The Last Trumpet

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[0:00] Well, if we could, this evening, for a short while, and with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read.

The book of Revelation, chapter 11. Revelation, chapter 11. And we're going to look at the last section here, beginning at verse 15.
Revelation, chapter 11, at verse 15, where John writes, Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.
The seventh angel blew his trumpet. There were loud voices in heaven. And they were saying, The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.
You wouldn't think it, but it's actually dangerous to work from home. It's dangerous to work from home because one of the dangers of sitting in a study while working from home is the temptation to eat.
[1:28] And as you'd expect, the temptation is not to eat healthy and wholesome snacks, but to eat chocolate biscuits. And there's a wide range of good and great chocolate biscuits that are available to try.

I'm sure you know them. Some maybe know them all. But it's always dangerous. Always dangerous. Sometimes you just can't beat the classics. Not the classic, a classic, in the sense of the classic chocolate biscuit.
But another classic chocolate biscuit which has been accompanying our tea and coffee drinking since the 1920s is the Kit Kat. I love Kit Kats.
But it was while eating a Kit Kat the other day with my coffee at my desk, I was reminded of the Kit Kat slogan. Have a break. Have a Kit Kat. Have a break.
Have a Kit Kat. And I was just sitting there preparing this passage. And I was thinking, well, funnily enough, that's what we're doing this evening. Because as we come to the end of chapter 11, we're taking a break.
[2:27] We're taking a break. We're having a Kit Kat in our study of the book of Revelation. And, you know, I only realized the other day, just coming to this, the end of this chapter, that we've been studying the book of Revelation on and off throughout this year since February.

That's when we started Revelation chapter 1. So it's a long time. I hadn't planned on going this far. I thought that we would just look at the seven churches, the first three chapters of Revelation, and stop there and move on to something else.
But we're still here. We're in Revelation chapter 11. I even counted. This is now my 24th sermon on the book of Revelation. And the fact that we're only at chapter 11, we're only at the halfway point in the book.
So it's probably a good time for us to stop and have a Kit Kat and take a break and go on to something else for a little while. And then maybe in the new year, we'll come back to the book of Revelation.
And so this evening, we come to a fitting conclusion to our study, because we're considering, as you can see there, the seventh or the last, the last trumpet. The last trumpet.
[3:35] And I want us to think about this concluding section under two headings. First of all, we see the woe of Christ, because this is the third woe. And then there's the worship of Christ.

So the woe of Christ and the worship of Christ. So first of all, the woe of Christ. We're told there in verse 14, As you know, in the first half of this apocalyptic book, we've covered a lot of ground.

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We've covered a lot of ground, because as we said throughout our study, the book of Revelation is an apocalypsis. It's an apocalypse. It's a revelation. It's one long revelation, as we've said every week.
It's a revelation from Jesus Christ, about Jesus Christ, and it's for the church of Jesus Christ. It's a revelation that's important to us as the church of Jesus Christ, because the church needs, we need to be reminded, we need to be reassured, that in the midst of opposition and obstacles to the gospel, we're to remain focused and faithful to Jesus Christ.
And in this revelation, as we've seen, the Lord is lifting the lid, he's pulling back the curtain, as it were, and he's removing the veil in order to gradually and gloriously reveal to us Jesus Christ.
[5:12] The book is all about Jesus. He is the risen ruling and reigning king who's going to return.
And as we said on many occasions, the purpose of this book, the promise of this glorious book is very simple.

Stop looking inward. Start looking upward. Stop looking inward. Start looking upward. And that has been the message all the way through. It's been repeated again and again to us.
If we go even if we were to go all the way back to when we started in chapter one, Revelation chapters one to three, we read letters, letters from Jesus to these seven churches in Asia.
And we studied them. We had them on the screen. We were looking at them. We saw that Ephesus was the loveless church. And Smyrna was the persecuted church. And Pergamum was the compromising church.
And Thyatira, the corrupt church. Sardis was the dead church. Philadelphia was the faithful church, full of brotherly love. And Laodicea was the lukewarm church that was ready to be spewed out.
[6:18] And the message for each and every church was the same. Stop looking inwards. Start looking upwards. Then chapter four, we came to chapter four, the apostle John, he himself is encouraged to look upwards.

He's given a vision of heaven. And the revelation shifts heavenward where John sees a door standing open in heaven and a voice speaking to him saying, Come up here and I will show you what must take place after this.
And we're told that John at once he was in the spirit and behold, a throne stood in heaven and one seated on the throne. And this all took place on the Lord's day. It's amazing.
John sees that around the throne there were 24 thrones. And seated on these 24 thrones were 24 elders clothed in white robes with golden crowns upon their heads.
And before the throne, this great throne were four living creatures, each of them with six wings.
Then we went into chapter five and the scene shifted to focus upon this sovereign scroll in the right hand of him who sat upon the throne.
[7:27] It was a sovereign scroll full of the complete and comprehensive plan of God's eternal decree of this world. But the scroll was sealed.

It was shut. Sealed with seven seals. And because seven is the number of perfection, the only one worthy to break the seals and open the scroll, he had to be perfect.
Which led to an angel asking, who is worthy to open the scroll and to break its seals? And as we saw, John wept, but those in heaven, they worshipped because Jesus is revealed as the one who will open the scroll.
Then we went into chapter six and we started seeing all these scrolls being opened. The first four seals, they revealed the first four horsemen, the four horsemen of the apocalypse, who weren't a scene of terror.
They were actually a scene of triumph, telling us to look upwards. The fifth seal revealed God's justice for Christians who were martyred for their faith in Jesus Christ. The sixth seal revealed God's judgment because all must stand before the judgment seat of Christ and give an account.
[8:37] And then we came to chapter seven. And in chapter seven we expected, well, we've gone through the first six seals, we expect the seventh seal to be opened right away.

But instead there was this interlude, an important interlude, which revealed the 144,000 as the church militant. Us here on earth, sealed with the seal of the living God.
Then it was followed by a revelation of the church triumphant in glory, standing before the throne of God, clothed in white robes. Then the revelation resumes again in chapter eight.
And there the seventh seal is opened. But when the seventh seal is opened, there's silence.
Silence in heaven for half an hour. And during that silence, we're told that Jesus, he carries a

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golden censer containing all the prayers of the saints, the precious prayers of the saints.
And he mixes them and mingles them with his intercessory incense. And he presents them before the throne of God the Father as a sweet smelling fragrance. It's a sweet scene of prayer.
[9:46] Right there at the beginning of chapter eight, a sweet scene of prayer before a sour scene of punishment. Because as you know, the following chapters in that revelation, they reveal seven angels with seven trumpets.

And these angels, they are God's messengers of God's divine and definite judgment. The first four angels, we saw them in chapter eight, they were grouped together.
They were not a scene of triumph. They were a scene of terror. The fifth angel, he announced the first woe. He revealed Satan as the fallen star of the bottomless pit.
Then the sixth angel, we saw him in chapter nine. The sixth angel, he announced the second woe. It was the start of a long section that we've just gone through, stretching from chapter nine, verse 13, all the way to chapter 11, verse 14.
Chapter nine, as we saw it, was the souls and supplications of these suffering saints requesting the demons to be released to take all the unrepentant sinners to hell.
[10:52] Chapter 10 provides another important interlude. We have the large saviour and the little scroll. And then when the revelation resumes once more in chapter 11, John is commanded there in verse one, as we read it earlier on, to measure the temple.

Measure the temple, John. Take out your measuring reed because the church is only going to flourish through these two witnesses. The witnesses of the power of God's spirit and the preaching of God's word.
And that will continue, John, and it will continue until the seventh and final trumpet is sounded, which is what we're hearing tonight.
Then the seventh angel blew his trumpet. There were loud voices in heaven saying, the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.
Do you know, when we began looking at this section of seven angels and seven trumpets, we mentioned that throughout the Bible, the trumpet is used in a variety of ways.
[12:07] It's used, first of all, as a call to war. A call to war. The trumpet, or as it was called by the Jews, the shofar, the ram's horn, it was sounded as a call to war.

It was used when capturing the city of Jericho in the days of Joshua. There were seven priests with seven trumpets. They walked around the city of Jericho for seven days, sounding their trumpets as this call to war was getting louder and louder and closer and closer.
And then on the seventh day, they walked around the city of Jericho seven times, sounding their shofar, the trumpet. And when the army shouted, the walls of the city crumbled and they captured the city.
The other occasion was in the days of the judges. Gideon's 300 soldiers, they went into the camp of the Midianites with a torch in one hand and a trumpet in the other.
And when the 300 soldiers blew their trumpets, they cried out those precious words, the sword of the Lord and of Gideon. And as soon as the trumpet was sounded, the Lord set every man's sword against the Midianites.
[13:19] So the trumpet was a call to war. But we also said that the trumpet was used as a call to warn. It's very much what we're seeing here. A call to warn.

It was a call to warn people about God's imminent and impending judgment. We saw that in Ezekiel 33. When Ezekiel, he's set apart as the watchman.
He's to watch over. He's the overseer of God's people. He's to keep watch. He's to watch and wait for an attack from the enemy. Because as soon as the watchman sees an attack from the enemy coming, he's to sound the trumpet.
He's to blow his trumpet. He's to sound his shofar. He's to warn the people of this imminent and impending judgment. And the Lord said to Ezekiel, If anyone hears the sound of the trumpet and does not take warning, his blood shall be on his own head.
But if the watchman doesn't warn the people by sounding the trumpet, I will require the blood of the watchman. It's a solemn warning to the watchman, which became a warning not only to the prophet Ezekiel, but to all of the Lord's prophets and preachers down throughout the centuries to this very day.

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[14:36] That we are to sound the trumpet. Sound the shofar. Warn the people of God's imminent and impending judgment. We're to faithfully and fearfully watch and wait and warn people about God's judgment to come.

The prophet Joel, another prophet, he was ordered by the Lord to blow the trumpet in Zion. Sound the alarm on my holy hill.
The prophet Zechariah proclaimed that the great day of the Lord is near. Hastening fast. The sound of the Lord is bitter, he said. Sound of the day of the Lord is bitter.
He describes it as a day of wrath. A day of ruin. A day of devastation. A day of darkness. It's a day of the trumpet blast. It's a day of warning. You need to warn people about God's imminent and impending judgment.
So we need to sound the trumpet. Because that's the image and illustration that's being used here. To call the people. To call people to warn them of God's imminent and impending judgment.
[15:49] And that image is carried on into the New Testament. With the warning of Jesus. Because when Jesus speaks about his second coming. When Jesus speaks about this day when the trumpet is sounded.

And he will judge the world in righteousness. He says in those precious and powerful words in Matthew 24 and 25. They will see the Son of Man coming on the clouds of heaven.
With power and glory. He will send out his angels with a loud trumpet call. They will gather his elect from the four winds. From one end of heaven to the other.
And he will sit on his glorious throne. And before him will be gathered all the nations. And he will separate them one from another. As a shepherd separates or divides the sheep from the goats.
And he will place the sheep on his right hand. And the goats on his left. The trumpet is to sound a warning.
[16:50] And you know this is what we see in this verse. We see the woe of Christ. The third woe. We've been given this warning to be ready. Because as Jesus says.

Be ye therefore also ready. For at an hour when you think not. The Son of Man will come. Do you remember that story about.
I think it was Horatius Boner or Andrew Boner. One of the Boner brothers. Finished preaching one night. Came down the pulpit. And he asked the first elder. We'll say he asked Angus.
Do you think the Lord will come tonight. And he said I think not. So he asked Ivan. Do you think the Lord will come tonight. And he said I think not.
And so he asked Stephen. Do you think the Lord will come tonight. And like the other two. Stephen says I think not. And one of. I can't remember if it was Andrew or Horatius Boner.
[17:51] Said to his elders. Be ye therefore ready. For at an hour when you think not. The Son of Man will come.

And it's a reminder to us. We are to be ready. It's a warning. To be ready. The sound of the trumpet. Is a warning to be ready. And we are to sound the trumpet too.
We are to warn people. Of God's imminent. And impending judgment. And he will come. As he says. He promises he will come. In the glory of his father.
With his holy angels. And he will come. We can be sure that he will come. Because. He says in his word. He assures us in his word.
Not only that he's coming. But he has defeated death. He has conquered the grave. He has brought life and immortality to light. Through the gospel. He will come. Because he has crushed the head of the serpent.
[18:47] He will come. Because he has put all his enemies under his feet. He will come. Because he is risen and exalted. He is the one who has been given a name above all names.

And that it will be at the name of Jesus. Says Paul. That every knee will bow. Every tongue will confess. In heaven above. And on earth beneath. And the waters under the earth. They will all confess that Jesus Christ is Lord.
To the glory of God the Father. He will come. Because he has been given all authority. In heaven and on earth. And as we're reminded in this verse. We're to sound a trumpet.
Because he will come. Why? Because the kingdom of the world. That once belonged to Satan. The kingdom of this world. That's Satan's world.
The kingdom of this world. Has become. It belongs to him. The kingdom of our Lord. And of his Christ. And he shall reign. Forever.

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[19:43] And ever. He will come. My friend. The sound of the seventh trumpet. Will be the woe of Christ. It will be the woe.

Of Christ. But. And there's always a but. For those who are in Christ. For those who are united to Jesus Christ.
It will mean. The worship of Christ. The sound of the seventh trumpet. Will mean. The worship. Of Christ. Which is what I want us to see.
Lastly. And more briefly. So there's the woe of Christ. And then the worship of Christ. The worship of Christ. Look there at verse 16.
The twenty-four elders. Who sit on their thrones. Before God. Fell on their faces. And worshipped God. Saying. We give thanks to you. Lord God Almighty. Who is.
[20:42] And who was. For you have taken your great power. And begun to reign. The nations raged. But your wrath came. And the time. For the dead. To be judged. And for rewarding your servants.

The prophets. And saints. And those who feared your name. Both small and great. And for destroying the destroyers of the earth. Then God's temple in heaven. Was opened. And the ark of his covenant.
Was seen within his temple. There were flashes of lightning. Rumblings. Peals of thunder. An earthquake. And heavy. Hail. We mentioned before.
That throughout the Bible. The trumpet is used as a call to war. And a call to warn. But the trumpet is also used as a call to worship. It's used as a call to worship.
We see that throughout the Old Testament. Where the Israelites. They were called to worship. They were called to worship. At all their feasts. And all their festivals. Using a trumpet. A shofar.
[21:38] The ram's horn. And in the New Testament. Paul uses the same analogy. For when Christ comes again. When Christ comes again. To resurrect his people.

And to restore his creation. To the new heavens. And the new earth. Paul reminds the church. That when that final trumpet sounds. For the Christian.
It will not be a call to war. Or a call to warn. But a call to worship. When that trumpet sounds.
It will not be a call to war. Or a call to warn. But for the Lord's people. It will be a call to worship.
Paul said to the Corinthians.
Behold I tell you a mystery. We shall not all sleep. So we are not all going to die. He says. But we shall be all. We shall all be changed.
[22:34] In a moment. In the twinkling of an eye. At the last trumpet. For the trumpet will sound. And the dead. Will be raised. Imperishable.

And we shall be changed. And to the Thessalonians. Paul also reminded them. That at the second coming of Christ. The Lord himself. He will descend from heaven.
With a cry of command. With the voice of an archangel. With the sound of the trumpet of God. The last trumpet. And the dead in Christ. Will rise.
First. Then we who are alive. Says Paul. Who are left. Will be caught up together. With them in the clouds. To be. To meet the Lord in the air. And so we will ever be.
With the Lord. The call to worship. And do you remember what Paul said. Right at the end of that chapter. In Thessalonians. First Thessalonians 4.
[23:32] He says all this about the Lord descending. And the cry of command. And the sound of the trumpet. And the dead in Christ rising first. Then what he says. Do you remember what he says to them. Encourage one another with these words.

Encourage one another with these words. Do not forget. That when the trumpet sounds. You are being called to worship. You are not being called to war. You are not being called to warn. Because there is no condemnation to those who are in Christ Jesus. You are being called to worship. You are being called to worship. Encourage one another with these words.
And you know Paul said that. Because for the Christian. For those in Christ. The sound of the final trumpet. When the seventh angel sounds the seventh trumpet. It will not be the woe of Christ.
It will be the worship of Christ. It will be a call to worship. You know I always have in my mind. Standing over the grave of a Christian.
[24:33] Like when I'm doing a funeral. Standing over the grave of a Christian. I always think of what Jesus said to Jairus' daughter. And even the funeral we had on Monday.

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There is Dalak. In our grave. Until the resurrection. And on that great resurrection morning. Jesus will say to Dalak. And every person who died in Christ.
Talitha humi. Don't you just love that? Talitha humi. It is time to get up. They are asleep in Jesus. But when that trumpet sounds.
And when the dead. As Paul says. When the dead in Christ will rise first. They will be called to worship. What a great sound it will be for the Christian.
It won't be a call to war. Or a call to warn. But a call to worship. To worship. And you know. We see that here. We see this call to worship here.
[25:34] Because. You could even say there's a reunion. And a resuming of worship here. In these verses. Because. If you remember earlier in the revelations. You go back just a few chapters.

To chapter 8. As the seals on that sovereign scroll. As they were being opened. More and more. And singers were joining heaven's choir. We saw that.
We saw that. As the seals were being loosed upon this scroll. The 24 elders were singing. And the four living creatures were singing. And the myriads and myriads of angels were singing.
The whole of creation is singing. As the revelation progresses. There's all this singing. And the multitude. Which no man can number. From every nation. Tribe. People and language. They're all singing. And as each seal upon the sovereign scroll.
Was being opened. And this heavenly choir. Was getting bigger and bigger. And the singing was getting louder and louder. The volume was rising higher and higher. Until you come to chapter 8. The seal is opened.
[26:30] The seventh seal is opened. And there's silence in heaven. For half an hour. Now I don't know if the half an hour. Includes chapters 8. To 11. I started to think maybe it does.

But you know as we said before. The silence in heaven. Was a stunned and solemn silence. Because it revealed God's. Definite. And divine judgment against sin.
And that's what we've seen in chapters 8. To 11. It's revealed here with the seven angels. And the seven trumpets. But now it seems that as the seventh angel. Sounds the seventh trumpet.
There's almost a reunion. There's almost a resuming of worship. The silence has come to an end. Where once again the elders in heaven were told.
They fell on their faces. And worshipped God. Saying. We give thanks to you Lord God Almighty. Who was and is. Who is and who was.
[27:30] For you have taken your great power. And began to reign. So the elders begin to worship. But of course the elders are not there on their own. We know there's others there. Because we've read of them.

The four living creatures are there. And the myriads and myriads of angels are there. And the multitude. Which no man can number in heaven. Are there. They're all there. And they're all in one voice.
Saying. Verse 17. We give thanks to you Lord God Almighty. Who is and who was. For you have taken your great power. And began to reign.
The nations raged. But your wrath came. And the time for the dead to be judged. And for the rewarding of your saints. The prophets. And your servants.
The prophets and saints. And those who fear your name. Both small and great. And for destroying the destroyers. Of the earth. They're saying. There's a time to be judged.
[28:23] This is the time. For those who are out of Christ. It's a call. To warn. But for those who are in Christ. It's a call to worship. They're all there.

As the seventh. And final trumpet is sounded. By the seventh. And final angel. The silence is filled. With the sound. Of worship. The silence is filled.
With the sound of worship. And with the sound of worship. God's glory is revealed. With the sound of worship.
God's glory is revealed. Because we're told there in verse 19. When God's temple in heaven was opened. And the ark of his covenant. Was seen within the temple.
Within his temple. There were flashes of lightning. Rumblings. Peals of thunder. An earthquake. And heavy hail. All that there. In the second half of verse 19. It's an expression of God's glory.
[29:22] It's the same as it was on Mount Sinai. Flashes of lightning. Rumblings. Peals of thunder. An earthquake. Heavy hail. The same as it was on Mount Sinai. The glory of God been revealed.

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And so what we're seeing there. Then God's temple in heaven was opened. The ark of his covenant was seen. Within his temple. It's a beautiful image. And illustration. Of the church of Jesus Christ. Because. As we saw at the beginning of chapter 11. We are the temple. We are the temple of God's Holy Spirit. We are what John was commanded and commissioned.
To measure with his measuring weed. We are God's temple. We are God's temple. As it says there. And the ark of his covenant.
Is within his temple. We are God's temple. And the ark of his covenant. Is within. Us. And that Old Testament symbol.
[30:20] Of his presence. And his glory. That's what's within us. That's what we're being told. His presence. And his glory. Is within us. Do you know.

That's why Jesus' promise. Remains faithful and true. I will never leave you. I'll never forsake you. Because I'm within you. So his temple.
The ark of his covenant. Is within us. His presence. And his glory. Is within us. Christ is. In us. Christ is in us. That's what he's saying there.
Right at the end of chapter 11. He's saying to the church. Remember. God's temple in heaven. Was open. The ark of his covenant. Was seen within his temple. Remember. Christ is in you. That's what Paul said.
To the church. We have Christ in us. Because he's the hope of glory. We have Christ in us. The hope. Of glory. And you look at it all.
[31:16] You look at this whole revelation. The first half. We've only gone through. The first. Eleven chapters. And you think. Well. What a revelation. What a. I'm starting to think.

Why are we stopping? What a revelation. And so what's the message? Only look inwards.
If you're seeing Christ in you. But keep looking upwards. Stop looking inwards. If you're only seeing self. Only look inwards.
If you see Christ in you. The hope of glory. Otherwise. Start looking upwards. Start looking. Upwards. What a revelation.
Well may the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. We thank thee for thy word.
[32:13] And Lord we marvel at it. That it all holds together. That it is a beautiful book. That it is the only rule to direct us. And how we may glorify God.

And enjoy him forever. And we pray that we would do as John was commanded. That we might eat the scroll. And even though it was bitter in his belly.
We pray that as we taste and see. That God is good. That we would see how sweet thy word is. And confess with the psalmist. That how sweet unto my taste. O Lord.
Are all thy words of truth. Yea I do find them sweeter far. Than honey. To my mouth. O Lord give to us. We pray. A desire to. To grow in grace.
And to grow in knowledge of our Lord and Saviour Jesus Christ. That we would see Christ in us. The hope of glory. That we would see Christ in one another. And realise that we are united to him.
[33:09] Our king and head. And that we are to keep looking upwards. To the one who is seated on this throne. The one who is continually making intercession for us. And that he has put all his enemies under his feet.

And that when that final trumpet will sound. We will be called to worship. To worship the lamb and glory. Throughout the endless ages of eternity.
O Lord help us then we pray. Not to be distracted. By the world around us. And the flesh within us. And even the devil who is often beside us. But Lord help us we pray.
To focus upon Jesus. The author. And the one who remains the finisher. Of our faith. Cleanse us and we pray. Do us good. And go before us for Jesus sake.
Amen. We're going to bring our service to a conclusion. This evening we're going to sing.
[34:08] Psalm 98. Psalm 98. In the Scottish Psalter. Psalm 98. Psalm 98.

Page 361. We're singing from verse 5. Down to the end of the psalm. We'll sing from verse 4. Is that okay? Yeah.
Let all the earth unto the Lord. Send forth a joyful noise. Lift up your voice aloud to him. Sing praises. And rejoice. And down to the end of the psalm.
Before the Lord because he comes. To judge the earth comes he. He'll judge the world with righteousness. His folk with equity. These verses to God's praise.

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Let all the earth unto the Lord.
[35:06] Send forth a joyful noise. Lift up your voice aloud to him.

Sing praises and rejoice. With harp, with harp and voice.
All sounds unto Jehovah sing. With the plethora of the Lord.
With the plethora of the Lord. With the plethora of the Lord. With the plethora of the Lord. Before the Lord. Before the Lord. The King. Let cease and hold their fullness.
For the world and dwellers. There. Let floods clap hands.
[36:18] And let the hills together joy declare. Before the Lord.

Because he comes. To judge the earth come sea. He'll judge the world with righteousness.
His folk with equity. The grace of the Lord Jesus Christ.
The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.

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