

No More Sea

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 27 June 2024

Preacher: Rev Donald M Macleod

[0 : 0 0] We're looking really at chapter 21 and chapter 22 together in Revelation, but just for a text for us, the first verse of chapter 21, when I saw a new heaven and a new earth, the first heaven and the first earth had passed away and the sea was no more.

Remember, we were coming, I'll carry on I should say, the very short series we started two weeks ago, so we're taking a summer break from our Trinity series and really it's a strange theme, it's a theme we see in scripture, it's a theme of our end and our eternity within the framework of God's providence.

If you remember, two weeks ago now or two times ago, we saw the end of Daniel, where Daniel's got the instruction after seeing all he saw and all he went through and he asks the Lord, what does it all mean?

How do I understand this? And he's told to go his way until the end. And the last day he'll be raised up to go to his and be found in his allotted place.

God's providence in life as he leads Daniel, as Daniel faced, we know great trials and great stresses and strains and great worry and then God's providence leading him in forever in God's providence and God's presence and glory.

[1 : 3 3] And last week we saw the account of the stoning of Stephen and we saw that even in what is a horrific situation where someone is brutally murdered in the most horrific of way, quite potentially in a slow way.

But even there we see God's providence. And we followed very briefly the journey that, of course, of the stoning of Stephen who was there, a young man called Saul, who was very quietly but actively involved, who the word tells us, who approved of this, and we saw the word of that there means who was quite happy with it, who was quite enjoyed seeing the murder of this Christian.

And him enjoying seeing the murder of this glorious Christian man then inspires him to go and begin his own spree of finding and reporting Christians, of dragging them before the council and so on.

And we know that as Paul then saw that as he began his reign of terror in the area, we know the Lord used that to then spread out the church more and more and the gospel spread.

And in God's providence, we didn't say last week really, if you look at the timeline of it, the chances are that many of the Christians who escaped the reign of terror that Paul and others engaged in, some of these Christians would be Christians that one day in the future, Paul would come back to or talk with as an apostle.

[3 : 1 0] Again, God's providence, it makes to us at times almost no sense, but in God's way he works everything out. It makes sense for us this evening then to come to the final look we have of where God's leading his people, where it goes, where does it end up?

What ends up in these two chapters for us, Revelation chapter 21 and 22. This is where we find ourselves quite literally at the end of our time here on earth, then as it goes out into eternity.

Just like the last two weeks, more just a study as friends together, just a few thoughts. There will be plenty more points in these two chapters of what the new heavens and the new earth looks like.

A few points this evening, just to help us to look up. As our brothers prayed and as we all know, even our own congregation, as some are enduring, there is much and many reasons for us to be looking down.

There are many reasons, many issues which distract us and which cause us great worry and so they should. Health worries of our own health and family health and friends and of family situations and all of the full spectrum of this life.

[4 : 35] If we're honest with ourselves and with the Lord, it's hard sometimes, isn't it? The journey is hard, the walk is hard and we see our own sin, that's bad enough.

Then we see the impact of sin in the world, the impact of sin as other sin against us, as we see the decay of ill health and of death and as we see just what it is to live in a fallen world.

It's very hard sometimes to lift ourselves up. As we trust in the providence and the sovereign plan of God, we find that sovereign plan for us, at least, ending in one sense but also beginning afresh in these two chapters.

Just a few thoughts for us as to what we're looking forward to in our new heavens and our new earth. Again, coming to Revelation, I said this a few weeks ago, a different study, a different section but we're reminded that even Calvin himself didn't really want to tackle Revelation and himself avoided, if you see his letters, quite happily as friends encouraged him to give it a go.

Although he avoided quite vividly and quite markedly in his letters any attempt to make him do a commentary on Revelation for good reason. We come to Revelation just to help us understand what we're saying this evening.

[6 : 05] We have to respect God's word and we all do respect God's word but with God and his wisdom, he gives his word in different styles, does he know? The book of Psalms are a book of poems, a book of song.

When you come to Deuteronomy, our numbers, our second kings, you have narrative. The book of Acts, you have a narrative. It's this happened and this happened and this happened.

It's what took place in the day-to-day lives of Christians and of God's people. In Revelation, perhaps some of us are tempted to read it as narrative as this will happen quite literally like this and this and this.

That is not doing justice to God's word. Yes, there's parts of Revelation and we know it's clear that it will take place exactly as it says.

Whichever parts, like our chapters this evening, I need most of the book. Where, as church fathers, as the reformers, and Calvin did preach, or teach we'd say perhaps, teach he would say, on Revelation.

[7 : 17] Even his teaching and formally in his classes, and Luther in his classes, the church fathers and their commentaries, they all make clear together, we don't read Revelation as literal.

Some do, and that's a valid opinion, you're allowed to have that opinion. But the church from the start, to the church fathers, to the Puritans, to the reformers, understand that a lot we read is given to us.

It's prophecy, it's veiled. Again, a lot of the Revelation comes from Daniel. It's the same language as Daniel uses in his vision. And this is not a serious revelation. But just to remind us that what we'll see this evening, the question is not, well, how does this make sense?

The question is, what is God saying? What is God teaching through this image, and through this illustration? We all know we come to worship the Lamb.

It is not a physical Lamb who is in glory just now. When we see the Lamb being praised on the throne, it's Jesus appearing in heaven as a physical Lamb.

[8 : 23] We know that's foolish. We know we don't think that, we don't mean that. He is the Lamb of God, and we know what that means. Just keep it a back of mind as we come to these chapters.

And again, we're just discussing this as friends together, a few points. You are free to disagree and have different thoughts perhaps on the detail. But for a time together, a short time together, let's just be full of the love and joy of the Lord as we think forward to what lies ahead of us.

When we come to see our future reality, our new heaven and our new earth, we see something incredible.

Of course, right now perhaps we think of earth being here and heaven being elsewhere. We see, of course, here the great joining, the great coming together of heaven and earth.

Right now, in every way possible, heaven and earth, we know, in our senses are separate. Here we see heaven and earth, the new heaven and the new earth.

[9 : 37] It becomes one. It becomes one. The old heaven, the old earth, as Peter tells us, there's a different sermon there for us, but he reminds us it will be consumed by fire.

It will be removed. It will be gone. And in its place, there will be a new heavens and a new earth. If you remember way back when we first started together, we did a series of gardens and scripture.

And we saw, and we alluded to the fact, that in Eden, we saw perfection. Of course, in Eden, we saw God coming at times to walk with Adam and Eve.

We saw, in a sense, heaven occasionally in connection with earth. And we said back then that when we come to see the new heavens and the new earth, we see Eden, but better.

Eden, but more glorious. It's Eden, but it's more. Quite literally, it's more. Remember, Eden, of course, was a garden in the midst of a wilderness.

[10 : 47] The new heavens and the new earth, it is one giant garden. It is all glorious. It is all beautiful. Not just a patch. The whole thing is new and beautiful and sinless and glorious.

It's Eden, but God doesn't anymore descend into the garden. We see and we read and we'll see in a second, that the new heavens and the new earth, God doesn't descend on occasion.

But his home, his eternal home, is now alongside and with his people. Again, this is a plan that the Lord has been clear from the start.

Propheesied by the prophets. Isaiah, the Lord speaks to Isaiah. Isaiah 66, verse 22. As the new heavens and the new earth that I make will endure before me, declares the Lord, so will your name and your descendants endure.

So some points for us here from these two chapters to help us think and look up towards the new heaven and the new earth.

[12 : 02] Beginning again with a verse we had there in chapter 21. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

The old is no more. The old has gone. The great story of all this earth has seen, and all that's been done on this earth for good, but of course mostly, it seems for evil.

The fall of man, the evil of man, the murder, and assault, and sin. Fire consumes the old earth.

It's all gone away. Like a garment. Like a garment. It will be pulled off, pulled away, and the new comes in.

We have this fascinating phrase that we all know well, from the end of verse 1. A passing phrase. It's a strange phrase to add in there, isn't it?

[13 : 13] And the sea was no more. Now there are some, and brothers and sisters, here's why I say it's important, we're here as friends this evening, as brothers and sisters together.

There are some who will say, this is a literal thing. In the new heavens and new earth, there is no more physical, literal sea. And that's your view, you're allowed to have it.

It's not a heresy, it's a free view to have, and there's Christians who have that view. Personally, I will side with my, my predecessor, my first predecessor, Reverend Angus Finlayson, of course we all know, and many of us know, that's the title of that famous book, book put together, and helped to be published by his wife.

That sermon, it's the first sermon in the book, where he preaches, where he leads from this text. I would align myself more with his view, as did Calvin, and as did the other reformers.

Again, doesn't mean it's right, particularly, but it's what I would see. The question is, what is the sea? Now to us, of course, we're a, a sea-faring people.

[14 : 32] It's in our blood, we're an island. We know it's our heritage. The sea is what provided for us, what gave us, our life, and our, our culture, our song, our history. But think to people of this day, what was the sea?

The sea, in this time, in this world, in this imagery, it was danger, it was death. And the Reverend Finlayson, makes that clear, in his sermon.

One day, not today, I love it, I study through his book, together, and we'll discuss that one day, a study through his sermons. Because he has great insight.

But he makes clear for us, that the sea, meant danger, and death. It symbolised, it was a symbol, of out there, of, of, of, of loneliness.

It was a symbol, of helplessness. And that was, the cultural understanding, of what the sea was. We know that. It was terrible, and terrifying.

[15 : 42] A quote from, Reverend Finlayson. The sea, symbolises, separation. But, through the cross, a man, may no longer, be the enemy of God.

And there is a final sea, of death itself, which all must meet. It is terrible for all, but for God's people, a way is made, through the horrors.

As the Red Sea, was parted, for the children of Israel. They are brought, to the haven, they have long yearned, to sea. This is speaking, of separation.

This is speaking, of death. This is speaking, of horror, and terror. In the new heavens, and the new earth, there is no more sea. There is no more separation, as Mr. Finlayson says, there is no more horror.

There is no more terror. There is no more dying. There is no more fear. Instead, we see now, there is peace, and there is hope, and there is life.

[16 : 52] A new start, with no more separation, and no more death. We also see, in verse 2, the city being described for us, a city we then find, later on, in verse 9 onwards, described for us, this new Jerusalem.

Again, this is a symbol, of the home of God. He has always been, as it were, above his creation, over his creation.

And now, as a symbol, of God's dwelling place, of Jerusalem, descending down, from heaven, onto earth. It's to fill our minds, of the thought, that now, the dwelling place, of God is where?

Is with man. Verse 3. Behold, the dwelling place, of God is with man. He will dwell with them. And the wording there, is a certainty, a surety, it won't be changed.

That's an ongoing reality. He will, literally, he will, always be dwelling, with them. He will always, be dwelling with them. And they will be, his people.

[18 : 02] And God, himself, will be with them. As, their God. After Eden, we know, the connection, that we had with God, is blocked, physically.

The connection, we have, of approaching God, is removed from us. The separation, is there. As sin enters the world, the separation, is made. We saw before, remember, in the temple structure, we saw that, the people yearned, and as God gave instruction, to design the temple, and the tabernacle, to show, to look back to Eden, the people were yearning, for that connection.

Hundreds of years, thousands of years later, the yearning is there. The yearning is there. When Christ, of course, is born of man, we see, that great fulfillment, that God does, come down, he is made like us, but still, still, it is not, fully complete.

Yes, in him, we have, the only way, to the Father. Yes, in him, we have, the connection, and we have, the access, to the throne room, of glory, but we're still here.

But it's still that, not distance in terms of our souls, not distance in terms of our, our standing for God, but there is a physical distance. We are on earth, and he is not.

[19 : 31] We can't see him, we can't touch him, we can't converse with him, audibly, in terms of him, in front of us. We have fellowship with him, but it's not yet complete, and here we see, the future ahead of us.

Right now, in our spirit, in our souls, we are connected with him. He lives in us, and we are on him, and we praise him for that. But here we see, in our flesh, in our flesh, we will be with him, and see him.

It's a hope of Job, isn't it? That section we know so well. In the midst of trouble, and it's good to note, after Job says this, he then goes back, to be moaning, his awful condition.

But Job takes a second, in his misery, to say it loud, to remind himself, for I know that, my Redeemer lives.

This is of course, a prophecy, that Job know what he was saying, we don't know. He certainly didn't know, the fullness of what he was saying. For I know that, my Redeemer lives, and at the last, he will stand upon, the earth.

[20 : 39] And after my skin, has been thus destroyed, yet in my flesh, I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.

Job, even in the midst of his misery, he had that sure and certain hope, of what was lying, before him. Brings us then, to the beauty, of verses 3, and verse 4, of what, will life be like, in the new heavens, and the new earth.

What will life be like, for us? No more tears. Verse 4.

No more tears. I don't know if any of us have, perhaps we have, but, it won't be many of us, who haven't had a year, and a year's a big time frame, I'll say a year, just to be safe, a year, without tears of sadness.

For many of us, it's a, I'm sure, a lot shorter time frame, a week, a month, without some form of sadness. Not one of us, I know, has gone through life, without facing, in some capacity, or hearing, in some way, the voice of death, speak to us.

[22 : 03] And every one of us, for a physical, or mental, or spiritual, knows, what pain is. No more tears. Now, that's tears of sadness, it might well be tears of joy, I don't know.

I'm sure I'll be, if there is tears, quite happily crying, tears of joy and glory. No more tears of sadness. No more death. No more mourning.

No more crying, no more pain. Why? Because all the former things have passed away. All the hurt of this world, all the trauma, all the abuse, all the various things, which have caused us to suffer, in awful ways, and for many here, you know, there's bits and pieces of our stories, that we don't share, and that no one else perhaps knows, it is all one day, going to be cast away forever.

In many senses, the new heavens, the new earth, what the world we know, is God's creation. It'll be beautiful. I'm sure it's like Eden, there's grass, and trees, and animals, and the whole thing.

There'll be many ways, of like, what we have, and what we know. It's all of this, perhaps, but no more sin. No more sin. It's a world again, but no more sin.

[23 : 34] We have a description, as we said, of New Jerusalem, verses 9, down to verse 21. Again, not for a second, would I want to preach, I don't think I should, but this is a literal, how it will look, because if that's the case, there's not a room, in this city, for all the new believers, that are going to be there.

If this is the actual dimensions of the city, it'd be quite a tight squeeze for us all, if we were to count how many thousands, or millions, of believers there are.

In fact, the 144,000 won't fit, too comfortably, perhaps, within this city, which tells us something. What's being said here, why the measurements? That's a sermon in itself, but it's just to say, when you look into it, and even look generally at it, just now, the foundations of the tribes, the foundations of the apostles, this city is telling us, and showing us, in its beauty, in the jewels described, it's the glorious, most expensive, most precious of the day, it's the most brightly coloured, and beautiful of the day.

It is John, the Lord speaking through John, using words John can understand, and give to us, in human terms, this is, the most glorious thing, we can imagine.

The glorious thing, we can imagine. In other words, new Jerusalem, the new heavens, and the new earth, our new creation, our new world, it will be glorious.

[25 : 04] It will be glorious. The whole earth, will be filled with his glory, will it not? Again, with Eden, it was a small patch of garden, really.

The new heavens, the new earth, the whole of the earth, will be filled with his glory. We sing that, every communion season, and we sing it, we mean it, the whole earth, we fill. That is not, a vain hope, that is a future promise, a future hope.

But we're eating and drinking, of the bread and wine. Why? We're looking forward, to the day, we'll eat it and drink it, where? The new earth. At that final feast, as the new is given, as the old is cast away, as the new is replaced, as we find out, what it is to live, with our saviour forever.

And even the measurements given, yeah, that measurement, again, we'll keep it for a sermon, in the future, with the Lord's help. The measurements, the numbers, it's all signifiers, of perfection, in the Jewish mindset, of who John was writing to.

It's numbers of perfection, it's numbers of accuracy, it's a perfect cube. It's a perfect cube. It shows that God, is in full control. That's a sermon, for another day.

[26 : 22] They're the words, in simple. This city, it symbolises for us, a perfect place, a perfect future, a perfect home, for us.

What's in this home, what runs through this perfect home, it is life itself, the river of life. Our new heavens, our new earth, it'll be a place, of abundant life.

Life that flows, from what source? 22 verse 1, and verse 2, it flows, from the throne of God, not the Lamb. The source is the Lamb, the life-giving source.

It is Him, who died for us, that we live with Him, forever. Eden, again, but Eden, so, much, better.

So, much, better. there's one thought, I don't have an answer for this evening, and time's going on, but just to, to, put a question in the air, perhaps in your mind, I think it's perhaps, the things we've seen over the years, and, I always blame the Victorians, but we've got a lot to answer for them anyways.

[27 : 37] And before that too, we have this image perhaps, even as Christians, this image of heaven, this image of glory, as we just, exist there, exist.

We will be praising the Lamb, and glorifying Him. How did Adam and Eve, praise and glorify God? He gave them what? Tasks to do. They had jobs to fulfill.

We saw this, didn't we, at the start. Adam and Eve, are called gardeners. Adam was also declared to be what? To be, a priest? A king over what he had.

Adam and Eve together, are there given duties and jobs. If that's the same in the first Eden, then why would it be any different, in the new Eden? In the perfect Eden?

In the eternal Eden? Again, there's evidences of this, and this is not for this evening. I didn't write them down. At least six, that I found, I'm sure there's plenty more.

[28 : 41] Evidence, that, there will be, work, but not labour. There will be, busyness, but not tiredness, in the new heavens, in the new earth.

Again, it's this world again, but this world without sin. Think of how humanity can look. Every single person here, on earth, right now, knew the Lord, loved the Lord, saw the Lord, and had their whole hearts, given to the Lord, in a perfect, sinless, destructionless, body.

That will be our new world. Now, what that means, what that looks like, who knows? And there's no sin, as brothers and sisters, in fellowship, in our own minds, our own time, discussion, to ponder these things, to wonder, at these things.

We should be heavenly minded. And again, being sensitive, but we've mentioned that the passing of, of our brother, Myrtle MacLennan. Myrtle, of all people, in my life, would often complain, that the Christians today, including himself, and he called Christians, Christians today, meaning his generation, didn't think about heaven enough.

I used to think, he meant that in terms of, we aren't heavenly minded. He meant it, in a sense, we don't wonder enough, what it's going to be like. He used to say, that the Caius and Buddeuts, when he was young, would happily ponder, and wonder, would it be this in heaven, would it be fishing in heaven, and he'd list all these things, and I remember, a young believer thinking, Myrtle, you can't say that, you can't think these things.

[30 : 23] You can, we can, and we should. Heaven will be glorious. And it's in, our own interest, to ponder these things, and to have glory, and wonder in our hearts, think forward, to what lies ahead of us.

It will be physical, heaven will be real, there will be life, and activity. Whenever we think about these things, there's one thing, we know, and that is one thing, that is inescapable.

But in heaven, we will see his face, and we will see him, as he is, time without end.

Time without end. I saw no temple in the city, for its temple is the Lord God, and the Almighty, and the Lamb.

And the city has no need of a sun, or moon to shine on it. The glory of God gives it light, and its lamp, is, the Lamb. Brothers and sisters, as we look forward to the new heavens, the new earth, there is nothing, and no one, who will steal us away, from that hope, that promise.

[31 : 45] Who is allowed in, with this we end, who is allowed in, to the new earth, the new heavens, who will be there? Who is allowed in, as we're into the city? The end of verse, chapter 21.

Only those, who are written in the Lamb's book of life. Daniel, go your way, until the end. The final day, stand in your allotted place.

Stephen's journey, was a murderous, torturous death, as his head was caved in by rocks. And then, the hope, that one day, with Daniel, and with Stephen, and with everyone else, we can think about.

Again, some of us will rise up, down there. A version of us, as I said before, have our plot, perhaps other places, my plot is still, and grabber. We'll rise up, wherever we are, with Stephen, Peter, and Paul, and all the other Christians, and believers before us.

And we will go, to be here, together, with our Lord. And we'll behold him, as he is, we'll see the Lamb of God, and see his face, and hear his voice, and be with him forever.

[32 : 59] We know that, but let's remind ourselves often, of the glorious hope, of our future. Let's bow our heads now, in order to do. Lord, we thank you, for the, great encouragement, of your word.

Thank you, for the promise, of your word, that, even as we find ourselves, at times in this world, so attacked, by the evil one, so attacked, by his schemes, and his plans, as we ourselves, are so attacked, by our own sin, our own evil, we find ourselves, under, the oppression, of the sin of others, as we see, decay, and death, and misery, and tears, and mourning, and crying, and pain, in this world.

Help us to remember, and to know, that here, we are sojourners, and pilgrims. Here we have, no lasting, no remaining, the city, but we look forward, as we have heard this evening, to that heavenly Jerusalem, as it comes down, as earth, and heaven become one, for all the glorious questions, we might have, glorious questions, we know, won't be answered, until we see it, for ourselves, in our new bodies, until we feel, the breeze, of that new earth, until we, taste, smell, and experience, what it is to live, in the new creation, until these days, of tangible, physical, beauty, and glory, help us to serve you well, where we are right now, help us not to look down, but help us to look up, towards you, help us then, to have a mindset, day by day, we are here, travelling through, not as observers, not on tour, we are here, as ambassadors, we are here, as foot soldiers, we are here, as witnesses, we are here, with a time limited, and solemn task, to bear witness, to our saviour, to all who will hear us, and all who won't hear us, to bear witness, to them nonetheless, as we see you, grow your church, and bring your people home, thank you once more, of the, the hope we have seen, in recent days, you are still working, even in this place, forgive us Lord, for smallness, of ambition, when it comes, to your goodness, forgive us, for smallness, in our prayers perhaps, as we prayed, for one or two, and your goodness, towards us Lord, we have seen many more, we pray once more, as we have heard, in recent weeks, in recent days, that we began, this year, with perhaps, half a pew, of Sunday school children, and we end this year, with a pew, and almost heading towards, a pew and a half, of children Lord, we have done nothing, what you've called us to do, we have prayed, sought your leading, and guidance, we have sought to work, as hard as we can, all for your glory, all for your name's sake,

Lord we ask that you'd, receive all the glory, and we receive none of it, help us Lord then, to understand, that North Tulsa, belongs to you, our homes belong, to you, our loved ones, who we, cry out for daily, and worry about so much, that their salvation, is of you, and not of us, help us Lord, to be good witnesses, help us to share the gospel, with them in season, out of season, help us to trust, that we worship, a sovereign God, a kind God, a good God, who cares, for his people, pay us a word Lord, as we are mindful, of the mourning, in South Loch's, this evening, and across this island, and across, indeed Scotland, and across the nation, as, that family, that wide extensive family, has found home, across the world, pay once more, for the park congregation, the grabber congregation, as our brothers prayed, has faced so much, sadness, over this past year, and so much, so many reasons, to mourn, as they have lost, light after light, we find, a congregation, that is hopeful, even in sadness, that is, focusing on you, even when, all else seems to be, falling around them, thank you Lord, for that, pay Lord, for the wider,

MacLennan family, we thank you for them all, pray just now, for those, who have heard, the constant cry, to come to Jesus, from Myrtle, for many years, we ask Lord, that even in his death, you would use him, even in his passing away, you would use his life, and witness, for your glory, remind us again, this evening, of Ian, Lord, we pray for him, this evening, as he, undoubtedly, is, is, is filled, with such a, a range of emotions, pray Lord, for his parents, pray Lord, for his sister, pray Lord, for his, his wider family, and friends here, pray Lord, for the congregation, as one, tie is severed, another, tie is, is, is, is, brought together, we understand, these things, in your sovereign plan, we again pray, for a wider presbytery, give us wisdom, give us wisdom, as ministers, give us wisdom, how we will, again address, the many challenges, that seem to be arising, within our own, bounds, thank you Lord, for the gift, of hope, that the work is yours, at times, we may find, no answer in ourselves, that you are sovereign, and you are good, we ask therefore, for comfort this evening, for a reminder, for all of us, whom we serve, what a privilege it is to serve, and we pray once more, for those who are ill, and those who are suffering, in various levels, and for various reasons,

[38 : 52] Lord you know, our stories, page nine, for those who are heavy, in our minds, loved ones, who are suffering, tonight with COVID, and other illnesses, brothers and sisters, just now, who are not with us, for various reasons, Lord again, you know, the full variety, of concern, and worry, and pain, and sadness, that's Lord, you comfort your people, and encourage us all together, keep us safe, and keep us focused on you, ask all these things, in and through, and for, his, precious name's sake, Amen.

So, we're going to bring our time, to a conclusion, the Scottish Psalter, and Psalm 121, a great psalm of, of praise, Psalm 121, Psalm 121, to God's praise.

Psalm 121, Psalm 121, Psalm 121, Psalm 121, I hear the hills, will lift my eyes, from when stuff come mine is, my step to come, from the Lord, who heaven and earth have made, by beauty in God, blessed by God will, each number that he keeps, sinking, that his ch finans■■■■, and wage Thine, he■■, customably h ab io

Sum'bend not, nor cease, The Lord thee keeps the Lord thy shame, on thy right hand I'll stay.

The moon by night he shall not smite, nor yet the sun by day.

[41 : 49] The Lord shall keep thy soul, he shall preserve thee from all else.

There's for thy holy earth and end, God keep forever well.