

# AM Hebrews 13:10-14

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Date: 03 January 2021

Preacher: Rev David Parker

[ 0 : 00 ] David Parker is the name. Just leave that there. Is that okay? Yeah, yeah. I've come from North Ayrshire and I had a pleasant enough drive here apart from the sun.

And of course my windscreen wiper is not working, it's all frozen. So I had to figure out a way of clearing the screen several times. So I had to appropriate some water and then put it over the screen a few times.

So it was slightly later than I had hoped to be. But anyway, I'm here and I'm glad to be here. And I trust that the Lord will bless us as we've gathered together in his name.

I want to welcome everyone this morning and to remind you of the evening service at 6pm. And then the prayer meeting on Wednesday, prayer meeting and Bible study led by Mr. William Kenyon. And it will be a missionary prayer meeting. That's on Wednesday at 7pm. The missionary prayer notes for January 2021 have been forwarded by email.

[ 1 : 13 ] If anyone cannot access email and would like to have a copy, it's a Freudian slip, and please mention it to Norman.

As mentioned last week, the Deacons Court felt that it would be appropriate for the congregation to be given opportunity to make donations towards the cost of the eradication of dry rot.

Please put any gifts in the collection box in an envelope marked Fabric Fund. A brief summary financial statement for the year ended 31st of December 2020 is available on the central table.

And the next day, Lord's Day services, 11am and 6pm, will be taken by a Mr. Thompson Mackenzie, God willing.

And these are all of the intimations. We're going to begin our service. I usually keep saying by singing, but by listening to the psalm, Psalm 46a, a great psalm.

[ 2 : 31 ] God is our refuge and our strength. Let's listen to this psalm. Him, observes and our flux.

Throws and our host, let God be afraid. Throws and His name, Godically, and His name, Fang estou.

And therefore, though the air is rain, we will not be afraid.

O mountains, fall into the sea, the waters of my room, we will not fear.

O mountains, fall into the sea, the waters of my room, we will not fear.

[ 4 : 04 ] O mountains, fall into the sea, the waters of my room, we will not fear.

The city will not yield, for God will come.

The great fall into the sea, the sea, the sea, the sea, the sea, the sea. The great fall into the sea, the sea, the sea, the sea, the sea, the sea. To be here, the sea, the sea, the sea, the sea. Thank you.

Thank you.

And our great mediator Jesus Christ. Alone in his name we come Lord. Not in our own personal birth names.

[ 6 : 05 ] Or marital names or any other name. We come in the name of Jesus Christ. And Lord we've been singing that God is our refuge.

Father we pray that we will as it were make you our refuge. By our trust in you.

And Lord we recognize that sometimes that's not straightforward or easy. We are fragile people. We are vulnerable.

And oh Lord we need grace every moment. Every minute and every day. And Father we just pray that in your loving kindness and mercy.

You will wing that grace to each one of our hearts. As we seek to make our pilgrimage. Our journey.

[ 7 : 10 ] With you. Through this place of trouble. This place of challenges. And this place.

Sometimes of sorrow. And sighing. And so Lord we come before you. And we. As we come in Jesus name.

We know that. He is that magnificent voice. That speaks better things. Than the blood of Abel. He's that voice that speaks.

They're forgiven. They're mine. I have redeemed them. By my own sacrifice. And by my own precious blood.

On that dark cross at Calvary. And yet. Although we say dark. The light was still shining.

[ 8 : 11 ] And the darkness could not. Overcome or. Perhaps even comprehend it. Lord we pray. That you will be with us this day.

As we. Are worshipping you. And. Listening to your word. Listening to your. Songs of praise. As we. Meditate.

And reflect. And Lord above all. We pray that your spirit. Might be here. Among us. We know that he is Lord.

For you have said. Where two or three are gathered together. In my name. There am I. In the midst. Of them. This is not simply.

A gathering of. People. But it's a gathering. Where the head. Of your church. Is the great unseen.

[ 9 : 10 ] Guest. In our midst. So heavenly father. Be with us. For the rest of this service. May we be aware. Of your presence.

May we be aware. Of your voice. And may the spirit. Engage with our spirit. And may we hear. That voice saying. Abba. Hear then. Lord. All our prayers. And go before us now. We ask all these things.

In Jesus name. And for his sake. Amen. I'd like us to. Read. From Genesis. Genesis. Genesis chapter 46. And we're going to pick up the reading. Verse 28. I would reckon. That most people here. Know the story.

[ 10 : 11 ] Of Joseph. Who was sold into slavery. By his brothers. Who ended up. Being in Egypt. And. Through time. His family. Realized that he was there. And we're breaking into the story. As his father.

Jacob. Is coming to meet. Joseph. Having thought. For years and years. That he must have been killed. So. That's it.

46. 28. He had sent. Judah. Ahead of him. To Joseph. To show the way. Before him. In Goshen. And they came into the land.

Of Goshen. Then Joseph. Prepared his chariot. And went up. To meet Israel. That's Jacob. His father. In Goshen. He presented himself.

[ 11 : 08 ] To him. And fell on his neck. And wept on his neck. A good while. Israel. Said to Joseph. Now let me die. Since I have seen your face.

And know. That you are still alive. Joseph. Said to his brothers. And to his. Father's household. I will go up. And tell Pharaoh. And will say to him.

My brothers. And my father's household. Who were in the land. Of Canaan. Have come to me. And the men are shepherds. For they have been keepers. Of livestock. And they have brought their flocks.

And their herds. And all that they have. When Pharaoh calls you. And says. What is your occupation. You shall say. Your servants. Have been keepers. Of livestock.

From our youth. Even until now. Both we. And our fathers. In order that you may dwell. In the land of Goshen. For every shepherd.

[ 12 : 06 ] Is an abomination. To the Egyptians. In other words. That's. That's a good bit. To pick up there. So that they weren't. Regarded. In Egypt.

As something. Terribly great. And what Joseph. Is doing. Is. Is wanting them. To emphasize. That that's their occupation. So that they'll be. Put into.

This land of Goshen. Outside. If you like. And that will be a theme. That we will be looking at. Later on. In the sermon. This business. Of being outside.

Then in chapter 47. The first. Twelve verses there. So Joseph. Went in. And told Pharaoh. My father. And my brothers. With their flocks. And herds. And all that they possess. Have come from the land.

Of Canaan. They are now. In the land. Of Goshen. And from among. His brothers. He took five men. And presented them. To Pharaoh. Pharaoh said. To his brothers.

[13:02] What is your occupation? They said. To Pharaoh. Your servants. Are shepherds. As our fathers were. They said. To Pharaoh. We have come. To sojourn. In the land. For there is no pasture.

For your servants. Flocks. For the famine. Is severe. In the land. Of Canaan. And now. Please. Let your servants. Dwell. In the land. Of Goshen. Then Pharaoh.

Said. To Joseph. Your father. And your brothers. Have come to you. The land of Egypt. Is before you. Settle your father. And your brothers. In the best of the land. Let them settle.

In the land. Of Goshen. And if you know. Any able men. Among them. Put them in charge. Of my livestock. Then Joseph. Brought in.

Jacob. His father. And stood him. Before Pharaoh. And Jacob. Blessed Pharaoh. And Pharaoh. Said to Jacob. How many are the days.

[13:55] Of the years. Of your life. And Jacob. Said to Pharaoh. The days. Of the years. Of my sojourning. Are one hundred. And thirty years. Few. And evil.

Have been the days. Of the years. Of my life. And they have not. Attained. To the days. Of the years. Of the life. Of my fathers. And the days. Of their sojourning. And Jacob.

Blessed Pharaoh. And went out. From the presence. Of Pharaoh. Then Joseph. Settled his father. And his brothers. And gave them. A possession. In the land of Egypt.

In the best of the land. In the land of Ramesses. As Pharaoh. Had commanded. And Joseph. Provided his father. His brothers. And all his father's household.

With food. According to the number. Of their. Dependents. And then. In the. New Testament. If we. Could read.

[14:48] From the book of Hebrews. In chapter 11. The book of Hebrews.

Chapter 11. And we'll read there. Verses 8. To. 16. Hebrews 11. Verses 8.

To. 16. By faith. Abraham. Obeyed. When he was called. To go out. To a place. That he was to receive. As an inheritance.

And he went out. Not knowing. Where he was going. By faith. He went to live. In the land of promise. As in a foreign land.

Living in tents. With Isaac. And Jacob. Heirs with him. Of the same promise. For. He was looking. Forward. To the city.

[15:44] That has. Foundations. Whose designer. And builder. Is God. By faith. Sarah herself. Received power.

To conceive. Even when. She was past. The age. Since. She considered him. Faithful. Who had promised. Therefore. From one man.

And him as good as dead. Were born descendants. As many as the stars of heaven. And as many as the innumerable grains of sand. By the seashell. These all died.

In faith. Not having received the things promised. But. Having seen them. And greeted them. From afar. And having acknowledged.

That they were strangers. And exiles. On the earth. For people. Who speak thus. Make it clear.

That they are seeking. A homeland. Land. If they had been thinking.

[16:40] Of that land. From which they had gone out. They would have had opportunity. To return. But as it is. They desire. A better country. That is.

A heavenly one. Therefore. God is not ashamed. To be called. Their God. For he has prepared. For them. A city.

May the Lord. Add then. His own blessing. To the public reading. Of his work. We are going to listen. To another psalm. And this time.

It is. Psalm 87. Verses 3. To 7. Glorious things. Of you. Are spoken. Glorious things.

Of you. Are spoken. I am. City. of you. The Lord, many thrones of all the nations, us to be on the living part.

[17:52] I do believe as though to know me, each entire love will all.

This night, I love with good joy, I do not trust I am born.

Yes, it will be said, O our child, it's a life on here beyond.

And on earth, the highest blessing, will it take and make her strong.

For in Zion, God will enter, in the people's register.

[18:59] They will sing our singing music, O our fountains are in heard.

Let's come before God in prayer once again. Lord, we come before you.  
This is your creation. And every single man and woman, boy and girl, you are the father of them, Lord, from a creational point of view.  
Because in you we live and move and have our being. And the whole earth is the Lord's and the fullness.  
And Lord, we don't need to tell you of the issue that has been afflicting our world, perhaps for close to a year.  
[ 20 : 13 ] And the misery and death and grief and hardship that it's causing. And O Lord, we dare, as it were, we began this service with God as our refuge.  
But all around us, Lord, is sorrow and sighing and death. And even when we felt that there was some hope in the vaccine, we now have another strain.  
Tens of thousands of people have lost their lives. Now, Lord, we remember that your people, when they were in Egypt, much later than the era of Joseph, cried to you because of their suffering. And we read, Lord, that you heard their sighing and you mobilised yourself, as it were, to undertake for them.  
Will you not do the same, Lord, for our situation? We just lift our voices to you and ask you, Lord, to have mercy upon us.  
[ 21 : 43 ] Not that there isn't any light in the midst of the darkness. We know that there is, Lord. And we're so grateful for that.  
We thank you, Lord, for science. We thank you for the dedication of scientists.  
Such dedication resulting in being able to produce a vaccine in a tenth of the normal time. We thank you for those that are particularly at the front line of the eye of the storm, as it were.  
Thank you, Lord. Risking their lives, seeking to care for their fellow men and women. Oh, Lord God, we just pray that you will hear this sighing and this sorrow.  
We know, Lord, that our Saviour has walked in our footsteps. Indeed, he's called the man of sorrows and acquainted with grief.  
[ 23 : 04 ] And we know, Lord, that he has walked in all those paths that human beings walk. Disappointment, sorrow, shock, horror.  
He's been there. And, Lord, we just pray that you will be with us at this juncture in our pilgrimage. We remember all of your people throughout the world.  
And we remember all people in that world. Father, we think of the congregation here. And no doubt there are those that would love to be here, but for very valid reasons.  
They're not able to join with us today. And therefore, Lord, we lift them up before you. And we pray. We thank you, Lord, that you're not bound in any way by space.  
If we make our bed in the depths of the sea, we're reminded in Psalm 139, behold, you are there.  
[ 24 : 16 ] And as we were singing again, a very present help in time of trouble. Lord, we have to come to grips with the reality of history.  
More often than not, you do not come and take away the cross. But you come and give us grace to carry that cross.  
And we ask for that grace today. So, Lord, we pray that you will have mercy upon us. And that you will bless your word as we turn to it in a moment or two.  
Hear our prayers as we ask them in Jesus' name. And for this sake, amen. Before we hear God's word, we're going to sing another psalm.  
No, we're not going to sing. We're going to listen to another psalm. This time, Psalm 62. My soul finds rest in God alone. My soul finds rest in God alone.  
[ 25 : 26 ] From Him comes my salvation sure. My safety fortress, sheltering port, In Him alone I am secure.  
How long will you have a sultan man?  
Do you all seek to lay in more? This healing wall, this torching fence, And bring a marches overthrow.  
The plan is full, long is my place.  
They take delight in spreading lies. With false and butchering, not in less.  
[ 26 : 47 ] But in their hearts curse and despise. I rest my soul in God alone.  
In Him my hope is ever sure. My sin in fortress, sheltering port, In Him alone I am secure.  
If you could turn with me then to the final chapter of the book of Hebrews, Chapter 13.

The print is a bit small in this Bible that I've got here. So you might see me sort of trying to decipher it.

So that might be a wee bit tiny, tiny problem. But not to worry. What I want us to do is to read verses 10 to 14 of Hebrews Chapter 13.

[ 28 : 09 ] We have an altar from which those who serve the tent have no right to eat.

For the bodies of those animals whose food is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.

So Jesus also suffered outside the gate in order to sanctify the people through His own blood.

Therefore, let us go to Him outside the camp and bear the reproach He endured.

For here we have no lasting city, but we seek the city that is to come. I reckon again that probably most of you know a bit about the book of Hebrews.

It would appear that the writer of this book in the New Testament is addressing early Christians who are wavering a bit because of the different circumstances that they're experiencing, such as persecution.

[ 29 : 44 ] But they're also wavering a bit because there are other voices coming into their space, if you like, with different ideas, which is perhaps making them wonder, did we do the right thing moving away from our Judaism to Christ?

And throughout the book of Hebrews, the writer has been showing that Jesus Christ is the center of everything in God's purpose and God's plan.

And that Jesus is the fulfillment of all the shadows, of all the hints, of all the signs during the era of the Old Testament period.

And when we get to chapter 14, chapter 13, he's sort of bringing loose threads and making a number of the disparate comments, if you like.

And then he comes to this verse of verse 10 here. We have an altar from which those who serve the tent have no right to eat.

[ 31 : 19 ] So he gets another wee bit in about this whole situation that the Hebrews, that he's trying to get across to the Hebrews.

And from those verses, I want to explore a number of things with you. I want to explore the altar that the writer mentions.

And I want to explore what or who is the sacrifice on this altar. I want to explore where this altar is, where it was constructed, where it was created.

And I also want to explore how we can come to this altar today. And then finally, the late John Stott used to say, once you feel you've got a bit of a handle on any part of Scripture and you've understood it, and you know how you're going to deliver it, don't forget to say this, so what?

And I can say to you, the so what bit is the last verse. And we'll come to that, obviously, in due course. For here we have no continuing city.

[ 32 : 38 ] I'm quoting the AV. It's in my genes because it was the first translation that I had. And I think it's really so poetic, that translation. Here have we no continuing city, but we seek one to come.

Anyway, firstly then, we have an altar. There it is in verse 10 there. We, that is, those who have put their trust in Jesus Christ.

If you've put your trust in Jesus Christ today, if you're a believer, this writer wants to remind you of this tremendous truth.

We believers have an altar. Notice he doesn't say, we had an altar. And notice that he doesn't say, one day we will have an altar.

He says, in the present tense, and of course, you may or may not know, that a Greek present tense is a continuous tense.

[ 33 : 48 ] We continually have an altar. You might have thought, the free church prides itself, doesn't it?

In its emptiness, in its sanctuary, and perhaps in particular, of not having an altar. Because, during the Reformation, these things were viewed with great, well, disgust, because of how abused they had become, and because of wrong teaching around them.

And, of course, the thing that the Reformers stressed, was the word. And that's why there's high pulpits, and traditional free church buildings.

Because, here was, the apex of worship. Thou hast magnified thy word, above all thy name. But, notwithstanding all these ideas, this writer says, we have an altar. And not only does he say that, but he says, from which, those who serve the tent, have no right to eat.

[ 35 : 14 ] there's a sense in which, the coming of Jesus, finished, all religion, and all religions, where he is not the foundation, and the center of.

even, the religion, of Judaism. Because, that religion, was preparatory. That religion, was, a shadow of things to come.

It wasn't the reality. That religion, was, symbol, and sign. That religion, always pointed forward, to fulfillment.

fulfillment. And, that's the reason, I think, that this writer, says that, we have an altar, from which, those who, continue to, remain, in that, set of circumstances, have no right, to partake.

Now, an altar, obviously, is a place, of sacrifice. And, that leads us, to this question.

[ 36 : 42 ] If, we have an altar, what is the sacrifice, on this altar? What is the sacrifice, that has been made, on this altar?

And, he tells us, first of all, by, contrasting it, with this, with this, Old Testament, symbolism, and shadows, for the bodies, of those animals, in verse 11, whose blood, is brought into, the holy places, by the high priest, as a sacrifice, for sin.

Now, so, part of the ritual, on the day, of the atonement, which, which was, a yearly ritual, the day, of the atonement, was that, the, the blood, of the animal, that was slain, was brought, to the altar, but, the rest, of the animal, virtually, had to be, put outside, the camp, outside, that tent, of meeting, or, outside, that temple, and he, reminds the writers, of this, and he says, this at verse 12, so, Jesus, so, Jesus, also, suffered, outside, the gate, in order, to sanctify, the people, through his own blood, just, as the animal, apart, from its blood, that was allowed, to be spilled, on the altar, had to be, put in, outside, of that camp, so,

Jesus, says the writer, made his sacrifice, outside, the city gates, of Jerusalem, and in that sense, Jesus, is the supreme, outsider, and there's, so much, irony, isn't there, as we think, of that, John, tells us, in his, gospel, at the beginning, that, that, Jesus, who existed, with God, in the beginning, and we'll be looking, at that, this evening, who existed, with God, in the beginning, was the agent, of creation, and he says, furthermore, he was the agent, of life, and light, for the entire, human race, for all men, is how it's put, but for, every human being, male, and female, regardless of, creed, or color, gender, or anything else, but the irony, is, that he came, to what was his own, and it might not only, be, thinking, in that part, of John, when he makes, those comments, of, his racial, people, could just be, thinking of, his racial people, and the whole, of the, the creation, as it were, the world, and his world, cast him outside, outside the camp, outside the city gate, we, have an altar, and the sacrifice, of that altar, is none other, than the son of God,

Jesus Christ, our Lord, and that altar, is, on the outside, I was listening, to, during the, it was the week, I think, between Christmas, and New Year, and, it was, I mean, I don't, listen to this, that often, but there was, some opera, program, on it, the Royal Albert Hall, and, I thought, oh, it would be interesting, just to listen to this, some, I, I, I do like, the theater, of, of operas, you know, the, the people that, do the opera, and how they, convey, the feelings, and the, the situation, of what they're, putting across, and one of the operas, that were, shown, that evening, was an opera, from an Italian composer, called Bellini, and I was just sitting there, watching it, and you know how, they're singing in Italian, and, and the, the English translation, comes up, at the bottom, of the screen, and,

[ 41 : 32 ] I was struck, when these words, came up, let your joy, begin, as you kneel, at the altar, let your joy, begin, as you kneel, at the altar, now again, we might be thinking, oh, you wouldn't see me, kneeling at an altar, well, you had better, kneel at this altar, we, have, an altar, and the, sacrifice, upon that altar, for you and I, is Jesus Christ, and, the greatest thing, that you can do, is, kneel at that altar, of Christ, of Christ, let your joy, begin, as you kneel, at that altar, how, do we, reach, this altar, of Christ, okay, we have an altar, those, that, still, cling on, to, the symbol, and the sign, and, we've got to watch, of course, that we don't do, something like that, by, by hoping, and clinging on, to, oh,

I go to church, or hoping, and clinging on, to, I've got, a sort of, external, religious, part, to my life, your joy, will only begin, when you kneel, at the altar, of Christ, and you ask, him to be, your saviour, but, how can we, get, to that altar, today, well, the writer, tells us, in verse 13, therefore, let us, go, to him, there's a lot, of stress, in that opening, statement, there, in verse 13, is there not, let

us, go to him, of course, it's good, to go to church, and especially, good, to go to a church, where you hear, the truth, and you hear, the gospel, of Jesus Christ, no question, about that, but it is, possible, to go to church, but not, go to him, and what, the writer, is urging, his people, that he's writing, to, is to go, to Jesus, the alpha, and the omega, the beginning, and the end, the first, and the last, the redeemer, and the only redeemer, where is he, where will I get him, well, I'll tell you, you will not, get him, for want of a better word, right now, in religiosity, in religion, where he is not, enthroned, enthroned, enthroned, enthroned, enthroned, enthroned, he's not, in those camps, therefore, let us, go to him, says the writer, outside, the camp, and make, no mistake, about it, if, we are Christians, we are outside, the camp, we're outside, the camp, of ideas, of pluralism, that, all religions, are the same, and it doesn't matter, which religion, you follow, or adhere to, they all lead, to the same destination, they don't, we're outside, the camp, of the world's values, of their ideas, of happiness, for example, shots of pleasure, every day, because you see, that's where he is, he suffered, outside the camp, and let us, not think, for a moment, that we can, stay, in certain camps, and still, reach him, or have him, there's a great, French writer, she died, at the, young age, of 34, I think it was, a brilliant, mind, absolutely, brilliant, mind, she was, a Christian, but she was, she feared, the church, believe it or not, because she, feared, what she called, all collectives, because, it dampens, your ability, to think freely, but, one of the things, that she, said, that struck me, many, many years ago, when I was reading, some of her stuff, Simone, Via, she said, in this life, we possess, nothing, that's what she said, in this life, we possess, nothing, and I thought, that's an interesting thing, to say, I've got four children, I've got, many grandchildren, I've got a house, I've got a car, I've got my, mobile phone, I've got a tablet, I've got a laptop, what does she mean, she means, if you stay, in the camp, anything, that you think, you possess, can be taken away, in the snap, of a finger, in the blink, of an eye, the pandemic, all those things, that we thought, we would always have, today, and tomorrow, and the day after tomorrow, gone, in this life, says Simone, we possess, nothing, nothing, nothing, and so, the writer, is seeking to, as he closes, his exhortation, because that's what this, piece of writing is, he tells us, you'll see it yourself, down at the bottom, of this chapter, [ 49 : 34 ] I hope you will heed, my exhortation, it's an exhortation, to stay with Christ, it's an exhortation, to, help us, realize that, you know, if we have Christ, we possess everything, and then he, finishes, these, closing, exhortations, by giving us, the supreme, reason, not only for these, closing exhortations, but for the exhortation, of the entire, writing, I believe, and he says this, for here, have we no continuing city, but we seek one to come, in AD 410,

Rome was sacked, and, the great, Augustine, a writer, that lived, from about, 350 odds, to about, 430, he wrote, a famous book, he's written, many, many, famous works, but one of the famous works, that he wrote, was, the city of God, the city of God, now, he was, writing this book, for, as large, a public dissemination, as, as, could be, achieved, in those days, and he was, doing different things, in, in the book, people, were, shocked, that Rome, had fallen, the eternal city, of all cities, who would have ever thought,

Rome, would fall, and, Augustine, was, was, was, seeking, to, show, the contrast, between, for here, have we no, continuing cities, but, we seek, one to come, none of these, English translations, are, perfect, because, the way, the grammar is, and the, the verbal grammar here, the idea, that's presented here, is, that this city, that we're, longing for, to come, is actually, in the process, of coming, and of course, it is, of course, it's in the process, of coming, because,

Jesus, has already come, and, when, the writer says, on the one hand, here, we have, no lasting city, there is nothing, that is lasting, in this life, in this city, that we make, our pilgrimage, through, nothing, that is lasting, absolutely, nothing, but, the writer says, but we seek, now, that word, seek, it's been, morphed, into, a kind of, larger word, in, in, in, in the original, and, the, the result, of that, is, it's intensified, the idea, of seeking, and, he's saying, this, is, where, our, drivenness, should be, this, this, is, what, our, whole, pilgrimage, should be, predicated, upon, that, we, are, seeking, that, city, that, is, in, the, process, of, coming, since, the, coming, of,

Jesus, Christ, you, may, actually, say, that, we, seek, his, coming, and, it, makes, me, wonder, I, ask, myself, first, before, I, ask, anyone, else, how, much, is, that, driving, me, am, I, too, earthbound, am, am, I, not, thinking, enough, of, the, city, that, is, to, come, am, I, too, much, in, the, here, where, nothing, is, lasting, the, the, the, the, opera, that, I, listened, to, was, called, the, title, of, that, opera,

[ 55 : 24 ] I, not, bother, trying, the, Italian, I, roughly, know, what, the, Italian, is, but, anyway, the, English, translation, is, the, sleepwalker, sleepwalker, let, let us not be sleepwalkers, and let us in those words that caught my attention, let them be our motto, let your joy begin, as you kneel at the altar, and keep kneeling at the altar, of Jesus Christ, beneath the cross of Jesus, I, fame, would take my stand, says the hymn writer, lest I forget Gethsemane, lest I forget your love for me, lead me, to Calvary, lead me, to that altar, of whom this writer says, we have an altar,

I trust that all of us here, have already kneeled, and will continue to kneel, may the Lord bless these thoughts, to each one of us, for his glory, and for our eternal good, we're going to conclude our service, by singing a hymn, from, well it will be in several books, spirits, and certainly in mission praise, it begins with the words, we're listening to it, rather than singing it, facing a task, unfinished, before our taken, one of us is to God, by the eyes of Source, to our ears, for our peoples there So, today, flames of God, we will see the words, we shall see the words, and our stories, and we will rejoice,

Christ the Lord, in the end of the Lord, the Lord, the Son of Christ beholding to go and take you home.

There were the Lord beside you, from heaven and in the skies, where so sins are deviant, if we find you still today.

With mercy and glory, from high love and rise, and now the souls are dying, and passing to the night.

[ 58 : 33 ] He better trust and favoring, but from the hands of those, who make their minds proclaiming, by Jesus, life and cross.

God is the same ambition, the same unlisted heart. I find the same ambition, to live with our hearts. O Father, who shall save them, for spirit to his side? Take the doors of our strength, to time is here untied.

From power to spirit, let us, from energy away. God, who have found your heaven's hand, just to live with our heart.

For your sin. May the love of God, our Father, the grace of our Lord Jesus Christ, and the fellowship and communion of the Holy Spirit, one God, be with you all now and forevermore.

[ 60 : 05 ] Amen. Amen. Amen.

I got those on my shoes.

They're big. They're a key for them. I'm yours.

I'm not going to die. I'm not going to die.

Do you want some? Have you got no screen wash?

[ 61 : 36 ] Is that the problem in your car? The problem is that the jets are blocked because of how cold it is.

So it's frozen up basically. Yeah, it's frozen up so I can't get in it. I've got a bottle of water. We've got some, what do you call it?

We put it in yesterday. That's screen wash. It's got a bit of freezing. I'll have a look at it today.

I'm just sleeping in the church here in the afternoon. And I'll have a look at it and see if I can free the jets.