

The Eternal Son of Man

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[0 : 01] We'll read this evening in the Gospel according to Matthew chapter 16. Gospel according to Matthew chapter 16.

We'll pick up the reading at verse 13. Jesus, and you'll see at the beginning of verse 16, the Sadducees were tempting him, asking him for a sign from heaven, as the Sadducees and the Pharisees and the scribes were continually.

That was their continual. They had no time for Jesus. They hated him. And yet they were continually asking him for a sign.

Was he really the one, the Messiah that was to come? And they were trying to get out of him. Give us a sign. Give us this. Tell us who you really are.

And he kept telling them that he was. He was sent. He was the sent one. And yet they were still. And here we are in verse 13. Jesus is now moved to Caesarea Philippi.

[1 : 11] When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, said, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon bar Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his disciples how that he must go into Jerusalem, and suffer many things of his elders, and chief priests, and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But he turned and said to Peter, Get thee behind me, Satan.

[2 : 38] Thou art an offence unto me, For thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life, shall lose it. And whosoever will lose his life, for my sake, shall find it. But what is a man profited, if he shall gain the whole world, and lose his own soul?

Or what shall a man give, in exchange for his soul? For the Son of Man, shall come in the glory of his Father, with his angels. And then he shall reward every man, according to his works.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man, coming in his kingdom. Amen.

May the Lord bless, that passage of his word to us. This evening I'd like just to, I've really turned this into, a sort of Bible study.

[3 : 41] In the chapter that you read, we look at, that we read together, we see that, Jesus is putting a question, in verse 13.

I'd like to look at verse 13, if we were going to take a, a center of verse, to look at tonight, we look at verse 13. When Jesus came into, coast of Caesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of Man, am?

That I, the Son of Man, am. We find in the Gospels, that Jesus, often, refers to himself, as the Son of Man.

And the passage we read tonight, for instance, there's three instances, that passage there, that he refers to himself, as the Son of Man.

And it's a phrase, that we've come across, often. I'm sure you've read it through, if you're like me, you've read it through often, and you've got it, you've read it, and you've taken, you've said, you've come in.

[4 : 50] But the more I looked into it, particularly this week, I was actually going to look at another thing, but this one, came to me this week. And I thought, because of the, the nearness of Christmas, of what we're to celebrate, as the birth of Christ, and Christmas is going to be, in our ears, and in our ear, and our eyes, and everywhere around us.

And there are quite a number of people, that don't have an earthly clue, of what really Christ's birth, is all about. And they're going, and they'll shop, and they'll celebrate Christmas.

And, it reminds me, about three or four years ago, I was, I was away, I was in Aberdeenshire, I was at my daughter, and I went to a service, it was probably the Sunday, before Christmas, or whatever, and it was a retired, minister, they haven't got a minister then, in the Panish, in the Panish church, where she stays.

And, he was talking about Christmas, quite a bit about Christmas, and about Christ, coming, Christ's birth. And he put a, question to himself, and to us, and he said, in the, in the conversation, he says, I wonder, I often wonder, to myself, why Christ came as a man?

I, I, I, it shivered me, to be quite honest with you. This was from a doctor of theology. He was a grebel doctor. Why Christ came as a man?

[6 : 35] Why did he not come as a woman? And, I could almost cry out, if you'd only read his scripture, if you'd only read his bible, you'd find why Christ came as a man.

Very, very simply, what was he? What was Christ? What is Christ? The son, of God. And he was that from all eternity. Wasn't that he, Christ, Christ didn't become the son?

We'll see that, and what I'm going to look at tonight is, Christ didn't become the son, on Christmas day. Nah, nonsense. Kind of nonsense. He was the son, from eternity, wasn't he?

He was, the earth, the catechism is a wonderful book. Three persons in the Godhead. The Father, the Son, and the Holy Spirit. These three, are one God.

The same at purpose, equally power, and glory. The same, the same God. Anyway, that's a, I just thought that came to my mind there.

[7 : 36] But, when we reflect tonight on, on the son of man, what does this phrase actually mean? One commentator says, son of man may sound simple, on the surface, but this phrase, masks the astounding depths, of the person, and work, of Jesus.

I was reading, I was reading Spurgeon, I don't see Don McKinnon here tonight, but he's Don McKinnon here tonight, he's against Spurgeonite. But, he's got a, he's got a wonderful phrase there, in, about, Christ's birth.

it's a miracle, it's a miracle, it's a miracle of miracles, that the infinite, should become, an infinite, an infant. That the infinite, should become, an infant.

And friends, as I look, at Christ, and the Christ's birth, I am just, you can be amazed, does it ever, amaze you to think, that the, son of God, should dwell, in the womb, of a virgin Mary, for nine months.

Did you ever think of that? the Holy Ghost, has prepared for, for him. That's what he said himself. And he said he was going to be there. The infinite, as an infant, but hardly then, as, a fetus.

[9 : 09] Can you understand it? It's beyond, our comprehension. Paul could call it, the mystery, of godliness. That God was manifest, in the flesh.

And, well, let's look at, at, at this, this, this saying here. Let's first look at, that he was the, as I said already, first of all, he was the, pre-incarnate son.

Remember Genesis 3, verse 15. God gives the promise, after the fall. This is what he says. I will put enmity, between thee, that's, no, he's talking to the, the, the serpent.

I will put enmity, 315, if you, if we look, maybe when we're doing it, we can look up some of the text. I'll, I'll be gone afterwards. It's, it's, it's quite an easy one, that one. but, if, I will put enmity, between thee, and the woman, and between thy seed, it, shall bruise, thy head, and thou shalt bruise, his, heel.

Male. Does he, does he need to go past, Genesis 3, 15 to know, whether God is a, whether Christ should come as a, as a man, or a woman. Huh? That's masculine.

[10 : 31] This nonsense, that we've got today, that their nonsense, that not a male, isn't a male, and a female, isn't a female. Trying to, just, parry to these people.

That's it there, 315. Wish now I'd shouted it out to him that day. To think that his, four-pears were from Carly as well.

Don't need, anyways, Matthew Henry states, he says here, no sooner, listen to this, no sooner was the wound given, when the remedy, was provided.

Wow, that wonderful. No sooner, was the wound, given, than the remedy, was provided, and revealed. This remedy, was in the person, of the son, of the woman.

the Messiah, the Saviour, who was to come. She would bear, a son. Friends, you know, you talk about, we talk about, the superiority, of the male, and the inferiority, of the female.

[11 : 42] No such thing, in, in the, in the covenant, of grace. No such thing. what, a place, the woman has, in the economy, of grace.

What, a, the seed, of the woman, was, the seed, of the woman, was, to bruise, the head, of the serpent.

That was, the, what a place, Mary had. I was thinking, last night, about that. Mary, an insignificant, woman, way down there, Nazareth, engaged to Joseph, and that woman, from eternity, was chosen, by the Lord, to bear, his son.

Can you think of it? Can you think of it? It wasn't, it wasn't, the, the, the, the daughter of a king. It wasn't the daughter, of a prince. It was a lowly woman.

How she was chosen, was because of the, electing love, of God. Nothing else. And he determined, that is, because of, what scripture had.

[12 : 59] That, there it is, that was, that was, that's, that's the genesis. That's going back, to know, that this, this son, was promised, a way back, at the very beginning, of time, when, when, when, when, man sinned, man and woman sinned, this son was promised, the pre-incarnate son.

But you know, there's, there's, there's, there's an, an amazing verse. If you turn to, to Daniel, if you can find Daniel, Daniel chapter, chapter seven. Daniel is, is later on, in, in, in the Bible, Daniel, Ezekiel, Daniel, some of you can, maybe get it, sometimes I have a difficulty, finding some of these, minor, we call them minor prophets, but Daniel is actually a major, one of the major prophets, minor, in, in, in the fact that it's, there's not many chapters, that's why they call them minor prophets.

And we find in chapter seven, 13. This is a, a dream, that Daniel has.

I think if you look at, at chapter nine first, maybe we should look at, like chapter nine. I beheld, and, and there's mysteries here folks, there's a bigger mystery, and we went through Daniel, and Ezekiel, at home recently, in family worship.

And I'm telling, I had difficulty, really difficulty, understanding it's, I have any difficult book, once you get into, the depths of it, very difficult. But look at verse nine, I beheld, till the thrones were cast down, and the ancient of days, did sit.

[14 : 39] Now the ancient of days is God, God Jehovah, God the Father, whose garment was white as snow, and the hair of his head, like the pure wool. His throne was like the fiery flame, and his wheels as burning light, a fiery stream issued, and came forth from before him.

Thousands, thousands ministered unto him, and ten thousand times, ten thousand stood before him. The judgment was set, and the books were opened. I beheld then, because of the voice, of the great words, which the whole, see, does he, he seen as if it were it to the future.

I beheld even, till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged, for a season of time.

I can't say that I can't understand, any of that. I'll be quite honest with you. Then look at this. Verse 13. I saw on the night visions, and behold, one like the Son of Man, came with the clouds of heaven, and came to the ancient of days.

Now, let's picture that. One like the Son of Man. That's a term that's used in the Old Testament. For the Son of God, the Messiah that was to come.

[15 : 50] So the Old Testament Jews knew really what the term the Son of Man was. You see what I'm getting at? See, when Christ was using Son of Man, he was using that because the Jews knew he was talking about the Son of Man.

So they would know the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him, that's the Son of Man, dominion, and glory, and a kingdom that all people, nations, and languages serve him.

His dominion is an everlasting dominion, which shall not pass away in his kingdom, that which shall not be destroyed. So there you have it. In the Old Testament, in the Old Testament, we have a pre-incarnate Son.

That's even in the Old Testament. He's seeing the Son of Man being taken to the ancient of days, and the ancient of days giving him a prominent place.

In other words, thou art my Son, this day, he says, this is the day, this is the, he was, he was, he was, he was, he was in the Godhead there in the Old Testament.

[16 : 59] So the Old Testament, so there we have it, we have an example of him there. The other place that you'll find him is in Ezekiel. Again, a very difficult book.

Very, very difficult. I would say Daniel is difficult. Ezekiel is as difficult. Again, we have it there. We've got a glimpse into the pre-incarnation in Ezekiel 1 at verse 26 to 28.

Ezekiel, again, just a bit before Daniel. We are just, very quickly. And above the firmament, 26, yes, and above the firmament that was over their heads was the likeness of a throne.

Got the throne, we find that in Daniel, as the appearance of a sapphire stone. And upon the likeness of the throne was the likeness as the appearance of a man above it.

Son of man again. As I have a man above it. And I saw the colour of amber and so on. As the appearance of a bow that he was on there. And look at, look at the reaction, 28, at the end of 28.

[18 : 01] When I saw it, I fell upon my knees and I heard a voice of one that spoke. This was the reaction that Ezekiel had. Daniel, if we had looked at it, had the same reaction.

He fell down. He fell down. Remember that? He fell down in front of, in front of, was Peter, didn't he? Depart from me if I am a sinful man.

This is Ezekiel. So Daniel, and I see, so there we have it. What I'm saying today is that the old, the old testament knew, the Jew knew that there was a pre-incarnate son, that this son of man, the Messiah, was to be called and he was going to be called the son of man.

And here we have Christ telling them there, this, he was the son of man. He's telling them throughout, I think one of the commentators said there's about 83 or 85 times that the son of man is used in the New Testament.

I didn't realise the number of it until I started studying it for this. Friends, that is it there. Here we have what this is the pre-incarnate.

[19 : 06] But secondly, we've got what I would call the authoritative son. Now, in other words, he has authority and he tells them he's got authority.

For instance, a number of occasions he claims, quite a number of occasions he claims to have authority on earth. In other words, he's got authority on some things.

Now, one thing that he's got authority upon is the forgiveness of sin. Remember that? Mark chapter 2. We've got him there in Mark chapter 2 at verse 5.

When Jesus saw their faith, this is the sick of the palsy. If you want to look it up, you can, but if you don't, I'll read it out. When Jesus saw their faith, that's, he's, remember when the friends of the sick of the palsy put the man through the roof and he told him, rise up, rise up, he says to him, he healed, he healed the sick of the palsy.

And this is what he says, when Jesus saw their faith, he said to the sick of the palsy, son, thy sins be forgiven thee. But there were certain of the scribes sitting there and reasoning in their hearts, why did this man thus speak blasphemies?

[20 : 23] Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts?

For it is easier to say, so say, thy sins be forgiven, the sick of, or to say, arise and take up thy bed and walk. The key here, look at it, verse 10. But that ye may know that the Son of Man hath power on earth to forgive sins.

He saith to the sick of the palsy, I say unto thee, arise, take up thy bed, go thy way into thy house. That was, he had authority, he had the authority as the Son of Man to forgive sins.

Verse 1. But he's also, he tells them again, again, and it's, it's in Mark chapter 2, again, go down to 20, 28, there, he tells there that, that, that, he is the Lord, he says there, but that ye may know that the Son of Man hath power on earth to forgive, oh, sorry, that's it, the Sabbath, the Sabbath was made for man, not man for the Sabbath.

So, he had authority over the forgiveness of sins, and he's got authority over the fact that he is Lord of the Sabbath. He is an authoritative son. He has got authority.

[21 : 48] That's the second thing about it. But the third thing that we notice as well is that he's also a suffering son. He connects, often he connects in the scriptures, in the Gospels, his saving work with his death.

and that was for sins. Jesus Christ came into the world for two things.

To save us from our sins and to die. Alright? He couldn't do one without the other. Alright? In order for him to save you and to me and me, he had to die.

He had to go to the cross so that we would be saved. Luke 9, he sent his disciples, you can remember it, he sent his disciples to a village of the Samaritans.

You can remember, it's in Luke 9. He asked them to make ready a place for him. And, when they went, the townsfolk didn't want him.

[23 : 08] Remember? They didn't want anything to do with him. You find it in Luke 9. They didn't want him. The word that is in the scriptures is they did not receive him.

Notice that what James and John did. they wanted to punish. Imagine, it caught me by surprise that it was these two.

Particularly John. John wanted, John and James wanted the saviour to rain down fire on top of this village. Remember? In other words, they were saying he didn't, but look at his reply.

They wanted, they had gone to the city to prepare a place for the saviour. Came back to him, the village says, we don't want LA to do with him. And they were mad. They were wild. And they said to the saviour, get rid of them.

Take fire down from heaven. As Elijah did. You're able to do it. Verse 55 and 56 of chapter 9 in Luke. But he turned and rebuked them and said, you know not what manner of spirit you are of.

[24 : 19] For, he says, the son of man has not come to destroy men's lives, but to save them. And he went to another village. What does saviour, friends?

There is no malice whatsoever in the heart of the Redeemer. None. Is that? We, we're like James and John, aren't we? We get wild with people.

We get really wild with people that, we'll get wild with people sometimes and they won't come to the house of God. They won't follow us and they won't, we get wild when the people, they're not here. When they come, when we find in ourselves just, just over double figures.

You know what? We get wild. He didn't. Not to him. You do not know what spirit you are of. He says, the son of man came to not to destroy men's lives, but to save him.

Oh, friends, what a saviour. What a failure he had. He was, his was to, to, to save. And we read in the same chapter, Luke chapter 9, go back, verse 22.

[25 : 27] We read what the saviour, saviour said. They are. You know, it's, it's worth actually looking at 9 because 9, Luke 9 and, and, Matthew 16 are really, are connected.

If you notice that it's the same, verse 20 of Luke 9, he said, of whom do ye say that I am? And Peter answered, he said, the Christ of God. And he straightly charged them and commanded them to tell no man that thing.

And then he says this, this is what saviour said, the son of man must suffer many things and be rejected of the elders, chief priests and scribes and be slain and be raised the third day.

He was telling them way back in Luke 9, way back in Matthew 16 that he must be taken by the elders, the scribes, the rulers and that he was going to be slain of them and be raised the third day.

He was the suffering saviour. He was going to suffer for them. He was the son of man. He was this, his was to be a substitutionary suffering.

[26 : 39] He was going to suffer for you and for me dear friends. And he knew it. He was perfectly knowledgeable about this. that was his mission in Bethlehem's stall.

Do we ever think of that? The child Bethlehem's baby was going to go to Golgotha's cross. Why was he going to do it?

Not for himself. For you and for me. Oh friends, for you and for me. That's why he did it. He came to that squalid place in Bethlehem.

so that sinners like yourself and myself in Tolstead tonight can have hope. That's why he did it. His and he had to do it and he had to go the way of the cross.

That's what he's saying to them here. I've got to go to the cross. That's where I'm headed. And that's what I must do. He was to be the suffering son.

[27 : 42] That's what son of man has involved in it. Son of man. a substitution for you and for me. There's the other thing as well.

The second last thing no time is running. The enthroned son. Again, what do we mean by that? The enthroned son.

After the cross, what do we find? He said to them there, look at, again, we'll stay in Matthew. Matthew 19. Matthew 19 at verse 28. And Jesus said unto them, verily I say unto you that ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

So, he's going to be enthroned the son of man. It's, it's, what I'm trying to get is the connection between son of man and the suffering and the fact that he was pre-incarnate and the fact that he had authority and the fact that he was going, he's going to be enthroned.

The fact that he is enthroned. when he's, when he's, you only notice it probably in Mark's gospel.

[29 : 12] I could be wrong in this one. You only notice it in Mark's gospel, you remember, when his, his ascension. Mark 16, not Mark 19.

That's chapter of Mark. He says, Mark says there, he talks about Christ. So after the Lord had spoken to them, that's to his disciples, he was received into heaven and sat, where?

At the right hand of God. You know, I didn't notice, I can't notice if Matthew and Luke or John have it. Luke would have it because he'll have it in Acts, because he was writing the Acts of the Apostles as well.

Because in the Acts of the Apostles, we find that Stephen, remember when Stephen was, was, was martyred. We read that Stephen is dying. What does he say?

Behold, he says, I see the heavens opened. What does he say? He doesn't say, I see Jesus. I, you know, scripture is absolutely amazing.

[30 : 16] of what, when we look at the words. He says, I'm the son of man standing on the right hand of God. He doesn't say, I see Christ.

He uses the term son of man that Christ himself was using. And this was out loud he spoke this. He was enthroned and he will be, he is enthroned and he'll be further enthroned when he comes again.

And that's what we're going to the last place. We're going to look at the returning son. One day he's going to return. Oh, friends, he's not going to return as an undescript baby in a manger in Bethlehem.

Is he? No, no, no, no. Matthew 24 again. We're staying in Matthew. Look at it. Matthew 24. He says here, we'll finish on this one.

24 verse 30. He's talking here about, again, friends, there's, there's, there's, there's mystery in this.

[31 : 26] There's a mystery in the end days. I, I, I find, I find some preachers are fascinating on, on, on, on either the tribulation or the pre-tribulation or the end days.

Then I go to another one and he's got another tack on it. And it's, I'm fascinated with him. And sometimes I don't know where I am when I'm finished. Whether I'm a pre-trib, a polo-trib or, or whatever.

You talk about what's going to happen in the last days, the tribulation, when is it going to happen? But let's not get bogged down in these things because we can get bogged down, can't we? In things that are, are going to happen.

Some things are going to happen. But this is going to happen. Verse 30, because Christ says it, then shall appear, this is at the end, he's talking of, he says, talking about 29 there, immediately after the tribulation of those days, that's the last days, shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken.

These are the last days. This is when can I say this with all reverence, God has had enough because his saints have been persecuted, have been killed.

[32 : 48] There is nothing but a hatred to Christ of this day. there is nothing but evil is the predominant force.

Do you think, friends, we're in the beginning of these last days? I get the feeling we are. I get the feeling that this, this, this, the day that we're in is so anti-Christ, so anti-God.

But anyway, some, some people are not of that opinion. But anyway, then shall appear, he says, this sign, verse 30, then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth, then shall all the tribes of the earth mourn.

Now, this is, this is amazing there, shall appear the sign of the Son of Man. Now, I'm not going to go into it because if I went into it, I would be so confused by the time I'm finished, I wouldn't, I wouldn't know where we are.

But there is something there. It's a sign of the Son of Man. There's something in it because look at there. Then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

[34 : 11] This is the returning Son. He's going to come back, friends. But He's going to be given back for a purpose.

There it is. Look at what He says in verse 13. He shall send His angels with a great sound of a trumpet and they shall gather together as He elect from the four winds from one end of heaven to the other. Look at what He's done.

Look what's going to happen. So, this is the day of the Lord when He's going to come at the end and He's going to come with power and great glory.

What are people? We're back on to Daniel 7 again. That's when He was seen that He was coming again. But, and Philippians 2, if you have time tonight, go to Philippians 2 tonight if you get home.

It says, we read it all there and you've got a wonderful description of what happens from the time that He came as a baby right to the time that He's going to come again. He's going to come again in power, friends. And what a day.

[35 : 12] Oh, what a day, friends, for you here in Christ. Because I'll tell you this. You will see it. Every eye shall see Him.

That's what the Bible says. Doesn't it? When He comes. That means that those that are, that are, it's an almost simultaneous, if I'm taking this right, those that are in Christ are to, to rise first.

Says that they are, doesn't it? And they shall gather together His elect. Those that are non-elect will come again after they have risen.

Those that are destined for a lost eternity, they will see it. Why? Because every knee shall bow and every tongue confess.

No, that's every. Am I right? It's not just one or two. It's every. That Christ is Lord. So, you and I, friends, if we're in Christ, oh, what a place to be.

[36 : 21] I love my Lord Jesus Christ to you, Tom. And there's nothing more you would love to see than to just bend before Him tonight and say, come, Lord Jesus, He will come.

but oh, friends, what a day that is to be if we're not. Right? What does it say? They shall call upon the hills and rocks to cover them, but they shall see Him and they'll bow down to Him.

Oh, friends, what a wonderful prospect it is for those who are in Christ Jesus. And if we're in Christ Jesus, what a day that will be for us.

And when we're called to come to Him, then we're to come to Him as we are. And I have to come to Him tonight again. And I have to come tonight again with the same sins as I had last night and the same mold that I had over this heart.

We were talking about there about a heart, this rotten heart and for Him to come into it and He will. The glory of it is as He will. He loves to come into His people.

[37 : 36] He loves it. His desire is for them. Let's, each one of us, remember the Son of Man who is the Son of God and in remembering Him what a future we have.

Because when He comes, He's going to come with great glory and He's coming soon. The question is, are we ready?

That's the question. Lord, we do thanks again for Thy goodness to us and giving us Thy word. O make us ready. In a day of Thy power, come and make us ready.

We feel so often that we're not ready. But O Lord, when we come to Thee in that condition, we can come just the groaning of a broken heart and a contrite spirit.

Be with us all, we pray Thee and all connected with us. O eternally, one and present upon us all that Christ is going to come and our Saviour is going to come and Lord, that we would be ready in that day for Him to come.

[38 : 48] Bless us all together. Bless our families. Remember them all. Unite us all together, our families in particular. O gracious God, we pray for our young, we pray for our middle age, we pray for our old, we pray for those of our families that are still outside of Christ.

And we ask Thee by Thy cords that Thou hast pulled them, draw them to Thyself, wash away our sins, for Jesus' sake. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.