

# You will not come to Me that you might have Life.

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Date: 31 December 2023

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- [ 0 : 00 ] Welcome to our service this morning. We come together to worship God and above all else we seek His blessing upon His word to us.
- We can begin by singing to God's grace from Psalm 85. Psalm 85. And from the beginning.
- O Lord, thou hast been favourable to thy beloved land. Jacob's captivity thou hast recalled with mighty hand.
- Thou pardoned thy people hast all their iniquities. Thou all their trespasses and sins hast covered from thine eyes. Thou tookest off all thine ire and turnst from thy wrath's furiousness.
- Turn us, God of our health, and cause thy wrath against us to cease. Shall thy displeasure thus endure against us without end?
- [ 1 : 04 ] Wilt thou to generations all thine anger forth extend? That in thee may thy people joy, wilt thou not us revive? Show us thy mercy, Lord.
- To us do thy salvation give. I'll hear what God the Lord will speak. To his folk he'll speak peace. And to his saints. But let them not return to foolishness.
- And so on. These verses of Psalm 85. From the beginning. O Lord, thou hast been favourable to thy beloved land. O Lord, thou hast been favourable to thy beloved land.
- Take up captivity, who hast been recalled with my demand.
- Thou pardoned thy people hast. Thou hast been áy Zum shaim ■■■ ■■■ while stop.
- [ 2 : 25 ] Thou hast been!] Though all their craft star-spouses and sends us ao P Send herisc Barcelona, Thou hast been mercy á calcium porn ba■ VI.
- Thou hast beenmiral wans, gam■■ ■, á bis tasty Slovenia, Thou hast beenheus■, lov ■■■LE t Clear away from thy days. Thou hast beenguitared young mai■■■, Who took stop all thy night and turns from thy rosy-beautiousness?
- Turn us to God, O heaven, cause thy rock against us, do cease.
- Shall I be slashed with us and you against us with again?
- Will thou to generations all thy anger for the sin?
- [ 3 : 56 ] That in the midlife people joy will thou not just revive.
- Show us thy mercy, Lord, do us do thy salvation give.
- I'll hear what God the Lord will speak.
- To his vocalist be peace. And to his sick, but let them not return to holiness.
- Let us join together in prayer. Let us pray. Amen. Amen. Have a blessed God as we come before you at this time of worship.
- [ 5 : 20 ] Grant to us that spirit of worship whereby we raise our voices in singing your praises and seek that our heart and mind would be in unison as we seek to elevate your great name with the word that you have given to us upon our lips.

So that as we express ourselves in your presence that we do so assured of the fact that it is your word that is upon our lips.

We give thanks for the opportunity to meet together on this occasion.

That marks the final day of a year that is rapidly coming to an end. That you have marked that year with many different experiences in the lives of all who are present.

Some good, some bad. Some experiences where they came face to face with God in providence and could do nothing other than say it is the Lord.

[ 6 : 55 ] He doeth all things well. That others may have had to endure experiences that they could not and did not see God in them.

And yet you are the same God who is God overall. And whether people choose to recognize your hand or whether they are oblivious to the presence of God in all areas of life, that does not change what your word says about the God who is omnipresent and the God who is omniscient.

God who is everywhere and who knows all things. And that you are in the near company of your saints in particular.

We bless you and thank you that we have the assurance that even in our gathering this day, that you have promised to be in our midst. May it be our portion to recognize our presence and to acknowledge it by lifting our eyes heavenward.

We pray for all the homes and families that are represented here today. Even those that are not represented.

[ 8 : 26 ] We remember them to you. We think of those who may have a desire to be here, but that desire is not met because of their own situation.

Some who have achieved many years in the face of this planet and who doubtless will not be found in God's house ever again.

Such as their plight. But they have not put themselves at a loss because of their desire all their years to be found in God's house when the opportunity was afforded them.

These are the very things, doubtless, that sustain them today. And if we are to engage in conversation with them, then these are the things that frequently come to their mind.

The good things that they enjoyed from God's hand in company with the people of God and in particular in the company of their Lord and Saviour who prepared a table for them in the wilderness upon which was set good food and upon which they fed often.

[ 10 : 01 ] And that is what sustains them to this day. So we remember them in particular and pray for grace to help them in their need. We pray for those who are indifferent to their spiritual welfare.

And we pray, Lord, that day of your own power where you would pour out the blessings of heaven upon us not because we are deserving of it but because we are in desperate need of your own intervention into a sin-ridden generation where the blinded eyes of many cannot see how truly they are in jeopardy with regard to their soul's welfare because of their lack of understanding and their failure to comprehend that whatever good they receive at your hand in this life if they have not received spiritual good then the day will come when all of the best that life can afford will come to an end and the windows of heaven will be closed to any further blessing and the eternity into which they will be ushered in the twinkling will reveal to them the truth of God's word that tells us that all who have not known you in life will know you in death but not in a way where they would desire your company if anything they would shun it and be rid of you something that will not be possible the Christ of the gospel is the great mediator between God and man and while the day of grace is ours his mediation ensures that the awful reality of a holy God is kept from us you are hidden from sight except in the measure that you choose to disclose yourself but the day will come when the immediate presence of God will be the experience of the reprobate we pray for mission and a prayer offered often on behalf of those who do not pray for themselves may it be heard the hearth and the fireside that have known many prayers and petitions offered for this generation may they be heard may they be heard may they be answered to the glory of your name remember Lord the community as a whole remember those amongst us who are grieving and sorrowful and who inevitably when we see families gather together there are breaches made that will never be filled and as they sorrow and grieve occasionally as they glimpse of these empty places may you sustain them and direct their attention to the Father of Meshes the God of all grace remember the island and the communities within it the preaching of the gospel to us the pulpits that are open to the gospel being proclaimed

Christ and him alone the author and finisher of our faith we pray for our nation those who govern us in the king's name we remember the royal family we pray for the parliaments we pray for our local government and all who serve within these various capacities may your blessing be upon their labours remember the nations of the earth some embroiled in war some we know of and many that we are oblivious to we were confronted again with the horrors of war through the media and we cannot but draw back from any pleasure that can possibly be derived from seeing such wanton destruction where the extreme youth and the extreme elderly suffer and there is no remission of these things as they go on we pray Lord for your blessing upon those agencies of mercy those who seek to give comfort to the comfortless those who seek to provide provisions to sustain body and mind

Lord bless their labours keep them safe in their endeavours we pray for the proclamation of the gospel even in theatres of war and that the true faith would be held up as the only way of salvation remember us in this day as we congregate in your name may your blessing be upon your word that it may not return and to you void hear us and pardon us in Jesus name Amen I'm going to sing again to God's praise this time singing from Psalm 51 from verse 14 to the end of the psalm Psalm 51 verse 14 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 sacrifice else would I give it thee nor wilt thou with burnt offering at all delighted be a broken spirit is to God a pleasing sacrifice a broken and a contrite heart Lord thou wilt not despise show kindness and do good O Lord to sigh on thine own hill the walls of thy Jerusalem build up of thy good will in righteous offerings shall thee please and offerings burnt which they withhold burnt offerings and with calves shall on thine altar lay let us sing these verses Psalm 51 verse 14 to the end O God of my salvation God me from blood guiltiness set free

[ 17 : 21 ] O God you're my salvation God me from blood guiltiness said my salvation Sing all thy righteousness.

My closeness to Lord by thee. Let them be open yet.

Then shall thy grace. Is it my, my love.  
A broad republishing. For thou didst not a device.  
As would I give it thee. Nor wilt thou with our governing.

[ 19 : 04 ] At all delight in thee. A broad republishing.

There it is to God. At least in his sacrifice.

A broken heart. That haunt thy heart.

Lord, thou wilt not desire. To love, thou wilt notjes, O kingdom, sea andát.

O Lord, to shine like a hill. The walls of thy Jerusalem, built upon thy good will.

[ 20 : 29 ] Then righteous of the day, holy bliss, and all the rain is burned with day.

With whole burned jaw, bearing its hand with hands. Stand on thy nobility.

Amen. Amen. Amen. I'm going to hear the Word of God as we find it in the Gospel of John, the Gospel of John chapter 5.

We can read the whole chapter. John chapter 5. After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew term Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, haught, withered, waiting for the moving of the water.

[ 21 : 49 ] For an angel went down at a certain season into the pool, and troubled the water.

Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Will thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool. But while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

And on the same day was the Sabbath. The Jews therefore said unto him, That was cured, It is the Sabbath day. It is not lawful for thee to carry thy bed.

[ 22 : 55 ] He answered them, He that made me whole. The same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

And he that was healed was not who it was. For Jesus had conveyed himself away. A multitude be in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole.

Sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which hath made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

But Jesus answered them, My father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus, and said unto them, Verily I say unto you, The Son can do nothing of himself but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise.

[ 24 : 17 ] For the Father loveth the Son, and sheweth him all things that himself doeth. And he will show greater works than these that ye may marvel. For as the Father raises up the dead and quickeneth him, even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.

He that honours not the Son honours not the Father, which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of Man.

Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

[ 25 : 45 ] I can of mine own self do nothing. As I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesses of me is true.

He is sent unto John, and he bear witness unto the truth. But I receive not testimony from man, but these things I say, that he might be saved. He was a burning and a shining light, and you were willing for a season to rejoice in his light.

But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.

And the Father hath sent me hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you.

[ 26 : 56 ] For whom he hath sent him, ye believe not. Search the scriptures, for in them ye think ye have eternal life. And they are they which testify of me.

And ye will not come to me that ye might have life. I receive not honour from men, but I know you, that ye have not the love of God in you.

I am come in my Father's name. And ye receive me not. If another hath come in his own name, him ye will receive.

How can you believe which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father.

There is one that accuses you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. For he wrote of me.

[ 27 : 53 ] But if ye believe not to his writings, how shall ye believe my words? Amen, and may the Lord have his blessing to a reading of his words, and to his name be the praise.

Amen, and may the Lord have his blessing to a reading of his words, and to his name be the Lord.

What man fears God, him shall he teach. The way that he shall choose. His soul shall dwell at ease. His seat the earth as he shall use.

The secret of the Lord is with such as do fear his name. And he, his holy covenant, will manifest to them. Towards the Lord my waiting eyes continually are set.

For he it is that shall bring forth my feet out of the net. O turn thee unto me, O God, have mercy me upon, because I solitary am and in affliction.

[ 29 : 19 ] Enlarge the griefs that are of mine heart. Me from distress relieve. See mine affliction and my pain. And all my sins forgive.

Forgive. Forgive. Verses 11 to 18 of Psalm 25, the second version of the psalm. Now for thine own name's sake, O Lord, I humbly be entreated.

Now for thine own name's sake, O Lord, I humbly be entreated.

To pardon mine iniquity, O Lord, it is very great.

What man fears for him shall he teach.

[ 30 : 35 ] The way that he shall use. The way that he shall use. His soul shall dwell.

When the tears see the earth, the sea shall use.

The sea of the Lord is with such as to be at his name.

And he is holy covenant. Lord. And his name.

He is holy one. SDK 12. Yangon. Merely. This.

[ 31 : 47 ] Clean Evidence. Thank you.

Turn me unto thee, O God, how mercy me upon, because I solitary am.

And in a vision, enlarge the grips of all my heart.

Me from distress relieve. See mine affliction and my pain.

And all my sins forgive. Amen. Amen. Shall we turn to John chapter 5 and read again verse 40.

[ 33 : 46 ] And you will not come to me that you might have life. You will not come to me that you might have life.

I don't need to tell you that today is the last Sunday of the year.

That is surely obvious to us all. And as I was thinking of what to preach on today, I was quite clear in my own mind that I wanted to speak directly to you all.

I'm sure you would say, well, that's what you want to do anyway. Speak directly to whoever it is that is present.

Well, that is true. But I want particularly today to speak to all of you.

[ 34 : 54 ] In the morning, my focus is on those to whom the words of Jesus are particularly relevant.

They are directed to you of whom this truth speaks. You will not come to me that you might have life.

Now, you know who you are. I don't need to tell you who you are. You have a very clear and a vivid understanding of what these words are saying.

I don't think the words themselves require to be elaborated on in the sense that they need to be explained.

But they do need to be applied. And if you explain, if you understand what the words are saying and you don't apply them, then you suffer loss.

[ 36 : 06 ] You will deprive yourself of the benefit that these direct words bring. If you were to look at the ESV translation, the ESV adds the word, you refuse to the sentence.

You will not come to me. You refuse to come to me.

Now, if you look at the original tongue, the word refuse is not there. But as is often the case when it comes to translating the biblical languages, you need to try and understand what the meaning of the original words was.

And while the words can be explained or translated the way we have it in the authorized version, in terms of the meaning of the words, you will not.

The emphasis in these words in the original, you will not, is on a refusal to do that very thing.

[ 37 : 38 ] And that's what Jesus is saying. You are refusing to come to me in order that you might have life.

Now, it may take the words, if you think about what they're meaning, it makes the failure to come a more deliberate act.

You know, a person can sometimes not do something because they are unable to do it. But it is something else when they do not do something because they willfully do not want to do it.

There are many things that we don't do. And we are not really in the position of being able to do it. But to be in such a position and then not to do it, it makes it a more serious act.

So I want us to think about these words very, very, very seriously, especially if they are true of you. And we can begin by putting the words into the context in which we find them, which is a broad context in one sense because of what we chose to read the whole chapter because the chapter describes to us one of the Lord's miracles.

[ 39 : 25 ] And the reaction of some to the miracle, the miracle of the man lying prostrate at the pool and unable to find strength to enter into the water to be healed, which is what he was there for.

There's a whole host of things that you could say if you looked at this account. But I want us particularly to think of the reactions of the Jews as they heard that the miracle was performed on the Lord's Day, on the Sunday, on the Sabbath.

And they were critical of Jesus for performing that miracle on the Sabbath, for healing the man. and also critical of the man because he broke the law of the Sabbath by carrying his bed.

And both of these things, as far as they were concerned, they were quite entitled to be aggrieved because the scriptures were broken.

The word of God was refused as God's word. And Jesus reminds them that they themselves by their actions show that they believe the scripture and that they believe that the scripture in some way brings life to them.

[ 41 : 06 ] They have that opportunity to live their life in the light of scripture and by that they declare that they believe that the scripture is able to bring life to them as long as they apply the scripture to their lives.

But Jesus corrects them because they have chosen to reject what the scripture is saying.

The very truth that they claim to be embracing and declaring and defending and exalting is the truth that condemns them because they are not doing what the scripture is saying.

They have doubted the power of Jesus to perform miracles even though the scripture that they are so familiar with tells them that this is one of the evidences that they should look for when the son of man the Messiah will come that he will be able to perform miracles and do wonders in God's name.

But Jesus summarizes for them what they will not do and the consequences that accompanies their inaction is brought home to them.

[ 42 : 35 ] The father himself which has sent me has borne witness of me. You have neither heard his voice at any time nor seen his shape. You have not his word abiding in you for whom he has sent him you believe not.

Now I suppose that is critical for our understanding of what these words that are before us are saying.

If you went to any person here of whom these words are true the fact of the matter is that they do not believe.

They do not believe what the scripture is saying. They do not believe what Christ is saying in the scripture. But let us look at the verse itself.

The first thing that you can notice is the importance that is placed upon coming to Jesus. that is one of the most important things that a person can do coming to Jesus.

[ 43 : 51 ] And if you were to analyse your own behaviour over the past year just leave it at that. The evidence of your own inactivity in that regard tells you that the word that is spoken here is true.

What Christ is saying is true is true of you. After having prepared these words I was thinking what kind of reasons will a person give for not coming to Jesus.

And I'm sure there are many. And those who give these reasons believe that these reasons are valid. But there is nothing that can validate your behaviour in you not coming to Jesus.

If what he is saying to you today is true you will not come to me. And that is a matter of fact you are not willing to come to me.

And if a person is not willing if you examine their reasons perhaps they might say something like this well I know people and they make a profession and their profession is the profession of those who have come to Jesus by their own mouth they have said I have come to Jesus I believe in Jesus I am one of those believers who have committed my life to him and you look at them and you say well if that is what it resorts in if that's what a believer is like if that's what he sounds like if that's what he behaves like if that's the way she does her business then I want nothing to do with it that sounds like a valid reason is it not for a person not to come to

[ 46 : 25 ] Christ because those who say they've come to Christ believe that the way that they're living their life is consistent with their profession well maybe there's a rational logic behind what you're thinking there but the bottom line is this passage that we read here we also read that there is a heaven and a hell we also read that those who have come to Jesus will go to heaven and those who have not will go to hell are you saying to me that because you have not come to Jesus that the argument that you're using is that others who say they've come to

Jesus are behaving or misbehaving that that will in some way satisfy you when you go to the hell that Christ has promised for the unbeliever because you will be there on the basis of your own conviction that others should say what they did or did what they did saying that they believed and you refuse to believe on the basis of that misbehaviour that you will have in some way some contentment in a lost eternity that will allow you to feel at least I'm here on principle at least I'm here on the basis of the fact that I believed something that others clearly did not and behaved in a way that was not in accordance with what the

Bible teaches or the way I understand it does that make sense does it make sense do you think there will be any consolation for the lost sinner in the hell that God has prepared for the devil and his angels that they will see the very people that they condemned because what they said and what they did was clearly not what Christians did or said do you think there be any contentment on your part when you see that yourself you have proved right that you will have alongside you those who lived a lie those who lived a life that was in direct contradiction to the profession that they made do you think that will give you any satisfaction well I can tell you no that it will not if you dislike them now you will dislike them even more then if there is that opportunity what you need to understand is that



I can't think of one single solitary reason that you can think of or manufacture or build a case upon that would say to me or to God himself I am not coming to this Christ why would you not come to Christ well first of all you have enough information at your disposal that tells you that you need to come what information do you have well you have the information that tells you that you are a sinner you know that you are a sinner I don't know how great a sinner you are I don't know how many sins are listed against your name we know that

God knows but nobody else does but the fact of the matter is that the fact that you are a sinner ensures that you need a saviour you know sufficient about your sins to know that you need a saviour you know there are Christians sitting beside you here today and God hasn't finished with them yet I believe that God has taken them to a place where he has proved to them that they are sinners but he's not finished bringing the proof of their sin to their heart and to their mind because the conviction that comes with the spirit of

[ 51 : 59 ] God at work in the life of a believer does not conclude at the beginning of their Christian experience the longest lived Christian here today is discovering more of the extent of their sinfulness than they ever understood at the outset of their pilgrimage as Christians because God intends us to know the kind of sinner that we are and the kind of salvation that we need but the thing is for you whoever you are God's word tells you you're a sinner in need of a saviour it also tells you quite plainly who that saviour is it doesn't point I can't find any sentence or statement in the word of God that suggests to you that you can go to Moses or that you can go to

Jacob or you go to Abraham or to David or to Peter or John or whoever for your salvation but it tells you that you can go to Christ it tells you plainly that the saviour that God has sent into the world has come to seek and to save the lost a couple of weeks ago we spoke about the testimony given to the shepherds and the shepherds looking to the heavens and the angels speaking into their hearts and minds were convinced that the Christ who was revealed to them as an infant was the saviour that was promised after Jesus was born and after he was many years on the earth John the Baptist of whom Jesus speaks here was in the world and he called him the lamb of

God and he was the lamb of God in order to do what to take away the sins of the world and you don't need me to tell you that there are countless texts of scripture from the old and the new that speak to you about who Christ is and what he came to do and how he came to do it and how surely he has secured salvation for any and all who come to him there was never anyone like him and he tells you that and yet you are saying I will not come to him again why is that do you need more than Jesus has to offer I don't think you know we just past

Christmas and I'm sure listening to our children talk they would tell you the things they needed they needed these things they desperately wanted and you would smile and you would shrug your shoulders and do your best sometimes to give them what they wanted but we like little children in many respects there are many things we believe we want there are many things we believe we need there are many things that are desirable to us that are attractive to us that would satisfy us but your greatest need is the need of salvation and that is only through Christ Jesus the Lord Christ alone has that salvation so where is the problem where is the problem if

Jesus is the alone saviour of sinners and you are a sinner in need of salvation why do you not come to him why do you not believe in him why do you not trust in him well perhaps it's all down to this you do not believe what the Bible says about you is that you don't believe you don't believe that your need is as the Bible says you don't believe you need is as the saviour says now that is really quite a mystery why would you not believe when what you need to believe is set before you so clearly so without you and we have to preserve the integrity of a holy god who is also instrumental well he is the one who initiates salvation and who brings salvation to fruition but at the same time he insists that your failure to believe is your failure not is you it's not you cannot but you will not come and because it is your will it is your gift not is because you didn't come but you because you didn't come

[ 58 : 36 ] Christ in his word tells you the same your unwillingness is what you are answerable for because you are also told where the power to resolve your problem of will is found he is the one to whom you apply he is the one to whom you come because reading the biography you know sometimes we think that salvation really is something that has to do with blood upbringing and our relatives and if we're in a particular family we inevitably come to faith and if we're in a particular family we don't come to faith the Bible doesn't allow us to think like that I think there is a certain inevitability about the person who is raised in the right environment being taught the right things being told what to do and where to go but given all the instruction that is wholesome and helpful that can lead a person to embrace salvation but it is not in any way something that you can expect to happen on that basis

I was reading the account of a biographical account of a famous minister by the name of Dr. John Kennedy he was a minister in Dingwall many years ago but he was a son of Amad his father before was also John Kennedy he was the minister in Kirlernan and John Junior was raised in that godly home and he was taught by his godly father who was a renowned evangelical preacher and he was prayed for and he was taught from the Bible and everything that was good and proper was his daily fear but he went away to university and converted an unbeliever and he was even going to study divinity he was going to study theology because in those days these were the kinds of areas of study he followed you either became a doctor a lawyer or a minister he was going to be a minister even though he was unconverted but it wasn't until he came home to his father's funeral that the truth that he had been taught as a child really came home to him up until that point he was spiritually dead he was indifferent to the things of

God he preferred the arts he preferred to entertain himself and be entertained but when he was confronted with the reality of eternity and he was reminded of the prayers of a godly father and the lessons that he heard and the bible that he read and all of these things what happened could only happen under God's hand he came to feel grief for his waywardness feel grief for his stubborn refusal to listen to the word of God but the point I want to make is this that what was the heart of his experience was the realization that he up until that point did not want did not will to do what Christ wanted him to do in his word which was to come to him and he had to go through this grievous experience in order to do that does it ever concern you where

God might take you yet you the unbeliever where is he going to take you before everything you've already heard everything that you've already seen everything that you've already been taught all the scripture that is stored up in your heart and mind and you suppress and you deny and you live as if these words are ineffectual where is God going to take you in order for these words to come home with a power that converts and convicts you and reminds you that there is a Christ who desires you to come the fact of the matter is you must be made willing in a day of his power and your willingness is something that you must submit to even on your knees before God to give you that spirit where you yield to him in his word that you submit to what his word is telling you is true and it is true you are a sinner in need of a saviour

Christ is the saviour and he is saying to you come and you are saying I will not that needs to change why must you come well because by coming you will have life by coming what Jesus says you will have life and for many today who are as you are without Christ without hope in the world your life is full you are content you are saying to yourself well it couldn't be better I wouldn't want things any different and you are satisfied with what you have that's your life but the thing is this that the scripture tells us the fall you have in your life is what you have now and

[ 65 : 36 ] Christ is not part of it all of what you have that makes you contented will be taken from you you will be separated from it whether it is your health your wealth your loving family creature comforts that you enjoy satisfaction that you have in all of these things they will be taken from you because your life is lived until the point at which God ceased to remove you from the sin of time and if Christ is not part of that life everything that you have you will be separated from we once thought that there are certain things that were necessary in order to enjoy life and we foolishly thought that these things would last and they would abide and they would be replenished you would experience restoration of these things that you so enjoyed and yet the truth was that no matter how fleeting the experience of enjoyment of life was and it was fleeting you found yourself going from one experience to the next experience would last longer and would satisfy you more until you saw it again in a different way in a different experience and you found the same again and again but that's not the kind of life that

Jesus is speaking of he is speaking of life through himself life that is in himself I he says am the way the truth and the life when he is in your life when he is your life when he is why you live your life in the world it changes everything and the thing about it is that when everything that we have is taken from us he will not be he will remain he will be with us in death as he was in life because when we come to him when we believe in him when we trust in him we are united by faith to him never to be separated from him we have already entered into everlasting life it's not something you do when you leave this world some people talk of it like that as if death means you enter into everlasting life no faith means you enter into everlasting life death will remove you from this world but it will not remove you from the experience of life everlasting because by faith you are united with the source of life everlasting and nothing will separate you from him love to love to love you love love you went by them they would not want to be where you are because where they are is where they wanted to be and they will be in the presence of

Christ for all eternity in the fullness of the enjoyments that he has promised but others others left this world perhaps in the same place you are in the very same place you are having heard the promises of God come to you come unto me all ye that labour and I will give you rest come unto me and yet you said no I'm not coming no I'm not coming they heard these words and they didn't heed them and they removed from the scene of time for God to do with them as God will do with all who are his and all who are not or hear the word consider the world ask yourself the question why why am

I not believing why am I not coming to Christ why am I not leaving behind with the things that keep me from them they must really be good they must really hold out some precious precious gifts to you if you are clinging to them and that's all you can do cling to them because the day will come when they will be plucked from your grip and you will be without you will not come to me that you might have life may God convince you of the jeopardy you in if this is true about you let us pray Lord of God your word is plain it tells us plain truth we are either in

Christ or we are not we are lost or we are saved we are destined to meet the Lord as our Lord or to meet him as the one who will be our judge hear our prayers we pray and bless your word to us in Jesus name amen we're going to sing in conclusion from psalm 143 psalm 143 the first version of the psalm the first version of the psalm verse 6 verse 10 my hands to thee I stretch my soul thirsts as dry land for thee is Lord to hear my spirit fails hide not thy face from me like to them

[ 73 : 46 ] I do become that go down to the dust at morn let me thy kindness hear for in thee do I trust teach me that way that I should walk I lift my soul to thee Lord free me from my force I flee to thee to cover me because thou art my God to do thy will to me do me extract thy spirit is good me to the land of a brightness conduct we'll sing these verses 6 to 10 the first version of Psalm 143 my hands to thee I stretch my hand to thee I stretch my soul first as trial and for thee is

Lord to hear my spirit feels hide no die this from me lest like to them my division that would endure the just but more let me thy kindness near for in the dew I trust teach me the will that I should walk I lift my soul to thee

Lord bring me from my hope I blame to thee to cover me because the word my God to you thy will give me instruct thy spirit is good me to the land of the brightness of day 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