

## CFBC Hymns Class 22

**John Newton**

### **LET US LOVE AND SING AND WONDER (1774)**

*“...To Him who loved us and washed us from our sins in His own blood; to Him be glory and dominion forever and ever!” (Rev. 1:5-6)*

***Saved by blood, I live to tell  
What the love of Christ has done;  
He redeemed my soul from hell,  
Of a rebel made a son:  
Oh! I tremble still to think  
How secure I lived in sin;  
Sporting on destruction’s brink,  
Yet preserved from falling in.***

From John Newton’s hymn “Saved By Blood, I Live to Tell”

***“I pray that I never grow tired of the unique intersection of  
grace and justice at the cross.”***

Erik Raymond, Senior Pastor at Redeemer Fellowship Church

***“When we lose our wonder, we are prone to wander”***

David Matthis, DesiringGod Ministries

***“Few hymns marry the practice of revelation and response like Newton’s ‘Let Us Love and Sing and Wonder’. This text is laid with care and intentionality as Newton calls us to worship God with the first line of each verse. In each call to worship he fuels the flame of devotion by setting before us what God has done on our behalf. He clearly reminds us both of God’s upheld justice and also of our justification in Him alone. Our God is the God who calls us, washes us, brings us near, secures us, and liberates us. Newton’s theology is fixed on his heart. There is no room in his understanding of theology that it would not rest in his affections. “Let us love,” “let us wonder,” “let us sing”--he shepherds his own soul along with ours as he recalls the goodness of God. We often feel our hearts grow cold and our minds unaffected. We hear the loud thunder of the law, and feel the echoes of Egypt ringing in our bones, but the approval of God is louder than the whisper of the curse.”***

<https://www.doxologyandtheology.com/blog/post/hymn-let-us-love-and-sing-and-wonder>

## Overview of the Hymn...

A hymn which expresses glory and dominion to Him who loved us and washed us from our sins in His own blood is “Let Us Love and Sing and Wonder.” The text was written by John Newton (1725-1807). In 1779, Newton, along with poet William Cowper, compiled three books of the *Olney Hymns*, but Newton had published other hymns previously, such as this one which first appeared in his 1774 work *Twenty Six Letters on Religious Subjects, by Omicron*. The modern text has been altered.

### Excerpts from “A Sermon on the Hymn Let Us Love and Sing and Wonder”

David Ward, Founder of ReformedPraise.org

Before diving into his hymn text, I’d like you to ***consider several things from the testimony of Newton that should instruct and encourage us.***

First, we saw that ***conviction of sin is not necessarily the same thing as conversion.*** The writer of the book of Hebrews points out that even though Esau expressed remorse over selling his birthright, even with tears, he “found no place for repentance.” (Hebrews 12:17)

Second, Newton showed us ***how vain it is to strive for righteousness on our own. This only leads to further condemnation and unbearable guilt.*** The grace of the gospel is the only thing that will set us free and begin to truly change us.

Third, we saw that ***even truly redeemed Christians are capable of backsliding and participating in foolish, even evil, things*** like slavery. Though he wandered from God numerous times, the Lord always brought him back.

And lastly, ***Newton’s testimony should encourage us because it shows just how far God will go to save sinners, even the worst of the worst.*** This should give us hope for not only ourselves but the most hardened sinners with whom we share Christ.

***Newton’s hymn “Let Us Love and Sing and Wonder” is really a song about worship, though the word is not directly used. The closest thing we have to worship is in the very last line – “You are worthy, Lamb of God!”***

Why do I say that it's about worship? Because ***Newton demonstrates a Biblical understanding of what should be happening in worship. Worship is responding to God in a way that He has prescribed as a result of something God has revealed about Himself or His works.*** It's responding to God's revelation; put another way, God's truth drives us to respond to Him in various ways like singing, shouting, quietly reflecting, or in absolute silence.

***Newton lays out four proper responses to God and uses them to structure the hymn: love, singing, wonder, and praise.*** This hymn is not only about worship, but also about the Gospel. Newton clearly understood the means by which we can have peace with God – through Jesus' death on the cross – and saw that as the penultimate motivator for worship. The mercy that God has revealed in loving and saving sinners like us should drive us to love and sing and wonder and praise.

Let us love, and sing, and wonder,  
Let us praise the Saviour's name!  
He has hushed the law's loud thunder,  
He has quenched Mount Sinai's flame;  
He has washed us with his blood,  
He has brought us nigh to God.

## **Let Us Worship**

***Newton starts off each verse with the phrase “let us,” pointing to the fact that these responses are not optional but rather commanded.***

Let's look to the Scriptures to see his basis for commanding us in this way.

***First, the command to love God is perhaps best known by the Old Testament passage Deuteronomy 6:5, which Jesus quotes from...“You shall love the LORD your God with all your heart and with all your soul and with all your might.”***

***Second, singing is commanded in many places but none more concentrated than the Psalms.*** Take Psalm 33 for example. Verse 1 says “Sing for joy in the LORD, O you righteous ones.”

***Third, the word “wonder” is used 33 times just in the Psalms alone. It means astonishment at something awesomely mysterious or new to one's experience.*** Take Psalm 139:6 for example. When David meditates on God's limitless wisdom and knowledge, he exclaims “Such knowledge is too wonderful for me; it is too high, I cannot attain to it.”

***And lastly, that praise is commanded should hardly need to be demonstrated. The entire chapter of Psalm 150 is devoted to commanding all of creation to praise God. Psalm 69:34 sums it up nicely: “let heaven and earth praise Him, the seas and everything that moves in them.”***

***Right from the start, before even going through each response individually, Newton gives us a wonderful reason to worship God. Why should we love and sing and wonder and praise? Because “He has hushed the law’s loud thunder.”*** This language is unmistakably taken from Exodus 19. Exodus 19 sets the stage for the more well-known chapter 20 in which God gives the Israelites the 10 commandments. Before they assemble, God reveals a glimpse of his terrifying power and holiness. He warns them to stay away from Mount Sinai under penalty of death. The scene is meant to depict fear and terror.

***Why is the Law depicted as such a terrifying thing? Because of just how high the bar has been set for what we must do to please God.*** Jesus summarizes the Law in Matthew 5:48 by saying “you are to be perfect, as your heavenly Father is perfect.” Sinai is meant to terrify us by showing us the awful weight of God’s law and the holy justice that demands death as punishment for failing to keep it. Fear is a strong motivator but will never produce heartfelt love songs, wonder, or praise – only slavish obedience.

***How did God hush the law? By fulfilling its stipulations for us and by bearing the punishment required for breaking it. He supplied both the righteousness and punishment set forth in the Law.*** Jesus shows his mission to fulfill the law in Matthew 5:17: “do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to *fulfill* [it].” And the Apostle Paul puts it this way in Galatians 3:23-23: “But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore ***the Law has become our tutor to lead us to Christ, so that we may be justified by faith.***” ***Newton sums up how the law was quenched in this way: “He has washed us with His blood, He has brought us nigh (near) to God.” The sparkling purity of Jesus’ obedience cleanses the vile impurity of our sin and restores our relationship to God by the power of His sacrificial death on the cross.*** Newton has already, in just a few short lines, moved us straight to the heart of the gospel!

## Let Us Love

Let us love the Lord who bought us,  
Pitied us when enemies,  
Called us by his grace, and taught us,  
Gave us ears and gave us eyes:  
He has washed us with his blood,  
He presents our souls to God.

**Let's move on to verse 2 where Newton explores the command to love God and gives us ample reason. He says that we should love God because He bought us, because He redeemed us. Can you think of a better motivator to love than redemption?** Let's ponder the nature of this redemption a little bit. If God purchased us, whom or what did He purchase us from? Ephesians 2:1-2 says that we "were dead in [our] trespasses and sins, in which [we] formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." We were essentially enslaved to sin and Satan. Titus 3:3 says that "we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another." And Colossians 1:13 says that God "rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son."

**Who, then, did Jesus make his ransom payment to? Jesus offered the payment of His priceless, pure blood, to the Father himself, to satisfy the demands of divine justice.** In an unfathomable mystery, God is both the one giving up His Son, just as He is the one receiving the payment. **This is what the term "propitiation" is getting at – it signifies a sacrifice made to turn away or appease wrath – the wrath of God himself.** 1 John 4:10 says "in this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" and a few verses later in verse 19 it says "we love, because He first loved us." Love is the result of redemption accomplished through propitiation. **If you want to love God then meditate hard on the fact that in love He bought you.**

## Let Us Sing

Let us sing, though fierce temptation  
Threaten hard to bear us down!  
For the Lord, our strong salvation,  
Holds in view the conqueror's crown,  
He who washed us with his blood,  
Soon will bring us home to God

***In verse 3 Newton reminds us of our duty to sing to the Lord. Singing has always been a vital activity to God's people and closely bound up in the act of worship.*** The first congregational worship song in the Bible, Exodus 15, explicitly names the reason for the song. Exodus 15:1 says "I will sing unto the Lord, for..." and goes on to recount how God delivered them from the hand of the Egyptians. ***Many of the 70 references to singing in the Psalms are in response to God's past, present, or future deliverance.*** For example, in Psalm 51:14 says "deliver me from bloodguiltiness, O God, the God of my salvation; then my tongue will joyfully sing of Your righteousness."

***Newton picks up on this theme and instructs us to sing when threatened by the enemy of our own temptation. Newton was well acquainted with the struggle against sin and also knew that God has promised to save us from it. God seems to have designed singing as a way of pressing that truth home when we most need it – right in the heat of battle.*** So Newton tells us to sing "for the Lord, our strong salvation, holds in view the conqueror's crown." ***He makes use of two Biblical principles here, namely that God will cause us to persevere until the end and that he has a reward in store for us when we finally finish the race of the Christian life.*** Philippians 1:6 clearly shows God's promise to never let us go: "He who began a good work in you will perfect it until the day of Christ Jesus."

And James 1:12 tells us of a crown that the Lord will bestow on all those who persevere: "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him."

## **Let Us Wonder**

Let us wonder; grace and justice  
Join, and point to mercy's store;  
When through grace in Christ our trust is,  
Justice smiles, and asks no more:  
He who washed us with his blood,  
Has secured our way to God.

***Newton then moves on to the response of wonder in verse 4. Remember that wonder is astonishment at something amazing and even mysterious.*** What is the mystery that we should wonder at? He immediately moves to answer that question by ***juxtaposing the terms grace and justice together.*** Grace is getting what you *don't* deserve while justice is getting what you *do* deserve. Do you see the tension here?

How can God show us grace and justice? ***From the storehouse of God's boundless mercy comes His plan to be gracious to us while never letting the guilty go unpunished – while never committing a travesty of justice. When we trust in Christ, who shed his blood to satisfy the demands of justice, He becomes the one who was punished in our place.***

***What's more, God credits us with Jesus' obedience so that we then deserve to be treated as sons.*** Newton points out that this exchange can only happen by grace through faith, when we *embrace* what Christ has done on the cross for us. In the language of Ephesians 2:8 “by grace you have been saved through faith.” And in the words of Romans 4:5, he who “believes in [God] who justifies the ungodly, his faith is credited as righteousness.” Faith gives us the righteousness of Jesus, which satisfies the demands of divine justice.

### **Let Us Praise**

Let us praise, and join the chorus  
Of the saints enthroned on high;  
Here they trusted him before us,  
Now their praises fill the sky:  
"Thou hast washed us with thy blood;  
Thou art worthy, Lamb of God!"

***Moving on to our last verse and last response to God, in verse 5 Newton explores why we should praise God. His answer to that question comes at the end of the verse when he says “You have washed us with your blood, You are worthy, Lamb of God.” This is strikingly similar to the content of the praise going on even now in heaven.*** In Revelation 5:9 we see those in heaven singing “worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.” ***The central theme of the praise of heaven will forever be our salvation secured by the death and resurrection of Jesus. Jesus' surpassing worth is shown most clearly by the fact that He was slain and used the value of his suffering to purchase totally undeserving sinners back to God. Newton encourages us to praise Jesus not only because He is so worthy, but because it's already going on ... he simply encourages us to join in!***

### **Conclusion**

So let's learn how important it is to love, sing to, wonder at, and praise God from the example of John Newton – his life, his testimony, and his witness to us

through these lyrics. ***Let's remember that the fires of true worship are stoked by the billows of the gospel – where, because of the mercy of God, grace and justice join in the person and work of Jesus Christ who suffered and died in order to wash our sins and secure our way to God....***

<http://www.thousandtongues.org/blog/general/a-sermon-on-the-hymn-let-us-love-and-sing-and-wonder>

## **Ligon Duncan, Bill Wymond and Derek Thomas Commenting on the Hymn...**

**Dr. Ligon Duncan:** The song is Let Us Love and Sing and Wonder. The text is beautiful.

*“Let us love and sing and wonder,  
let us praise the Savior’s name!  
He has hushed the law’s loud  
thunder, He has quenched Mount Sinai’s flame:  
He has washed us with His blood,  
He has brought us nigh to God.”*

The first four stanzas are an exhortation from one believer to others to consider the gracious works of God and to respond to them accordingly.

The first stanza calls on us to love and sing and wonder at the work of the Lord Jesus, who has hushed the law’s loud thunder. In other words, He’s quenched the penalty of the Law. This is not something that is theoretical or abstract to John Newton. It is deeply concrete and personal. God has quenched the penalty of the Law, which we deserve as transgressors, by the death of His own Son on the cross. The final thought of that opening line is that Jesus has brought us near to God, and that theme will be repeated throughout the hymn but just in different language.

The second stanza takes up the first of stanza one’s three imperatives, so the second stanza has us saying “Let us love...;” the third stanza, “Let us sing...;” the fourth stanza, “Let us wonder.” So it picks up love, sing, and wonder, and then works it out in each of the stanzas. Five things are mentioned in the second stanza to supply motivation for our appreciation of Christ, because we are asked to focus ourselves on the task of displaying our love to Christ in that second stanza.



We're reminded (1) that He pitied us when we were still His enemies; (2) that He was gracious in calling us to salvation; (3) that He taught us the truth, giving us the ability to understand; (4) that He cleansed us by His blood; and, (5) that He presents our souls to God. No doubt each of these thoughts are suitable for kindling our love to Christ. So when we're asked, "Let us love," several reasons are given for us doing this.

Isn't it interesting? In every hymn that we've studied so far we've seen that. Reasons are given for praising God. We're never just sort of praising God in the abstract. There are biblical reasons given for praising God.

In the third stanza, we see the second imperative picked up — "Let us sing." And that line asks us to sing to the Lord even in the midst of severe trials. Notice again trials are coming up in this song. Contrast that to so much of the material that was written for praise especially in the 70's and 80's and early 90's. I'm happy to say that with some of the contemporary material that's being written now, that's beginning to change. For about thirty years, trials dropped out of all of the sung praise that was being used in the majority of the English-speaking Protestant churches. But here it is. This line asks us to sing to the Lord, even in the midst of trials:

*"Though fierce  
temptation threaten hard to bear us down!"*

How can you sing at such a time? Well, Newton has the answer for you:

*"For the Lord, our strong salvation, hold in view the conqueror's crown:"*

Isn't that a picturesque line? You can see the Lord Jesus Christ at the right hand, holding up the conqueror's crown. Indeed, we must sing, because Jesus "soon will bring us home to God." We thus persevere in our trials with joy and song because of the future grace of the victory of Jesus Christ and our nearness to the Lord.

The fourth stanza chimes in and tells us to wonder...let your minds reflect upon God and His truth and His plan of salvation, and be in utter awe of what He has done. What provokes that awe? The thought that God's way of redemption...in God's way of redemption, grace and justice work together to secure our salvation. God in His grace freely saves us by His mercy as we trust in Christ. Simultaneously, He saves us by His justice in meting out upon His own beloved Son the precise punishment due to us. So "when through grace in Christ our trust is, justice smiles and asks no more."

What a beautiful phrase that is! And that leads us to wonder at the awesome goodness and wisdom and love of the One who has secured our way to God.

**Dr. Bill Wymond:** I was just struck about a theological point you were making. I've noticed that in contemporary preaching in a lot of churches there's a fear about talking about the justice of God or, even more dramatically the wrath of God, as the Psalms so often do. The thought is that if we talk about that kind of thing it will scare people away and they won't want to embrace Christ. But the strength of a hymn like this is that it faces square on the most serious thing we ever confront, which is the justice of God. And it gives a wonderful grace answer to it.

**Dr. Derek Thomas:** There are two things I wanted to ask about the last stanza. One is "Let us praise and join the chorus of the saints enthroned on high." When we worship, we worship both as a church militant here on earth but also along with the church triumphant in heaven, picking up Hebrews 12 and the general assembly of the church of the first-born and so on. I'd like both of you to comment about that...about the corporate sense of the body of Christ worshipping, but not just the body that you can see, but the invisible body of angels and archangels and the saints who have gone before us.

Second, why does the stanza move from the third person to the second person? "He who washed us with His blood" now becomes "You have washed us with Your blood, You are worthy Lamb of God." Why does it end with that note of affirmation and almost like a statement of faith?

**Dr. Bill Wymond:** I think that's probably what it is. The hymn moves from talking about the fact of His washing us from our sins to addressing the Lord Jesus Christ directly. The hymn gets more intimate and more personal as you go along, and makes it a prayer—very much a prayer— not just a discussion of a theological concept, and actually addresses Christ at the end.

I think it's worth just pausing on the two terms that you used for the church: the church militant. That's a theological concept. We talk about the church here on earth as being the church militant. It's the church active, fighting the great fight, the church involved very much in the world here.

And then the church triumphant is another term that's used for the eternal church: the church of the victorious who have gone to be in heaven. The Scripture makes it clear that from the beginning of the beginning of the beginning there has always been worship in heaven. You get the picture in Isaiah 6 of these creatures, the seraphim and the cherubim bringing praise to God and crying out, "Holy! Holy! Holy is the Lord!"

So even before there were people to do that in heaven, there were these heavenly beings worshiping God. The activity of heaven is worshiping God, and it's wonderful!

**Dr. Derek Thomas:** The thing I like about this hymn is it begins with this exhortation to one another — and we've been talking about that in Colossians and Ephesians, how we actually minister to each other and in a sense preach to each other by singing. But this hymn is ascending, because as we're talking to each other, then we look up and we see there's a whole innumerable company singing God's praises that fill the sky, and then ends looking straight, as it were, into the eyes of Jesus and saying directly to Him, "You have washed us with Your blood, You are worthy, Lamb of God."

**Dr. Ligon Duncan:** Derek, you already have mentioned that great Hebrew passage about coming to Mount Zion, and isn't that what's in the background of his mind here? Because after showing you the picture in the third stanza of Christ holding high the conqueror's crown, Newton is ushering you, the worshiper in your local congregation, into the present experience of the reality of the saints who have gone before us who are praising Christ in heaven even now, so that in every worship service we are to be conscious that we are part of a multitude that no man can number, not only here on earth praising God from the time that the first dawn rises on the Lord's Day as the sun circles the world with light, so also we are joining in with this heavenly chorus that is singing.

So two ideas are going on here. One is we are joining in with the saints enthroned on high, because just as they trusted in Jesus here before we ever arrived on the scene, they're still trusting Him and praising and adoring Him in heaven above. And when we're worshiping, we're actually joining with those who have gone before us who are praising Him on high.

And then the second thought that you've highlighted is this direct address to the Lord Jesus. As you say, for four stanzas all the exhortation is horizontal. It's to brothers and sisters in Christ. Now suddenly it is direct address.

<https://www.fpcjackson.org/resource-library/radio-lectures/hymns-of-the-faith-let-us-love-and-sing-and-wonder/>

### **An Important Observation from WordWiseHymns...**

Published in 1774, his song Let Us Love, and Sing, and Wonder is a call for a depth of heartfelt passion that should regularly characterize our assemblies. We need divinely inspired love, songs from the heart, and awed wonderment at the greatness of our God.

***The last lines of the hymn (in stanza 6) are sobering. They call attention to the weakness of our praise, even at our best.***

Congregations for which the singing of our great hymns has become a kind of meaningless ritual need to give Pastor Newton's words careful thought.

*Hark! the name of Jesus, sounded  
Loud, from golden harps above!  
Lord, we blush, and are confounded,  
Faint our praises, cold our love!  
Wash our souls and songs with blood,  
For by Thee we come to God.*

<https://wordwisehymns.com/2019/06/20/let-us-love-and-sing-and-wonder/>

***Has our love begun to grow cold? Do we sing without our hearts being fully engaged? Have we lost our sense of wonder...or do our affections wander from being fully satisfied and occupied with Christ?***

***Do we marvel in amazement at Christ and all He has done and continues to do for us?***

### **Excerpts from “Our Hope Isn’t Political—It’s Christ”**

Christopher Cleveland

As a teenager seeking to live a godly life in Christ, I was drawn to the writings of John Owen (1616–1683), the great English Puritan theologian. What impressed me then, and what has continued to draw me to his writings, is the passionate love for Jesus Christ displayed throughout his works. Owen's writings are filled with descriptions of the glory of Christ, and the importance of looking to Jesus, the author and finisher of our faith (Heb. 12:2). ***A proper understanding of the person of Christ isn't only important for theology in the church and in public confession; it's also the secret to living a godly life. As we look to Jesus, we're filled with love for him which crowds out love for the things of this world.*** Owen makes these points throughout his writings.

Crawford Gribben has captured Owen's passion for Christ admirably in his new book *An Introduction to John Owen: A Christian Vision for Every Stage of Life*. ...His purpose in this book is to “discover the kind of life he [Owen] hoped his readers would experience”.

With that in mind, Gribben first presents a short summary of Owen's life in the introduction and then examines several different aspects of human life: childhood, youth, middle age, and death and eternal life. As he walks through Owen's life, he connects these time periods with how Owen viewed the Christian life during these stages. In his 8 million published words, he addressed a wide range of topics, from theological polemic and biblical commentary to social and political issues such as the proper nurture and education of children...For Owen, spiritual life was about increasing in grace and goodness, in fellowship with each member of the Trinity. Gribben's introduction to Owen's works shows how he developed a Christian vision for every stage of life.

### ***Communion With God in All Stages of Life***

***Gribben emphasizes the central themes of Owen's thought regarding the Christian life, particularly communion with God in Christ. The Christian has fellowship with God the Father through his love, God the Son by his grace, and God the Holy Spirit in communion. This fellowship is greater than anything that can be found in this world and will last far beyond it.*** This is why believers should nurture their children and teach them the faith from the earliest age, and why young people should devote the best years of their lives to the pursuing communion with God. It's also why our focus should be on Christ, and not on the temporal achievements of middle age. And it's ultimately why we have hope as we face death, as we anticipate the vision of God in the face of Jesus.

***This communion with God will sustain us through every stage of life, no matter the difficulties face. This fellowship with God is what enables us to persevere through times of darkness.***

***A proper understanding of the person of Christ is not only important for theology in the church and in public confession. It's also the secret to living a godly life.***

***Owen, an ambitious man, was part of an ascendant political and clerical class that sought to remake the life of the nation in a godly fashion. And yet he watched it all fall apart in the restoration of 1660. Many of his friends were murdered, and those whom he felt were enemies of Christ ascended to political and cultural power. It was, as Gribben aptly notes, a life characterized by defeat. And this is something that's profoundly relevant for Christians in the West today.***

***This is true particularly in America, where Christians have been a powerful political and cultural group seeking to preserve godliness in the nation and society.***

***Yet as time goes on, we watch more and more as those who are opposed to Christ and his people come to power.*** It often seems as if there's less hope in the world for Christian believers. In this sense, we're in a similar situation to that experienced by Owen.

### ***Glory of Christ***

And that's why Owen's writings are relevant and helpful. His final word wasn't about political, cultural, or temporal hope in this world, but about the glory of Christ which we'll enjoy for eternity. On his deathbed, Owen completed a book titled *The Glory of Christ*. ***Owen notes that one can't experience the joy of heaven unless one has a foretaste of it in this world. And that foretaste is the vision of the glory of Christ. This is that in which the joy of heaven consists. And it's that which renders all our temporal woes meaningless in the face of the glorious joy to come.*** As Paul says, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" (Rom. 8:18). ***It's this truth that grounds us, and which keeps us filled with hope, no matter what goes on in this world.***

***Owen's final word wasn't about political, cultural, or temporal hope in this world, but about the glory of Christ which we'll enjoy for eternity.***

***Crawford Gribben's introduction to John Owen is an excellent work that points us back to the most fundamental truths of Owen's life: our hope isn't in the things of this world but in Jesus. Owen labored extensively to see his visions for the temporal world realized, and yet he watched it all fall apart. But what remained were the treasures of communion with the triune God, something incalculably better than anything else he had lost. In the same way, we should recognize that our ultimate hope is in Christ and that he is better than anything we can possess in this world.***