

# The Valley of Decision

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Date: 06 January 2019

Preacher: Rev Andrew Coghill

[ 0 : 00 ] In Joel chapter 3 we read these verses 14 to 16. As we look at this context in this chapter we see that it is speaking at the conclusion of the prophecy of Joel.

As several of the minor prophets are looking towards a time when the Lord will judge and put right all that has been done wrong.

Not only in the world and not only by his people but also against his own people. If we look at the earlier part of chapter 3 we see that it is a reference to the fact of how all these other nations have kind of helped themselves to the Israelites and made captives of them.

They have cast lots for my people, verse 3. They have given a boy for an harlot. In other words so little did they value the life or the worth of a Jewish boy that it would be used as payment for their illicit behaviour.

And if somebody just wanted a flag and a wine or they didn't have coins they just gave a young girl as payment. As sort of trafficking in that sense. Because these people, their human souls were regarded as so little worth.

[ 1 : 40 ] The Jewish people, the nation of Israel regarded as so little worth in the eyes of the nations round about. And it is so to this day that the Lord's people are regarded as so little worth.

Because the Lord is not regarded as worth anything by those who disbelieve. By those who worship other gods or have no gods or whatever. But the fact of the man roots that the day draws near when the Lord will judge and assess all of these things with perfect righteousness.

Where it says at verse 9. Proclaim ye this among the Gentiles. Prepare war. Wake up the mighty men. Let the men of war draw on you. Beat your plowshares into swords.

Your pruning hooks into spears. Let the weak say I am strong. Assemble yourselves. Come all ye heathen. Gather yourselves together round about. Now what it's a reference to basically is like the Lord's saying to the heathen nations.

And those who don't believe in him and were at enmity with him and with his people say come on then. Do your worst. Bring all the best of your armies. Bring all the weapons that you've got.

[ 2 : 48 ] Because the Lord knows and his people know that the weapons of our warfare are not carnal. They're mighty to the freedom down of strongholds. But the world doesn't know that. The world thinks that might and power exist in earthy power.

In muscle. In weaponry. In all the strength. And the political gain. And empire that men can build up. And so assemble yourselves together. The Lord's saying come on. Bring it on.

Let's see what you've got. And so they gather as it were. He says encouraging them. Come on. Do your worst. Assemble yourselves. Come all ye heathen. Let the heathen be wakened.

And come up to the valley of Jehoshaphat. Now there's already been reference. What we read there at verse 12. To verse 2. The valley of Jehoshaphat. Now of course Jehoshaphat was one of the kings of Judah.

But the name literally means. The judgment of Jehovah. Or Jehovah's judgment. In other words. The Lord is going to judge the world. The Lord is going to judge his people.

[ 3 : 46 ] And you say. Bring it on. Bring on the best that you've got. It's not unlike what we read in Revelation 20. The conclusion of all things. Where we read. When the thousand years have expired.

Satan shall be loosed. Out of his prison. And shall go out to deceive the nations. Which are in the four quarters of the earth. Gog and Magog. To gather them together to battle.

The number of whom is as the sand of the sea. You see a similar description to what we have in Job. These thousands. Multitudes being brought. Gathered as the sand of the sea.

Against the Lord. Against his message. Against his people. And the Lord is saying. Come on then. Bring it on. You bring it on. And do your worst. That's what he's saying in Job. And here in Revelation.

It's like we're foreseeing the fulfillment of it all. But all because. Satan. The evil one. Has deceived these nations. He has blinded them. And caused all those.

[ 4 : 41 ] Who will not accept. Or believe. In the Lord. And his forgiveness. His grace. His love. His mercy. He will blind them. Against him. And they will cause them to be deceived.

He is the great deceiver. And all who perish without the Lord. It is because they have been deceived. By the evil one into thinking. Well this is as good as it gets.

This world is the best place. And ironically. If you are without Christ. That is a truism. Because this world is. As good as it gets for you.

If you are without Christ. But all these nations who are deceived. We'll come back to that point in a minute. They come together as the sand of the sea. They went up on the breadth of the earth. And compassed the camp of the saints about.

And the beloved city. And fire came down from God out of heaven. And devoured them. And then the devil who deceived them. Is cast into the lake of fire. And so on and so forth. It's that.

[ 5 : 37 ] Momentary. No. Less than half a verse. And the Lord just. Like that. You know. There's no escaping the judgment of the Lord. There's no fighting against the Lord. But the world thinks that it is.

Now the reason we are deceived. Is because the devil tells people. This is as good as it is. And as we said. That's a truism. Because in this world.

As you know. There is a mixture of good and evil. And the reason that it is good. Is because the Lord is at work. The Lord is at work. By his spirit. By his providence and grace.

Through his people. Through the witness of his church. Whenever the Lord is at work. His spirit is moving. His people are witnessing. His church is a visible presence.

And there is all the good. That originates with the Lord. Because God is love. All that is good originates with him. Is at work in the world. And so people think. That's not too bad this world.

[ 6 : 31 ] But the only reason it's not too bad. Is because the Lord is at work in it. And the only reason there is bad. In this world. And sin and suffering. And sorrow and death.

And pain and hatred. And all these things. Is because sin is in the world. And when sin is in the world. That is because of man's turning against the Lord.

And the devil capitalizes on that. And because all of this is in the world. There is all the things that cause the suffering. And we think. Well this world is a mixture of good and evil. Yes it is.

But eternity will not be. When the Lord judges and separates out. Between the weak and the tares. Then the eternity that awaits. Those who are thus divided at the last.

Is an unmixed. Unalloyed. Eternity. Either with all the goodness. Beauty. Holiness. One that I love. Of the Lord. On the one side.

[ 7 : 27 ] Or without any of that. On the other. It's not going to be like this world. With a mixture of good and evil. It's either total darkness. And evil. And suffering. And pain.

Or total joy. And blessing. And goodness. Now we see something of this. Alternate. Eternity here. In Joel chapter 3.

Where you've got this sense of terror. And fear. And judgment. And multitudes. In the valley of decision. And putting in the sake of what the hardest is right. On the one hand.

And also on the other. The Lord being the hope of his people. That he is their encouragement. Their blessing. Their strength. He is remembering their suffering. He is judging for them.

The Lord shall roar out of Zion. Now. This likening of the Lord. As it were. To the lion. In charge of his prey. Roaring. This is something we find. Repeated a few times.

[ 8 : 21 ] In the minor prophets. If we were to turn back a couple of pages. And we find. For example. In Hosea. In chapter 11. We've got. You know. The Lord says.

In verse 9. I will not execute the fierceness of my anger. I will not return. To destroy Ephraim. For I am God. And not man. The holy one. In the midst of thee. I will not enter into the city.

They shall walk. After the Lord. He shall roar. Like a lion. When he shall roar. Then the children shall tremble. From the west. They shall tremble. As a bird.

Out of Egypt. And as a dove. Out of the land of Assyria. And I will place them. In their houses. Save the Lord. Now. We've got the sense there. Of the roaring of the lion. Causing people to be afraid.

And to tremble. And that's right. And that's true. But you know. Without wanting to be. Sort of bland about it. Supposing. It was your lion. Supposing the lion. Is on your side.

[9:17] And the lion. When it roars. Is something. You're standing behind the lion. And the lion is roaring. For you. Then you don't have to be afraid. You are strengthened in that. You're encouraged in that.

And you're gladdened in the fact. Because the lion roars. And it's roaring. Your protection. It's roaring against. Those shall be in enmity with you. It's roaring against. Those shall set themselves. At enmity with the Lord. But it's roaring. It's protection. Of you. If you're behind it. If you're under the cover of it. Verse 16. The Lord also shall roar. Out of Zion. And utter his voice. From Jerusalem. And the heavens and the earth. Shall shake. Yes. But the Lord will be the hope. Of his people. And the strength. Of the children of Israel. You see how this. Judgment. This decision. Is shaping up. This valley of decision. The judgment of Jehovah.

[10:11] This place. Where he decides. What will be right. And what will be wrong. And this is what it means. In the valley of decision. It's not about. What decision will we take. What will we decide to do.

No. The person making the decisions. There at verse 14. Is God. It is the judgment. Of Jehovah. It is the valley of Jehoshaphat. God.

The Lord's judgment. Our choices. That we have. Supposedly made. Or freely made. In this world. Will affect. The decisions.

That are pronounced. At the last day. Now. Just as if you're up in front. Of a judge. For breaking a law. In this country. Or you know. You've done something. That's against the law.

And you chose to do it. You know. You chose to drive. A hundred miles an hour. Or a thirty mile per hour. Speed limit. Or whatever. Or you chose to break a window. And steal something from a shop. Or you chose to do this. Or you chose to do that.

[11:06] And you knew it was wrong. But you did it anyway. But. You got caught. The judge. If he's going to be pronouncing. Truthfully. According to the law. The decision that he has to take.

Because you are guilty. Is in line with. The choice. That you made before. You made certain choices. Or I made certain choices. So the judge must pronounce.

Certain decisions. And so here we have it. That the valley of decision. Is where the multitudes are gathered. For the day of the Lord is near.

In the valley of decision. It's not us taking those decisions by then. We've made our choices by then. We've decided. Who we're going to follow. Or not follow. What we're going to do.

Where we're going to go. We have decided. What we will choose. Or not choose. And I know. Yes. The Lord overarches. All things with his sovereignty. And our free will.

[12:03] To an extent. Is limited here. But the choices we make. The Lord will back up. And if you think about it. All that we have. In eternity. Is all that we have sought.

In time. But if the Lord. Is on our side. Or we're on the Lord's side. Then the roaring of the lion. Is not something. That need cause us.

To be afraid. Of in the sense of awe. And wonder. In Amos. Again. Over the same page. In your Bibles. Chapter 1. Verse 2. The Lord. The Lord. The Lord. The Lord. The Lord. The Lord. The Lord. From Zion.

And utter his voice. From Jerusalem. And the habitations. Of the shepherds. Shall mourn. And the top of Carmel. Shall wither. Here's this sense again. Of the Lord roaring. The Lord appearing.

In his strength. In his might. In his brightness. And everything else. Withers away. It's like in verse 15. In our chapter. There. The moon. Sun and moon. Shall be dark. And the stars. Shall withdraw.

[12:59] Their shining. And like we said. With the children. It's not so much. That they cease to shine. It's that compared. To the brightness. Of the Lord. They seem as nothing. They just seem. So insignificant.

And if you think about it. Even in creation. You know. The stars are still there. The stars are in pretty much. The same positions. In the sky. As they were last night. But it's just. That we don't see them. Because the brightness. Of the day. Is such. That it effectively. Blots out. Any sight. That we can have. Of the stars. We can only see the stars. When it gets dark.

Because the very presence. Of the brightness. Of the day. Means that they're all. But invisible. They're still there. And so in the same way. The sun and the moon. Shall be dark. And the stars.

Shall withdraw. Their shining.

I would suggest to you. It's not like them being. Snuffed out. Like candles. Or switched out. Like a light. It's that the brightness. Of the Lord. Coming. Makes them seem like nothing. Angels veil their faces.

[13:56] Before the Lord. Now habitations of the shepherds. Mow on the top of Carmel. Shall wither. The nations of Assyria. Egypt. They tremble. When the Lord roars. When the Lord appears.

Out of Zion. But we read. Again in Amos. In chapter 3. Verse 4. Will a lion roar in the forest. When he hath no prey. Will a young lion cry into his den.

If he hath taken nothing. Of course he won't. The very fact that he's roaring. Means that he has it in his claws. He has it in his power. The prey.

The kill. What he has been chasing. If a lion is actually. Creeping up in its prey. It's going down really low. It's being really quiet. It's staying totally silent. And probably downwind. Because it doesn't want to disturb the prey.

It doesn't want to start running off. Or bolting across the forest. Or the jungle. Or whatever it may be. It wants to stay quiet. It wants to stay down. But once it's got its prey. Once it has made its kill.

[14:52] It can load all it likes then. Because the result is achieved. The end is not in doubt. So likewise. We find that the lion roars.

Because it has got its prey. Because he has made its kill. Because it is finished. In verse 8 of Amos 3. The lion hath roared. Who will not fear?

The Lord God hath spoken. Who can but prophesy. God has accomplished his work. God has done what he is going to do.

He has revealed all that he is going to reveal. He has revealed his work of creation and providence.

He has given us the complete written record of his work. He has revealed everything.

The lion has roared. What are we going to do about it? Who can but prophesy? Fine. Can we speak? Or can we be silent? The lion hath roared.

[15:47] Who will not fear? Some people won't fear. Some people will just go on regardless. If you happen to be, for example, physically deaf. And a lion roared behind you.

You would be oblivious. You would be completely untroubled. The fact that this great predator and killer beast and king of the jungle was right behind you with its claws bared and rolling away.

You would be completely unaware if you are physically deaf. Only if you turned around and saw it then might fear be stuck into your heart. But you are completely unlimits.

You don't hear a thing if you are deaf. Now the thing with us until we are awakened by the Lord and his grace is we're not only deaf. We're also blind. We are also, for all intents and purposes, dead.

It is only when the dead hear the voice of the Lord that they are awakened out of death. But the lion roars. The Lord roars out of Zion and utter his voice from Jerusalem.

[16:46] The heavens and the earth shake. But the Lord will be the hope of his people. If we are standing behind on the side of, as it were, the lion of the tribe of Judah.

We don't have to be afraid. The lion's on our side. The lion is with us, not against us. It is said that the Duke of Wellington, in reviewing his troops before the Battle of Waterloo, said he didn't know what they would do to the enemy.

But they certainly terrified him. His own soldiers terrified him. In other words, he was so glad they were on his side. When we think of the power and the rolling strength of the Lord, we ought to be so glad if he is on our side.

Or if we, rather, are on his. Nothing could stand before the Lord. Multitudes, multitudes are in the valley of decision.

But it is the Lord's decision that will be taken. We've already made our choices by then. Isaiah 41, we read in the first verse, Keep silence before me, O islands, and let the people renew their strength.

[17:55] Let them come near and let them see. Let us come near together to judgment. But what is the land? What is creation to do when judgment comes? To keep silent before the Lord.

There's nothing left to say. There's nothing more to speak. We have made our choices. We've done our worst for our best. The Lord takes his decision now.

Habakkuk chapter 2, verse 20. The Lord is in his holy temple. Let all the earth keep silence before him. There is no getting away from the lion and its prey.

There is no escaping from it when it roars upon its prey. The lion is in charge, as it were, of all the beasts of fear.

What we have here then is a prophecy of the final day of decision. We think, well, that's okay. That's the end of the world, isn't it? Surely, you know, put in the sickle for the harvest is ripe.

[ 18 : 53 ] Well, that's fine. This again is something we have seen in Revelation. It's a prophecy, again, of the end time. The putting in the sickle. The harvest being engathered.

Revelation 14. Read it, verse 15. Another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap. For the time has come for thee to reap.

For the harvest of the earth is ripe. That's exactly what we do in verse 13 here in Joel, chapter 3.

And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, say, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.

And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God. But this prophecy, this reaping, this harvest, yes, it's the end of the world.

[ 20 : 00 ] It's the last day. It's the day of judgment. That's what Jesus says when he gives us the parable of the wheat and the tares in Matthew 13. He answered and said of them, And he that sowed the good seed is the son of man.

The field is the world. The good seed are the children of the kingdom. The tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world.

And the reapers are the angels. The harvest is the end of the world. And the reapers are the angels.

And we might think, Oh, well, that's okay then, isn't it?

You know, end of the world is miles away. We don't have to worry about that. It's ages away. Is it? Is it really? How do we know that? What's our basis for saying that?

Well, it's been thousands of years. You know, this was given thousands of years ago. And for goodness sake, time goes on. We're not about to finish yet, are we? I mean, the Lord surely has lots of other things to do.

[ 20 : 59 ] Lots of other people to gather in yet. Maybe, for all we know, maybe they're already all but gathered in. Maybe this very year will be the year when the last souls that have to be gathered in to the number of the Lord's elect will be gathered.

Might be in some country or some nation that hasn't heard the gospel yet. Some missionary, some witness may reach there and may speak the gospel to them, may translate the Bible into their language.

And the last few souls that were meant to be amongst the Lord's elect will put their faith and trust in Christ and the whole purpose of time of the world will have been concluded.

Then shall the end come. We don't know when it's going to be. Neither do I. We don't know when the last stock of the harvest is going to be finally engathered.

We don't know how many is the number of the elect. We don't know how many it is to being completed. But rather we have this valley in which the Lord is seen to gather the nations together.

[ 22 : 07 ] The prophets envisage it as being what basically we could say is the Kidron Valley. It's the valley to the east of Jerusalem. And in Zechariah, of course, the Lord is spoken of in chapter 14 as standing ready to judge the people standing on the Mount of Olives, which of course is to the east of Jerusalem.

But this is picture imagery. Of, you know, they're seeing Jerusalem, they're seeing the valley. It doesn't really matter whether or not it's a physical valley in the east of physical Jerusalem or where the valley happens to be.

The point is the valley of decision is a real place. The point is that wherever it happens to be, it is a real place with a real location and a real point in time.

And that point in time is the last point of time. The end of the world. They owe the day of judgment. But what does the day of judgment mean? It means the judgment of Jehovah.

Jehoshaphat. The valley of Jehoshaphat. The valley of decision. Where the Lord takes his decisions and pronounces his final judgments on all the world.

[ 23 : 15 ] And all that has been done against his people or for his people. Every cup of cold water that has been given to them in the name of a good man or in the name of Christ or in the name of a prophet.

That will all be taken account of. Every prayer that has been said. Every act of kindness has been recorded. Every act of cruelty has likewise been recorded.

It is exhaustive. You can guarantee the evidence will all be there. It will all be perfect. It will all be exact. It will all be complete.

And it will all be presented with utter objectivity. You will not have to worry about some kind of twisted lawyer misrepresenting what you did or said.

You will have every opportunity to put it exactly in your words and to have some defense counsel speak exactly for you. And it will all be good exactly as you would want it to happen and you would want it presented and with the best possible light on your life and every action that you did.

[ 24 : 20 ] And you know what? It's still going to look rubbish against the Lord and his righteousness. Because the sun and the moon and the stars look like nothing compared to him.

And all the righteousness of the world looks like filthy rags. The apostle Paul counted all his righteousness under the law as but dumb. Thank goodness we have the authorized version to keep that word sounding more delicate than it would be in a more modern translation.

That is how he's regarded in comparison to the righteousness and purity and perfection of God. You and I can put the best possible spin that we like upon all that we have done and all that we have said and the best of our own so-called righteousnesses.

And the Lord if he's going to take his decision can only pronounce one decision if it's down to us. Put you in the sick or the harvest is right come get you down.

The press is full the fates overflow their wickedness is great multitudes multitudes in the valley of decision for the day of the Lord is near in the valley of decision.

[ 25 : 32 ] End of the world eggs the way well is it? Maybe it is. Maybe it isn't. Maybe that day for you and me may be a lot nearer than we ever imagined because eventually that day is going to come and when it comes the likelihood is we will either be prepared for it because we're prepared and I've made preparation now while there is opportunity or it will catch us unawares.

And if it was going to catch us unawares it will probably catch us unawares if we had a hundred lifetimes to live and to make ready for it. Because the Lord gives us sufficient to make ready for that day.

The Lord tells us that time of decision is coming. that day of judgment that valley of decision is there. It is near and yet still the enmity of the world is against the Lord.

It is and we've mentioned this many times in the past isn't it incredible how no matter what government or people or nation or cultural background one may have throughout the world it's always the gospel that people are against in their human nature.

It's always Christianity is the one thing that they're always against and it doesn't matter whether it's through false religion or whether it's through atheist communism or secular humanism or whatever or western indifference it doesn't matter it's always the gospel that people are against.

[ 27 : 00 ] No, they can tolerate any kind of falsehood. Look at the amount of violence that Islam for example has unleashed in the world. Look at the number of terrorist atrocities that's Islamophobia.

No it's not it's simply recognizing the fact that in almost all of these terrorist activities there is the common thread of one particular religion behind it. And yet everybody will bend over backwards to be nice about that religion.

But if Christians so much as say marriage is between a man and a woman that's all they say. Oh that's hate speech that's homophobic that's evil you should be trusted and pretty you should be fired from your job oh the vile and venom of the world will be unleashed on that.

But let other religions do whatever they like any number of atrocities and that's okay. Of course we don't approve of the actions but the religion that inspires it is okay.

It's always Christ and his followers against which the world rages. No matter where but as Psalm 2 says you know why do the heathen rage and the people imagine a vain thing?

[ 28 : 08 ] the kings of the earth set themselves the rulers take counsel together against the Lord and against his anointing say let us break their bands asunder cast away their cords from us.

How is it people find the gospel to be so constrictive and yet they can they can bind themselves cheerfully by any number of laws or regulations or goodness knows how much legislation to bind

them to grind them down and to weigh them down but that's okay but the cords and bands of the gospel oh that's too great let us break their bonds asunder cast away their cords from us he that sitteth in the heavens shall laugh the Lord shall have them in derision then shall he speak unto them in his wrath and vex them in his sword as pleasure yet have I set my king upon my holy hill of Zion I will declare the decree of the decree the Lord hath said to me thou art my son this day have I begotten ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession serve the Lord with fear and rejoice with trembling kiss the son lest he be angry and he perish from the way when his wrath is kindled but a little blessed are all they that put their trust in him if you're the one standing behind the lion when he roars you don't have to be afraid the lion's on your side you see this is the choice that is put before us this is the decision that we have and although yes we are only able to take such a decision by the grace of God and we'll look at that a little more this evening as we look on the prize and the glory that is set before the Lord's people but still it is of the

Lord's mercies we are not consumed but the choice is given to us and the decision the Lord will take and the value of decision will be due to the choices that we ourselves have made here and now in this time you see we get from the Lord exactly what we desire we do not want anything to do with the Lord in time he grants us our wish for eternity but what we don't reckon on of course is that eternity without any of the Lord's input is going to be literally hell without the Lord without his mercy without his influence without his grace without all that makes this word pleasant and enjoyable such as it is that is all the Lord's gracious input take all of that out and all you are left with people that fire and brimstone fire and brimstone is the least of your worries just as the sun and the moon and the stars and they're shining they don't even shine by comparison with the

Lord in his presence and out of darkness just doesn't even cut the description when you think about the Lord's total absence the absence of the Lord is what makes hell what it is the absence of the Lord's comfortable presence when he completely withdraws his help his blessing his confidence his forgiveness any of his goodness and input is all with God we are left with nothing but ongoing death that is hell and that is what some people think they would choose but multitudes choose that but it need not be so with you it need not be so with us because the Lord holds forth to us his revealed word complete written revelation he holds forth his providence his grace his work of creation he holds forth the

Lord Jesus Christ kiss the son while still you may unless his wrath be kindled but a little all the Lord has to do is have a little wrath against any soul and that's unfinished all he has to do is turn away his face and what are we left with but the denel on the cross my God my God why has thou forsaken me our Lord passed through that experience of hell so that his people wouldn't have to so that they would be able to enter into that glory with the Lord which he himself forwent for a time and experienced the forsakenness of God and all the Lord needs to do is turn away his countenance for that time and we are left with hell this is what we cannot afford to undertake the choices that are before us now our choices for good way back in the Old

[ 33 : 17 ] Testament the Lord sends to his people I think it's back in Deuteronomy I think it's chapter 30 or hereabouts where he says you know I set before you this day life and death blessing and cursing choose life choose life in all its fullness that put ye in the sickle for the harvest is ripe come get you down for the precious fool the fates who are floe their wickedness is great multitudes multitudes in the valley of decision for the day of the Lord is near in the valley of decision we would be fools if we told ourselves no let's ages yet it's a long time you know I've got much goods laid up for many years take my knees eat drink and be merry I will shake my soul soul thou hast much goods laid up for many years and the Lord said and the Lord said thy soul shall be required of thee friends if this night our souls were to be required of us then what we do in this day can make the difference between a lost or a blessed eternity the Lord still gives us today the sun still shines the light is still there the word is still before us the offer is still there and there's no point in saying oh God's not going to accept me now after a lifetime of maybe not putting my trust in him and all these years of falling away the whole reason the

Lord has given you now is so that now can be used the whole reason the Lord gives you one more chance is so that that one more chance can be seized all the years that seem so long to us like the blink of an eye to the Lord a thousand years and there's a watch in the night what do you think the years of our lives add up to nothing a breath of wind he's not impressed by oh 60 70 years I've been at enmity with the Lord he's not going to be impressed about trusting him now yes he is because

what he is impressed by is not how great you are and how clever your decision was what he's impressed by is the fact that it is son Jesus Christ in whom now you trust and whom you now take for your saviour that you now stand behind the lion as it roars the lion is on your side and everybody else trembles the Christ is become your saviour and everyone else is lost who will not have him can see the son lest his wrath be kindled by the

Lord all the heathen battle themselves yes the big fight the big battle it's gone on the blink of an eye half a verse in revelation and it's all done and dusted we don't stand a chance against the Lord we don't stand a chance against the lion when he roars but if the lion is on your side then you are protected then you are safe because you have a saviour the Lord also shall roar out of Zion and out of his voice from Jerusalem and the heavens and the earth shall shake but the Lord will be the hope of his people and the strength of the children of Israel that is the invitation to you and me today that is the invitation to sinners that we put our trust at last in the Lord he's given us a new day a new week a new year a new opportunity and we may not see many days in this new year for all we know or we may see many years yet it doesn't matter because the day of the decision the day of the Lord is near whether it be 20 years or whether it be 20 minutes but the Lord will be the hope of his people and the strength of the children of Israel you may rest assured the lion roars out of Zion the question is where are you standing when he does let us know