

The Best Has Finally Come

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[0 : 00] Let us bow in prayer. O Lord, as we bow before you this evening, we pray for the grace to worship you in a right way.

We give thanks, Lord, that you are the in-gathering God, and that you gather your people from all the corners of this world. And we pray that we may indeed all of us know that personal in-gathering for ourselves.

And if anybody here tonight or watching online has not experienced the hand of the shepherd upon them, we pray that even tonight that they will ask, that they will seek, and they will find.

And we pray, Lord, that you will be gracious to us as we seek to worship you and to praise your great and holy name. You are worthy of all honor and glory and praise.

And we realize that the saints in glory give endless praise to you. We were created to praise. And we ask, Lord, to forgive us for how seldom we do that in a right way.

[1 : 08] How often praise is absent from what we are day by day. There are moments that we remember and times that maybe we do, but often we forget.

And help us, Lord, always to remember that you are worthy of praise, honor, and glory. And we pray that we may indeed day by day give you that which is your right.

We pray that you will bless every single one of us here tonight. We gather together with our own particular individual needs and worries, anxieties, problems, hopes, fears.

And we pray that you will deal with each of us according to our need. That is part of the marvel of who you are. That you are able to hear everybody's cry.

That you are able to understand everybody's need. And that you are able to make provision for everybody. And that is in itself just an astounding thing.

[2 : 14] Like the psalmist, we have to say, such knowledge is too great for me. It's too high to understand. We pray, Lord, that you will be with those whose need is greatest.

And ask, Lord, that you will bless those who are struggling in life. Those who find life a burden, a toil. Those, Lord, who have met so many crushing blows along the way.

And they find that every day is a struggle for them. It's a struggle to get up. And maybe even a struggle going to bed. And they get up the same way day by day.

We ask, Lord, that you will bring light into their experience. That you will lift the darkness that seems to be settled on them. That you will set out hope before them.

And that you will enable them to go on looking to yourself. We ask, Lord, that you will help those who are going through difficult times physically. Those who are ill.

[3 : 13] Those who are laid aside. There are so many laid aside at this time. There's so much sickness. We pray, Lord, for those who have received hard and bad news.

Whose lives have been kind of thrown upside down by it. Those who are trying to come to terms with what they've been told in recent days. And ask, Lord, that you will open doors.

And that you will make provision. And that your hand for good will be upon them. And that you will guide in the right way in everything. Pray, Lord, for those who mourn.

And we ask, Lord, that your hand will be upon them for good. So many are crushed in their heart and broken. And we pray, Lord, that you will help them in the deepest point of their need.

We continue to remember Ruth and Finlay and their respective families. And we know that losing a baby is something. That they will never come to fully understand or get over.

[4 : 14] And so we pray that you will be with them every single day. And we pray for all others who can understand and identify something of their pain and their sorrow.

And there are so many who have been wounded in this way in life. And we pray that you will be with them. And we pray for little Jessica as well.

And ask that you will undertake for her. And that you will do her good. And we pray for Delangi and ask, Lord, your blessing upon him as he undergoes treatment.

And we pray for all others, Lord, who are under doctor's hands. But ultimately are under your hands. And we pray that you will bless them.

We ask that you will do us good. We pray that you will bless us as a nation. We pray that the gospel will make inroads. As we see even in the newsletter here required today, we pray for different congregations.

[5 : 16] We remember Nogbane and Farha Renek and the ministry there. And very much a ministry also with young people in the schools. And remember the amazing work of Noron Mackay down in Govan and the church planting there.

And in very difficult ministries in a place of great deprivation. And where he's reaching out to those who are in the most, in the greatest needs.

And we give thanks, Lord, for all the encouragements that have been made there. And we pray, Lord, that you will break down barriers. And that you will enable more and more to come to faith in the Lord Jesus Christ.

We pray for all who work in difficult areas. We remember prison ministries. We remember those who work with the homeless. Those who are working with those with addictions.

We commit them to your care and keeping. Remember in particular, David Chisholm. And ask that you will help him and all who are involved with Road to Recovery. Lord, we give thanks for the huge commitment that is made week by week.

[6 : 21] And indeed, often day by day. And often can be a very draining work. We ask, Lord, that you will grant him spiritual strength and every help that is needed.

We pray, Lord, that you will be with our young people. We give thanks, Lord, that the creche and tweenies, although numbers are limited, yet we are seeing breakthroughs and moving forward.

And we pray that that will continue. And that we will be able to gather more and more. That the restrictions will be lifted to allow us to have greater numbers and closer contact one with another. Father, we pray that you will help us. We ask, Lord, that you will be with all the troubled areas of this world where there's so much pain and sorrow, so much heartache. Ask, Lord, that you will bring the balm of your grace and your love to bear.

Bless us, then, as a nation. And bless us with regard to those who have the rule and authority over us. Oh, grant them the wisdom that is from above. Lord, may they look to you.

[7 : 25] May they hear your voice. Watch over us, then, we pray. And cleanse us from our every sin, we pray. In Jesus' name we ask all. Amen. Just a wee word to any of the young folk.

Some or two are here and those watching online. One of the things I hate, a lot of things. I don't know that there's anything that we like about this pandemic, this COVID pandemic.

But one of the very annoying things is having to wear masks. Because, first of all, we don't make out properly what people are saying.

We often are having to say pardon because our voices are muffled a wee bit behind the mask. And while that is bad, what makes it even more difficult is it's often difficult to recognize people with a mask.

Normally, on a Sunday, I don't know if Mr. McKeever, we would just lift up our heads, have a quick glance, and we would be able to see and recognize everybody. And the beauty is that most people, for the main, sat round about in the same place.

[8 : 37] And, in fact, if you saw somebody sitting in a different place, you would notice it. You'd say, oh, they're sitting there today. But now you're sitting in different places. And it's actually quite difficult sometimes to make out who is who.

And I found myself, I'm sure all of you have done this, that you're maybe downtown and you're speaking to someone. And you realize the person you're speaking to is not who you thought.

And maybe you've been speaking for a wee while. And you're almost too embarrassed then to say, you can't very well after maybe speaking for a minute, then say, well, excuse me, who are you?

Because it would then kind of look a bit stupid. In fact, recently in Tesco's, I was speaking. I was just on my way out. And I was speaking to this man who had just come in, a man I knew.

And I was speaking to him for two or three minutes. And anyway, I went on, made my way to the car. And as I was reaching the car, a car drew up beside me. And the man who got out of it was the man that I thought I was speaking to back in Tesco.

[9 : 46] I had no idea who I was speaking to. And that really shook me. But you know the wonderful thing, masks or no masks, is that God knows us all the time.

We know that there are awful illnesses like dementia and Alzheimer's and so on, where people begin to lose their minds, lose their memories. And it's a very painful thing for the person who's losing their memory and painful for families.

When moms and dads and brothers and sisters and sons and daughters and husbands and wives can no longer recognize one another.

But the wonderful thing is that God always knows you. And when you come to put your trust in the Lord Jesus, he will always, always, always know you.

And sometimes people are afraid and they say, well, what happens at the end? Will he know me? Oh, yes, he will. There's only one group of people that the Lord will ever say, I never knew you.

[10 : 52] It's one of the worst things you can ever think anybody's saying. But Jesus says that at the end of the day to those who didn't want him in this world. He says, I never knew you.

Isn't that sad? Terrible. But he'll never, ever, ever, ever say that to any person that loves him, trusts him, looks to him, asks him.

And, you know, when you love the Lord and when you come to him, Jesus never says, now who's this? He knows everything. And that's the beauty, the wonder of it, that we can go to him with whatever worry, whatever trouble, whatever problem, whatever it is.

And he knows and he understands absolutely everything about us. What a great encouragement that is for us.

Let's say the Lord's Prayer. Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.

[11 : 57] Give us this day our daily bread and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, the power and the glory forever. Amen. Amen. We're going to read God's word now. We're going to read two sections of it.

First of all, Nicaea chapter 35. Nicaea chapter 35. The wilderness and the dry land shall be glad. The desert shall rejoice and blossom like the crocus. It shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it.

The majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands and make firm the feeble knees.

[13 : 10] Say to those who have an anxious heart, be strong, fear not. Behold, your God will come with vengeance. With the recompense of God, he will come and save you.

Then the eyes of the blind shall be opened and the ears of the deaf unstopped. Then shall the lame man leap like a deer and the tongue of the mute sing for joy.

For waters break forth in the wilderness and streams in the desert. The burning sand shall become a pool and the thirsty ground springs of water.

In the haunt of jackals where they lie down, the grass shall become reeds and rushes. And a highway shall be called the way of holiness.

The unclean shall not pass over it. It shall belong to those who walk on the way. Even if they are fools, they shall not go astray.

[14 : 09] No lion shall be there, nor shall any ravenous beast come up on it. They shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with singing.

Everlasting joy shall be upon their heads. They shall obtain gladness and joy. And sorrow and sighing shall flee away.

Then we turn to the book of Revelation and chapter 21. Revelation chapter 21.

Read verses 1 to 8. 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.

And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, Behold, the dwelling place of God is with man.

[15 : 27] He will dwell with them, and they shall be his people. And God himself will be with them as our God. He will wipe away every tear from their eyes. And death shall be no more.

Neither shall there be mourning, nor crying, nor pain any more. For the former things have passed away. And he who is seated on the throne said, Behold, I am making all things new.

Also he said, Write this down. For these words are trustworthy and true. And he said to me, it is done. I am Alpha and Omega, the beginning and the end.

To the thirsty I will give from the spring of the water of life, without payment. The one who conquers will have this heritage. And I will be his God, and he will be my son.

But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, socialers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

[16:37] Amen. And may God bless to us these readings of his holy word. I want us now to turn to Revelation chapter 7. Revelation chapter 7.

And I want us to read from verse 9. We looked a couple of weeks ago at verses 9 and 10. And we'll finish that section this evening.

But we'll read from verse 9. After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, Salvation belongs to our God, who sits on the throne and to the Lamb.

And all the angels were standing round the throne and round the elders and the four living creatures. And they fell on their faces before the throne and worshipped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever.

Amen. Then one of the elders addressed me, saying, Who are these clothed in white robes, and from where have they come? I said to him, Sir, you know.

[18:04] And he said to me, These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve him day and night in his temple.

And he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst any more. The sun shall not strike them, nor any scorching heat.

For the Lamb in the midst of the throne will be their shepherd. And he will guide them to springs of living water. And God will wipe away every tear from their eyes.

As we know, it's very hard for us sometimes to understand just what Revelation is saying, because great spiritual truths and concepts are given to us in our own physical language.

And we don't, of course, have the capacity to enter into fully everything that has been told us or shown us. But we see that in verses 11 and 12, the great theme that we have here is worship and adoration of God.

[19:17] He and he alone is worthy of all worship and adoration. And that is what we see so often in glory. When it focuses in on what is happening in heaven, we see the constant giving of praise and honor and glory to the great name of God.

And it is something that we should be doing here as well. We should be becoming more and more familiar with the language of heaven, which is the language of praise. And far too often, it is silence that comes from this earth.

It is far too often, it is the created that is praised rather than the creator. That what has been made by God so often receives the praise and honor that God the creator ought to be receiving.

So it's important that every day we ask the Lord for the grace to be indeed worshiping and adoring him. And then we find from verse 12 there that we have this amazing description given to us of the honor and the glory that is given to God.

And it begins with amen and it closes with amen. Somebody has actually termed this and said that it's the amen sandwich of praise.

[20:49] Because it begins with amen and closes with amen. Amen at the top, amen underneath. And then we have these great seven, of course the number of perfection, describing or giving to us something of the great characteristics of who God is.

Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen. Amen. This is a praise and a worship that will go on forever and ever and ever and ever.

And then in verse 13 we see a question or at least there are two questions asked. Who are these and where did they come from? Now I think there are various things that come out of this.

But one of the things is very obvious is that there is a knowledge of who we are and who people are in glory. Because the question is asked, who are they?

And it's one thing I'm absolutely persuaded of is that we will have full knowledge of one another in glory. Because we are individuals here in this world.

[22 : 03] And we will remain so in glory. We won't become somebody else. The body that is put into the grave, our body, is a body that we will be reunited with in glory come the resurrection.

Not somebody else's body. But of course we will resemble the Lord Jesus Christ. That will be our main resembling. But we will still retain the individuality of who we are.

Because for instance we're told their works do follow them. So whatever these works of faith and the reward of that is going to be following individually to each one.

So I don't think at any point that we think we're just like an abstract number. We all will be our own individual selves in glory.

And of course knowledge. If we know one another here it's where knowledge will be perfect. Then we're going to know one another far better in glory. But of course at the very center of it all is our worship of the Lord Jesus Christ.

[23 : 14] And you and I know that our friendships in this world, our involvement with one another enhances our Christian development and Christian growth in this world.

Because so often as we've gathered together in times of fellowship and times of meeting, our togetherness has enabled us to a greater degree to enjoy the presence and the fullness of our worship in God.

And of course the great thing in glory is that our fellowship will never end. You know when we're having, when we are enjoying something here and where there is a sense of the enjoyment of being with the Lord and with the Lord's people.

We know that our lives here are governed by clocks and by watches. But there's no governance like that in glory. And also we can count on his presence all the time.

You know sometimes you can have a fellowship. Sometimes you can be and you say to yourself, you know I really don't feel the presence of the Lord here. Something we all want.

[24 : 28] Something we all crave. Well nobody will ever be saying that in glory. You know not aware of his presence. I don't feel that his presence is here. His presence will be there all the time.

And of course we will then meet with those who have gone before. Now again there's so much we don't understand or know. But it's one of the things I often think about of meeting the Old Testament saints.

Meeting the New Testament saints. Where we'll see all the great men and women of faith. The Abrahams and the Josephs. And the Davids and the Daniels.

And the Ruths and the Rahabs and all these. And right down into when we think of all the church fathers. The Augustine, Calvin, Luther and all these great minds that went before.

And people like the Boner brothers in Boston and McChain and Spurgeon. All great people who served the Lord and witnessed for the Lord and loved the Lord.

[25 : 33] Now in glory. And many that of course millions, millions said we've never met her in this world. And yet there'll be a tremendous I believe union and communion forever and ever.

In glory one with another. But of course at the very center of it all. All was Jesus Christ. And we see in here all the souls that have been martyred.

For the sake of the, for loving the Lord Jesus Christ. It's one of the, in fact there's reference I would say made to that.

In verse 14 where it talks about. Sir, and these are the ones coming out of the great tribulation. And they washed their robes and made them white in the blood of the Lamb.

Now some people dispute their always differing views. Some people look on this as a particular, one particular time of incredible tribulation coming at the end of the world.

[26 : 37] And other people look on this as simply a reference to the whole history of the church. Which has been a history of blood. We know that blood centers very much in the way of salvation.

But incredibly the history of the church. All the way from Abel. All the way down to this present day. Millions and millions and millions of people.

Have had their lives cut short. Have been killed, slaughtered, butchered. For no other reason. But that they love the Lord Jesus Christ. I don't think any cause or any system has ever suffered throughout the history of this world.

Like those, like the believers. Those who love the Lord Jesus Christ. And then another thing that we see here is. There's a question.

Another question asked here. Or as I should say there's two questions. Who are these people and where did they come from? And again that highlights to us very clearly the whole area of memory.

[27 : 46] That not only will we have a heightened, as it were, awareness and knowledge. But we will also have a very clear memory. And I believe that we will remember all that has happened to us down here on earth.

Because we've got to remember that what happens here on earth is not something that is utterly separate from what glory will be. It's in this world that the Lord Jesus Christ gave us life.

In order that we might be saved. Although it was purposed and planned in eternity. It was into this world that he came. And it's into this world that he died on the cross.

And we've got to remember that it's in this world that we came to faith in the Lord Jesus Christ. And it's in this world that we lived for him. And that we served him.

And so you cannot for one moment imagine that all that has just been blotted out and blocked away. And that it's no longer part of what we are or who we are.

[28 : 55] So we won't forget our journey here. But we will see it very differently. We will see things that didn't make any sense. We will be able to see things from God's perspective.

We'll be able to see that his will is perfect. Because at our times here we haven't understood his will. At times his will is just, it's left us in confusion.

And it has brought all levels of doubts and misunderstandings and questions into our mind. But that won't be there. Because God's perfect will will be opened up to us.

And we will see it from as it were like from his side. And we'll agree with it. However much we may have disagreed with it here. And asked for the grace to submit to it.

There we will see it for what it is. And all this will be tied into it. So I don't believe that memory will be erased at all. In fact, we know from what Jesus was saying.

[30 : 03] Remember with regard to when he tells us about the rich man and Lazarus. And the dialogue that was taking place between, as in this story that Jesus tells, between Abraham and the rich man.

And remember what Abraham said to him. Remember that you, in your lifetime, received good things. That's what he's been told. Remember back.

Remember your journey in this world. Remember all the good things that happened to you. All the good things that you got in this world. And side by side with that, remember all the opportunities you had.

And remember how you dismissed that poor beggar Lazarus at the door. At your gate so that only the dogs were left to look after him. You had no heart.

You had no compassion. Because you didn't know the Lord. Remember all these things. And I believe that the lost in hell will remember all the opportunities that they had.

[31 : 01] That these things will be clear to them. Memory will be there. And in glory, we will remember too.

There will be no poor memories there. And so, it's so important that we lay hold upon who Jesus is. And may I say, even just now, as we pass moving on here.

If you don't know Jesus Christ as Savior, then please ask him now to be your Savior. As we said to the young folk, if you don't know him. Remember we were talking about who Jesus knows.

Well, if you don't know him, at the end of the day, Jesus will turn around and say, I don't know you. I never knew you. And I can't think of anything more solemn than that.

To hear the judge of all the earth, the Lord Jesus saying, I never knew you. That is the outcome of people in this world not wanting to know Jesus here.

[32 : 07] Now, there's a lot of reference made throughout Revelation to those in glory being made white and washed in the blood of the Lamb. And that's important to realize because of these people that are there, when the question is asked about who are these people clothed in white robes and where have they come?

He said, these are the ones coming out of great tribulation. They didn't arrive in heaven because they came out of great tribulation. Heaven is not an automatic entry, as it were, after a time of sorrow or trial in this world.

Sometimes people become incredibly bitter and resentful, and some people completely turn their back upon God as a result of sorrows and trials.

The reason that they're in glory is because they have made themselves white in the blood of the Lamb. There is no other way. There is no other way of entry.

Nobody can get into heaven. We're told that nothing unclean can pass in. And that straightaway automatically disqualifies us all as we are.

[33 : 23] Because the Bible tells us we are all as an unclean thing. That's how we are, by nature. But by God's grace, he makes us clean.

He washes us. He cleanses us. We are made new in the blood of Jesus Christ. This is our way of acceptance. And that uncleanness that is part and partial of who we are, that, as it were, is removed by the blood of Jesus Christ.

But a transformation takes place at death. Because we're told there that the souls of believers are at their death made perfect in holiness. And it is then that they pass into glory.

And then we see in verse 15 that the redeemed are before the throne. They are there in the immediate presence of the Lord. There's nothing now to cloud the vision.

Nothing now to keep people back from seeing Jesus clearly. In this world, our vision has often been clouded. You know, it says in the Bible that we see like through a glass darkly.

[34 : 37] Our vision is often impaired. I think it's the one thing we long for more than anything else. It says, I wish I could see clearly. I wish I could see the Lord. I wish I could see him more clearly.

You often think other people can see him more clearly than you do. Well, you won't be lamenting there your lack of vision, lack of perception, lack of being able to see.

You will see him clearly there. And we see that they are there day and night. That's what it tells us. They serve him day and night in his temple.

That simply means continuous service. It's ongoing continuous service. And we see where they are before the throne.

And that talks of a position of honor, a position of privilege. If you're before the throne, it means you're right there. And that's where the Lord has his people.

[35 : 33] They're right there because the Lord loves his people. You and I don't understand or grasp how much the Lord really loves us.

Well, one of the ways that we can have an idea of it is when we look at the death of Jesus. That's how much God loves us. That his only begotten son is to die for us.

God gave his only begotten son in order to save you because he loves you so much. It can't be greater than that.

And so your privilege and glory is that you'd be for the throne in his presence. An amazing, an amazing privilege. You know, nowadays, sometimes, not at the moment because of the COVID and all that, but every so often there would be these garden parties, the queen would be there.

And maybe somebody might have met them, but there's a strong possibility that you could go to every garden party that the queen was ever at and yet never meet her.

[36 : 42] Well, that will never be the case in glory because you're going to be there in the immediate presence of the king of glory himself. It's an amazing thought.

And it tells us here that he who sits on the throne will shelter them with his presence. And this gives the idea of the broadest and widest protection possible.

It's like God spreading, as it were, like a blanket or a canopy of protection over all his people.

But it is also indicating in that great blanket of protection that's there of warmth and intimacy and closeness and togetherness with him and with one another.

Isn't that a wonderful thought? God, wrapped up by this way of protection with such a sense of peace and tranquility. You know, in this world, we're fraught with worries and anxieties and troubles.

[37 : 53] Sometimes we go to bed and we get up the same way with the same worries, the same troubles. Won't be in glory because there's nothing to threaten us, either within or without.

Our environment that we're in is in keeping with how it is with ourselves. You know, many parts of our inner cities, people live in fear in their own homes.

They're glad to get into the home and they're scared to go out. It's the only time they feel an element of security and they're still a wee-bit worried. It must be awful living like that where there's a threat on the street all the time.

But in glory, your environment is one of complete harmony and peace forever and ever and ever. This blanket of absolute security.

And then we see in verse 16 that there's no more hungering or thirsting or getting burnt by the sun. And very simply, what we have here is stating that all the things in this world, all the things that cause us need and all the things that may be difficult and awkward in this world, that they are no more hunger and thirst.

[39 : 15] Food, lack of food, lack of drink, getting burnt, overexposed, as it were, to the sun and all these things. And simply it means that at the end, in glory, there will be never a sense of lacking.

There will be no sense of void, of missing out, of not having. In glory there will be perpetual satisfaction. And of course the reason why it's all like that is given to us in verse 17.

For the Lamb in the midst of the throne will be their shepherd. The Lamb. John the Baptist called out, Behold the Lamb of God.

Well that wasn't where Jesus first became known as the Lamb. Jesus was always the Lamb. Right throughout the Bible, everything pointed to the Lamb. The whole of the Old Testament.

Its prophecies. Its writings. Its laws. Everything was pointing to the Lamb. The Passover was pointing to the Lamb. Because He has always been the Lamb.

[40 : 24] In fact, we read in Revelation, is it in chapter 13, it talks about the Lamb slain from the foundation of the world. So that before even this world was. Jesus Christ is the Lamb slain.

And He came into this world in order to be slain. It wasn't an accident. It wasn't that He was overcome by awful people. Although from a human point of view, that's how it was and that's how it looked.

But it was all in keeping with God's purpose and plan. And so He is the Lamb. The Lamb slain. And here He is. He's at the very center of everything.

And it's beautiful here because the Lamb becomes the shepherd. And that's what He's doing. He's shepherding. He's shepherding. For the Lamb in the midst of the throne, it speaks of a place of authority and power.

Of equality. Of governance. And of course we know that all Jesus' governing is right and true. And the Lamb will guide to springs of living water.

[41 : 30] What a beautiful picture that is. Of just having, you're never thirsting. Never, always being refreshed. You know in this world you get energy drinks and things.

I don't know what's added to them. But you can get drinks that give you a little more energy for a time. To try to revitalize you. Well in glory, in a sense, there will be this perpetual revitalizing.

Refreshing. Being reinvigorated all the time. This is what the Lamb is doing with these living fountains of water. And God will wipe away every tear from their eyes.

All these things that have hurt and broken in this world. This world is a place of tears. Indeed we cry. First thing we do when we come into this world.

We cry. And there are tears surrounding death. And in between, there are lots of tears. But it's only in this world that tears will be.

[42 : 37] In glory there will be none. And the picture that we have is so beautiful here. It's as if God is with his children. And he's saying, you know, see all these things that worried you.

It's all over now. All the pain and sorrows. It's all over. You're home. You're safe. I'm sure when we were little children, there were times when things happened and we ran home.

Maybe when we were wee, we ran home crying. And after a wee while, we calmed down because we were home. We felt safe and secure again. Well, here's the eternal home.

The eternal security. And the eternal Father saying, it's fine. It's all over now. You're safe. I hope that this is where you're going.

I hope that this great hope that is set out in Scripture is at the very center of your life. And that tonight you know Jesus as your Lord and your Savior.

[43 : 46] Because see what heaven is like. We've only got a little glimpse of it. But that's it forever. Father, please don't turn away from this.

Let us pray. Lord, we pray to bless us. That we may heed your word and hear your call. And we ask, Lord, that you will enable us to put our trust in you.

Watch over us and take us to our home safely, we pray. Keeping our feet from falling and our eyes from tears. Forgive us all our sin, we pray in Jesus' name.

Amen. Amen. We're going to conclude singing from Psalm number 16. Psalm number 16. And this is from Sing Psalms.

Psalm number 16 from Sing Psalms. It's on page 17. From verse 8. Before me constantly I set the Lord alone.

[44 : 48] Because he is at my right hand, I will not be overthrown. Therefore my heart is glad. My tongue with joy will sing. My body too will rest secure in hope unwavering.

For you will not allow my soul and death to stay. Nor will you leave your Holy One to see the tombs decay. You have made known to me the path of life divine.

Bliss shall I know at your right hand. Joy from your face will shine. Psalm 16 verses 8 to the end.

Before me constantly. Before me constantly. I set the Lord alone.

Because he is at my right hand. I'll not be overthrown.

Therefore my heart is glad. My tongue with joy will sing.

[46 : 11] My body too will rest secure in hope unwavering.

For you will not allow my soul and death to stay.

Nor will you lift your Holy One to see the tombs decay.

You have made known to me the path of life divine.

Bliss shall I know at your right hand. Joy from your face will shine.

[47 : 33] Now may the grace, mercy and peace of God the Father, Son and Holy Spirit rest and abide upon each one of you. Now and forevermore. Amen.