

Guest Preacher - Mr Calum Campbell (High Free)

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[0 : 00] Seeking the Lord's help, we will once again turn to the portion of scripture that we read in John chapter 20.!

Today, seeking the Lord's help, I want to speak with you with regard to a little bit about the blessedness of faith.

And we shall look at it under two headings. We shall see in verse 29, faith by seeing Christ. And then secondly, we shall see faith in the unseen Christ.

Now I don't suppose there is one single person in here today that has never said in their lifetime either of these two quotations or sayings that I'm just going to say just now.

The first one is, seeing is believing. I doubt there is anybody here that has never said to somebody, man alive, if I hadn't seen that with my own eyes, I would never have believed it.

[1 : 35] And likewise, there is also the second saying. And that is similar. And it is simply this, I won't believe it until I see it.

How often we have said that. And here, in the experience of Thomas, we have both these sayings coming together at the same time.

I've already told you, my friends, that I am a father of two children, twins. And you think that when you have twins that they're going to be exactly the same.

But they're not. Even in simple terms, when you have two children beside each other, watching each other, copying each other in every single thing that they do.

My daughter, Kiva, started crawling, for example, at about the age of five months of age.

[2 : 34] My son, Liam, never crawled in his life. He watched her day after day after day. And he would not crawl.

And he never crawled. He rolled from one room in the house to the other. And yet he was seeing her. And he's bound to think, if I do what she does, I can do it.

But he didn't. She started walking when she was 13 months of age. Liam started walking seven months later.

After watching her for seven months walking. And I remember phoning my mother and father when he started walking. And I phoned them and I said, you've got to come down to the house straight away.

Come down, come down, come down. And they stood there and they said, Well, if I hadn't seen it with my own eyes, I would never have believed it.

[3 : 38] And that's just an example of seeing is believing. And also the fact of how we say, I simply won't believe it until we see it.

Until I see it myself. We come together. And a few weeks ago we were celebrating what we have on the calendar as Resurrection Sunday.

Easter Sunday. And I want to share with you a story at the start of the service. With regard to a man that I came across recently. His name was Dr. Harry Rimmer.

I don't know if anybody in here has ever heard of Dr. Harry Rimmer. And Dr. Harry Rimmer was an American evangelist. And Dr. Harry Rimmer was also somebody who was a prominent, at the start of the 19th century, he was a prominent creation.

Creation. Creationist. He believed in creation. And he went all over America talking about the God who created all things. And once when travelling from Egypt, I'm reading here, while negotiating with the Secretary of State, at that time a refined and cultured Egyptian engaged with him in conversation concerning religion and revelation.

[5 : 04] We believe that God was given to man three revelations of himself, said Dr. Rimmer. We too believe that, said the Secretary of State, who was a Muslim.

We believe that God has revealed himself in a book called the Bible, he said to him. We Muslims believe that God has revealed himself in a book called the Koran, was the reply.

We Christians believe that God has revealed himself in a man, and that man is Jesus Christ. We too believe that God has revealed himself in a man, was the prophet Muhammad, was the reply. We believe that Jesus died to save his followers, said Dr. Rimmer. We believe that Muhammad died for his people, was the Muslims' reply. We believe, said Dr. Rimmer, that Jesus was able to substantiate his claims because he rose from the dead.

The Egyptian hesitated and he fell, and his eyes fell, and he replied was, We have no information concerning our prophet after his death.

[6 : 15] The Lord Jesus is the only one who conquered his death and triumphed over the grave. He is alive and he is able to save all that call upon his name.

And my friends, today, that is why we come together, and that is why we rejoice in one who rose from the dead. And that is why the apostle wrote these words, If Christ had not been raised, your faith is futile, and you are still in your sins.

That is the hope that we have today. And that is the only hope that we can ever have. It is in the risen Christ, who rose again at Calvary.

So let us look at then faith by seeing Jesus. We read in verse 28, Thomas answered, My Lord and my God.

What a glorious statement. What a confession of his faith. We will struggle in scripture to find a more glorious statement than what Thomas says here.

[7 : 27] My Lord and my God. These wonderful five words. And when we read them, we are almost in a sense in danger of thinking that he has reached the highest pinnacle of his Christian faith at this point where he says this.

But that is not true. Here is a man who stands before his Lord, and all of his doubts have now gone. All of his fears have now gone.

He is fully committed, and he fully trusts that the risen Lord is standing before him. His master stands before him. And this is his confession.

My Lord and my God. Well, my friends, as we are found gathered in the house of the Lord, can you put your amen to that confession? Can you put your hand on your heart and say, My Lord and my God.

Can you utter the words of Thomas, of doubting Thomas, without hesitation, like he was at that moment in time?

[8 : 40] Have you in here? Are you sitting in here? And you have no doubts whatsoever, my friends, with regard to the authority of the risen Christ. If that is how we are found gathered here today, then we are amongst the most blessed people in the whole world.

And I ask the question, Is the Lord, is Christ your Lord? And is Christ your Master? And if your answer is no, I ask you, why not?

Because he has done all that he can do on his part. And now he asks us to trust and believe. No, Thomas has not reached the climax of Christian faith here.

Because his faith rests on his sight. His faith rests on what he is seeing. And as glorious as these words are, My Lord and my God.

And there is nothing wrong whatsoever with these glorious words. But the problem of these glorious words is what it took for Thomas to believe Before he said these glorious words.

[10 : 08] He should have been one, As he was one of the Lord's disciples. He ought to have been one Who, like his other disciples, A week prior believed when they saw Christ.

But here is one who a week has gone by Since he has appeared before the other disciples. A week of these disciples Telling him the glorious Jews as Christ has risen.

And yet, it is simply this. Until I see it with my own eyes, I will not believe it. His testimony, As he proclaims these glorious words, My Lord and my God, is based on his senses.

Maybe even more than his senses. Because in verse 27, We read that the Lord said to Thomas, Put your finger here, And see my hands, And put my hand, And place it, Put your hand, And place it into my side.

Do not just believe, But believe. There are many believers, Who are of the opinion, That Thomas touched the risen Christ.

[11 : 23] That Thomas put his finger into his wounds. That Thomas put his hand into his side. That Thomas had no choice but to do this, Because he was commanded by the Lord to do this.

And so he did it. But scripture doesn't tell us that. I would rather believe, That as we read this, That the previous, What happened the previous week, With the other disciples, When they saw that Christ has risen from the dead, That that was all, The evidence that they needed.

In verse 20 we read, And Christ showed them his hands and his side, And then the disciples were glad, When they saw the Lord. And then again, We have it in verse 25, Where we read, And so the other disciples told him, We have seen the Lord.

And his reply was, Unless I do this, With my hand, And with my finger, I simply will not believe. But you know the wonderful thing, About our Lord and our Saviour, Is that he recognises, The confession of Jesus Christ.

And he recognises it, And he commends the confession of Thomas. And he accepts the confession of Thomas.

[12:56] But there's a part. When you look into it closely, Along with the acceptance of it, There is a gentle rebuke.

Jesus said to him, Have you believed? Because you have seen me. You know my friends, We worship a Christ.

When we go wrong, In our Christian lives, And when we doubt, And when we stumble, And when we fail, Our Lord and our Saviour, Does not say to us, I am done with you.

Be gone with me. I don't want to see you anymore. We don't read here, In scripture, That Christ says to Thomas, What on earth is wrong with you, Thomas?

Why didn't you believe me, When I was saying it? Over my three year ministry? Why didn't you believe it, When your brothers in Christ, Said it to you, Hour after hour, Day after day, For the past week?

[14:05] Thomas, If this is how you're going to treat me, If this is how you're going to live for me, I'm washing my hands of you. But that's not the kind of Lord, And Saviour we have.

He's one who gives us, A gentle rebuke. But in that gentle rebuke, He keeps us, And he keeps us, And he keeps us, Until our last breath, In this world, He will keep us.

And here we see, My friends, The divine mercy of Christ at work, In this gentle rebuke, As he deals, With a doubting disciple, Who is struggling, To accept, The risen Christ, And is wanting, To see the wounds, And to touch them, Himself.

And here, Is Christ, And Christ, Is healing the wounds, Of his unbelief.

Just as Christ, Continues, To heal the wounds, Of the unbelief, Of all of his believing people, When they drift away from him, And when they take their eyes off him.

[15:31] Oh, What a saviour we have. What a glorious saviour we have. Do we even think, And do we, How often we forget, What he endured at Calvary, For sinners such as we are.

Let me share with you, Another story. Let me share with you, With one, With regard to a Scottish man, His name is Dr. Hugh Angus Cameron, And he was a physician, Many years ago, Before he entered into ministry, Where he became a pastor in America.

And he says this, Of the wounds of Christ, And of the, Of, Of, Of, Of the, The glory of the wounds of Christ, He says, Thy wounds, Thy wounds, Lord Jesus, These deep, Deep wounds will tell, The sacrifice that freed us, From self, And death, And hell.

My friends, Today in here, What do the wounds of Christ mean, To you, And to me? He goes on to speak, From a physician's point of view, With regard, To the five, Different wounds, That Christ had, And was inflicted upon him, At Calvary.

He speaks about, The consumed wound, Which is produced, By a blunt instrument, The result of a blow, By a rod.

[17:09] And this is what our Lord, And our Saviour, Experienced. And this is what we read of, In Matthew, And in chapter 27, And in verse 30, Where we read this, And they spat on him, And they took the reed, And they struck him, On his head.

That's what Christ, Endured for you, And that's what Christ, Endured for me, At Calvary. And then he goes on, To talk about, The lacerated wound, Which is produced, By a tearing instrument, The result of scourging, And we have that, In the same chapter, In Matthew chapter 27, In verse 26, Then they released, From Barabbas, Having scourged Jesus, And delivered him, To be crucified. And then he speaks, As a physician, Of the penetrating wound, Caused by a sharp instrument, Which was the crown of thorns, Placed upon the head, Of our saviour.

Again in Matthew chapter 27, In verses 29 and 30, We read, And they twisted together, A crown of thorns, And they put it on his head.

And then there is, A perforating wound, Where we read, As the psalmist tells us, They pierced my hands, And my feet. And then finally, The incised wound, The produced, Or the sharp instrument, With regard to the spear, That was thrust into, The side of Christ.

[18 : 57] Oh my friends, How do you picture Christ? I might have said this before, Never ever picture Christ, Your saviour, As one who had a trickle of blood here, And a trickle of blood here, And on his feet, And a trickle of blood here, Jesus Christ barely looked like a human being, On the cross of Calvary.

There was not a part of his body, That wasn't broken, And ripped apart, With the scourging that he endured, In order that you, And me, Would have freedom, And salvation in Christ.

He barely, Resembled a human being. And that's what he went through. That's just five of the wounds, That this physician speaks of.

How does that move us today, My friends? And now, We see here, That Christ is seeing, Owing this disciple, And we see that Christ is accepting this disciple, That has failed him so greatly, And Christ allows him the comfort, Of calling him, My Lord and my God.

There is nearly, A hundred references, In the gospel of John alone, With regard to believing upon Jesus Christ, A saviour and friend.

[20 : 44] And you see, As we read this today, We must understand, That it is not necessary, For us to see Christ, In order that we would believe upon him.

It is not necessary for us to hear, The voice of Christ, Like Saul of Tarsus did, Before we will believe upon him. The devil will have you, Until your very last day, Saying, You'll never be a Christian, Until Christ appears before you, Like he did, Before doubting Thomas, And the disciples.

Rubbish. You will never be a Christian, Unless you have a Saul of Tarsus experience, Rubbish. These thoughts will take you, To the depths of hell itself.

No, My friends, Even for the disciples, Even for Saul of Tarsus, They were not saved, By what they saw, But they were saved, By believing.

And so it is with us. And you know this, Let me tell you this solemn thought. There were many, Many people, I believe, Who saw, The miracles of Christ, And did not believe in Christ.

[22 : 06] There are many people, Who heard, The ministry of Christ, And did not, Accept his words. There were many people, Who heard him teaching, And did not believe, Saw his miracles, And they know nothing, At this moment in time, Of the blessedness, Of glory.

Because they are in torment in hell, And yet they heard him, And they saw him. But they did not have faith in him. How solemn is that?

And could it be, My friends, That after all these years, We are still sitting in the word, Hearing the word of God, Having heard, Minister upon minister, Hearing the word of God, Weak in, Weak out. And we are still, Too stubborn, To believe, And accept Jesus Christ, By faith. Oh, My friends, Do not let, Your stubbornness, Lead you to hell, With the spitters, And the haters of Christ.

Trust in the Lord, Believe in the Lord, Do not be like those, In Christ's lifetime, Who believe not in him.

[23 : 48] And we read in Matthew, And in Matthew 27, And in verse, 42 it is, We read, That as part of the mockery of Christ, The chief priests, And the scribes, And the elders, Mocked him, Saying he saved others, Himself he cannot save, If he is the king of Israel, Let him come down from the cross, And we will believe in himself.

But if he had done that, There would be no salvation, For you and I. And if he had done that, It wouldn't have been faith at all, For these mockers.

Now Thomas, We see here, Is one who is classed here, As one of the Lord's servants. One of the Lord's disciples.

One who has been restored. The last one, Of the disciples, To finally accept, The three-year ministry of Christ. And what does Christ do for them?

He is soon, Going to give them, Another wonderful task. No longer are these, Failed, Fallen, Men who, Have denied Christ, Who all forsook him, And fled, As his disciples.

[25 : 06] Instead of being punished, They are going to be restored, And they are going to be, The apostles, Of the Lord. Who are going to go out, From place to place, With the great, And glorious news, Saying to everybody, From town to town, And city to city, He is risen.

And these words, Are written here, For you and I, In here today, To understand them. These words, Are written here, So that there will be, A means of blessing, To every generation, To come. And it has led us, To right here, Right now, Where Christ is speaking to us, In and through these words. Oh, What a saviour we have.

What a saviour we have in Christ, That he is willing, To accept people, Who fail him, And still reward him, And still call them blessed.

And that, As I have said, Includes you and I, Today. So having looked, Looking at faith, And seeing Christ, Let us look at faith, In the unseen Christ.

[26 : 31] We have spoken of Thomas, Who have seen the Christ. But here, In the second part, Of this Lord's statement, Is, Have you believed, Because you have seen, Me?

And then there is the rebuke, Thomas, You are blessed. But Thomas, Even more blessed, Are those, Who have not seen, And yet, Have believed.

And here, In these words, My friends, You have, A greater example, Of the divine grace, Of God at work. I believe, In those, Who have not seen Christ, And yet have believed.

As opposed to those, Who saw him in this world, And did believe. That faith, The Lord is saying, Is even more praiseworthy.

Imagine that. It speaks of diligence. It speaks of, A seeking, A seeking, And a searching, And an embracing, Of the truth.

[27 : 52] Do you remember that, In your lives? Do you remember, That time in your life, Dear brother, And sister, And Christ, Where you knew, You were lost, And where you sought, And where you shed your tears, And where you eventually found him, And he accepted you, And you were saved.

Diligence, And seeking after the truth, Is a part, That we play, And our part, That we must play, Is accepting the Christ.

Because Christ, Went to Calvary, To show the whole world, Of their need of redemption. But he only died, For those, Who would believe upon him, As saviour and friends.

And here today, The Lord is challenging us, Once again, And asking us the question, Do you believe? Have you sought me? Have you searched after me?

Have you wept after me? In a few weeks time, We'll have our local, Our local, Elections. And if you were to imagine, Two people, For example, Here in Barba, Seeking that election.

[29 : 14] And you picture, One person, And they go round, Every home, And they visit every home, And they say, Vote for me, And I will seek, To do this for you, And seek to do that for you.

And they hold a meeting, In the local village hall, And they say, You can come, To this public meeting, And ask any questions, You want to ask. Choose me.

And then, You have the other person, Who's against him. And he sits back, And he says, Well if I'm going to get the votes, I'm going to get the votes, There's nothing I can do about it.

If it's going to happen, It's going to happen. Let's just wait and see. And that's how it is, With the Christian faith sometimes. People sit, And they say, Well if I'm going to be saved, I'm going to be saved.

There's nothing I can do. But there is, My friends. There's a diligence, In seeking him. Seeking him, With your whole heart.

[30 : 21] And then, You will find him. And you know this, Christ has a radical acceptance, For sinners.

You and I, We will go to our graves, And we will bring to our graves, Things that we have done in our lives, That we will never forgive ourselves of doing.

But they are forgiven by Christ. Radical acceptance. I was working in somebody's home, Just a few short weeks ago.

And I came across this, Book that was in, The living room where I was working. And I couldn't help but notice it. Because I am a little bit nosy, When it comes to books.

And I see books in people's homes. And I always, See what it is, That they were reading. And the title of this book, Was radical acceptance. Embracing your life with the heart of a Buddha.

[31 : 22] And I thought, Oh no. The life of a Buddha. Well my friends, Real radical acceptance, Can only be found, In embracing, The life of, Not our Christ, But the Christ.

The son of God. And here we have this, Portion of scripture, That is given unto us.

And as we read this, And as we read, Blessed are those people, That have not seen, And yet have believed. They are not, To be pitied. They are not, To be pitied.

Because they are blessed. You and I, Are not to be pitied, In here today, Because we have not seen Christ. Because we are blessed.

As is believing people, Because we have not seen, And yet, Have believed. My friends, Those of us who love the Lord in here, Those of us who have trusted, And am a saviour and friend, For many years, We do not do so, By signs and wonders.

[32 : 40] But we do it, By clinging unto the word of God. We do it by faith.

And as Christ is speaking to us today, In future generations, He is also speaking in a sense, To previous generations. Reflecting on the Old Testament saints, That were awaiting, The birth of the Christ.

With regard to the coming Messiah. And I think of them so often, And I think of their worship.

And I say to myself, Man alive, How much easier, How much simpler, It is for us to accept Christ, The risen Christ, Than it was for them, The Christ that was yet to come, With all their animal sacrifices, Each time of worship.

We are indeed without excuse. They also never saw Christ in the flesh. Like we have never seen Christ in the flesh.

[33 : 49] But in a sense, Their praise, Is even more praiseworthy. Their faith is even more praiseworthy, Than ours.

As they awaited, The proof. And we have the proof here. And can it be that we still, Have not accepted it. And as we read, The closing part of his statement here, Blessed are those, Who have not seen, And yet have believed.

This is Christ, As he is nearing the point, Of ascension, And going home to glory. This is the point, Where he is, On this world, Just dipping in and out of it, In the next 40 days.

And here is Christ, And he is pronouncing, His last beatitude, To his own people. If you want to read, The list of all of Christ's beatitude, You find them in Matthew chapter 5.

But here, In John chapter 20, We have his last beatitude, Before he ascends home, Into glory. And he is fully aware, As he does so, That you and I, And all of his believing people, Forever more, Will struggle, And will doubt, And will fear, And will fail.

[35 : 26] But that doesn't mean to say, That you and I, Are going to have the experience, Thomas had, Where he appears into a room. No, my friends, In times of tribulations, And doubt, And fear, And sorrows, He will do so, In his own way.

And it will be most glorious. And sometimes, In life's journey, We find that, The closest, And the most blessed times, That we have had with Christ, Is in and through an experience, That we would never wish, On anybody else.

People now, Have the ability, To believe, Without the aid of sight, And unto such a people as they, The Lord calls blessed.

And we are his blessed. And we are his blessed. Because we, Are those, Who have not seen, And yet, Have believed.

You know, My friends, Have you ever thought, For a moment, That, In a sense, In a sense, You're even more blessed, As a Christian, In here today, Than the disciples were, Than those that Christ, Healed were, Than those that, Came to faith, In Christ, In and through his ministry, Were, Because they saw him, And we haven't seen him.

[37 : 07] And we have all the proof, That we need here, In the word of God.

And a physical experience, Of Christ coming in here, Would not give us, Any more proof today, Than we have here, In the accounts of scripture.

They have not seen, And we have not seen, But the day is coming, When we will see, And let us seek, By his grace, To be like, Those mentioned here, Each and every single one of us, Who are blessed, Because we have, Not seen, And yet have believed.

You know, So many people, Will remember Thomas, As doubting Thomas. And it's a bit of an unkind, Maybe a bit of an unfair way, To recognize this disciple of Christ.

But we are thankful, That the Holy Spirit, Has led John, To bring his feelings, To our attention.

Because we see, The divine love of God, The divine love of Christ, And the gentle rebuke of Christ, At work in him.

[38 : 43] And it is better, My friends, To doubt out loudly, Like Thomas did, Than to disbelieve in silence. O doubter, O doubter, In here today, O Christian doubter, In here today, If you are anything, Like me, O Christian doubter, In here today, Let me tell you this, As we come to the end, Glory awaits you, O Christian doubter, In here today, Who you think, You are unimportant, And unknown, In the Lord's work, And in the Lord's kingdom, You are on your way to glory, O Christian doubter, In here today, Who would say, I am, But of little faith, Compared to such, And such a person, In this congregation, You are on your way to glory, Exactly the same, As that other person, And there is not one person,

In here today, That is not remembering, A person in this congregation, That sat with them, Or before them, Or behind them, That loved the Lord, That has gone home to glory, And they are in glory, Because they were blessed, Having not seen, And yet believed, And I don't think, There is one person, In here today, That has not lost, A family member, In and through life's journey, Somebody that was in your home, That you loved, With all your heart, And you know, That they are in glory now, And they are there, Because they were blessed, In this world, Despite the fact, They had not seen him, But yet they had believed him, Edward Young said, Man is not made, To question God, Man is not made, To doubt God, Man is made, To adore God, Do we adore, The Lord today, As we prepare, To leave here, Do you and I, Adore the Lord, Do you adore God, Do you adore, His salvation, What does it mean to you, Well it certainly meant much, To the then, Disciples, Who in their lives, Their experience, Their fear, Was changed to courage, And Thomas, Was changed from unbelief, Into confidence, What a change, And now John, As he nears, The end of his gospel, He invites us once again, To trust in Jesus Christ, As his friend, As his saviour, And as our friend, And he asks us, To be changed, From spiritual death, Into eternal life, He has already written, In John chapter 3, Verse 36, Whosoever believes in the Son, Has eternal life, But whoever does not obey, Shall not see life, But the wrath of God, Remains on him, Or my friends, May it be, That each and every single, One of us in here today, Would be found, Believing, In the unseen, Christ, And if we do that, He will keep us, Forever more, In this world, Until the day comes, When we will see him, And that won't be long, For any one of us in here, And we will see him, One day, Those of us who love the Lord, And Jude tells us, In chapter, In verse 24, Of what will happen, On that day, Now unto him, Who is able to keep you, From stumbling, And he will present you, Blameless, Before the presence, Of his glory, With great joy, To the only God, Our saviour, Through your Lord, And saviour, Jesus Christ, Yes, Fearful Christian, Yes, Doubting Christian, Yes, Christian in here, With very little faith, Yes, Christian in here, Who is making more, Failings as a believer, After 20 or 30 years, On the road, Than they were at the start, Yes, Unto even such a person, As you, And unto such a person, As me, He will present us faultless, As though we had never sinned, What a saviour, What a saviour, We will see him soon, What a meeting,

[43 : 50] That will be, For each and every single one of us, What a greeting, Will be given unto each, And every single one of us, In here, That love him, And trust him, As saviour, And friend, In this world, As he bids us, Welcome, Into the house, Of many mansions, For there will be, No more doubting, Ever again, And no more fears, And no more sorrows, But all my friends, Remember as we part, That this only applies, For whosoever believes, In the Son, They have eternal life, But whoever does not believe, In the Son, Shall not see life, But the wrath, Of God, Remains upon us, Why, Oh why, Would we have the wrath, Of God upon us, When Christ is saying to us,

Even this very day, That we can be, The most blessed people, In this world, Even, If we haven't seen him, May it be, That as we walk, Out of here today, That each and every one of us, Would be able, To say for me, To live as Christ, And to die as gain, And if we are able, To say that, There is nobody, In this world, As blessed as we are, Amen, May the Lord bless to us, These thoughts, From his own, Glorious name, We shall sing, In conclusion, Again in Psalm 34, And we shall sing, From verse, Eight, To verse, Fifteen,

O taste and see, That God is good, Who trusts, And him is blessed, Fear God is saints, None that in fear, Shall be with want, O placed, Down to the end, Of verse marked, Fifteen, Depart from ill, Do good, Seek peace, Pursue it earnestly, God's eyes are on the just, His ears are open, To their cry, Shall we sing, These words together, In conclusion, O taste and see, That God is good, To trust in him, Is blessed, Fear God is saints, That in fear, Shall be with want, O rest, That lions, Young, May hungry be, And they, May lack their food, But they, Thou cruelly, Seek the Lord, Shall not lack any good, O children, And hither, Do ye come, And unto me, Give ear, I shall you teach, To

understand, Are ye the Lord,
For the Lord, CHOIR SINGS CHOIR SINGS

[48 : 55] CHOIR SINGS CHOIR SINGS So we pray in conclusion.

O Heavenly Father, as we depart from your building at this time, we would utter these words, O taste and see, that God is good, who trusts in him is blessed.

How thankful we are, Lord, that your ears are open unto our cry. And when we cry unto the Lord for mercy, you grant it.

O the amount, the many, many mercies we receive, each and every single hour of our lives, the mercies from our covenant God. Lord, until the day that you take us home, keep us, we pray, and enable, Lord, that each and every single one of us in here would be amongst the blessed who have not seen and yet have believed.

O what a day that will be when there will be no clock and no time to stop us from worshipping thyself forever and ever and ever.

[50 : 25] May it be that all that are found gathered here and all that are listening online will be found throughout the endless ages of eternity, praising your glorious name forever and ever and ever.

Part us with your blessing, we ask, and grant us traveling mercies to our homes. In Jesus' name. Amen. Amen.