

Go Ye and Make Disciples

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[0 : 00] A very warm welcome to your tour service this morning.

A special welcome to those who are visiting with us. As we come together before God, we look to him to bless his world to us this morning.

We're going to begin by singing the words of Psalm 68. Psalm 68 and at verse 17, singing to verse 20.

Psalm 68, verse 17. God's chariots, 20,000 are, thousands of angels strong.

In his holy place God is, as in Mount Sinai, the emblem. Thou hast, O Lord, most glorious ascended up on high, and in triumph victorious led captive captivity.

[1 : 25] Thou hast received gifts for men, for such as did rebel. Yea, even for them, that God the Lord in midst of them might dwell. Blessed be the Lord, who is to us of our salvation God, who daily with his benefits us plenteously doth load.

He of salvation is the God, who is our God most strong. And unto God the Lord, from death the issues do belong.

We're going to sing these verses. Psalm 68 from verse 17. God's chariots, 20,000 are, thousands of angels strong.

O child, watch, 20,000 are, thousands of angels strong.

In joy, in blissful desire, my side, my side, my side, my side, my side.

[2 : 53] Thou hast, O Lord, most glorious ascended up on high, And in triumph victorious led, come to captivity.

Thou hast, O Lord, most glorious ascended up on high, Thou hast, O Lord, most glorious ascended up on high, O Lord, most glorious ascended up on high,

To be with His grace, ascended up on high, God who is our God most strong and as you are the Lord of God and as you are the Lord of God a God who is the King who sits on the throne of the universe a universe that owes its origin to the divine creative field your word created all things and without your word nothing would exist that does exist a puny man resists such a truth lives in denial of it and they take comfort in making a pretense of knowledge so that this world and the solar system in which it exists is the product of something that they know not what how could what we see come out of nothing and yet that is what is the accepted truth and yet it is denied if it is said of God that he created all things out of nothing a world that exists and will remain in place until the God who created it says otherwise while man is responsible for the wanton destruction of that which it was required and commanded to be in superintendence of and yet however destructive the forces that they have unleashed may be the ultimate end of this world of ours lies in your hands and we acknowledge that we give thanks that this is the day that the Lord has made let us rejoice and be glad in it for in it you have allowed us access to your presence and you have given to us the opportunities to once more seek mercy at your hand and those who are wise will do it earnestly and honestly and repeatedly even though there are some here who have the ability to speak of

the measures of God they would the psalmist say as much that the measures of God they will sing of and sing loudly of that which they have enjoyed and that you'd hand but we bless you and thank you that they have known the wisdom of of knowing that these measures are there by reason of your own mercyfulness and no other reason they cannot secure the mercy of God they cannot purchase it they cannot in any way derive the pleasure of the mercy of God by any lip service that they would pay any service that they would seek to offer by which they might hope to secure the mercy of God it would not be mercy if that was so so we acknowledge that you are a God of grace and even now being here today is a declaration of that fact that you have allowed us the opportunity to meet as we do and to enjoy the privilege of hearing your word son and your word read and the prayers offered publicly and in connection with the prayers that are often offered secretly that those who are of your people they join with others in securing the blessing of God upon this gathering and seeking that all present would know something of your presence so we crave your forgiveness for every shortcoming that marks out our existence in this world pour out your spirit upon us a short time that we're together and even beyond our presence here in this place that we may know that you are God and that you are God indeed we pray the blessing upon those present with all their needs be they known to us or unknown to us we know that there are some who are concerned for loved ones and we join with them as we pray the God of heaven to to be near to those that they are concerned for we remember the office bearer in the congregation

Tronalec who is unwell at this time we pray for him in his illness and we pray for your near presence with him and all others that we may know of and some that we know nothing of we remember them to you and pray for grace to help in time of need those who have the pleasure and privilege of of knowing the grace of God in their experience nothing like it is ever the experience that they would change for another so we remember them to you and pray for your for your own presence to be something that we are sensitive to and sensible of remember those who are grieving and sorrowful within the community your voice is often heard in our midst and those connected with the congregation at times will know of loved ones and those that they have shared life's experiences with taken from the scene of time this is a warning to each of us that we are all on the same path so be merciful to those whose hearts may be heavy as they think of those who have been taken from them we remember those who are unwell those who would desire to be with us but cannot some hospitalized some been cared for in homes for the elderly some housebound we pray that your blessing that your word would be communicated to them by whatever means and that it would amply provide for their needs we remember those who proclaim the truth of Christ in all the contexts that are set before them preaching the gospel of the unsearchable riches of such a Christ in pulpits in various locations be they public or secret because of the enmity that is in the world against those who would own

[13 : 36] Christ as their Lord we know that there is a church that is in the world and not of the world we know that there is a church that is now in glory one day there will be one and one day the miseries of this life will be behind them but we do know that there are those who are part of that church who are persecuted because of their of their belonging to it and we remember the parts of the world where that is so much in evidence even in these last few days we have heard of Christian believers who professed professedly declare their interest in Christ persecuted in Pakistan because of that and that is something that is just a description to us of the wickedness that is in the world and given the right circumstances the blatant activity of the evil one against those who would espouse

Christ as their Lord just as it was directed to his passion so those who are united by faith to him will know in some measure some of that enmity so we pray for your grace to sustain them in the persecution that they have to encounter guard us against it and do not allow us to think that we are beyond such a state of affairs because we see so much activity directed against those who would stand for righteousness and the words of the wicked multiply in their face so we pray for your own grace to preserve the integrity of the witness of the church in a day and generation that knows little of such we pray Lord your blessing upon the word that is preached here today we give thanks for the occasion and later on as we will mark the baptism of an infant we pray that you would bless that sacrament to those who will participate in it and those who will be eyewitnesses of it we marvel at the way that you that you sustain us in life and how you remind us of the fact that your word is truth and it will not fall to the ground without accomplishing that which you have purposed for it to that end we claim your promises and pray your blessing upon us forgive our transgressions in Jesus name we would ask it

Amen we are going to hear God's word as we have it in the gospel of Matthew reading the last chapter of Matthew's gospel Matthew chapter 28 the last chapter in that gospel in the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulcher and behold there was a great earthquake for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it his countenance was like lightning and his raiment white as snow and for fear of him the keepers did shake and became as dead men and the angel answered and said unto the woman fear not ye for

I know that ye seek Jesus which was crucified he is not here for he is risen as he said come see the place where the Lord lay and go quickly and tell his disciples that he is risen from the dead and behold he goeth before you into Galilee there shall ye see him lo I have told you and they departed quickly from the sepulchre with fear and great joy and did run to bring his disciples word and as they went to tell his disciples behold Jesus met them saying all hail and they came and held them by the feet and worshiped to him then said Jesus unto them be not afraid go tell my brethren that they go into Galilee and there shall they see me now when they were going behold some of the watch came unto the city and showed unto the chief priests all the things that were done and when they were assembled with the elders and had taken counsel they gave large money unto the soldiers saying say ye his disciples came by night and stole him away while we slept and if this come to the governor's ears we will persuade him and secure you so they took the money and did as they were taught and this saying is commonly reported among the

Jews until this day then then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them and when they saw him they worshipped him but some doubted and Jesus came and spake unto them saying all power is given unto me in heaven and in earth go ye therefore and teach all nations baptizing them in the name of the father and of the son and of the holy ghost teaching them to observe all things whatsoever I have commanded you and lo I am with you all way even unto the end of the world amen may the Lord add his blessing to his reading of his word to his name be the praise we're going to sing psalm 107 to

[20 : 17] God's praise psalm 107 of old psalm to the praise of God except the Lord do build the house the builders lose their pain except the Lord the city keep the watchmen watch in vain tis vain for you to rise betimes or late from rest to keep to feed on sorrow's bread so gives he his beloved sleep low children are God's heritage the woman's fruit his reward the sons of youth as arrows are for strong men's hands prepared oh happy is the man that hath his quiver filled with those they unashamed in the gate shall speak unto their foes psalm 127 will sing the whole psalm except the lord who built the house the builders loose the pain except the lord who built the house the builders loose their faith except the lord the sick he keep the lost man lost in his victory for you to rise in time our day promised to keep to which of sorrow fast don't care he heads in never never

Hans businesses dro ■■■■ Pink■a Fried fünf doch■ Thank you.

I'm going to turn for a short while to the passage that we read together from the New Testament Scriptures, the Gospel of Matthew, chapter 28.

And we can read from verse 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Amen. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

[24 : 43] And lo, I am with you, always, even unto the end of the world. Amen. Very often when we're celebrating the sacrament of baptism, this is one of the texts that we can go to and reference with regard to the practice that God has given to us, or the Lord has given to us, as a sacrament to mark his work here in this world.

From a reading you will understand that the passage refers to the resurrection of the Lord Jesus.

He has risen from the dead after having been crucified and laid in a grave. And an angel bears testimony to the fact that the grave is no longer the place that contains his body.

All men who come to the grave, and women have a great significance in the last hours of Christ's experience in this world.

They are closest to the grave.

[26 : 48] The Sabbath, and also the darkness that prevails spiritually. But they come probably with a desire to bind the body of the Lord Jesus, even though they probably expect him to be already entombed.

I don't think they would have known of the sealing of the tomb at that moment. But they come and they find that the tomb is open, that the body of Christ is not contained within the grave.

And they meet a site that probably fills their heart with terror. They meet an angel who tells them that the Lord is risen.

I know, I know, the angel says, you seek Jesus which was crucified. He is not here for he is risen, as he said.

Come see the place where the Lord lay. And then the angel tells them what they are to do. Go and tell the disciples that he is risen from the dead.

[28 : 01] And behold, he goes before you into Galilee. Quite an amazing description in a very few words of an event the like of which they would never have experienced.

And the world would not have been privy to. But they are sent to proclaim that to the church. That the Christ is risen.

That the grave no longer contains his body. And the final verses of the chapter contain for us what is abbreviated as the Great Commission.

It is in short, in a few words described as the role given to the church.

And we are not given an awful lot of information as to how the disciples knew where to go. But they did know because Jesus, we are told, had given them a location where he would meet with them.

[29 : 14] The disciples went away to Galilee, to a mountain where Jesus had appointed them. And you wonder at some of the things that the disciples had to work through.

You know, they had to try and understand how the Lord, who was their Lord, had been removed from them by death.

They had to try and make sense of that. Because it was not what they expected. But Christ had informed them and instructed them.

And these instructions were retained by them. So they went to a place appointed by Christ. And he gave them these words, which we call the Great Commission.

And I want us just to think for a short while of what the Lord has to say to them. And to us, I suppose, as well.

[30 : 26] The first thing that we can do is that Jesus declares to them his authority. He declares to them his authority.

The second thing he does is he declares to them their assignment. And the third thing that he does is he declares to them their assurance of his ongoing presence.

So three things that appear on the surface of this text. There are many things in it, I would imagine, that closer study invite.

But these thoughts for today. The first of all, the declared authority of Christ.

Now in many respects, you would be right in assuming that Christ possessed authority. That the disciples acknowledged and the disciples adhered to.

[31 : 48] Because they called him their Lord. They were always under obligation as his disciples. And he, their master, they were obliged to do whatever it was that he required them to do.

So in that sense, he possessed authority over them. And yet, what we find here in this place, that a change has occurred where his authority is developed or brought more to their attention than it ever was before.

It's always difficult for us to think of the Christ who lived amongst his disciples. Always to be God.

Because there was never a time where he ceased to be God. There is one God. There is one God. Father, Son and Holy Spirit.

And Christ, the Son, was always God. And as God, he possessed the authority of God. And yet, when he came into the world, he chose to embrace a role where that authority was hidden from view.

[33 : 18] By becoming man and existing in a state of what the divines, the origins call a state of humiliation.

That authority was, to a larger extent, hidden or veiled. And we have to remember that there is this twofold experience of Christ's authority.

Different, we have to say, one of them is different to the one that we face here in these verses. Just for example, you will remember in the Gospel of John, where Jesus gathers together with his disciples.

And he gives them a lesson in humility. He bathes the feet of the disciples. He ties a towel around his waist.

And he washes the disciples' feet. And in their eyes, their Lord, their Master, was doing something that was really out of keeping with the status that they gave to him.

[34 : 40] And they felt that he should have. In chapter 13 and verse 13, we have these words. You call me Master and Lord.

And you say, well, for so I am. If I then, you, Lord and Master, have washed your feet, ye also ought to wash one another's feet.

For I have given you an example that you should do as I have done. Now, even in these words, there is much, much contained.

But you'll notice that Jesus does not deny the logic of their thinking. He says to them, you call me Master.

And you say, well, for so I am. He's not saying, no, I'm not your Master. But he says, you're saying what is right. But I have a lesson to teach you.

[35 : 40] And that lesson is one that you should learn. You learn from the actions that I have carried out. Humility and the humility that belongs to a servant.

And Jesus, we are told, in the theology of the Apostle Paul, he humbled himself and became obedient unto death, even the cursed death of the cross.

This was true of him, even though the divine authority that he possessed was never restricted in any sense, except by his own will he kept it hidden.

And now he comes to a point where he is able and willing to reveal the authority that he always possessed, and which was now declared fully, freely, and frankly, that he had authority.

And that authority was the authority of God. If you read Philippians 2, you'll find there the declaration that Paul makes concerning the elevation of Christ following on from his crucifixion on the cross.

[37 : 16] That has yet to take place, but it is as good as done. Shortly, Jesus will ascend into the presence of his heavenly Father.

Shortly, he will be glorified by his Father and given the place at his right hand. But it is as good as done, as far as Jesus is concerned.

All authority has been given to me. God has promised it. And because God has promised it as a gift, as the blessing that belongs to my obedience that I fulfilled on the cross, the elevation to his right hand, as the Redeemer of God's people is assured.

Some other commentators will refer you back to the Old Testament. The promises that God made concerning the blessing of God upon the person of Jesus Christ, upon fulfillment of his obedience on the cross.

For example, you have the words of Psalm 2. In the words of the Psalmist there, the Lord is saying, God is saying, Ask of me and I will make the nations your inheritance, the ends of the earth your possession.

[38 : 52] These are pointing to the person of Jesus Christ. Remember these words. I will make the ends of the earth your inheritance.

So when he says here, Go ye, he has the authority to commission them, because no one has a right to refuse them.

When he says to the disciples, Go, he means them to go, to hear and understand that he has this desire for them.

But what are they commissioned to do? What is their commission? He says, Go and teach and baptize.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. That word, teach, is all important, because Jesus means his disciples to go out, pre-eminently with his word, and through his word, to bring those who are hearers of the word into a relationship of faith with the Lord Jesus Christ.

[40 : 21] The word that is used in the original Greek suggests to us that the teaching that they bring to bear upon the minds of their hearers is a teaching steeped in the word of God, full of doctrine, so that what they are taught, they know to come from God.

What they are taught, they know elevates the passion of the Lord Jesus Christ, so that they would inevitably desire to be his followers.

One of the commentators, Scots Divine, theologian David Dickinson, Dickinson says, the commission of Christ's ministers extends to the drawing nations into subjection to Christ and into covenant with him to be his disciples and to obey his commandments only by way of doctrine.

That doesn't appeal to many, I suppose, today. The preaching of the gospel is to woo people, to entice people, to suggest to people that it would be a good thing for them to come to know Christ.

But as far as Dickinson is concerned and as far as the scripture is concerned, the place of authority that Christ possesses is such that those who enter into a relationship with him do so with one to whom they are obliged to obey, to show obedience and submission to his will as he is pleased to reveal it.

[42 : 12] It's not something that we can take or leave. It's something that we understand that what he says before us in his word is for our eternal good.

What he says to us in his word is for the salvation of our soul. And if we choose to ignore it or deny it or water it down in some way, then we do him at the service and we dispute the place of authority that he has.

So those who are commissioned to go out to the four corners of the world are commissioned to declare Christ Jesus and him crucified as the savior of sinners, no other.

And the believing of him requires those who are in that relationship with him to submit to him as their lord and savior.

Remember again the words we quoted from the second psalm. Jesus will have his inheritance and his servants who are sent out in his name to do his bidding will have that mindset.

[43 : 37] Talking of the sacraments, the Puritan, John Owen, and he's talking about both sacraments when he's discussing this.

He says, what Christ commands his disciples to do, they are to do it until he comes again.

They are to do it until all the church work is done. All the church duties are over. When the time comes that we shall pray no more, hear no more, no more administer ordinances.

ordinances. But, he says, until such a time, this is what you are to do. The church, commissioned by Christ to proclaim his word and to declare his saving interest in a fallen world, they are to do, we are to do, in every generation until the time comes when this will be done and dusted.

There will be no more need for it. But the commission has not, has not concluded. You know, there are some roles and you'll be aware of them in the world.

[45 : 02] And there are people placed in a position and it may be for a term. That term may be a year, maybe ten years, whatever, but there is a time placed upon it.

Christ has chosen not to reveal to us the duration of the commission, but that the commission abides and endures until such time as his own people have received the gospel call and responded to it and come in.

And whenever that takes place, whenever that occurs, coincidental with that, will be his coming and the church that bears his name will be glorified along with him.

Go and tell. Go and make disciples of all nations. And that's important, you see.

It's important for you to hear it today because while the commission that is given is given to his disciples, it is also a commission that should be warmly embraced by any and all who know it, that they would wish to share their faith with those who have yet to know it as a faith that is worth having and worth living out.

[46 : 29] It is our privilege, every bit as our duty, every bit as much as our duty to share our faith with others, no matter the difficulty.

And Jesus tells the disciples and his apostles and his ministers and any who bear his name, teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

The word of God sent to the commission. We're not allowed to act as dictators, willfully setting obligations on the lives or the minds of individuals that Christ himself does not obligate us to observe.

The final thing, the third thing that we have here is this, and it's not a small thing. We read there that Jesus says, Lo, I am with you always, even unto the end of the world.

Whatever I have commanded you. And I think that in that context there is a subtle hint that what Jesus commands and what Jesus requires is not all that.

[48 : 17] It's not something that is palatable to many. It is not something that many want to hear. It's not something that many like to hear.

And yet the disciples aren't allowed to decide for themselves what they should or should not say. But they are to do it and to do it on the basis of his word.

And this is what gives them the encouragement to do it. The assurance that they receive that when they go out, when they bear testimony to Christ, that they are not doing it as individuals, that they are doing it in company with the Lord himself.

Go and do what I have commanded you to do and knowing that I am with you always.

Power and authority is suggested surely in the name of the triune God. We recently in a prayer meeting on one occasion were talking about when we use the words in the name of.

[49 : 38] It's not some hocus pocus. It's not some magical formula that we're using. We're declaring a fact. A fact that needs to be taken on board.

The God of heaven is the triune God who is Father, Son, and Holy Spirit. And as we go out in his name preaching the gospel, we have the assurance of the authority that is given to us by him and his presence as we proclaim the truth.

When we are in the trough, rather than on the peak, it may be less attractive to us to proclaim Christ.

What do you think yourself? Do you think the Christianity, the doctrine of Christ Jesus and him crucified? Is it a popular doctrine in our modern context?

Are people accepting of Christ Jesus as the alone saviour of sinners? Would you feel comfortable if somebody said, you go to the streets of Stornoway and stand there and tell people there that they're sinners in need of a saviour?

[51 : 04] tell them that without that saviour that they will perish, they will die, they will go to hell? Would you feel comfortable in modern day Stornoway doing that?

Well, if any place would allow you to do it, perhaps Stornoway would. But there are many places in this nation of ours to date and you would be liable to end up in prison if you dare to say such a thing, if you dare to suggest that there is one saviour of sinners, if you dare to suggest that all other deities are false, if you dare to suggest that Christ alone is the one that you must go to.

But Jesus says to go out in his name with his authority and tell the truth, not part of the truth, but the whole truth, nothing but the truth.

And while it may be easy for us to do that when things are going well, there are times in the history of our island when there was spiritual awakening and in every other place where such a spiritual awakening took place, people were thirsty for the word of God, people were hungering for the truth of the gospel, people were happy to hear, even being told of their need for salvation.

It was just, it passed through my mind as I was preparing this, I remember reading of a place in one of the cities where there was a revival of religion broke out and there was a factory there.

[52 : 53] And because of the conversion of many of the people who worked in the factory and because of the influence of the Holy Spirit upon their heart and mind they returned the tools that they had pillaged over the years to the factory floor.

There were spanners and there were tools of all kinds which were returned by reason of the conviction of sin that the Spirit of God introduced into their heart so they could not go on until they put things right and that meant for them bringing back what they had stolen.

And that was under the influence of God's Spirit. But it's not always like that. There's times of peak and trough. Now, does that mean that God is with us when we're on the peak?

does it mean that when the things are going well that God is with us? Does it mean that when the gospel is prospering that God is at work?

It means nothing of the sort. Lo, I am with you all way, we are told, even unto the end of the age. Let me finish with a quotation from Principal Don't McLeod.

[54 : 19] he says the unlimited resources of Messiah are pledged to the furtherance of the gospel.

Unlimited resources of Messiah are pledged to the furtherance of the gospel. Christians often convey the impression that the gospel is poor, puny, and a tiny little thing under resource and starved of means.

They forget that the saviour has all authority that he is head over all things for the church.

I wonder what kind of view do you have of the church to do? Something mild and meek and powerless. It may well be that is the case but always check your thinking with the knowledge that Christ is sovereign and that he is all powerful and that he is able to bestow the resources that are his on those who are labouring in his name.

May God bless to us these few thoughts. Let us pray. Lord, oh God, we give thanks to the great commission that we have read about here today, this one that is still being fulfilled and that there are men and women going out with the gospel to the four quarters of the world.

[56 : 08] We bless you and thank you for the fact that his blessing is upon their testimony and their witness wherever they are called to proclaim Christ in his name.

Bless us together as we continue before you and forgive sin. In Jesus' name. Amen. I'm going to sing now to God's praise in Psalm 128.

Psalm 128. We'll sing the whole psalm. Blessed is each one that fears the Lord and walketh in his ways.

For of thy labour thou shalt eat and happy be always. Thy wife shall as a fruitful vine by thy house sites be found. Thy children like two olive plants above thy table round.

Behold the man that fears the Lord thus blessed shall he be. The Lord shall out of Zion give his blessing unto thee. Thou shalt Jerusalem's good behold whilst thou on earth dost dwell.

[57 : 17] Thou shalt thy children's children see and peace on Israel. We'll sing Psalm 128. to God's praise. Blessed is each one that fears the Lord.

Blessed is each one that fears the Lord and all present his ways
Wes are his life shall burst
Will du By thy host I give up, thy children I give up, upon thy heaven.

Behold the man that fears the Lord, the blessed shining be.

The Lord, your love, O Zion, the earth, is blessing unto thee.

Thou shalt get us, and get thee, Lord.

[59 : 35] What is the one who cares, O Zion? Thou shalt get us, and get thee.

And he is the one who cares. Amen. Well, as you know, the service today has in it a sacrament of baptism.

And within the Reformed tradition, there are considered to be only two sacraments, the sacrament of the Lord's Supper, and the sacrament of baptism.

And neither of these sacraments are ever to be administered in the absence of the Word.

It is always the Word and sacrament. We also have to understand that the warranty that we have for the sacraments is contained within the Word.

[60 : 55] And Christ himself has instituted in his church these sacraments. The larger catechism teaches us that the sacraments signify and seal to us and unto those who are within the covenant of grace and various things that accompany that.

And there is a lot that is contained within the actual consideration of the sacraments. But what do we mean by to signify and seal?

Well, when we signify and seal something, we are showing, we are exhibiting to those who are within the covenant of grace.

And there are a number of things that have brought our attention there. We are reminded of the role of Christ as the mediator, the great intercessor of his people.

We are encouraged to understand that the sacrament is a means by which previously existing faith is strengthened.

[62 : 26] And you can't strengthen something that isn't there. So even weak faith can be strengthened.

And even weak faith can be increased. And the sacraments are both a means by which that takes place.

The sacrament also brings to our attention the obligations that those who are recipients of the sacrament are under to obedience, to hear what Christ has to say, to understand what he has to say, and to do what Christ would have us do.

It is something that bears witness to a previously existent faith. And it distinguishes those who have that faith from those who do not.

There is always arguments about whether a person can sit at the Lord's table, for example, without faith.

[63 : 50] And whether if that person comes to faith as a result of sitting at the Lord's table, whether it is not a means by which conversion can happen.

That may be something that God in his grace and in his mercy will allow. But it is not the order that he has set before us within his word.

And we fulfill the sacrament of baptism in embracing the covenant obligations that Christ has placed upon us to put our trust in him, to believe in the work that he has done on behalf of our fallen race, and to acknowledge her own reception of that.

The sacrament symbolizes, the sacrament is a sign, that something that you see, that points to something beyond what is visible.

You know, there are those who believe that the actual symbol itself is efficacious, that it is the application of the sign of the symbol that is the means by which the power that it represents or speaks of is brought to fruition.

[65 : 22] But you cannot ever argue that from the scripture. The power and the efficacy of the sacrament lies in the presence of faith previous to that.

And where faith is present, God promises his grace to accompany it and to increase the awareness that it is of his own goodness in salvation.

The sign conveys what is signified to the heart, to the soul, and to the mind. And where we're looking at today the seal of baptism, the sign of baptism, what we have to understand is that they are applied according to the promise of God.

We look past to what God has done, we look to the present and embrace what God is doing in the here and now. And we look to the future and understand that his promise is equally valid, just as valid in fulfilling what was done and what is being done and what will yet be done.

The believer in Jesus Christ knows that Christ died on the cross. The believer understands that in his death he was dealing with the sins of the world.

[67 : 07] And by faith, as they look to Christ, they know that the water represents the blood being applied.

And the blood being applied speaks of Christ dying in the place of sinners. Christ, as the Apostle John brings it to our attention, he reminds us that those who are under the blood of Christ, the blood of Jesus Christ cleanses us from all sin.

Now, blood can't do that. Blood is not a cleansing agent. But as far as the blood of Christ is concerned, what it speaks of is his obedience unto death.

It speaks of the fulfillment fulfillment of the covenant obligations that he placed himself under to fulfill all righteousness, to fulfill the law as all mankind was under the law.

And having done that, he also settles and pays the debt a fallen race was under on behalf of those who put their trust in him.

[68 : 29] Well, there is much more that we could say. This final word reminds us that part of the duty of the church is to preach and proclaim Christ and to make disciples.

And the privilege of discipleship has with it the application of the external signs of the sacraments. The believer is invited to remember Jesus in his death on the cross and partake of the sacrament of the Lord's Supper.

The believer in Jesus Christ is invited to submit to the rite of baptism. Within the church there has been division over at what point that should happen.

But in the Presbyterian tradition it has always been the case that it is for those who are of the faith and their children as they are raised in the faith and they are taught the truths of the gospel and the importance indeed the necessity of submitting to that obedience to Christ themselves.

Well I won't I'm not going to deter you much longer I can see that there are impatient people in front of me we are going to join together in a word of prayer and bring before God the service of baptism let us pray O Lord O God as we come into your presence as a worshipping people we give thanks that it is your word that is before us and it speaks to us of your saving interest in a fallen world and it encourages those who are of that number for in which there is no exceptions to avail themselves of the provision that the gospel makes of faith in Jesus Christ we give thanks for the power of the

[70 : 58] Holy Spirit to bring us into that relationship of faith and we give thanks for those who have been by your grace enabled to put their trust in Christ as we come into your presence at this time to bring an infant under the sign of the covenant we pray for your blessing on the service we pray for your own blessing to be upon the symbol that is here that while it is just water that is used it is never just water because in the presence of the word and under the hand of the spirit this word and sacrament symbolize to us the necessity of the cleansing power of Jesus Christ to be in effect on the lives of those who are in the world may that be so even in the lives that are before you here and in the child that is to be baptized go before us now and pardon sin in Jesus name amen it's always our privilege to be involved in any of the services that God entrusts to us but there are some occasions when there's an extra element and there's opposed to this one one such and it would be foolish for me to deny that that is the case having the privilege of baptizing any one of your family it's indeed a great privilege and the fact that we have here a child who belongs to a family that are recognized as belonging to the family of

God is something that we need to bear in mind because when we bring our children up in the gospel under the teaching of God's word it is a right to expect that such an influence on the lives would bring blessing and it is a fair and hope that that would be the case for all the children that are brought to baptism and we have here before you Katie McNeil I know her well and although she's the granddaughter of the minister did you know that she was a sinner in need of a saviour and however saintly she may appear to you the same

Christ that saved the minister and that came into the experience of Katie's mother is the same Christ that needs to be in Katie's experience we apply the water of baptism with that understanding today that what is the sign and seal of the covenant would follow her during her days however long they may be and that she herself become to a personal saving knowledge of Jesus Christ that has to happen at some point before we apply the water of baptism I've got to ask Anne to answer some questions I'll take the verse as believing parents Kevin and

Anne you both mother and father to Katie and to Finn and because you have made this commitment to Christ publicly you are able to answer these questions hopefully with a measure of understanding and appreciation you can stand if you would and would the congregation stand as well do you believe in God the Father Son and Holy Spirit one God do you believe the scriptures of the Old and New Testament be the word of God and the only rule of life and faith do you believe the Lord Jesus Christ to be the only Savior of God select do you promise with God's help to raise your child in the fear and admonition of the

Lord yes I baptize you now in the name of the Father and of the Son and of the Holy Spirit one God may the Lord bless you and keep you may the Lord make his face to shine upon you and be gracious to you may the Lord lift up his countenance upon you and give you peace this again bow heads in prayer amen oh Lord our God as we come before you we give thanks for your word that encourages us to believe that

[77 : 49] Jesus Christ alone is the saviour of sinners and that he is mighty to save to the out of us and that the blood of Jesus Christ cleanses us from sin may that truth be a truth that is held dear by those present and may it come to be meaningful in the experience of safety here today and of life beyond we know that at some time the intellect may fall and develop and we dare not despise even the young coming to faith in that youth we pray that you would bless them as a family that you would continue to watch over them and that they would know you get it the Lord's blessing forgive our sins in Jesus name amen love Hello.

Well, it's always important to remind ourselves of our obligations, such as believing people, especially when it comes to the fellowship that runs in the Lord's people, as God's people we have to do.

We have duty now to give one another's burdens, to remember one another in prayer, and to continue to do so.

As Christians we have to pray for one another anyway. And it should be something that is ongoing.

But there is a special duty that belongs to us in the children that we be brought into the fellowship of the Church of Christ. That they would be nurtured within that fellowship.

[79 : 52] Not just within the home that I hope will go on, but within the Church, that they will be raised within the Church, that they will be taught within the Church, that they will be brought to the Church, where they will hear of Christ, and where they will discover the truth that is necessary to bring themselves into a more lasting relationship.

I know this on Friday evening, It's yellow. One of the speakers, who was a child of the month, commenting on the privilege that it was of being raised as a child of the month.

And, you know, maybe it should be the case that we pray for one another, and that we pray for all the families that we see growing up around us.

But inevitably, if you're a minister and you could have family, there are many in the congregation and they pray for the minister and they pray for his family. And that's good, but in a sense it might appear unfair.

But it should be the case that what is ongoing should continue for as long as we're able to remember.

[81 : 26] And our son had met them and heard them speak of how they made it a duty to go around the community and pray for the members of those who were in the halls.

And some of them had a very strong desire to bring the children of the congregation before God. And they made it their business to know who these children were and pray for them.

But they're done in Sunday School that we blessed you. And that's what we desire. And I would encourage you to do that. To remember Katie, to remember Finn, John, and Kevin and Anne in the future.

And to remember our session at the Sunday School. Next week the Sunday School will be again God willing. And we are going to bring yourselves to a conclusion singing.

The words of the 23rd Psalm.

[82 : 46] Psalm 23. The Lord's my shepherd and the Lord. The Lord's my shepherd and the Lord. Who makes me go to my apostasy.

To needeth me to find what is spot. My phone's in every store I take. And needeth me to walk that day. To bring the paths of my faith.

To be the path of the faith. The Lord's my shepherd and the Lord. The Lord's my shepherd and the Lord.

The Lord's my shepherd and the Lord's one.

He makes me go to my heart. And can't wait. The Lord's my shepherd and the Lord.

[83 : 44] The Lord's mera. The Hare of my husband. He risen be the quiet water high.

My soul he doth raise your hand.

And may he walk away within the cross of righteousness.

In harvest, O Jesus, yet though I am so strange as I will.

Yet when I hear not him, O Lord, Lord, lift me up my road.

[85 : 21] And shall be now for sin. My dear Lord, I've been furnished.

In presence of my Lord, I have been unfiltered.

My dear Lord, I have been unfiltered.

My dear Lord, I have been unfiltered. My dear Lord, I have been unfiltered.

My dear Lord, I have been unfiltered. My dear Lord, I have been unfiltered.

[86 : 50] My dear Lord, I have been unfiltered. May grace, mercy, and peace be God, the Father, the Son, and the Holy Spirit rest and abide with you all now and always.

Amen. Amen.