

Drawing Near in Full Assurance

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[0 : 0 0] together. I'm taking in really the whole chapter but we'll be just focusing on just three single verses to give us a grasp of what's being said.

As you might expect, we're focusing really this evening on assurance. And if you forgive me for being blunt this evening, if we've been together for long enough now to be blunt, because sometimes we have to be open and clear and honest. That doesn't mean harsh and it won't be harsh, but God's Word speaks to us plainly and sometimes we have to hear it plainly and understand it plainly. And really when it comes to assurance, when it comes to reminder of who we are in Jesus, sometimes, speaking personally, but sometimes I think just hearing it simply and clearly and applying it hopefully to ourselves simply and clearly is the best way forward. Without mind, just three very simple headings, just taking verses throughout chapter 10. First of all, focusing on verse 14 and seeing his finished work. Then verse 21, his present role. And then finally, verse 22, his beloved people. Although having two communion weekends quite close together, I know it's quite, it feels very, very soon to have them so close and next year we'll reorder that definitely.

But perhaps it's not a bad thing. It's not all bad. For those of us who'll be at the table on the Lord's Day, I mean, it's a good thing for us. We get to sit at the Lord's Table twice within a short time. We get to join together as brothers and sisters and have the meal again. We get to have fellowship together, both at the table and, of course, throughout the weekend. But also perhaps for those of us who know and who love the Lord, who as of yet have not made that public declaration, haven't yet made that step forward. As daunting as it is, the Lord in his goodness has given our congregation two chances pretty close together.

Perhaps you let the last chance pass you by a few weeks ago. The Lord has given you this chance once more. We've said this before, I'm pretty sure even this time last year. But if these three points tonight, these three truths, these three bases of our assurance, if you can say I agree with point A and point B and point C, if you can say these three points are true for me, then for brothers and sisters, let all of us be assured that it means, it reminds us that we belong to the Lord.

And our place is at the table. And for those of us of a weak faith, or those of us perhaps who lack assurance, those of us who are wondering and worrying, should we really go to the table again?

[3 : 0 6] If we can say our yes and amen to these three points tonight, then have confidence on the Lord's day. And with that, if you also can say your yes and amen to these three points, then your place is at the table. If you haven't been before.

When the Lord says to us, and we'll I'm sure hear these verses read to us several times a weekend, but when the Lord says to us to do this in remembrance of me, that is not a suggestion he's giving us. It's lovingly worded, it's said to his friends and his disciples, but it's not a suggestion.

The wording of do this in remembrance to me, and the context, but also the very grammar of the words themselves, it is a command. It's in the imperative. It's an instruction. The grammar is that of a superior giving instructions, of an army general giving instructions to those below him. That's the seriousness of the command that Jesus gives us to do this in remembrance of me. So nothing else this evening, brothers and sisters, if you're lacking assurance, have almost no assurance.

And brothers and sisters, friends, let's all go forward together. The saviour invites you, but also he commands you. We'll see that more in a second. First of all, in his finished work, verse 14, we'll spend most of our time in this verse, in every two verses, as time allows us.

Verse 14, read it again for us. For by a single offering he has perfected for all time those who are being sanctified. One final offering. We read in the previous verses, centuries of bulls, centuries of rams and lambs, centuries of bloodshed, and the tabernacle, and all the places, the people of God erected places of worship to worship over the years, and the temple laterally. And we often say this before, but if you think of temple worship, we imagine, you know, you take your sacrifice, and you do your sacrifice, say go home again. We don't perhaps grasp the magnitude of a sacrifice. Yes, you're taking your animal to be sacrificed to cover your sins, but so is the person before you, and so is the 10 people, the 100 people, the 1,000 people before you, and the 1,000 people after you. This is a place of bloodshed. Imagine around the temple, there's just blood everywhere. There's these animals being killed day by day. This is not a place of quiet reflection and hope. This is a place that the

[5 : 55] Lord has put together, and we'll see this later on in the year, God willing, the Lord has put together to show his people that the sins they are committing, that they have a real price. And yes, temporarily, the Lord is allowing that to be, as it were, carried on by the animals, by their sacrifice.

But it's read in Hebrews here, that blood does not truly, does not forever take away the sin. It cannot. It did not. It does not. It's a horrifying place. Sound and blood and the smell of death.

And here we come after all these years, all these centuries of killing, of sacrifice, of horror, of blood being spilt.

But I heard of Hebrews reminds the people that one final sacrifice has come. Just for context, to remind ourselves, this of course is a letter written to a group of Christians who were being tempted, Jewish Christians, who were converted to become Christians from, of course, their Jewish background.

And who we see in the letter, who were being tempted to go back to the old ways. I can imagine it. We can sympathize with them. They miss, as it were, the smells and the bells of the temple.

[7 : 13] They miss all the community. They miss being part of the culture, part of their people. And of course, at this point, the Romans were quite happy, really, with the Jews in general.

To be a Jew, you'd politically, perhaps, not like the Romans. But socially, you could get on quite well. It was fine. Again, the Romans were smart. They allowed people to worship their own gods up to a point.

But now, the Christians, the Jews hated them. The Romans hated them. The other pagan faiths absolutely hated them. And these struggling Christians are saying, Can we not just go back to the old way?

It was easier then. It was easier then. All our sacrifices and our garments and all the smells and all the things we could see and touch. Life was easier back then. And the writer is reminding the readers and the listeners, You can't go back.

Why? Because of one final sacrifice, He has come. And of course, before the coming of our Saviour, All these sacrifices, in various ways, pointed forward to the coming Messiah.

[8 : 17] They pointed forward to the one who would come and save His people. Who would be that spotless, blameless Lamb. And that's a whole sermon series in itself. God willing, later on in the year into next year, perhaps.

But even then, there had to be that, as we read, that continual sacrifice. Depending on the occasion or the reason for your sacrifice, It would cover you for a set time, up to a year.

Again, if that's it done then. The next year the same. The next month the same. Depending on the reasons of your sacrifice. You had no ongoing assurance that you and the Lord, as it were, weren't where the debt was paid.

You had no ongoing assurance. It depended on your action. It depended on your faith. It also depended on you doing and taking the sacrifice. And bringing it and having it killed and having the bloodshed.

There was no ongoing assurance. Why? Because there could not be until the coming of Jesus. For by a single offering, he has perfected for all time those who are being sanctified.

[9 : 38] No longer. No longer was there the need to have these animals. Thousands upon thousands. The one final spotless, blameless lamb had come.

And there was no sacrifice quite like this sacrifice. No one quite as perfect. We've been covering in our prayer meetings over a good few weeks now, months now, looking at the Trinity. Digging into it as much as we can.

Understanding we never get that far into it. We've been trying to grasp the fact, what it is, the second person of the Godhead. To take on human flesh. To become fully like us in every way.

Physically and mentally and emotionally became like us. He walked and talked and existed. Laughed and cried and ate and felt hunger and everything else. Every single way apart from sin.

He did that. We tried to remind ourselves of the wonder and the horror and the humiliation of God. And endless glory.

[10 : 37] Endless perfection of Father, Son and Spirit. And then since the creation of the heavenly beings. That ongoing worship and glory. But then, as we read even in our verses there.

Then the day came, humanly speaking, when Jesus was born into this world. A body was prepared for him.

And he was born kicking and crying and screaming and needing into this world. Being looked after by his parents. Needing help. Having to be taught how to learn and walk and speak and everything else.

Having the full emotional range. Being betrayed and being attacked. And feeling every emotion we feel. And seeing the reality of what his world is.

A world made through him. A world made for him. And he saw it all. The death and destruction. Every single minute of every single day. And there he was. The spotless.

[11 : 35] Blameless. Perfect. Lamb of God. Slowly but surely as it were. Making his way to the place of sacrifice. For all these 30 or so years of his life.

Making his way. To the place. Where he would become the once and for all. Final. Object. Object. Object. Of sacrifice. He leaves glory.

He leaves beauty. He steps down into horror. He sheds all the beauty of his divinity. He does not display the fullness of his deity. He becomes like us in every way but sin.

Why? To become our one final offering. What does that mean for us then? We're carrying on from the verse. By a single offering what he has perfected for all time.

There's one truth we have come to face with this weekend. Only perfect people can sit at the Lord's table.

[12 : 37] Only perfect people are welcome to come and sit at the Lord's table. Now that is a theologically true statement. And perhaps how we respond to that fact.

It shows in us rather than a lack of appreciation of our sin. It actually shows in us perhaps a lack of appreciation of the goodness and work of Jesus.

Brothers and sisters we've said this before but let's remind ourselves this evening. Those of us who know and who love him. Those of us who have been washed as it were by the blood we speak of in these verses.

Those of us who can call him our saviour and our friend and our king. There is no longer before the father.

There is no longer remaining a single as it were blot or blemish of that sin. When the father sees us. He sees us as clothed in the perfect righteousness of our saviour.

[13 : 37] That great transaction took place. We know that. On the cross he what? He became sin. And we what? We when received his full righteousness.

That covering. Last in-house communions we looked at Psalm 45. And we saw that Psalm speaks of the bride being covered. And we saw the garments of the king.

And all the glorious smell of his garments. And we were reminded quite simply. That all the smell of the garments. And all the description. It's one of beauty. And one of kingly power.

And that's where we are this evening. Wrapped up as it were under his garment. That garment. That cloak of righteousness. Which envelops his people.

That makes it true. That when we sit at the Lord's table. We do so as those. Who have been. What? Perfected. All that crimson red.

[14 : 41] All that stain. All that blemish. All that spot. All that wrath. That was for us. Was poured out onto our saviour. Now we know that.

We hear it. But do we actually apply it to ourselves. As best we should. And we let perhaps our culture.

We let perhaps our own history. Our own wrong thinking. Say well that can't be true. Yes I love him. Yes he is mine. Yes I call him my friend. And my saviour. And my king. But at the same time.

Surely. I can't be good enough. And the second you think that. Or say that. You look away from him. And look back to yourself. It's a gospel symbol.

You're not good enough. None of us are. That's why he came. And he covers us. It's his goodness. The table is. For perfect people.

[15 : 38] Brothers and sisters. Of weak faith. Of small faith. Of struggling faith. Yourself and myself. Very much included. Of lacking assurance. Of low assurance. Of almost no assurance. To those of us.

Perhaps you're doing well. And your assurance is full. And your faith is full. We praise God for that. If that's the case. But every one of us. Are on that journey somewhere. Small faith. Weak faith.

Stronger faith. Perhaps. For every one of us. You are declared. Perfect. For the finished work. Of the son. Not trusting in yourself.

Or in myself. It's his finished work. And his work. Alone. Simply summarise for us. And a hymn.

It's much older. I thought it was. It's an older hymn. It's from the late 1890s. Apparently. For nothing good have I. Whereby thy grace declaim.

[16 : 34] I wash my garments white. In the blood of Calvary's lamb. Jesus paid it all. All to him I owe. Sin had left a crimson stain.

He washed it white as snow. We might think that. We might know that tune. We might know that hymn. But we apply it to ourselves. It is not just theologically beautiful.

That we are made perfect. Because of his finished work. It is also practically. Important for us to grasp that. That not just going forward.

To a communion table. Although we pray. That the Lord will stir in your heart. To do that. But every single day. As a Christian. Every morning we wake up. And you think. I can't do this.

You think. Oh it's too hard. The journey is too hard. It's too complicated. I know. We all have these days. Or weeks. Or months. Perhaps. You think. Providences are too hard.

[17 : 34] My journey in life. My health battle. My life situation. Whatever. It's all too hard. And my own sin. I'm such a bad Christian. You know. This past six months.

I've been a bad witness. I've said things. And done things. And thought things. I've perhaps. Been such an awful distraction. To my friends. And family and neighbours. As to the cause of Christ. You think.

I've not grown at all. My prayer life is a mess. My Bible reading is a mess. And so on. And so on. And so on. Every time you think that. You take your eyes away from your saviour. And back to yourself.

And the truth does not hit your heart. But it should. Truth being what? But he has taken onto himself. The full wrath.

For all the sins. Of all his people. And he calls us clean. He calls us. We heard a few weeks ago. He calls us beautiful. He calls his bride.

[18 : 31] Perfect. If we're part of that. Family. If we are. One of his. If we can say we are his bride. If we can say we love him. Although we don't serve him as best we should.

Although we fail him. And all the other. Excuses and worries we all have. All that aside. Is he yours? Can you say. Apart from everything else.

I want to serve him. I want to love him. I want to do that better. If you can. Then you are. You are his. And he is yours. And before the father.

Where it matters. He has. Through his finished work. Cleansed you. With his precious blood. Well. I found that to be true.

But what about. The days. And weeks. And minutes. Where I seem to mess things up. Again. And again. And again. Well. Thankfully for us. The verse carries on. For by a single offering. He has perfected. For all time.

[19 : 28] Who? Those who are being sanctified. So on one hand. These two things are true. On one hand. We are perfect. In that we are washed. And cleansed.

And made perfect. The blood of our saviour. At the same time. Here we are. In North Ulster. Living. And breathing. And walking. And moving. And being ourselves. Where yes.

One hand. Perfected. One hand. We have a full. Clean slate. With the father. As it were. The debt's been paid. That will never be racked up. Against us again. Our place in glory.

Is there. Our home in heaven. Is established. Our invite. As it were. Our place at the table. Is there. But at the same time. We are still those. Who in this life.

Now. At this time. Are being. Sanctified. Yes. We are made perfect. In that he covers us. With righteousness. Of that we have no doubt.

[20 : 21] And we cling. Steadfastly. To that truth. And we think. Well. I'm often so lazy. I'm such a poor witness. Whatever. Troubles you. Excuse me.

Of your faith. That's where we're glad. To have this. Final phrase. Of this verse. That we. Are those. Who are still.

Being sanctified. That process. Sanctification. Of being. Made more. And more. Like Jesus. That slow. At times. It feels. So slow. Process.

Of taking us. When the Lord. Comes into our life. And saves us. As it were. Bit by bit. Thought by thought. Action by action. Who we are. He molds.

Slowly and surely. Into being. Like our saviour. That's why we're so glad. To have this phrase. Aren't we? Yes. We are saved. And yes.

[21 : 15] Our salvation. Is that one. As it were. Time event. That lasts. Into all eternity. But alongside that. Also begins.

The point of our salvation. This gradual. Ongoing work. Of sanctification. And often. We confuse. These two things. And we do so. To our own confusion. At times.

To our own. Upset. And great. Upset. We look to ourselves. We think. Well. If I am a Christian. Perhaps I've not said it publicly yet. Perhaps I've not.

Gone to the table yet. But I know I love Jesus. And I know he is mine. But. If I am his. And I hope I am. And I believe I am. Then. I'm not very good am I? You know.

A proper Christian. Does this. Or that. A proper Christian. Knows this. Or knows that. A proper Christian. Doesn't act in that way. A proper Christian. Never loses a temper. A proper Christian.

[22 : 08] Never finds himself. Stuck for words. When asked. Hard questions. A proper Christian. Never doubts. Or lacks assurance. A proper Christian. And fill in the blank yourself. Whatever. Issues.

Whatever. Way the evil one. Seems to attack you. I can say. With near confidence. Not full confidence. There's not one person. Here this evening.

Who knows. Who loves the Lord. And you haven't had. A single thought. Or experience. And worry of your salvation. That someone else. Over here. Or the rest of Christ's church. Has not thought.

Or gone through. The exact same thing. Yes. Our salvation. Is a one time event. But we are saved. Sinners. And because we confuse.

Salvation. And sanctification. We worry. Well. If I'm still not the perfect. Finished article. And I'm still at a time. Such a let down. To my saviour. God. Then surely.

[23 : 03] That means. I'm not truly a Christian. I'm not a proper Christian. And that then means. At times. Well. Until I get to this. Level of being a proper Christian.

Whatever that means. Then I'll go forward. Then I'll make the public declaration. Then I'll show everyone. That I love him. And he loves me. Okay. We think that.

Time is a problem. But given enough time. Given enough latitude. We will become. The person. The Christian. We want to be. If in fellowship.

This weekend. You can ask. The older Christians. Those who have been on the journey. And we're very blessed. In our congregation. To have many Christians. Been on the journey. For a long time. If they.

Right now. After all these years of following. If they are. Where they want to be. As Christians. I won't answer four of them. But I assume. I'm going to say no to you. They. Themselves.

[24 : 03] Wish they were better. In this way. Or that way. Why? Because. Until we see glory. With our. Our. Our. Eyes. Or at least.

In our soul. Sees glory. We will never be perfect. In this world. We can't. Sin is. As I were. Quite literally. Part of our DNA. It's part of who. And what we are. Yes.

We're saved sinners. We think. We need to be better. To come forward. We. Think. We have to have. Full. Sanctification. To be a proper.

Real. Christian. gatherings. No. Well, that won't happen until we hit glory. And if you're waiting until you are perfectly and properly sanctified, until you come forward, the sad, bleak, blunt truth is you will never come forward.

Because in this life and in this time, you will never be a good Christian. You just won't. I won't. The elders won't. No, I'm personally will be. We strive to be. We hope we are. We attempt to be.

[25 : 06] We pray that we'd become more sanctified. But we're always going to be Christians who are not good Christians. We're always going to mess things up and be a bad example.

Much to our shame and pain, it is what it is. Because we're sinners saved by grace. It's not wait long enough and hope that one day you'll be good enough to make that final step.

To think that way misunderstands who Jesus is and what he has done. It's the perfection he wants from us. No. What does he ask for?

What does he require? It's not obedience. It's obedience. The Lord's table is not for those who are fully sanctified.

If it is, it's an empty table or a table with liars sitting there and fools sitting there. The Lord's table is for those who are fully aware, and in times when many of us painfully aware, that that long process of becoming more like our saviour is an ongoing process.

[26 : 17] We sit the Lord's table as those saying, we need this sustenance. We need this meal. We need this fellowship. To sit the Lord's table is not to say you've made it.

And here, and I'm not going to go on a tangent here, but here is where our culture comes in. At times our culture is good. At times our culture, we have to be honest, has caused massive issue.

Massive issue. The parts of our culture that align to God's word, we keep and we love. Parts that don't, we must kill. We must kill. And we know ourselves, culturally speaking, historically speaking, the Lord's table, at least in some denominations, in some areas, it was set up as a pinnacle you would reach when you became a certain level of good Christian.

The proper Christian sat at the table. And the rest remained quiet until their dying days. And we all know and think of beautiful, beloved brothers and sisters who went into glory, never having gone forward, having missed out on years of blessing of the Lord's table because they were taught or they heard or they assumed the table was for those of a certain level of Christian.

If you find that anywhere in scripture, I'd be glad to take my words back. But you won't find it anywhere. It's for the bruised and the broken, the hopeless and the helpless.

[27 : 39] It's for those who Jesus came to save. It's for us. It's for us. It's not the finished article who are being called to sit at the table.

In fact, if you're sitting at the table and the Lord's saying you think you're a finished article, then get up and go to the back. I mean that quite seriously. We're a broken table of broken people who love our Saviour.

The table's for the needy. It's for the small of the world. It's for the hopeless and helpless. And if we ever wait to be the full and complete thing before making that step, as we said, you will never, ever sit there.

Now, don't get me wrong. We're not saying your salvation is at risk. It's not. Again, we're plenty of good Christians and loved Christians who never sat at the table and who went into glory never sitting at the table.

It doesn't affect your salvation. But you remove from yourself a blessing the Lord has given his people. You remove from yourself an encouragement the Lord has given his people, a strengthening ordinance, as we call it, that the Lord gives his people.

[28 : 48] And to be even more blunt, if you allow me, every single communion, every single service that we don't follow the Lord's command, we're in direct, outright, open rebellion to him.

And again, it doesn't affect salvation, but it does hurt, doesn't it? It does hurt. Don't wait to be a full, complete thing.

Come and sit. Come and eat. Come and drink. If it's the meeting with the elders, that scares you. If it's the knocking on the door and walking in, that scares you. Don't let that stop you for a second.

Being practical is a hard thing to do. It's a hard thing to come and knock. It's a hard thing to walk in. It's a hard thing to sit in front of us. But I promise, whoever knocks on that door and walks in, we will be struggling to keep our faces straight for joy, rather than looking to condemn or kick you out.

We want to see you. We'd love to see you. Very briefly then, that's his finished work. Just to assure us and just give us more comfort this weekend, we're also reminded of his present role in verse 21, what our Saviour, at least part of what our Saviour is doing now, since we have a great priest over the house of God.

[30 : 15] Now, we looked in great depth before of the role of our Saviour as the great high priest. Just to go over this quickly this evening, just remind us that we have a Saviour right now who comes alongside us.

He's not standing aloof on a far away saying, commanding us. He stands, as it were, right beside us. And more than that, his word tells us he is inside us.

Through the spirit he has made us home within us. He tabernacles, he dwells in us, never to leave. He comes alongside us. Why? Because he is the great priest.

The word high priest is missing there, but here's where, perhaps in the Greek, it's a wee bit more clear. The word high is just implied there in the very word used. We could say the great high priest.

The word great is actually, as it were, a better, a bigger word than the word high. So the writer didn't bother saying both words. He didn't have to. Jesus is the greatest of the high priests.

[31 : 16] He is the high priest. He comes alongside his people. Who prays for his people. We know that. Who makes that constant intercession for us.

Do you think, I am too weak to go on as a Christian? This life is too hard. This walk is too hard. My life circumstances are just too complicated and too sad and too hard.

Not for a second are we saying that we're not. We know that for many of us, there are hard things in our lives. Health situations and family situations and so on. He does not stand at a distance and say, well, crack on with it and be a good Christian and do your best.

No, he's a great high priest who walks alongside us. Who prays for us. Who brings our name, as it were, to the Father. He did not ascend into glory and then sit down and do nothing with respect.

He sits down with a right hand of the Father. As we said before in Psalm 110, that's a place of action. That's a place of ongoing work. As he's at the right hand of the Father, he is there bringing before the Father in great joy the names, the situations of his glorious and glorified people.

- [32 : 29] He did not ascend and cease to be the servant king. He ascended and continues his work as servant king for us. Friends and brothers and sisters, we have a saviour who knows us, who cares for us, and one who keeps us.

As we go forward to the table, or plan to go forward to the table perhaps, we go forward in the strength of a saviour who is there as it were beside us. Who sits, as it were beside us at the table.

Who is alongside us, who is in front of us, who is behind us. Who cares for us. What then is the conclusion of this?

Well, part of the conclusion is in verse 22. Two, because of the finished work. Because he is the great high priest who cares for us, who walks alongside us. How does the writer then encourage the people?

Let us then draw near with a true heart and full assurance of faith, with our hearts sprinkled clean from our evil conscience and our bodies washed with pure water.

- [33 : 38] Two simple points here, and we can conclude with these two points. The command is simple. Let us draw near.

Brothers and sisters, we can draw near. We can come near to him. Because he has made the way for us, hasn't he? In our strength and our ability, we can do anything.

We're very much aware of that. But his work, his finished work, as aware of the curtain being torn, the cry of it's finished, that gives us eternal assurance.

He says to us, you can come. You can. But also there's more than that, as we said at the start. It's you must draw near.

Not just we can draw near. But we must draw near because he commands his people to remember him. He commands people to come and to listen to him.

- [34 : 40] He commands us to come and to serve him. How do we serve him this weekend? We remember him as he commands us to do so by sitting at that table and eating and drinking. Putting aside worry.

Putting aside embarrassment. Putting aside all the shame we might bring to that table. Putting aside what others might think, what others might say. And saying drug to all of that. And saying, I will follow the command of my Saviour.

And he bids me to come. We do so with a full heart. A heart that's clean. A heart made clean. We see that at the end of this verse.

A heart sprinkled clean from an evil conscience. A heart and body washed of pure water. The reminder that we come before our Saviour as cleansed, as made perfect.

That then leads to what? A heart full assurance of faith. As we think about who he is and what he's done for us.

- [35 : 43] Especially this weekend. As our visiting preachers will lead us in God's word and encourage us. And in our own privacy around the homes. As we pray and think over God's word and worship.

As we think more and more about who he is. We should find our hearts filled more and more of assurance. Less of us and more of him. And again, coming to the table.

There are so many things to pull us back. The worry that will let him down. The worry that will bring shame to the cause of Christ. What family members might well be saying to put us off it.

What our thoughts are of who should be there. All these things must be killed. And our minds must go upwards to think of him. And to find ourselves with a heart full of assurance.

All his work. All his work. And none of ours. If you love him. If you trust in him. If you believe what he has done for you.

[36 : 47] Then believe what he says to you here. Through his word. Believe that he has come. The work is done. Believe that you are made perfect before the father.

Because of the sprinkling and the cleansing. As it were. Of the sacrifice. Of the blood. Of the saviour. Of that final spotless lamb. Believe that he right now as high priest. Is with you.

Praying for you. As it were. Walking alongside you. Looking after you. And believe. Believe that your heart has been made clean. And believe that he is yours.

And you are his. That these things are true for you. If you love him. If you believe in his finished work. Is applied to you. Then why would you not want to come and sit beside him.

And sit beside his people. This coming Lord's day. Spare our heads now. A word of prayer. Lord we thank you for the gift of your word. Help us as we. Begin this weekend.

[37 : 46] To understand that we do so. Following the command of our saviour. Following his. Strict. But also warm instruction. To come.

To come and to remember. Yes but to come and to eat and to drink. Looking forward to that final remembrance. That final day of glory. That final feast. In the new heavens. In the new earth.

Until we see that day. Give us faith. And give us help. And give us strength. To keep on serving you well. Pray once more Lord. For those who are visiting this evening. And those who will visit. Over the weekend.

And we thank you for their presence. They would know that. As they come with us. We are thankful for them. But also we bring them in remembrance to you. That they would be blessed. By your word. Pray also especially for those.

Of our number. Both here and. Who are not yet here this evening. But who may come. Perhaps in other days. This weekend. To. Who we know. And who we hope. And who we.

[38 : 41] We're almost certain. Are yours. But who as of yet. Have not made that public declaration. Lord. You would move in our hearts. And serve them in that way. Help us Lord. We ask in the correct session. Afterwards.

Give us wisdom. Give us wisdom. As we decide. As we discuss. As we. Think through. All the various things. That must be discussed. And thought about. Thank you Lord. For brotherly unity.

Thank you Lord. For brotherly love. That together. We all wish to see the good. Of the gospel cause. In North Tulsa. We do pray Lord. Once more. For salvation of North Tulsa. Pray for every single home. Especially the homes.

That are not represented. The homes. That are in complete darkness. The homes that have no gospel knowledge. Whatsoever. We ask Lord. You would use us as your people. To bring. The good news of the gospel.

The good news of our hope. That is found only in Jesus. To all. Who at this moment. Are still in darkness. Who are heading towards. That lost eternity. Give us then Lord. Peace. We ask this weekend.

[39 : 38] Help us. And be with us. Let's call these things. In Jesus name. For his sake. Amen. We can conclude. Singing in Psalm 1 to 1.

Again in Scottish Psalter. Psalm 121. Scottish Psalter. Psalm 1 to 1. Psalm 1 to 1.

From whence do I come my aid? My safety cometh from the Lord. To heaven and earth have made. Thy foot he'll not let slide. Nor will he slumber that he keeps. Behold. He that keeps Israel.

He slumbers not. Nor sleeps. Psalm 1 to 1. To God's praise. Psalm 1 to 1.

Psalm 1 to 1.

[41 : 23] He slumber's not nor sleeps. The Lord he gives.

The Lord thy shins. All thy right hand does dare.

Heaven by night. Heaven by night. He shall not smile. The Lord shall keep thy soul.

He shall be. of his strength. He shall be. praise so from all ill.

■■■erase 3. from all ills hence forth my glory out and in God he forever will the grace of the Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit with you now and forevermore. Amen.