

The Spirit and the Bride say come

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- [0 : 0 0] Let us turn now to the chapter we read, the book of Revelation, the last chapter, verse 17. Come.
- It is significant, I think, that the Bible opens and closes with a description of two paradises.
- At the beginning of the Bible we have a description of the paradise in which God placed Adam.
- And at the end of the Bible we have a glimpse of the paradise in which Christ reigns as our mediator and to which all those who love the Lord are going.
- [1 : 3 4] It is equal to say that no one here tonight will enter the paradise that God prepared for Adam. Adam by his sin defiled it.
- It is equal to say that there are some people here who will enter into the paradise of God above. Where Christ reigns as we see here as a lamb sitting on the throne of God.
- And as you know this book gives us glimpses of the paradise above, glimpses of heaven.
- We don't know all that much about heaven really. But this book fills in many of the gaps for us.
- And it tells us that our Lord is going to come from that place to this earth one day to judge the world.
- [2 : 4 3] And he is going to come from that place to this earth one day to this earth.
- And he is going to come in the glory of his passion, in the glory of his holy angels. And the thought and the prospect of the coming of our Lord is one which is very dear and very close to the hearts of all those who love the Lord.
- As a matter of fact, one of the definitions that we have in the Bible of a Christian is a person who looks for, longs for, waits for and works for the coming of his Lord again.
- And when the Lord Jesus here who gave this revelation to John in the Isle of Patmos, when he told John that he was going to come, John responds immediately, Yea come, Lord Jesus.
- And there is no doubt that the come, certainly the come at the beginning of the text, of the text here, there is no doubt, certainly in the light of the context, that it is a reference to or a response from some to the prospect of that coming.
- [4 : 1 6] The Lord has just said, Behold, I come quickly. And my reward is with me, to give every man according as his work shall be.
- I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, and so on. And the Spirit and the Bride say, Come.
- And the Till that here is say, Come. We know that the coming of the Lord, the Son, which is very dear to the heart, for example, of the Holy Spirit.
- And in the life of what the Bible tells about the Spirit's ministry, that is quite understandable. Because one great function of the Holy Spirit is, as Jesus himself said, You shall receive of mine, and show them to you, and thereby glorify me.

This is the function of the Spirit. This is what the Spirit delights in. Showing, revealing the glory of Christ the Saviour to men and women, to boys and girls.

- [5 : 21] This is what happens in every single case of conversion. Every single one of them. However clear the manifestation and the revelation may be to the convert, what happens is this.

The Holy Spirit lifts the veil of unbelief from us blinded minds, and gives a glimpse of the glory of Christ, and makes that Christ desirable to that individual, above all else desirable.

But from that moment on, that person seeks the Lord, and seeks more of the Lord. When Jesus here tells John that he's going to come again, the Spirit responds in this way, You come, Lord Jesus.

The Spirit says, Come. Because if the Spirit of God delights as he does, in revealing the glory of Christ in this world to converts, let us remember this, that even though the revelation you have got to the glory of Christ may be quite clear to your mind and quite wonderful in experience, remember this, you yet see but through a glass darkly, but then when the Lord will come, in all his glory, look at the delight that the Holy Spirit is going to have then, in revealing, in a more glorious way.

The glory of that coming Lord, to those who are the Lord. Well of course, they themselves are referred to here, in responding to this, prediction that he's going to come again, the bride, says, come.

- [7 : 12] Now we all know, who the bride is. The Bible speaks frequently, of the church of Christ, of the people of God, the believers, in the world as being the, bride of Christ.

Christ. And you know, how the bride, who just says, at the prospect, of her bridegroom's coming. The prospect of the day, when they will be together, in that wonderful union.

How she, how she responds, how she looks forward, to that day. And this is, the picture I spoke of earlier, this is how the Bible presents, the church of God, to us in the world. There are people, who look forward, to the coming, of the Lord Jesus.

I'm sure that every Christian, here tonight, would agree, that they, if they had their wish, that they would rather see, the coming of the Lord.

Physically, literally. They would rather, be eye-wipers, of his coming. I think that they would prefer that, to even having the assurance, that they do have in their heart, that, if they die, before he comes, the souls will be with the Lord, in glory.

- [8 : 30] Because every time you speak, you see of the, the longing, for example, of the Apostle Paul, in the New Testament. The longing that he had, for the Lord's presence, in heaven.

was the longing, for his, for his whole person, to be there, with the Lord. Body, soul, and body.

In any case, the thought of the Lord's coming, is certainly, that the bride, of the Lord rejoices. And those who love him, look forward to his coming, they long for his coming, they would love to see his coming.

And they say, in response to the, to his promise, that he's going to come, they respond, come. And so today you hear, perhaps another description, of those, who are the Lord's, let him that, heareth say, come.

Now, this is a word, which speaks to us, of, the hearing, of faith. You see, everyone in this church tonight, has heard, or, I'm sure, has heard, or, hears, the gospel.

- [9 : 36] But there are many people, in this church tonight, nevertheless, of whom this is true, that their ears, have not been opened, to the gospel.

They don't have, what we refer to as, the, hearing of faith. They don't, love, what they hear. Perhaps, you may love the word, is said to you.

But that doesn't mean, at all, that you love, what he said to you. Even in Ezekiel's day, there were people, who, loved, to hear Ezekiel. They thought, that his, his voice was a, it made a pleasant sound.

And he presented, that thing well. And you know, that there are creatures, that you, that people like to hear, because, they present, that thing well. We're all like that. We like to hear people, who tell us, things well.

But you see, though you might like, to hear a thing, the way he just said to you, that doesn't mean, that you love, the thing itself, that is said to you. And that is why, the majority of people, in a church like this tonight, are probably unbeliever.

[10 : 41] Hearing, but not hearing, with the ear of faith. The world, hasn't penetrated, through to the faculties, of the soul, so that, in the hand of the spirit, it has influenced, and changed, and is, moulding their lives, according to the way, that the Lord, would have them live.

But those who love the Lord, are those who have, heard his voice. And you know, that there's a description given, as a picture given, in Psalm 45, of the king, speaking to his bride, and saying, hearken, incline your ear, listen carefully, to what I'm going to say to you.

And that's the way, in which the people of God, that's the way, in which they, that's the act, that they adopt the word of God, and to the Lord himself, and show that, coming to a service like this, every Christian, would love the Lord, to speak to his heart, and to her heart, in power.

And they say, with Samuel of old, speak Lord, for thy servant, hear us. And all those, who have the ear, who have an ear, for the Lord, and for his word, look forward, to the day, when he is, going to come.

Now, there is no doubt, in other words, at the beginning of this verse, refers, to the coming, of the Lord. At the same time, I don't think, there is any doubt, that the second part, of the verse, refers to the thing, that we've been having, for the past five weeks, the call, of the invitation of God, in the gospel.

[12 : 13] Let him, that is afreshed, come, and if he ever will, let him take, the water of life, freely. Now there is, there can be no doubt, whatsoever, about this, that the, here is an invitation, from heaven, to all those, who are in this condition, to come.

Whosoever is afreshed, and whosoever, will, let him come. And I don't think, I've been doing, any violence, whatsoever, to this text, and certainly not, to the whole word of God, in the picture, he presents to us, to bring this invitation, now, to bear upon the whole text, and to accept it, and to apply it, in that way, as a passage of the Bible, that speaks to us, or in which, rather, many are speaking to us, to come, to receive the, waters, of love.

Now then, take me like that, let us very briefly tonight, look at two or three things, and I don't intend, to keep you, very long. first of all, the way in which, the blessing, of salvation, is set before us here, the water, of life.

And then secondly, look at the source, of this water, this is our river, the water of life, proceeding from, the throne of God, and, of the Lamb.

And then look third, at those who are addressing, the invitation to us, the spirit, and the bride, and him that heareth, say, come. Then look, at those, who are invited to come.

[13 : 52] And then finally, look, at the invitation itself. Very briefly, these talks. First of all, in the nature of the blessing, the water of life. Now then, you and I have a Bible, on our hands tonight.

And we have no problem, whatsoever, in understanding, what these terms mean, the water, of life. Because throughout, the whole Bible, you get this, turn these terms used as, an emblem, of the blessing of God, in salvation.

All that God is able to bestow, by way of blessing, in salvation, is brought before us here, by these terms, the water, of life.

All the love of God, the faithfulness of God, the grace of God, the peace of God, the joy of the Lord, the blessing of the Holy Spirit of God, and the heart of the individual.

All the blessings of the covenant of grace. Free, free, unplentiful, unplentiful. All these things are suggested to us, by this emblem, the water, of life.

[15 : 08] It speaks to us of the abundance of the blessing, the freeness of the blessing, the perpetual loyalty of the blessing. God, God, God, is always available, in the blessing, of his grace.

Now then, to these, to that blessing, this, to that blessing, we are invited to come, come, and to let him take the water of life, freely.

Now notice the source, from which this blessing proceeds. I don't want to, elaborate this point, because we've been dealing with this, for the past, five Sabbath evenings, and I don't want to bore you, with our repetition of the same theme, the water of life, the blessing of salvation, in the gospel.

Notice, secondly, the source, of this blessing. It proceeds from the throne of God, and of the Lamb. Now you and I know, that there is no throne, as you and I understand, a throne, in heaven.

No literal throne, in other words, in heaven. This language, the Bible speaks of, to convey to us, something that, we will find more easy to understand.

[16 : 28] And the idea of the throne, really, is the idea of, sovereignty, supremacy, and power. The place, on which, the king sits, and from which, the king dispenses, the sovereign, dispenses, blessings.

Well, this blessing of salvation, flows, from, the God of power, the God of authority, and notice, the Lamb, the Lamb, of power, and the Lamb of authority, because, it is the throne of God, and of the Lamb.

You may say this, here is a place, or, here is an authority, a power, that is shared, between two people. both of them, both of them, have the same power, and the same authority, because they are seated, on the same throne, the throne of God, and, of the Lamb.

A single throne, on which, sit, two persons, or, a throne occupied, by, two persons. Now, this is important.

If it weren't important, the Bible wouldn't speak of it, and emphasise it, like this. We know, for example, that Jesus Christ, is, as the Bible tells us tonight, enthroned, at the right hand, of God, the Father.

[18 : 04] Now, this is not the way, the New Testament, speaks to us, of the sufferings, and the exaltation, of Jesus. He came into this world, we all know that, to suffer, and to die, for sinners.

But, there is something else, the Bible tells us, that when he suffered, after he suffered, and died, and rose again, from the dead, he ascended, to the right hand of God, where he sits, where he sits, at God's, right hand.

And the very word, the very word, that suggests to you, that, that here is a person, who has completed, the work that was given him to do, when you come home, after a day's work.

And the first thing, you'll do is, you'll sit. The idea there is, that you've completed, the work, and you can rest. Well, here is one, who is presented to us, as the lamb, in the midst, of the throne.

One who has completed, the work that God, gave him to do. And, from whom, therefore, there flows, these blessings, of salvation.

[19 : 20] One who by his death, has opened, for a lost world, rivers, of pleasure. rivers, rivers, of the blessing of God, rivers, of the salvation of God, and proceeding from that throne, from God the Father, and God the Son, are the blessings, of the covenant of grace, purchased for us, by our Lord.

And when he ascended on high, remember what he said, to the disciples in Jerusalem, where he says, in Jerusalem, till you be endued, with power from on high.

For when I go, to my Father, I will send, the Holy Spirit. And remember, the whole day of Pentecost, is a record, of the fulfillment, of that promise, that came, forth, from God, in mighty, blessing, and power, the Holy Spirit, of God, proceeding, from the Father, and, from the Son, provided by God, procured, by the Son, by his own death, and confirmed, to the Church, by his exhortation, to the right hand of God, where he sat, having completed, the work.

This, is a blessing, or these rather, to be more accurate, are blessings, which flow, from them, in heaven above, to this last world, tonight.

And direct, from the throne, of God on high, and this is the wonder, of his grace, direct, from the throne, of God on high, great, into your possession, tonight, my friend, flows, rubbish, of the blessing, of God.

[21 : 19] And as they flow, towards you, there are some, who are saying this to you, the Spirit, and the bride, say, come. And let him, that hear it, say, come.

And let him, that is a thirst, come. And he, who ever knew, let him come, and take, of the water, of life.

It comes to you, in the gospel, and as it comes, there are some, who are, inviting you, to partake, of the blessing. And that leads us, to the third point.

Who are they, who, ask you, to partake, of the blessing? Well, first of all, the Spirit, tells you, to come. Now, this of course, is the, Holy Spirit.

The key question, that arises here, is this. How does the Holy Spirit, tell you, to take, the blessing, of salvation? Well, let me try and explain it to you.

[22 : 25] See that Bible, you have in your hand, perhaps, pressed on your pew, in the, the pew rest, there in front of you. See that Bible. Who gave it to you?

Perhaps, a boy or a girl here, may say, not all well, my mum or my dad, gave it to me. I know. But where did it come from, originally? That is the only book, in this world, of which you can say, that it is God's book.

He, is the author, of that book. And, the authorship, of the Bible, is attributed, by the Bible itself, to the, Holy Spirit.

He is the, Spirit, of truth. He, guided and directed, people through the ages. He, directed them to write.

God's word, God's mind. He inspired, the New Testament tells us, holy men of God, in ages past, to commit to writing, what God, was infallibly, telling them, to write.

[23 : 32] And you have that record, in your hand tonight. That's the Spirit's product, in your possession. And what's the Spirit, saying to you, in the Bible? He's saying to you, take the water, of love, freely.

He's speaking to you. Every time, you open that book, the Spirit of God, is speaking to you. And you may say, I've never heard, the Spirit of God, speaking to me. The fault for that, my friend, lies with you.

The Spirit is speaking, but maybe, you haven't an ear, for what he's saying to you. And just in case, these may be, the very words, by which you will, open your ear.

Let me remind you again, of what he says. He says to you tonight, in that book, come, and take the water, of life, freely. That's what the Spirit, is saying to you, through his word.

But that's not, the only way, in which the Spirit, has spoken to you, along life's way. I would be very surprised, if it were. There are some of you, tonight here, who have heard, the voice of the Spirit, of God, in your lives, on more than one occasion, speaking powerfully, to you.

[24 : 44] I don't know, how you responded to it, perhaps, a time of affliction, in your own life, time of, trial in your family, time of bereavement, when death, crossed, your own threshold, time of some crisis, in your life, that you couldn't cope with, God was speaking to you.

Perhaps, you turned a deaf ear, to what God was saying. Perhaps, you closed your ear, deliberately, to what he was saying. Oh, there are some people, do that. There are some people, do it.

I know, a boy once, who sat through, every sermon, he ever heard, with his fingers, in his ears, literally, so that he wouldn't hear, what was being said to him. There are people, do that.

And there are people, do that, to the way, to the Spirit of God, when he speaks to them, in their providence. They don't submit, they sort of, they harden their attitude, to the things of God, and perhaps, they turn against, the things of God, when he speaks.

Well, the fact of the matter is, that God the Spirit, is speaking to you then, and he's still speaking to you now, and this is the wonder, of his grace, and the wonder, of his mercy, that he didn't turn away, from you.

[25 : 58] He still speaks to you, and he says to you, you come, and take the water of life, freely. These are the two of the ways, in which the Spirit of God speaks, by his word, when you read it, and by his providence, in your life.

Probably speaking to you, as well tonight, in some way or other, known only, to yourself, and he's saying to you, to come. And then, there is someone else here, who speaks, the bride, that is, the church of God.

Now it has been said that, and I think it was Robbie Duncan, who put it like this, the Spirit speaks, he says, but not, apart from the bride.

And the bride, cannot say, come, apart, from the Spirit. It's the Spirit, and the bride, or the Spirit, and the church, the Spirit, and the Christian, the Spirit, and the believer, the Spirit, and those who are born again, the Spirit, and those who love the Lord, all those who love the Lord, are saying to you tonight, come, and take the water of life, freely.

Now you may say, that there are some Christians, that you know of, who have never, ever said to you, to come to Christ. Well that may be the case, my friend, but I wouldn't be surprised, if these very Christians, are wishing in their heart, and praying in their soul, that you would come to Christ.

[27 : 30] It's not easy for every Christian, to speak, to the non-Christian. And perhaps, if it's any comfort to you, as a young Christian, here tonight, perhaps the people, that you find it most difficult, of all to speak to, are the people, that you love most.

The people, who are closest to you, your own, kiss and kiss, your own family. Perhaps you would love them, to come to Christ, as you came, but you haven't got the courage, the confidence, the strength, to speak to them.

Well, let me say this to you, even if you can't say it, with your lips, see that you say it, to them, with your life. Because the way you live, can be a powerful testimony, in the presence, of those who, aren't Christians.

And very often, very often, people rebel, against the, consistent, testimony, of those who are with them. They feel it.

And like Paul, they begin to kick, against the pigs. Well, those people, by their witness, by their war, by their testimony, are saying to you tonight, come.

[28 : 47] And I'm, I'm positive, that you know of people, whose lives, are saying that, to you tonight. You come.

They're saying it, in their prayer, in their witness, in their words, in their conduct. There are some Christians, who aren't with you, any longer tonight.

There used to be, there used to be, eminent Christian people here. they're here no more. But being dead, they're yet speaking. What they said to you, and what they were, I'm sure, still bears a powerful, testimony, to your heart, and to your conscience, and to your will.

You can't forget, what they were, and you can't forget, what they said. Most of them, with you are saved. I'm not telling you, to come.

And what is also, this thirdly, those who have heard, that him that hear of sake, come. I've spoken of this already, but just to mention it, in the passage. The person who's here, has been offered to God, in the gospel.

[29 : 58] The person who delights, in the world, of the Lord. The person, pretest, for more knowledge, of God.

The person, who's saying to Christ, come to me. The person, who has received the Lord, and who has heard his voice, and is saying, oh, that will hear, the voice of thy loving kindness, in the morning.

The person, who says that to the Lord, is also saying it to you. You come, that you may hear, what I've heard.

Remember what the Queen of Sheba, said about the glory of Solomon. The half of it, she said, had not been told. And she would want others to come, and she would go and tell others, about the glory of this King.

So it is for those, who have heard the Lord. They have heard, words, the last of which, they've never heard before. And they would love you, to come, and hear them, as well.

[30 : 57] Well, the Spirit says, come. The bride says, come. And all those, who have heard, the gospel in faith, are saying to you tonight, to come.

And now, unfortunately, I'm nearly finished. Who is it, that they're saying this to? Let him that is athirst, come. And whosoever will, let him, come.

Now, I'm not going to spend, any time, whatsoever, on this term, him that is athirst, who's dealt with it, twice already, in the past five weeks. Just remind yourselves of this, that this is something that, the word that, always speaks to us, in the New Testament, in the Bible, of, a condition of want, a condition of want, or a state of need.

Now, what is it, that we want, or need? What is it that we need? Well, of course, the unconverted, needs grace. Needs Christ, needs God, needs the Holy Spirit, needs the blessing, and salvation.

And the unconverted person, is tonight, in a state of destitution, spiritually. He has nothing. He's without God, and without hope, in the world.

[32 : 09] And in that, graceless state, that comes to him, the call, from the realm of grace, come, to the water of life.

Come out of that, state of destitution, and come into a condition, in which your need, will be met. And once you're in that state, you will never leave it.

Remember, that's what we said last week, the Lord meant, when he said, the woman of Samaria, whosoever will drink of the water, the dying of them, shall never thirst. The person who receives Christ, is brought out of a state, of gracelessness, into a state of grace, from a godless existence, to a life in which God, is at the center of his life.

From a Christless state, to the state in which, Christ is a savior, and, will therefore never return, to a graceless condition.

Well then, the invitation is to you, come. It is also, she saw, invitation to all those, who are thirsting, for the Lord. The answer to your problem, as she said last week, and to mine, is to have more, and more, and more, and more, of the Lord Jesus Christ.

[33 : 30] that's, where the power, for your life, and mine, is to be found. Not in any, sector, in any, new, fashion, or teaching, however, attractive, it may be.

Nothing, is going to meet, the need of your heart, but the Lord. And the Lord, in all his, fullness, is adequate, to meet, every need of your soul.

And if you search, tonight, for more, of the blessing, of the Lord, more of his presence, and of his favour, this is where you're going to get it, in himself, from himself, and with himself, in the water, of life.

Well, the invitation is to all such, to come, and drink. Then there is this, whosoever, will, let him come.

Now, I'm almost tempted to say, that in our setup, this kind of text, or these words, whosoever will, becomes a dangerous, combination.

[34 : 47] Because there are some people, who are of the mistaken, impression, and opinion, that you should never, speak about the will, of a person, with a master, when it comes to, applying the gospel.

In other words, that the invitation, of the gospel, should never be addressed, to the will, of the individual. well, when we thank God, that he, addresses the invitation, to our will, whosoever, wills, let him come.

Whosoever will, let him, take the water, of life, freely. this is what some people, refer to as the, as a text, which speaks of the gospel, for any man.

You see my friend, no man or woman, no boy or girl, is excluded, from the invitation, of the gospel. Whosoever will, may come tonight, to Christ.

You let that be, embedded firmly in your mind, that the only thing, that stands, between you tonight, and the salvation, of your soul, is your own, unwillingness, to be saved.

[36 : 05] There is nothing, and I repeat it, there is nothing, in this world, that stands, between you, right now, and salvation, but your unwillingness, to be saved.

And I challenge you, to prove me wrong. That's the only thing, that keeps a man, from coming to Christ. A woman, a boy, or a girl, from coming.

It was Jesus himself, who said, that he would save them, but they would not come, to be saved.

whosoever, whosoever, will. Some people may, wonder about, what I said earlier, nothing, it's key to being saved, but, your unwillingness, to be saved.

Well, it was, Dr. Kennedy, who was in Denver, who, who put it like this, nothing, but his unwillingness, ever interposes, between man, and salvation.

[37 : 30] And you know, there are some people, who will accept it, just because, a man, Dr. Kennedy said it. Well, he said it. And of course, what he was saying, was but the truth. whosoever will, is invited tonight, to come, to salvation.

It doesn't matter, what you feel. It doesn't matter, your sense of unworthiness, or unfitness. It doesn't matter, you don't understand, these things, that you may be confused.

It doesn't matter, that you may, be a great sinner, or that you may not be, all that aware, of your sin. It doesn't matter, that you don't have, the experience, that you've heard, that other people have had.

It doesn't matter, that you're, that you're young, or that you're old, or middle aged. It doesn't matter, your sense of uncleanness, or your sense of unfitness. It doesn't matter, that you don't feel changed, or that you don't feel, different.

That's not the point. The point is, are you willing, to be saved? who, who, so, ever, will, let him come.

[38 : 43] Do you want to come? Well, my friend, let nothing, stand between, and coming.

Because, this is what he goes on to say, let him take, the water of life, freely. Let him, let him, hear us, the voice of God, from heaven.

The voice of the spirit, speaking through the church, saying, to every sinner, who has been made, willing to be saved, let nothing, stand between you, and salvation.

It's just, you are told now, to push your way, through the things, that stand, between you, and the salvation. These difficulties, that you're talking about, the problems, that you've got.

I know, that they're crowding in on you. Well, push them away, push them out of the way, and come. Let him, come, and take the water of life, freely.

[39 : 46] This is what we were speaking of, last week, about the act, of faith. The movement of the soul, Godward, you've got to come. Take what the gospel, offers you.

It offers you God, it offers you Christ, and all the blessings, of salvation. It offers you all, these things, and it presents it to you, again tonight. And he says to you, take it, take it.

And the question is addressed to you now, at the close of the service is this, are you, going to avail yourself, of the blessings, that come, within, your reach?

are you willing, to come, and are you willing, to receive, what he puts, within your grasp?

Will you stretch forth your hand, like the man, who had the withered hand, and act, in obedience, to his will, as a person, who claims, as you claim, to be willing, notwithstanding the fact, that you feel, so unlike, a saved person, that you feel, so unlike, every Christian, you've ever come across, that you feel, so destitute, and so empty, notwithstanding, all these things, are you willing, to come, who, so ever, will, and as you leave, this church tonight, I'll be serious to you, and I close with this, as you leave, and if you leave, and God forbid, that you will leave like this, but if you leave tonight, in an unconverted state, you carry this away with you, and turn it over in your mind,

[41 : 55] I remain unconverted, because I am unwilling, to receive salvation, let us pray, oh may the Lord bless us, by applying thy truth, to our hearts, making us, in a day of thy power, a willing people, Lord God, to thou, to thou incline, our hearts, and our minds, and our wills, into a spirit of obedience, to thy call, bless the gospel, and our experience, again tonight, forgive our sins, and holy things, and part us now, with thy blessing, and the praise, shall be thine, forever in Christ, Amen.