



## BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

### The Sermons of Dan Duncan

Revelation 7:1-17

“Two Multitudes”

Revelation

TRANSCRIPT

Our text this morning is Revelation 7 and we’re going to look at verses 1-17. The title of the text, “Two Multitudes,” I probably could have given a better title to it than that, but it is a vision that John is given of two multitudes – one on Earth and one in Heaven. We’ll spend a bit of time on that second multitude in Heaven, because he gives us a glorious vision of what it’s like there, what’s going on there. And maybe it’s an appropriate text for us to come to in our studies at this point because we’ve had a few funerals this past week and it reminds us that we’re transient. We’re not here long, but we’re going someplace glorious where we’ll be reunited with those who’ve gone before us and we get a picture of what they’re experiencing right now in the second part of this chapter.

Revelation 7 beginning with verse 1, “After this I saw four angels standing at the four corners of the Earth holding back the four winds of the Earth so that no wind would blow on the Earth or on the sea or on any tree. I saw another angel ascending from the rising of the sun having the seal of the living God, and he cried out with a loud voice to the four angels, to whom it was granted to harm the Earth and the sea, saying do not harm the Earth or the sea or the trees until we have sealed the bond servants of our God on their foreheads. And I heard the number of those who were sealed, 144,000 sealed from every tribe of the sons of Israel. From the tribe of Judah, 12,000 were sealed. From the tribe of Reuben, 12,000. From the tribe of Gad, 12,000. From the tribe of Asher, 12,000. From the tribe of Naphthali, 12,000. From the tribe of Manasseh, 12,000. From the tribe of Simeon, 12,000. From the tribe of Levi, 12,000. From the tribe of Issachar, 12,000. From the tribe of Zebulun, 12,000. From the tribe of Joseph, 12,000. From the tribe of Benjamin, 12,000 were sealed.

“After these things I looked and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues standing before the throne and before the Lamb, clothed in white robes and palm branches were in their hands. And they cried out with a loud voice saying, “Salvation to our God who sits on the throne and to the Lamb.” All the angels were standing around the throne and around the elders and the four living creatures and they fell on their faces before the throne and worshipped God saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen! Then one of the elders answered saying to me, “These who are clothed in the white robes, who are they and where have they come from?” I said to him, “My Lord, you know.” And he said to me, “These are the ones who come out of the great tribulation and they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God and they serve

Him day and night in His temple and He who sits on the throne will spread His tabernacle over them. They will hunger no longer nor thirst any more, nor will the sun beat down on them nor any heat. For the Lamb in the center of the throne will be their shepherd and will guide them to springs of the water of life and God will wipe away every tear from their eyes.” May the Lord bless this reading of His Word. Let’s pray.

Father, we thank you for this time together, this opportunity to sing hymns of praise, read the scriptures, consider their meaning and do this – come before You, come to the Throne of Grace and seek help in time of need. We do that, Lord, and we do it with confidence because we have been clothed in white. We have been justified. We are fully accepted by You and Your son and so we have free access to You at every moment of our lives. And so we come before You with prayers of praise on our lips, but also of intercession for others. This world is not as it should be. Time is out of joint, things are difficult for all of us to some degree or another, but certainly for many, to a large degree. There’s sickness and sadness and we pray for those who are experiencing that. We pray that you strengthen them at this hour and use the things that we’ve read and we will discuss to be a comfort and a benefit to them and to all of us.

We have great hope, Father. Christ has obtained eternity for us. He’s opened up Heaven for us. He’s given us a future that cannot be taken away. We give You the praise and pray that will put life in perspective for us. And yet we need strength, and I pray that You give it. I pray that in Your providence You would open doors of opportunity for those who need work. I pray that You would bring healing mercy to those who are sick and bless all of us in ways that You know, Father, and maybe we’re not even aware of. You know what he need and I pray that our time together this morning would be uplifting and beneficial and sanctify us to make us more like Christ. We look to You to bless. We pray these things in Christ’s name. Amen.

The Bible is a book of answers. It has the answers to the most important questions of life. For that reason, it records life’s most important questions. How can man be right before God? What must I do to be saved? And who was able to stand? That last question was asked at the end of Revelation 6 for good reason. Six seals had been broken. The four horsemen had galloped across the Earth spreading war, famine, disease and death, terrifying cosmic catastrophes are happening. It seems like the world is coming apart and people are in a panic. They understand it is the wrath of the Lamb and the judgment of God and they ask who is able to stand? Who can survive these terrible calamities? But more to the point, who can stand before the Holy God in his judgment? The answer to that question is now given in Revelation 7. It has been called an interlude or parenthesis in the book. John gives a number of these interludes which interrupt the chronological sequence of events in order to give us some background on what is happening. So this is part of the structure of the book. Throughout the book there will be these interludes, these parentheses, and we come to one here in chapter 7 and learn that the tribulation is not only a time of wrath on the world, but also a time of service and salvation.

That is seen in the vision John is given of two great multitudes. The first one serves God on the Earth, the second serves Him in Heaven, and together they reveal the great work of Grace that will go on during that time and how a person is able to stand. The chapter begins with John saying four angels standing at the four corners of the Earth holding back the four winds from destroying

the Earth, the sea and the trees. Judgment is impending. That’s the picture we’re given. The 7<sup>th</sup> seal has not yet been broken. When it is, the second series – the trumpet judgments – will begin and devastate the Earth. That’s when John sees a fifth angel rising with the sun in the East who has God’s signet ring; the Seal of the Living God, as John puts it. He commands the four angels not to release the winds. Before they do that, there are servants of God who must be given the mark or the seal of God on their foreheads. There are 144,000 of them and they’re all from the tribes of Israel, 12,000 from each tribe. They’re listed in verses 5 through 8.

The seal is for the purpose of giving them protection from the terrible judgments that will be falling all around them. So who was able to stand? All those who God makes to stand. No one was able to survive the terrific waves of judgment that will come upon the Earth except those whom God protects. There’s some question, though, about who this first multitude is. Some commentators identify it as the church and support that by explaining the number 144,000 as symbolic of the full number of God’s people, the whole church. The explanation is that the number 12 of the 12 tribes of Israel is both squared and multiplied by 1,000 which is a two-fold way of emphasizing completeness. So those from every tribe of sons of Israel are spiritual Israel, the church, which is also the second multitude in John’s vision only seen from a different perspective.

Now it is true that the Book of Revelation is revealed in symbols. We were told that in the very first verse of the book. But that doesn’t mean that everything is a symbol. That doesn’t mean that there’s nothing in this book that is literal. But still, recognizing that much in this book is symbolic, how the squaring and the multiplying of the number 12 symbolizes completeness is not at all clear – at least not at all clear to me. Nor is it clear why a multitude that is explicitly called Israel and identified very carefully and precisely by the tribes of Israel, why that would be the church which is then called, in the second multitude, a great multitude which no one could count when John has just counted the number at 144,000.

The simplest explanation for this in my mind is not to see these two groups as one group viewed in different ways, but to see this in what I think is an obvious explanation that John is seeing two groups and he is explaining these two multitudes that he saw. The first being identified, as it claims to be, as Israel having the literal number of 144,000. The Bible is full of literal numbers and the Book of Revelation has literal numbers. We began this study with the seven churches of Asia. Now seven may signify completeness to suggest that what is said to the seven churches applies to all churches everywhere, but there are seven literal churches. That number seven is to be taken in a literal fashion and I think that we should take the number here of 144,000 not in some symbolic, mystical sense, but as it said, as a literal number. And to add to that, in support that this is a distinct group from the second group, the word Israel is never applied to the church. We do have examples where people suggest that, such as Galatians 6:16 where Paul speaks of the Israel of God. But he’s not speaking of Gentiles there, he’s speaking of true, believing Jews – ethnic Jews – and that’s what we have here.

I don’t think, at least, there are grounds for finding some hidden meaning in this first description of the group that John sees. These are a remnant of Jews taken out of Israel who will be God’s witnesses to a rebellious world. Now the list is given according to tribes, and we’ll read through it and you’ll see the repetition of the tribes and the connection with Israel. It seems very clearly to me to be emphasizing that these are ethnic Jews. These are men that have been taken from the tribes of Israel. Verse 5: “From the tribe of Judah, 12,000 were sealed. From the tribe of Reuben, 12,000. From the tribe of Gad, 12,000. From the tribe of Asher, 12,000. From the tribe of Naphthali, 12,000. From the tribe of Manasseh, 12,000. From the tribe of Simeon, 12,000. From

the tribe of Levi, 12,000. From the tribe of Issachar, 12,000. From the tribe of Zebulun, 12,000. From the tribe of Joseph, 12,000. From the tribe of Benjamin, 12,000 were sealed.

It’s a rather complete list emphasizing that this is a group of ethnic Jewish people, but there’s something odd about this list and that is of the 12 tribes two are missing. Maybe you noticed that two are missing: Ephraim and Dan. The absence of Ephraim is really not a problem since it was the half tribe of the tribe of Joseph, which would be included here. Joseph is mentioned. But the absence of Dan is a bit more of a problem and commentators have wrestled with it and tried to understand why that tribe would be missing. The most prominent answer for its absence here is the involvement of Dan in idolatry, which is recorded in Judges 8. It was an act of apostasy on the part of the tribe and that would account in the minds of some for its absence in this list. The problem with that is every tribe in Israel was involved in idolatry. Every tribe was guilty of apostasy. The nation was an idolatrous nation. That’s why eventually it was taken into captivity in Babylon. The fact is, the tribe of Dan is listed in other lists, such as Ezekiel 48, which regards the future distribution of land in the millennial Kingdom, so it will have a future.

Oftentimes, though, in the lists of the tribes of Israel throughout the Bible – and there are many lists – oftentimes there is a tribe missing. Every list doesn’t give a complete account of all the tribes and probably that’s the way we should understand this, that this is just one of those cases in which one of the tribes is not mentioned and probably shouldn’t make too much of its absence. What John saw, then, was 12,000 called out and sealed from each of the tribes of Israel. They are called bond servants of God. They are a remnant of Israel. Paul spoke in Romans 1 of a remnant and then he speaks toward the end of the great blessing of salvation of all Israel. “All Israel will be saved,” he says. This is not that. This is not the fulfillment of all Israel being saved, but is the beginning of it. As God calls some from each tribe to be His special servants, his witnesses for Christ in the darkness of this tribulation, which will be across the world.

Now one objection to that is that the genealogies have been lost over the past 2,000 years. The Jews have forgotten what tribe they belong to. Modern Jews don’t have any idea of what tribe they would belong to, which is true. And that would, on the surface it seems, be a problem. They wouldn’t know what tribe they belonged to, but then they’re not called upon to find their tribe here. God will do that, and after all if God was able to raise from the dead bodies that had long ago disappeared, then he could certainly classify Jews according to their forgotten tribes. It’s the way the scriptures present it and we can trust that God will carry this out just as he has revealed to John. Now John’s attention, after this, is drawn to another group. This one is standing in Heaven and is described in verse 9 as “a great multitude which no one could count.” They are from every nation and all tribes and peoples and tongues and are dressed in white robes. Later in verse 14, John is told that they have come out of the great tribulation. The suggestion is they are martyrs for the faith, but they’re triumphant. Their white robes signify their victory. Probably the full meaning of their robes is that of justification since in verse 14 it’s explained that they are white because they washed them in the blood of the Lamb.

So they are victorious, they’re standing triumphant because of Christ, so this is not a gloomy scene. These are martyrs. They have been put to death, but they’re joyful and they’re holding palm branches signifying their triumph. And they sing about it in verse 10 giving all the glory to God. They cry out with a loud voice saying, “Salvation to our God who sits on the throne and to the Lamb.” Their salvation here is more than their victory over suffering and death. It’s that, but it’s far more than that. It’s victory over sin and judgment and the whole multitude acknowledges in unison, in one great voice, that their salvation is all of God. It is due to God who sits on the throne and the Lamb. They give all the credit, all the glory, to the Godhead. They recognize with

unreserved gratitude that from beginning to end, salvation is of the Lord. They recognize that it is from the father’s election to the son’s atonement that their salvation is His sovereign work, not something they have accomplished themselves.

Now that’s reinforced in the next verses when they’re joined in this chorus of praise by the angels who are around the throne. In verse 12 they give a seven-fold doxology saying, “Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen.” Those attributes attributed to God in the Greek text is preceded by the definite article which heightens the meaning of each so it is The Blessing and The Glory and The Wisdom that belongs to God. He alone deserves these ascriptions of praise. He alone deserves all the glory because it is His wisdom alone that conceived of and His power alone that carried out the plan of salvation. The angels are the ones singing this hymn of praise and they will never stop singing that and never stop being amazed that God could or even would save sinners and save such a great number of them. We’re told in Luke 15:10 that the angels rejoice when one sinner repents. So rejoicing in Heaven at this time will be definite with shouts of joy over this huge crowd that they see with these white robes, the saved crowd.

It’s an astonishing scene that John witnesses. The multitude of angels around the throne of God – thousands upon thousands – a vast throng of saints that stretch out farther than the eye can see and innumerable multitude. John must have had wonder on his face because one of the 24 elders asks him, in verse 13, if he knew who these were who were clothes in white. John didn’t, so he puts the question back to him, “My Lord, you know.” And the elder answers, “These are the ones who come out of the great tribulation.” I think it’s important to notice he doesn’t say who came out of tribulation, he says, “They come out of the great tribulation.” It’s a present tense, so it has the idea of those who are coming out of the tribulation, that they are still arriving as John was looking on. He sees this vast multitude of the redeemed and numbers are being added to them even as he’s watching. It’s not a picture of the entire church past, present and future as some have said. These come out from a specific period of time, a specific period of distress. It is the great tribulation. Not those who have come out of tribulation, but those who have come out of the tribulation. In fact, the great tribulation. Stress is laid upon that in the text.

This is that period just before Christ returns. It hasn’t happened yet. It’s going to happen. It was prophesied in Daniel 12:1 where it is described as “a time of distress such as never occurred since there was a nation.” The church has suffered much tribulation through the centuries from the first generation on. When Stephen was stoned and the great persecution broke out later after James was put to death, and every generation has experienced that. The church was persecuted under the Caesars and later under the Popes and by the Archbishops and in modern times by the Atheist governments. Christians have been jailed, racked, burned and beheaded. But nothing will compare to this future day of bloodletting under the Antichrist. That’s the picture given here. The context suggests these Gentiles are converts who do the ministry of the 144,000 Jewish bond servants of the Lord who preach the gospel. It’s not said explicitly, but the juxtaposition of these two groups would suggest that.

However they heard the gospel, they heard the gospel and they believed, these Gentiles, and the elder says had washed their robes and made them white in the blood of the Lamb. It seems like a paradox, doesn’t it, being made white with blood? But this is a unique washing and a completely sufficient one as well. It is a bath in the blood of the Lamb, not just any bath, not just any blood. The blood – the unique blood of the Lamb. The unique Lamb. The Lord Jesus Christ. This is the exclusive way to spiritual cleansing. The only way. It is through Christ, because as Peter said in Acts 4:12, “There is salvation in no one else.” And the reason is only the shedding of his blood can

cleanse the sinner because his blood, his death – and that’s the meaning of blood. The meaning of shed blood is sacrificial death; violent, sacrificial death. This is salvation only through this death – his death – because this is the death of the God-man. It’s unique. Only it can save and it does save.

It’s not our works that save us. Men don’t work their sins off by paying penance or burning them away in purgatory. The Bible doesn’t teach anything like that. They wash them away in Christ. That word ‘washed’ is an aorist tense. I’ve mentioned this before. The aorist tense is just a very simple past tense. In the Greek text, the way you have it here, it’s washed, a simple past tense. It occurs at point in time, but I mention that because grammarians call the kind of action of an aorist tense ‘punctiliar action’ meaning point action. It’s not a long, drawn-out act. It’s something that happens at a point – at a moment of time. And that moment is at faith here when he speaks of washed. It’s not washing constantly, it’s an act in which their garments were washed at a moment. At the precise moment they believed, they were clean. Not a process involved here, it’s a simple act of washing through faith. They were justified, completely righteous, fully accepted by God. No process here; a simple act in a moment of time – washed and clean and white. That’s what we have.

What is described here is justification. White represents victory. White represents righteousness. So they have triumphed. They have become victors through their faith in Jesus Christ. They’ve become righteous in God’s sight. They’re fully accepted by Him. They have triumphed in that way. This is the reason they’re singing and praising God for their salvation. They know the joy of salvation. They have experienced the fullness of forgiveness. They know what it is to be clean, so they’re happy. They’re a joyful crowd. The elder explains in verse 15 that this is the reason that they are before the throne of God is because they have washed their robes in the blood of the Lamb. And again, that answers the question asked in chapter 6, “Who is able to stand?” Only those who have washed their robes in the blood of Christ can stand before God and in this temple. God’s temple is Heaven, so this is a picture of the intermediate state, the present realm of Heaven and there these saints will serve God day and night with spiritual service and adoration and joy.

Then John describes three blessings that give us some sense of what Heaven is like. I say some sense because we cannot begin to grasp the glory and the nature of it. It’s beyond us. It doesn’t fit our experience. We can only vaguely, faintly understand it by analogy. But here we’re given some indications of what it would be like, what the blessings of Heaven are like. And these three blessings that are described have their background in the Book of Isaiah. All of the references that John makes are from that book. And the first provision or blessing is that they will live under God’s tent. He will spread his tabernacle over them. This is a reference to Isaiah 4:5-6 where the promises given to the future redeemed of Israel, that God’s canopy of glory will be over them. It will shelter them with shade from the heat of the day and give them refuge from the rain. This is how Isaiah describes it. God’s tabernacle speaks of His personal presence. John uses that expression to speak of Christ dwelling among us in chapter one. We could literally translate it to tabernacled among us.

Tabernacling speaks of God’s presence. The tabernacle of God was in the midst of the camp of Israel in its wilderness wanderings, and His tabernacle dwells among them and He dwells among them. That’s the idea here. The point of this is to say that His personal presence will be with them and give them protection. You think well, is protection really needed in Heaven? There will be no danger there. And of course there will not be and that’s just the point that he’s making here. He’s saying there will be no more distress for those in Heaven. No more trials and hardships, only peace. God will tabernacle over them, bless them. Verse 16 gives the second blessing, that of abundant provision. “They will hunger no more nor thirst any more, nor will the sun beat down on them nor

any heat.” This is a promise that’s found in Isaiah 49:10. It was given to the exiles returning from Babylon, from their captivity there, and it’s a promise that would be particularly meaningful in a place like the Middle East where water and food were sometimes scarce and they would be traveling from Babylon back to Jerusalem through the desert – through the harsh climate.

But the picture that’s given here, that of these exiles returning in those harsh conditions is of them at the same time being fully sustained as they cross the desert for home. And the meaning here goes way beyond what they experienced historically. The meaning goes beyond that to the ultimate satisfaction of the soul. The tormenting conditions of the world will be over. The trials will all be ended. All of our longings will be met. Think of the person crossing the desert, thirsting and being given water and the satisfaction that gives. And the satisfaction that one will have in Heaven is what is stressed here. We’ll no longer be hungry or thirsty spiritually, but fully satisfied and whole. And yet paradoxically, the saved will always be hungry and thirsty for God. We’ll never have enough and yet we’ll always be satisfied. We’ll be fully satisfied by the knowledge that’s given to us about God and our personal relationship with Him, and yet be wanting more and be fully satisfied. So you have this sort of paradoxical picture, I think, of full satisfaction and yet a desire for more and receiving that and on and on it goes.

A third provision is given in verse 17, that of comfort, rest, relief and the way God will be able to make all of these provisions – all of these blessings – is also explained. It is through the Lamb, for the Lamb in the center of the throne will be their shepherd and will guide them to springs of the water of life and God will wipe away every tear from their eyes. The Lamb is a shepherd. A lot of students of the book have noticed the unusual role reversal with the Lamb as a shepherd. Whoever heard of a lamb shepherding? But this is an unusual lamb. In chapter six, “The men of the world cried out in horror of the wrath of the Lamb.” Who has ever heard of a wrathful Lamb? The Lamb who will be wrathful is also a Lion and the shepherd who is a Lamb is the best shepherd because he is a Lamb and can identify closely with all of His lambs. He is not only God, he is also a man. He is one of us. He has fellow feeling for us. He knows our weaknesses and needs. He has been among us. He has experienced it so he can shepherd us perfectly because he is both God and man.

This is also a way of saying that he can be our shepherd because he owns us. As the lamb, he is our sacrifice. He laid down his life for us. He bought us with his own precious blood. And so because we’re his, we do not fear the wrath of the Lamb. That was poured out on him on the cross and it was exhausted fully there at Calvary. So he can now shepherd us and he is the good shepherd. He owns us. He has bought us for himself and he cares for us. He is the good shepherd for us here and now. He leads us gently and wisely. He’s presently doing that for you, his people. He is protecting you and providing for you every moment. Never doubt that. But he will be our eternal shepherd, providing for us abundantly in Heaven and that’s what John is describing here. He will guide us to springs of the water of life. He gives us the picture of the 23<sup>rd</sup> Psalm and the shepherd making us lie down in green pastures and leading us beside quiet waters and gently-flowing streams.

When I read this I’m reminded of a place in Israel called Wadi Qelt, which is a natural spring out in the Judean desert. From the rocks gush water that is flowing continually throughout the year and it forms a very large pool of water there. Students will go out into the desert, they’ll go to this Wadi, and then they’ll hike along the stream through the desert to a big limestone canyon and then from there walk on to the City of Jericho. The water there is clean. It is clear. You can drink it. It’s cold and abundant and all along the way, through that desert, along beside the stream, are flocks of sheep resting. That’s the picture we get here, only it’s not a desert. It’s a place of green hills and

blue skies where there is relief from heat as in the Psalm. The picture we’re given is freedom from the straights of life, from all wants and earthly burdens. A picture of complete relief and joy and that in abundance. But notice the word springs is plural. It suggests a continual progression from one fountain of water to another. Water and refreshment without end.

It’s a way of saying that life in Heaven and in the world to come – because Heaven is not the end. It’s the intermediate stage. The Kingdom is to come and then the Kingdom – the millennial Kingdom is not the end. That’s really just a brief moment of a thousand years and then there’s a new Heavens and a new Earth which is forever and ever. That’s really what this is pointing to beyond itself, on and on. It’s a way of saying that going from spring to spring is going from one to another forever and ever. There will be eternal refreshment and joy, constant progress in that experience from one fountain to another. It’s very similar, in my mind at least, to what Paul describes in 2 Corinthians 3:18 when he speaks of the Christian life, the present experience of sanctification and transformation and how we are going, presently, from glory to glory. That’s what God is doing for us now. He’s transforming us from glory to glory and that will be the case in all eternity. The experiences as we become greater and greater, from glory to glory on throughout all eternity, and with us all the way will be Christ the Lamb, the Shepherd.

His presence will be constant. That’s really what will make Heaven Heaven, Christ. We’ll be with Him. But we’re also told God will wipe away every tear from their eyes. That’s the third great promise and that is a great promise. There will be no sorrow in Heaven. All tears will be wiped away. The best explanation that I’ve ever heard of that, at least in my mind, is that God, in wiping away the tears from our eyes will do that by answering all of our questions. He will explain why the trials and the grief occurred in this life. Things that puzzle us, things that sadden us deeply will all be explained and we will be satisfied by that. All our questions will be answered. But we have answers now. The Bible is a book of answers. It answers the very questions that it raises: How can a man be right before God? What must I do to be saved? Who is able to stand? All those are answered here in this chapter. They’re answered in verse 14: by washing in the blood of the Lamb; by believing in Jesus Christ as our Savior, by receiving his sacrifice. In that way we are able to stand before God.

It’s all of grace, but we must act. We must believe. That’s where the stress is in that statement. It’s on man’s responsibility. Verse 14 is active. It’s not passive. It’s not ‘their robes were washed,’ but “They have washed their robes and made them white.” That’s human responsibility. That lays the stress on us to believe – to respond to the message. We do that, it is true, only by the Grace of God. Faith is God’s gift. “No one can come to me,” Jesus said in John 6:44, “unless the Father who sent me draws him in.” But still, we must come. We must believe. We must wash. Have you done that? If not, look to Christ. Believe in Him and receive the forgiveness of sin at that very moment. You will. At the moment of faith you are forgiven, you are justified, you are pulled, as it were, in the righteousness of Christ and your eternal inheritance – your future in Heaven and in the world to come. May God help you to do that, to believe in His son, to trust Christ as your Savior. Let’s pray.

Father, the hour is hastening on. Our lives are brief. We give you the thanks and the praise that your son came into this world and through his death he opened up Heaven an we have a glorious hope before us. It’s certain. We look forward to that day of reunion with our loved ones and particularly with the Lamb who is our shepherd. In his name we pray. Amen.