glorified Lord as he is now, he falls on his face.

[44 : 05] You know, as you saw recently in our study of Philippians, that it was said there that at the name of Jesus, every knee should bow of things in heaven and things in earth and things under the earth.

And every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Well, here is John who leaned on his bosom. And when he saw the glorified Jesus, he fell down in his presence.

What is your response now to the glorified Christ? Remember that it is only through the message of the Saviour that lived and died and rose again that people can be saved.

Oh, may you bow down before him tonight. May you bow down before him now and confess your sin, repent of your sin and embrace his salvation for the day shall come and if you don't bow down now, you will bow one day and you will confess that Jesus Christ is Lord to the glory of God the Father.

May the Lord bless our thoughts. Let us pray. Eternal and ever blessed Lord, we give thanks that through thy grace that thy people bow the knee to thee in a time of mercy, in a time of grace, in a time of salvation.

[45 : 49] we give thanks unto thee, O Lord, that thou art the one who is now at the right hand of the Father and as the glorified Christ, as the high priest of his people, that thou doth intercede for us and that thou art the one who shall judge all men, that thou art the one who shall judge all the earth, that thou art the judge of all the earth.

And we pray, O Lord, that if we haven't bowed before thee in a time of grace and a time of mercy, that now would be the day, that now would be the time when we would bow down and confess, when we would embrace that salvation which thou in thy love and in thy grace hath provided for us.

in the one who came, who died, was buried, who rose and ascended, and who is at thy right hand and who is coming back, not to offer himself as a sacrifice for sin, but to gather his people that they may share in his glory.

O Lord, we give thee thanks that we can have that living hope through the gospel. We pray, O Lord, that thou would continue with us during the coming days.

May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forevermore. Amen.

[47 : 34] Amen.