

Arise, Let Us Go Hence....

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Date: 08 December 2024

Preacher: Rev D.A. Macdonald

- [0 : 00] Welcome to the service this evening. Let us worship God by singing to His praise from Psalm number 80 at verse 4.
- Psalm 80 at verse 4. O Lord of hosts, almighty God, how long shall kindle thee thy wrath against the prayer made by thine old folk to thee?
- Though tears of sorrow gives to them instead of bread to eat, yea, tears instead of drink, though gives to them a massive great.
- Thou makest us a strife unto our neighbours round about, our enemies among themselves, a dust to laugh and flout.
- Turn us again, O God of hosts, and upon us thou be saved, to make thy countenance to shine, and so we shall be saved.
- [1 : 18] Let us sing these verses, Psalm number 80 at verse 4, 4 verses, O Lord of hosts, almighty God. O Lord of hosts, almighty God, thou long shall kindle thee.
- Thy wrath against the prayer made by thy known folk to thee.
- The tears of sorrow get through them, instead of bread to eat.
- The tears instead of things thou give to them in passion great.
- Thou makest us a strike unto our deeper drum of love.
- [2 : 54] Our enemies among themselves had a good love and love.
- Tardas that yet, O God, all bones and upon us are safe.
- To make light a mountain and to shine as though we shall be saved.
- Let us engage in prayer. Dear servant of old crib, that you would shine forth as the outrested, as the one who dwells between the children.
- And so, Lord, as we come into thy presence of this evening hour, help us to recognize that we are in the presence of one who is glorious and holy in us.
- [4 : 26] A God who does mighty wonders, a God of marvelous grace, a God of eternal love, a God of righteousness, one who extends mercy to unworthy sinners.
- And so thy servant in recognition of thy mercy and thy grace could plead for restoration as he came before thee, recognizing that their tears and the hard things that were in their experience were marks of the displeasure of God for their waywardness.
- And for the way in which they had strayed from the paths, set out by thee for them as a nation.
- Lord, we pray that you would indeed turn us as a people and as a generation, as a nation and as nations, in days of uncertainty, in days when the world seems to be in turmoil, in which heaven where we look, where nations are entrialled in warring against nations, where nations are seeking to find the upper hand over their fellow nations.

Lord, we pray that you would indeed turn us, and all of these things as a result and as a direct consequence of the disobedience of man, flowing out from the disobedience of our first parents, in the garden of Eden.

[6 : 51] We bless thy day, we bless thy day, that even in the garden of Eden, that thou didst indicate that one would come, who would indeed rise the head of this afternoon.

And we thank thee for the fulfillment of the judgment. And we thank thee for the fulfillment of that promise in the coming of Jesus Christ into the world, the one of whom thy word tells us was made flesh.

He was never made God, but he was made flesh, and he was made flesh for our pastos, in order that sinners such as we might experience the glorious power of redemption in our lives.

We thank thee, O Lord, we thank thee for the Lord, we thank thee for every soul who has been transferred from the place of darkness and brought into the kingdom of the Son of thy love, through the intervention of grace in their lives, just as surely as the Ethiopian yonah of old was brought into thy marvelous light.

So there are souls who have been transferred from the kingdom of the Lord, out of darkness into thy light, never again to fall back into darkness, but to remain in the light, irrespective of how many dark days might be in their lives.

[8 : 34] For they have seen a great light, for they have seen a great light, and ultimately they shall be in a place of eternal light. Bless, we pray, the every home and family associated with the congregations.

Bless thy servant who has laid down, whose responsibility is here. Bless him in his home and in his family.

Bless the seed that was faithfully sowed over the years, and may it yet bear fruit in the lives of those who are hearers in this place, that they may not only be hearers of the word, but doers of the word.

Bless those unable to be present this evening, through thine restraint and providence, those who may be elderly and afraid, those who may be laid under thy hand in illness.

Grant that thou who's brought near to them, in the frailty of illness, and may they know that they are in the hands of one who slumbers not nor sleeps.

[9 : 47] Help us as we turn to thy truth. O leaders and guide us, we pray. Cleanse in the blood. In Jesus' name we ask it with forgiveness of sin.

Amen. Let us further sing to God's praise from Psalm 60 and verse 3. Psalm 60 and verse 3.

[16 : 23] As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends.

If ye do whatsoever, if ye do whatsoever, I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends. For all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you.

And ordained you, that ye should go and bring forth fruit, and that your fruit should remain. But whatsoever ye shall ask of the Father in my name, he may give it to you. These things I command you, that you love one another.

[18 : 06] If the world hate you, you know that it hated me before it hated you. If you were of the world, the world would love its own. But because ye are not of the world, the world would love its own. But I have chosen you out of the world. Therefore the world hateth you. Remember the word that I said unto you.

The servant is not greater than the world. If they have persecuted me, they will also persecute you. If they have kept my sin, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. If I have not come, spoken unto them, they have not have sinned.

But now they have no cloak for their sin. He that hateth me, hateth my Father also. If I have not done among them the works which none other man did, they have not have sinned.

But now have they both seen and hated me, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause.

[19 : 32] When the comforter is come, whom I will send out to you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

And he also shall bear witness, because you have been with me from the beginning. Amen. And may God bless you.

Let us again sing to his praise from Psalm number 80 at verse 8.

Psalm 80 at verse 8. A vine from Egypt brought thou hast by thine outstretched hand, and thou the heathen outdistsk, to plant it in their land.

Before it thou a wondrous make, where it might grow and stand, thou caused a deep hope to take, and it did fill the land.

[20 : 41] The mountains veiled with its jade, as with a covering, like goodly cedars, where the boughs which out from it did spring.

On the one hand to the sea, her boughs she did out send. On the other side unto the flood, her branches did extend.

These four verses, Abide from Egypt, brought thou hast. Abide from Egypt, brought thou hast.

Bright, I know, search it on. And thou come ye, the doubt is shot, to plant it in their land.

Before it thou a wondrous make, where it might grow and stand, The cross did deep root you to take, And it did fill the land.

[22 : 17] The mountains veiled with its jade, And with a covering, Thy holy seed, Thy holy seed,
Where the boughs, When God brought him to sing.

Upon the one hand to the sea, I proudly in your sand, Eek Eek Eek Eek Eek Eek Eek Eek
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Eek Eek Eek Eek Eek Eek Eek Eek Eek Eek Eek Eek Eek Eek I am the true vine, and my father
is the husband mine, or as it may be translated, my father is the vine dresser.

The previous chapter concludes with the words, Arise, let us go hence. I am quite sure that some will have heard these words used in the context of the glorification of the Church of Christ.

Words that have been used to speak of a future time in the experience of all who make up the bride of Christ.

When these words arise, let us go hence, will no longer be applicable to the bride of the Lamb.

[24 : 39] Our brief lives in this world are made up of meetings and parties. It doesn't matter how much we may value the lives of those we meet, and from whom we may never wish to be parted.

Yet a time of parting will inevitably come. For some, they may already have had some experience of such painful partings.

But when the words, Arise, let us go hence, will no longer be applicable, it will mean that the bride of Christ has been made perfect in holiness, and is enjoying the perfect harmony and bliss of the presence and fellowship of the Lamb without interruption.

For all who are in Christ today, they will not feel it too long until they leave this veil of tears, this world where many tears have shed by believers during their brief sojourn in it.

And I am reminded of the words of a paraphrase, which I often heard as a young Christian nearly sixty years ago.

[26 : 09] In those days, the words of the paraphrase were sung particularly in Ghanic, and often attached to the words of the final psalm that would be sung in a house fellowship.

In those days, most house fellowship discussions on worship were conducted through the medium of Ghanic.

It was the preferred language of the then older generation. And if you were not a Ghanic speaker, you had to learn quickly if you wished to participate in the fellowship.

I doubt today that the words are sung, at least in Ghanic, and have not even shown how the practice arose.

But the words in English go like this. For those who are familiar with Ghanic, Where death divided friends at last shall meet to part of the Lord, I am sure many, at various times in their lives, try to picture such a meeting.

[27 : 39] I remember in those early years listening to the minister we then had him stormed with, Reverend Mortimer Critchie.

He was preaching at communion services and mess. And if I remember right, he was preaching from the first letter of John chapter 3, verses 1 and 2.

And in the course of the Sabbath, he stated, We fell into the glorious transition in the lives of those who entered glory.

None will say on that day, Didn't I tell you this was how it would be? I believed it then, and I still do to the present hour.

Such will be the glory of that meeting, That it defies being depicted by your finite minds.

[28 : 55] And you may now be well asking, What do these words have to do with our text this evening? Well, the reason I mention these words, Our eyes let us go hence, Is that somewhere of the new, That the words of this, Of chapter 15, And the following two chapters, Were spoken as Jesus and his disciples, Walked in the direction of the brook Kiltron, And the garden of Gethsemane, And that these words were not spoken in the upper room.

They base the reason on two particular facts. First on the basis of the words themselves, Our eyes let us go hence.

They argue that these words indicate, That Jesus and his disciples, Immediately left the upper room, When these words, Our eyes let us go hence, Were spoken.

And the second reason is, The imagery that is used by Jesus, Of the line. They argue that the group, Would have passed the door, Into the holy place of the temple, And on the then door, Was the image, Of a golden vine, Painted or engraved.

Also they would have passed vineyards, That were located close, To the walls of the city of Jerusalem, And so they argue, That the teachings of chapter 15 to 17, Were spoken, As they walked to the brook Kiltron, And the garden of Gethsemane.

[30 : 46] Now that view, May be correct, But personally, I have some difficulty with it. Firstly, Firstly, Because of the complex, And involved nature, Of the teaching, That Jesus was giving to the disciples, In these chapters, I think, Were I, Able to be present, I would find it difficult, To concentrate on such teaching, Whilst walking, To a particular destination, As this group were.

Again, Given the familiarity, Of the disciples, And seeing vineyards, And passing vineyards, I do not believe, That they would need, To see the symbol of the vine, Or pass vineyards, In order, To appreciate the teaching, That Jesus was giving, In using the illustration, Of the vine.

But more importantly, I consider, That it was later, In that evening, That they left, The upper home. For in the beginning, Of chapter 18, Of this gospel, You find these words written, When Jesus, Had spoken these words, He went out, With his disciples, Across the brook, Where there was a garden, Which he, And his disciples, Entered.

He went out, When he had spoken, These words. And that seems to me, To indicate, That they didn't immediately, Leave the upper home, When the words arise, Let us go hence, What spoken.

It is clear, From the metaphor, That Jesus uses, That he is placing, Before their minds, And arrows, As the readership, The profound nature, Of the union, That exists, Between Christ, And his people.

[33 : 02] And not just, The nature of the union, That exists, Between Christ, And his people, But the innumerable, Blessings, That flow, From that, Incredibly, Strong union.

He had already, Spoken of this union, In chapter, 14, In these words, You in me, And I in you, What a depth, Is contained, In these phrases.

Further on, In these chapters, You find him again, Speaking in chapter, 17, More than once, I, In them. He had already, Spoken of a day, Where they would come, To a, A better understanding, Of this, Marvelous union, At that day, You shall know, That I am in my father, And you in me, And I in you.

And then you ask yourself, Of what day, Does Jesus speak? Surely, Speaking of the day, Of Pentecost, When the spirit, Was outpoured, In abundance, This, Is a union, That has its source, In the election, Of God, The father, Before the foundations, Of the world, And its conviction, In the glorification, Of the sons, Of God.

It is a spiritual union, Of which the bond, Is the Holy Spirit, And sent, Christ then, In making, This, I am statement, Which incidentally, Is number seven, In the gospel, According to John, Then he goes on, To elaborate, About the unique, Relationship, That exists, Between Christ, And the believer, So three thoughts, First of all, An appropriate, Picture, Or self-portrait, I am the true vine, Secondly, The production, Of fruit, He purges, Every fruit, Bearing, Branch, And then thirdly, The pruning, Of the branch, And the word purge, Is used, In the authorized version,

[35 : 34] It may be translated, To prune, So first, The picture, Of self-portrait, As mentioned, In my introduction, Jesus uses, A metaphor, With which the disciples, Would be familiar, To illustrate, A very important, Standard of teaching, It would be, Dare I say it, Much more familiar, To the audience, Than to the disciples, Than to us here, Because of their, Familiarity, With vineyards, They would know, The type of tree, That grew in vineyards, They would be familiar, With the type of branches, That grew all the vines, The type of leaves, That it produced, And the fruit, But they would also, Be familiar, With the illustration, From their own history, As a people, Remember, The vine,

Was a symbol, For the people, Of Israel, In the psalm, Book of Psalms, Psalm, That we sang together, This evening, You brought, A vine, Out of Egypt, You drove out, The nations, And you planted it, You cleared, The ground for it, You cast it, To take, The port, And it filled, The land, And you notice, The emphasis, On the action, Of God, You brought, A vine, Out of Egypt, You, Drove out, The nations, You, Planted it, You, Cleared the ground, You caused it, To take deep hold, And it filled the land, The psalmist, Emphasizes, The work, Of a sovereign God, And in doing so, He sets before us, The tender, Loving care, Exercised, By the Lord, And pleasing, Israel as our people, In the land of promise,

Because of the sovereign, Work of God, You find the psalmist, In a time of declension, Petitioning the Lord, To visit them once more, Turn again, O God of us, Look down from heaven, And see, Have regard for this vine, The original vine, Then, Represented, Israel as our people, And fruit, Was expected from it, But that fruit, Never, Materialized, As it was expected, So that you find, The question being asked, In the prophecy of Isaiah, What more was there to do, For my vineyard, That I have not done in it, When I looked for it, To yield grapes, Why did it yield, Wild grapes, For the vineyard, Of the Lord of hosts, Is the house of Israel, And the men of Judah, Are as pleasant, Planting, Israel became a false,

Wild vine, Through idolatry, And strayed, From the paths of truth, And Jesus states here, In direct contrast, To the people of Israel, I am the true vine, And it seems to me, That emphasis is being placed, On the word true, Every other vine, Jesus has said, Is not a true vine, I am the true vine, Attended, By the vine dresser, Who is my father, And it is surely, An apt, And suitable illustration, Just as in the natural world, The branches, Derive sustenance, From the vine, So it is so, In the spiritual weather, It is evident, From the illustration used, That there are branches, Which flow with life,

And bear fruit, They could not become, Fruit bearing, In and of themselves, Their fruit bearing, Is dependent, On their being, In Christ, As the branch, Cannot bear fruit of itself, Except in a bite of the vine, No more, Can ye, Says Jesus, To the disciples, And to us, They require, The sap, Of the true vine, If you like, To flow into the branches, Goes out, You might say, It is out of the, Measureless fullness, Of grace and truth, Of wisdom and power, Of goodness and love, Of righteousness and faithfulness, Which resides in Jesus, That God's people draw, For all their needs in this life,

[40 : 42] And for the hope, Of the life, To come, The apostle Paul, Uses a different metaphor, To describe, The closeness, Of the nature, Of the union, Between Christ, And his people, Likewise, My brothers, You also have died, To the Lord, Through the body of Christ, So that you may belong, To another, To him who has been raised, From the dead, That you belong, To another, And the purpose, Of belonging to another, Says Paul, In order that we may, Bear fruit, For God, And Paul uses, The marital union, As an illustration, Of the union, That has taken place, Between Christ, Christ, And his people, In order, In order, That you may, Bear fruit, For God,

And so, In the context here, That is just, What Christ, Is teaching, The branches, Are in the vine, In order, That we may, Bear fruit, For God, That brings me, To my second point, The production, Of fruit, Now, Just in case, Anybody is wondering, Why did Jesus say, Every branch of me, That beareth not fruit, He taketh away, How can anyone, Fall out of grace, They can't, That's a simple answer, Once in grace, You're always in grace, You never fall out, You come back, Slide, But you never fall out of grace, So what does it mean, Every branch of me, That beareth not fruit, He taketh away, But they are burdened, Ultimately, Obviously, It means,

Those like, Judas Iscariot, Who give every appearance, Of being in Christ, But were never truly, In Christ, So, You can put that, To one side, I want to concentrate, Mainly, On fruit-bearing branches, Christ, Places emphasis, In the chapter, On the need, To bear, More fruit, Fruit-bearing, Is not a one-off, It's a, Lifetime, Process, And for a, Person, To bear fruit, Something has to, To be a place, In their lives, Initially, Doesn't it?

Let me try, To illustrate, You know, When you see, A beautifully, Kept garden, With matured bushes, And plants, And luxurious, Flowers, A manicured, Greed, And wheatless, Laud, To maybe, Filled with envy, If you're into gardening, But if you admire, Such a garden, And some people don't, But if you do, You will know, That the garden, Just didn't materialize, All of a sudden, It didn't just happen, All by itself, You will know, Especially, If you yourself, Have an interest in gardening, That the beautiful garden, Is the product, Of much work, On the part, Of the gardener, The ground, Has to be prepared, It has to be, Planted, Much care, Goes into cultivation, Nurturing growth, Feeding,

Watering, And dry seasons, Pruning, What requires pruning, For example, Your roses, Trimming hedges, And trees, And so on, And the Bible, Compares, The lives, Of believers, To a watered garden, Their life, Shall be like, A watered garden, It is surely, Also evident, That the branches, In the true vine, Have had a work, Of grace, Performed in their lives, For only, A work of grace, Can transform lives, To become branches, In the true vine, So in order, To bear fruit, A work, Had to be place, There had to be, Spiritual cultivation, If you like, Paul writing to the Ephesians, States of believers, We are his workmanship, Created in Christ Jesus, For good works,

[45 : 30] Which God prepared beforehand, That we should walk in them, We are his workmanship, The word translated, Workmanship, Is the word, Is the Greek word, From which we get, The English word, Poion, It is, A general term, In Greek, For a work of art, The master work of God, Of God's, Masterpiece, You might say, Is the translation, Of we are his workmanship, The psalmist, Wrote, Wightly, Of the glory, Of creation, The heavens, Declare the glory, Of God, And the sky above, Proclaim, His handiwork, And there are those, Who, Who, Who spend their lives, Caught up in the, In the wonders, And the beauty, Of creation, And there is much, In creation, To admire, Isn't that, But that is not,

God's, Master work, Then you have, The competition, Of human life, A newborn, Babe, So complex, Eyes open, Arms, Reaching out, For life, It's a physical, Marvel, The human body, A display, Of God's, Wisdom and power, And the psalmist, Speaks, For my inward, Hearts, You knitted me, Together in my, Brother's womb, I praise you, For and fearfully, And wonderfully, Made, Wrote the psalmist, In reverential law, As he contemplated, The human form, But again, That is not, God's, Master work, What else, Could I suggest, That God's, Master work, Is a redeemed, Sinner, Who believes, And lives, For God, God's, Masterpiece, Is a spiritual, Transformation,

Of the man, Woman, Boy of germ, Dead in the, Trespasses, And sins, Raised from, Spiritual death, To live, Christ, Thus, Paul reminds us, If anyone, Is in Christ, He is a new, Creation, The old, Has passed away, Behold, The new, Has come, That is God's, Master work, Of art, Accomplished, By the blood, Of Christ, By the breath, Of the Holy Spirit, And it is obvious, Here, From the context, That to bear, More fruit, Involves, Being subjected, To the pruning, Knife, Of the vinepresser, Every branch, That bears fruit, He purges, Or as it might be translated, He prunes it, In the natural weather, Every garter knows, That pruning,

Is an essential part, Of promoting growth, It is an essential part, Of attending, To grape vines, In fact, Grape vines, We are told, Required, Aggressive pruning, And after each year's harvest, The fruit bearing branches, Are cut back, Significantly, The idea of pruning, Is to remove, Whatever, Inhibits growth, And Jesus, In this context, Applies this principle, Of pruning, To the lives, Of believers, Pruning, He strips, Away, Things, That are, Spiritually, Harmful, Even, Although, They might otherwise, Be good things, He takes, The pruning, To your, To your, Bad habits, Or you might, Tell me, I've got no, Bad habits, Really,

It's not so, I don't give you, A word of it, Everyone has bad habits, That require, Correction, And require, The pruning knife, He, He, He, He, He assails, Our prayerlessness, By giving us things, To pray about, And keeps us, At the throne of grace, God will give you, Things to pray about, So that you are fervent, At the throne of grace, He applies, The pruning knife, To our priorities, And values, He strips away, Relationships, That would hinder, Our faith, Now, That is not punishment, On the part of God, But it is all part, Of vine dressing, As the writer of the letter, To the Hebrews, Reminds us, God, Disciplines us, Or chastens us, For our good, And if you ask the question, Why does the believer require,

[50 : 37] Discipline or chastisement, The answer of scripture is, That we may share, His holiness, In this context, Jesus states, Every branch, That beareth fruit, He purges, Or he prunes it, And the purpose of the prune, That it may bring forth, More fruit, Now the pruning might take place, By means of God's, Providential arrangement, Of our circumstances, We might suffer loss, Face, Increasing temptation, Experience, Experience with truth, The purpose of all of that, Painful as it may be, Is to make the believer, Fruitful, Through increased faith, You may remember, What the apostle Peter wrote, In his first letter,

He was writing, To the diaspora, To those who were scattered, Through a pontus galatia, And Bethany, And so on, They have been grieved, By various trials, Though now, For a little while, If necessary, You have been grieved, By various trials, And the purpose, Of their trials was, So that the testing, Genuineness of your faith, More precious than gold, That perishes, Though it is tested by fire, May be found to recite, In praise, And glory, And honor, At the revelation, Of Jesus Christ, That's why, The genuineness, Of faith is tested, That it may be found, To itself in praise, And glory, And honor, Not to the believer, But, To the Lord himself, The apostle James, Reminds believers,

How much better off they are, Because of the trials, They have endured, Now we might think, That life without trial, Is the easiest way, To go through life, But what James says, Is, Count it all joy, My brothers, When you meet trials, Of various kinds, For you know, That the testing of your faith, Produces, Steadfastness, And did you know, What James wrote, He did not write, If you meet trials, Of various kinds, But, When, You meet trials, Of various kinds, James was a realist, He believed, That trials, Of various kinds, Were an inevitability, In journey through life, If I may take, An example, From the Old Testament, In the dark days, Of suffering,

By Joseph, In Pharaoh's prison, He was having, His character shaped, To reign over Egypt, Who could have seen that, If you were in his time, In prison, And you see, Much of what we pass through, When we, When you're being through, Can be the cause, Of great pain, And suffering, Difficult to understand, Or see, The motive, Lying behind, Our very, Painful providences, And these trials, Can take many forms, Biblical parenting, For example, For young parents, Can pose a trial, Children may resent, Such parenting, What about, Honesty in the workplace, Where many people, Have an aversion,

To honesty in the workplace, It may take the form, Of illness, Or unemployment, And the difficulty, That that creates, For those, Who want to be employed, I have already mentioned, The women, All pose their own, Peculiar trial, And Peter reminds us, That there is a particular, Enemy, Who goes around, Like a roaring lion, Seeking, Whom he may devour, Who would be an extremely, Foolish person, Who believed, That they had reached, A stage in life, When they were, Beyond temptation, And that of, How old a person lives, Reminds me of, The writings of a man, Of the living, Henry Law, He wrote a book, Entitled, The Gospel in Genesis, And in that book, He writes of the, Ceaseless activity,

[55 : 44] Of the devil, Satan, And in that book, The law, Never slumbers, Never is weary, Never relents, Never abandons hope, He strikes at childhood weakness, At youth's inexperience, At mature man's strength, At the shuffling of old age, He watches to enslave, The morning thought, He departs not, With the shades of night, He invades every home, From the palace, To the poorest dwelling, He is busy, Even at every pew, In a place of worship, He is busy, With the busy, He hurries about, With the active, He sits by each bed, Of sickness, And whispers in the ears, Of the dying, That's the kind of enemy, Who sets the snares,

Of temptation, When the father's pruning, Involves afflictions, That are only known, To Christian, The likes of which, The world, Knows nothing, But neither does the world, Know, The joy of harvest, In the fruit, Of eternal life, It's not easy, To understand, When the pruning knife, Of the father, Cuts deeply, It may, It may cause, The why, To arise, From the depths, Of your soul, And you may, Then be glad, That there was, A why, In the life, Of the God man, As he endured, Sin bearing, In the darkness, Of Calvary, Every fruit bearing,

Branch, Then is pruned, And that brings me, To my final thought, The pruning, Of the branches, How are the branches, Pruned? It is surely, A legitimate question, To ask, Perhaps we tend, To think of the purging, Of pruning, As outward trials, And true, There are outward trials, But note, What is stated, In the context, Now ye have clean, Through the world, Which I have spoken, Unto you, The word, That is translated, Clean, In verse 3, Is the noun form, Of the same word, In verse 2, For purge, Or prune, That's the Greek, And the basic idea, Of the word, Is to cleanse, When used, Of purge, And of pruning, It means,

So they move up, Of unwanted materials, So how is this pruning, Or cleansing, Achieved? And what the Bible, Tells us is, It is achieved, Through the word, Of God, The word, Of God, The word of God, Is, Is, If you like, The pruning knife, Used by the Father, What a sharp, Knife it is, You remember, How the author, Of the letter, To the Hebrews, Speaks, Of the word, Of God, The word, Of God, Is living, And active, Sharper, Than any, Two-edged sword, Piercing, To the division, Of soul, And of spirit, Of joints, And of marrow, Discerning the thoughts, And intentions, Of the heart, Now, The Bible, Does not say, The word, Is living, And active, Sharper, Than a, Two-edged sword, But what it does, Is this, The word,

Of God, Is living, And active, Sharper, Than any, Two-edged sword, The word, That is breathed out, By God, And profitable, For teaching, For reproof, For correction, And for training, In righteousness, The Puritan, Thomas Watson, Wrote, When you read, Some books, They may war in your heart, But when you read, This book, The word of God, It transforms, Your life, When it is applied, By the power, Of the Holy Spirit, And there are many, Examples of lies, Changed, Through the truth, We saw one example, In the morning service, But there is an example, That comes to mind, From the Old Testament, In the days, Of King Josiah, Remember, He came to the throne, At eight years of age,

[60 : 48] We are told, In chapter 22, Of the second book of kings, Hilkiah the high priest, Said to Shaphan the secretary, I have found, The book of the law, In the house of the Lord, And you may remember, That the book of the law, Was read to the king, By Shaphan, The secretary, In the eighteenth year of Israel, It would be 26, I don't know, If the king, Was unable to read, I am not sure, But anyway, It was the secretary, Who read it too, And the reading, Of scripture, Had a profound, And dramatic effect, On the king, The bible records, When the king, He heard the words, Of the book, Of the law, He tore his clothes, Tearing of clothes,

Was an outward indication, Of great inward distress, And in this particular case, It was a clear sign, Of repentance, The more Josiah heard, What God required, The more clearly he saw, How far short his kingdom fell, From the demands, Of the glory of God, And especially, In his practice of worship, He saw the massive gap, Between what the word of God required, And the way the people, Were actually living, It pierced the soul, It was genuine repentance, Because God says of him, Your heart was penitent, You humbled yourself, Before the Lord, When you heard how I spoke, Against this place, And against its inhabitants, It was the book of the law, That was found, Now that is to be understood, In the first place,

As the book of Deuteronomy, That's how the book of Deuteronomy, Speaks of itself, When you obey the voice, Of the Lord, You've come to keep, Commandments, And the statutes, That are written, In this book, Of the law, Many are of the view, That it was during the reign of Manasseh, That the book of the law, Was put to one side, But in general, It could be used, As an example, Of what happens, When the word of God, Is disregarded, As is largely the kids, In the United Kingdom, To our shame, Not because, There are no Bibles, But because, The word of God, Has been put to one side, Man, The impression is given, That man is far superior, To what God has to say, And that, Will reap its own harvest,

The New Testament, Teaches, Through the law, Comes knowledge of sin, But you know, The law can never save the sinner, As Paul teaches, For by works of the law, No human being, Will be justified in a sight, The law can only condemn, Paul goes on to teach, How a person is saved, God has done what the law, Weakened by the flesh, Could not do, Now look, Paul is not saying, That it was the law, That was weak, But the flesh, In other words, Fallen human nature, Couldn't give, To the law, What it required, What did the law require?

Satisfaction, For past sins, And perfect obedience, For the future, And so the apostle, Contrasts, The marvelous, Gracious mercy of God, With the ineffective, Weakness, Of sinful humanity, Humanity, So how, Did God, What did God do?

[64 : 56] He sent his own son, In the likeness, Of sinful flesh, And for sin, He condemned sin, In the flesh, In order, That the righteous requirement, Of the law, Might be fulfilled, In us, Who walk not according, To the flesh, But according to the spirit, Send in his own son, And note, Paul is placing emphasis, On the sender, And the saint, Through the perfect life, And sacrifice, Of the son, In likeness of sinful flesh, And for sin, God sent, God sent the father, God the father, Sent the son, For sin, And the object, That we sent, Was to condemn, Sin in the flesh, How did he do that?

Could we not say, By living, A holy, Unblameable life, From the cradle, To the grave, He condemned sin, By being a witness, Against it, And the purpose, Of condemning it, Was in order, That the righteous, Requirement of the law, Might be fulfilled, In us, The law states, Do this, But all too often, It is never done, By contrast, Grace states, Believe this, For everything, Has been done already, Everything has been done already, While reflecting, On the pruning knife, Took me down, That side road, The pruning knife, Of spirit, You are sharp, Very sharp, But it is essential, In keeping us, In the true vine, So that believers, May bring forth,

More truth, That is the part, Of the pruning knife, And you have to remember, That the pruning knife, Is handled, By a loving father, And it will take all eternity, To appreciate, The love of the eternal father, Who wields, The pruning knife, And he teaches, In wielding, The knife, Those who are symbolised, As fruit-bearing branches, To renounce, Ungodliness, And worldly passions, To live self-controlled, Upright, And godly lives, In the present age, Waiting for a blessed hope, The appearing, Of the glory, Of our great God, And saviour, Jesus Christ, No pruning, Is done, Half passively, Or without,

Pathos, We may not, Understand, But every cut, By the pruning knife, Is necessary, To stimulate, More truth, An appropriate picture, Of self-proper, Eye of the true vine, The necessity, For purging, Of pruning, In the production, Of fruit, On the instrument, Of pruning, The word of God, Which is sharp, Sharper than any, Two-edged sword, Let us pray, O eternal, And heaven, Blessed, There is much, That we do not understand, On the pruning knife, Is being used, There is so much, That is beyond,

Of comprehension, But we know, On the basis, Of my truth, That the pruning, Is essential,
In the life, Of every branch, That pours, Sustenance, From the true vine, May we know,
Something, Of that, In our individual lives, And the glory, Shall be thine, In Jesus name,
We ask it, Amen.

[69 : 16] Let us conclude, By singing, To God's praise, From Psalm 92, Psalm 92, And at verse 12,
But like the palm tree, Flourishing, Shall be the righteous one, He shall like to the seed,
That grow, That is in Lebanon, Those that live in the house, Of God, Are planted, By his
grace, They shall grow up, And flourish all, In our God's, Holy place, We'll sing down, To
the end of the psalm, But like the palm tree, Flourishing, Shall be the righteous one, But
like the palm tree, Flourishing, Shall be the righteous one.

[illegible]

Undead, no lake, when others did, They could still forth shall bring.

They shall be bad, God's forlossed, And they be prodishing.

To show that God rises the Lord, He is our road to thee, And in the fallen righteousness Is all together free.

[72 : 23] Amen.