

Lord, Show us the Father

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Preacher: Malcolm Macdonald

- [0 : 0 0] A very warm welcome to the service this morning as we come together to worship God. We pray that he would bless us with his presence.
- We know that we are always in the presence of God, but it is something else to know that he is present with us, to know it in our own souls.
- So as we come before him in worship, we pray that he would know that. We are going to begin with the singing of Psalm 8.
- Psalm 8, and we are singing the whole psalm. Psalm 8. How excellent in all the earth, Lord our Lord is thy name, who hast thy glory far advanced above the starry frame.
- From infants and from sucklings' mouth thou didst strength ordain, for thy foes cause, that so thou mightst the avenging foe restrain.
- [1 : 0 2] When I look up unto the heavens, which thine own fingers framed, unto the moon, unto the stars, which were by thee ordained, then say I, what is man that he remembered is by thee?
- Or what the son of man that thou so kind to him shouldst be. For thou a little o'er hast him than the angels made. With glory and with dignity thou crowned hast his head.
- Of thy hands works thou madest him, Lord, all under his feet didst lay. All sheep and docks and heigh and beasts that in the field do stray. Fowls of the air, fish of the sea, all that pass through the same.
- How excellent in all the earth, Lord our Lord is thy name. Let us sing the whole of Psalm 8 to God's praise. How excellent in all the earth, Lord our Lord is thy name.
- How excellent in all the earth, Lord our Lord is thy name.
- [2 : 2 0] How excellent in all the earth, Lord our Lord is thy name.
- How excellent in all the earth, Lord our Lord is thy name.
- How excellent in all the earth, Lord our Lord is thy name.
- Then say I, what is man that he remembered? Then say I, what is man that he remembered?
- How excellent in all the earth, Lord our Lord is thy name. How excellent in all the earth, Lord our Lord is thy name.
- [4 : 2 6] For thou art, the Lord, that I see the angels made with glory and with dignity.
- The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity.

The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity. The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity. The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity. The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity. The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity. The crown of the past is said, of thy hands' words, thou art, the Lord, that I see the angels made with glory and with dignity.

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Lord, Lord is thy name. Let us join together in prayer.

[6 : 22] Let us pray. Lord, as we have been singing, we acknowledge that your name is most excellent.

You have a name that is above every name. And the name that speaks of the God that you are is such that all other names pale into insignificance.

We are well aware of the process by which naming in this world bears significance.

Whether it is what we create or what we possess.

What we have given origin to by way of our own hands bringing it into being.

[7 : 37] Or even within the circle of our families. As we embrace newborn into the world.

The name that we give our children carries significance. Even the significance that we ourselves give to it.

But when we consider your own name. Even the name Jehovah. The name that speaks of your existence.

That has no beginning. No end. A name that possesses within it. The power to produce.

Divine fiat. Creating all things by the word of your power. That which we see. And even that which is hidden from sight.

[8 : 47] The world that we inhabit. And the worlds that may occupy the space of time. The universe that is before us and beyond us.

That is your handiwork. And it speaks to us of who you are. So may it bring us to our knees even today.

As we enter into this act of worship. May we behold your glory even as we comprehend. Some of the experiences that we have within this world.

That have brought us face to face with. A power that is inescapable. Inescapable. And that is beyond our comprehension.

Even the power. That brought life into being. And those of us who have experienced. Not only life.

[9 : 52] As created. In the womb. But also. Life was created. In the womb of the gospel. Even new life.

Even new life. Through Christ Jesus. We marvel at the world that came with power. And brought. These dry bones.

Out of the grave. Of nature. And stirred us up. To hear the world. And to obey the world.

To understand the implications. Of coming unto Jesus. As the very author. And finisher of our faith. We give thanks for all.

Who have a measure of appreciation. Of what that entailed. That you translated them. Out of the kingdom of darkness. Into the kingdom. Of your marvelous light.

[10 : 51] And as they. Meditate upon. The. Implications of that translation. May you reward them. By granting to them. A vision of that glory. That is yours. So that the God. Whose name. Is most excellent.

Would also. Have in it. The most excellent. Knowledge. Of salvation. In and through. The person of Jesus Christ.

We pray. For an outpouring. Of your spirit. Upon us this day. We look to the heavens. Thankful. That when we do. That. We are not.

Crying to the hills. That we are not. Crying to the sky. We are not. Crying to the depths. We are. Crying to the one. Who inhabits.

[11 : 49] Eternity. And yet. Who has been pleased. To make himself known. Within this world. And in a special way. Through the person.

Of your son. Jesus Christ. The alone. Savior of sinners. And as we cry out. To you. We cry out. In his name. That you would hear us.

And answer us. And that your spirit. Would come down. And visit us. Mercifully. Taking your word. And applying it. To our hearts. And minds. So that not one of us.

Would not be. Without the Jew of heaven. Even as we sit. Under the word of God today. That we would hear. The truth.

That we would respond. To the truth. That we would yield. To its. Leading. And teaching. And guiding. And. That it would create in us.

[12 : 45] The desire. To know more. Even more. Of that wonder. That. Possesses. Your name. Help us then. To wait upon you.

To that end. Stir up your people. So that they may be as one. Even here today. Wanting their own. Lives. To be. Encouraged.

Spiritual lives. That these embers. That have. Burnt so low. On the altar of their soul. Would be. Fanned into flame.

So that they would know. Their own. Pressing need. To. Have a greater knowledge. Of their God. And especially. An understanding.

Reminded to them. Of the need. Of their fellows. Who are Christless. Hell bound. With no. Knowledge.

[13 : 41] Of how. Soon. That may be. Their portion. The day of opportunity. Will pass us by. Within. The twinkling.

Of our life. And we. Imagine. And we. Acknowledge it. So in your presence. That we have. That we have. Many days.

Before us. That even. Extended into years. And then. We will have time. To consider. Our end. And yet.

You have spoken. To us. Repeatedly. Reminding us. That. The day. Is far spent. And the night.

Is. Threatening. So help us. Oh Lord. To. Make use. Of this day. Of opportunity. A day.

[14 : 36] For prayer. A day. For confession. Of sin. A day. For. The spirit. Of repentance. To. Govern our lives. Remember.

Lord. All in need. Around us. And with us. Even within. Our own homes. Within our families. Within our neighborhoods. Our communities. We pray for them.

Regardless. Of who they are. Or what they are. To us. Mercy fully. Undertake. For us all. So that the blessings. Of the gospel.

Would enrich us. Remember. Remember. The. Needy. Those who are unwell. Those who are. Suffering from. Various ailments.

Some more serious. Than others. Heal their hurts. We pray. And. Bring. Bring. The health.

[15 : 30] Of body. And mind. That they crave. Relief from pain. And all. And all. Who care. For them. May they be. Be guided. So that. That may. Be fulfilled.

Remember. Those who are. Confined. To beds. Within their homes. Within homes. Appointed. To that end. For the. Frail. Elderly. We pray.

For. Our local. Hospice. And those. Found in it. Lord. You know. Our needs. That we bring. Them before you. And. Bring.

Empty hands. And. Cry out. To the God. Whose arms. Are extended. To us. In mercy. The almighty. And we give. Thanks.

For the promise. That belongs. To you. People. That underneath. Are the everlasting. Arms. Visit those. Who are grieving. And sorrowful. And we bring.

[16 : 26] Before you. These families. Some that we know. Some better than others. And their grief. Is fresh. And painful. And we remember them. To you. And ask that you.

Would assuage. Their pain. And speak into their grief. And remind them. That there is a God. In heaven. Who is able to. Heal them.

And to bind their wounds. Remember. In mercy. This world. In which we live. Our own nation. That has been. So privileged.

In days gone by. To know the gospel. And the blessings. That it brings. And who have now. Gone away.

From these blessings. Who have chosen. The husks. Of this world. Who have. Like the prodigal.

[17 : 21] Turned their back. Upon the father's house. And who have spent. Their wealth. On that. Which will satisfy not. We see.

Our nation. Destitute. Impoverished. And without. Resources. To change. The. The scene. That.

Has overtaken us. Where many. Complain. Of their own. Poverty. And yet. Not realizing. That there is. Our destitution. That has marked them out.

Because of. All fallenness. Stood us up. To cry out. To God. To cry out. To you. The God. Of heaven and earth. Who is able to.

Bring blessing. Remember. The nations. Of the earth. Especially. These parts. Of the world. That we hear of. At the present. Many others.

[18 : 17] That we hear. Nothing of. But in particular. We pray for. Turkey. And Syria. These parts. Of. These nations. That have suffered.

Because of. Earthquake. And. It barely. It is barely. Comprehensible. What has happened. Within these places. Cities. Reduced to rubble. Lives. Taken. From this world.

In. The twinkling. Of an eye. We pray. For those. Having to deal with it. Those whose. Grievs and sorrows. Are deep. And impenetrable.

May you. Speak. Into. These. These. Grievs. With the. Solace. That your word. Brings. By the hand. Of those. Who are. Instruments. That you have sent.

[19 : 13] To alleviate. Their suffering. Remember. The Ukraine. The war. That is ongoing. There. And other parts. Of the world. That. At the same time.

Embroided. In the. Desperation. Of. Seeking. Peace. While. There is no peace. Because it is.

The hand. Intent on destruction. That is. Seeking. To bring it. We give thanks.

For the gospel. Of your grace. And we pray. That it would. Truly. Represent. To us. The peace. Of God. In Jesus Christ. That passes.

All understanding. Here are. Prayers. And petitions. Bless and worship. Keep us. From. All the distractions. That. That. That. That.

[20 : 05] Causes. Grief. And sadness. Even as we sit. Under your word. Protect us. From the. Machinations. Of the enemy. Of our soul.

Cleanse. From sin. In Jesus name. Amen. We are going to sing again to God's praise. This time verses from Psalm 40.

Psalm 40. At verse 8. 5 stanzas. Versus 8 to 11. To do thy will I take delight.

O thou my God. Adart. Yea that most holy love. Thine I have within my heart. Within the congregation great. Thy righteousness did preach.

Lo thou dost know. O Lord. That I refrain not my speech. I never did within my heart. Conceal thy righteousness. I thy salvation have declared.

[21 : 04] And shown thy faithfulness. Thy kindness which most loving is. Concealed have not I. Not from the congregation great. Have hid.

Thy verity. Thy tender mercies. Lord from me. O do thou not restrain. Thy loving kindness. And thy truth. Let them. Me still maintain.

Versus 8 to 11. Of Psalm 40. To do. Thy will I take delight. O thou my God. That art. To do. Thy will.

I take delight. O thou my God. I have within my heart.

I have within my heart.

[22 : 08] Thy will. It is again that thy righteousness decrees.

No doubt as no, Lord, that I regret not my speech.

I never did within my heart, don't say thy righteousness.

By thy salvation I declare, don't show thy faithfulness.

Thy kindness which was loving is. Consistent of no time, nor from the congregation.

[23 : 43] It is again that thy majesty. Thy candle's mercy is on me.

O do the glory send. Thy love is kindness and thy truth.

Let thy heavenly still maintain. We're going to hear God's word as we have it in the New Testament scriptures.

The Gospel of Jesus Christ according to John chapter 14. John chapter 14. And we're reading from the beginning down to verse 14.

John chapter 14. Let not your heart be troubled.

[24 : 58] Ye believe in God, believe also in me. In my Father's house had many mansions. If it were not so, I would have told you.

I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself.

That where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest.

And how can we know the way? Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father but by me.

If ye had known me, ye should have known my Father also. And from henceforth ye know him, and have seen him.

[25 : 59] Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you?

And yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how saith thou then, show us the Father?

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me. Or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also.

And greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[27 : 18] If ye shall ask anything in my name, I will do it. So on down, may the Lord add his blessing to this reading of his word and to his name be the praise.

I'm going to sing now Psalm 113. Psalm 113. We're singing the whole psalm. Praise God, ye servants of the Lord, O praise the Lord's name, praise.

Yea, blessed be the name of God, from this time forth always. From rising sun to where it sets, God's name is to be praised.

Above all nations God is high, above heavens his glory raised. And to the Lord our God that dwells on high, who can compare.

Himself that humbler things to see in heaven and earth that are. He from the dust doth raise the poor. That very low doth lie, and from the downhill lifts the man oppressed with poverty.

[28 : 34] That he may highly him advance, and with the princes said. With those that of his people are the chief, even princes great.

The barren woman house to keep, he maketh. And to be of sons, a mother full of joy. Praise to the Lord give ye.

The whole of Psalm 113. To the praise of God. Praise God, ye servants of the Lord, O praise the Lord's name, praise. Praise God, ye servants of the Lord, O praise the Lord's name, praise.

Praise God, ye servants of the Lord, O praise the Lord, O praise the Lord.

God's name is to be praised. Of the nations of this land, the heavens is glory raised.

[30 : 23] And to the Lord our God, O praise the Lord, O praise the Lord, O praise the Lord.

Praise God, ye servants of the Lord, O praise the Lord.

Praise God, ye servants of the Lord, O praise the Lord, O praise the Lord, O praise the Lord.

CHOIR SINGS CHOIR SINGS So we turn for a short time to John chapter 14 and we can read again at verse 8.

John chapter 14 reading at verse 8.

[34 : 07] He that believeth on me the works that I do shall he do also and greater works than these shall he do because I go unto my Father.

Lord show us the Father and it sufficeth us. Lord show us the Father and it sufficeth us.

Have you ever read these words and wondered what Philip's problem was?

I certainly have. I've read these words often and I've wondered what Philip was expecting.

What exactly was he looking for? And I suppose because of the passage that is before us and I think the mystery that is attached to the answer that Jesus gives to the question or to the desire for the Father to be revealed to him.

[35 : 23] So we might overlook much of what is going on. For example, it is so easy for us to look at chapter 14 and the way the chapter begins.

It is a chapter that we are familiar with and especially a chapter we are familiar with in the context of bereavement.

Because we go to this chapter and you hear it read at times when there is a funeral or a wake. And the opening words of the chapter are so encouraging.

And especially encouraging to a believer.

And there is a church in the church in the church in the church in the church in the church. And there is comfort in that thought. Is there not? And the focus may be on these words in particular.

[36 : 54] And we tend, I think, to overlook the fact that these words come immediately after chapter 13. Well, you're saying that's obvious.

14 follows 13. But do you remember what chapter 13 speaks about? I think that because of the influence of these words of comfort coming at the beginning of chapter 14.

That it creates a disjoint between what happens in chapter 13 and what Jesus says in chapter 14.

So what does happen in chapter 13? Well, several things happen. And they're all, I think, mind-boggling in many respects.

Because in chapter 13. Because in chapter 13. Because in chapter 13. Do we not read about the occasion where Jesus gathers his disciples together.

[37 : 58] And he proceeds to wash their feet. He ties a towel around his waist. And he adopts the posture of a servant.

And washes his disciples' feet. I think that's a beautiful, beautiful passage. An illustration of Christ's willingness to embrace servitude that is in this world.

To serve and not to lord it over the people. We also see in chapter 13. The.

Well, if we think that the food washing is awesome. We come across something awful. The revelation of the fact that one of the disciples is going to betray Christ.

And he makes a statement regarding his betrayal. He that eateth bread with me hath lift up his heel against me.

[39 : 10] He's forewarning his disciples that this is going to happen. He is not just forewarning them. But he gives them that information.

In order that when it takes place. What happens. He says. That they may believe. That I am he.

In other words. Jesus is telling them this. So that when his betrayal actually occurs. That his disciples will be able to. Think back to what Jesus has said.

And. To remember that. He knew. That this was exactly what it was going to be. Now does that mean. I suppose that's a question I'm going to ask.

And I'm not going to answer. Does that mean that. They did not believe. When he actually forewarned them. That they did not believe.

[40 : 14] That this was possible. Or that their belief was incomplete. At that moment. Or does it imply.

That a later date. Their belief would be tested. And that in order for their belief. To be strengthened. That they were to. Recall what Jesus said.

Well that all comes. Before. These words at the beginning. Of chapter 14. And then in chapter 14 itself.

We have the puzzlement of Thomas. The amazement of Thomas. And he says. Lord we know not where you are going. How can we know the way.

Jesus is telling them. What is going to happen. He's telling them. That he's going to go away. He's telling them. That he's going to go to heaven.

[41 : 10] And Thomas is quizzical. Thomas is. Full of puzzlement. At what Jesus is revealing. And he asks this question. And that immediately is followed.

By the. The words that we want to focus on. This morning. The words. Again. Of inquiry. Which come. From the mouth.

Of one of the disciples. Philip. Asks. Jesus. To show him. The father. Show us.

The father. He says. And it. Suffices us. Now. What does.

What does. What does the first part. Of the. The introduction. To do with the actual. Words. That we want to focus on. I think it is. Serves us.

[42 : 08] A reminder to us. Of the privilege. That belonged. To the disciples. It just encompasses. In a short.

Space of time. Experiences. That were. Otherworldly. They had a face to face. Encounter. With.

Jesus Christ. In his company. In surreal surroundings. And with words. That were. Without. Without.

Equal. And yet. Out of that. Setting. There is a desire. For something more.

He had heard. The most inspiring of words. Because of their close proximity. To Jesus. Words that even those who.

[43 : 04] Knew him. But were not his friends. Were convinced that these words. Were the words. Of somebody. Who was quite different. Now.

If we look at. Philip's. Words. To Jesus. We must remember. That Philip. Is not just. Speaking. For himself. He spoke.

I think. For all of them. The. The question. The. The thought. That was. Troubling him. Was no doubt. Something. That filled. The hearts.

And minds. Of those. Who were with. Jesus. And wanted. Something. More. From Jesus. Than that. They had received. Other.

Do I think. That's. That's. To be. Understood. From what. Philip is saying. It suffices.

[43 : 59] Us. It will be enough. He's saying. If you show us. The father. It will be enough. In other words. I think.

It's not to. To. Great. A leap. To suggest. That. In whatever. Way. The disciples.

Were. Were. Of the mind. That. Their exposure. To Jesus. Their encounter. With Jesus. Their experience.

Of his company. The miracles. That they'd seen. The words. Of his mouth. Were. Less. Than. Adequate. They wanted.

More. Than they had. Previously. Received. And maybe. You don't. Agree. With me. And.

- [44 : 55] Well. You don't. Have to. Agree. With me. But let us. For a moment. Believe. That what I'm. Suggesting. Is true. That the disciples.
- Felt. That Jesus. Was. Not enough. That Jesus. Was. Not enough. For them. The way. They were.
- At that. Moment. In time. They needed. More. And the more. As far as. They understood. It. Was. A revelation. Of the father.
- And if. That revelation. Was given. To them. Then they would. Be complete. Then they would. Have all they wanted. And all they needed. And. No more.
- Would be required. Now. If that. Is the case. And I said. You don't. Have to agree. With me. How would you.
- [45 : 51] Feel. If that. Was true. How would you. Feel. Would you not. Be scandalized. Would you. Not be. Saying to yourself.
- Well. Surely. They have enough. If they have Jesus. Surely. They have been. Given. Privileges. Without measure. When Jesus.
- Was with them. In the way. When Jesus. Spoke to them. When Jesus. Cared for them. When Jesus. Loved them. Surely. There is enough.
- There. For them. Not to want. More. And you would. Be right. You would be right.
- But do you know. Anyone like that. Do you know. Anyone like that. For whom. Jesus. As he has. Revealed himself.
- [46 : 49] To you. In the gospel. There is not enough. He is not enough. You want more. You want better.
- You want something. Different. To what he has been pleased. To give you. Out of his mercy. And his grace. And you think. That by. Getting whatever.
- That more is. That you will be. Better placed. To believe. To believe. For the saving. Of your soul.
- Let's try and put. Some bones. Or flesh. On these bones. For you. First of all. Are we.
- Offended. By the desire. Expressed. That's a very. Direct question. Are we. Offended. By the desire. I believe.
- [47 : 51] That's expressed. There. Now. Let it. I'll take it away. From you. A minute. Is it not.
- The pinnacle. I would say. Of. The atheist. Stance. That they present.
- A question. Which goes. Something like this. Show me. Your God. Show me.
- Your God. And I will believe. What you believe. Have you ever. Come across. That question. Or that request.
- Perhaps. You yourself. Have made. Such a request. You've been. Listening. To God's word. For years.
- [48 : 46] For decades. And the desire. Of your heart. Is for you. To see God. To see God. Physically. To see God.
- In a tangible. In. Controvertible. Way. So that you know. This is God. Here. And you're. Satisfied.
- With what you see. Well. I think. I don't. I don't. I'm pretty certain. These words. Are defined.
- I think. They're defined. Words. Why do I think. They're defined. Because. The suggestion. Is. That. By choosing.

This. Supposedly. Incontrovertible. Bit. Of evidence. That. Upon. Presentation. Of that. Evidence. That.

[49 : 42] The person. Seeking it. Will believe. That. If God. Is presented. To their naked eye. So that they have. A visible expression.

Presented. To them. Of. God. Then. They will believe. God. Well.

We know. From the scripture. That. What. What they are wanting. They can't have. Now. I know. That won't satisfy them.

But. I know. From God's word. That what they're wanting. They can't have. Because. For the simple reason. And it's probably. An unacceptable reason. We are told.

In the scripture. That God. Is spirit. And that he has. No material body. And as spirit. He can't. Be seen. There is no.

[50 : 41] Physical manifestation. Of. The divine being. As such. I can quote. Scripture.

To you. And I'm happy. To do that. Because I trust. Scripture. I would like you. To trust. Scripture. As well. You know. The person. Of Moses. A prince. Among God's.

People. And he. Wanted. To see God. He wanted. The experience. Of. Visibly. Being.

Presented. With. The divine. Passion. And. God. Told him. You cannot. See my face. For no man.

Can see. My face. And live. God. That's the wise. That's the. Most. One of the. The men. That God. Chose.

[51 : 34] To lead. His people. Somebody. Through whom. The word. Of the living God. Was to be communicated. He had to ask this question. For himself. Show me your glory.

He said. In other words. He wanted to see. Physical evidence. Of the God. That was speaking to him. And that was giving. The law to him. And so on. God. But God.

Reminded him. No. No man. Can see my face. And live. Then you see. The apostle Paul. Or.

In John's gospel. First. At the beginning. Of this gospel. We read these words. No man. Has seen God. At any time. The only begotten son. Which is in the bosom. Of the father.

He has. Declared to him. So the apostle. Writing this. Gospel. Begins with these words. Very early on. And then Paul.

[52 : 29] He speaks of one. Who only has immortality. Dwelling in a light. Which no man. Can approach. Unto. Whom no man. Have seen. Nor can see. Now I'm.

Perfectly happy. To. Present to you. God's truth. Concerning. Himself. That he. Is not. Able. To be seen.

Physically. And you wonder. Is this. What. Philip. Was wanting. When he said. To Jesus. Show us.

The father. And. It is. Sufficient. Was he. Wanting. A physical. Manifestation. Of something.

That couldn't. Be seen. Someone. That couldn't. Be seen. Well. If. If.

[53 : 26] If I present. The evidence. Of scripture. Then maybe. It unsatisfy. But then. We have. Alongside. The evidence. Of scripture.

The evidence. That God. Himself. Has. Presented. To us. Of his. Deity. Of his. Divinity. I'll just.

Give you. This illustration. I often. Quote. The name. Of A. W. Toser. And. A. W. Toser. Uses. This story.

And. It's the story. Of. Jewish. Rabbi. And. A Jewish. Rabbi. Was going. All over. This country. Telling people.

About. God. Preaching. To them. About. God. And. The story. Goes. That the king. Of that country. Met him. And.

[54 : 24] He said. To him. Luke. He said. You've. Been. Going. All over. My. Country. Telling people. About. This. God. I want you. To stop it. But.

He said. If you. Want. To carry on. Doing. What you're. Doing. Show me. Your. God. Show me. Your. God. And.

If you. Show me. Your. God. Then. I'll. Allow you. To. Do. What. You're. Doing. Tell people. About. That. God. If you. Want. So. The rabbi.

According. To the story. Invites. The king. To go. Outside. Into. A garden. And. In. The garden. That was. About. Midday.

He said. To the king. Look up. He said. At the sun. Look up. At the sun. And the king.

[55 : 17] Tried to look up. At the sun. And the more. He looked into the sun. The more. He began to sneeze. And he had to turn away. And the rabbi said to him again. Look at the sun.

He said. And the same thing. Happened again. And. Again. He said. Look. Look. At the sun.

And the king said. You know that I cannot look at the sun. Because the sun is too bright. Well the rabbi said.

You ask me to produce God. And let. You look at him. And yet. You cannot even look.

At one of the smallest lights. That he has created. You cannot look. At the smallest lights. That he created. According to the story.

[56 : 15] The king was convinced. There and then. Of the truth. That the rabbi was proclaiming. About the God. God. Now the Bible tells you.

That our God. Is the creator God. If we were to sing. Psalm 19. We begin the singing. Of that nine. That psalm. With these words. That God. God is.

The one who creates. This world. And it's glorious. To be seen. In the creation. Of that. But.

I suppose. An emissary of God. Is not the same as God. A God.

Who is not prepared. To reveal himself. Physically. May not satisfy. Those who. Declare that their physical. Their.

[57 : 17] Their desire. For the physical. Presence of God. Must be satisfied. But for the believer. For the Christian.

What they are able. To understand. Is this. When they become. Believers. When they come. To trust. God's word. When they come. To believe. The words.

Of God's servant. I think. It's those who. Says. They enter into. The realms. Of another world. Where.

Reason. Must be put. To one side. Because. Many things. Do not correlate. To their. Reason.

Or faculty. For. Understanding. What is. Beyond reason. You know. The words. Of the scripture. Tells you that. My thoughts.

[58 : 10] God says. Are not your thoughts. My ways. Are not your ways. And that's what. Jesus. Has to say. In answer. To this request.

Because. This man. Seemingly. Thinks. That he can. Satisfy. A desire. Whatever. Promotes. That desire. Within him.

Whatever. Creates. It. Within him. He wants. To see. The father. And. Jesus. Has. To bring him. To a place. That is not. Comfortable. He says.

To him. In verse. Nine. Have I been. So long. With you. And yet. You have not. Known. Me. Philip. Isn't that.

Strange. Philip. Who knows. Jesus. As well. As every. Other. Disciple. There.

[59 : 09] Because. He has been. Called. By Jesus. Into. Discipleship. He has. Followed. The Lord. And spoken.

Of the Lord. To others. And Jesus. Is saying. To him. Have you not. Known me. And. The. Knowledge. That. Philip. Is seeking. He should. In reality. Possess. Even though. He doesn't. Recognize it.

As. It really is. Look at. How Jesus. Responds. To the request. He tells them. The very things.

That. We have already. Mentioned. About. The experience. Of all. The disciples. They have. Experienced. His calling. They have. Experienced. The miracles.

[60 : 02] That he. Performed. They have. Experienced. The prayers. That he offered. To his heavenly father. They have. Experienced. His healing. Touched. They have.

Experienced. That first hand. The love. That he was. Willing. To show. The unlovely. Who else. Would touch. The leper. Who else. Would heal.

And bring. To life. The dead. Stretch. Out his hand. And touch. Them. God. But. Jesus. Says. But. Jesus. Says. To them.

That. They have. Already. Heard. Much. From him. They have. Heard. About. A mystery. No doubt. They have. Heard. About. A God. Who is.

One. And who is. Three. They have. Heard. About. A God. Who is. Father. Son. And Holy Spirit. They have. Heard. About. A God. Who is. Eternal. Unchangeable.

[60 : 58] In his being. They have. Heard. About. A God. Who is. Sovereign. They have. Heard. About. A God. Who is. So many. Different. Things. From the mouth. Of Jesus. And Jesus.

At the same time. Has told them. As he tells them. Again. I am in the Father. And the Father. Is in me. Now that's not easy.

To believe. It's not easy. To understand. But that's what Jesus says. That is where. You have been taken. By me.

To understand. That. I am not here. On my own. At my own behest. I am not here. Simply because. I want to be. Because the Father.

Has given to me. A church. A people. Who will be a church. A people. Who will experience salvation. That was what the Father did.

[61 : 56] I am here. I am here to do his will. I am here to do his bidding. And all. Of that. Has been. Explained to them.

From the mouth. Of the Lord Jesus. Now at some point. You who may have.

Have this question. You who may have. Have this question. That if Jesus. Were beside you. That if Jesus. Were in front of you. And you would say.

Well I would want. More than just Jesus. Because I would want. To be sure. That the one. Who was in front of me. Had the right.

To be in front of me. Had the right. To speak to me. At the behest. Of the God. Of heaven. That he had the right. To be doing. What he did. Because God.

[62 : 50] The Father. Wanted him. To do it. Needed him. To do it. That I. Needed it. To happen. What happens.

I'm trying to think. How best. Can I. Put this. But. I think it's simply this. That there is a point. At which.

There is vulnerability. In our faith. Faith. By nature. Requires us. To yield.

Our own. Inadequate. Understanding. To things. That God. Has chosen.

To reveal to us. But that are supernatural. That are beyond. Our credibility. But are. Entirely. Within the scope. Of his ability.

[63 : 46] To perform. You know. That's why. On one hand. You have disciples. Who heard Jesus. Who saw Jesus.

Who. Who saw face to face. The power of Jesus. To perform miracle. Who understood. That he was unique. In his passion. And yet.

There was a giggling. Feeling. That. Maybe more was needed. By themselves. Look at again. These words. Believest thou not. That I am in the father.

And the father in me. The words that I speak unto you. I speak not of myself. But the father that dwelleth in me. He doeth the works. Jesus. Is at that level.

He is. He is saying that he. And the father. Are one. But at the same time. What he is doing. He is doing.

[64 : 42] Because the father. Has given him. A role to fulfill. And that he is fulfilling. That role. In obedience. To the father. Which. To the mind of some.

Seems to be at odds. There is. The willingness. On his part. To yield. His own will. To the will of the father. We sang. Psalm 40. And the psalmist.

There says. Putting these words. In the mouth of who. In the mouth of the Lord Jesus. If no other. To do. Thy will. I take delight. For thou. My God. That are.

The same. Christ. Who says. At one level. I. And the father. Are one. I am God. As God. As God. But because.

Of my role. Because of my. My calling. Because of my place. As the mediator. Of a fallen world. Because of my place. As the sacrifice.

[65 : 38] For sin. I. Submit. To the will. Of the father. Where it is seen. Like that. Now you have to remember.

Jesus. Has given. You. And given. Me. His word. And he gives. Incredible. Significance. To the world.

More. Than. You believe. Possible. You think. That if you were. In the shoes. Of the disciples. Standing with them.

Sitting with them. At the table. Where they. Saw these. Extraordinary deeds. Heard these. Extraordinary words. That. If that were you.

You would believe. Whereas. You are where you are. And you can't believe. Well. Remind yourself. Of what we hear. From the mouth. Of Jesus. So often.

[66 : 36] That the word. That he has. Given to us. The Bible. The scriptures. Of the Old and New Testament. Are his words. From his mouth. Into your heart.

And you receive. That word. Or you reject it. Recently. I think. We were. We touched. At least. Or we spoke. About the rich man.

And Lazarus. The rich man. Was there. Crying out. From hell. And saying. Send somebody. From hell. To the living. And tell them.

Tell them. Something. That would keep them. From this terrible place. Now Jesus. In that parable. Says. What can.

They say. That Moses. And the prophets. Have not already said. What can they say. In other words. What Jesus.

[67 : 30] Is saying. He is. Placing. The. Most incredible. Emphasis. On the word. That when you are. Sitting. Hearing the word.

Of God. Reading the scripture. You are hearing. The words. Of God himself. Saying to you. You can see him. In his word. You want more.

Then. More is not. Necessary. And more. Will not be yours. Because God. Has said. You would die. If you saw him. There may be.

The problem. That the disciples. Had. And I don't want. To belittle them. They saw somebody. Who was. Physically. Like themselves. Perhaps.

They saw his frailty. Is there not. A certain frailty. When a person. Goes on his knees. And cries out. To heaven. For help. Is the person.

[68 : 33] On his knees. Not frail. Is he not. Needing to help. Outside of himself. On the disciples. No doubt. Heard the petitions. Coming from the heart.

Of the son of man. To his father. Maybe they. Misconstrued. What they heard. They misunderstood. The weakness. Of this person. He was a friend.

Just like many others. He loved him. The same as others. He was too. Like themselves. Perhaps. They wanted. Something greater. Something better. How blind.

Because what they needed. Was not somebody. Different to them. But somebody. Like them. In the sense that. He had. Born of old. Born and flesh of old. Flesh. Yet without sin.

Goes without sin. No he didn't sin. He couldn't sin. He shouldn't sin. And he knew that. And he did not sin. But in order for him.

[69 : 33] To be the perfect. Savior he was. He was everything. That man could be. Without. Succumbing to sin. And they didn't see.

The under. Or understand. The implications. Of that. Remember again. Just that this thought. Flashed before my eyes. When. When you saw.

The punishment. That Jesus suffered. Before the cross. And on the cross. And Pilate. In his. Ridicule. Put a. Put a placard. Above his head.

And said. Behold your king. Behold this. This wretch. Your king. And the eyes of.

Man saw. A miserable. Miserable creature. So distorted. By pain. And suffering. They didn't see.

[70 : 31] God. They didn't see. The king of kings. They didn't see. Someone who was able. To save. To the uttermost. And that's the blindness.

That's the blindness. That sin brings. Into our heart. That's the blindness. That God needs. To take away. So that we do see. Yes. There is my king.

Crowned. With thorns. Pierced. In his hands. And his feet. Because of my sin. The eyes of man. Who are sinners.

In the grip of sin. Will not see that. So you need to see. The word. As God gives it to us. When Jesus insists.

He that sees me. Has seen the father. Believe it. And we have the opportunity. To see him as he is. We have the opportunity.

[71 : 32] To see God. In his glory. In the passion of his son. Because he shows us. All we need. For the salvation.

Of our soul. You know. Somebody has said. About the disciples. There. Thomas. Stupid. Thomas.

Peter. Stupid. Peter. Philip. Stupid. Philip. Because they didn't see. Christ. Christ.

For what he was. Peter. Peter denied Christ. Thomas. Did not believe. That Christ was risen.

Philip. Did not see the father. In the son. That is the case. Have we not all. Suffered from the same stupidity.

[72 : 29] Have we not. Suffered from the same. Blindness. Is it not. The wisdom. That God has given to us. To bend the knee. Before him.

And say to him. Lord. Help me to see. The glory. That is used. In the passion. Of Jesus Christ. Help me to see it.

But my blindness. Is taken away. Well may God. Make it so. For each one of us. That we might see. What Philip.

Inevitably saw. And. I am sure. That what he saw. Was more than sufficient. More than enough.

For him. As he is. For all his people. Let us pray. Oh Lord. Oh God. The eye of man. Cannot see.

[73 : 22] Your face. And is it. Is it surprising. We are fallen. We are sinful. We.

We have allowed. These eyes. To see. So many things. That we cannot. Unsee. And yet. We think. Ourselves. Fit. To see.

The glory. Of a holy God. Lord. Keep us. From. Yielding. To these thoughts. That we might. See you. In the glory.

Of your son. As your son. Has been. Pleased. To receive. Revealed. To us. The glory. Of your passion. Forgive us. Every transgression. In him.

Amen. We are closing. Psalms. The words. Of Psalm 110. Just three verses. From the beginning. Of the psalm.

[74 : 17] Psalm. That speaks. Again. Of the son. Of God. And the relationship. That he has. With his heavenly father. The Lord. Did say unto my Lord.

Sit thou. At my right hand. Until I make. Thy foes. A stool. Whereon thy feet. May stand. The Lord. Shall out of Zion. Send the rod. Of thy great power.

In midst of all. Thine enemies. Be thou. The governor. A willing people. In thy day of power. Shall come to thee. In holy beauties. From morn's womb.

Thy youth. Like Jew. Shall be. And sing these three verses. The Lord. Did say unto my Lord. Sit thou. My right hand. Until I make.

Thy foes. Make thy foes.

[75 : 27] O sun's stool, where on thy feet may stand, the Lord, child, Lord of Zion's end, the rod of thy great power, in rest of all thine enemies, be thou the governor of willing people the holy night, the offer shall come to thee, and holy beauty from the Lord's own, thy youth like you shall be.

Amen. And may grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, never and always. Amen. Amen.