

All that the Father Giveth Me Shall Come to Me

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Date: 08 October 2023

Preacher: Rev. Dr. Malcolm Maclean

[0 : 00] Vielen Dank.

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And shall from age to age endure. We'll sing the psalm. All people that on earth do well sing to the Lord with cheerful voice.

In set with mercy's praise for help. Come ye before him and rejoice.

[2 : 15] Know that the Lord is God indeed. Where the Lord is God indeed.

We are His love. He doth us teach. And for His sheep he doth us take.

Oh, enter then His gifts with praise. And for His grace. And for His grace.

And for His grace. Praise God and bless His name always.

For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. For His grace.

[3 : 31] For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. And He is forever sure.

For His grace. For His grace. For His grace. For His grace. For His grace. For His grace. Störmen and shall from his teneinander There shall we pray.

Amen. Amen.

Amen. And we might be prone to sometimes make a separation between the gospel and your power.

And we are conscious that there are different ways in life whereby your power is expressed, whether in the created order or in the way people are given life.

[6 : 18] But he does stress that the gospel is the greatest expression of your power.

And that gives us hope as we speak about it and as it is preached. And we thank you, Lord, that whatever else has disappeared from our society, that the gospel is still here.

And that expression of your power is still around. And that many are declaring it. And since it is your power, it is bound to have effects.

And it is important for us to remind ourselves of that. That without the gospel, the church becomes powerless.

But with the gospel, it has your power. And we just pray, Lord, that you would use your powerful gospel to bring forgiveness to many more sinners.

[7 : 37] So that their lives would be changed. And that they too would join your kingdom and become your people.

We thank you too, Lord, for other means of grace that you provide for us. And today, here, as we know, the Lord's Supper was held.

And that too is an expression of your activity. And all your means of grace are, whether the Lord's Supper or any of the others.

And therefore, we should be expecting consequences, good spiritual consequences. And we pray that the blessings connected to it, the reminder of the reality of the Savior's death, the awfulness of his suffering.

But also, the reminder that the bread and wine is sustenance for our souls.

[8 : 57] In a sense, it speaks of Christ. And we pray that in the days ahead, we would find Jesus, in whatever way we think about him, that we would find him soul-satisfying.

And we pray that he would be for us what he said he is, the bread of life. And that he is able to give to us the water of life.

And that, as he told some people, he is able to give them abundant life. And we just ask, Lord, that the fullness that's connected to your provision would be in the souls of those who partook of the Lord's Supper.

And that in the days ahead, they would experience your peace and your blessing upon them. Lord, we come to you and we ask for your help for our service tonight.

We pray that you would speak to each one of us, speak to us in our minds, but also speak to us in our affections.

[10 : 24] and that as you do that, you would be influencing our choices and leading us to make right reactions to your word.

Whatever we do or don't do, we are making some kind of reaction, some kind of response. And we pray that you would lead us all to make the right response to your word.

Because your word speaks to each of us. It speaks to us whether we are converted or unconverted. And your word speaks clearly and directly.

And we pray that you yourself would be speaking to us, within us, so that we would be affected.

Remember any who are not able to be here, but who would like to be here, we commit them to you, whether they are unwell or away for other reasons.

[11 : 39] And we just pray your blessing to be there. Remember the congregation here and their witness and the pastor as well and all those in the congregation, whatever their role.

We pray, Lord, that you would bless them in the days ahead and that the congregation here would be a light in this community and that it would shine brightly for you and that people would see the light through them and come to find out what it is that makes them who they are.

We just pray, Lord, that you would do that for your own glory. So we ask you to be with us tonight and bless us as we meet. And pardon us, we pray, for Christ's sake.

Amen. Amen. We'll sing from Psalm 107 and we'll sing verses 1 to 9.

Praise God for he is good, for still his mercy's lasting be. Let God's redeemed say so, whom he from the enemies handed free and gathered them out of the lands from north, south, east and west.

[13 : 06] They strayed in deserts pathless way, no city found to rest. We can sing verses 1 to 9. Praise God for he is good, for still his mercy's lasting be.

Let God's redeemed say so, whom he from the enemies handed free, and gathered them out of the land from north, south, east and west.

They strayed in deserts pathless way, they strayed in deserts way, for first and hungered in their case, their soul rest with them pressed.

They cry unto the poor man, and freed them free from their dispense.

Then also in our way to all O the righteous he did guide, the day might to a city full wedding, they might abide.

[15 : 20] O that men to the Lord would give praise for his goodness then, and for his works of wonder, and the Lord would give praise for his goodness.

And for his sons of men, for he the soul not locking is, but fully satisfied with goodness, he the hungry soul that filled love and the praise.

We can now read from the Gospel of John in chapter 6. And we can read from verse 1 to verse 40.

After these things, Jesus went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, the feast of the Jews, was nigh.

[17 : 18] When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto Philip, When shall we buy bread that these may eat?

And this he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place, so the men sat down, and the number of it five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

[18 : 38] Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

And when even was now come, his disciples went down into the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh into the ship, and they were afraid.

But he saith unto them, It is I, be not afraid. Then they willingly received him into the ship, and immediately the ship was at the land, where they went.

The day following, when the people who stood on the other side of the sea saw that there was none other boat there, save that one wherein to his disciples were entered, and that Jesus went not with his disciples into the boat, and that his disciples were gone away alone.

[19 : 58] How be it there came other boats from Tiberias, nigh into the place where they did eat bread, after the Lord had given thanks. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? And Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me not because you saw the miracles, but because you did eat of the loaves, and were filled.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for him has God the Father sealed.

Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that you believe on him whom he has sent.

They said therefore unto him, What sign showest thou then that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert.

[21 : 16] As it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord evermore give us this bread.

And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you that you also have seen me, and believe not.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

[22 : 28] And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life. And I will raise him up at the last day.

And may God bless that reading. We can now sing Psalm 87. Psalm 87. Upon the hills of holiness he his foundation sets.

God more than Jacob's dwellings all delights in Zion's gates. Things glorious are said of thee, thou city of the Lord. Rahab and Babel I to those that know me will record.

Behold even Titus, and with it the land of Palestine, and likewise Ethiopia, this man was born therein. And it of Zion shall be said, this man and that man there was born, and he that is most high himself shall establish her.

When God the people writes, he'll count that this man born was there. There be that sing and play, me and all my wellsprings in thee are.

[23 : 42] We can sing this psalm. Upon the hills of holiness he his foundation set.

God more than Jacob's dwellings all delights in Zion's gates.

Things glorious are said of thee, The city of the Lord.

Rehab and give a light to those that know me will record.

Behold in Titus and with it the land of Palestine.

[24 : 58] And likewise Ethiopia, this man was born therein.

And it of Zion shall be said, This man and that man there was born, And he that is most high himself shall establish her.

When God the people write, He'll count that this man born was there.

There be that sing and play, And all my wellsprings in thee are.

There be that sing and plays of prayer.

[26 : 35] John 6 Und ich möchte uns zu denken zusammen über verse 37 All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out And no doubt these words are quite familiar to most of us When I was when I was young long time ago of course but learned this verse in Sunday school and no doubt it's one of the most commonly learned verses as we can see it's quite short

It's only 20 words But in the 20 words there is what you could almost call the the sum and substance of what all Christians believe If this was the only verse that the Bible had it's got enough to tell us what we need to know And the reality is that probably millions of people are in heaven tonight because they either read or heard this verse Especially the second part of it Him that cometh unto me I will not no wise cast out As you look at the verse we can see that there's two certainties in it

One certainty is that the Father will give people to Jesus that is absolutely certain And the second certainty is that anyone that comes to Jesus he will not cast out or tell them to go away We live in a world where there's a great deal of uncertainty and where surprising things can happen very quickly and things that we might imagine were quite secure and predictable Well the longer we live the less certain they become

There is much in life in 2023 that we wouldn't have predicted ten years ago And who can predict what life will be like in ten years time If someone had suggested to us that there would be a war in Europe we would not have believed them because we imagined that the past had told us never to do that again But here we are a war taking place and we have no idea what the consequences will be And there's lots of other things that are marking our contemporary life that instead of bringing certainty bring uncertainty

But Jesus he never said anything uncertain was said Well certain things can be stopped But like cancelling big train projects and suggestions made about what we'll do will be done with the money that will be diverted But we all know there's no certainty that that will happen

[31 : 55] And no doubt they've all had proposals that are well meaning and so on But there's no certainty about it But Jesus never once did he say I think this should be done or I propose that this might work Instead every time he spoke he spoke with great authority with full confidence that every word he uttered was totally true And he spoke about things that are far higher than the mundane things of everyday life He did speak about mundane things about how we should live and so on and if we lived according to his instructions we would have a life that was full of happiness and joy

But he also spoke about things that are of great magnitude He didn't put it this way but he did speak about where each of us will be in a hundred years time He didn't say it in these kind of words but he did tell us that there's only two destinations things and the reality is that all of us according to the word of Jesus in a hundred years time will be in one of these two places heaven or a lost eternity and he speaks about it with great certainty it's not a possibility it's a guaranteed reality so it's it's good to have certainty isn't it certainty can be an anchor for life and

Jesus as we're told elsewhere in the Bible he's the anchor the anchor of our souls and because he is these certainties are there it means of course that the verse points to the centrality of Jesus and who does God the Father think about as far as this verse is concerned if we want to put it into sort of human level who is God the Father thinking about well he's thinking about Jesus isn't he you and I for people that are important to us we think about giving them gifts who does God the

Father want to give a gift to and the verse tells us all that the Father giveth me shall come to me so Jesus we put it this way is central in the thinking of God the Father but also as far as the individuals in the verse are concerned well they come to Jesus so Jesus is central in their outlook as well and as I say he becomes central because he offers certainty and after people come to know him they actually discover he gives certainty certainty about many things now this statement of

Jesus is a word picture him that cometh unto me it is a picture when I came here I had to leave somewhere it was impossible for me to come here without leaving somewhere so I had to leave Inverness leaving and coming involves traveling whether the length of the journey is a hundred miles or we could almost say a hundred inches there is some kind of travel and there also has to be reasons for leaving

[37 : 27] I mean I had reasons for leaving Inverness on Friday and having left and having traveled I arrived I arrived here and Jesus is saying in this verse isn't he that there is somewhere to leave and there's reasons for leaving it and he is the destination and when people get to the destination he gives them assurances that they'll not be cast out but between the leaving and the arriving there's travel and as far as the spiritual journey is concerned it might only take ten seconds or it might take ten minutes or ten hours or ten weeks who can say that all these things are there leaving traveling and arriving so I want us to think about these three things just now leaving what's that well where do we leave or what do we leave in order to come to Jesus well we leave the world of sin don't we we leave the lifestyles ambitions intentions all connected to sin we leave it and in that regard leaving is a picture of repentance because repentance in its basic meaning is a change of mind involving a direction we're heading in one direction for example

I could be traveling from Inverness to Nurn but if I repent I go in the opposite direction go from Nurn to Inverness and the same thing with spiritual repentance we're in the world the world of sin not the geographical world we're obviously in that but we're in the world of sin the world in which as we're told by Paul in Ephesians people follow the suggestions of the evil one and they just do his bidding without even thinking about him but their intentions and their hopes and their aims and their searches for satisfaction and everything like that is found within this world of sin the pleasures that are temporary they are pleasures and they suit well our sinful desire but they're temporary and ultimately they are not so satisfying and people in this sinful environment they they hear the gospel and the gospel is about another way of life it's about following another person

Jesus of leaving where they are and going to Jesus for what he has promised to them why did they leave I mean there are many people here who once were in the world why did they leave well to use biblical language they left because they were convicted that their current way of life was wrong there may have been lots of influences to bring that about and God in his providence does do that I mean it's people for example get bored they get bored with life that's in this sinful world and why do they get bored well one answer is that they are discovering that what's in the world no matter how earnestly they pursue it or how much of it they try that somehow or other it doesn't meet their longings that there's something within them that wants more and they hear the gospel and what does the gospel offer to us well

I'm sure most of us know the answer to that question the gospel offers to us life and when we think about that if we have thought about it what's life well surely at its basic level life is what we're here for it's why we exist to have life life according to the gospel is life with God Bible tells us that what's in the world is like broken cisterns we go up to them hoping to find something refreshing in it but when we do we discover there's actually nothing that's one hymn puts it

I tried the broken cisterns Lord but ah the waters failed and as I stooped to drink they mocked me as I wailed have you found life to be like that or are you still imagining that the broken cisterns somehow will yet give you what satisfies your searching heart so we get convicted of our sin because we realize gospel tells us the problem is sin but ultimately although we're in a sinful world it's not the sin outside of us that's the problem a bigger problem is the sin within us that there's something about us that's not entirely right that we are biased in certain directions and we may be biased towards these directions even although we know they're not good for us there's a kind of perversity that we pursue the things that are not for our benefit and the gospel tells us that and it just says to us you're sinning by all these choices you're making and all the things that go connected to it you're sinning and people just become convinced of that and one reason why God does it that way is because it's obvious when you think about it that the paths that people are on are leading them somewhere and the destination is not good and they just become convinced that there's something wrong with them and whatever is wrong with them and it happens in all kinds of different ways but they just become convinced there's something wrong with me and I need to get it sorted

[47 : 29] I need to get it dealt with by someone who is capable of sorting me out and in a certain sense that's conviction of sin I am a sinner and I need someone to change me and who is that well it's Jesus because he promises that and millions have tried him and found out that he's able to do it and the astonishing thing about biblical conviction of sin is that alongside it there comes this other conviction that the person bothered with their sins is welcome to go to

Jesus for help and that they are invited by him to come to him because that's what you say in this verse isn't he that people should come to him and make that journey to him so I don't know most of you I don't know your spiritual state so I don't know if you think that about yourself that there's something wrong with you and that you need someone to deal with your sin this tendency you have within yourself and I had it too and I still have it to some extent of doing things that are not good for me and Jesus what he says come to him and things will be different so that's the leaving but then there's the traveling and Jesus indicates how to travel in this verse and he indicates it by the little word to him that cometh to me this particular word means to approach someone in the manner of face to face so it suggests that we come to

Jesus and this may sound elementary that we come to Jesus looking at him seeing what he's like what he's got to offer and of course that's reasonable isn't it if we are going to someone is saying to us I can help you we obviously should ask in what way can you help us and therefore we are we're not to come to Jesus blind as it were blindfolded or something like that we have to come to Jesus with our eyes open looking at him face to face who is he what's he done well who is he well as we look at Jesus and of course here's a picture of faith but as we look to Jesus we see a sinless man sinners like you and me see a sinless man and as we look at his sinlessness the main thing we see about his sinlessness is not that it separates him from us but rather that his sinlessness was something done for us that he came into this world to live a sinless life because we couldn't do it and all his obedience whether as a child or as an adolescent or as an adult all of it was done for others that every day every moment of every day he kept

God's law and obviously he kept it for himself but he also kept it for sinners on behalf of sinners because if you and I want to get to heaven we can imagine it this way there's a sign on the door on the entrance where it says only those who lived a perfect life will get in here you and I don't have a perfect life but we're not going to get in unless we have one it's not enough just to be forgiven we have to have an adequate aspect to us that guarantees entry as I'm sure most of us have heard when we believe in

Jesus his wonderful beautiful perfect life is reckoned to our account and it's like as if we had lived it isn't that extraordinary what a transaction to those who were whose lives were marked by failure by sinfulness by dissatisfaction by all kinds of negative things they believe in Jesus and at that moment his perfect beautiful life is reckoned as ours reckoned by God the judge Jesus didn't just substitute us on the cross but throughout his whole earthly journey he's our substitute doing what we didn't do he did it so we look at him in that way here's a man who's lived the life I need but we also look at him as we're coming to him and this coming can take 10 seconds as I said or 10 hours or whatever but as we are traveling towards him we also see that he's a sin bearer and that on the cross he paid the penalty for sin he suffered in our place he endured

[55 : 54] God's wrath against all our sinfulness and he paid the penalty fully and as he cried at the end of his time on the cross finish and of course the word finish there is actually the word a carpenter would have used when he had finished making an item and no doubt many times in his life Jesus had said to a customer about some kind of chair or whatever it was he was making for them he would have said finished but there on the cross he completed a far more important task than making of chairs and tables he finished the work that God the Father had given him to do to pay in full the price of sin the price of the penalty of sin and we can't say what that was exactly because nobody else has ever paid it in order to say what it was like but Jesus paid it paid it so that

God's demands are met and I you and I were going towards Jesus with lots of sins to our account and as we look at him we say to ourselves he's the one who can write paid over all our sins and it's good to look at him in that way the man with the perfect life the one who's paid the penalty for our sins and we also look at him as the one who's risen from the dead I mean ahead of all of us is death our lives are going to come to an end we need someone who can deal with that and Jesus

I am the resurrection and the life he that liveth and believeth in me tells us ultimately shall never die because we'll be resurrected and that will be a wonderful day well a well-known verse which I think we should repeat to each other every day verse was written by Horatius Boner upon a life I did not live upon a death I did not die on another's life another's death I rest my whole eternity have you travel to

Jesus it's a important question but what happens when we arrive when we get to him whether it's after 10 seconds 10 minutes 10 hours same thing happens to everyone that gets there when we arrive well we're forgiven forgiven all our sins we're all aware of some of our sins there are plenty things that turn up in our memory at all kinds of unsuitable times and they disturb us and we would do anything if somehow or other these things could be erased but we come to

Jesus and because he has paid the penalty for sin we can be forgiven pardoned the slate white queen not because God doesn't take our sins seriously but because he has taken it seriously and sent his son to die in the place of sinners and the minute we are in contact with him when we embrace him by faith when we arrive at the destination which is him we are forgiven all our sins are pardoned that's amazing wonderful it's the best news possible isn't it to have everything wrong that we have thought or said or done just to be forgiven sometimes people come to Jesus and they're told that has happened and they just think it's too good to be true but it actually is true everyone who trusts in Christ is pardoned by God pardoned immediately and pardoned fully and pardoned permanently we're still sinners as long as we're in this world we're still sinners but we are pardoned sinners and that's a wonderful thing to know it's not just forgiveness that happens to us when we come to

[63 : 00] Jesus immediately we're into the family of God we were outside of it prior to coming to him but the second that we arrive we are we become members of his family and we sang about that in psalm 87 God writes it down so and so is now in my family and as we know in life there's family connection and in the heavenly family there's privileges and within the heavenly family there's degrees of competence that whatever their competence might be they've all got the same privileges we'll write of access to God at any time speak to him and he answers our prayers we're conjoint heirs with

Jesus and he's the heir of all things and as members of God's family we are heading towards the new heavens and new earth our eternal inheritance and it's guaranteed it's guaranteed because we have come to Jesus at the same time the Holy Spirit comes to indwell us and the pictures we have in the Bible of the Holy Spirit are pictures that point to continual satisfaction like the water of life that flows from the throne of God into our souls so that the life that is within them is fresh they are in contact with the

Holy Spirit and he just works within them saturating them with grace from heaven and as he is in them he changes them and they become more and more like Jesus and surely just to put things in the balance and one side of the balance there's forgiveness and there's family membership and there's the prospect of eternal life in our hearts and on the other side of the balance there's frustration disappointment danger sin having its consequences which side of the scales do we want to take if we want to move from the side where sin is active and where its effects will occur and to find ourselves in the situation where we belong to

God and where we're forgiven and pardoned there's only one way to cross and that is we have to leave we have to leave the world of sin and we have to travel to Jesus to trust in him to depend on him and if we do that we'll find that his word was certain and true and real and definite and permanent so the question is have we come to Jesus not asking to be religious there will be a certain way of life after a person has come to Jesus but we can't somehow rather manufacture it before we come it only happens after we come so the question is have we come to

Jesus shall we pray Lord we give you thanks that it's possible for sinners to be saved what a wonderful reality we know there's a time coming and we don't know when it will begin that we know there's a time coming when it will no longer be possible for sinners to be saved that when Jesus returns the opportunity will be over but that the present time is possible for all of us to be saved and we pray Lord you would work in each of our hearts to draw us to

[68 : 52] Jesus to show us the necessity of leaving the world and of traveling this very short distance traveling to Christ and trusting in him and receiving the blessings that he has to give Lord enable us we pray for your own name's sake Amen we'll sing from Psalm 119 verse 57 to 60 verse 57 to 60 verse 58 of $\beta\alpha$ forward i have changed⁴⁷ all and c thick of

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ZANG EN MUZIEK which we have all appreciated. It seems coincidence.

There are no coincidences with God. Providential is the better word. We had the Reverend Callum MacLeod, Shabbos, with us on Thursday evening, and he was preaching his last service as Minister of the Shabbos Congregation this evening.

[73 : 50] Shortly, Dr MacLean will also be preaching his last service as Minister of the Congregation of Inverness, Greyfriars, beginning of November.

I know he doesn't like to talk about it, but it is coming, and he will be retiring. And that is, both of these congregations will be vacant.

Both of these congregations will be without a settled pastorate. And having heard the Gospel this evening, the significance of that, I hope, should not be lost on any one of us.

It's a great privilege, and I'm not saying this just because I'm a minister myself, it's a great privilege to have the Gospel preached in our hearing, in our communities, in our congregations.

We dare not take that for granted. And there are numerous vacancies at the present and upcoming, and perhaps there are insufficient men available to fill these vacancies.

[75 : 12] This is all under God's hand. We believe that. But the onus is on God's people to pray to God, to raise up those who would serve him in that capacity, and proclaim Christ freely and forcibly, and without favour to any and all.

And that is something we need to remember prayerfully, and for those who are still of an age, to embrace that challenge, to listen out to God, to see if perhaps he is speaking to them, and to direct him into the path of ministry.

We can't leave it to others. If God is speaking to us, we must listen out to his voice. Well, we're grateful to Dr. McLean for being with us this weekend.

We would pray God's blessing upon him as he enters into retirement. I know Dr. McLean will not retire. He will just retire.

Just put more rubber on the rims, and do other labour in Christ's name. And he will have, doubtless, as he has given the opportunity, many irons in the fire.

[76 : 40] But we're grateful for all that he has done hitherto, and we pray that God will encourage him into further labour. So I'm sure you'll take the opportunity to meet or greet him as you leave.

May the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with us all.

Amen. Amen. Amen.