

A Sure Appointment

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[0 : 0 0] Welcome to our evening service and as we come together around God's word, let us seek his blessing upon his word. Let us pray. Eternal and ever blessed Lord, we acknowledge thine own sovereignty over us, that thou art the one who ruleth in heaven and in earth, that our times are in thine own hands. And as we come together in an act of worship, we would seek, O Lord, that it may please thee to grant unto us of thine own spirit, to enlighten our understanding, to lead us unto thine own word, and to open our hearts to receive it.

We give thee thanks for all the tokens of thy goodness and kindness, that thou dost so abundantly outpour upon us every day, in things that are temporal as well as in things that are spiritual.

We pray, O Lord, thy blessing upon our community here, and it would please thee to bless every home and every family, to meet with each one at their point of need.

And we give thanks that we can come to thee, and that we can pour out our hearts before thee, knowing, O Lord, that thou art the one who is able to meet with our needs out of the riches of thy grace, through Jesus Christ.

We pray, O Lord, that thou would be with those who are ill, within the circle of our own knowledge, that thou, O Lord, would bring healing, if that is in accordance with thine own sovereign will.

[2 : 0 0] And we remember those outwith the circle of our knowledge. And pray, O Lord, that thou would be with them also, and bring healing to them.

And remember those who have been bereft of loved ones. We pray that thine own comfort may fill their hearts. O Lord, we live in a changing world, but we give thee thanks that our hope tonight is in the unchanging God, who is the same yesterday, today, and forever.

We give thee thanks for the provision that thou hast made for us in thy Son, and for his continual ministry at thine own right hand, and for the great promise that he shall return to and gather his people to be with himself forever.

We pray for thy people. We seek, O Lord, that they may be faithful witnesses for thee in this world, that they may be steadfast and unmovable in the faith.

And we pray, Lord, that wherever thy providence doth set them, that they may be witnesses for thee, and that their witness may be blessed to others.

[3 : 2 2] within our own community here, and throughout all our communities throughout the island, and even our nation. O Lord, we pray that thou would remember us in mercy, have pity and compassion upon us, and turn us to thyself, that we may come in repentance, and that we may come to seek the mercy of God.

And that Jesus Christ, pray for our young people and our children, that it may please thee to raise up a generation that would fear thine own name.

Bless the gospel, we pray thee, throughout our islands and throughout our nation, and even unto the ends of the earth, that it may go forth in the power and demonstration of thy spirit, in convicting and converting, and in the building of thine own church here on earth.

We pray for all thy servants who proclaim thy word. May they have the unction of thine own spirit upon them, enabling them to proclaim thy truth with all boldness, and with all confidence.

We pray for the congregation here, and seek that thy blessing would rest upon them in the days that lie ahead as they come into a new experience.

[4 : 53] And we pray, O Lord, that thy blessing may be upon them in a time of vacancy, and that it will please thee, O Lord, to lead their minds to a man of thine own choosing, who will in thine own time be appointed to pastor the congregation.

We pray for the one appointed by Presby to be inter-moderator over the congregation. We pray that thou would help and guide him, granting him wisdom, as he pastors the congregation, and prepares them in the days that lie ahead.

We pray for our office bearers. We give thee thanks for them, and for their faithfulness, and for their witness. And pray, O Lord, that thou would uphold them at this time, that thou would guide them and help them, granting them wisdom in all that they endeavour to do, to the good of thy cause, in this corner of thy vineyard.

We pray, O Lord, that thou would continue with us now, for the moments that we are gathered here this evening. O Lord, we acknowledge that there is much that could distract our minds and our thoughts away, but we pray that it may please thee to set our minds, and to be focused upon thy word, and to hear what thou hast to say to us.

For we acknowledge, O Lord, that without thee we can do nothing. And so we pray that it may please thee to grant thy spirit, to apply thy word to our hearts, and that it may bring forth fruit in our lives.

[6 : 43] We ask that thou would continue with us, and all that we ask for the forgiveness of our many sins, is in Jesus' name and for his sake. Amen.

We shall now read the word of God, as we find it in the book of Revelation, and chapter 6. And I saw, when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold, a boy harsh, and he that sat on him had a bow, and a crown was given unto him. And he went forth conquering and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another.

And there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black heart, and he that sat on him had a pair of balances in his hand.

[8 : 01] And I heard a voice in the midst of the fourth beast say, A measure of wheat for a penny, and three measures of barley for a penny. See, thou hurt not the oil and the vine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale heart, and his name that sat on him was death, and hell followed with him.

And power was given unto them over the fourth part of the earth to kill with the sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them.

And it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed, as their wares should be fulfilled.

[9 : 07] And I beheld, and when he had opened the sixth seal, and, Lord, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together.

And every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and the rocks of the mountains, and said to the mountains, and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

For the great day of his wrath has come, and who shall be able to stand? May the Lord bless unto us the reading of that portion of his word, and seeking his help and blessing.

Let us turn now to verse 12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

[10 : 27] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together, and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and the rocks of the mountains, and said to the mountains, and the mountains, and the mountains.

And the heavens and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath has come, and who shall be able to stand?

The Book of Revelation is an unveiling of the plan of God for the history of the world, and especially the church.

There is probably no book in the Bible that has led to so many opinions and interpretations among believers as the book of Revelation.

[11 : 37] John Calvin declined to preach Revelation and Martin Luther once argued for its removal from the canon. The book is full of symbolic images and maybe that is one of the problems or perhaps the greatest problem that we have with the book of Revelation.

For sometimes we can get so bogged down in the details but it is important for us not to get lost in the details but try to see Revelation and all its details within the big picture of Scripture.

What is the big picture of Scripture? So many people get caught up with the intricate details concerning future events that they miss the point that the Lord Jesus Christ is the chief subject of all future events and he is the chief subject of this book of Revelation.

From Genesis to Revelation it is all about God's redemptive plan. The plan that began in the covenant of redemption that was revealed in the promise of the garden has been embodied in Jesus Christ and will be completed at the second coming of Jesus Christ.

And that is what is what is here being revealed to God's people. If this last book of the Bible is about anything, it is about Jesus Christ, the Son of God, the Redeemer of sinners.

[13 : 28] In Revelation chapter 4 we read that John was admitted through a door into heaven to see the worship around God's throne.

And then in chapter 5 John tells us what he continued to see, starting with an object in the hand of God. There are many theories about this scroll, but the best understanding of the scroll is that it represents the entirety of God's will for history, both in judging the wicked and in redeeming his people.

The scroll is written both within and on the back side. It is written on both sides, showing that it contains the entire story of God's will.

The scroll has seven seals. The first four seals unleash the horsemen of conquest, of violence, of famine and death, depicting the afflictions and the distresses and the miseries that will characterise the entire age from Christ's ascension until his return.

The fifth seal shows the souls of the martyrs in heaven and their prayer for justice on the dwellers of the earth. How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

[15 : 15] And we are told, and white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were should be fulfilled.

Now this word, martyr, describes not only those who die because of their faith, but the basic meaning of the word is also a witness.

So it can describe all Christians, since we are all saved to be witnesses to Jesus Christ and the gospel. Every disciple of Jesus Christ is, in essence, a martyr.

Because every disciple of Jesus Christ is a witness. We see their present condition here set before us, that they are given white robes to wear.

The white robe speaks of the righteousness of Christ that has been imputed to them by faith. It speaks of their purity. Whenever we think of justification, we must also think of sanctification or holiness of life.

[16 : 30] The two cannot be separated. We dare not separate justification and sanctification or holiness of life. The souls above, the triumphant church, have attained the completion of their sanctification.

They are there in white robes, which speaks not only of the righteousness of Christ, but speaks of purity. As our catechism says, The soul of believers are at their death, made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, who rest in their graves till the resurrection.

The white robes testify to the glory that they have attained through Jesus Christ. The writer to the Hebrews in chapter 12 describes the saints in heaven as the spirits of just men made perfect.

White is also the colour of victory. That was the colour that Roman emperors would wear in their victory parades. The word here for rest has also the idea of them being refreshed.

They have rested from their labours, and now they are in the presence of God, and resting in the finished work of Christ. Blessed are the dead which die in the Lord from henceforth.

[18 : 06] Yes, he hath the spirit that they may rest from their labours, and their works do follow them. Now, although the saints are clothed in white and have entered into rest, yet they have not arrived at the full extent of their desire.

Those who have died in Christ, whose souls are with a Christ, yes, they are clothed in white, yes, they have entered into rest, yet they have not arrived at the full extent of their desire.

For while the rest, they are told to rest, yet for a little season. In other words, there is something else to come. And they are to rest until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

This shows us that the triumphant church, the saints in heaven, has a longing to see the redemptive plan of God brought to completion.

They have a longing to see all the saints gathered together, as well as to see justice being done.

[19 : 31] There is a longing in heaven tonight. There is a longing at the right hand of God, as our Saviour, brings that before us, when he said that his desire was, that those who were given unto him by the Father, that they may be where he is.

Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world.

And the triumphant church, the souls in heaven, has a longing to see the redemptive plan of God been brought to completion. Then here we have the opening of the sixth seal, that answers their prayers.

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

And this commences the day of judgment. This sixth seal brings before us the sovereignty of God. All things will be fulfilled in God's time.

[20 : 53] Peter, in his second letter, in chapter 3, tells us, knowing that this first, that they shall come, and the last days go first, walking after their own lusts, and saying, where is the promise of his coming?

For since the fathers fell asleep, all things continue as they were from the beginning of the creation. And he goes on and he says, For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, been overflowed with water, perished.

But the heavens and the earth, which are now by the same word, are kept in store, reserved, and to fight against the day of judgment and perdition of ungodly men.

But he says, Beloved, be not ignorant for this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

You may ask, Well, why has the end not come? And why has the longing of the triumphant church and glory not been fulfilled?

[22 : 12] Again, Peter answers, And he says, The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us, word, not willing that any should perish, but that all should come to repentance.

But however, we must remember that the day of reckoning is coming. The day of reckoning is coming. And the words before us here in verse 12 to 14, are they to be taken symbolically, or are they to be taken literally?

There are those who take them symbolically and say that they are pointed to the fall of Jerusalem in 70 AD, especially since there is a reference to a fig tree, which Jesus used in the gospel as an image of the judgment that was to be brought upon Israel.

Others say it is pointing to the removal of the Jewish opposition to the gospel, that God will shake down everything that opposes his church to make room for the kingdom of love and the kingdom of grace.

However, the Bible does speak of the dissolution of creation in the final judgment of God.

[23 : 38] For instance, Isaiah chapter 34, Come near ye nations to hear, and hearken ye people, let the earth hear, and all that is therein, the world and all things that come forth of it.

For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them. He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood, and all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf fall out from the vine, and as a falling fig from the fig tree.

There is Isaiah describing for us universal judgment, in which creation itself is dissolved. The imagery of Isaiah there fits in so well with the imagery that is brought here before us in verse 12 to 14, the imagery of the sixth seal.

This type of language occurs elsewhere within Revelation. For instance, in chapter 11, verse 13, and the same hour was at a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men 7,000.

Chapter 16, verses 18 to 20, and there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

[25 : 21] And every island fled away, and the mountains were not found, and there fell upon men a great hail out of heaven, every stone about the weight of a talent. And men blasphemed God because of the plagues of the hail, for the plague thereof was exceedingly great.

And then again in chapter 20, verse 11, And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them.

Remember on the Mount of Olives, the disciples asked Jesus, Tell us, what shall be the sign of thy coming, and of the end of the world? And Jesus spoke and said, Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the victory, when his branches yet tending and put forth leaves, ye know that summer is nigh. So likewise, when ye see all these things, know that it is near, even at the doors.

Peter, in his second letter, to which we have already referred, writes, But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.

[27 : 12] The earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens be on fire shall be dissolved, and the elements shall melt with fervent heat.

Now bringing all these things together, it shows us that the objects that have symbolised permanence for centuries are removed out from their places.

There is, there is an upheaval of the whole cosmos, and this calls upon me and you to take stock of our lives.

For the day of reckoning is coming. For the day is coming when the cosmos will be in chaos, when there will be a horrendous upheaval of the whole cosmos.

So do we live merely for this present world? As Paul says, a world that is passing away, a world that will not last.

[28 : 36] Jesus said, lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also. Well, where is your own heart tonight? And the light that all this world has for us is passing away.

Surely, it would be wise for us to make sure that we have treasures that shall last forever. Treasures that shall endure forever.

Well, what was this effect on the human race? Well, that is now brought before us. John says, And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us, from the face of whom that sitteth on the throne, and from the wrath of the Lamb.

[30 : 02] For the great day of his wrath has come, and who shall be able to stand. Here, John describes for us all classes of society.

Kings, great men, rich men, chief captains, mighty men, bondmen, free, a free man.

John is here showing us that all distinctions that we have in this world, that they are all lost, when it comes to God's judgment.

Paul writes, For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad.

No distinction whatsoever in God's judgment. there are two responses showed. First, there is an attempt to run.

[31 : 08] For they hid themselves in the dens and in the rocks of the mountains and said to the mountains and to the rocks, Fall on us and hide us.

A people who prefer death rather than life. They are conscious that nothing is worse than facing the judgment that has come upon them.

There is nothing worse than facing judgment without an advocate. You may recall Adam and his wife in the garden of Eden after they had sinned and when they heard the voice of the Lord God walking in the garden, they went to hide themselves amongst the trees of the garden but they found out that there was no hiding place from God.

Along with their attempt to hide, there is here brought before us the fear or the terror of judgment and that is why death is preferable than to appear before the face of him that sitteth upon the throne and from the wrath of the Lamb.

If I may just quote to you another text that I feel is very sobering and very solemn and is found in Proverbs chapter 1 and it reads like this, because I have called and ye refused.

[32 : 49] I have stretched out my hand and no man regarded but ye have said it not all my counsel and would none of my reproof.

I also will laugh at your calamity. I will mock when your fear cometh as desolation and your destruction cometh as a whirlwind when distress and anguish cometh upon you.

Then shall they call upon me but I will not answer. They shall seek me early but they shall not find me. For that they hated knowledge and did not choose the fear of the Lord they would none of my counsel.

They despised all my reproof therefore shall they eat of the fruit of their own way and be filled with their own devices. There is a day coming and there will be a massive prayer meeting.

They will be calling upon the Lord. They will be calling but he will not answer. They will seek him but the day of opportunity is over.

[34 : 03] They shall not find him. Dismayed mankind cries out in despair for the great day of his wrath has come and who shall be able to stand.

No one on that day will say well all this is wrong I do not deserve this. Remember the rich man in Luke 16 he never sought freedom from his torments and why because he knew that he was what he was suffering he deserved.

It was justice and he knew it was justice. Everyone on that day will know that justice is being done.

I remember once hearing the definition of hell made from this exact pulpit at one of the evangelistic services that used to be held during the winter time.

And this was the definition given. Hell is truth realised too late. And that is what is wrong with these people.

[35 : 21] And it may be wrong with you if you die Christless if you meet God in judgement Christless it will be truth realised too late.

is there an answer to the question that is asked? For the great day of his wrath has come and who shall be able to stand?

Is there an answer to it? Yes there is. And the answer is that we must believe the message of the gospel that says that faith trust in Jesus Christ saves us from the wrath which is to come.

In the following chapter chapter 7 we are given the answer in verse 9 and 10. After this I beheld and lo a great multitude which no man could number of all nations and kindred and people and tongues stood before the throne and before the Lamb clothed with white robes and palms in their hands and cried with a loud voice in salvation to our God which sitteth upon the throne and into the Lamb.

You who have heard the gospel and have not yet believed must realise that the present age of grace and opportunity for salvation will suddenly end and will be followed by divine judgment as it is appointed unto man once to die but after this the judgment there is no way of escape but a fearful looking for of judgment and fiery indignation which shall devour the adversaries.

[37 : 22] Believers in Christ should not fear been caught in this dreadful day because he that is God hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained whereof he hath given assurance unto all men in that he hath raised him from the dead.

A reminder to us that the judge on that day is Jesus Christ who is the advocate of believers in heaven.

So when believers appear at the judgment seat of Christ on this horrendous day they need not fear. Why? Because the judge is there advocate.

But how solemn and how fearful to appear at the judgment seat of Christ without an advocate.

Psalms 46 says Therefore will not we fear though the earth be removed and the mountains be carried into the midst of the sea that the waters thereof roar and be troubled though the mountains shake with the swelling thereof there is a river the streams whereof shall make glad the city of God the holy place of the tabernacle of the most high God is in the midst of her and she shall not be moved God shall help her and that right early.

[39 : 00] John who wrote this book of Revelation also wrote the gospel and he records for us the words of John the Baptist behold the lamb of God which taketh away the sin of the world and now John records to us his own vision and he speaks of the wrath of the lamb even these words itself brings before us how horrendous this day is we usually speak of the gentleness and the meekness of a lamb but here is a lamb that is wrathful the wrath of the lamb Jesus as the lamb of God came the first time to deal with sin but the second time he will return and it will be for a different purpose it will to bring judgment upon the world and to deal with all those who continue to sin and have despised and rejected his way of salvation the lamb has to deal with sin he has already made provision in his life and death to take your sin away but if you remain unrepentant then he will have to deal with sin in judging it in you well what will it be you can run away tonight from his salvation you can run away from this meeting tonight running away from the salvation of

God you can hide from the claims of the gospel but the day is coming and you will attempt to run and hide but what you shall discover is that there is no hiding place they said to the mountains and to the rocks fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb for the great day of his wrath has come and two shall be able to stand well the only ones that will be able to stand on that day are those who have put their trust in Jesus Christ as he appeared before the judge who is their advocate who is their Lord and their saviour well what will this day be for yourself there is only two ways in which we can stand before the judgment seat of

Christ either we shall stand with him as our saviour and advocate or we shall stand with him as the judge who must deal with our sin because we have not repented of our sin because we have not put our trust in the Lord Jesus Christ there is only the right hand and the left hand there is only two positions on that day there is not a third there is not a middle one you are either for Christ or you are against Christ well what will it be remember my friend the day is coming it's getting closer closer now than ever before and it'll be closer still tomorrow it'll be closer still next Lord's day it's coming it's getting closer how do you stand in your relationship with

God because whether you like it or not you're going to stand before the judgment seat of Christ there are many appointments in this world that we miss there is an appointment and perhaps to the dentist or to the doctor and we miss that appointment but this is one appointment and you will not miss it it is appointed unto man once to die and after death the judgment of all our appointments in this world this one is the one that is sure for me and for you that I and you will appear at the judgment seat of Christ you have heard the gospel you have been pleaded with and exhorted over the years some may have accepted the invitation of the gospel some may have obeyed the command of the gospel but there are others who have despised and rejected the invitation and command of the gospel you know yourself where you stand in regards to the gospel tonight but you have heard and one day you will appear before the judgment seat of

Christ and you cannot say well I was never told I never heard I wasn't directed no one pointed that out to me because quite clearly you have heard and you have been invited and you have been commanded time and time and time again perhaps some of you coming from Christian homes where your parents or perhaps your grandparents have exalted you they may have exalted you because they love and their soul your soul is precious to them but maybe you just despised and rejected their exhortation you have heard it in the proclamation of the gospel by many servants of the word of God throughout the years and maybe you have just despised and rejected that gospel despised and rejected the invitation and the exhortations that came from this pulpit over the years well there is one more invitation and exhortation given to you tonight to come to Jesus

[45 : 53] Christ and to trust in him and when I and you meet at the judgment seat of Christ and arise meet each other I hope and I pray that it will not be to your condemnation that it will not be to you thinking well he told us he told us he told us about Jesus Christ yes he told us and exhorted us to come to Christ but we just despised his exhortation oh the eye of many a preacher and the eye of those who are under the gospel under his preaching will condemn many a person because they have despised and rejected the gospel that he has proclaimed and may that not be true of you when our eyes will meet at the judgment seat of

Jesus Christ as it will surely happen it is a sure appointment may the Lord bless our thoughts let's pray eternal and ever blessed Lord impress upon us the solemnity that belongs to our own existence because we are passing through this world and we are all going to our long home we are all going to our eternal destiny and we know oh Lord that as sinners we deserve to that destiny of destruction but blessed be thy name that in thy grace in thy loving kindness and in thy mercy thou hast made provision for us whereby we can escape that judgment of destruction in and through thy son the

Lord Jesus Christ thou hast provided for us a means by which we can be set free oh Lord we pray that thou would impress upon each and every one of us the solemnity of our standing tonight as we stand before thee in a day of opportunity a day of grace in a day when we can come to put our trust in thee and receive that salvation that thou has worked out for sinners on the cross of Golgotha oh Lord we pray that we would truly bring into our hearts and lay in our hearts the invitation the commands and the exhortations of the gospel oh Lord there is always the danger that has become familiar with those things that we will pour contempt upon them but we pray that through thy spirit that we will give no rest to ourselves until we are assured that we are in a reconciled relationship with our

God and that we need not fear the day of judgment for the one who will be on the judgment seat will be our advocate our Lord and our saviour Jesus Christ we ask oh Lord that thou will continue with us in coming days and now 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 forever Amen God God God need them thanks to you to you

Thank you.

[50 : 45] Thank you.

Thank you.

Thank you.

Thank you.