

Jesus Christ - The Faithful Witness, The First Begotten of the Dead & The Prince of Kings

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- [0 : 00] We're going to worship God, singing to his praise from the second psalm, psalm 2. We're singing from the beginning of the psalm down to verse 8.
- Psalm 2, from the beginning, why rage the heathen? And vain things, why do the people mind? Kings of the earth, who set themselves and princes, are combined.
- To plot against the Lord and to his anointed, saying thus, Let us asunder, break their bands, and cast their cords from us. He that in heaven sits shall laugh.
- The Lord shall scorn them all. Then shall he speak to them in wrath. In rage he vexed them shall. Yet notwithstanding, I have him to be my king appointed.
- And over Zion, my holy hill, I have him king anointed. The sure decree I will declare, the Lord hath said to me, Thou art mine only son, this day I have begotten thee.
- [1 : 07] Ask of me and for heritage, the heathen I'll make thine. For possession I to thee will give earth's utmost pline. These verses of the second psalm, from the beginning, Why rage the heathen?
- And vain things, why do the people mind? Why rage the heathen?
- Why do the people mind?
- Kings of the earth, who set themselves, and princes are confined.
- To put against the Lord and his anointed save us.
- [2 : 16] Let us asunder, make their pines, and cast their courts from us.
- He that in heaven's mission shall not, the Lord shall score them all.
- Then shall he speak to them in wrath, in which he begs and shall.
- Yet notwithstanding I have been to be my King appointed.
- And though on the side of my holy hill, I have been King anointed.
- [3 : 40] The sure decree I will declare, the Lord hathen I will declare. The Lord hathen I will declare, the Lord hathen I will declare.
- And for heritage, the heathen I will declare. The Lord hathen I will declare.
- And for possession I to thee will give earth's utmost pline.
- Amen. Let us join together in prayer. Let us pray. Ever blessed God, as we continue before you in this act of worship.
- We give thanks that we are able to approach what is a throne of grace. We are reminded even in the first psalm that we were singing of the one who awaits to meet us at this throne.
- [5 : 26] That he is one who is appointed king. And who has the right to sit upon the throne. And not only is he spoken of as a king, but the king of kings.

Lord of all. And the wonder is that we are free to approach and to gain access into his presence.

Even though we are unworthy of the least of your measures. Very few of us, if any, have had access to our queen.

And we acknowledge that she possesses a majesty that belongs to her office as one who is our sovereign.

One who rules over us. One who is a woman who deserves the respect and the homage that is her right.

[6 : 32] And yet we cannot come into her presence except with trepidation and a measure of fear. And we are invited to come into your presence.

And we have the right to believe that those who are of the number of your people have a filial relationship with you as God who is father to his people.

Just as you are the father of our Lord and Savior Jesus Christ. By reason of the union of faith with him, your people are encouraged, invited, and treated to make their cause and case known to you as our heavenly father.

And to seek the blessings that you alone are able to bestow upon us. We marvel at the way the gospel speaks to us of the way that you are willing to receive sinners to yourself.

Our Lord told the parable of the prodigal. And depicted in that parable one who had gone away from the home and who spent his means on all manner of foolishness.

[8 : 16] And when he had spent all that he possessed and had to avail himself of the nourishment that was supplied to the pigs.

And he discovered through the dealings of the Most High that there was a home that awaited him to which he could go.

And a father who was ready to receive him. We see the mercy that is portrayed in that parable.

The mercy of a God who is willing to receive sinful man to himself worthy but to come. We give thanks for the invitation that the gospel sets before us.

And to all men and women, young and old, throughout the world. We pray that any and all who have been responsible for declaring it this day, wherever they are entrusted so to do, that you would bless their labour.

[9 : 21] And that they would discover that their labour shall not invade in the Lord. We give thanks for every person who has entered the sound of the gospel the world over.

By whatever means. Whether it is in gatherings such as this one. Whether it is in gatherings of our cities and towns that may have greater numbers there.

But some who have to sit in the home in solitary confinement. But the medium of communication that has been bestowed upon them.

Whether it is by means of radio or television or the computer. Whether it is in a way that they are able to do so. They are able to hear your word and to listen to the presentation of the gospel.

And we thank you for every individual, every family, every community, every town and city. That have had men and women, young and old, from their number hearing the word of the Most High God.

[10 : 34] Whatever has been heard, may it be blessed. May we be given a hearing ear, a receptive heart to the truth of God. We remember in your presence this evening our nation.

And we pray for your blessing upon those who govern us. Those who roll over us in whatever way that they have been given. We pray for you an opportunity to serve the populace in office.

We pray that you would bless their labors and that you would direct their attention to the fact that not only are they to serve those who elect them to these offices. But that they are directed by yourself, the God of heaven, to serve you and to answer to you at the last, as we must all do.

We remember in your presence the needs of the nation. When there is so many struggles that are associated with the ills of the day, whether it is through Covid and the aftermath of it and the ongoing effect of it.

We pray that you would remember those who have succumbed to it. The many who are undertaking to deliver care in such instances, whether it is in hospitals or in the community.

[11 : 59] We pray that you would keep them safe as they administer such care. We pray for all the various parts of the caring profession and are thankful for those whose calling it is to remember the needs of us.

If we pray for you if we wish we wish ye service. Remember ÉAH Remember, Lord, the world in which we live, that there are so many different things that are brought to our attention. Whether it is the desperate plight of those who live in war-torn parts of the world, some who are caught up in conflict, not of their making.

making. We hear of a modern day diaspora as people are driven from their homes and seeking to find a resting place for themselves and for their families. Some suffering greatly because of that. We think of the parts of the world where there is famine and want and all the associated ills. May you mercifully undertake for us as we plead the cause of this world, not in our own name but in the name of another, one who sits, as we said, at your right hand.

We thank you that he is the great intercessor of his people and he is the one appointed to that end and his role will be everlasting. We pray that you would remember our own community here, blessing the needs that are before you. We pray for the grieving and the sorrowful as the voice of death is once again leaving its mark amongst us and taking from the homes of the community those that were known and loved and each house and home with its own sorrowful heartbreak.

you take away sometimes the elderly which is not unexpected but sometimes you come and take away the young and that is sore to take and we pray Lord for the accompanying salve of your own love to minister to those who are afflicted in this way. We ask Lord that you would remember the sick of those who are suffering at home or in hospital. Some whose illness is able to be cured and that they may recover from it. Others that have been told that it is that it is a much more serious outlook and we pray Lord for grace to help in time of need for all who would seek it at your hand.

[14 : 55] So here are our petitions. We pray that you would bless your word as we continue to sing it and to read it and to reflect upon what it has to say to us.

We ask that you would remember each one of us in accordance with the needs that we have. Many have private needs, personal needs and hidden needs. We all have collective needs as fallen creatures in need of salvation and in need of the presence of Christ every day, every moment of every day and that we would know that that is assured for all who have put their trust in him. Continue with us, forgiving sin in Jesus name. Amen.

We're going to hear the word of God as we have it in the New Testament scriptures and we're reading from the book of the Revelation. The book of the Revelation and we're going to read the first chapter.

Revelation chapter 1 The Revelation of Jesus Christ The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass and he sent and signified it by his angel and to his servant John who bare record of the word of God and of the testimony of Jesus Christ and of all things that he saw blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein for the time is at hand John to the seven churches which are in Asia grace be unto you and peace from him which is and which was and which is to come and from the seven spirits which are before his throne and from Jesus Christ who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth and to him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his father to him be glory and dominion for ever and ever

Amen Behold he cometh with clouds and every eye shall see him and they also which pierced him and all kindreds of the earth shall wail because of him even so Amen I am Alpha and Omega the beginning and the ending saith the Lord which is and which was and which is to come the Almighty I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the islet is called Patmos for the word of God and for the testimony of Jesus Christ I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet saying I am Alpha and Omega the first and the last and what thou seest write in a book and send it unto the seven churches which are in Asia unto Ephesus and unto Smyrna and unto Pergamos and unto Theotera and unto Sardis and unto Philadelphia and unto Laodicea and I turned to see the voice that spoke with me and being turned

[18 : 31] I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of Man clothed with a garment down to the foot and geared about the paps with a golden girdle his head and his hair were white like wool as white as snow and his eyes were as a flame of fire and his feet like unto fine brass as if they burned in a furnace and his voice as the sound of many waters and he had in his right hand seven stars and out of his mouth went a sharp two-edged sword and his countenance was as the sun shineth in his strength and when I saw him I fell at his feet as dead and he laid his right hand upon me saying unto me fear not I am the first and the last I am he that liveth and was dead and behold I am alive forevermore

Amen and have the keys of hell and of death write the things which thou hast seen and the things which are and the things which shall be hereafter the mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks the seven stars are the angels of the seven churches and the seven candlesticks which thou sawest are the seven churches Amen and may the Lord at this blessing through this reading of his word and to his name be the praise We're going to sing now to God's praise from Psalm 40 Psalm 40 from the mathematical Psalms at verse 5 O Lord my God for many are the wonders thou hast done thy gracious thoughts to us ward far above all thoughts are gone in order none can reckon them to thee if they declare and speak of them my word they more than can be numbered are no sacrifice nor offering didst thou at all desire mine ears thou bored sin offering thou and burnt didst not require then to the Lord these were my words

I come I come behold behold and see within the volume of the book it written is of me to do thy will I take delight O thou my God that art yea that most holy love thine I have within my heart within the congregation great thy righteousness did preach lo thou thou dost know O Lord that I refrain not my speech and so on I can sing these verses from verse 5 to Psalm 40 6 stanzas O Lord my God for many are the wonders thou hast done O Lord my God for many are the wonders thou hast done thy gracious thoughts to us worth thou have all thoughts and gone in order none can reckon them to thee if they declare and seek of them

I you they more than can be numbered out no sacrifice not offering is thou at all desire my curse of horse and offering love our part is not required than to the Lord these men I watched I come behold and see within the volume of the moon it is of me to do thy will

I take delight oh thou my God that art hear that most holy love of thine I have within my heart heart within the congregation great I righteousness it preach though thou dost know Lord that die with vain and not my speech we're going to turn for a short while to the portion of scripture that we read together we can read again at verse four revelation chapter one reading at verse four

[25:10] John to the seven churches which are in Asia grace be unto you and peace from him who is and which was and which is to come and from the seven spirits which are before his throne and from Jesus Christ who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth and to him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his father to him be glory and dominion forever and ever amen we're going to look particularly at these words we have from verse 5 to 6 things things that are reasonably straightforward and easily understood you could argue that the vast majority of what we come across in this book is beyond our natural understanding it speaks of something that is other worldly it speaks of something that we can't readily explain in the terms of this world but the title of the book and the opening words tell us what we need to know it is the revelation of

Jesus Christ the revelation of Jesus Christ now whether we understand that to mean that it is something that Jesus Christ is responsible for making known to us or is the book the means by which Christ is better understood or better known to the reader may be debated but we do find within this book the more we read or spend time reading it we are repeatedly reminded that the whole purpose of this book is to teach the people of God something about the victory that Christ Jesus has secured for his people who are the church of

God it teaches them and encourages them to believe or us if you are one of them that this is the victory that they themselves will enter into and they will have part of it it is a victory over this world it is a victory over the corruption of the flesh it is a victory over the enmity of the devil or Satan but I want us this evening just for a short while to focus on the words of this text that we have before us and first of all I believe what we have is a threefold description of who Jesus Christ is we are told that he is the faithful witness that he is the first begotten of the dead and that he is the prince of the kings of the earth

I don't believe for one minute and I'm sure you don't either believe that that is exclusively everything that can be said about the person of the Lord Jesus Christ there is much more besides that could be added to it and is added to it within this book and elsewhere but these three things are said at the very outset of this book and we can see a bit above that and then there is not just a description of who he is but what he has done what he has done he has done he has done he has done to him that loved us and washed us from our sins in his own blood and that is added to with the words he has made us kings and priests unto

God and his father what he has done in order that these things would be possible so there's the double aspect of his relationship with the saints and the outcome of that relationship he has loved them and washed them from their sins in his own blood he says then as a consequence of that he has made us kings and priests unto God and his father and then the concluding part of this which I suppose some consider to be a doxology of praise is this further or concluding part of the doxology unto him be glory and dominion forever and ever amen so we'll try and frame our thoughts around these three or four parts of these words the

[31 : 39] Lord Jesus is spoken of in the first instance as a faithful witness a faithful witness now I understand a witness to be someone who has seen something and as a result of what he has seen he is able to bear testimony to it or something that he has heard I'm not really sure if we can cite a witness to be somebody who has heard something rather than seen something but clearly it is said of Christ that he is a faithful witness so that whatever it is that he has to report what he has to present by way of account because he is a faithful witness what he has to say can be relied upon and he is directed to make that known as we said at the outside this book this epistle this word that comes to us from

John the divine Jesus fills the mouth of John with what he has to relay to others and John hears from Jesus what Jesus has to ask him or wants him to make known in the world and suppose in this threefold description of Christ many of us who grew up with the shorter catechism for example we see the description that we have here of Christ the faithful witness the first begotten of the dead and the prince of the kings of the earth a reminder to us of the role that Christ possesses that was unique to himself that he is someone who in his role as the saviour to the lost world to sinners in the world that the

Bible encourages us to understand that filling this role of his uniquely his own that he was prophet priest and king and as a faithful witness he is fulfilling his prophetic role he is making known he is letting others hear what he himself has personally heard for himself and seen for himself and that is what has been given to him to do and the writer of this book the book of the revelation has also his name appended to one of the gospels which you will know and in John's gospel he begins this gospel with a similar or if not a similar a clear understanding of what is said by him as at the outset of this book of revelation in the beginning was the word and the word was with

God and the word was God the same was in the beginning with God all things were made by him and without him was not anything made that was made in him was life and the life was the light of men and the light the darkness comprehended it not now that is a description that John gives to us of the passion of the Lord Jesus Christ it's a declaration of not only who he is but it's a declaration of his divinity of his eternity and of the purpose that God had for him as he came into the world as he progresses down in this very first chapter he tells us no man has seen God at any time the only begotten son which is in the bosom of the father he has declared him there you see

John again alluding to the fact that we have in this opening verses of the book of revelation the declaration of of Jesus is a declaration that concerns his heavenly father he declares him the world is there he makes him known he reveals him this book of the revelation is a further disclosure of the glory of the trinity Christ himself forms part of that trinity and because he is part of it because he is one with God the father and God the holy spirit he is able to speak of it as an expert witness somebody who not only knows what he's talking about but somebody who because of his relationship with his heavenly father and the holy spirit he is able to speak as God the father has given him the word to speak he continues in this same chapter to speak again of the way that this is his witness this is his testimony and his testimony is a true testimony when you go to the book of the epistle to the

[37 : 51] Hebrews there you see the writer there begin that epistle in similar terms using the similar description if you like of an understanding of who Christ is and what Christ has come to do the opening very opening three verses God who had sundry times and in diverse manners spoke in time passed unto the fathers by the prophets well we know that to be the case the word of God from Genesis to Revelation is full of prophetic utterances the patriarchs the prophets they all pointed us in the direction of God's provision for a fallen world in the person of the Lord Jesus Christ but added to that is this God is once for all going to speak to this world through his son

Jesus Christ that's what the writer to the Hebrews says hath in these last days spoken unto us by his son whom he hath appointed heir of all things by whom also he made the world through being the brightness of his glory the express image of his passion and upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the majesty on high so the writer to Hebrews takes all of these things on board he wants us to understand when we read this book of the revelation all of these things form part of God's provision and God's preparation for our fallenness and Christ is the center of that he is at the heart of that and he speaks of the will of God for the salvation of sinners he reveals it he witnesses to it and he is faithful in that respect the

Puritan John Owen has written something that many may want to think about because my understanding of the scripture for example is that the word we have as God's word from Genesis to Revelation it is the holy inherent inspired word of God it is communicated to this world through various agents the servants the prophets the apostles witnesses truth whose word is God's word to us but according to all when God speaks to us through his son there is an added dimension to it this is what he says the prophets were but instruments but in the gospel

God spoke in his son there is a difference between the son of God revealing the will of God in his divine passion to the prophets and the son of God as incarnate revealing the will of God to the church there is something for you to do over if you believe God's word to be contained within the scriptures of the Old and New Testament and because it is holy because it is inspired because it is inerrant and it is all these things because God's spirit speaks through his servants you have no right to communicate anything other than the truth of God their own opinions their own feelings their own thoughts are irrelevant in many respects but because it is God's word through them it is considered to be divine now

Christ is the witness here the faithful witness besides and according to John Owen anyway we are meant to see in the way that he communicates God's truth to us as it concerns the salvation of sinners and because of who he is there is an extra dimension to it that is worthy of not only consideration but of the place that belongs to it as one who is the second person of the Trinity. Now the second point we have here briefly is that he is a faithful witness and the first begotten of the dead. Remember this is a description, a description given to us of the person of the Lord Jesus Christ and this is a very specific reminder to us that this person was a person who experienced death, who was in the grave and who rose from the grave. He had the victory over death and the grave but it's not just a reminder to us of that but that because he is the first begotten of the dead it tells us that there is a pledge there for every person who is united by faith to him that they too will rise from the dead as he has risen from the dead. The resurrection of Christ according to the scripture is a resurrection that is a pattern of what awaits the sinner who is a believer in Jesus Christ.

[44 : 03] One of the commentators insists that this is to do with the office that Christ possesses as the priest of his people.

First to experience resurrection to immortality but he is the only one to experience resurrection by his own power and that's an interesting topic for your discussion or interest when you see that when it speaks of the resurrection of Christ there is no question but that the scripture tells us that Jesus rose from the dead.

But there are times when it speaks of God being active in raising him from the dead. It speaks also of the Holy Spirit being active in raising Christ from the dead.

But it also speaks of Christ himself by his own volition and power being able to vacate the grave because of his divinity because of his power.

The grave was not able to hold it. Psalm 16 tells us about the way that corruption was kept at bay and Christ rose from the dead.

[45 : 23] So he is the first begotten of the dead. I think the important thing to emphasize there for the Christian believer is this that Jesus Christ has risen and because Jesus Christ has risen the believer is assured of the fact that he too will rise from the dead.

Any person who is united by faith to Christ they can be assured that the day will come when the resurrection will take place.

I was at a funeral this week and I spoke to a young person, a person younger than myself and we were standing just a short distance away from the grave of the person who had died and this person said to me something that I'd never really thought about before.

He said to me, you know, the person who had died and was being buried was a Christian believer and we had every assurance that that person would have the hope of eternal life and confident, as confident as you can be in any other person that that was something that she possessed.

But this person said, well, he said, this is a blessed place and this is where I'm going to be buried and this is the place where I'm going to rise on the day of the resurrection.

[46 : 56] And I was taken aback because I've thought of the cemetery, I've thought of the graveyard in many different ways but I've never mentally linked it in to this place where we lay the dust to rest being the place where that dust will rise and wherever I'm going to be buried.

I have no say in the matter, I suppose, as far as when it comes to it I have an idea of where my grave is marked and where I'm going to be placed.

But I did hear an older minister say once, this is a blessed place and again I was taken aback. Never thought before of the graveyard as a blessed place.

But his mind was going to this, the day of the resurrection. This is the day when the graves will open and the just shall rise and they will be brought into the presence of Christ who will come for them.

The third thing we have here is the prince of the kings of the earth. Description of Christ. The prince of the kings of the earth. Scripture speaks of him as the king of kings.

[48 : 15] He is lord of all. And this is saying to us, this is what belongs to him. He is rightly to be recognised as someone who possesses this title.

He is someone who will be acknowledged as such. Now many people despise him. Think little of him. They did when he was alive and they still do, even though he is no longer in this world.

His church is, his people are. They are despised this way that he was. But we are told by the apostle Paul, just for example, when he speaks of this Christ, there is a day coming, we are told, when every knee shall bow to him and every tongue shall confess his name.

Paul writes in his epistle to the Philippians, Wherefore God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, things in earth, and the things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

This is something that God has given him. This is an honour that God has bestowed upon him, because he is one who has accomplished his remit from heaven, if you like.

[49 : 51] The second part of this, moving on quickly, is the role that he fulfills as the redeemer of his people.

Professor, the late principal William Cunningham says, when you read this, he says, If you are a believer, you can take every confidence to believe everything that is there, because it is speaking to you, the believer.

Because these words are to you no other, because it is speaking to those for whom this is true. Those who are loved by him.

Those that are washed by him from sin and the stain of sin. By his actions, by his death on the cross, and only those who have that right can take these words to themselves.

As is true of the first part of the text, this can only be true if we are amongst the faithful in Christ Jesus.

[51 : 04] If I put this to you, if I apply this to you, if I ask you to do something for yourself, can you say that you love the Lord?

Can you say that you are loved by the Lord? He loved me and gave himself for me. He loved me and gave himself for me.

It's not easy. I don't believe for a minute that it's always easy for the Christian to believe themselves to be the focus of the love of God in Christ Jesus.

Because the Christian inevitably, even though they are Christian, discover in their lives that there are aspects to their character which are not admirable.

They are not to be desired in any way, shape or form. In fact, they are fearful because of these characteristics of nature that marks them out as fallen sinners, that they cannot be loved.

[52 : 22] And especially when they think of the all-seeing eye of God being upon them, especially when they think of themselves being the focus of the attention of someone who knows everything there is to be known about them.

You know, we can disguise what we think from others. We can hide many things to do with our lives away from the sight of others. But we can't do that with Christ.

And we know that if we're Christians. We know that he knows us better than we know ourselves. And sometimes our human condition is one where we're more aware of our sinfulness.

We're from the crown of our head to the soles of our feet covered in putrefying sores. As if we were talking in the morning about the leper and the devastation that leprosy creates within the physical frame.

Well, sin is no different in many respects in the experience of mankind. And we say, well, how can Christ love such a person as me?

[53 : 35] How can somebody so unlovely be loved by Christ? But then he comes and he says, he tells us, you know, he loved us and washed us from our sins in his own blood.

He tells us how that is possible. He has taken away the very things that are so offensive even to ourselves. He has covered them from sight.

Such is the power of his death on the cross. When he writes this epistle to the Ephesians, the apostle Paul, you know, he talks to the Christian and reminds the Christian about what kind of person he was.

And, you know, those of us who are familiar with the scriptures of the New Testament, particularly this passage, we are reminded of what we were by nature and how devastating sin was in our experience.

But when we read this passage, we are also reminded of the way that Christ, through his love for his people, has taken care of everything that is an offence to God.

[55 : 04] Walk in love, we are told, as Christ also has loved us and has given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Husbands, love your wife even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

This is the whole race and death of Christ's activity on the cross, not just to obliterate the sin, but to deal with it once and for all so that it won't rise up and create in the heart or the mind of the Christian believer a fear that will dominate their existence in the world.

Manton the Puritan says, there is no knowledge like the experimental knowledge of the believer who has discovered the effect for themselves of this love of Christ, a love which began in eternity and was expressed in time through the cross and through the application of the finished work of the cross.

I think it can be argued and I'm sure some do argue that what the Apostle Peter has in mind is the sanctification of the believer that what he is talking about here, what Christ is talking is the work of regeneration being followed on followed on by sanctification, followed on by the application of the blood of Christ on the conscience, if you like.

[57 : 28] You know there are many parts to the cross, many parts that we could talk about, theological, there's reconciliation, there's justification, there's sanctification, there's all kinds of facets to what Christ is doing on the cross.

There's these things come into your mind when you read these words. But Christ loved his people and washed his people from their sins through the cross of Jesus Christ and that is something that is inevitably followed in their experience by the work of the Holy Spirit in them being finally completed with their sanctification for eternity, for their being with Christ.

We'll have to move on. He has made us kings and priests unto God and his Father. Another outcome of what Christ has done on the cross.

His people, whose people have the right to this knowledge and this understanding of what he has made them.

You know, there is, we talked about these facets to the work of Christ. They are adopted into the family of God and as part of the family of God they are made kings along with Christ.

[59 : 04] they are made princes along with Christ. Just as he is king and this is their peregrine if you go further on in this book you'll have a picture given to you of the kingship of Christ, the role that he has, the scepter of role that he possesses, the crowns that are on his head.

This too is true of the believer because of their relationship with him. Famous Scottish preacher of our past generation, Robert Murray McJannet looks at this and he says this is a present thing.

This is not a future thing, this is a present thing. This is what they are, they are already, now, kings and priests unto God and his Father.

Christ rules and restrains and conquers all his and our enemies and through his grace we are able to do the very same thing.

We are priests able to offer sacrifices to God, not the bloody sacrifices of the Old Testament but to give ourselves as a living sacrifice, living in obedience to God and his revealed will dominating our thinking our activity in the world.

[60 : 33] We are submissive to his will and we do his will and we serve him as priests unto God living out our lives to his glory which is the final thing we have here I suppose the doxology proper to him be glory and dominion forever and ever Amen.

You know we spoke in the morning of the of the leper the one leper who came back and thanked God for his cure and if this is missing if this is absent if this is not part of our of our experience of salvation if it is something that we're lacking that we we come to God with this with this acknowledgement to him be glory and dominion forever and ever Amen.

A recognition that what we are by faith is different to what we are by nature and that is true because of what God has made us by his grace and it's not something that we're going to wait when I get to heaven I'm going to be better at all of these things when I get to glory I'm going to be committed to to this aspect of praising God when I get to glory this is what my life will consist of but it's not speaking about future this is what is true of the believer here and now who understands that what they have God is to be praised for it whatever they possess they possess by reason of his saving grace someone has written and rightly I suppose I would agree with it anyway that when the believer does get to heaven what is the first thing that believer is going to do is he going to have a look round for the angels to see what they're like or having a wee scout around for one of his relatives to see if they recognize them not at all

I would I would imagine that what they're most obsessively concerned with that they would go to seek out the one who took them to that place and they would commence without without the the well how many of you even the most long lived Christian believer can say that I have accomplished my heart's desire in the glory of God in the worship of God I have reached the pinnacle I've aspired to it and I've gained it and I've arrived I've done my what I've set out to do I doubt if there's one person who would even imagine that they're anywhere near to being what they once hoped to be and there will be no deterrent no aspect of their humanity that will come between them and fulfilling what we were created for let's face it that's what the word of

God says God created us in his own image man's chief end bring back the catechism man's chief end is to glorify God and to enjoy him forever what we were created for what we cannot do here and now but what we will do because of the grace of God in Christ Jesus well are you one of them are you one of his people are you someone who can say this Christ of which these words speaks is my Lord he is a faithful witness he has spoken the truth to me in love and as he has spoken the truth to me in love and revealed God to me I have discovered more about him and more about God and more about myself well whatever may God encourage you to ensure that whatever you are you have a relationship with his Christ that would reser in your praising of his name for time and for eternity let us pray most mercy for God open the eyes of our understanding that we may marvel at what you have presented to us in your word through

[65 : 21] Christ hear us and pardon us in the redeem us name amen our closing psalm is psalm 51 psalm 51 and we're going to sing from verse 14 to 17 four stanzas O God of my salvation God may from blood guiltiness set free then shall my tongue aloud sing of thy righteousness my closed lips O Lord by thee let them be opened then shall thy praises by my mouth abroad be published for thou desirest not sacrificed else would I give it thee nor wilt thou with burnt offering at all delighted be a broken spirit as to God a pleasing sacrifice a broken and a contrite heart Lord thou would not despise these verses 14 to 17 of psalm 51 O God of my salvation God

O God of my salvation God me wrong blood guiltiness I sent my heart Ag Support My righteousness, my closeness, O Lord, by Thee.

Let them be open and let shall my praises by my mouth.

A broad be published. For Thou desirest no sacrifice, else would I give it Thee.

Nor wilt Thou with birth of the ring that all delighted be.

[67 : 56] A broken spirit is to God.

A pleasing sacrifice. A broken and a calm white heart.

Lord, Thou wilt not despise. Amen. Amen.

May grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, ever and always. Amen. So ■■■ ch 750 C Attorney General Jesus chapter 43