

In the World But Not Of the World

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[0 : 0 0] Folks, as we know, Jesus grew up in a home where Joseph, Jesus' father, well, stepfather, was a joiner, carpenter, a joiner.

And although it doesn't tell us that Jesus was actually a joiner, it is very likely that he would have been, that he would have been helping his father, because that's what people did.

And we can well imagine that Jesus, as a young boy and growing up into his teens and so on, would have been working with his father.

And I'm sure that Jesus helped to build houses, because it's amazing how often in the Bible Jesus talks about building. And I'm sure that as Jesus talked about building, he would be thinking back to what he did himself.

Now, if ever we're going to build, there are two things that are very, very important, that sometimes people might not think about. First of all, when you build a house, or you build even a, it doesn't matter what you build, you have to dig down first.

[1 : 1 3] Because we have what were called foundations. And if you don't have a good, strong foundation, the building will fall. That's what's under the ground, what we don't see.

The other thing for a building is, you have to have an architect. An architect is a person, a man or a woman, who draws plans of the building. And the person who's building looks at the plans and does whatever the drawing says.

And I read recently of a man, a long time ago, who was building a big house. But it was, it was a disaster. Because there were gaps.

There were things slanting. And people were looking at the house and they were saying, that house is not going to stand. Because it was kind of hit and miss.

And somebody said to the man who was building the house, who drew the plans? Who's your architect? And he said, an architect will come in later.

[2 : 2 1] And I'll get plans later on. I'll put the plans in afterwards. And I said, that's not the way to do it. You're doing it back to front. You know, in a sense, an awful lot of people are like that man building.

Not building a house, but building our life. And people kind of throw the days and the months and the years, kind of just throw them together and kind of hope that we'll sort things out later.

We hope that everything will work. Do you know, it's far harder. Not that I could ever build a house. But you know, it's harder to build your life than to build a house.

And that's why God has given us plans. It's in this book, the Bible. And this book, the Bible, shows us the way to go. In fact, God sent his son Jesus to show us a way.

And Jesus himself is the way. And Jesus, in fact, one of the times when he was talking about building, he said that anybody who heard his words and did them was like a person who built a house on a rock.

- [3 : 32] If you build a house on a rock, it'll be safe. And when the winds come and the storms come, the house will stand. But he said those who hear his word and just, well, it doesn't matter, are like people who build a house on the sand.
- And you and I know if you build anything on the sand, it'll fall. The tide will come over. It'll wash it away. The sand moves. So the all-important thing is, from when you're the very youngest, and it doesn't matter how old we are today, if we're not building our life on the plans that God's given us here in the Bible, then we're going wrong.
- And ask Jesus every day, Lord, help me. Help me to build my life on you. Help me in playgroup. Help me in school. Help me in all the things so that I'll know the right choices to make, the right friends to have, the right things to do.
- Help me when things go wrong. Help me to deal with other people. Loads of things we ask the Lord for. So you make sure you build your life on God's plans with Jesus under your life as your foundation.
- It's a big word, foundation, but a very important one. I'm going to sing again from Psalm 119. Psalm 119.
- [4 : 56] And this is on page 157. It's from St. Sam's. Psalm 119. I'm going to sing verses 1 to 8. The tune is Duke Street.
- Page 157. Blessed are those of blameless ways who live according to God's word. Blessed are those who keep his laws, who with their whole heart seek the Lord.
- They keep themselves from doing wrong by walking in his perfect ways. You have established laws for us that are to be obeyed always. Oh, that my ways were steadfast, Lord, in making your decrees my aim.
- So when I think on your commands, I would not feel disgrace or shame. And so on. Psalm 119, verses 1 to 8. And the tune is Duke Street.
- Blessed are those of blameless ways. Blessed are those of blameless ways.
- [6 : 00] Twilight To keep His love.
- Who with their hope. Are seek the Lord. They keep themselves.
- Strong doing wrong. By walking in. His perfect ways.
- You have established. God's Lord of us. That are to Thee.
- O God. My ways. Where strength was Lord.
- [7 : 06] In making your defeats. My aim. So when I think.
- On your command. I would not feel. This grace.
- This grace. For shame. I'll. I'll. Praise you. With. With. With. An upright. Heart.
- As. Your. Just. Thoughts. Are. For. For. For. For. For.
- Your. For. To. To. For. For. Do not forsake me after thee.
- [8 : 10] Let us read God's word in 1 Corinthians chapter 2. 1 Corinthians chapter 2. 1 Corinthians chapter 2.
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- [10 : 22] 1 Corinthians chapter 2. 1 Corinthians chapter 2.

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1 Corinthians chapter 2. 1 Corinthians chapter 2. 1 Corinthians chapter 3.

1 Corinthians chapter 2. 1 Corinthians chapter 3. 1 Corinthians chapter 3. 1 Corinthians chapter 3. 1 Corinthians chapter 3.

1 Corinthians chapter 3. 1 Corinthians chapter 3. 1 Corinthians chapter 3.

[11 : 22] 1 Corinthians chapter 3. 2 Corinthians chapter 4. 1 Corinthians chapter 3. Just as I am not of the world.

May be sanctified in truth. And you see in the margin there. What it says at four. And the Greek says may be set apart. For holy service to God.

Amen and may God bless to us. These readings of his holy word. Let's sing again. Psalm 26 from Sing Psalms. On page 30. Psalm 26.

Page 30. And we sing verses 1 to 8. Five stanzas. At Tunisia. Declare me innocent O Lord.

I've walked in blameless ways. And I've trusted in the Lord. Not wavering all my days. Test me O God. And try my heart. My inmost thoughts survey.

[12 : 44] Your love surrounds me. From your truth. My feet will never stray. I do not sit with worthless folk. I shun the hypocrite. I hate the wicked's gatherings. With them I will not sit.

I wash my hands in innocence. And blameless is my heart. I go about to your altar Lord. The place you set apart. To verse 8.

Psalm 26. Five stanzas. Page 30. The tune is Earshire. Declare me innocent O Lord. I walk in blameless ways.

And I have trusted in the Lord. The Lord of Wraiving all my days.

Let me in your Lord. And try my heart. Thy inmost thoughts survey.

[14 : 04] Your love surrounds me. Your love surrounds me. Love your truth.

My feet will never stay. I do not sit with worthless folk.

I wash my hands in the Lord.

In your sins. And blameless is my heart.

I go all apart. You're all the Lord. The place you set apart.

[15 : 27] I'll tell upon your awesome deeds.

Oh, living by your face. Your glory fills.

Your dwelling place. I love your hands away.

Amen. Let's turn again to John 17. And really from verses 15 to 19.

Jesus prayed, I do not ask that you take them out of the world. But that you keep them from the evil one. They are not of the world just as I am not of the world. Sanctify them in the truth.

[16 : 26] Your word is truth. As you sent me into the world, so I have sent them into the world. And so on. I'm very aware as we're looking at this prayer, the high priestly prayer, and we'll, God willing, finish it next week, that we're on holy ground.

And many people have been almost hesitant in trying to preach from it or deal with it because we are brought in a wonderful way into the very heart of Jesus.

Because although we often read of Jesus in prayer and read something of a little of what he prayed, for instance, in the garden, in his agony, we know that he was praying, Father, if it be possible, let this cup pass from me.

Nevertheless, not what I will, but what you will. And, of course, he prayed far longer than that, but that was at the very heart of his prayer. But here we have an extensive account of Jesus in prayer.

And that's why people are sometimes a bit hesitant. But it's a wonderful prayer. And as we've seen at the very beginning of the prayer, Jesus prays about himself and his own relationship with his Father.

[17 : 41] And then the next, this section right on to where we're finishing today, is praying primarily for his disciples, for the immediate disciples who were to be the apostles who were going to go out with the good news.

And then he prays from there to the end about the church, about believers throughout all generations. That's including us. But some of what he prays with regard to the disciples, although there is some of it that is specifically for them, the principles of what he is praying concern us as well.

And so there is a relevancy and there is an efficacy attached to that prayer so that it is still for us today and has a part to play in where we're at and what we're about.

And so Jesus prays and he says, I do not ask that you take them out of the world. The Christian is not to become a recluse.

The Christian is not somebody who wants to become a Christian to withdraw themselves from society. They're not to take up like a monk-like existence where they kind of separate themselves away because Jesus has a mission and he has a work.

[18 : 59] The Christian can sometimes become very tired in the world. Christian can sometimes become very tired of the world. But Jesus has a place and a purpose for us in the world.

And so that's what he says. I do not ask that you take them out of the world. We are in the world, but we're not of it. That's what Jesus says. In other words, the world's ambitions and the world's aims, the world's philosophy is not the Christian's.

Because we're going in a different direction. We've got a different goal about what we're doing. Of course we're in the world. We're involved with the world.

And we work in the world and we have our relationships in the world. We eat, we drink, we sleep, we have our leisure times. That's not what it's meaning.

But that we don't live by the philosophy of the world. The philosophy of the world is let's eat, drink and be merry for tomorrow we die. It's not looking up.

[20 : 07] There's no spirituality attached to the world's thinking. It's living for this world alone. As if this world, that's all there is.

That's all you're going to get is what's in this world. So Jesus says you're in it, but you're not of it. You have different ways. Now, the Lord doesn't take his people away instantly the moment they're converted.

He has done that. There have been people who have been converted in their death. There have been people who have just come to faith like in the very last second, we believe. There are people who are like the thief on the cross.

And there are some amazing stories of people who have survived. Who to all appearances would have been lost. I think I've said before about a man during the war from the island here.

And who had no thoughts of his salvation, whatever. And the destroyer he was on was torpedoed. He hit the water. And he went into that water.

[21 : 12] Still somebody who was not a Christian. But in the water he cried to the Lord to have mercy on him. And the Lord did. He was rescued. And if he hadn't been rescued and was able to tell his story as a Christian, nobody would have known that he had become a Christian.

So the Lord is taking loads of people that we have no idea about. And he's working often like that. But sometimes people are taken straight away to glory. But by and large the Lord leaves his people.

Although sometimes the Lord's people have asked to be taken away. For instance, the likes of Job. Job, remember, was experiencing one catastrophe after another.

Virtually everything that was precious and near and dear to Job was being taken away. He lost all his family. Apart from his wife. Who turned against him. He lost his health.

He lost his possessions. He lost his esteem within the community. He lost everything. His wife turned on him and she said, curse God and die. You go through the book of Job and it really is the most, in some ways, the most distressing.

[22 : 27] And yet Job was being taught by God. But Job, in the depths, he said, oh, he said to the Lord that you would hide me in the grave. Things had become so bad.

He said, that's where I want to be hidden. In the grave. And I'm sure there are times where the Lord's people sometimes through sore providence have actually said the same thing.

Then again, you can have sometimes people like Elijah. Elijah because of the unrelenting nature of the spiritual warfare. Where Elijah, his resources, he had reached a stage of exhaustion, but he was being hounded.

He was, there were few people who were so zealous for God, so committed to God. And yet he thought he was all alone. He said, aye, even I only am left. And he reached a point of such discouragement that he asked the Lord to take him away.

He just said, Lord, that's it. Just take me away. It's very interesting. The man who prayed to die never died. It says the Lord, remember how he took him straight to heaven. Others probably have asked the Lord to take them away when they've experienced intense blessing.

[23 : 43] You see the likes of, for instance, Peter up on the Mount of Transfiguration, where the blessing became so intense. He had no more thought about his relationships in the world, or even his work in the world.

And he says, oh, let's stay here. Let's build three, three wee places. One for you, one for Moses, one for Elijah. He had no more thought of it. Just let's stay up here.

And sometimes God's people have, have had such intensity of blessing. There might be a time where the Lord has overwhelmed them with his presence and with his power.

That they've just said, Lord, just take me home now. I don't know. It's like they don't want to go back. They don't want to lose what they have. It's just such an intense sense of the presence and the power of God.

They want that to remain. But they know unless they're taken out of the world, it won't remain. But God has seen fit to leave his people in this world. So that's what Jesus says.

[24 : 51] Don't take them out of the world. Because you see, God's people are God's witness in this world. You see, Jesus is just about to be taken away.

And in God's great ways and great plans, it's not angels he has sent from heaven to proclaim, to tell the good news. He's chosen us weak, frail, with all our faults, with all our failings, with all our inadequacies.

And he says, you are the people that I want to go and tell others about Jesus Christ. And of course, the Holy Spirit was going to come in power on the disciples.

And they were going to tell. Now, it was very important that it was the disciples because they were firsthand witness to everything that had taken place. This wasn't the message that they were going out with.

It wasn't something that they had heard from others. They had been witness to all these things. They had lived with Jesus. They had worked with Jesus. They had seen they were going to see the risen Jesus.

- [26 : 04] So their testimony was going to be firsthand. Although they were going to also proclaim what was given to them. And, of course, there was a special power and a special relevance to everything in the early church.

Everything was through new power. And remember, the Holy Spirit came in great power. Now, while you and I are not actual witnesses to the resurrected Jesus, in the sense that we have actually, with our eyes, seen the living Jesus walking in this world, yet we are also witnesses to his power.

Our lives have been changed. When we talk to people about, say, for instance, John 3.16, God so loved the world that he gave his only begotten Son, that whosoever believe within him shall not perish but have everlasting life, we know what we're talking about because it's happened within our own lives.

We're not talking about some theory. We're talking about something that we've experienced. We're talking about the reality of it. And we want people that they, too, will come to experience the liberty, the freedom, the blessing that is in Jesus Christ.

So there's an urgency, there's a reality, there's a relevance, there's a power in what we say. And so that's what the Lord is wanting us to do in this world.

- [27 : 32] We also, the Christian, is to act as leaven, to act as salt, to act as light against the ways. Now, again, this is where we need great prayer.

Because it's very easy to be sucked in by the world, into its ways. And I'm sure we've all at times experienced that, and know what it's like to be drawn in and to be sucked in.

But there are times where we've got to be salt, we've got to be light, where the world might have a totally different way of doing something.

And so Jesus is praying for his people. And that's what he's saying, not to take them out. I do not ask that you take them out of the world. But then Jesus says that you keep them from the evil one.

And how we need to be kept from the evil one. Because he is out to get us. The moment you become interested in Jesus, if you're here today and you're not a Christian, but you're becoming interested, let me tell you, you're marked out by the evil one.

- [28 : 43] He does not want you to. If he's seeing you beginning to listen, and he's aware that the truth is beginning to go down into your heart, he doesn't want you to. He'll try and close your ears.

He'll try and distract you. He'll do anything to prevent the truth going down. Because this truth, you know, the devil's scared of the Bible. He's scared of the Word of God. He knows its impact.

He's seen it over the centuries. He's changing people's lives. Not only that it changes a person when a person is born again, but that that person develops and grows and matures.

So Satan's going to do everything he can. And Jesus knew all about the power of Satan. He had experienced firsthand the great temptation in the wilderness, and right throughout his ministry.

And he was going to experience the devil's attack in unrelenting fury on the cross. This is your hour and the power of darkness, Jesus had said.

- [29 : 44] You see, the impact of Satan tells us that he entered Judas' heart. And see what the effect.

You see what Satan did to Peter. Jesus said to Peter, he warned Peter. I say, you know Peter, Satan has desired to have you. That he will sift you as we...

But he said, I've prayed for you. That your faith won't fail. And you see, that's what... Satan is out to get us all the time. To derail us.

He does not want you to enjoy your Christian faith. He wants to disturb your peace. He wants to accuse you. He's a brilliant accuser.

And he keeps bringing up... Keeps bringing up... All the things you've done. Things you've said. He brings your past. He tries to muck up your enjoyment of the Christian life.

[30 : 41] That's why we really need to be clothed in prayer. Because he is a roaring lion. He is an angel of light. He's always at work. And so Jesus is praying that...

His people will be kept from the evil one. So we've got to remember that. He knows how to strike, when to strike. He knows our strengths.

He knows our weaknesses. He knows when to hit. But it can be translated here, although we have here the evil one. It can be translated just as evil. Now, of course, that will include the evil one.

But also includes evil that is around and about us. And even the evil that is within our own heart. And you know, there's loads of evil in our own heart. That's why Jesus, in what we term the Lord's Prayer...

Remember, part one of the requests is... It says, Lord, deliver us from evil. Because there's evil within. And there's evil around and about. Now, of course, Jesus is so aware of the great role the disciples are going to have in the future of the church...

[31 : 48] Then he prays, sanctify them in the truth. Now, of course, as we know, to sanctify is basically to set apart. To set apart particularly for God and for service to God.

Sanctify them in the truth. And that is... There are two... We've often said it before, but... We term sanctification in two ways. That is, what is definitive or indefinite, a once and for all.

The moment you become a Christian... That moment... The moment you're born again... You are set apart. You are no longer your own.

You belong exclusively to God. So that this moment takes place. And that's what we call a definitive sanctification. Where God's people are set apart.

Set apart for service to God. We belong to God. Don't belong to ourselves anymore. And, you know, I think that's one of the things that keeps people back.

[32 : 55] From maybe taking that final step as a Christian. Because we don't want to hand ourselves over exclusively to God. There is within us that which wants to hold on.

We want still to be in control. We want to be boss. We want our way. Our will. Is that not true? It's the biggest problem in life. Is our will.

I. Me. I. It's me. The Lord says, no. It's not you. It's me. It's me. So, this is what happens when we're born again.

Where we become God's exclusive property. But then there's what we term progressive sanctification. That's the ongoing. Day by day by day.

Where we're being gradually changed. More and more to resemble the Lord Jesus Christ. And so, this is what was going to happen with the disciples.

[33 : 55] Jesus is praying that they'll be sanctified by the truth and in the truth. And as they work in the word. And that that word will impact them.

You see, the word has to change us. We cannot hope to see the word changing people if it doesn't change us. And this message will change people.

You know, this is the great thing. When I go out to preach anytime. Every time that you go to preach. We know that this word is doing our work. It's not us.

It's no man. It's no woman. Who's involved with the word. That is actually doing the work. Yes, we do the preparation. We speak. But it's God.

Our dependence is upon God. If my dependence wasn't upon God to work. I wouldn't come near the pulpit. But our dependence. Because this is God's word. And it's God's truth.

[34 : 53] And God will see to it that his word goes out. He says that. My word won't return to me void. But it will accomplish that for which it is sent. And that is always my prayer is.

Lord, make the word do its work today. And you know, some people will say. You know, the Bible does say. He that waters shall be watered.

It's an amazing thing. Because even as you're working in the word. And as you're teaching from the word. It's having an impact upon yourself. I know some people say.

With regard to people who are. Whether they're preachers or whatever. That we should always separate. The word with regard to what we're going to be preaching. And our own personal devotion.

That these two should be separate. And while I agree that there has to be. Our own separate time of devotion. I find it often very, very hard. To separate.

[35 : 54] Separate. Because very often. As you work in the word. The word itself begins. To work within you. And you often get blessing through it.

And this is the way it works. So I actually find it very hard sometimes. To say, well, I've got to separate this. Because even what I might be looking at. Devotionally myself. I say, oh, this is opening up.

I'm going to work it. This is what I'm going to preach. And that's the way often it goes. Because. So it's the word. You're working in the word. And the word is doing its work. It'll always do its work.

So here we have this book. And it is a copy of God's holiness. Where God has revealed himself to us. We were reading that in 1 Corinthians. That the Holy Spirit.

Nobody. It's brilliant the way Paul puts it. He says, nobody knows a person's mind. Apart from yourself. You spirit alone knows. What's going on in your own mind.

[36 : 54] And similarly. Only the Holy Spirit knows. The mind of God. And only the Holy Spirit can reveal. The mind of God. And that's what the Bible is.

This is. The spirit's breathed. Revelation. Of the deep things of God. Where God. Has revealed himself. The spirit has conveyed.

And communicated this. So that's why we need the truth. Because it's only through the Bible. We can understand. The question is asked in the Bible.

Can anyone by searching find God? No. I think it's in the book of Job. It asks that. Yes. We can understand something. From the natural creation. But we cannot really understand.

The God of salvation. The God. The God. The God who is revealed in his word. Apart from the word. And so that's why it's so important. And the wonderful thing here we see is.

[37 : 55] That Jesus is praying. That the disciples will be sanctified in the truth. Before. They go out to preach the truth.

Because you see the order. Verse 17. Sanctify them in the truth. Your word is truth. They've got to be ready. Because verse 18. As you sent me into the world.

So have I sent them into the world. We've got to be ready. You cannot have somebody just. It's not like. Instantly.

We've got to know what we're doing. And in fact. The order is very simple here. It's. Come and go. Come to Jesus. And then go.

Come to me. And then I'm going to send you out. And the Lord does that with everybody. Not just as we say with his immediate disciples. You remember. Legion. That man who was possessed by so many devils.

[38 : 51] By so many demons. And Jesus freed him. Delivered him. And the crowds found this man sitting at the feet of Jesus. Clothed and in his right mind.

But remember Legion. He said to Jesus. When Jesus was going away. Oh he said Lord. Can I come with you? I want to come with you. Jesus said to.

To Legion. No he said. Initially you think. Oh that's hard. No he said. Do you know what I want you to do? I want you to go home. And I want you to tell.

What great things the Lord has done for you. And that's really. The way it works. What he was saying there. It's still the same.

That's what was to happen to the disciples. That's the early church. Spend all the times. Declaring what great things the Lord has done. And it's the same for you and for me. The Lord is sending us out.

[39 : 48] To declare what great things. He has done for us. And it's not an option. This is not something. We can never say to the Lord. Oh Lord. You know something. See since I've become a Christian.

Could you just leave me alone. Because I don't feel. Like ever telling anybody. I don't feel like ever witnessing.

It doesn't work like that. We don't have that option. And the Lord works. It's not that we. Have to say every day. Right I've got a witness. The Lord opens the doors.

The Lord presents us with the opportunities. And he will often show to you. Hey. I've opened a door for you here. And you know often. That witnessing is happening.

Sometimes without us even realizing. But you know it's so important to realize. That we do have an option. And you know. There is nothing greater.

[40 : 44] In the whole wide world. That you can do. Than to tell others. About Jesus. And do it. When the opportunity arises.

I think you've used the illustration before. With regard to the poor man. At the sitting at the gate. In the temple. When Peter and John were walking in. That man was laid there every day.

Peter and John were going into the temple. Every day. Doesn't tell us that they ever spoke to him. Till this day. This man actually spoke to them. And he asked them for something.

Which they didn't have. But Peter said. I've got something better. And he told him about Jesus. And the healing. And he says. I'll command you. In the name of Jesus Christ.

To rise up and walk. Peter took the opportunity. The door was open. This man spoke to Peter. Peter spoke back to him. Engaged. And brought Jesus to him.

[41 : 42] And that's the way it is. And remember. At the end of the day. When we all have to give an account. The Lord is going to say. What did you do for me? Did you bury.

The talent. Remember the story Jesus gave. Of the one who had. Was it ten and five.

And one. I can't remember the number of talents. That they had. And one went out. And he got more. And another went out. And his doubled. But there was one who had just the one talent.

And he says. Oh. Do you know what I'm going to do? I'm just going to hide it. Under the ground. And. That man was judged. Severely. Because of that. And the Lord is looking.

For what we've done. And also remember. At the end of the day. If you had an instrument. Used in God's hand. For turning people. To Jesus Christ. And remember. We've all got a part.

[42 : 36] To play in this. It's amazing. You look back. Over your life. Rarely. Will it be one passion. That you'll say. Well you know.

It was that one passion. Occasionally it is. But often. There are many influences. That brought you to the place. You might look back.

And you might be saying. You know this. I know. I am where I am today. In many ways. Because of the prayers. Of a father.

Or a grandfather. Or a mother. Or a grandmother. I know where I am today. Because of the witness. Of that person. Who was at work. Beside me. His life. Her life.

Oh my. It really spoke to me. It challenged me. It made me think. There are so many links. In the chain. But you know. At the end of the day. Remember what it says.

[43 : 29] In Daniel. That those who. Are used. To turn many. To righteousness. Shall shine. Like the stars. In the heavens. Forever and ever.

It's the greatest work. That we can be ever involved in. And then. Very. Lord we could say. Finally. Just in a moment. It says. For their sake. I consecrate myself.

That they also. May be sanctified. In the truth. Now Jesus is here. Showing. How he himself. Has been let sanctified. Consecrated. Now Jesus. Can't be sanctified. In the way that you and I.

In the sense of progressive. Sanctification. Because he's already holy. Perfect. But he's saying. I set myself. Apart. The father. Set me apart.

I was set apart. For a particular work. I am doing it. I am doing. This work. I consecrate myself. That they also. May be.

[44 : 24] Sanctified. In truth. Set apart. You might be saying. To yourself. As a Christian. Today. The Lord's asking. An awful lot of me. He's asking. That. That I give myself.

Completely. That I. He's asking. That I deny myself. And that I take up a cross. And follow him. He's asking a lot.

Well you've got to say. To yourself. The other side. What did Jesus do for me? Jesus consecrated himself. Entirely. All the time.

He was focused. Tells us. Remember that he set his face. Like a flint. Going up to Jerusalem. Nothing. Was going to sway him. Nothing. Was going to draw him aside. He knew.

It was horrendous. What he had to go through. But he was motivated. By a love. For you. And he gave himself. All the way. You and I.

[45 : 20] Are not required. To give ourselves. At the level. That Jesus. Gave himself. For us. But he does ask. As I have given myself. For you.

You. Give yourself. For me. Let us pray. Oh Lord. We give thanks. That. We come to our God. Who knows.

Our every need. Who knows. Our weaknesses. And strengths. Who knows. The love. That is in our heart. Even although. Often we lament.

Our lack of love. Lord. You know. The difficulties. Often we have. In the Christian faith. Sometimes. We come to church. And we say to ourselves.

I must be more diligent. I must be more earnest. And we mean it. And yet it's so easy. To be drawn back. But we pray Lord. For the strength.

[46 : 14] And for the grace. To follow you well. And to serve you well. Forgive us. Our every sin. And particularly. Our sin. In holy things.

Take us to our home. Safely. We pray. Bless the cup of tea. In the hall afterwards. And take away your sin. In Jesus name. Amen. Our concluding psalm. Is Psalm 121.

And we'll sing the whole psalm. It's from the Scottish Psalter. And we sing to the tune. Bays of Harris. Psalm 121. And it's on page.

416. 416. Psalm 121. On page. 416. I to the hills.

Will lift mine eyes. From whence doth come mine aid. My safety cometh from the Lord. Who heaven and earth hath made. Thy fruit deal not let slide. Nor will he slumber that he keeps.

[47 : 12] Behold he that keeps Israel. He slumbers not. Nor sleeps. The Lord he keeps. The Lord thy shade. On thy right hand doth stay. The moon by night. Thee shall not smite.

Not yet the sun by day. The whole psalm. Page 416. 1-2-1. Night to the hills. Night to the hills. Night to the hills. Night to the hills. Night to the hills.

Night to the hills. Will lift mine eyes. dance to the hills.

From whence th comes my name. Him has a man with us. My safety cometh from the Lord. He cometh from the Lord, who heaven and earth hath made.

Thy fruit he'll not let slide, nor will, his thunder that he gives.

[48 : 26] Behold the heart, he says, I am, his thunder that he gives.

The poor bekeeps, the Lord, thy shame, on thy right hand thou stay.

The moon by night, he shall not slide, nor yet but sun by day.

The Lord shall keep thy soul, he shall preserve thee all, all ill.

And for thy going hour, and in God he forever will.

[49 : 56] Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit rest and abide upon each one of you. Now and forevermore. Amen. Amen.