

The Coronation of the King

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Date: 05 April 2023

Preacher: Paul Brennan

[0 : 00] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[2 : 30] Thank you.

Thank you.

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[5 : 30] Thank you. Thank you.

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Thank you. CHOIR SINGS CHOIR SINGS

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CHOIR SINGS CHOIR SINGS CHOIR SINGS In this heavenly spirit of the angels be in heaven and the Lord.

As we sit, let's pray. Lord our God, as we gather to seek your face on this most holy of days, the day of this world's greatest shame, when men crucified the Lord of glory.

And yet a day that through your marvelous and merciful providence has become the day of the world's great salvation.

Because inscribed upon the cross, we see in shining letters, God is love. And he bears our sins. Upon the tree, he brings us mercy from above.

[10 : 59] And so, Heavenly Father, grant that as we gather here this evening, you will once again teach us all the meaning of the cross. And so, draw out from all of our hearts true and living faith in Jesus Christ, your Son, in whose name we pray.

Amen. In the beginning was the word, and the word was God, and the word was God.

He was in the beginning with God. All things were made through him. All things were made through him, and without him was not anything made that was made.

In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

And the word became flesh, and dwelt among us, and we have seen his glory. Glory as of the only Son from the Father, full of grace and truth.

[12 : 15] John bore witness about him, and cried out, This was he of whom I said, He who comes after me ranks before me, because he was before me.

For from his fullness we have all received grace upon grace. For the law was given through Moses. Grace and truth came through Jesus Christ.

No one has ever seen God, the only begotten one, who is God, who is at the Father's side. He has made him known. The true light, which gives light to everyone, was coming into the world.

He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him.

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[13:27] The majestic words from the prologue of John's gospel. The light of the world, the life of all men, come into our world. And yet, his own people did not receive him.

Why? Well, because as Jesus goes on to say in John chapter 3, people loved darkness rather than the light, because their works were evil.

And that's the sad story of the human race, from the very beginning. And so John tells the story of how the ultimate revelation of the glory of God, in our world, in the flesh, in the person of God the Son, how that revealed also the ultimate rejection of God's glory, on the cross, on the first Good Friday.

The cross of Jesus is the place of great division. Some of our musicians are going to intersperse our readings this evening with a sung meditation on John's message of the eternal word made flesh.

It's set to the late Tom Swanson's lovely tune, Alt-Charn. And we're going to have the first part now. Amen. Amen.

[14:49] Amen. Amen. Amen. Amen. Amen.

Now reveals our truth and grace, Here we glimpse the Father's space, Still rejected by His grace. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him. Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

And this is the judgment. The light has come into the world, and people loved the darkness rather than the light, because their works were evil.

[17:05] For everyone who does wicked things hates the light, and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.

I am the bread of life. Whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

For this is the will of my Father, that everyone who looks on the Son and believes in Him should have eternal life.

And I will raise him up on the last day. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever.

And the bread that I will give for the life of the world is my flesh. Amen. Amen.

[18:20] Amen. Amen. Amen. Amen. Amen.

Amen. Now from deity withdraw.

But the outcast and the lame will withdraw the promised name.

Find in him true bread and wine, healing grace in word and sign, born anew by breath divine.

The Pharisees said to one another, Look, the world has gone after him.

[19:48] Now among those who went up to worship at the feast were some Greeks. So they came to Philip, who was from Bethsaida in Galilee, and asked him, Sir, we wish to see Jesus.

Philip went and told Andrew. Andrew and Philip went and told Jesus. And Jesus answered them, The hour has come for the Son of Man to be glorified.

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone. But if it dies, it bears much fruit.

Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this purpose I have come to this hour.

Father, glorify your name. Then a voice came from heaven. I have glorified it.

[20:55] And I will glorify it again. The crowd that stood there and heard it said that it had thundered. Others said, An angel has spoken to him.

Jesus answered, This voice has come for your sake, not mine. Now is the judgment of this world. Now will the ruler of this world be cast out.

And I, when I am lifted up from the earth, will draw all people to myself. He said this to show by what kind of death he was going to die.

So the crowd answered him, We have heard from the law that the Christ remains forever. How can you say that the Son of Man must be lifted up?

Who is this Son of Man? So Jesus said to them, The light is among you for a little while longer. Walk while you have the light, Lest darkness overtake you.

[22 : 04] The one who walks in the darkness does not know where he is going. While you have the light, Believe in the light, That you may become sons of light.

Now is the judgment of the world, Said Jesus. And that is because Rejection of the glory of God Deserves judgment.

And yet John tells us that Jesus came as the Lamb of God Who takes away the sin of the world. And that's why Jesus is so troubled In saying these words.

Because only through his coming death Will he bear that saving fruit. Only if the seed dies, He says, Does it bear much fruit.

I, When I'm lifted up, Will draw all people to myself. Let's listen now to Mark's account Of the trial and the crucifixion of Jesus.

[23 : 16] And as soon as it was morning, The chief priests held a consultation With the elders and scribes And the whole council.

And they bound Jesus And led him away And delivered him over to Pilate. And Pilate asked him, Are you the king of the Jews?

And he answered him, You have said so. And the chief priests accused him of many things. And Pilate asked him again, Have you no answer to make?

See how many charges they bring against you. But Jesus made no further answer So that Pilate was amazed. Now at the feast, He used to release for them one prisoner For whom they asked. And among the rebels in prison Who had committed murder In the insurrection, There was a man called Barabbas. And the crowd came And began to ask Pilate To do as he usually did for them.

[24 : 20] And he answered them, Saying, Do you want me to release for you The king of the Jews? For he perceived That it was out of envy That the chief priests Had delivered him up.

But the chief priests Sturred up the crowd And to have him released for them Barabbas instead. And Pilate again said to them, Then what shall I do With the man you call The king of the Jews? And they cried out again, Crucify him. And Pilate said to them, Why, what evil Has he done? But they shouted all the more, Crucify him.

So Pilate, Wishing to satisfy the crowd, Released for them Barabbas. And having scourged Jesus, He delivered him To be crucified. And the soldiers Led him away Inside the palace, That is, The governor's headquarters.

And they called together The whole battalion. And they clothed him In a purple cloak. And twisting together A crown of thorns, They put it on him.

[25 : 32] And they began to salute him. Hail, king of the Jews. And they were striking his head With a reed And spitting on him. And kneeling down In homage to him.

And when they had mocked him, They stripped him Of the purple cloak And put his own clothes On him. And they led him out To crucify him.

for the love of God And despite ■ Blessing out the bitter cost That all men to Him might fly To the Savior lift it high Now the precious seed must die Who will bear in darkest night White and bruised the Prince of Light

Lear into a cross of shame Storn the beauty of His name Lamb of God for this He came And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

And they brought Him to the place called Golgotha, which means a place of the skull. And they offered Him wine mixed with myrrh, but He did not take it.

[27 : 53] And they crucified Him and divided His garments amongst them, casting lots for them to decide what each should take.

And it was the third hour when they crucified Him. And the inscription of the charge against Him read, The King of the Jews.

And with Him, they crucified two robbers, One on His right and one on His left. And those who passed by derided Him, wagging their heads and saying, Aha, you who would destroy the temple

and rebuild it in three days, Save yourself and come down from the cross.
So also the chief priests with the scribes mocked Him to one another, saying, He saved others. He cannot save Himself.

Let the Christ, the King of Israel, come down now from the cross, That we may see and believe.
Those who were crucified with Him also reviled Him.

[29 : 10] And when the sixth hour had come, There was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, Eli, Eli, lama sabachthani, Which means, My God, my God, Why have you forsaken me?

And some of the bystanders hearing it said, Behold, he is calling for Elijah. And someone ran and filled a sponge with sour wine, Put it on a reed and gave it to him to drink, Saying, Wait, Let us see whether Elijah will come to take him down.

And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two from top to bottom.

And when the centurion who stood facing him Saw that in this way he breathed his last, He said, Truly, This man was The Son of God.

Well, you have those words In front of you in your booklets, In your center page of the program. Do you keep that open As we think about this coronation of the king, The sovereign, Who through his suffering is our saviour.

[30 : 58] Now the coronation of a king Is very soon to be filling our new screens And our newspapers. Charles III Will be crowned in a matter of weeks On Saturday the 6th of May.

It will be a grand event Full of ceremony and pomp. But Charles' coronation Is not the most significant coronation We'll be marking this year.

In fact, It doesn't even come close. There is a coronation Which stands At the very epicenter of human history. And it's the coronation That we have just read about.

It's a coronation very unlike The one we're soon to witness In Westminster Abbey. But it's a coronation nonetheless. These words we've just read From Mark's Gospel.

They are the very climax Of the whole of Mark's account. This is the moment To which the whole thing Has been building. Namely, The death of Jesus Christ.

[32 : 02] The Son of God On a cross. But it's not just The central event In Mark's account. This is the central event In all of human history.

In all of cosmic history. This is the central moment. You see, This was the moment First promised Way back By God's promise To humanity Way back in the Garden of Eden In Genesis chapter 3. God promised That there would be One day Someone who would deliver The decisive blow To the great enemy Of God's people And to free his people From sin And from death.

Here, In this chapter As Jesus dies As the sovereign suffers He saves his people And wins them Forgiveness for sin And freedom from death And everlasting life.

What we are in fact Reading here Is the coronation Of the king. This is far more substantial Far more majestic Than the coronation We're going to see In a few weeks time Done in London.

[33 : 18] And that is perhaps surprising. Because what we seem To be reading here Rather than being A coronation Of a king It seems to be At first glance The crucifixion Of a humiliated man.

That's what we seem To read. But in reality This is the Lord's Procession to his throne. Because this is a chapter All about Jesus the king. The king who suffers To save his people.

And this is the king We all need. And we all need To bow down to him Because he is the king Who through his own suffering Offers you and me Life.

Everlasting life. Mark is showing us here In these words The sovereign who suffers In order to save. So three very simple points.

First Jesus the sovereign. Mark is at pains To make it clear That Jesus Is the king. Again and again In this chapter We have reference To the king The king of the Jews.

[34 : 27] Six times We have mention Of the king Of the Jews Or the king of Israel. And when he is asked Straight up By Pilate Look at verse 2 Pilate asks him Are you the king Of the Jews?

And Jesus answers You have said so. There is not just All these references To the king Of the Jews That makes it clear That this is the sovereign Coming to his throne.

The passage is steeped In royal imagery. The events That are taking place Here take place In the royal palace. Notice verse 16 The soldiers Led him inside The palace And They there Drape Over his shoulders In royal colors Of purple A robe They make for him A crown Not of gold But a crown

Of thorns They Bow down to him But they mock As they do so They pretend To pay homage They seek to humiliate him But Mark is clear That despite All the appearances And all the humiliation And the suffering And ultimately His crucifixion Despite all that Jesus is king And Mark shows us That he's not King despite His suffering But rather Because of it Jesus is a king

Unlike any other Not only is he The king of kings But he is a king Who suffers A king who is Crucified And the fact That he is king That is hugely Significant If Jesus If the man We're reading About here Was just Another man Amongst the Thousands of others Who were crucified By the Romans Then it really is Of little significance To anyone Yes it's a Tragic Event A seemingly Innocent man Put to death It would have been Very sad For his Immediate Family and friends But It would have been Of almost no relevance To anybody else Beyond those people And certainly not to us Living 2,000 years later And 3,000 miles away So who Jesus is Is of ultimate importance And Mark If you read through The account Has been showing us Who Jesus is All the way through He's showing us Who this man Really is

And Mark Is showing us That Jesus Is the Christ The son of God He is the Messiah The Christ That is He is God's Anointed king And he's come To rescue That has been One of the key notes All the way Through The gospel If you were here A couple of weeks ago To watch the Mark drama You would have seen Mark's gospel Put out in front of us And that is clear As you see And as you hear What Mark is saying Jesus Is God's king And with The coming of Jesus God's king Has arrived And he's arrived With a very clear mission He has come To rescue His people From their sins And to win for them Forgiveness And eternal life See Jesus Is not just Some other man He is the promised king A king

[37 : 57] With a mission And his mission Was ultimately To suffer And to die And to rise again As God's king Jesus is The suffering servant Who gives his life So that our sins Can be forgiven And that's the focus In the second half Of Mark's gospel As you read through You can't miss the fact That Jesus Is on a journey To the cross He is the sovereign He is the king But he's the sovereign Who suffers That's our second point The sovereign Who suffers Now as you Were listening To that being read It's obvious Isn't it There is humiliation And suffering It's evident But It was No accident This was always The plan Mark shows us That Jesus Is not God's king Despite The suffering He endures But because of it

Just listen again To the words Of his executioner These were the The last words In our reading A moment ago Verse 39 And when the centurion Who stood Facing him Saw that in this way He breathed his last He said Truly this man Was the son Of God See this centurion He has come to see The fullness Of who Jesus is He saw And understood That he wasn't Just some other man But he was The son of God The son of God Had died On a Roman cross And the way In which Jesus had died The darkness That came over The whole land The words that Jesus spoke All these Lead the centurion To the conclusion That this

Was The son of God He is the king And he is Demonstrably the king Because of the way In which he suffers You see the fact That Jesus suffers Does not Prevent the centurion From seeing him As the king Rather it's because Of his suffering That the centurion Comes to that conclusion He sees him For who he really is And consider too The build up To this point In Mark's gospel Where again and again Jesus has predicted These exact events Again and again He says This is exactly What's going to happen This was no Unplanned disaster This was not Plan B Or C No Mark Chapter 15 Was plan A Listen to what Jesus himself said Earlier in Mark's Gospel He's speaking To his followers And here's what He says See we are going

Up to Jerusalem And the son of man Will be delivered Over to the chief Priests and the Scribes And they will Condemn him to Death And deliver him Over to the Gentiles And they will Mock him And spit on him And flog him And kill him And after three Days He will rise See Jesus is in Total control None of what we've Read in chapter 15 Here was in any way A surprise for Jesus In fact it was the Total opposite It was the plan It was a plan he Articulated at least Three times According to Mark It had to happen This way because It was his mission Yes Jesus is the Sovereign He is God's Promised king But he is the King who came To suffer It was his very Purpose To come and to Suffer and to Die But why Why did Jesus

Have to come And suffer What's our third Point He came To save Jesus is the Sovereign He came to Suffer in order To save Jesus suffers He is forsaken So that we Would be forgiven See only The sovereign Can do that Only the sovereign Can save Because our Offence Is primarily Against him The king of the Universe Only he Can save us In order to Do that In order to Save us He had to

Suffer And that is The significance Of the two Signs we get Towards the End of the Passage The first sign Was the Darkness That consumed The whole Land for three Hours The second sign Was the curtain Of the temple Being torn

[43 : 02] Into The darkness We read about That there In verse 33 When the Sixth hour Had come There was Darkness Over the Whole land Until the Ninth hour You see The darkness Is significant Because It is indicative Of the Darkening Of the Sun On Judgment Day It's a Darkening That Jesus Speaks of Earlier In chapter 13 He said But in Those days After that Tribulation The sun Will be Darkened And the Moon Will not Give its Light See Jesus Is talking There about The day Of judgment When we Will all Stand Before our Creator The creator Of heaven And earth We will Stand before Him And we Will face The final Judgment And God Will Judge Sin And at

This moment As Jesus Was on the Cross God Was pouring Out all His wrath Against sin On his Own son That is the Significance Of the Darkness See Jesus Is drinking From the Cup Of wrath That he Feared So that We Wouldn't Have to His Death Atones For It Pays For The Price For Sin And you See Our Sin You see Our Sin Is more Serious Than we Dare To Admit Or Think You see Our Sin Is a Full On Assault Against Our King And Creator It Deserves Punishment We Deserve Punishment And we Deserve Death According to The Bible And yet What we Are seeing Here Is that Jesus Pays

The price For sin Through his Own death This is what Jesus came To do That we Might be Saved And the Death that he Tasted here The death We read Of Was death In all Its horror For all The wages Of sin In that In that Moment He Tasted Death For every Man Drinking The bitter Cup To the Very Dregs For our Sake This is a Scene of Judgment The darkness Shows us That God A holy God Turns his Face away From his Own son As he Bore in His own Body the Sins of The world You see Sin Sin Separates That's the Teaching of Scripture And when The son Of God Who was Perfect Was made Sin for Us He bore The consequences Of the sin And he endured

The separation From God That it must Entail See the Darkness That we see Here was Symbolic Of the Blackness Of darkness That is Separation From God And the Crushing Weight That he Bore there The separation From God Which our Sins deserved Were crowded Together on These hours On Jesus On the cross He's bearing The full Weight Of the Father's Wrath For our Sin And here We see Jesus Our sovereign Walking That dark Path Of suffering And separation So that We would not Have to Endure It The darkness Is darker Than we can Ever Understand And Jesus Endured it He endured The father Turning his Face away Crying out

Why have you Forsaken me Well that's the First Of the signs We see the Darkness The judgment That was Poured out On Jesus The second Sign In verse 38 Was the Torn curtain Just look at it There Verse 38 And the Curtain Of the Temple Was torn In two From top To bottom And this Tearing Of the Curtain Is hugely Significant Because That curtain Symbolized The separation Between God And humanity This curtain Hung at the Entrance To the Holy of Holies In the Temple In Jerusalem And that Holy of Holies Was a Small Sacred Space Symbolizing God's Presence And only The high Priest Could go In there And only Once a Year And so The significance Of Jesus

[48 : 05] Death As the Once for All Atoning Sacrifice For sin Means That access Into the Presence Of God Is no Longer Restricted To once A year By the High Priest But now The curtain Is torn Access Is unrestricted And available To all Who trust In Jesus You see His death Absorbed God's Wrath Opened Up The way To the Holy Place So that We might Be saved So that We might Once again Have access To God You see He died The death That we Deserve To die So that We might Live So that We might Know God Have access To him And in This way You see Jesus Stands in Our place Jesus Is our Substitute He stands In the

Place That we Deserve To And that Is the Very vivid Illustration That we Have Earlier In the Passage With that Prisoner Exchange Before the Crucifixion Let's look Back there To verse Six In that Paragraph And we Read there About a Man called Barabbas Barabbas Is a Very Real Illustration Of the Fact that Jesus Is a Substitute Standing There On our Behalf This Chap Barabbas He was A Pretty Rough Character A Murderer An Insurrection And he Was destined For Crucifixion He knew He deserved To die But Pilate's Offer There His Offer Of Clemency Was Made And the Crowd Well They Want Their Man They Want Barabbas And in

A very Literal Sense Jesus Took Barabbas Place He Went To the Cross And he Paid The Price For Barabbas Sins See The Price For Barabbas Freedom Is Jesus Death Jesus Dies Barabbas Goes Free It Cost Barabbas Nothing But Jesus Well it Cost him Everything The Innocent Was Punished The Guilty Man Goes Free And that You see Is the Very Heart Of The Gospel That Exchange Is at

The Very Heart Of The Gospel And that Is the Very Source Of My Hope And Yours You see All of Us In our Natural State Are Guilty We Are Deserving Of Punishment We All Stand Guilty Like Barabbas But like Barabbas We can Through No Merit Of Our Own We Can Go Free Barabbas There Was No Grounds Upon Which He Is Eligible For Freedom It Was Not His Merit Was It And It's Not Ours Like Barabbas Jesus Can Stand In Our Place And In These Events Of Good Friday These Events We've Been Reading About Hearing About In These Events We See The God Of Glory On The Cross For Our Sin He Bears The Loss That's The Glory Of The Cross Jesus Is The Sovereign Who Suffered That We Might Be Saved And So The Question Must Be Asked Will You Have Him As Your King Will

You Come To Him And Admit Your Own Failure And Sin And Rejection Of Him Because That Is What The Bible Tells Us Our Natural State Is We Are Dead And Sin We Are Opposed To Him We Will Not Have Him But Will You Will You Come To Him Admit Your Own Failure And Sin Will You Accept The Sacrifice That Jesus Has Made On Your Behalf Will You Seek His Forgiveness Will You Have Jesus As Your Sovereign And Savior To Do That To Admit Our Sin To Confess It That Is So Hard Isn't It For Us We Are Often So Proud So Entrenched In Our Sin We

[53 : 08] Can't Bring Ourselves To Bow The Knee Before Him But If You've Never Done That Before If You've Never Bowed The Knee Then You Must He Commands Us To But It Is A Loving Command You See He Loves Each And Every Person On This Planet And His Great Desire Is That All Would Hear His Command And Repent And Follow Him And You See For All Who Do That For All Who Come He Will Gladly Receive He Will Welcome You Into His Eternal Family And Let Me Tell You There Is No Greater Joy To Be Had In This World Than To Humble Yourself Before The King And To Follow Jesus He Is The Sovereign Yes But

He Came To Suffer That You Might Be Saved That Is Why Jesus Came That Is What We Remember On Good Friday And So He Appeals To You He Commands You Repent And Believe And So Know Forgiveness For Your Sin And Know Eternal Life Well Let's Listen Now To The Final Verses Of Our Song Word Eternal Which Focuses In Now On The Cross Of Christ Go

To ■ Till I M pulled symbolic God of glory on the cross For us with new they will cross God in flesh may not to dwell In our place he sent to hell

Jesus our Emmanuel Christ the Son through bitter shame Glorifies his Father's name Now we seek him face to face Now we know his love's embrace This is our God's redeeming grace Let's pray folks

Merciful God who made all people And hates nothing that thou hast amazed Nor wills the death of a sinner But rather that he should be converted and live Have mercy upon all who are still in darkness And take from them all ignorance Hardness of heart And contempt of thy word And so fetch them home Blessed Lord to thy flock That they may be saved among the remnants of the true Israelites And be made one fold under one shepherd Jesus Christ our Lord Who lives and reigns with thee in the Holy Spirit One God World without end Amen Well folks if you are new to Christianity and to church

[58 : 29] Then you're very welcome to find out more Perhaps you're keen to find out more And I can recommend two things to you If that's you One is to join us here again We meet every Sunday At 10am and 5pm We'd love to see you at church And of course this Easter Sunday We are meeting To remember And to celebrate the resurrection Of the Lord Jesus Christ So do come 10 o'clock Sunday morning Or again at 5pm The other thing to mention Is our life course It's a short course Which will be running on Wednesday evenings Through the month of May And we ask some simple questions About who Jesus is Can I trust the Bible What is a Christian We'll have good coffee Better baking And engaging talks as well An opportunity for you to ask your questions We'd love to have you along Details on the website But that's our life course Starting the first Wednesday in May

You'd be very welcome to that Good we're going to sing our final hymn As we close our service Oh to see the dawn Of the darkest day Christ on the road To Calvary Let's sing together Let's sing together Let's sing together For the worst ■■■-■■■ For the closest Rone Let's sing together Lord has the midst of that Let's sing together Help us unspoken and Frozen Let's sing together From the darkest day Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[62 : 36] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

There is trust in Him, life is my sin, on His helpless love.

[63 : 38] There is trust in God, love and trust, Son of God, sing for us.

On the land of the Lord, we shall forgive and repent.

And so may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and evermore.

Amen. Well, folks, please do be seated. In a few moments, we'll be able to enjoy refreshments of tea and coffee served at the back.

So do please enjoy that. But before we do that, we have a short presentation now for our Easter offering. It's our custom every Easter to have an offering. And this year, as you'll see, the offering is to go towards a new educational fund within the Epaphras Trust.

[64 : 53] And we'll see details now on the screen. So let's just watch that and then we can enjoy some tea and coffee. God, Son of the world. God, Son of the world.

God, Son of the world. God, Son of the world.

God, Son of the world. God, Son of the world. That who so believeth, believeth in him, should not perish, should not perish, but have everlasting life.

Everlasting life, everlasting, everlasting life.

God so loved the world. God so loved the world.

[66 : 33] God so loved the world. God so loved the world.