

Lord, To Whom shall we Go?

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- [0 : 00] Welcome to our service this evening, a special welcome to any who may be visiting with us. We shall begin our service singing from Psalm 46.
- Psalm 46, and we're singing from the beginning of the psalm. The first six stanzas, God is our refuge and our strength, in straits and present aid.
- Therefore, although the earth remove, we will not be afraid. Though hills amidst the seas be cast, though waters roaring make untroubled be, yea, though the hills by swelling cease to shake, a river is whose streams do glad the city of our God, the holy place wherein the Lord Most High hath his abode.
- God in the midst of her doth dwell, nothing shall her remove. The Lord to her and help her will, and that right her reproveth.
- The heathen raged tumultuously, the kingdom smoothed where. The Lord God uttered his voice, the earth did melt for fear. The Lord of hosts upon our side doth constantly remain.
- [1 : 19] The God of Jacob's our refuge, as safely to maintain. And so on. We'll sing these verses, 1 through to 7 of Psalm 46.
- God is our refuge and our strength, in straits of present aid. God is our refuge and our strength, in straits of present aid.
- Therefore, although the earth remains, we will not be afraid.
- The children of ages 3 because God has no longer, As I speaker stand.
- Our cover of the video The rest might's wedding days To shame Our Mate is to Ruthly To clap the city over God, the holy place within.
- [3 : 14] The Lord most high of this of old, caught in the midst of earth as well.
- Nothing shall not remove the Lord to earth.
- God, the will of God right there be true.
- The heathen rich to watch us see.
- The angels move his hand. The Lord most high of this voice the earth is meant for fear.
- [4 : 38] The Lord most high of this voice the earth is meant for fear.
- The Lord most high of this voice the earth is meant for fear.
- Let us join together in prayer. Let us pray. Gracious God, as we come before you in this act of worship, we pray that you would bless it to us and remind us, even with your word, made a living word to us, that we are in the presence of the only living and true God, whose word we have upon our lips and whose word we read and we contemplate, thankful that it is not the mere word of man, even though it has been communicated through men of many descriptions over a long period of time.
- And yet there is a connection between the voices that have spoken these words and recorded these words and the source of these words.

You are the one whose truth it is. And as such, we can depend upon it. The scriptures of the Old and the New Testament are the words of the God of heaven, who is the triune God, Father, Son and Holy Spirit.

[7 : 00] And they speak preeminently of, not just of the deity, the trinity of persons, but the passion of the Lord and Saviour, Jesus Christ.

The prophetic declaration that concerns his coming and the fulfillment of the act of saving sinners and the means by which that is accomplished.

It speaks to us of his incarnation. It speaks to us of his ministry through the Spirit. It speaks to us of all the elements that make up the saving work.

And we bless you and thank you that it reminds us of his offices that he is not only the Son of the Most High God, but he is Prophet, Priest and King.

And he executes these offices, even as he does at the present, as the sovereign head of his own church, at your right hand, pleading the cause that is his, bringing before the eye of the Father the merits of his finished work, thankful that he came and did that work, and that those who are his will be blessed forever through that which is now there as a gift conferred through the Gospel.

[8 : 50] We pray your blessing upon the Gospel that is preached. Not just in this place, although we are selfishly desirous of that blessing, to be upon the word that is proclaimed from this pulpit, from Lord's Day to Lord's Day, from weekday to weekday.

Whoever is designated to proclaim that word, we pray that it would be blessed to hear and preach it alike, and that in all the pulpits of our island community and beyond, that you would be pleased to ensure that the word that is sown would yield fruit to the glory of your name.

Even as seed is taken by the farmer and planted in soil that is prepared to receive it, may the hearts of the many be receptive to the seed of the word, and may the fruit be to the glory of the God who gave it.

We bring before you the cares and concerns of our congregation, of our community, and beyond, and we ask for your blessing to those in need.

For those who are unwell, we pray for recovery, we pray for healing, we pray for those who may be concerned that there is no prospect of healing, we pray for your grace to be imparted to them, that they may be sustained by a sense of your ever-presence, for you have promised to your own that you will never leave, nor forsake them, that you are here in our midst, as you are in every place throughout the world.

[10 : 46] While your people are met, be they met in numbers that are greater than ours, and some even less so, we would ask that the promise that you have given, that where two or three are gathered together in your name, that there you are in the midst, may we have a sense of that being fulfilled, even this evening.

We pray for those who are confined to their homes, who remember them, and those who care for them, where that care is necessary.

Pray for those hospitalized, confined to care homes, for the elderly, and for those who reside within the hospice, who are getting the treatment that is necessary to sustain them the short time that they have on earth.

We pray for the work of the palliative medicines to fulfill their end, and ask, Lord, that you would comfort any for whom such a journey is a difficult one.

Pray for our nation, and ask for your blessing to be upon it, even though it is wavered and negligent, forgetful of the word of peace that you have given to us.

[12 : 13] We pray for your blessing to be upon our Queen, even at this time of celebration, where many observe the long duration of her reign.

We pray that you would also magnify any sense that she has of the God of heaven being her God and the Saviour to Christ Jesus to be her Lord.

May the truth of Scripture radiate through her person, and may the testimony of your saving grace be what is witnessed more than anything else with regard to that person, regal as it may be.

Remember, the nations of the earth, whether they are kingdom, or republics, whether they are embraced in the arms of peace, or whether they are embroiled in the theaters of war.

We pray, Lord, for your mercy to be exercised towards all areas of the world. Where there is hunger, may you bring food.

[13 : 26] Where there is poverty, may you bring sufficient resources to alleviate suffering that may arise out of poverty.

We pray for the young and the feeble, those elderly and infirm, especially we think of those who are displaced from their own homes because of the ravages of the Lord.

we ask Lord for mercy and we give thanks that you are the God of mercy, the God of grace, and to that end, we pray that you would disseminate it freely in a companionship to, in company with the word that is preached in your name.

Hear our petitions, pardon our many sins, in Jesus' precious name we ask it. Amen. I'm going to read from the scriptures of the New Testament.

We're reading from the gospel of Jesus Christ according to John, and we're reading from chapter 6, and we're going to take up the reading from verse 22, and we can read through to the end of the chapter.

[14 : 49] John chapter 6 verse 22, and in this chapter we read about the feeding of the 5,000, and we read of Jesus walking on the water, and then the following.

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

Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that 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? Jesus answered them and said, Verily, verily, I say unto you, you seek me, not because you saw the miracles, but because you did eat of the loaves and were filled.

Labour 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 hath God the Father sealed.

[16 : 22] 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 ye believe on him whom he hath sent.

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

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 ye also have seen me and believe not.

[17 : 33] All that the Father giveth me shall come to me, and him that cometh to me I will in their eyes 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.

And this is the will of him that sent me, that everyone which seeth his son and believeth on him may have everlasting life, and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, is not this Jesus the son of that he saith, I came down from heaven.

Jesus therefore answered and said unto them, murmur not among yourselves, no man can come to me except the father which hath sent me drawn, and I will raise him up at the last day.

[18 : 43] It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the father cometh unto me.

Not that any man hath seen the father, save he which is of God, he hath seen the father. Verily, verily, I say unto you, he that believeth on me hath everlasting life.

I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die.

If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

[20 : 01] Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh and drinketh my blood dwelleth in me, and I in him, as the living father hath sent me, and I live by the father, so he that eateth me, even he shall live by me.

This is the bread which came down from heaven, not as your fathers that eat manna and are dead, he that eateth of this bread shall live forever.

These things said he in the synagogue as he taught in Capernaum. Many therefore of his disciples when they had heard this said, this is an hard saying, who can hear it?

When Jesus knew in himself that his disciples murmured at it, he said unto them, does this offend you? What? And if you shall see the son of man sent up where he was before, it is the spirit that quickeneth the flesh profiteth nothing.

[21 : 23] The words that I speak unto you, they are spirit and they are life. But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my father. From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go?

Thou hast the words of eternal life. and we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve.

[22 : 38] Amen, and may the Lord add his blessing to a reading of his word and to his name be the praise. We're going to sing some verses from Psalm 89 verse 13 to 18 Psalm 89 verse 13 six stanzas Thou hast an arm that's full of power thy hand is great in might on thy right hand exceedingly exalted earth in height justice and judgment of thy throne are made the dwelling place mercy accompanied with truth shall go before thy face O greatly blessed the people are the joyful sound that know in brightness of thy face O Lord they ever shall go they in thy name shall all the day rejoice exceedingly and in thy righteousness shall they exalted be on high because the glory of their strength doth only stand in thee and in thy favour shall our horn and power exalted be for

God is our defence and he to us doth safety bring the Holy One of Israel is our almighty King and so on these verses 13 to 18 of 19 thou hast an arm that's full of power thy hand is great in might on thy right hand exceeding thee exalted mind on thy right hand exceeding thee exalted justice and justice and judgment of thy throat are mixed and worth in place may she are compa thee with truth shall go before thy ways oh greatly bless the people of the joyful son that know he hearts

Thee Oh Thank you.

Thank you.

The Holy One of Israel is an almighty King.

[27 : 35] So we turn to the Gospel of John, chapter 6.

And we can read again at verse 66.

From that time many of his disciples went back and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered to him, Lord, to whom shall we go?

Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve?

[28 : 36] And one of you is a devil. He spake of Judas Iscariot, the son of Simon. For he it was that should betray him, the one of the twelve.

Then Simon Peter answered to him, Lord, to whom shall we go? I want us this evening, just for a short while, to consider the passage before us.

And there are three headings or three questions that we find within this passage. The first question could possibly have many answers.

We find it in verse 66. Why did these disciples go back? We read that they did go back from that time and walked no more with him.

So the question seems a question that has to be asked. And especially because when we read this chapter or the portion of it we have read, we are reminded of the security that marks of the people of God.

[30 : 03] Those who are Christ's are ever his. And yet here we read of some of them who are named disciples going back.

The second question is in verse 67. Then said Jesus unto the twelve, will he also go away?

Will he also go away? Can ask what Jesus means by this question. And then the third question is asked by the apostle Peter in verse 68.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. Thou hast the words of eternal life.

So three questions, two of them obvious. A lot of them obvious, I would hope, to us. But two of them are clearly marked as questions.

[31 : 11] The first is a question, I suppose, that is awakened within our own minds. Now, if you are a follower of the Lord Jesus Christ, it may be hard for you to imagine how a follower like yourself would want to go back and stop following the Lord Jesus.

But the hard truth is that it does happen. Here in this passage, those that go back are described as his disciples.

And not just a few, but many. It seems a difficult truth to take on board.

We can imagine, I suppose, that when there are a great deal of professions of a saving interest in Christ, that there would be collateral damage.

That there would be some who would fall by the wayside. But Jesus is the one who is speaking here. And he says that there are many who go back.

[32 : 41] And this is sad, no doubt. But sadder still, it is not rare. It is not just a statement that is made here.

But from our own experience in looking back at the history of the church, it is something that is markedly so.

You know, this morning we were speaking about a generation of people who belonged to God's chosen people, Israel.

And that chosen people, Israel, went back from the faith of their fathers. That is what was true of them.

They were raised within the confines of the community of believing people. They were a covenant nation.

[33 : 41] And yet, that nation went back from following God. As a nation, as a nation, as a nation, not everybody, clearly there was always and there will always be a remnant of believing people.

But then, as now, it is the case. Now, without wanting to in any way lessen the words of the Lord Jesus and make them to be anything other than they are meant to be understood words of sadness.

Words that would make us feel heavy hearted. There is to be an understanding that with regard to those who are followers of Jesus and numbered amongst his disciples, that it must be understood that being called a disciple or a follower of Jesus does not necessarily mean that that is what they are.

There is a need to differentiate between those who are disciples indeed and those who are disciples in name only.

It's easy for us to, you know, this is the danger when we're talking about this. If a Christian, a genuine Christian believer, backslides, for whatever reason, we may dismiss that backslider as somebody who was never of the number of the chosen of God.

[35 : 42] Never a believer to begin with. That's the easy way out. It could well be that there are genuine believers who may for a time backslide.

The confession of faith, which is based on the scripture, tells us as much. That the church of Christ may have its share of backsliders at any given moment.

But because they are genuine believers who are backslidden, there is always the possibility that they will at some point be restored to the fellowship of believers, be restored to the relationship that they once enjoyed with the Lord Jesus Christ.

We have to remember that to be the case. But what we have to understand also is that within the church of Christ always there have been those who associate themselves with the church for whatever reason, and for any number of reasons, they are not genuine believers.

Let me quote to you the words of one of the commentators, Don Carson, and he makes this point to us.

[37 : 12] Disciples must be distinguished from the twelve, which is obvious. He's not talking, when we think of the disciples, we usually think of the twelve disciples that Jesus chose to be his earthly companions.

But there are others who have every right to name disciple who are not of that twelve.

But this is what he says. At the most elementary level, a disciple is someone who is at that point following Jesus, either literally by joining the group that pursued him from place to place, or metaphorically in regarding him as the authoritative teacher.

Such a disciple is not necessarily a Christian. Someone who has savingly trusted in Jesus and sworn allegiance to him, given by the Father to the Son, drawn by the Father, and born again by the Spirit.

Now read again for yourself this chapter, and you'll find that this is the description that Jesus gives to those who are genuine believers.

[38 : 43] They are given to them by the Spirit. They are given to him by the Father. They have the work of the Spirit in them, and so on. And also, there is the security that belongs to them.

Again, read very carefully, and you are told that those who are Christ's, for example, I am the bread of life.

He that cometh to me shall never hunger. He that believeth on me shall never thirst. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

That is a most definite explanation to us of the eternal security of the genuine believer, the genuine disciple, the genuine follower of God.

They are gods. They are Christ's. They will be fed by him, edified by him, kept by him, and he will never let go of him.

[39 : 54] But it is quite extraordinary that here in this passage that he mentions disciples as those who go away from him, and who are no longer to remain in fellowship with him.

What exposes the reality of such a difference existing is that there could be any number of reasons for them going away that present themselves at some point in the relationship.

And that relationship is sometimes a relationship that outwardly appears to conform to all that the relationship between Christ and his people is made up of.

Outwardly it seems that everything is the same, but inevitably there will be challenges made to that relationship.

There will emerge tests and trials that will expose the reality of it or the veracity of the truth that binds them together.

[41 : 19] Why should anyone pretend an interest in Christ? Why should anyone pretend an interest in Christ? When in reality there is none?

I can't answer that question. There is no easy answer to it. Surely there should be a reason.

Why should somebody say, Well, I am a born again Christian. I am of the faith. I am numbered amongst the Lord's people. I am a Christian who is convinced of my need of Christ and my need of the salvation that he has to offer.

Well, a person can say that. He can use these words and not mean them. Martin Lloyd-Jones, in his sermon on this passage, begins the sermon in a very different way to the way that I was thinking of it.

But he makes this, what I think is an interesting observation. And he asks the question, what is the most dangerous position for a man or a woman to be in?

[42 : 54] Either to state openly and make the declaration that he or she is not at all interested in Christ, or not at all interested in religion of any description, or someone who makes such a claim, and that claim to be wrong or false.

Is there any difference between the two? One person says, I have no interest in Christ.

The other person says, I have an interest in Christ, but they're making a false claim. Now, Martin Lloyd-Jones says that while they may both appear to be equally lost, because they do not have a genuine relationship with Christ, there is a greater danger on the part of the person who wrongly claims that they have a relationship with Christ when they don't.

When they present themselves, he says, as religious persons to the church, the church may accept their profession or declaration.

They are religious, therefore Christian, and that is the most dangerous place to be in, when such a claim is not a genuine one.

[44 : 48] Because when a person is not making any claims to be a Christian, then you understand what needs to happen with regard to that person.

You need to press Christ on that person in order that that person would come to safety, to come to salvation. But if the person has convinced himself that they are saved, and if they are doing their utmost to convince you that they are saved, you wouldn't be as burdened to present Christ to them in the same way.

Now that's the way Martin Lloyd-Jones begins the sermon on this passage. But I think the same truth is before us in his approach and in the approach that we took, and that is that as far as this passage is concerned, as far as Christ's own observation is concerned, Christ knew from the beginning who they were that believed not.

He says, He knows. And he's talking about those who were his followers, those who were numbered amongst his disciples.

And he knew who they were. And he knew that some of them would go away and walk no more with him.

[46 : 22] Now while we're not told explicitly what the reasons are for their going away, from the passage we can understand what these reasons are.

There's a number of possibilities. Verse 16 speaks of hard things. For example, Jesus declaring himself to be the bread from heaven.

given to them by the Father. If they're theologians, they're not going to be happy with this. Jesus using the words, I am that bread from heaven.

The theologians amongst them, the Jews who are aware of what the scripture is saying, they would be offended by such language coming from the mouth of someone that they thought was ordinary, that they did not think deserved the place.

that belonged alone to God. The theology that he spoke, having to eat his body and drink his blood, if they had no spiritual knowledge, no spiritual discernment, no understanding what the scripture was saying, such language was apparent.

[47 : 46] how could a person physically eat the body of another in order to receive spiritual good from it? But they were not understanding the message that Christ had.

He was talking about the need for faith, talking about the need for understanding the provision that God had made, just as he had provided spiritual food to the children of Israel in the wilderness of old, even though it was food that sustained them physically and also sustained them spiritually.

So it is with the coming of the Son of Man, with the death that he was to endure on the cross, the blood that was shed would be something that they by faith partook of in order to save their souls.

If they could not understand that, then there was clearly a need for light that they did not have. The light that only the Spirit of God could give.

If you look at this passage carefully, I suppose there are many other things that would arise out of it. Just as is clearly the case in so many occasions, many people, Jesus told this, they needed to count the cost and take up the cross and follow him.

[49 : 28] Many people who chose to follow Jesus did not understand the idea of cross-bearing, nor did they understand the need that there was to take it up and to engage in self-denial, which was something that was so much against the nature that is ours without the Spirit of God being a portion.

Some were interested in the food, some were interested in the miracles, some were interested, these are all opinions that are offered by divines of different sorts, some were interested in the miracles, as we said, some were interested in the place that Christ was to occupy as a political leader.

They were longing for the day when that would come and the Roman authorities would be usurped. But the truth that Jesus conveys plainly is nobody should follow Jesus who is not prepared to count the cost of so doing.

because when you do without counting the cost, you will find that there will come at some point a cost that you are not prepared to pay, a cost that you did not realise was contained within it.

The second question, I think, that is more specific. That one is a question that arises in your heart as you read this passage.

[51 : 31] Why did they go away? Jesus asks, looking at these people who are going away and looking at the disciples, those who were his twelve disciples in particular, will you also go away?

Very direct question, yet it is a very challenging question. One, if I as a believer were asked the question, I might answer very quickly and say, just like Peter, answer instantly, without reflection, without meditation, without consideration, I would instantly respond in the same way that Peter did.

But Jesus expects an answer, that is, an answer to a question that is asked, that has at its heart an understanding of what the question is all about.

I think, I don't know which one of the commentators puts it like this, they need to realise that whatever the answer is, the response that they articulate is more for their benefit than for the questioner.

answer. So, when Jesus asks the disciples this question, he wants them to be clear in their mind as to the answer that they're giving.

[53 : 18] They're giving, why are you giving this answer? As I said, we can spontaneously respond to a question like that, and dismiss it out of hand, it's out of order, you're asking this question, but the truth is that we need to understand why we would not think of turning out back upon Jesus, why we would not join these others who go away.

I often think about our own society, that there are too many and they don't have a mind of their own. They're happy to follow the crowd, wherever the crowd leads, politically, socially, if there's enough pressure applied, don't think for yourself, have a good look around, see what other people are doing, do the same.

Don't think about it, it's too hard, it's too costly an exercise. Whatever you do, don't stand out, don't go against the tide, do what others are doing.

I know there are some people and it doesn't matter what the masses are doing, they'll do the exact opposite. They're extremists in their views anyway, in many cases, you'll find them in all walks of life.

The most obvious course of action is not the course they'll take, they'll take something different, just to be different. That's not what I'm talking about, what I'm talking about here is that there is a need for everyone who is dealing with their faith to understand who they are putting their faith in, for what reason, the consequences of them not putting their faith in that person, what it will involve for them to walk away from that person.

[55 : 28] It's not enough for the Christian church to exist in a populist modus operandi. You can't exist as Christian and expect the world to embrace the beliefs that you espouse because the Christian worldview is at odds with the worldview that is prominent and to the fore in our society.

Jesus discovered that, well he didn't need to be taught it, but he came to encounter it in his own day. What he had to say was not popular, what he had to say, sometimes, more often than not, people were offended by it.

And to the day, to this day, that is the same thing. But what we need to remember is this, that the one asking the question is asking the question of those that he knew to be his.

he wanted them to go through this process of working out in their own heart and mind, what is it about Christ that makes it essential that you follow him?

What is it that you know about this person that makes your life meaningless without him? No, this is the person who came into the world to seek and to save the lost.

[57 : 11] This is the person who chose out of this world those who would follow him and those who would walk with him and those who would carry his word to others.

But in order to strengthen their convictions, he needs them to confront the truth and to embrace the truth and to be comfortable with the truth so that it's not something that they are struggling with every day of their life to see, well is this true or is it not?

It's not a cold question. It's not an academic question. You know I often think, and I don't mind saying it, I've said it before, I often think of that relationship that the Lord Jesus had with the apostle Peter.

in the interview that he carried out following the resurrection, where he came to Peter with this question, Peter, do you love me?

And I try and imagine what it was for the apostle to stand before the eye of Christ at that moment. Christ looking at him in the face, Peter, do you love me?

[58 : 38] And at the same time, you cannot but imagine that Peter remembered that same look that was before him at that moment, where he glanced across the hall of the high priest, and he saw these same eyes looking at him, after Peter had denied him.

these same eyes were now looking at him and asking this question, Peter, do you love me?

So when Peter is here with the disciples and he's looking in the face of Jesus, and Jesus is asking him, will you also go away?

there's no escape from that eye, there's no hiding away from what that face is saying to him. Of course, it hasn't happened yet, this is an early experience of an encounter with the all-seeing eye of God, albeit in the person of the Lord Jesus Christ.

It was plain to the disciples again and again, this is someone who was able to search the heart, who knew what they were thinking even before they thought it almost.

[60 : 00] The third, final question, verse 68, Lord, to whom shall we go? Lord, to whom shall we go?

Who else can we go to? when I was working on this, I came across the thoughts of the theologian B.B.

Warfield. And I have to confess that when I first read what he had to say, I didn't agree with him. And I'm not saying that because I want to make myself more of a theologian than B.B.

Warfield, because I'm not. Far from it. But in the opinion of B.B. Warfield, when he was a scholar and a teacher in America, he said that in the response of Peter, there was this element of boastfulness.

this is what he says. And as for us, says Peter, we at least have believed.

[61 : 22] Peter is contrasting himself and his fellow apostles with others and priding himself on the contrast. We perceive the pride in his faith which dictated the words.

Peter says, I read that and I was saying, where do you find pride in Peter's response? Peter says simply, to whom shall we go, though has the words of eternal life.

And yet, he goes on, Jesus goes on to speak to him. to God. We believe and are sure that there are that Christ, the Son of the living God.

That is a genuine confession of faith on the part of Peter. There is nothing at all that invalidates that confession of his. But I have often wondered about the next verse.

Jesus answered them, have not I chosen you twelve, and one of you is a devil. Why, why does Jesus use that tone?

[62 : 43] Why does he raise that point here? Why does he say to Peter, I have chosen you, and one of you is a devil?

Why does he ask the question? if not to get to this point that Peter is saying about himself something that could not be possible about him or any other person were it not for the fact that Jesus had made him a believer in Christ like every other disciple and every other believer who has come to faith in Christ it is nothing for us to boast about that we believe in Christ it is all of his doing that is the point their view of Christ may not yet have clarified but what needed to be true of him is certainly contained with this

I am not dismissing out of hand the confession because a confession it is whatever it is that may be wrong about the person making of the confession the person who is making such a statement he may be proud he may be smug as to his own standing he may be not seeing use according to Warfield and according to the Greek text this is what we must consider but that doesn't invalidate the confession and the confession is saying there is nobody else to whom we can go but you you have the words of eternal life in other words not it only is he the source of the words of eternal life but the words of eternal life are what they encapsulate him they are he is the

Christ of God he is the son of the living God he is the Messiah of God he is God's ambassador he is God's anointed he is God's redeemer he is the redeemer of the lost souls and all that is true of him is caught up in thou art that Christ no other the son of the living God and he believes that and the genuine believer believes that whether you're accompanying the believing people of God on their journey without sharing their faith that doesn't change what is true about Christ what needs to change is if you're just accompanying them without sharing their faith you must change your perspective you must change your relationship with Christ you must embrace the saviour that they have put their trust in so that you may trust in him in the same way that his people do

Jesus is not someone who holds back he probes and he prompts and he points so that we have to respond ask ourselves the question if he asked me this question tonight can I respond how would I respond what answer would I give would I just answer off the top of my head and say of course what else would you expect we believe and are sure that you are the Christ the son of the living God can you see that is that your confession tonight is it one from which you are unwilling to back away this is what sustains you you your saviour your lord is the one who has made you such and you rejoice in that fact and you live in a world that is opposed to him so what so what that is that is what sustains you in your journey through it because you know that one day the journey will be over and Christ will be where he has promised to be and you will be where he is whatever else we can say about it well may God stimulate thoughts in our heart about our relationship with him to confirm within our hearts that we have that right relationship with him that we have that walk with him that we will not go away that we will follow on regardless trusting in his work let us pray

[68 : 17] Lord help us to to believe that you are indeed the Christ of God you are the one who came to take to yourself sinners such as we are and when we see ourselves as you chose to reveal ourselves to us we cannot imagine why you would bring us to yourself unlike others we pray for your blessing on your word this evening wherever it is preached to whoever hears it may they hear with with a heart that is made glad with the sound of the good news of the gospel bless us together bless all that we entrust to your care and keeping forgiving our sins in Jesus name Amen Our closing psalm is the words of psalm 73 at verse 23 psalm 73 at verse 23 nevertheless continually

O Lord I am with thee thou dost me hold by my right hand and still upholdest me thou with thy counsel while I live wilt me conduct and guide and to thy glory afterward receive me to abide whom have I in the heavens high with thee O Lord alone and in the earth whom I desire besides thee there is none my flesh and heart doth faint and fail but God doth fail me never for of my heart God is the strength and portion forever these verses nevertheless continually O Lord I am with thee nevertheless continually O Lord I am with thee thy mercies

O Lord O thy truth and thy being And I still afforded me Though with thy ghost The while I live Will be conducted and died Unto thy glory Afterward receive me To the life The mother is The mother is The life of thee

O Lord, our Lord Unteth the earth After my desire Is thy Saintry nation My precious heart Does it not live But God Does it be in heaven For all my heart God is the name And portion For ever Now may grace, mercy, and peace

In God the Father, the Son, and the Holy Spirit Rest and abide with you all Now and always Amen Amen