

Guest Preacher - Rev. Roddy John Campbell

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Date: 24 August 2025

Preacher: Rev. RJ Campbell

[0 : 00] Seeking the Lord's help and blessing, let us turn to the Gospel of John and chapter 14 and we'll read again from the beginning. Let not your hearts be troubled. Believe in God, believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?

And our focus this evening will be on verse 3. And if I go and prepare a place for you, I will come again and will take you to myself, that where I am, you may be also.

Here we see that Jesus tells his disciples, I go to prepare a place for you. And we reflected on that earlier today.

And if I go and prepare a place for you, I will come again and will take you to myself, that where I am, you may be also.

Jesus spoke of several returns during this discourse in the Upper Room. He spoke of his return after his resurrection and before his ascension.

[1 : 19] Other times he spoke to them of his coming to them through the Holy Spirit after his ascension and before his second coming. Other times he spoke to them of his second coming. And which of these is in you here?

This promise has two fulfillments. One occurs at the death of believers and the other at the Saviour's second coming.

On both occasions, believers will receive from Jesus a welcome. He will receive them unto himself.

He will say to them, well done, good and faithful servant. Come you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.

These announcements indicate both the personal nature of the Saviour's welcome and the permanent presence of Christ into which his people are being introduced.

[2 : 28] They are to be Christ's eternal companions, enjoying his fellowship and experiencing his provision and sharing his inheritance.

I think here where he says, and if I go and prepare a place for you, I will come again and will take you to myself that where I am, you may be also.

That he is speaking of his second coming when our redemption will be completed.

Perhaps we don't give enough time or as much time as we ought to speak and reflect and think upon the return of Jesus.

So this evening we will reflect for a time on his return. Now at the very beginning we have to confess that to reflect upon the return of the Lord is like a vast ocean.

And this evening we are only going to paddle at the very edge of that ocean. This is not going to be an exhaustive reflection upon the subject.

[3 : 38] But hopefully we will arouse our mind to understand more and to seek more clarification regarding the return of the Lord.

If I go and prepare a place for you, I will come again. And this was to comfort the disciples. I will come again and will take you to myself that where I am, you may be also.

In the Gospel of Luke we read that Jesus led the disciples out as far as Bethany. And lifting up his hands he blessed them. And while he blessed them he parted from them and was carried up into heaven.

And they worshipped him and returned to Jerusalem with great joy and were continually in the temple blessing God. In the Book of Acts we read, As they, that is the disciples, were looking on he was lifted up.

And a cloud took him out of their sight. And while they were gazing into heaven, as he went, behold, two men stood by them in white robes and said, Men of Galilee, why do you stand looking into heaven?

[4 : 54] This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.

Now the reason why there may be reluctance to speak on the subject is that there are many different views regarding the return of the Lord.

And sometimes they lead to strong disagreements between people. For example, there was a great variety of perspectives about the timing of the second coming.

And whether in time prophecies should be interpreted literally or symbolically. Some may conclude, therefore, that it is better simply not to say anything at all.

That to speak on the subject may cause more controversy and division. Nevertheless, Christ's second coming is a major theme in the Bible.

[5 : 59] It is clearly evident that God wanted his people to know about what is to come. We know that Jesus was conscious of the fact that he would return.

We have that in our text this evening. As it was part of his comforting words to his concerned and distressed disciples in the upper room when he told them that he was leaving them.

I will come again and will take you to myself. That where I am, you may be also. The true and faithful church has always proclaimed.

The fact of the fact of the Lord's return. The Nicene Creed states, He will come again with glory to judge the living and the dead.

The Westminster Catechism in reply to the question wherein consisteth Christ's exaltation answers. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

[7 : 41] John Owen writes, Faith in the second coming of Christ is sufficient to support the souls of believers and to give them satisfactory consolation in all difficulties, trials, and distresses.

All true believers do live in awaiting, longing expectation of the coming of Christ.

It is one of the most distinguishing characteristics of a sincere believer so to do. What a great hope this is for those who believe, but who may be struggling in the world.

While we wait, we serve him and we worship him with all our lives. I will come again, he says, and will take you to myself.

That where I am, you may be also. The second coming of our Lord is something which is not peculiar just to Jesus or the New Testament.

[9 : 14] We find this in the Old Testament as well. And although the saints of the Old Testament were looking forward to his first coming, nevertheless, they also had an eye to his second coming.

We have the words of Job in chapter 19. Job moves beyond simply stating that his Redeemer lives and that he speaks of his own resurrection from the grave.

Job knows that he is going to die.

He knows that his body, his physical body will decay and become dust. But in spite of all that he knows, there will be a day when he will see God with his own eyes.

See the use of this Persian pronoun. Job is speaking of his resurrection on the last day.

[10 : 50] On the day of the Lord's return. I would like to think that he is going beyond what we call the intermediate state.

That is, the state of the body lying in the grave and the soul being with God. He is going beyond that.

He is looking to that day when the Lord returns and the body and soul are brought together again. And here it has to be a physical resurrection.

He is speaking of because he says with my own eyes, I will see him.

He is looking with great anticipation towards that day. I am always amazed at the amount of knowledge that the patriarchs had received.

[12 : 19] Here is Job speaking of the resurrection of the body, something that had never taken place before. And he is also speaking of the second coming of Christ.

And of course, Jude speaks. In the New Testament, we have Jude who speaks of Enoch. And says, Paul names the return of the Lord as the day of the Lord.

The Apostle Peter clearly states that the day of the Lord is the climax event to end all history. That's the day that all history will come to an end.

Peter says, The day of the Lord. The day of the Lord. The day of the Lord. The day of the Lord.

The day of the Lord. The day of the Lord. The day of the Lord. That's an expression with its origin, really, among the prophets of the Old Testament. And I know that the New Testament makes use of these expressions.

[14 : 01] But in the Old Testament, there's such an expression as the day of the Lord was used to warn of the coming of God to judge his enemies in wrath.

This language of darkened sun and moon, of stars falling from the sky. It's also used in the Old Testament to describe God's judgment.

Isaiah chapter 13 uses this imagery to describe God's judgment on Babylon. Isaiah writes, There he is speaking of the end of Babylon.

God coming to bring an end to Babylon. The prophet Amos warned of God's coming to the wicked people of Samaria in these words, Is not the day of the Lord darkness and not light and gloom with no brightness in it?

Ezekiel warns, For the day is near. The day of the Lord is near. It will be a day of clouds, a time of doom for the nations. And the whole Bible uses the same imagery to describe the return of the Lord, Especially if you go to the book of Revelation.

[15 : 39] There, the same type of imagery is used to describe the day of the Lord, To describe the return of the Lord.

The Bible makes it quite clear that with the return of the Lord, There will be a sudden destruction upon those who are unprepared.

Jesus says, For as were the days of Noah, So will be the coming of the Son of Man. For as in those days before the flood, They were eating and drinking, Marrying and giving in marriage, Until the day when Noah entered the ark.

That is a reminder for us, That the Lord's return will come unexpectedly. One writer writes this, He puts it like this, The day when Jesus returns to the earth will begin like any other day, But it will end like no other day.

Thousands of people will be born, Thousands get married, And thousands die. Some will fall in love, Others get divorced. Some will get promotion, Others be made redundant.

[16 : 58] Some will be admitted to hospital, Others be discharged. It will be a day when some women will discover they are pregnant, While others will decide to have an abortion.

It will be a day when life on earth goes on as usual, But during which, It will end forever. Just as it was in the days of Noah, People will be oblivious, And unaware of their unpreparedness, To what so soon will take place.

They go on only concerned, And preoccupied with their own affairs, Their pleasures, Their ambitions, And worldly pursuits. You know how such preoccupation with this world, Keeps people from thinking, About their relationship, With God.

Unprepared. They don't think about, Their own eternal destiny, Because they are so preoccupied, With the world around them.

So preoccupied with their pleasures, And their ambitions. They don't see any relevance, To the gospel.

[18 : 21] We can ask ourselves, Why this hall is not filled. We can ask ourselves, Why is there more empty chairs, Than there are filled chairs.

And it is because, People in this community, Like all our communities, And all our villages, Don't see any relevance, In the gospel. No relevance whatsoever, To come to a place of worship.

No relevance whatsoever, To acknowledge God, As their God. But the Lord Jesus, Is going to return.

He is going to return. The day of reckoning, Is coming. And it will come suddenly, Completely unforeseen, Like a thief, In the night.

The reality, Of the second coming of Jesus, Is an undeniable, Certainty. He is going, To come back.

[19 : 27] He said to his disciples, In the upper room, I will come, Again. This rules out, Any idea of a hidden, Or an invisible return, Of Christ.

His return, Is anything, But secret. In Revelation chapter 1, We read, Behold, He is coming, With the clouds, And every eye, Will see him.

You see, This is the very opposite, Of those who hold, A view of our rapture, That precedes, That Jesus, Coming to earth, Secretly, To gather his people, And depart with them, During a tribulation, Period.

The return, Of our Lord, Will be once, And will be visible, For every eye, Shall see him. Paul writes, When the Lord Jesus, Is revealed from heaven, With his mighty angels, And flaming fire, He will come, He will come, And give a loud command, For the Lord himself, Will descend from heaven, With a cry of command, With the voice, Of an archangel, With the sound, Of the trumpet of God, It will be, A universal sight, Every eye, Will see him, Even those who pierced him, I, Will come, Again.

There are many things, In life, That are uncertain, But this is one thing, That is certain. Jesus is going, To return.

[21 : 07] He said, I, Will come, Again. I will come, Again. You know, So many people, Are deceived, In their minds.

They look for signs, To try and predict, The Lord's return. But the Bible, Never promotes, The question, When will Jesus return?

But rather, It asks me, And you, To be ready, For his return. We are told, That he will return.

No one, Not even Jesus, Knows when. Only the Father knows. But our responsibility, But our responsibility, Is to be ready, And to live, Every day, As it could be, The last day, As it could be, The day, When Jesus will, Return.

You may ask, Well, How will I prepare, For his second coming? Well, Trust him. Commit yourself, To him by faith.

[22 : 18] Seek his mercy. Live with him, Day, By day. I will come again, And will take you to myself, That where I am, You may, Be also.

Most of us, I'm sure, Will be familiar, With the parable, Of the rich man, And Lazarus, In the gospel of Luke, Chapter 16. And there we read, The poor man died, And was carried by the angels, To Abraham's side.

The poor man, The beggar, Lazarus, He died, And he was carried, By the angels, To Abraham's side. Paul could say, For to me, To live is Christ, And to die is gain.

He could say, My desire is to depart, And be with Christ, For that is far better. But you know, Their soul, Being with Christ, Is far better.

But that is not, Their final state. The soul of believers, At their death, Made perfect in holiness, Do immediately, Pass into glory.

[23 : 41] They are with Christ, Which is far better. They are in a state, Of great blessedness. At rest, Their souls are, A state that is, Good, But yet it is not, Their final state.

Their final state. WGT Shedd said, The intermediate state, For the saved, Is heaven without the body.

And the final state, For the saved, Is heaven, With the body. Heaven, With the body.

Yes, The soul of believers, Those who, Thread the, The pilgrimage journey, With us in this world, Is at rest. Yes, They are in a place, Of blessedness.

They are in a good place. But yet, It is not, Their final state. And the final state, Won't come, Until the Lord, Returns.

[24 : 46] And brings the body, That has decayed, And corrupted. To bring that body, Out of the grave, And to unite it, With the soul. And to bring, Body and soul, To be at rest, In that place of blessedness.

In the inheritance, That he has gone, To prepare, For them. Not only has Christ, Made a once for all, Never to repeat its sacrifice, But he will return, To bring to completion, The redemption of his people, The salvation, Of his people.

Christ died, On the cross, Not only to redeem the soul, But to redeem the person, To redeem both body, And soul. That is why, The catechism, Brings this, Before us, Regarding believers, The body of believers, Their soul, Is made perfect, In holiness, And do immediately, Pass into glory, But their bodies, Being still united, To Christ, Do rest in their grave, Until the resurrection, And the resurrection, Is a day of the Lord, It is a day of the return, Of the Lord, You know, When we bury a believer, It ought to be, Make an impact upon us, That we are committing, To the dust of the earth, Something, That is united, To Christ, And that Christ, Will not leave, In the dust of the earth, Although it will decay, And see corruption, Jesus is not going, To leave it there,

He is going to come back, He is going to come back, To take that body, Out of the grave, And to unite that body, With the soul, And to bring the person, In body and soul, Into heaven, To be forever, With him, I will come again, And where I am, You will, Be there, You will, Be there, The first coming, Was to offer himself, As a sacrifice, To deal with sin, But the second time, He will appear, To complete, His people's, Salvation, You know, Don't you look forward, To that day, To the day, Of a complete, Salvation, Both body, And soul, Paul could write, To the church, At Philippi, And say, And I am sure of this, That he who began,

A good work in you, Will bring it to completion, At the day, Of Jesus Christ, What is that?
The day of Jesus Christ, The day of his return, He will bring it, To completion, You see,
Christ's return, Is a distinctive pledge, Of a completed, Salvation, Well, What will the
return, Of the Lord Jesus Christ, Mean for you?

[27 : 56] The Christian, With all your struggles, And your groaning, Over your imperfection, You
may be sitting here tonight, With the expectation, That if Jesus, Appeared a second time,
This night, His appearance, Would be with respect, To completing, Your salvation, That is,
Taking away, Every, Remnant of sin, And an instant, Giving you a body, Like the body, Of
his glory, A resurrected body, Fit for life, In the new heavens, And the new earth, I will
come, Again, And will take you, To myself, To myself, You know, These are endearing
words, Is it not?

I will come, I will come again, And will take you, To myself, That where I am, You may, Be
also, Paul, Writing to the church, At Corinth, Says, As you wait, For the revealing, Of our
Lord Jesus Christ, Which is a reference, To the second coming, Of Christ, Who will
sustain you, To the end, Guiltless, In the day of our Lord, Jesus Christ, These Corinthians,
Are surely as, They had grace in Christ, And was enriched in Christ, One day, They will be
found, Guiltless, In the day of our Lord, Jesus Christ, There were people, Who were
waiting, For the coming of Christ, For his return, So that Paul, Cannot conceive of anyone,
Having been given grace, In Christ, Unriched in Christ,

Being perfected in Christ, Without that person, Waiting, Anticipating, Longing, For the
revelation of Christ, That is, His second coming, When he will come visibly, Physically,
When he will come, In power, And in glory, It was one of the characteristics, That
belonged, To the New Testament, Church, This anticipating, And longing, For the
revelation, Of Jesus Christ, And you may be here tonight, You say, Well, It was so early,
And it was so easy for them, To be, Waiting, And with great anticipation, And longing, For
the revelation, Of Jesus Christ, Yes, The years have, Gone by, Many, Hundreds of years,
Have gone by, And maybe, We are getting slow, In, Having that characteristic,

That belonged, To the early church, Because, Of the delay, Or, The delay of time, But we
have to discipline, To discipline ourselves, The Christian, The Christian has to discipline,
In his life, And so, We have to discipline, Ourselves, To be awaiting people, Anticipating,
And longing, For the day of the Lord, For the day of his return, Why?

Because that's the day, Of a completed, Redemption, Body, And soul, Surely, A person,
That's been given, Grace, In Christ, And who has been, Enriched, In Christ, And who has
been, Marked out, To be, Dithless, In the day of our Lord, Jesus Christ, It must follow,
Surely, That such a person, Is found in, Some degree, Yearning, Longing, For the coming
of Christ, Because, As, Paul, And the Bible, Attests for us, Waiting for Christ, Is a distinct,
Characteristic, That ought to belong, To the people, Of God, We know, That the day of our
death, Determs, Our eternal, Destiny, And ahead of you is death, But remember, That is
not the end,

[32 : 19] People will try, And blind you, And, Try and blind your understanding, By saying that death
is the end, That the grave is the end, But, It is not, The end, As we have already, Spoken
here, Of that parable, In Luke 16, Of the parable, Of the rich man, And, The beggar,
Lazarus, That the poor man, Lazarus, Was carried, By the angels, To Abraham's bosom,
So also, It says in that parable, The rich man also died, And was buried, And in heads,
Been in torment, He lifted up, His eyes, In the, New testament, The word heads, Means a
place of punishment, For the wicked, As it obviously does, In that passage, The rich man's
soul, Was in torment, He was clearly conscious, Able to feel all, That the word torment,
Implies, He later on says,

For I am in anguish, In this flame, The picture indeed, Is terrifying, And impressive, But, Oh, It is so terrifying, Impressive, You know, As it was for Lazarus, So it was also for this rich man, It is not the end, He is not in his final state, Because on the Lord's return, He will be brought to judgment, And he will be placed, In his final, State, The book of Revelation, Calls that state, The lake of fire, Bringing before us, The anguish, The terrifying, Torment, Being in a lost eternity, And that is the state, Of all those who die, Christless, Who die out of relationship, With God, Who are kept, Until the Lord's return, And the day, Of judgment,

Again, We'll quote WGT Shedd, Who said, The intermediate state, For the lost, Is hell, Without the body, And the final state, For the lost, Is hell, With the body, I will come, I will come again, I will come again, And I will take you, To myself, Am I keeping watch, For Christ, Am I faithfully, Following him, Am I faithfully, Trusting Christ, Am I serving him, With what he has given me, We know, For certain, That he is coming back, And tonight, We are closer, To his return, Than we were last night, We are closer, To his return, Than we were this morning, What will his return, Mean for you, I will come again,

And will take you, To myself, That where I am, You may be also, Paul, We read there, Writing to the church, Of the Thessalonians, Regarding the second coming, Of our Lord, Says, Therefore, Encourage one another, With these words, And there he is speaking, Of the return, Of our Lord, And he says, Encourage one another, With these words, In our world, Of chaos, In our world, Of confusion, In a world, Where there is war, Where there is famine, Where there is romance, Where there is such great brutality, Always screened on our television, Where we see the brutality, Of man, To man, How, Can we be encouraged, This is our encouragement, The return, Of the Lord, Jesus Christ, Encourage one another, With these words,

And surely, We have no greater, Encouragement this evening, Than the words of Jesus, I will come again, And will take you to myself, That where I am, You may be also, Psalm 116, Says, Precious, In the sight of the Lord, Is the death of his saints, And one may ask, How can that be?

[36 : 49] How can it be precious? It fills us with pain, And grief, And sorrow, How can it be precious, In the sight of the Lord?

The death of his saints, The Lord Jesus brings his people home, That's why it is precious, In his sight, He is bringing them home, He is bringing them to be with himself, Notice it is the death of the saints, That is precious, In the sight of the Lord, That is his desire, Remember chapter 17, Of the gospel of John, Part of the discourse, Father, I desire that they also, Whom you have given me, May be with me where I am, To see my glory, That you have given me, Because you loved me, Before the foundation, Of the world, You know, Matthew Henry says, Regarding these words, Christ speaks here, As if he did not count his own happiness, Complete, Unless he had his elect,

To share with him, In it, It fills, Our, Creator, Redeemer, It fills our saviour, The Lord Jesus Christ, With happiness, To have his people, With him, You know, My friends, I hope I'm not going too boldly, In saying this, That there is one, In heaven, Tonight, Who is longing, And, Who is longing, For his return, To the earth, Why?

Because on that day, He will complete, The redemption of his people, The redemption he purchased, At the cross, He will complete it, By taking the body, And soul together, And bringing it, Into heaven, With them, There is one, In heaven tonight, Who is interceding, Who is longing, For that day, I desire, That they also, Whom you have given me, Be with me, Where I am, To see the glory, That you have, Given me, Yes, Jesus, Was going to the cross, He was going to suffer, And purchase the redemption, Of his people, He was going to pay, The ransom price, And he decided, That his people, Be with him, Where he is, Even, When hanging on the cross, Amidst the torture, And pain, What was promised, To the thief, Who repented, Truly says Jesus, I say to you today,

You will be with me, In paradise, And that is true, Of every believer, Here tonight, The desire of Christ, At the Father's right hand, Tonight, Is that you, Be with him, Where he is, This desire and petition, Has not diminished, Or weakened, Although he is now, In heaven, Jesus says before us, The crowning gift, Of what we are to look forward to, To see my glory, I decide that they be with me, Where I am, To see my glory, That you have given me, Because you loved me, Before the foundation, Of the world, Our well known shepherd, Psalm, Psalm 23, Ends with these words, And I shall dwell, In the house, Of the Lord, Forever, The imagery, Of that psalm, Is the sheep, Being brought home,

[40 : 47] Tonight, Your providence, May be hard, But however hard, Your providence, May be, And sometimes, It can be hard, Sometimes, It can be even, Difficult for grace, However, However, Hard it may be, And however difficult, You may find it to be, You can sing that, These words, That we shall sing later on, Nevertheless, I am continually with you, You hold my right hand, You guide me with your counsel, And afterward, You will receive me to glory, Whom have I, In heaven, But you, And there is nothing on earth, That I desire, Beside you, My flesh and my heart may fail, But God is the strength of my heart, And my portion, Forever, Tonight, Whatever your experience may be, Whether you are physically, Cast down with illness, Or awaiting, Or receiving treatment,

Or simply old age, Or perhaps, Spiritually struggling, With the weight, And sin, Which clings to you, So closely, Maybe tonight, You are disappointed with yourself, Maybe tonight, You are saying, As a Christian, I haven't made the progress, That I thought I would have made, And promised myself, When I was converted, I am daily conscious of my sin, I am daily conscious of my shortness, At times, I feel that I am losing the battle, But my friend, Look at the great promise, I will come again, I will take you to myself, That where I am, You may be also, The prophet Isaiah, I look down through history, And recorded for us these words, He will swallow up death forever, And the Lord God will wipe away tears from all faces, And the reproach of his people, He will take away from all the earth, For the Lord has spoken,

It will be said on that day, Behold, this is our God, We have waited for him, That he might save us, This is the Lord, We have waited for him, Let us be glad, And rejoice in his salvation, And you know, Chapter 21 of Revelation, Takes these words, There, In chapter 21 of Revelation, Five things are identified, That will be absent in eternity, For the people of God, Tears, Death, Grief, Cry, And pain, All pain and sorrow, Are gone for good, The soul of believers, Await tonight, With anticipation, For the day appointed, When their bodies, Shall be joined with their souls, In the ultimate, Benefit or blessing, That they will be forever, In body and soul, With the Lord,

The souls of saints, In the presence of God, Is waiting with anticipation, For the final state, They are waiting with anticipation, For the return of the Lord, When he shall come, I will come again, And I will take you to myself, That where I am, You may be also, You see, Paul could say, And that rightly, For to me to live is Christ, And to die is gain, My desire is to depart, And be with Christ, For that is far better, Nevertheless, If you read the letters of Paul, He spoke of another day, A day beyond death, Namely the day of resurrection, The day of the Lord's return, And hear what he says about that day, Henceforth there is laid out for me, The crown of righteousness, Which the Lord, The righteous judge,

Will award to me, On that day, And not only to me, But also to all, Who loved his appearing, Notice he says, That this crown, Will be given to him, On that day, Which day?

[45 : 04] The day of his death? No, This is reference, To a day beyond his death, The day of his resurrection, The day of the Lord's return, When salvation, And glory are complete, When our bodies, Will be transformed, To resemble, His glorious, Body, And this crown, Is not just for Paul, But to all those, Who love, His appearing, The psalmist could write, As for me, I shall behold your face, In righteousness, When I awake, I shall be satisfied, With your likeness, And with this, Glorious anticipation, Of the return, Of our Lord, To complete, Our salvation, To complete, Our redemption, It should make, All the difference to us, In this, Present, Sinful, Fallen,

Chaotic, World, I will come, Again, And will take you to myself, That where I am, You may be also, Have you got that hope, Tonight?

Are you leaving, Are you leaving, This place tonight, With that promise, Of Christ, I will come again, And will take you to myself, That where I am, You may be also, Leaving this place tonight, With that promise, That encouragement, As you go out, Into the world, As you go out, Perhaps, To a hard providence, To carry with you, This great promise, And he will not renege, On his promise, He will fulfill, All his promises, I might renege, On my promise, And you might renege, On your promise, But Jesus will never, Come short of his promise, And he has said, I have gone to prepare a place for you and I will come again and I will take you to myself that where I am you may be also.

You know, there is a sense in which if you have that promise tonight you're the richest person in the world. There is nothing, there is no greater wealth no greater richness than to have this promise of Christ I will come again and take you to myself that where I am you may be also.

And tonight if you're leaving this place and you cannot take this promise with you you are the person with the emptiest person in this world.

[47 : 57] In this world. You are the poorest person in this world. But for the believer these are the words of Jesus I will come again will take you to myself that where I am you may be also.

May the Lord bless to us our reflection upon his word. Let us pray. Eternal and ever blessed Lord at this evening hour we give thanks to thee for the great promises that thou hast given to us in thy word and that they have been sealed for us through the blood of the everlasting covenant.

And we give thee O Lord thanks tonight that we can be encouraged as we go out into a world that is in turmoil a world that is in chaos a world that is in confusion a world that is in ignorance and darkness.

Yet that we can go out on that great promise that thou hast given to us that you will come again and that you will take us to yourself in body and soul so that where you are that we will be with you forever.

The fulfilment of these words that we have in the Bible that we shall be forever with the Lord. We give you thanks that we can have that living hope through the gospel and we pray for those who haven't got that living hope that tonight may be the night when they would embrace the promise that thou hast given in thy word that those who come to thee that thou wilt in no wise cast them out.

[49 : 44] And we pray that they may come to thee and cast themselves upon thy mercy. And all that we ask tonight with the forgiveness of our sins is in the name of our Lord and Saviour Jesus Christ.

Amen. We shall conclude our service this evening by singing to the Lord's praise from Psalm 73 on page 316 at verse 23.

Nevertheless, continually, O Lord, I am with ye. Thou dost me hold by my right hand and still upholdest me. Thou with thy counsel while I live wilt me conduct and guide and to thy glory afterward receive me to abide.

And we shall sing down to the verse Mark 26. That is Psalm 73 verse 23 to 26 to the Lord's praise. Nevertheless, continually, O Lord, I am with thee.

O Lord, I am with thee.

[50 : 58] Thou dost me hold by my right hand and still upholdest me.

Thou with thy counsel while I live will thou be conduct and guide.

And to thy glory afterward receive me to abide.

O Lord, whom have I in the heavens high, of thee, O Lord, alone, and in the earth whom I desire, beside thee there is none.

my flesh and heart have failed, have failed, but God have failed me never.

[52 : 50] For of my heart God is the strength and portion forever.

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

Amen.