

The Resurrection of the King: Our Hope in Life and Death

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Preacher: Paul Brennan

[0 : 00] ■ Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[3 : 22] 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. Yeah. km2 Thank you.

Thank you. CHOIR SINGS CHOIR SINGS

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CHOIR SINGS as the ruler of time and all eternity, having been publicly vindicated by the Holy Spirit who raised him from the dead.

But of course, that crowning glory came only through the cross. Only through the cross where the wonderful love of God was poured out on lost sinners, where in the person of the Son, God, the Almighty Maker, died for his creature's sins.

We're going to listen now to a duet about that grace unknown, about that love beyond degree that was revealed in the cross. And then some more words spoken and sung of what it all means to know and to receive what God has done for us in Jesus Christ.

[9 : 02] How less and did my Savior bleed, and did my sovereign die?

Would he devote that sacred end for such a worm as I?

Was it for sins that I had done? He groaned upon the tree.

Amazing pity, grace unknown, and loved beyond degree.

My God, why would you shed your blood so pure and undefined to make a sinful one like me, your chosen precious child?

[10 : 36] Well, might the Son in darkness hide and shut his glories in?

When Christ the mighty Maker died, for man the creature's sin.

Thus might I hide my blushing face, while his dear cross appears.

Dissolve my heart in thankfulness and melt my eyes to tears.

My God, why would you shed your blood so pure and undefined to make a sinful one like me, your chosen precious child?

[11 : 54] Dear Savior, how can I repay the debt of all my own?

Lord, take my very self, I pray, my heart I give to you.

Lord, take my heart I give to you. Come and see where Jesus lay, cold within the silent cave.

See, the stone is rolled away, void and tenantless the grave. Clothes to shroud his form and head, still their absent Lord display.

Christ is risen from the dead. Come and see where Jesus lay. Go and tell that Jesus reigns. Sin and death are overthrown.

[13:00] Sin and death are overthrown, dead to sin and all its pains. Live to make his glories known. Raised in triumph, as he said, he who all the world sustains.

Christ is risen from the dead. Go and tell that Jesus reigns. God holy.

The scripture only Yeh. He may divine. Come ■■■■■ize as those of Zion much. Have at least got a problem Ah, but the subject is definitely m■? This really pizza isn't rocks, it has stopped bananas. Even brick, no one of us can find specific places like he broke his way in the middle. Come behold the wondrous mystery in the dawning of the King.

Heal the theme of heaven's praises, roped in frail humanity. In our longing, in our darkness, now the light of life has come.

[14:25] Look to Christ who condescended, took on flesh to ransom us.

Come behold the wondrous mystery, be the perfect Son of Man.

In His living, in His suffering, never trace nor save of sin. See the true and better Adam, come to save the hell-bound town.

Christ the great high, should fulfilment of the law, in Him we stand. Come behold the wondrous mystery, Christ the Lord upon the tree.

In the stead of ruined sinners, thanks the lamb in victory. See the price of our redemption, see the Father's plan on call.

[16:02] Bringing Mary's sons to glory, grace unmeasured love on call. Come behold the wondrous mystery, say my death, the God of life.

Mc avant-xer extreme, then it is our hope, when we come. Way!" But who pray could the Gary■■■■■■! Vang That God of life!

Come behold the wondrous mystery, wish the 69 of the day. Kane The visit resurrected as we will be when he comes.

What a fortitude of deliverance how unwavering our hope.

Christ in power resurrected as we will be. When he comes.

[17:49] I'm Linda Kivbe. I've been coming to the Tron for well over 30 years. Through my teenage years I was definitely lost, broken home and all that stuff.

And I was aware that as a young person we were without direction morally and spiritually. I had no idea what to do about it.

But I totally went off the rails maybe late teens, early 20s. It was the 60s. sex drugs rock and roll.

All that free love, free shake off the shackles. There were any shackles in me, restrictions, but that kind of was a big influence in my life. Well, because it was the 60s and I was down south, I eventually ended up in Brighton.

It wasn't for too long, but I got caught, I got caught in with the crowd, the beach crowd. Hippies. You know, there was a degree of drug taking.

[18:54] When you were at the beach at night, sometimes on a Sunday night, you got people coming down and they'd be reading bits of the Bible, singing, handing out sandwiches.

And really, that's what attracts you. It's this. And what I was impressed with was why respectable people would take time with this kind of scene.

Anyway, I stuck that for so long and then I got homesick, I got really homesick and I'd lost contact with my family. So it was a big step to come back. So I saved up the money to come back.

But I managed to get a job in Glasgow School of Art. I was an artist model. So obviously, you had to go and meet the students. You got to know them and invite you to different things.

But I was involved in a few incidents and there were certain people who were willing to help me or speak to me. And I discovered through one thing after another that they were Christians.

[20:00] And I was aware of a genuineness about this wee crowd. We were asking a lot of questions and the boy, the main boy that spoke to me, he said, and again, I appreciated his honesty.

He says, Linda, I'm out of my depth here. but can I get someone, a female, to speak to you? And I said, okay. Right away, he arranged to get this friend to speak to me.

and she was, you know, there was no way beating about the bush. She took me right back to Genesis, told me how it all began, why I was in the position I'm in.

This is what it is, this is what sin is, and this is what you have to do about it. She just was right down the line, this is it, and you've got to make this decision.

Of course, I was in tears and I couldn't say anything, and she said to me, when you go home, you need to get on your knees and tell God you're sorry for everything and ask for his forgiveness, and he will help me.

[21 : 07] Of course, I was thinking, will an angel appear, will a light, you know, all this stuff? But she said, can I say a prayer for you? So she did that. I'm sorry for all the wrong things in my life.

Please come, cleanse me, make me whole. The words that I needed to hear, and I did it, echoed it with her. I think God's hand was in my life all along, but it was just through time.

I know now I'm not looking to satisfy any need in me now, because I know that I'm in God's hand. I read this morning, you know, that Jesus, paid the price, and that my sin has gone, and that is amazing, actually, isn't it?

I know. I know. oh, I know that I can't or I am going to lave in with so The End The End

The End The End The End The End

[24 : 17] The End The End The End The End The End The End The End The End The End The End The End The End The End ZANG EN MUZIEK Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

[28 : 01] And at the ninth hour, Jesus cried with a loud voice, Which means, My God, my God, why have you forsaken me?

And some of the bystanders hearing it said, Behold, he is calling 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.

There were also women looking on from a distance, Among whom were Mary Magdalene, And Mary, the mother of James the Younger, And of Joseph's, And Salome.

[29 : 32] When he was in Galilee, They followed him, And ministered to him. And there were also many other women, Who came up with him to Jerusalem.

And when evening had come, Since it was the day of preparation, That is, The day before the Sabbath, Joseph of Arimathea, A respected member of the council, Who was also himself, Looking for the kingdom of God, Took courage, And went to Pilate, And asked for the body of Jesus.

Pilate was surprised, To hear that he should already have died. And summoning the centurion, He asked him whether he was already dead.

And when he learned from the centurion, That he was dead, He granted the corpse, To Joseph.

And Joseph bought a linen shroud, And taking him down, Wrapped him in the linen shroud, And laid him in a tomb, That had been cut out of the rock.

And he rolled a stone, Against the entrance of the tomb, Mary Magdalene, And Mary the mother of Joseph, Saw where he was laid.

[31 : 05] Amen. Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen. Amen.

[33 : 49] When the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so they might go and anoint him.

And very early, on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, Who will roll away the stone for us from the entrance of the tomb?

And looking up, they saw that the stone had been rolled back. It was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were

alarmed.

And he said to them, Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen. He is not here. See the place where they laid him.

But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you. And they went out and fled from the tomb, for trembling and astonishment had seized them.

[35 : 09] And they said nothing to anyone, for they were afraid. Well, please do have those words just read in front of you.

They're in your programs. And we're going to think a few moments about these final words from Mark's Gospel. And Mark's Gospel begins with words of good news, his Gospel account.

And good news is only good news if it is true news. Good news that turns out to be untrue is not good news at all. In fact, it's not news.

It's just hot air and ultimately irrelevant. And the news of Easter really is good news. It's incredible news. To boil it down, the news of Easter is that Jesus died and rose again.

And by doing so, he fulfilled great and ancient promises that death would be defeated and that our sin would be paid for.

[36 : 18] So that we, people like you and me, can be reconciled to God and so enjoy eternal life. Now that's pretty good news, if it is true.

But is it? Is it true? That is the fundamental question that we all must come to terms with. We're going to hear these words sung for us later on.

And what reward will heaven bring? Everlasting life with him. There we will rise to meet the Lord. Then sin and death will be destroyed.

And we will feast in endless joy when Christ is ours forevermore. Is that not a wonderful image? Do not yearn for that and long for it.

Everlasting life with the God who made us. In perfect union forever. Sin and death no more. I yearn for that.

[37 : 25] Everlasting life with the God who created me. Who made this astonishing universe. We get to live with him in restored relationship forever. Imagine that.

Endless joy with Jesus. That sounds amazing. But is this good news true news? Is it true?

Well we're going to consider the evidence that Mark sets out for us. We will see that this good news is true news. Mark shows that Jesus did really die.

He really was buried. And that he really rose from the dead. And then we're going to ask the question. So what? So what? What does that mean for me and for you here today in Glasgow?

So two simple points. And then think about the implications. Point number one. Jesus really was dead and buried. Jesus really was dead and buried.

[38 : 29] It's a passage that Nathan read for us. That first half of the reading there in chapter 15. Mark describes for us there the events from Jesus' death to his burial.

Verses 42 to 47. And he makes it absolutely clear that Jesus really did die and really was buried. Mark details multiple witnesses to the death of Jesus on the cross.

The centurion, verse 39. Who saw Jesus breathe his last. There were also the women looking on from a distance.

There in verse 40. Among whom were Mary Magdalene and Mary the mother of James, the younger of Joseph and Salome. So there's the centurion. These women.

There's also Joseph of Arimathea. A prominent member of the Jewish ruling council, the Sanhedrin. And he asks Pilate for the body of Jesus.

[39 : 29] And Pilate, he's surprised to hear that Jesus is dead already. And so he seeks clarification. He doesn't just take Joseph's word for it.

He wants to see if this is really the case. Verse 44. He summons the centurion. He asks him whether Jesus really was already dead.

And when he learned from the centurion that Jesus was dead, he grants the corpse to Joseph. This is the same centurion who's witnessed Jesus' death.

Just a few verses earlier, we read these words. 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.

This centurion, whose job it was to oversee crucifixion. This centurion was summoned by Pilate. And he was asked to verify the death of a man that he was responsible for.

[40 : 36] And the centurion responds in the affirmative. Yes, Jesus is dead. Now the Romans were extremely efficient in this particular method of execution.

They crucified thousands of individuals over their centuries in power. A centurion was trained to ensure that those crucified actually died. And this centurion affirms Jesus' death.

That is his one job. To get that wrong would mean serious consequences for the centurion. So here's a whole bunch of witnesses to Jesus' dead body.

Mark presents us with three major ones. Joseph, Pilate, and the centurion. That's quite the set of witnesses when you think about it. Mark is a man. Leading figures from the world of politics, religion, and the military.

One is a Roman governor. One a respected member of the Jewish council. And one a senior figure in the military. And two of them had actual contact with his corpse.

[41 : 43] Mark is pretty clear, isn't he? Jesus was dead. Jesus died. That is the evidence Mark presents. And then he was buried.

Verse 46. And Joseph brought a linen shroud and taking him down, wrapped him in the shroud and laid him in a tomb that had been cut out of the rock.

And he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary, the mother of Joseph, saw where he was laid. So the two women, or two of the women who saw Jesus dead on the cross, they see where his body was laid.

They saw his death. And now they saw his burial. Most of us would attend a funeral on less evidence. Would we not? This is a compelling account of the fact of Jesus' death and his burial.

But so what? Jesus died? Does it matter? Is it a tragic death of an innocent man?

[42 : 54] Is it a waste of a promising life? Why did Jesus actually die? Well, Jesus died to provide life.

He died so that we might live. In going to the cross, as we thought about on Friday night, Jesus was taking our sins on his shoulders. He died on our behalf.

He took the punishment that we deserved. And his death means that we can be forgiven and reconciled to God. Earlier, in Mark's gospel, we read these words.

And these are crucial words. Jesus said, That is such a central verse in Mark's gospel because it sets out for us the essence of Jesus' death.

What it was all for. In his death on the cross, Jesus paid the ransom price for the forgiveness of sins. The ransom price is the cup of God's wrath.

[44 : 07] Our sins deserve God's punishment. And by paying the ransom, Jesus bore himself the full weight of that punishment.

Jesus experienced the judgment from God that you and I should experience for all of our sin. He died in our place. And my place and your place. And we'll think more about the implications of that later.

But that is the first piece of evidence that we must consider. And the evidence leads us to conclude that Jesus died on a cross and was buried.

This really did happen. Jesus really did die. He really was buried. And before we consider the evidence for the resurrection, we're going to sing another Easter hymn.

Before the throne of God above. Cause we learned a cross and the foremost time before.

[45 : 31] The Yangtokers' death. Now, versatility is aumento of all, for evermore that the guilherm strives.

The word m Fifty49ub Times dear John, Thank you.

Thank you.

Thank you. Thank you.

Let my spirit die on. Let my spirit die on. Well, Jesus really did die.

[47 : 51] And secondly, Jesus really did rise from the dead. We're thinking now of chapter 16, which Kalila read for us just a few moments ago. So Mark, the writer of this gospel account, as well as setting out the clear evidence for the death of Jesus and his burial, he also sets out the evidence for his resurrection there in chapter 16.

And it's clear from Mark's account that this is not the case of a stolen body. It's not the case of a resuscitation, but rather a resurrection.

Jesus came back from the dead. The women there in verse 1 of chapter 16, they are on their way expecting to find a corpse.

These are the very same women who saw Jesus' death and burial. And the text tells us that they were bringing spices. They were going to go and anoint Jesus' corpse.

They are fully expecting to be dealing with a dead body. They're wondering, how are we even going to get access? There's this huge stone. We saw it being rolled in front of the tomb.

[49 : 09] How are we going to get in? But when they arrive, they find that the stone has already been rolled away. And walking in, they find not the body of Jesus, but they see a young man dressed in a white robe who gives them some remarkable, astonishing news.

Look at what he says. Verse 5, verse 6 even, Do not be alarmed. You seek Jesus of Nazareth, who was crucified.

He has risen. He is not here. See the place where they laid him. But go. Tell his disciples and Peter that he is going before you to Galilee.

There you will see him just as he told you. Remember, Jesus has been saying this for a long time. Three times in Mark's account.

Jesus told his disciples exactly what was going to happen. Yes, I will die, but I will rise again. He will go before you just as he said. There is no corpse.

[50 : 18] The man testifies that Jesus is risen. He tells him to go to Galilee, and they'll see him there. Jesus is no longer dead. He is risen. But so what?

What is the significance? Well, Jesus' resurrection demonstrates that his death was effective, and effective in two particular ways. First, sin really has been paid for.

Sin really has been dealt with. Jesus died, and he's risen. The Apostle Paul would write later on his letter to the Corinthians, If Jesus was still dead, then it would mean that God's wrath was not yet satisfied.

His resurrection shows that sin really has been dealt with. God's wrath really has been absorbed by Christ. He's risen.

Edward read at the very beginning a poem, and these words he read for us, Christ Jesus lay in death strong bands for our offences given, but now at God's right hand he stands and brings us life from heaven.

[51 : 49] He could not do that if he had not been raised from the dead. The fact he is raised means that sin is dealt with, and he can impart life to us.

Sin really has been paid for. Second, death really has been defeated. Death has been defeated.

Again, the Apostle Paul, just a few verses on from that bit in 1 Corinthians, he says, But in fact, Christ has been raised from the dead, the firstfruits of those who've fallen asleep.

For as by a man came death, by a man has come also the resurrection of the dead. Again, that poem that Edward read for us, says this, It was a strange and dreadful strife when life and death contended.

The victory was gained for life. The reign of death was ended, stripped of its power. No more it reigns. An empty tomb alone remains.

Its sting is lost forever. Death was defeated. The tomb is empty. And C.S. Lewis wrote somewhere that Jesus has forced open a door that had been locked since the death of the first man.

[53 : 20] Jesus has met, fought, and beaten the king of death. Death is defeated with Christ's resurrection. And so Christ's resurrection means that for all who have put their trust in him, they can have certainty or forgiveness of sin, because sin has been defeated and dealt with, and also everlasting life, because death has been defeated.

It is only in him, it is only in Jesus that we have these things. Only in him can we know forgiveness of sin and the promise of everlasting life.

Jesus deals with our problem and our punishment, with sin and death. Jesus really died, and he really rose.

That is what Mark is showing us here. But what is the implication of that? What are we to do with that information, this news?

Well, the Bible tells us that we are to repent and believe so that we might have hope of life beyond death. How do you respond to this news?

[54 : 40] The women here respond with fear, don't they? They were afraid. And in many ways, fear is the right response, isn't it?

What we have just read about here, what these women have just seen and heard about, was the resurrection of a dead man. They had heard about the resurrection of Jesus, the man they knew

and walked with and loved.

They saw him crucified. And now they are being told he is risen. Multiple people saw his death. Many witnesses. He really died. But he is risen again. No wonder they were afraid. What are we dealing with here?

They might wonder. But not really what. Who? Who are we dealing with here? Who is this that is risen from the dead? It can only be the king, can't it?

[55 : 46] It can only be the king of the universe, the one who created all things, the only one who has power over life and death. Only he can rise from the dead. They have witnessed something beyond monumental.

Jesus' death and resurrection is an objective reality, as Mark is showing us, and it changes everything. Jesus' resurrection changes everything.

It is the reality at the very epicenter of the Christian faith. His death was, his supreme and final sacrifice for sin, humanity's greatest problem.

Namely, our sins against our creator. Our sins have a solution. Because we have a savior. And all of us will one day stand before God.

And we will stand before him as those who are either in Christ, those who know and follow him, or those who do not. And that's it.

[56 : 54] Those are the only two categories that matter on that day. We will face our maker. And the thing is, he dictates the terms on that day, not us. So we must get right with God on his terms, not ours.

And God's terms are these. You must repent of your sins, as defined by God, and ask God to receive us on the basis of Jesus' death, burial, and resurrection.

And what he holds out to us, for all who do that, all who repent and believe, he holds out to us forgiveness for our sins and everlasting life.

And that is an offer made available to all. That is an offer for anyone. Just consider some of the individuals we read about here in this story.

The gospel really does transcend all human-made divisions and distinctions and categories. Two of the men we've read about here from totally different backgrounds.

[58 : 10] The Roman centurion and Joseph of Arimathea. One is a rough soldier, the other a rich Pharisee. But both of them respond in real faith to the events of the cross.

Before the cross, we all stand in the same position. Whether kings or children. Whether rich or poor. Whether educated or not. Whether Scottish or English or Irish or Iranian or Chinese. Before the cross, we all stand in need of salvation.

Before the cross, we all stand in need of forgiveness for our sins. Before the cross, there is no distinction. Before the cross, we all need to repent.

And because of the cross, and because of Jesus' resurrection, we can, all of us, find salvation and eternal life.

[59 : 13] because there is something beyond this life. There is something beyond this world. There is something beyond our physical death.

As Jesus demonstrates, there is a resurrection to come. And death is something all of us must come to terms with. All of us will die.

None of us will beat it. every gravestone reads the same. 1909 dash 1987.

1985 dash 2054. The dash between those two dates is the sum total of our lives.

All of us, no matter what we've done in this world, no matter the place we've been, the things we've achieved, the wealth we've accumulated, the cars we've driven, all of that is remembered around the world by a dash on a gravestone.

[60 : 19] The question is, what comes after the second date on the gravestone? Where will you spend eternity? Well, you can know that with certainty by responding to Jesus tonight.

Jesus offers you forgiveness for your sin and life everlasting. Life in eternity with him forever. And so Mark would urge you to respond to his good news, which is true news.

And the good news is that all who repent and believe can know forgiveness for sin and everlasting life. And so Mark would urge you to choose life.

This Easter Sunday, if you haven't already, choose life. Every Sunday is a good way to explore more, to keep investigating Jesus, but perhaps today is the day for you.

Perhaps now is the moment you've been resisting. but maybe today is the day you can accept the offer for eternal life.

[61 : 34] Perhaps today is the day that you will repent and believe in Jesus. That is why Mark wrote this account of true, brilliant news that Jesus died and he rose.

Amen. Amen. There is a hope that burns within my heart that gives me strength oh, every passing day a glimpse of glory now reviewed in meager part yet drives all doubt away.

I stand in Christ with sins forgiven and Christ in me the hope of heaven my highest calling and my deepest joy to make his will my hope in house and they get to me but in man there is a hope that lifts my weary head, a consolation strong against despair, that when the world has plunged me in its deepest pit,

I find the Savior there. Through present suffering's future sphere, he whispers courage in my ear, for I am safe in everlasting arms, and they will lead me home.

There is a hope that stands the test of time, that lifts my eyes beyond the backening grave, to see the matchless beauty of a day divine, when I behold his face.

[64 : 58] When suffering seas and sorrows die, and every longing satisfied, then joy unspeakable will flood my soul, for I am truly whole.

My name is Ulys, and I am from Latvia.

I've become a Christian very recently. I've been a Christian for about a year. Before I was Christian, it's hard to say what sort of things I was living for. I was into all sorts of atheism ideas and videos. Christopher Hitchens was one of my heroes. And I was once watching a Christopher Hitchens video, and I was commenting on it. And there was a Christian that commented, I still remember, it was many years ago.

He said, this is wrong, this leads to nowhere. And it still has stuck with me to this day. And I saw that, you know, if I extend this kind of life, this kind of living, there's no hope.

[66 : 25] There's going to be... There was pain, but I knew that there was going to be yet more pain. And I was not seeking God so much as I was seeking hope. I got to invite...

There's a friend from work. She's a Christian. She invited me to a trip. And I knew... This was the time when I was, you know, desperate.

I was hopeless. I knew, why not? Let's just go. And her friends didn't know that I was not a Christian. And I saw in them something I did not see in myself or those who are around me.

I saw their love for each other. I saw the patterns in their life. Obviously, you know, there was... It was not all perfect, but there was a light there. There was something that attracted me.

But, you know, that was not enough for me. But that was my first real encounter. And it was very surprising to see actual Christians, how they are. It was not what I expected.

[67 : 25] I went back home and I started studying. And every single time I opened the Bible in the beginning, it was always to the most intense bits. Like, you know, murder made him.

And God, God, giving his name holy in the Old Testament. But I think in the back of my mind, there was a contrasting reality of... There is this that normally scares people away.

But I had also seen how it looks in reality. How this plays out in reality in those Christian friends that I had met. So their witness was a...

I don't understand this. Yet, I have hope because of what I've seen in those people. On the train, going horse riding.

And there was this Chinese lady from across from me. And she was speaking in Chinese. And she mentioned the name of Jesus Christ. And I overheard it. I said, oh, are you a believer?

[68 : 25] And she said, no, but I went to this amazing church. That studies... And I studied the Word of God on Thursday, you know, in the evening. And I looked into it and I went to the next possible date.

We were studying Psalms. And it was Psalm 32. And, you know, it was David saying that the Lord's hand rested heavy upon him.

And he kept quiet. So I realized that I had to repent. So after that study, when I came back home, I fell on my knees and I repented.

Which I thought again. Fearing on my knees. Like I had so much... You know, I had so much pride. I thought, like, come on. Like, who does that? Like, that's crazy. Falling on my knees.

But no, I did it. And, yeah. And I think that's when... That's when I really... All of this took off.

[69 : 26] And, you know, it's been absolutely amazing. And, yeah. It's... I've recently been realizing that it's like the Lord meriting my heart step by step.

You know, it's just an amazing community. And my brothers and sisters around me. And it's good. It's good.

Christ alone. Christ alone. What is our only confidence? That our souls to Him belong.

Who holds our days within His hand. What comes of what will miss the land. And what will keep us to the end.

The love of Christ in which we stand. Oh, sing hallelujah. Oh, sing hallelujah.

[70 : 54] Our hope, sweet, eternal. Oh, sing hallelujah. Now and ever we confess.

Christ's grace. Christ's hope in life and death. God is good. God is good. God is good. God is good. God is good. Where is His grace and goodness known?

In our great redeemed God. Where was our faith and fears arise? Who stands above the stormy trial? Who sends away the great of time? Who sends away the great of time? God is good. God is good. God is good. God is good. Where is His grace and goodness known? God is good.

God is good. ulator clear. God is good. Him, man. Love is good. God is good. Amen. POTVSimple lv■■. God is good. Amen.

Amen. God is good. God is good. And Father, God is good. Amen. Amen. God is good. Love is good. Amen.

[71 : 50] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Sing hallelujah, our hope springs eternal.

Sing hallelujah, now and ever we confess. Christ our hope in life and death.

Amen. And death will be destroyed, and we will feast in ever's joy.

When Christ's heart's forevermore. Oh, sing hallelujah, our hope springs eternal.

Oh, sing hallelujah, now and ever we confess. Christ our hope in life and death.

[73 : 25] Oh, sing hallelujah, our hope springs eternal. Oh, sing hallelujah, now and ever we confess.

Christ our hope in life and death. Now and ever we confess. Christ our hope in life and death. Well, Christ is our only hope in life and in death.

And so if you are new to Christianity and to church, and perhaps you're keen to find out more, then can I recommend two things to you.

One is to join us here again. We meet every Sunday, 10am and 5pm. And we'd love to see you at church and to discover, just as Ilvis was sharing with us, about the word of life that brings us salvation.

[74 : 40] The other thing to mention to you is our life course. That's a short course that will be running on Wednesday evenings through all of May. And at that course, we ask simple questions about who Jesus is.

Can I trust the Bible? What is a Christian? We have good coffee, good baking, some short talks which will help us think about these things, and opportunities to ask questions. So all are welcome. We'd love to have you along. Details on the website, but it starts Wednesday the 3rd of May. You'd be very welcome. Well, let's bring our service to a conclusion and sing our final hymn, Rejoicing in Hope.

Let's sing together. at the end of May.

Go. For the Church of the Holy Spirit, that you know the Lord, you who are living... Blessed in■■ and Foster, your God, you who yêu, that you are not interested in...

[75 : 57] Who areeps from your sons... The Holy Spirit of the Holy Spirit of the Holy Spirit, In the heart of the journey, we see Him appear.

Beating by His love, we live by His grace. We hope to the Lord, the Lord face to face.

For I shall be holy in my gospel house. With all time, hold us in worship and light.

My feet shall abide with purpose of peace. And Christ is the Lord, the Lord and His peace.

Where all His creation will eat from sin's grave. In my grace of grace shall sin in His grave.

[77 : 22] And so He is the Lord, the Lord and His love. The Lord and His love.

He lies in the Lord, the Lord and His love. The Lord and His love. In His love. In Jesus' name, Father, the Son of His love.

In Jesus' name. In Jesus' name, Father, the Son of His love.

O God of light. Father of life.

Giver of wisdom. Benefactor of our souls. Who gives to the faint-hearted. Who put their trust in Thee. Those things into which the angels desire to look.

[78 : 21] O sovereign Lord, who has brought us up from the depths of darkness to light. Who has given us life from death. Who has graciously bestowed upon us freedom from slavery.

And who has scattered the darkness of sin within us. Do Thou now also enlighten the eyes of our understanding. And sanctify us wholly. In soul, body and spirit.

We ask it in Jesus' name. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

[79 : 41] Amen. Amen. Thank you.

Thank you.

Thank you.