

# Remembrance Service

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Date: 10 November 2024

Preacher: Rev. Paul Amed

[ 0 : 00 ] We'll turn with me now then to the book of Isaiah, the prophet Isaiah, chapter 53.

And we'll read from verses 3 down to the verse marked 10. Isaiah chapter 53, verses 3 to the verse marked 10.

Let's hear then and read the word of God together. He was despised and rejected by mankind, a man of suffering and familiar with pain.

Like one from whom people hide their faces, he was despised and we held him in low esteem.

Surely he took up our pain and bore our suffering.

Yet we considered him punished by God, stricken by him and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities.

[ 1 : 04 ] The punishment that brought us peace was on him. And by his wounds we are healed. We all like sheep have gone astray. Each of us has turned to our own way.

And the Lord, Jehovah, has laid on him the iniquity of us all. He was oppressed and afflicted. Yet he did not open his mouth.

He was led like a lamb to the slaughter. And as a sheep before its shearers is silent. So he did not open his mouth. By oppression and judgment he was taken away.

Yet who of his generation protested? For he was cut off from the land of the living. For the transgression of my people he was punished.

He was assigned a grave with the wicked and with the rich in his death. Though he had done no violence. Nor was any deceit in his mouth.

[ 2 : 05 ] Yet it was the Lord's will to crush him. And cause him to suffer. And though the Lord makes his life a sin offering. He will see his offspring.

And prolong his days. And the will of the Lord will prosper in his hand. Amen then and may the Lord bless to us then. That reading of his most holy and precious word.

Our loving Heavenly Father now. As we come to meditate upon your word. Still our hearts we pray. May we be conscious oh Lord. Not only of your presence in this place.

But once again of your presence. In our own hearts and our lives. For in Christ we become temples of the Holy Spirit. And you desire to fashion us. And to sanctify us.

That we might become more and more Christ-like. Thus we would go out Lord into the world. Into our community. And we would show something of the love.

[ 3 : 04 ] And the grace. The care. Compassion. The forgiveness of Jesus Christ. So we pray again. Oh loving Heavenly Father. That your Holy Spirit would still our hearts.

And speak to us. Empty our minds now Lord. Of what we have to do this afternoon. Or later on in the week. And may we focus. May we focus on the one.

Who is altogether lovely. Even Jesus Christ. Our Lord. In whose name we pray. Amen. Amen.

Remember us then. Remember us Sunday. Remember us day. Of course is a day to do just that. To remember. And of course at the outset we remember. Those who have sacrificed time and money.

To raise us. Ourselves. To feed us. To clothe us. To protect us. And to educate us. But more specifically. Remember us Sunday. It's a day to remember those.

[ 4 : 01 ] Who have served this country. The United Kingdom. But also to give thanks for them. For those who fought. For us. From other nations also. In the two great wars.

Believing. That they were fighting in wars. That would end all wars. When the guns fell silent. At the eleventh hour. On the eleventh day.

In the eleventh month. In the year 1918. And once again. In 1944. No one could have imagined. The carnage.

That would repeat itself. Again and again. In many countries. Of this world. Carnage. That still continues. Evidencing. That human hearts.

Have not changed. For the better. Even with all the materialism. We have. The knowledge. Men on the moon. And a so-called freedom. To express oneself.

[ 4 : 57 ] War. Continues. Even this morning. Sadly then. There remains. An acute awareness. Of the reality. Of that war. And death is still with us.

It just won't go away. Since the second world war. There has been wars. In the Middle East. In Syria. Iraq. And Afghanistan. And now for two.

Two years. Or just. More than two years. Ukraine. Israel. Israel. The West Bank. The Gaza Strip. Lebanon. Parts of Russia.

As well as many horrors. Involving many acts of terrorism. In cities all over the world. With atrocities. That have claimed. So many lives. Of our young men.

And our young women. Both in the armed forces. And amongst the civilian. Populations. Of course then. We're living in days. When the proclamation.

[ 5 : 53 ] Of the gospel. Is really needed. More than ever. The old fashioned story. That is ever new. You know the gospel. Is a glorious declaration.

Of the mighty acts of God. When he invaded the earth. In the person. Of his eternal son. The Lord Jesus Christ. A.B. Simpson writes.

The gospel tells. Rebellious men and women. That God is reconciled. That justice is satisfied. That sin. Has been atoned for.

That the judgment of the guilty. May be revoked. The condemnation of the sinner. Cancelled. The curse of the law. Blotted out. The gates of hell.

Closed. The doors of heaven. Opened wide. The power of sin. Subdued. The guilty conscience. Healed. The broken heart.

[ 6 : 48 ] Comforted. The sorrow. And misery. Of the fall. Undone. Now surely that's something worth remembering. And think about. When we still have these wars.

In our world. When nations. Even today. Are planning. To invade. Other nations. William Shakespeare wrote. Oh war. Though son of hell.

And Matthew Henry writes. War. War. Is not an act of God. But a crime. Of man. And thus Jesus. Treats wars. And natural disasters.

Not as a. Agenda. Items. In a discussion. Of the mysterious ways of God. But as an incentive. To repentance. Ernest Gordon.

Was a. World War II. Prisoner. Of war. Who survived. The horrors. Of the Japanese. Death camp. By the river. Kwai. In Burma.

[ 7 : 48 ] In his book. Through the valley of the Kwai. Gordon described. How. Unbearable despair. Of the death camp. Was transformed. Into a spiritual triumph.

Of a church. Without walls. The POWs. Were turned into slaves. And forced to build. A railroad. Transporting prisoners.

To death camps. And Japanese soldiers. To the battlefield. These prisoners. Were tortured. Diseased. Starved. And worked.

To the point of exhaustion. They had degenerated. To barbaric behavior. Every man's hand. Was against. Every other. Wrote Gordon.

Then something happened. A day's end. As the tools. Were being counted. And the prisoners. Were about to return. To their camp.

[ 8 : 44 ] The Japanese guard. Declared. That a shovel. Was missing. He demanded. To know. Which prisoner. Stole. The shovel. All die. All die. Shrieked.

The guard. He cocked. His rifle. Aimed it. At the prisoners. And promised. To shoot. Them all. At that moment. One Scottish.

Soldier. Stepped forward. Standing at attention. He calmly. Declared. I took it. And the guard. Viciously.

Clubbed. The helpless. Prisoner. To death. When they returned. To the camp. The tools. Were again.

Counted. And no shovel. Was missing. Indeed. There had been. A miscount. At the first. Checkpoint. That soldier.

[ 9 : 42 ] Sacrificed. His life. So that his companions. Could live. And the word. Spread like wildfire. To the whole camp. An innocent man. Was willing to die.

To save others. And the incident. Had a proud effect. A profound effect. The men now. Began to treat. Each other. Like brothers. When the victorious allies. Swept in. The survivors. Human skeletons. Lined up. In front of their captors. Instead of attacking. Their captors.

They insisted. That there would be. No more hatred. No more killing. Now what was required. And needed. Was forgiveness. For forgiveness.

And so Christ. Willingly lay there. In his life. So that through faith. In him. We may know God. We might receive.

[ 10 : 39 ] His forgiveness. For our sins. That we may have. His peace. His joy. That we might know. Real freedom. For when Christ. Sets you free. You are free.

Indeed. When Christ. Sets you free. You are free. Indeed. Not to please yourself. Because that's foolishness. And that leads us astray.

But free to worship him. To love him. To gather together. Together. Together. Sorry. To gather together. Here. In. In the house of God. When Christ.

Sets you free. You are free. Indeed. Greater love. Has no one. Than this. Than to lay down. One's life. For his friends.

And so I want us. To consider this morning. Something of that. That great sacrifice. That Jesus made. For every one of us. That gathered here. This morning. That we all might.

[ 11 : 35 ] Might come to him. By faith. The first thing. I want to. Say that. It was a. A voluntary sacrifice. Just as it was. For thousands.

If not millions. Of men. In the first world war. In particular. They. They volunteered. They. They came. And gave of themselves. And. And Christ's sacrifice. Was a voluntary sacrifice.

Which means. Acting. In accord. With the will. Or done by intention. And not. By accident. In John's gospel.

We read. In chapter 10. No one takes you from. Said Jesus. But I lay it down. Of my own accord. I have authority. To lay it down. And authority.

To take it up again. This command. I received. From. My father. Jesus. Demonstrated. His love. To the father. By becoming.

[ 12 : 30 ] Obedient. To the point of death. Even death. On a cross. And he did so. Voluntarily. No one. Took his life. From him. But he laid it down.

Of his. His own accord. His own. Initiative. You would remember. I'm sure. Or have read. So often. At his trial. Before Pilate.

We read. Once more. Pilate came out. And said to the Jews. Gathered there. Look. I am bringing him. That's Jesus. Out. To you. To let you know.

That I find. No basis. For a charge. Against him. But the Jewish leaders. Insisted. That they crucify Jesus. And then in John 20.

At verse 6. But again. Pilate answered. You take him. And crucify him. As for me. I find. No basis. For a charge. Against him.

[ 13 : 26 ] And then Pilate. Went back. Into the palace. In fear. Then coming out. And again. He said to Jesus. Where do you come from? But Jesus. Gave no answer. And Pilate replied.

Do you refuse. To speak to me? Don't you realize. I have power. Either to free you. Or crucify you. Jesus answered.

You would have no power. Over me. If it were not given to you. From above. You would have no power. Over me. Unless it was given to you.

From above. And so as far as. As far as. Jesus' death. Was concerned. There was. An outward aspect. To it. Of course. Outwardly.

Men would crucify him. As he said to Pilate. You would have no power. Over me though. If it were not given to you. From above. In fact. On several occasions.

[ 14 : 22 ] The Lord. Spoke. About his death. Being accomplished. By men. In Luke 18. In Luke 18. Jesus speaking to his disciples. Of himself. He will be turned over.

To the Gentiles. They will mock him. Insult him. Spit on him. Flog him. And kill him. And much later. After the death.

And resurrection. Of Jesus. Peter was able. To preach. This man. Was handed over. To you. By God's. Deliberate plan. And foreknowledge.

And you. With the help. Of wicked men. Put him to death. By nailing him. To the cross. I find. No basis.

For a charge. Against him. And again. As for me. I find. No basis. For a charge. Against me. And again. You would have no power. Over me.

[15:15] If it were not given to you. From above. We read in the prophecy. Of Isaiah. In chapter 10. Yet it was the Lord's will. To crush it.

The Lord. In reference to Jehovah. To God. It was the Lord's will. Will to crush him. And cause him. To suffer. And though the Lord. Makes his life.

An offering for sin. He will see his offspring. And prolong. His. His days. It was a voluntary sacrifice. Because he loved.

The likes of you and I. Those of us who. Perhaps have. Nothing in us. Worth loving. But God sees our hearts. He sees our minds. He knows every detail. Of our experience.

And of our lives. And yet he loves. He loves. Paul writes of Jesus. Who being in very nature God. Did not consider equality with God.

[16:08] Something to be used. To his own advantage. Rather he made himself nothing. By taking the very nature of a servant. Being made in human likeness.

And being found in appearance as a man. He humbled himself. By coming obedient to death. Even the death. Of a cross. If you're sitting here this morning as a Christian.

Yes we often say it's by grace. We've been saved. Not through works. And that's. That's true. That's right. But it's because of the love of God. He sought us out.

He drew us to himself. When we were sinking. When we were in the miry clay. Wherever. He drew us to himself. This command Jesus said. I receive from my father.

What was the command? That he lay down his life. And rise from the dead. And so in perfect obedience to his father. Jesus carried out his father's will.

[17:07] That he gave his life. He gave his life for the world of sinners. And he rose from the dead. And even this morning. You and I. Conscious of this Remembrance Sunday.

And of those who willingly sacrificed their lives. For you and I. Well there was a man. A perfect man. The son of God. God in flesh. God was in Christ.

Reconciled the world unto himself. He paid the price. He paid the debt. It was a voluntary sacrifice. Secondly.

It was a vicarious sacrifice. It was. It wasn't for himself. Just as the troops who volunteered in the First World War. And the Second World War.

They volunteered freely. But they knew. They weren't volunteering for their own benefits. They were volunteering for the benefit. Of others. For those who were at home. And in the cities.

[18:03] And the nations. It was a vicarious sacrifice. Which means. Taking the place. Of another person.

Or thing. Acting. Or serving. As a substitute. And so Christ too. These sufferings. That he would endure. Were for you. And for me.

He gave up his life. He surrendered himself to the Father's will. He willingly. Went to the cross for you and I. Knowing.

Knowing. That. In the future. There would be those. Who would respond. Profess and confess. Repent of their sins. And find that glorious salvation. In him.

And so my question. Even now. Is. Have you responded. Have you responded. To that glorious. That glorious invitation. That Christ. Offers you this morning. He offers you forgiveness.

[18:58] He offers you hope. He offers you peace. He offers you heaven. Have you. Have you responded. Isaiah writes. Surely.

He took our infirmities. And carried our sorrows. Yet we considered him stricken. By God. Smitten by him. And afflicted.

It was a vicarious sacrifice. But the word. Volitional. Also comes into play here. It means it was done. Of one's own choosing. Deliberately.

Decided. Or chosen. You see. There is only one. There is only one. There is only one mediator. Between God. And man. Because there was only one.

Good enough. To pay the price. For our sins. For your sins. And my sins. Only. Only one. And his name. Is Jesus.

[ 19 : 55 ] Just for the moment. Isn't that name so precious to us? So precious to the Lord's people. From whatever denomination. What kind of culture. What background. We come from. Once you. Once you've come to Jesus.

It unites us. Doesn't it? It makes. It puts us all on the same level. And his name. When we hear his name. When we hear his name blasphemed. It hurts. When we hear his name blasphemed. On the TV screen. I hope you. You switch off that program. It hurts. It hurts us. Because we know. We know the price he paid to redeem us. To make us what we are. And continually making us. What we are yet. To. To become. His death. His death. His death. Was not for himself. But it was. It was for others. But he was. Peers for our transgressions.

He was crushed for our iniquities. The punishment that brought us peace. Was upon him. And by his wounds. We are healed. And these wounds. Or these stripes.

[ 20 : 51 ] They don't refer. To the Roman scourging. But they convey. To you and I. In a condensed form. The divine judgment. Inflicted upon him.

And by the wrath of God. As he became. Our substitute. Bearing shame. And scoffing rude. In my place. Condemned. He stood. Sealed my pardon.

With his blood. Hallelujah. Hallelujah. What a saviour. Another hymn writer says. Jehovah. Lifted up his rod. O Christ.

It fell on thee. There was. Sore stricken. Of thy God. There's not one stroke. Left. For me. Thy tears. Thy blood. Beneath it flowed. Thy bruising. Healeth me. Thy bruising. Healeth me. And Peter writes. Peter writes. Of Jesus.

[ 21 : 45 ] He himself. Bought our sins. And his body. On the tree. So that we might. Die to sins. And live for righteousness. By his wounds. You. Have.

Been. Healed. You see. In creation. This vast creation. God shows us. His hand. But in salvation. In salvation.

God shows us. His heart. God shows us. What he is. He's really like. If we can. Dare. Say that. Although the Lord Jesus. Had no sins of his own.

He took. Our sins. Upon himself. He. Voluntarily. Assumed. Responsibility. To pay the penalty. For all of our sins. The debt. We owed. Was charged.

To his account. And he willingly. Covered. Or paid. The account. To the full. You see. God. Required. Satisfaction. Because. He is.

[ 22 : 41 ] Holy. There is a price. To pay. There are consequences. For sin. The wages of sin. Is death. And there must be. God. Has to be. Satisfied. But he makes.

Satisfaction. God in Christ. Made the satisfaction. Himself. Because he is love. And the question. The question.

For theologians. Gathered here. This morning. The question. Of the extent. Of the atonement. More simply put. Who did Jesus die for?

Was it the elect of God? Or for everyone? Well. That doesn't arise. This morning. That doesn't arise. In evangelistic preaching. The message. To be delivered. Is simply this.

That Christ Jesus. The sovereign Lord. Who died for sinners. Now invite sinners. Freely. To himself. And God commands.

[ 23 : 38 ] God commands all. To repent and believe. And Christ promises. Joy and peace. To all who. Who do so. It was a voluntary sacrifice.

It was a vicarious sacrifice. But it was a vicious sacrifice. It was a vicious sacrifice. Just it was vicious.

For our troops on the front line. In the trenches. In the first world war. The second world war. Whatever. Whatever war. It is. It is vicious. And it was vicious.

For Jesus. It means wicked or cruel. Characterized by violence. Or ferocity. Or ferocity. And in this viciousness. And in this viciousness. We speak a little.

About his. His sufferings. And that's very difficult. Because even the gospel writers. Don't mention that much. Concerning his sufferings.

[ 24 : 32 ] We read of them here. In Isaiah 53. We read of them in Psalm 22. But you know. Sometimes when we. When we speak about heaven. And when we read the gospels.

And we read the book of Revelation. That speak about heaven. We. We don't really get there. We can't really. Visualize it. We can't touch it. When we speak about hell. We find we can't really visualize that either. And people don't seem to be. Afraid of hell anymore. And when we speak about Christ's. Sufferings. They were so personal. They were so personal to him. That. That we can't. We can't feel them. But here. In his vicarious sacrifice. We read in Psalm 52. Just as there were many. Who were appalled at him. His appearance. Was so disfigured. Beyond that of any man. [ 25 : 29 ] And his form. Marred. Beyond. Human. Likeness. But none of the ransomed. Ever knew. How deep. Were the waters crossed. Nor how dark. Was the night. That the Lord. Passed through. He found his sheep. That was lost. As I said. In Psalm 22. We read. In prophetic form. Some of the sufferings of Christ. In Psalm 22. In verse 6. But I am a worm. And not a man. Scorned by men. And despised. By the people. And although God. Hit his face from him. There was. There was no reproach. On the part of God. The reproach. And the scorn. Came from. From wicked men. For those. For whom. He was. He was suffering. He knew. He knew the bitterness. He knew the scorn. [ 26 : 24 ] He knew the rejection. Of the very people. He had come to save. And even this morning. Throughout our island. Maybe even gathered here. Those online. He knows. And he's concerned about. About your rejection. But as we're told so often. What you do with Jesus. In this life. Jesus will do with you. When that new life. Opens up. If you reject him here. Why should he accept you. There. Not only the pain. But the shame. Hebrews 12 and verse 2. Let us fix our eyes upon Jesus. The author. And perfecter. Of our faith. Who for the joy set before him. Endured the cross. Scorning. Its shame. Scorning. Its. Its shame. Imagine the son of God. Strip naked before the world. And nailed to the cross. [ 27 : 21 ] Indeed. One of the primary reasons. Why the Jews. Did not believe on Jesus. Was because. Of the horrors. Of the cross. Because. Only the vilest of criminals. Were crucified. Psalm 22 and verse 14. I am poured out like water. And all my bones. Are out of joints. He emptied himself. He became of no. No reputation. He poured out his soul unto death. He gave all that he had. I repeat. God was in Christ. Reconciling the world unto himself. Don't you find questions sometimes. For unbelievers. Maybe questions you and I asked. Before we were converted. Why all this. Violence. Why are people hurt. Why so many crimes. Why so many. Where is your God. Where is his God of love. Our God is on the throne. [ 28 : 19 ] But there was a time. That our God was on the cross. Paying the price. For the sins of men and women. You see. We are not robots. If we were robots. We would complain. That we have a God. Who. Who manipulates. And orders our lives. He's given us free will. He's given us free choice. And he asks. He commands. That we would come. That we would repent of our sins. But repent of our sins to a God. A God who's gracious. A God who loves. A God who. Who cares. My strength. Is dried up. Like a pot shirt. And my tongue sticks to my mouth. You lay me. In the dust of death. He was brought. He was brought down. Into the dust. Through his own voluntary. Humility. He humbled himself. And became obedient to death. You know. [ 29 : 12 ] There is nothing. There is nothing. You and I can go through. In this life. That Jesus. Has not felt the pain. That Jesus. Has not felt the pain. And feels it far more keener. Than you and I ever feel pain. Because he was without sin. He was the holy son of God. In every pang that rends the heart. The man of sorrows. Has a part. He sympathizes with our grief. And to the sufferer. Sends relief.

The psalmist. In Psalm 22. Dogs have surrounded me. A band of evil men. Has encircled me. They pierced. My hands. And my feet.

And the word dog. Was usually used. By Jews. Taunting Gentiles. But here. It's used to describe. The Roman soldiers. Who were surrounding Jesus.

[ 30 : 11 ] Like a pack of. Of wolves. A pack of vicious. Snarling hounds. Hounds. As they pierced his hands. And his feet. As they crucified. The Lord of glory.

Here then. Jesus is fulfilling. Yet another part. Of the prophesy. Of Isaiah 53. Because he poured out. His life. Unto death. And was numbered.

With the transgressors. As Jesus. Hung on that cross. Reeling in agony. His sufferings. Continued. The plowman. The psalmist. As far as. Christians are concerned. Wrote of Jesus. Sufferings in this. Plowmen. Have plowed my back. And made their furrows.

Long. Plowmen. Have plowed my back. And made their furrows. Long. And we understand that. As Christians. We understand. That that's part of his sufferings.

[ 31 : 09 ] We understand. That that's part of. The wounds that he suffered. That you and I might be healed. How can we understand that? Because. The Holy Spirit. The Holy Spirit. Has opened our minds. And our hearts. You see.

When you come to Christ. You're changed. You're transformed. He doesn't leave you. As he finds you. But he begins to sanctify you. And transform you. And teach you.

The Holy Spirit. Reveals things to us. That we never knew of. Before we came to faith. And that the world. Even now. Knows nothing of. Plowmen. Have plowed my back.

And made their furrows long. It was a voluntary sacrifice. It was a vicarious sacrifice. And it was. A vicious. Sacrifice.

But praise God. Praise God. Just as those troops. Were victorious. In two world wars. In the sense that you and I. Now have. The freedoms that we have.

[ 32 : 04 ] So Christ's sacrifice. Was a victorious sacrifice. And that means having achieved. A victory. Conquering. Triumphant.

In Acts 2 and 23. This man. Peter writes. Was handed over to you. By God's. Set purpose. And for knowledge. And you. With the help of wicked men.

Put him to death. By nailing him to the cross. But God. God raised him from the dead. Spirit. Freeing him. From the agony of death. Because it was impossible.

It was impossible. For death. To keep its hold. On him. And if you have died. With Christ. You have been raised with Christ. Listen. You may die.

In some. In some form. And you'll go into the ground. But tell. Let me tell you. Because. Because you are in Christ. It is impossible. For death. To keep hold of you.

[ 33 : 00 ] You will rise. You will go home. To glory. If you are in. Christ. We started with those words. In John chapter 10. No one takes you from me.

But I lay it down. Of my own accord. I have authority. To lay it down. And authority. To take it up again. This command. I receive from my father. And so these words.

These words. Speak of his resurrection. And by the power. Of his resurrection. He will also raise up. His own people. Unto eternal glory. And the final words then.

The final words. Spoken by Jesus. On the cross. Are recorded by John. They are. As you well know. It is finished. It is.

The work he came to do. Was finished. There was still a work to continue. In the sanctifying of you and I. Of interceding for us. At the place of prayer. But it is finished.

[ 33 : 58 ] And that's translated. From a Greek word. Tetelestai. Meaning. Something that took place. In the past. Which has present. Abiding. Results.

It could be translated like this. It stands finished. And always. Will be finished. It was used. Of a slave.

When he completed a task. That was given to him. By his master. He would report back. And he would say. It is finished. It was used by an artist. Who on completing.

His work. His work. Or his painting. Would step back. And say. It is finished. It was used by a merchant. Who. Had received a bill.

In full. And he would write. In the account book. It is finished. And it would be used of a farmer. As he closed the barn gates. After bringing in the harvest.

[ 34 : 52 ] It is finished. When Jesus. Used that word on the cross. He was saying. Father. Father. I have finished the work. That you.

Gave me to do. It is finished. I have applied. The last strokes. To the picture. Of salvation. It is finished. I pay the penalty. For the sins of my people.

It is finished. And now the gospel. The gospel. Can be preached. For the salvation. Of lost souls. It is finished. And yet.

It goes on. And so this morning. Surely. Once again. We see. Salvation rests. Not on what I have done.

Not on what you have done. But what Jesus did. What Jesus has done. On that cross. And out of that tomb. And so. There is nothing left. For you and I to do. But to repent.

[ 35 : 48 ] And believe. Because we are not. We are not saved. By merit. But by mercy. Not by good works. But by grace.

And Paul writes. If you declare with your mouth. Jesus is Lord. And believe in your heart. That God raised him from the dead.

You will be saved. For it is with your heart. You believe. And are justified. And it is with your mouth. That you profess your faith. And are saved.

Oh men may have killed him. They couldn't take away his life. Because he was the son of God. He was God in the flesh. Who broke into this world. To redeem men and women.

Like you and I. To draw us to himself. That we might have that assurance. That we might be able to say. I know. I know whom I have believed.

[ 36 : 48 ] And I'm persuaded. That he is able. To keep that which I have committed unto him. Against that day. Amen. And may the Lord bless these thoughts.

And may we know how gracious he is. And how blessed we are. To be here this morning. To be here on the island. Where the gospel is proclaimed.

So, so often. Loving Heavenly Father. We thank you again. We thank thee for your love. A love which came into this world. To seek and to save. That which was lost.

A love that draws men and women unto yourself. That they might know that forgiveness. That hope. That assurance. A certain hope of eternal life. And they might know that. Whatever is before them. Lord, you go before us. So, bless us Lord. As we come to a close. And we thank you again Lord. For this day. We pray Lord. For all the people gathered here.

[ 37 : 44 ] And for the families that we represent. We know a loving Heavenly Father. We often speak to them. About God. Or that we would speak to you about them. And that you would draw our sons and our daughters.

Our husbands and our wives. Into that place. That place. Of knowing Christ. As Lord. And Saviour. All that we pray then.

Is in Jesus name. And for his sake. And his glory. Amen. We conclude our worship then. We're going to sing from Psalm. Psalm 27.

Psalm 27. The Lord's my light. And saving health.

Psalm 27. Let me look. It's in the Scottish Psalter. Bear with me. Psalm 27.

[ 38 : 39 ] Psalm 27. Verses 1 to 4. The Lord's my light. And saving health. Who shall make me dismayed? My life's strength is the Lord.

Of whom then shall I be afraid? When as mine enemies and foes. Most wicked persons all. To eat my flesh. Against me rose. They stumble. And did fall.

Against me though a host in camp. My heart yet fearless is. The war against me rise. I will be confident. In this. And so on.

Verses 1 to 4. Of Psalm 27. Amen. The Lord's my light.

And saving health. Who shall make me dismayed?

[ 39 : 37 ] My life's strength is the Lord. Open.

And shall I be afraid? When as my enemy's hand was.

Of God's strength is the Lord. Do it myself be afraid? With all of you at all. Lord, you see.

The Lord is blind. To come with me. At all. And 2 away. Georgetown, Churches of the Ancient I cry, my heart yet fear asses.

Though all I guess be right, I will be confident in this.

[ 41 : 22 ] One thing I offer, I desire, and will speak to often.

And on this whole high life I may within your souls remain.  
That I, the beauty of the Lord, behold me at that time.  
And I die in this holy place with reverent need and quiet.  
And now may the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, rest and abide with us all, and with all whom we love, now and forevermore. Amen.  
[ 43 : 00 ] Amen.