

The High Priestly Prayer

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[0 : 0 0] As we all know, something terrible happened in Pakistan just last week, and where 132 children were shot, and teachers as well, and staff.

And the whole world was appalled, even, although it was the Taliban in Pakistan who were responsible, even other Taliban in Afghanistan and Al-Qaeda were shocked and outraged at what had happened, because it was such an awful thing.

Where people's hearts are so full of hate, because that's what it is, absolutely full of hate. That's what hate does.

And you know, when I was thinking about that, and I was speaking to somebody this weekend, do you know, there's nothing new under the sun. Because at this time of year, we so often think about Jesus, and the great message that was given about that joy was brought into the world, and peace and goodwill toward all men.

And so there was this great sense of the Son of God, and what he was going to bring, and what he did bring. But you know, one of the things sometimes we forget about Jesus' birth, is that there was also a massacre at that time as well.

[1 : 3 5] Because wise men came to find baby Jesus. And they came, they knew that Jesus was born in Bethlehem, but they didn't know where he was born.

So they thought the best thing to do is to go to the king. So they went to King Herod. And they asked King Herod, and they said, could you tell us where Jesus, the king of the Jews, has been born?

We want to go and bring presents. And when Herod heard a king, he got all jealous and all angry inside. He didn't let on.

Oh, he said, I don't know. But he said, when you find out where he has been born, you come back and tell me, because I want to go and give presents as well.

The wise men went, and of course they were led. We know how they were led. And they gave the presents to, they went and gave the presents of the gold, frankincense, and myrrh. But an angel warned them not to go back to Herod, just to go back home.

[2 : 4 1] Herod was furious when they never came back. And his heart was so full of anger and full of hate and so jealous that he ordered the death of every baby boy under the age of two in Bethlehem.

And you know that, it's fearful when you think about it. That is what goes on in this world, because people's hearts are full of hate.

That's why Jesus came. Jesus came into this world to deal with the hatred, with the anger, with the jealousies, with the bitterness, with all these awful things that are in our heart.

And Jesus is the only answer to the troubles and the problems in the world. And we might be saying to ourselves, oh, that's all very far away from us.

But the thing is, everybody needs to have Jesus. We want love in our heart, not hate. And let's all begin with ourselves. And ask Jesus, Lord, just even begin with me.

- [3 : 52] Give me, Lord, a heart of love for everybody. And I pray to the Lord to remove this world of hatred. There's so much hatred in this world.
- So much killing. So much. We can never turn on our news. And our hearts are just saddened by what's happening. And ask the Lord to bring that peace. Peace on earth.
- So that we will know the real peace that is in Jesus. And you know, at this time of the year, when gifts are given, the greatest gift we could ever get is the gift of Jesus.
- You ask. If you don't already have Jesus, ask, Lord, give me today your son, the Lord Jesus, to be this special gift in my life, in my heart.
- Right, we're going to sing again in Psalm 26. And this time from Sing Psalm, Psalm 26. Psalm 26. Psalm 26. Psalm 26. Psalm 26. Psalm 26.
- [4 : 53] Verses 1 to 8. Declare me innocent, O Lord. I have walked in blameless ways.
- And I have trusted in the Lord, not wavering all my days. Test me, O Lord, and try my heart. My inmost thoughts survey. 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 your altar, Lord, the place you set apart. I'll tell of all your awesome deeds, proclaiming loud your praise. Your glory fills your dwelling place.
- I love your house always. Psalm 26. 1 to 8. Declare me innocent, O Lord. Amen. Amen. Amen. Amen. Amen. Amen.
- [5 : 51] Amen. O Lord, I fall in perilous ways, and I have won't change the hour, the weary of my days.
- You have made, O Lord, I find my heart, my inmost hopes are gay, your hearts are unbeatable, my deep breath, my heart's strength.
- I do not sin with worthless hope, I shone the fearful grip, I gave the wicked cholerae.
- With them I will not sin. I wash my hands in innocent, and painless is my heart.
- I go above your altar, the place to stand apart.
- [7 : 57] I am dead among your awesome knees, proclaiming my pure face, your glory, your heavenly place.
- I love your hands always. Amen. Let us read God's word now in John's Gospel, John chapter 17.
- John chapter 17.
- When Jesus had spoken these words, he lifted up his eyes to heaven and said, Father, the hour has come, glorify your Son, that the Son may glorify you.
- Since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God and Jesus Christ whom you have sent.
- [9 : 23] I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence, with the glory that I had with you before the world existed.
- I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you.

For I have given them the words that you gave me, and they have received them, and have come to know in truth that I came from you, and they have believed that you sent me.

I am praying for them. I am not praying for the world, but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them.

And I am no longer in the world, but they are in the world. And I am coming to you, Holy Father. I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

[10 : 35] While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost, except the son of destruction, that the scripture might be fulfilled.

But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

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.

Your word is truth. As you sent me into the world, so have I sent them into the world. And for their sake, I consecrate myself, that they also may be sanctified in truth.

Amen, and may God bless to us this reading of his word. We're going to sing again from Psalm 22. We're going to sing verses 1 to 8. Sing Psalms. Sing Psalms, Psalm 22, and that's on page 25.

[11 : 48] 1 to 8. My God, my God, O why have you forsaken and abandoned me?

Why are you far from giving help, from listening to my anguished plea? My God, I cry to you by day. You do not hear when I complain.

I call to you throughout the night in silence. I cannot remain. Yet you are holy. On the praise of Israel you are enthroned. In you our fathers put their trust.

They trusted and were not disowned. They called and you delivered them. You listened to them when they cried. Our fathers were not put to shame because on you they had relied.

And so on. Verses 1 to 8. Psalm 22. My God, my God. My God. O why have you forsaken and abandoned me?

[12 : 59] Why are you far from living hell? From listening to my anguished plea?

My God, I cry to you by day. You do not hear when I complain.

I call to you through the earth and I. In silence I cannot remain.

Yet you are holy. Holy of the grace of Israel you are enthroned.

In you our fathers put their trust. They trusted and were not disowned.

[14 : 27] They called and you delivered them. You listened to them when they cried.

Our fathers were not put to shame because of you they had relied.

But I am a worm and not a man. By people's storm reproach my own.

And those who say we shake their heads. It's near and near and thus may fall.

The man who has trusted in the Lord. So let him save him all his might.

[15 : 53] Now let his God deliver him. Because in him he takes me life.

We have here Christ's high priestly prayer.

And just the first three verses here. When Jesus had spoken these words he lifted up his eyes to heaven and said, Father, the hour has come. Glorify your son that the son may glorify you.

Since you have given him authority over all flesh to give eternal life to all whom you have given him. And this is eternal life that they know you, the only, through God and Jesus Christ whom you have sent.

We now come to the most amazing prayer that has been recorded for us in the scripture. There are twenty-one recorded prayers of Jesus.

[17 : 09] Not that it specifically tells us everything that he prayed in them. But when we read in the gospels there are twenty-one different moments when we find that Jesus is praying.

And what we've always got to remember is that Jesus always prayed at times of great significance. He prayed at times like, for instance, he prayed at the time of his baptism.

We find him praying at the time of choosing the disciples. In fact, he spent all night in prayer before he chose the disciples. We find him praying at the time of the transfiguration.

We find him praying before his betrayal. We find him praying at the cross. All these times, the hugely significant times in Jesus' life, we find him praying.

Of course, he was constantly praying. He had a constant dialogue with his Father in heaven. But these were really big, significant events. And something we should always make sure that we do is that in all the big events in our life, all these things that are important, let us make sure that they're clothed in prayer.

[18 : 26] And when we look at this prayer, one of the wonderful things we see about it is that this prayer is largely for the church. Jesus, yes, he prays at the beginning about himself and his relationship with the Father and the glory for himself and for his Father.

But predominantly, this prayer is about the immediate disciples and also the church at large right down, including us. And here is Jesus. He's at the threshold of the most unimaginable suffering.

And his main focus, his main concern, yes, is the glory of the Father. And one of the things we've got to remember is that this prayer retains with it a constant sort of energy.

It is a constant prayer. It's not a prayer that was prayed at that moment and then that was it. This prayer's efficacy, we could say, is continuous.

So what Jesus prayed for then, it's as if he's praying for it now. And this prayer is ongoing. In fact, that's how prayer is. You know, sometimes we think, we bring God down to our own level in our thinking.

[19 : 44] And you know, sometimes, sometimes we actually think that maybe God forgot. Have you ever felt like that? You've prayed and then you say, I better pray again in case you're scared to say it, but it's as if the Lord isn't remembering your prayer or even remembering you.

And there are times we can feel like that. But what we've got to remember is God never forgets. And the return of prayers, that's often a mystery.

And the way that God answers prayer is often a mystery. But the fact is that the return of prayers is often many days after, many years. Sometimes people will not see in this world the answer to their prayers.

But their prayers will be answered. And it's part of what will be part of the greatness of glory is where we will discover the fullness of the answer to prayer.

But we've also got to remember that, that prayer is something that is ongoing. It doesn't stop the moment you finish praying. That prayer retains an efficacy.

[20 : 55] It is there before God. So we find that Jesus is here praying. And we find that, as we said, the heart of his prayer, yes, is about the church, but the key element, really, the key factor, is the glory of the Father.

Now, we find that Jesus lifted up his eyes to heaven. We find that often when it speaks about Jesus in prayer. And just as you would earthly rulers, their throne is at an elevated position showing that they are above others, that they have an authority over others.

So we find that Jesus, here in our nature, is recognizing the authority of the Father, lifting up his eyes. And that's why when we come in prayer, there is always this sense of, you know, we use the expression to bow in prayer.

And we do. It's a sense of reverence, a sense of humility before the greatness and the majesty and the glory of God. Because we always have to have this sense when we come into the presence of God, that we are in the presence of the God who has made this whole world, who holds this world in his hand.

So there has to be this reverence within our heart. And Jesus, his first word to his Father, is just that Father. And in all the prayers that are recorded for us in the Bible, that Jesus prayed, as we say, there are many instances of him praying, but we don't know what he prayed.

[22 : 28] When it is recorded what he did pray, he always begins with the word Father, with the exception of the cross. And as we know, well, I shouldn't say with the exception of the cross, but in the center of the cross, or at the central time of the cross.

Because he does use the word Father on the cross, but we know how he used the term, my God, my God, why hast thou forsaken me? But all other instances, he uses the word Father.

And it's quite unique, because if you go through the Old Testament, this is not the way people prayed. Because there is an amazing intimacy in this word.

And Jesus is the one who uses this word Father. We use it as well. Because Jesus taught us to pray in that way, our Father, which art in heaven.

Now this word Father is an incredibly powerful word. It's an incredibly intimate word. It's, you know, because you can have, there might be some children, and their ideas of a father is not a very good one.

[23 : 34] Because maybe some fathers aren't very good in the way that they've dealt in bringing up children and such like. But this is a term of endearment.

I know it almost sounds irreverent, but it captures the idea of the word Daddy. Daddy. It is someone who is incredibly, it's a dearest, close, close dear father.

And that's why it's got almost that childlike warmth about it, Daddy. So this is the word that Jesus is using as he addresses.

And he invites us also to use this expression when we come before God in prayer. Our Father. Now, of course, Jesus shows that there is a distinction between our sense of God as Father and his.

Of course, he is a son by eternal generation. We are sons and daughters by adoption. And that's a whole different thing. But it also, it brings this unity, this togetherness, because Jesus is now, he claims he's our brother.

[24 : 47] The Father, God the Father, is our Father. So it's a wonderful sense of relationship. And what an encouragement that is for us. And this is a gorgeous part of what the Holy Spirit does.

He gives us the confidence to call God in heaven, Father. Not everybody has a right to call God in heaven, Father.

Now, I was talking about that on Thursday at the prayer meeting. There is this sense of the, I'm going to stop here, the universal fatherhood of God, where we see God, as it were, in his providential care and provision of people.

But there is no doubt whatever, that it's only the child of God that can really call God Father. Remember in John's Gospel at the very beginning, it says here that he gave them power to become those, that all those who believed in him were given the power to be called sons of God.

Peter writing said, you were not in the past, you were not the people of God. But now you are the people of God. Jesus said to the Jews who were finding fault with him, if you believed, you would have been of the seed of Abraham.

[26 : 02] But because you don't believe in me, you are of your father the devil. So you see, it is those who belong to God that are able to call him Father.

And I find one other thing here that we'll say before we move on from it. When Jesus addresses his father in heaven, and he says, Father, we've got to remember at what point this is.

This is just before Jesus is going to be plunged into the most awful place where he's going to experience the wrath of the father.

The father is just about to pour down upon the son, his total righteous wrath against sin. And Jesus still calls him father in the most intimate, personal, loving way.

And I think that's important for us to lay hold of because sometimes, I'm sure there are, I know there are people here who have gone through very difficult, harrowing experiences.

[27 : 07] And will have huge questions. And it's only natural. How can God be my father when this is what has happened in my life?

But here's Jesus. And he's just about to experience the total wrath of the father. Father, the father. And yet he still calls him father.

So I find all this so encouraging. And then he says, the hour has come. Of course, we know this was the hour that was fixed in eternity.

And he says, glorify your son. Now, of course, it was through all the suffering and all that took place that Jesus was glorified. The cross is the most glorious place in the world.

Now, this is quite extraordinary because we tend to think of the cross as a place of shame. And it is a place of shame. But here it's a place of glory.

[28 : 09] That's why the apostle Paul said, God forbid that I should glory in anything except in the cross of the Lord Jesus Christ. This is the heartbeat of the Christian faith.

Because in this we see and understand Jesus dealing with our sin. This is where he defeated sin. And there is a glory attached to it all.

Into his work on the cross. Into his death where his body didn't see corruption. Into the grave that couldn't hold him. Into his ascension.

All this is bringing great glory to the Son. Jesus has been glorified through all these things. They put the grave clothes on him, but the grave clothes couldn't hold him. He rose out through them and ascended.

Glory, glorious in everything. And again, of course, Jesus is praying that the Son would bring glory to the Father. And of course, nothing brings glory to the Father like the work of salvation.

[29 : 13] Where we see God's love and grace and mercy and justice and judgment. We see it all at work here. And of course, at the end of the day, that's where everything ends. It's the glory of the Father.

We read about that in Philippians. So, as we were seeing here, the cross is the most pivotal, important moment in the whole history of the world. And just as the Godhead, Father, Son, and Holy Spirit were involved in the creation of this world.

Of bringing life at the very beginning. Making this world and making the human race. So, Father, Son, and Spirit were also involved in the creation of new life.

And all that took place here. Back at the very beginning, we know how when God said to Adam. To Adam. The day that you eat to the fruit of that tree.

The tree of the knowledge of good and evil. You shall surely die. Now, Adam didn't know what death was. He heard about it. But he had no experience of it. Because death wasn't.

[30 : 21] There was no death. So, at that particular moment, although he was given that warning. Yet he didn't, from personal or practical experience, know what death was.

But unfortunately, tragically, he was soon to discover. And from that moment on, death has reigned. That awful, abhorrent, cruel, tyrannical enemy that has ripped and torn and broken.

And we all are left with wounded hearts until we will die or shall. Death has reigned over this world. In all its horror. In all its ugliness.

But God. But God. God is going to deal with that. We are powerless to deal with it.

And that is what is happening on the cross. Because God is saying, I have got to deal with this. And only one way. And that is through the death of my son.

[31 : 25] My son's death is going to bring life. It is going to bring life back. Because as we were originally made. We were made to live forever.

That is how we were. That is the original state of man. But. Sin comes in. It breaks the whole order. Death invades. Destroys.

Not the soul. But the body. The Bible talks of three deaths. There is physical death. That we will go through where our body will die. Spiritual death.

Which is how we are by nature. How we are. As we were. I was going to say. As we were born into this world. I don't believe that everybody is born into this world. Spiritually dead. John the Baptist wasn't.

Which enables us to understand. That sometimes the Lord will separate people from the womb. Again it is through the Holy Spirit. Applying the work of Jesus Christ.

[32 : 22] In a very. In an amazing way. Well every. Every. Conversion. Every. Coming to faith is amazing. So. But it is always. In the same way. But normally.

The normal run of things. Is that we are. Coming to this world. Spiritually dead. And. We remain in that way. Until we come to life. In Jesus Christ. And then there is eternal death.

Where if we die. Spiritually dead. Then we. Experience. Eternal death. Spiritual death. Is alienation from God. Where we are separated from God.

But. We still enjoy. Many of God's favors. Eternal death. Is where we are separated from God. Forever and ever and ever.

And where. These blessings that we enjoy. Are no more. And so. It's to deal with this death. That Jesus has come. He can't prevent.

[33 : 20] Or. To prevent the physical death. But what he's going to do is. What Jesus has done is. He broke death. Conquered it.

Had to go through it. But he rose up. And his rising. Is a guarantee. To you and to me. That what. Happened with him. Will happen with us as well.

Very often at the grave. I just say that very thing. However painful. This is a Christian hope. That as you put on. Put in. The sand.

The earth. And roll over the turf. It's like pulling up bedclothes. And putting a duvet over. Because it's not the end. The Bible talks about sleeping.

That's how it's looked on. And that in Jesus. There will be a rise. And the graves will open. The Bible is very clear on that. And so this is. This is what happened. On the cross.

[34 : 18] Now you'll notice in verse 2. That there's a lot of giving. Going on. See in verse 2. This is what it says. Since you have given him authority over flesh. To give eternal life.

To all. Whom you have given him. This time of year. It's a time of year. When we give. Presents. To one another. It is a.

It's a time of giving. Now as we know. The Christian church. Most of the. A lot of the Christian church. Has always looked at this time of year. As the time when Jesus was born.

And the church has kind of. Embraced. This time. Christmas time. Although we. We don't know from scripture. When Jesus was. Was actually born. Uh. But.

The fact is. That. This is a time of year. That. Presence and so on. Are given. And I'm sure. We've all received wonderful presents. And wonderful gifts. In our life.

[35 : 17] But you know. The greatest gift of all. Is the gift of Jesus Christ. And. Do you know what I love here. If you today. Are a Christian.

If the Lord Jesus Christ. Is your savior. See really what it's saying. You. Are a gift. From the father. To Jesus.

Have you ever thought. Really thought about that. You. Are God the father's gift. To his son. Because that's what it says.

Since you have given him authority. Over all flesh. To give eternal life. To all. Whom you. Have given him. The father.

Has given. As a gift. You. To his son. And I cannot think of any greater security. In the whole wide world.

[36 : 12] Than to know that. That today. As a believer. You. Have been given. As a gift. By the father. To Jesus Christ.

And what does that mean. It means. Absolute security. Because you know. The one thing with a gift. If you give somebody. A present. You don't go knocking at their door. The next day.

And say. Could I have that back please. The only time you really do that. Is if. Maybe you had something better. It's. And even if you end up. Giving somebody. The wrong present.

It's really. It'd be very very embarrassing. To go and say. Excuse me. Could I have that. I got that mixed up. You weren't meant to get that. It's really really embarrassing. Well.

That. This is how it is. The father is not going to say to the son. Irrespective of what you do. The father is not going to say to the son.

[37 : 07] I gave you. So and so. But. Look at. Look at. Look at. Look at how things are turning out. No. You're a gift. To him.

To the son. This is part of why you went to. This is why he went to the cross. It was all part of. As we can use it reverently. Part of the package. This is why he went to the cross.

My believing friend today. This is the greatest security. And can I say also. You might be saying to yourself today.

Ah. That's. That's all very well for the Christian. But I don't know if I'm a Christian or not. Well. You know this. That there are. That there are. A good number of people in here.

Who don't sit at the Lord's table. Who could. I'm quite convinced that there are people. Who. That are. You know. And I think one. Probably one of the. It's a great blessing.

- [38 : 03] But I think. Quite a lot of people. Are. Come to a childlike faith in Jesus. When they're young. When they're little children.
- And they're always. Looking for something. And they're wanted that. There's a desire. In their heart. That never goes away. There's a bond.
- To the things of the gospel. That never goes away. And yet. They're still waiting for something. And they're going on. And they're going on. And maybe something will happen. And they'll come to a decisive point.
- And they think that's when they became a Christian. But. Probably. Way back. Is when they actually. Were. Came to faith. And that can be.
- Sometimes quite difficult for people. Who keep looking. And looking. And expecting this. And wondering. And all the time. It's as for the Lord is saying. But you're already there. And sometimes we need a wee jolt.
- [39 : 00] Something to happen. That brings us on. To that place where. Because if there's this ongoing desire. This something that won't go away. I would say that's a very encouraging thing.
- And would almost be an indicator. That the Lord is indeed. Working in your heart. And so we see this. Amazing love gift. From the father.
- To the son. And the son. In turn. Gives a gift to us. He gives us. Eternal life. Isn't that wonderful?
- The father. Gives us to the son. And the son. Gives to us. Eternal life. And that's why. Jesus. He came into this world.
- He came as a savior. Unto us. A son is born. To us. Unto us. Is born a son. Unto us. Unto us. That's what the word of God says.
- [39 : 57] Unto us. A child is born. Unto us. A son is given. For us. In order to give us. Eternal life. Now we've been going through this gospel of John.
- And the one thing that really is being emphasized. Over and over and over again. Is life. Jesus keeps emphasizing. Just to quote. A few for instance. He has life in himself.
- Jesus says. You will not come to me. That you might have life. I am. What? The bread of life. I am the way. The truth. And the life.
- I am come. That. You might have life. And have it more abundantly. There's a verse. After verse. After verse. In this gospel. Speaking to us.
- About the life. That is in Jesus. And if you today. Are without Jesus Christ. And as we come to this time of year. Where there's so much emphasis upon giving.
- [40 : 54] And getting. May we seek to. Receive. The greatest gift of all. Of Jesus Christ. There is nothing greater.
- Nothing can enhance. You know. This world. You know. We say. This world can never. Give you. The full peace and satisfaction. That you crave.
- Why? Because it was never made to. God didn't make this world. In order to fulfill you. Completely. Yes. We enjoy living in this world.
- But it was never made. That was never God's. Initial intention. He. Himself. Is.
- What we were made for. Yes. To live in this world. And enjoy this world. But enjoy this world. In him. In him. That's. That's. That's the key. And you know.
- [41 : 51] That's why life changes. When you become a Christian. Because it's in him. Yes. We enjoy life. But our fulfillment. Is in him. And until we grasp that.
- We're always going to be. Kind of missing out. Remember. The world was never made. To totally. Fulfill you. And satisfy you. It is God alone.

And let me tell you. You will enjoy living in the world. An awful lot better. When you come to know. The Lord. Jesus Christ. And then it says. Just very briefly. In verse three.

And this is eternal life. What is. That they know you. The only true God. And Jesus Christ. Whom you have sent. So when a person.

Comes to faith. You see what happens. There. The. There is. There is. Knowing. God. As the only true God. And knowing. Jesus Christ.

[42 : 47] As sent. By God. The Father. And you know. That's what happens. When we come to faith. We begin. To get to know. God better. And you'll find that. Where.

Often said it before. But. You know. When God begins to work. In a patient's heart. They come to church. And they're sitting in church. And they. You've often heard that. They say. I don't know what's happened.

The minister's preaching. He's improved. But. It's not. That he's improved. It's not. That's not. The bottom line. It's that. A person. Is beginning.

To get. To know. God. Because when we come to faith. That's what happens. We get to know God. And we get to know. Jesus Christ. Who has been sent.

There's a development. There's a development. We're not going to know everything. Our knowledge may be limited. Don't worry. If you. If you say. Oh. There's loads of things. I don't know.

[43 : 42] You'll join the club. There's loads of things. I don't know. There's loads of things. That the greatest mind. In this world. Can I know. Do you know. That's part of what heaven is. It will be an ongoing. Learning.

And coming to know more. And more. And more. About the inexhaustible God. He is past finding out. We will throughout the endless ages of eternity.

We'll be coming to know more and more. So in here. You see. When we come to faith in Jesus Christ. When God gives us in Christ eternal life. That's just the beginning.

That's the very beginning of an eternal journey. I hope today. That all of you. Are on that journey.

That all of you. Are the possessor. Of this life. That is only found. In Jesus Christ. God's. Great gift to his son. His people.

[44 : 39] And Jesus Christ's. Great gift to his people. Is eternal life. May we. Know this. Let us pray. O Lord. Our gracious God.

We give thanks for. For the word is opening up to us today. We give thanks. O Lord. For the great gift. That is revealed to us. Where the father has given.

To his son. And his son has given to us. O Lord. We pray then. That the preciousness of this. The wonder of it.

The cost. Of how. This salvation was won. May indeed. It be something that. It be something that. Inspires us. And encourages us. And lifts us up. We pray Lord.

For any of your people. Who are struggling. And wondering. If they're Christians. Who are in. Who are. As it were. Stuck in the same place. And year after year. They.

[45 : 37] They wish that. There's just something clearer. Lord. Open their mind. Just. Seal it for them. That they may be able to see. And to understand. And be able to say.

I know. I do. I do know Jesus. As my savior. Lord bless us. Then we pray. Bless the cup of tea. And coffee in the hall. And help us Lord. To enjoy.

The company. And the fellowship. Of one another. At all times. We pray. Your sin. In Jesus name. Amen. In conclusion. Psalm 68. From the Scottish Psalter.

Psalm 68. From the Scottish Psalter. And we're going to sing. From verse. 18. To 20.
Psalm 68.

And verse. 18. And. We find that. On page. 303. Thou hast. O Lord. Most glorious.

[46 : 36] Ascended up on high. And in triumph. Victorious. Led. Captive. Captivity. Thou hast.
Received. Gifts. For men. For such.

As did. Rebell. Yea. Even. For them. That God. The Lord. Who is to us. Of our salvation.
God. Who daily.

With his benefits. As plenteously. Doth load. He of salvation. And unto God. The Lord.
From death. The issues. Do belong. 18. To 20.

Of Psalm. 68. Thou hast. O Lord. Most glorious. Ascended. O Lord. Ascended. Upon.
Night. And.

To. Triumph. Victoria. Ascended. Upon. Night. And. To. Triumph. Victoria. Ascended.

[47 : 31] Triumph. Victoria. Ascended. Captive. Captivity. Captivity. And. Hascended. Captivity.
And. Hascended.

clo' rit Alexandria. ido asmended. Saint. Parts of courtyard. pa'er. thine. A...sy. Who
there.

O? A. So close the... vision. A. jed... future of heaven. Lord, and that God, the Lord, in
which of men I bless.

Blessed be the Lord, who is to us, of our salvation, Lord.

Who did he with his benefits, as man just be the Lord.

[48 : 43] He wants salvation is the God, who is the God most strong.

And unto God the Lord from death, the issues to be done.

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. Thank you.