

Encounters With Jesus (12) - The Parting At Bethany

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[0 : 00] And while he blessed them, he parted from them and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy, and were continually in the temple, blessing God.

We've been looking for a number of weeks, I think, this is study number 12, of what we've called Encounters with Jesus, where we've seen different people meeting with Jesus, where we've seen different outcomes from those meetings with Jesus.

Some of them were meetings where he healed people, and other experiences as well that arose from these Encounters with Jesus.

And this is going to be our final study in that short series, because here we find the final encounter that these disciples had with Jesus before. As we read here, he was lifted up and taken up to glory. So, all the Encounters that you find after this were Encounters with the Risen Jesus, particularly as he ministered through the Holy Spirit, as we'll see tonight.

[1 : 04] But, as you know, he met with the likes of Saul of Tarsus, or the Apostle Paul, on the road to Damascus, where Paul himself recognized that he had met with the Risen, Glorified Christ on that journey that he was on.

And Luke ends the chapter, ends the book rather, just ends the chapter, but he ends the book just as he began with the emphasis on worship.

And where you find Luke emphasizing worship at the beginning of his gospel, and here emphasizing the worship of Christ, you can see that, as we've referred to a number of times when looking at passages in Luke, that Luke asks this question a number of times at strategic points in his gospel, who then is this?

That's with reference to Jesus, and that question is on the lips of different types of people, but there's always this interest all the way through the gospel of Luke as to who is Jesus?

What is his significance? What is his life about? What was his death about? What is it now about that he is risen from the dead and now comes to be raised up and lifted, carried up into heaven?

[2 : 18] And between those, that beginning and the end of the gospel, that references worship, here you find Jesus filling the whole of the gospel.

It's all about him. And that's how it should be with the book of my life and of your life as well.

Beginning with worship and ending with worship, and everything in between to do or to focus upon Jesus Christ as our Savior.

Now here we find two encounters actually in the chapter, because from verse 13 we read about these two disciples who are going to Emmaus, and they encountered Jesus when he himself came and joined them in that journey.

And as we read, they urged him to stay with them, and he stayed with them that day. And then the next encounter you find is in verse 36, as they went back to Jerusalem and began to talk to those who had gathered there of Christ's followers about their experience, and discovered that they were talking about the same things.

Jesus appeared in their midst again, and said to them, Peace be to you. And that final encounter there really follows through into this incident of where he is parted from them, and taken up into heaven.

[3 : 44] And there are three things that I would like us just to briefly notice from these final verses. First of all, Christ's leading of his people. Christ's leading of his people.

He led them out as far as Bethany. And as we'll see, there's spiritual significance in that as well, where it mentions him leading them out as far as Bethany, and then lifting up his hands and blessing them.

That's the second point, is Christ's blessing of his people. He led them out to Bethany, and then he lifted up his hands and blessed them. And the third thing is, Christ worshipped by his people, because that's the final part of Luke's gospel here.

They worshipped him and returned to Jerusalem with great joy. Christ's leading of his people, Christ's blessing of his people, Christ worshipped by his people.

In the leading of Christ of his people, he led them out as far as to Bethany. Who is this who's leading? It goes back to this question that Luke asks so often.

[4 : 50] But here, the answer to it is in the risen Christ. This is Jesus after his death, after his resurrection from the dead. This is Jesus now, just shortly before he goes up to heaven, before he's glorified, and his session at the right hand of God.

It is the risen Jesus who leads his church. It's the risen Jesus who goes before them. It's the risen Jesus who leads them out as far as to Bethany and blesses them there.

They have a leader who is triumphant over death. They have a leader who has overcome death, who has paid the price of their sins, but goes ahead them as a victor.

In other words, the Jesus we worship tonight, we worship as one who is absolutely triumphant over sin and over death, who reigns over all the events that take place in the world, who has in his government the keys of hell and of death in his hand, as Revelation puts it.

Jesus didn't come out of the grave just as if it was only just a victory over death, any more than his death on the cross was only just an atonement for sin.

[6 : 16] It is in every sense an atonement for sin, full and replete with everything that God required and everything that was necessary for us to have an atonement made on our behalf.

And as he arose from the dead, he didn't arise from the dead, although it was something that was imperceptible to many people and not seen actually by people.

Nevertheless, it was a triumphant resurrection. He left death behind. He overcame death. He left his grave clothes in the grave as an indicator that he had overcome death, that this wasn't a matter of somebody having come and taken his body and just left the clothes there neatly folded up.

They weren't neatly folded up. They were just as they had been on his body to demonstrate to the first viewers of that sepulcher, that the Lord has risen.

He has overcome death. Psalm 68, which we'll be singing from shortly. In Psalm 68, you find a psalm there that really has to do with what you might call the divine warrior, where you have this person, you have this figure, this individual that's represented there as someone who relates specifically to God.

[7 : 40] And it's impossible to confine that to David, though the title is a song or a psalm of David. It begins, God shall arise and his enemies shall be scattered.

And then you look at these verses, verse 7, for example, Oh God, when you went out before your people, you marched through the wilderness, the earth quaked, the heavens poured down rain. It's a picture of someone who's majestic, somebody in whose presence even the creation trembles. And there you see a foresight of the resurrection of Christ, or the risen Christ, the King of kings, the Lord of lords, who left the grave behind with death in his grip.

And as that psalm goes on, in verse 12, you find the kings of the armies, they flee, they flee, the women at home divide the spoil. You see, he is gathered from his victory, that which he shares with his people.

And verses 18 to 19, which we'll sing shortly, you ascended on high, leading a host of captives in your train, and receiving gifts among men, even among the rebellious, or for the rebellious, that the Lord God may dwell there, or dwell amongst them.

[8 : 57] And the same, when you go through the psalm, you find the prayer of the psalmist, there really is a prayer that's based upon that victory, that's already been achieved.

Summon your power, O God, the power, O God, by which you have worked for us. And then the psalm, from verses 32 to the end, really calls upon all the kingdoms of the earth, to sing to God, to sing praises to the Lord, to him who rides in the heavens, the ancient heavens, who sends out his voice and power, and so on.

What is our evangelism based upon, it's based upon the victory of Christ. What is our great certainty in reaching out with the gospel, or preaching the gospel, it's that Christ is risen triumphant over death, that he's paid the price of sin.

What do we base our prayers on, when we ask God to come again, and show his power in our generation? What do you base that on? Where do you find the confidence in prayer, that comes to appeal to God in your prayers?

On the same basis, isn't it? The same foundation. Christ is risen. The Lord has now been glorified. He ministers from his throne of glory.

[10:12] And isn't that, where you go with, not only your own present circumstances, but those of the church as well. You find times that are difficult, and struggles, for ourselves individually, and for the church, and for the gospel, and for the cause that we want to see, flourish.

And you feel discouraged, when your heart is heavy, when your head droops low, when you have struggles with your own faith, with what you see in the world, when you listen to the taunts, of the unbelieving, scoffing world, where do you go?

Where do you take all that? Where do you find an antidote, or an answer to all of that? Well, it's here. You take them to the risen Christ. You regain in your mind, this great emphasis, that Christ is risen.

That he is the king. That he presides over everything, that exists. And it's important, we keep applying that, to our own circumstances, personally, or the circumstances of, of the church, in whatever generation, we belong to, especially when, things are low spiritually.

But he's not just the risen Christ, he's also, the sending Christ. He just before that, he had said, behold, I am sending the promise, of my father upon you, but stay in the city, till you're clothed, with power, from on high.

[11:42] Now, just mentioning that, in passing really, though, it's an important part, of the emphasis, when he says, that I will send the promise, or I am sending the promise, of my father, he means, the Holy Spirit.

Chapters 14, 15, 16 of John, he taught the disciples, in the upper room, about his departure, and how, the Holy Spirit, as the Holy Spirit came, he would be present, through the Holy Spirit, and that he would still, minister to them, as their savior.

In other words, the leadership of Jesus, is a leadership, that continues, though his bodily, or physical presence, is gone, from the church. But the leadership, has not been interrupted, death, didn't interrupt it, his departure, to glory, didn't interrupt it, and tonight, he is, the glorified leader, of the church, of God's people, of whatever, wherever we are, or whatever circumstances, we have. This is our leader, this is not someone, who leads the church, uncertainly, this is not somebody, whose leadership, can sometimes, be questioned, this is not someone, whose leadership, is uncertain, for his people, this is glorified, risen, sending Christ.

And you see, that fits in, with the emphasis here, he led them out, as far as Bethany. That's where, his physical leading, of them ended. And they would look back, upon this incident, with renewed appreciation, of what he had taught, them earlier, about his departure, and the coming, of the Holy Spirit.

[13:22] And after the Holy Spirit, came, on the day of Pentecost, and following on, from that, they would look back, and say, well we had him, with us physically, but now he's, still with us.

He's still with us, through the Holy Spirit, spiritually, he has, a leadership, of his church. We often refer to, the head, of the church.

Who is, the head, of the church? It's not the queen. It's not the pope. It's not Presbyterian ministers. It's King Jesus.

It's King Jesus. And who is King Jesus? He is the same one, who died the death, of the cross. Who rose, from the dead, triumphantly, in his resurrection.

Who led, his disciples, his people, here out, as far as Bethany. And then, departed, from them physically, to be with them, through the Holy Spirit. And you notice, there's something quite remarkable, here as well, in terms of, not only Jesus, being with his people, as leading his people, and being their leader.

[14:27] The whole of the Trinity, is actually here, the Father, the Son, and the Holy Spirit.

Because he mentions here, the promise of my Father. Verse 49, he himself, is the Son, and it's through the Holy Spirit, that he's going, to be present with them.

You remember, if I can just refer back, to John chapter 16, and at verse 23, especially, where he was teaching them there, about his own presence, and that of the Father, through the Holy Spirit. This is what he said, verse 23, of John 16. Verse 23 to 26.

Sorry, I think that should be, John 14. Yes, it's John 14, rather, sorry. John 14, at verse 23. Jesus answered him, If anyone loves me, he will keep my word, and my Father will love him, and we will come to him, and make our home with him.

These are remarkable words. Jesus is saying, If you love me, you will keep my words, and my Father will love that person, and we will come, and make our home with him.

[15:42] And he was teaching them that, in the context of, telling them about the Holy Spirit. Let's just leave it at that, but it is a remarkable thing itself, that every believer here tonight, has God living in their hearts.

God has taken up residence, in their lives. And God is in the midst of his people, through taking up that residence, in their souls. And when you think of who it is, that's living in your souls, it's not just the Holy Spirit, it's not just Jesus, not just the Father, it's all three persons of the Godhead.

Now there's a great mystery to that. I can't explain it to you. I don't think any mere human being can. Because we're talking about, things that are divine.

Things that are beyond our ability, to fully understand them. Remember that, there is always a mystery, or an element of mystery, to the Christian faith, that you don't want to remove.

But that mystery, is not the same as saying, the Christian faith is a mystical thing. Mystical things, a mystical religion, is what you find in, various type of religions.

[17:02] The Christian faith has mystery, because we're dealing with the true God. And this is one of the mysteries, that the three persons of the Godhead, have chosen together, to come and live, in the heart of his people, of each, and every believer.

you're a walking miracle tonight, if you're a Christian. Not only in the way, that you've come to be born again, but in the very fact, that you have God living in your life.

You have God taking up residence, in your life. So here's the first thing, Christ leading of his people. And tonight, what is more important, and more vital to us, as we approach the end of this year, and anticipate the beginning, of a new year, in our lives, than that Christ is leading us, that Christ himself, is going before us, that our life is dominated by, and governed by, not in a way that's unwilling, on our part, but nevertheless, it's the risen Christ, who leads us.

And that's what we want to know, more and more of, as this new year approaches, and God willing, will develop in our experience. However much, or however little of it, we'll see, what we want to really experience, is the presence, of that living Christ, the presence of that risen Christ, the blessing of that risen Christ, as we'll see in a minute, because that's what you've got.

He led them. And we want to be led by him, and to realize more, of that leading, and to perceive, in our own understanding, and indeed, in our own experience, more of that leading, of Christ.

[18:37] And I hope that you, all of you individuals, will have, that as a new year resolution, if you like, to know more, of the leadership, of King Jesus, in your life too.

That's the first thing, he led his people, he led them as far as Bethany. The second thing, is Christ's blessing of his people. You notice here, that while he blessed them, lifting up his hands, he blessed them, and while he blessed them, he parted from them.

So his leading of his people, was as the risen Christ, and as the sending Christ. But his blessing of his people here, is with his hands, uplifted over them. Now that, calls to your mind, the Old Testament, high priest, such as Aaron, who in Numbers chapter 6, we're told that, he was instructed, or Moses instructed, that Aaron, would bless the people, with certain words, of blessing. The Lord bless you, and keep you. The Lord, make his face, to shine upon you, and be gracious to you. The Lord, lift up his countenance, upon you, and give you peace.

That's the high, priestly blessing, of the Old Testament, where Aaron, was to put the name, of God, was what he says, what God said to him, in blessing the people.

[19:52] And that's exactly, what you find fulfilled, in a much greater way, in Jesus, as the high priest, of his people. He's not just, our king, and continues to be our king, he's also our high priest, our living high priest.

And when he here, lifted up his hands, to bless them, that's the imagery, you've got in mind. That's what you remember, as you cast your mind, back to the Old Testament, priesthood, and the high priesthood, of Aaron, blessing the people.

This is Jesus, in the act of blessing. With his hands, uplifted, so that, they would understand, that, his leadership, is one of, continuing blessing.

And there's something, remarkable in that too, because, when Jesus, blesses his people, he's blessing them, on the basis, of his own achievement. There's, there's nothing else, anywhere like this.

You can't find, any, alternative to Jesus, that has anything, like, such an amazing, and remarkable, and beneficial, thing, in himself.

[20 : 56] He's blessing, his people, and as he blesses, his people, as he's blessed, your life, or will bless, your life, as he leads you, and as he blesses you, as your high priest, what he's doing, is taking, the things, that he himself, has achieved, by his death, and resurrection, and bestowing upon you.

Forgiveness. Access to God. Everything the Bible, tells us, like, for example, in Ephesians, chapter 1, and verse 3, where Paul is there, saying, blessed be God, and the Father, of our Lord Jesus Christ, who has blessed us, with all spiritual blessings, in the heavenly places.

Why is he putting it like that? Because he knows that, this high priest, who is Jesus, that the Father, in him, has blessed his people, already. You see, Paul is saying there, blessed be God, and the Father, not only, he's not saying, who will bless us, but who has blessed us.

Because, all the blessings, that you and I, could possibly receive, throughout the course, of our life, and on into eternity, are already, located in Christ.

They are already, deposited in Christ. There is no blessing, that God has given, or will give, that is outside of, Jesus himself, and his achievement.

[22 : 23] Not even in eternity, will there be any blessing, coming to God's people, that is outside of Christ, and what he has obtained, for them. That really shows you, doesn't it?

How enormous, how, how inexpressibly, huge, is the blessing, that is deposited, in Christ, for his people, out of which, he blesses them, through the Holy Spirit.

He lifted up his hands, and blessed them. When you go back, to the high priestly, blessing of, blessing of number six, the Lord bless you, and keep you. The Lord, be gracious to you, he lift up his countenance, on you, and give you peace.

All of that, is already inside, the blessings, that are in Christ, in the heavenly places, where he is.

Ah, that's your privilege tonight. When you ask God, to bless your life, that's what you're asking.

You're not asking, for a small drop. You're not asking, for something, hardly significant. You're asking, for something, indescribably great.

[23 : 32] The blessings, that are in Christ. But not only, were his hands lifted up, while he blessed them, but while he was doing this, he parted from them, and was carried, into heaven.

In other words, the last view, that they had of Jesus, was with his hands, still lifted above them, lifted over them, in the act of blessing them.

It was still like that, when he was lifted up, and disappeared from their sight. Why was that significant? Well, because think about it, if his hands, had been lifted over them, before he was lifted up, from them, if he had let down his hands, before he was lifted up, they might have concluded, well, that's it, his blessings now, at an end, and he can't bless us anymore, because he's disappeared, from view.

But what you find there, is that while he blessed them, he was parted from them, and carried into heaven. In the act of blessing, he ascended to heaven. And the conclusion from that, is that he was going to continue, to bless them, even though he was physically, no longer with them.

His blessing, was not interrupted, by his departure to heaven. It continued, from heaven, towards his people, and still does. It's Christ, who blesses the gospel.

[24 : 56] It's Christ, through his spirit, who blesses your life. It's Jesus, who goes on, blessing, with his high priestly blessing, the blessings, that he has obtained himself, by his atoning death, and resurrection.

How do you view Christ tonight? Well, what a question that is. The question of Luke, who is this man?

Who is this person? Well, you answer it, from this final part of Luke, something like this. Jesus, to me, is one, who is not only ascended, to heaven, and sitting at God's right hand, but he's active there.

He's taking the things, that he has obtained, for me, and for my blessing, and he's bestowing them, upon me. He is filling, my life with them. And as I see Jesus, in the description, of the gospel, this is the Jesus, that I see tonight.

Not one, who is merely sitting down, with his hands, on his knees, but with his hands, still uplifted, over his people, in the act of blessing them. That's who is the head, of the church.

[26 : 09] That's where your own life, receives its vigor from, isn't it? As a Christian. All flows, from the uplifted, hands of Jesus, blessing his people.

While, he blessed them, he was parted, from them. What's involved, in the blessing of Jesus? Well, for us personally, so much, isn't there?

Your daily life, your walk with God, your anticipation, of all that's in the future, as God unfolds it for you. The uncertainties of life, difficulties of life, the departures of life, the death, that comes in upon our families, and will come, to all of ourselves individually.

The advance of the church, personal salvation, world events. when you go to, when you go to, Ephesians again, in chapter one, there's a verse there, which, really, brings us, face to face, with God's purpose, in Christ.

And what he says there, in chapter one, in verse ten, is, having said all that he said before, that is one long sentence, in, in, in Greek, in the text, really, there, it's just one incredibly, dynamic, like, sentence, but he comes at verse ten, where he says, according to the mystery, of his will, in verse nine, according to his purpose, which he set forth, in Christ, as a plan, for the fullness, of time, to unite, all things, in him, things, in heaven, things, on earth.

[27 : 52] It's all in relation, to him. It's all with reference, to Jesus. There's nothing in existence, that has no reference, at all, to him.

Whether it's the salvation, of his people, the judgment, of the wicked, whatever you think of, it's all with reference, to him. It's all about God, bringing his plan, to its fulfillment, in Christ.

Christ's blessing, of his people, the lifted up hands, the lifted up Christ, still, in the act, of blessing. And finally, thirdly, there's Christ, worshipped, by his people.

They worshipped him, and returned to Jerusalem, with great joy, and were continually, in the temple, blessing God. The worship, of the unseen Christ, unseen, with our natural vision, is, it's very much, a part of, for example, the letter, to the Hebrews, is really, taken up a lot, with that, because the writer, to the Hebrews, was facing, the suggestion, perhaps, or the assertion, that, wouldn't it be far better, for Jesus, to be back physically, wasn't it better, for those, who saw him, with their eyes, rather than, are thou not able, to see him physically, and still, worship him, and still, commit their lives, to him.

And Hebrews, goes, very, very, different ways, very far, in answering that, and saying, of course, it's not better. We have a better situation, because he, ministers to us, from heaven, through the Holy Spirit, as the unseen, saviour.

[29 : 35] And you know, there's something in that, I think, that you can put, to those that, so frequently, say to us, well, you worship a God, that you never see. How can that, possibly be rational?

How can that, be acceptable? Prove that he, exists to me, and then perhaps, I'll join you, in his worship, or at least, begin to think, about God. Well, you see, that's leaving out, one absolutely, vital ingredient, or element, in human experience, which only, really, the Christian has.

And that's faith. You wouldn't need faith. Not in every sense, at least, if you saw Christ, physically with you.

But you're required, to believe, and you take delight, in believing, as first Peter, as we looked at, some time ago, puts it. Whom, though you now, do not see him, yet, you rejoice, and rejoicing, with joy, unspeakable, and full of glory.

You believe in him, and you come to know, that rejoicing. And you can say, to somebody, who accuses you, of acting irrationally, because you don't see, the God you purport, to serve, and to worship.

[30 : 51] And you're saying, I've got something, actually better, in my present life, than seeing physically. I have faith. I have a trust, in someone I know, is seated, at God's right hand, and has overcome death, and has risen, triumphantly, over the grave.

That's my position, you can say to them, do you have that? Of course, they have to say, no, I don't have that. Well, I have that. It's the risen Jesus, that's now departed, from them, they worshipped

him.

And then you see, they returned to Jerusalem, with great joy. They didn't come back, to Jerusalem, thinking, what a small group we are, how can we possibly survive, now that he's gone?

How are we going to manage, our lives, now that Jesus, is no longer, physically present, with them? You see, they've come to understand, this question, that Luke has been posing, all through the gospel, who is this man?

They now know, who he is, more than they've ever, known him before. They know, that he's Jesus, risen from the dead, that is Jesus now glorified? They're beginning, to understand, as never before, the prophecies, of the Old Testament, such as Psalm 68, you have risen, up on high, and ascended on high, and led, captivity captive, and received, gifts for men, that God, the Lord, might be present, with them.

[32 : 13] That's why, they returned, with great joy. They're not moping. They're not saying, well, really, it was better, while he was with us, physically, wasn't it? And we're such a small bunch, anyway, how can we possibly, go out, and face the world, and bring this gospel to them?

How are we going to manage that? No, they returned, with worship. And a worship, that was filled with joy, because they now, began to understand, who Jesus is, and what he had done.

And they were in the temple, continually, blessing God, with great joy. You see, this end of Luke, the gospel of Luke, is really, in a sense, it's just, the end of one chapter, of his account, of Jesus, and the church, because, the next chapter of it, begins with the book of Acts.

And we're really, on the threshold, of the book of Acts, as you come to the end of Luke, the ascension of Jesus, as is then, something that's, mentioned in the beginning, of the book of Acts, but, the book of Acts, of course, is all about, the mission of the church.

And so, when you come to the end, of Luke's gospel, what you're seeing, really there, is, you're on the threshold, of the church, as God's missionary people, who are going to take, the gospel, into the world, and what's that, to be based on, and where is their confidence, in the risen Jesus.

[33 : 39] And the fact, that they know, he's gone, to be at God's right hand, that's what gives, them the confidence, not only the joy, to worship him there, and then, but to then go, and face the world, with the message, of the gospel, that many will despise.

That they know, it's the gospel, of the risen Christ, and this is now, our great task, as well, to go forth, as Acts chapter 1, puts it, to the ends, of the earth, in verse 8, you are my witnesses, in Jerusalem, and in all Judea, and Samaria, and to the end, of the earth, to the ends, of the earth. And as Matthew, in his gospel, puts it near the end, Jesus said to them, I am with you, behold, I am with you, to the end, of the age.

Worship. Everything which, we do, should be, I think I mentioned, this morning, should be, rooted, in our worship, of God.

Whatever we are going, to do for him, has to first begin, with our worship, of him. And from our worship, of him, we gain, increasing insight, into who he is, and who our king is, and who our saviour is.

[35 : 00] And then we go, seeking to make disciples, of all nations. We wish, people a happy, new year, when we come, to know the turn, of the year, on the first, January.

But this is truly, the happiest, new year of all. To be under, Christ's leadership. To know, Christ's blessing.

To be engaged, in the worship, of Christ. Christ, as the king, and head, of his church. We mentioned, commemorations, of the, lolaire, loss, and disaster.

Of course, one of the questions, as asked is, well, how did people manage? Where did they go, for strength? Well, we're not going to say, that, every family involved, were, solidly, Christian based. But, undoubtedly, the vast, majority, of those, affected by that, tragedy, found strength, through their faith.

[36 : 12] Through the, Christian faith. Through the, kingship of Jesus. Through his, assurances, his promises, his presence, his leadership, his blessing, and in his, worship.

And, it's certainly, a fact, as that great new book, on the, event, on the, on the loss of the, lolaire, so admirably shows, in its detail, that there was, a perceptible, increase.

Remember that generation, where, a generation, that were religious, far more than the present, generation is. But, there was a perceptible, increase, in worship, in devotion, to God, in attendance, upon what we call, the means of grace, in the gospel.

That's how they managed. Huge, huge, challenge, and struggles, for them. But, our island people, knew their Psalms, and they knew the gospel, and above all, they knew, who is this man, who has mastery, over all of life.

May God bless, these thoughts to us. Let's conclude by singing, to his praise, in Psalm 68, Psalm 68, verses 18 to 20, on page 303, saying to Tune Sheffield, words which, so, wonderfully, and powerfully, set out for us, the supremacy, of God, and Christ, over death itself, and who leads, even those, who stand against him, and the forces, that are against him, led them in triumph, in procession, as he overcame death, and, foes from the dead.

[38 : 16] So, verses 18 to 20, thou hast, O Lord, most glorious, ascended up on high, and in triumph, victorious led, captive, captivity. And, there should, and I'm sure, there will be a vibrancy, in our singing, of these verses, realizing, this is King Jesus, this is the one, who answers the question, of Luke, who, is, this man.

Let's sing, to his praise. Amen. Thou hast, O Lord, most glorious, ascended up on high, and in triumph, victorious led, captive, captive, captivity.

Thou hast, receive it, gifts for men, for such a, just it, rebel, name, name, for them, that God, the Lord, in midst of, might dwell.

Blessed be the Lord, who is to us, of our salvation, God, who, daily, with his benefits, as plenteously, death, Lord, he of salvation, is the God, who is our God, most strong, and unto God, the Lord, from death, the issues, to be long.

I'll go to the side door, to my left, after the benediction. Now may the grace of the Lord, Jesus Christ, the love of God, the Father, and the communion of the Holy Spirit, be with you now, and evermore.

[40 : 49] Amen.