

They Led Him Away

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 20 February 2010

Preacher: Rev Sandy Sutherland

[0 : 00] Well, please turn with me to John's Gospel and to chapter 19 and verses 16 and 17.

Really the end of verse 16 and the beginning of verse 17. We'll read verses 16 and 17. John's Gospel, chapter 19 and verse 16.

So he, Pilate, delivered Jesus over to them to be crucified. So they took Jesus, the soldiers, they took Jesus and he went out bearing his cross to the place called the place of a skull, which in Aramaic is called Golgotha.

Now, I wish to forego a word of introduction because I feel that we are, those who are gathered here today are well aware of the situation here.

But also I'll cover the situation here in the two points that I wish to speak under. So in foregoing the introduction, I want to come to the first of those two points.

[1 : 20] Let me just make it clear what my two points are and that they're based on the text that we've just read. The first point is that Jesus is led away. The ESV here says, so they took Jesus and he went out.

The AV actually uses the words, Jesus was led away. And so I want to say something firstly about that.

Jesus led away. And then secondly, as we come into verse 17, we see Jesus carrying, bearing his own cross.

And so secondly, I want us to have a look at that. Jesus carrying his cross. So firstly, Jesus led away.

Now the background, of course, as I said, I'm sure you're well aware of it, that there are two trials taking place here. There was what we would call the ecclesiastical trial held by the Jews.

[2 : 26] If we can call it a trial at all, of course. It was a mockery, we know. But nevertheless, we'll call it the ecclesiastical trial. And they had found Jesus by their way of it guilty of blasphemy.

And so much for those who say that it's only the disciples of Jesus that ever said that he was the son of God. It is quite clear from this situation here as elsewhere that Jesus claimed to be the son of God.

It's not the invention of his disciples. The Jews took him on trial. They find him guilty. You a mere man making yourself out to be God.

But they were under Roman rule. Well, it suited them anyway. And here it suited them to go to the Romans to say, we have a law.

But we are under your jurisdiction. We can't implement this law. So we've come to you. And so they go to Pilate. And we have the second trial.

[3 : 28] What we would call the civil trial. Again, we could hardly call it a trial. With this judge here washing his hands of the whole matter.

But Pilate here takes Jesus on this civil trial. He finds nothing wrong. Nothing amiss in Jesus.

And he washes his hands of the whole matter. Allowing the majority voice of the people to choose a robber. A murderer.

An insurrectionist. To go free. And for the innocent Jesus Christ. To be flogged. To be crucified. It's a very strange tradition that the Jews had here.

It was celebrating, of course, their release from the first Passover out of Egypt. The Hebrews released out of slavery. And there was this custom of releasing us a prisoner once a year in commemoration of the fact that they, as a nation, had been taken out of Israel and given the promised land.

[4 : 40] And I'm sure Pilate initially thought that he was on a winner here. It's almost as if he went to his soldiers or to those that were in charge of his prisons.

And said, find for me the worst possible prisoner that you can get. And they came up with this murderer. A man who was against authority.

An insurrectionist. Madness, really, to let the man go at all. Or to give him the opportunity to be released. But surely Pilate thought. In the knowledge that he had about Jesus.

However great or small that was, I don't know. But he had enough knowledge. That here was an innocent man. Here is one that he had heard of. No doubt. Who had done nothing but good for the people.

And he thought he was on a winner. Will put the worst possible criminal up against Jesus. And the people will never, ever, ever choose a murderer. Would you? If you had that opportunity, would you have chosen a murderer?

[5 : 43] Someone who was against society? A right rotter of a man? Pilate puts them up. He feels sure. They'll choose Jesus.

And how we see how man is so blind in his sin. And they said, not this man. But Barabbas. Crucify this man.

But before Jesus is led away. We see in our verse, in verse 16. So Pilate delivered him over to be crucified.

But before that we read that he was scourged. Flogged. And again, I think that in reading those who know about these things.

They tell us that it would be most unusual for someone. Who was going to be crucified. To be flogged. Because. Crucifixion was the greater penalty.

[6 : 40] The greater punishment. And it wouldn't be seen to be just or fair. That a person should be flogged. And crucified. And so it seems to me that Pilate is trying to get out of this as well.

That he thinks that maybe. If he has Jesus flogged. And maybe the people will see Jesus then. And see the agony that he's gone through. And they'll relent.

Not a bit of it. And in any case what we see in the flogging is. The fulfillment of scripture of course. That by his stripes are we healed.

And we begin to see. The first thing of what we're going to celebrate. Tomorrow morning God willing. When we break the bread. We're seeing here in his flogging. His body. Broken.

The first part of it. These furrows. That were plowed into the saviour's back. By this lashing. With these sharp pieces of bone.

[7 : 39] And such like. Cutting into his flesh. Here is my body. Broken for you. But the soldiers. The soldiers you know.

Went much further. Than they ought to have gone. Now. We don't condone that for one minute. Obviously. But there's a sense in which I think.

We can understand the soldiers. You see. The Romans were hated. They're in. They're occupying Israel. They were hated by the Jews.

And undoubtedly. As they marched. In their companies. Through the streets of Jerusalem. As elsewhere. They would have been spat upon. They would have been called.

This. That. And the other. Now they were. Of course. Military men. They knew. They wouldn't. They wouldn't. Break ranks. They were disciplined. But now.

[8 : 37] They have an opportunity. To let off. Some steam. They're not condoning it. But I. Wonder if you can just. Understand it. A bit. A bit more. In that light. Here is a Jew.

And he's claiming. To be the king. Of the Jews. And here's an opportunity. For them. To mock the Jews. To mock Jesus. To get something back. As it were.

Or maybe they're trying to carry favor too. With. With the Jews. Maybe that. They would have some respect. For them perhaps. If they. Treat Jesus. In. In. In this way.

And the soldiers. They. After. They blindfold him. And they. Struck him in the face. They plucked the hair.

From his beard. And fulfilled. The words of Isaiah. That was spoken. Some what. Six hundred. Seven hundred years. Earlier. And said to Jesus. With his blindfold on him.

[9 : 35] Of course. Prophecy unto us. Who is it that hit you? If you are indeed. Who you say you are. The son. Of God. And then. They went further.

They plotted this crown. Of thorns. And pushed it down. Onto his head. Now there's some. Debate about. What kind of shrub.

It was. That was used here. To plot this. Crown of thorns. There's. Two main. If not three. Contenders. For. For that shrub.

But. It doesn't really matter. All three. The main two. Indeed. But all three. Have. Very sharp. Nail. Like. Needles. They're not.

Thorns. Really. We. We have thorns. On our roses. And when we go out. To prune our roses. And we think. We're going to be able. To do it. And we sometimes think. I'll not need the gloves. I'll just go out.

[10:32] With the pruners. And we end up getting. A laceration. Perhaps. Across the back of our hands. Just a. A little thing. From a little thorn. But this is not.

A little thorn. This is a. A needle. Sharp. As a razor. Perhaps. An inch. To two inches. Long. Perhaps. And.

Also. I don't know. About you. But. I've noticed. And certainly. In myself. And in others. That when. You're under pressure. As Jesus was.

Perhaps. No man ever was. In the physical sense. But there's other pressures there. Of course. Of Jesus. You're quite unique. To Jesus. But. When we've maybe taken physical exercise. On a hot day.

Perhaps. Have you noticed. That the veins. That are on the top of the skull. Or at the side of the skull. They become pronounced. And now.

[11:26] This crown of thorns. Has been pushed down. Piercing these veins. And blood. Is pouring out of the saviour's forehead.

Head. Down over his face. I don't say that. To try and introduce some sort of. Gory picture. Though that's what it is. But I say it to make a point.

Which I'm coming up to here. That Jesus isn't recognisable. By many. But. We've been reading here. About his own garments. We've been reading also.

That they put. They took his own garments off. And they put on. This purple robe. On him. And put this. Mockery of a staff. In his hands. And so on. But.

When it came for the time. For him to be crucified. They wanted the robe back. And they would have ripped the robe off him. That no doubt had started to dry. Into his. Furrows.

[12:22] In his back. But they ripped it off. Opening up his wounds. Once again. And they gave him back. His own garments. Because those garments. Were the property.

Of the executioners. But there was one garment. In particular. That was the saviour's. And he was noted. For wearing it. This garment. That was without flaw.

Woven from top. To bottom. Without seam. Seems to be a kind of picture. Of the saviour himself. In that garment. Without flaw. Without seam.

But it was given back to him. And the point that I'm coming to. Is this. That people would be without excuse. There'd be many there. In that busy city of Jerusalem. At that busy time of the Passover. They'd be saying. What's going on here? Who's that? Maybe some of them had met Jesus. In those three years of ministry. But they didn't recognize him. He's covered in blood.

[13:22] The Jews had said. You're a man. Of hardly 50 years of age. We're talking about Abraham. And Abraham. Jesus said.

Saw Christ's day. And the Jews said. You're not. You're 50. But it seems that. He had aged. Prematurely. And of course. Isaiah had said.

In Isaiah 52 verse 14. His appearance. Was so disfigured. Beyond that of any man. His form marred. Beyond human likeness. That people wouldn't be able.

To recognize him. Because of the agonies. And the blood. But. He was now wearing. His garment. And people would be saying. There he is. There's the good teacher. There's the one who did nothing but good.

[14:15] In our midst. Remember what Jesus said. For which of these good things. Do you condemn me? And perhaps it would be this scene. That would be brought vividly back.

Into people's minds. When Peter would stand up. On the day of Pentecost. And say. You crucified your Lord and God. And be without excuse.

Without excuse anyway. But. In looking back. That they didn't stop. Or try to intervene. And what was taking place. Here. And so maybe. It's this scene of the good teacher.

Being led away. That would be brought. With conviction. To their hearts. But some in the crowd. As we read. Were weeping.

As they watched. Jesus. Being led away. Many no doubt. Were wondering. Why this was happening at all. And if they were in any doubt. With regard to what was happening. There was an inscription.

[15:15] That undoubtedly was carried. As was a tradition. When a. A prisoner. Would be taken away. To be crucified. That his crime. That his crime. Would be. Written down.

Carried. Before. All. Before the person. Carrying the cross. The crime. Would be displayed. So that everybody. Would know. Why it was. That this person. Was being crucified.

The inscription read. This is the king. Of the Jews. You. A mere man. Make yourself out. To be God. Away with him. Crucify him.

Not this man. But Barabbas. And so. We're seeing here. They led him away. So he delivered him over. To the soldiers. To be crucified. So they took Jesus.

They took him. They led him. Away. Now. If we were in one of these. Fellowship meetings. That you've been having. We had a fellowship meeting. Last night. And I believe.

[16:12] There was another fellowship meeting. Elsewhere. If not. Maybe more than that. I'm not sure. Rather like the way. That you do. Fellowships as well. Trying to. Enter into the. The sermon. That was preached.

In a good way. And to. To debate it. And to open it up. We're guilty. If not. Perhaps. Doing that. On the. Mainland. Or certainly. On the east coast. Where we are.

And I like that. But let's just suppose. We were in. In fellowship. At the moment. And we've got this. This text. And this. Fact. That Jesus. Has been led away. And I asked you.

What does this bring. To your mind. From the old testament. Scriptures. What. They led him away. What would you. I'm sure it wouldn't be long. Before someone would say.

It reminds me. Of the scapegoat. They led it away. Can we see that. Sure we're seeing that. They led him away.

[17:07] And. We're seeing. The scapegoat here. Did not the high priest. In the old testament. Times. Not. That. Double compound. Sacrifice. As the late.

Professor Finneson. Called it. Because there was two goats. It was a compound sacrifice. The high priest. Not lay. The sins. Of. Of Israel. Upon that scapegoat. And a young man.

Took it. And it was led out. Into the wilderness. And it never returned. To Israel again. The sins. Of Israel. Taken care of.

Led away. Through the scapegoat. Now of course. In the old testament. We. We have the psalmists. And the prophets. Speaking about. How God dealt with sin. And they. They give us language.

Which belonged to the old testament. They say. That we sang. Psalm 103. That our sins are as far as. The east is from the west. Another. That at the bottom of the.

[18:01] The deepest part of the sea. Another. That they're behind. God's back. That's old testament. Language. You know. Because. It worries me that. It worries me that.

If that. I was still living in that. In that. Under that. That one day. God might turn round. And see my sin. That someone might be fishing. In the deepest part of the sea.

And find my sin. That some cosmic traveler. In the future. May go. Into infinity. And beyond. And find my sin.

But that's all old testament. Language. Why? Because Jesus Christ. Has fulfilled. The scapegoat. Sacrifice. And all other sacrifices.

And this compound sacrifice. Fulfilled it. And gone. Much further. So that we can say. With the new testament. And the finished work. Of the Lord Jesus Christ.

[18:56] That my sins. Are not behind God's back. They're not in the deepest part. Of the sea. They're not as far. As east is from west. They don't exist. They're finished.

They're wiped out. They're gone. Under the precious blood. Of the saviour. Gone. And forgotten. Now I can't explain.

How the God. How God. Who can't forget. The God. Who knows all things. Can't forget. My sins. I don't know. How that works.

Remember the. The Reverend David Patterson. Saying that. Some way. Some wonderful way. God will. Etch them out. From his memory.

And we see him being led out. Led out. Jesus being led out here. To the cross. To deal. With his people's sins. And in the old testament. And the compound sacrifice.

[19 : 53] It wasn't that. The goat was. One. Well one goat was led out. But there was another goat. And we see Jesus. Fulfilling both aspects. Of this. Particular. Sacrifice.

As he does. All sacrifices. And Jesus is led out. And he's abandoned. He's even abandoned. By the father. For those three hours. Of dereliction. Into the bottom.

Of the bottomless pit. To take our sins. To that place. And to. To have the punishment. Of them there. But we see also. That the other goat.

Of course. Was slain. And it was a holocaust. It was burnt. And it was burnt. Outside of the camp. And Jesus Christ.

We're seeing him here. Being led out. Where to? Outside of the camp. To be the holocaust. The burnt offering. The blood was taken.

[20 : 45] From that goat. Taken into the. Place of atonement. Into the mercy seat. For the Shekinah glory. But Jesus presents. A better sacrifice.

Sacrifice. That takes away. Our sins. Can you say that. For yourself today. That Jesus Christ. Has taken away.

Your sins. If so. The table is for you. If so. Oh blessed. Imputation. Oh what a sacrifice. Oh what a savior. Oh what a surety.

Oh what a savior. He's led away. Where is he led away to? He's led away. We're told here. To the place. Of the skull.

In the Hebrew. Golgotha. The Latin. Calveria. The place of the skull. Why was it called. The place of the skull. Were there skulls. Lying around here.

[21 : 42] Or what? Well I've never been out to Israel. Never been to. Thereby to Jerusalem. But people who have gone out. They've sent me back. Postcards. And you get a postcard. I think it's. Gordon's Calvary.

And there's a cliff there. That's got a. A couple of indentations in it. And it's got a. A bit that looks like. Somebody's nose. As it were. And that. Might be the place. Where. Jesus was crucified.

Because the place. Looked like a skull. On the other hand. It may be. That there was just. Bones or. Skulls. Lying around here. But it doesn't matter.

He's been led out to this place. And to be. To be. To be. To be crucified. And if. And if I may just. Personify death. As death. Watched Jesus.

Being led out. By these soldiers. It would be rubbing its hands. And saying. Oh God. Where's your victory now? Little did it know.

[22 : 39] That the death. Of the saviour. The nails into his hands. And his feet. Were the nails. Into the coffin. Of death itself. Here is Jesus. Dealing with death.

On behalf. Of his people. That we may say. Well now. Oh grave. Where is your victory? Oh death. Where. Is your victory?

And Peter. In Acts chapter 2. In verse 23. Says that God. Delivered Jesus up. God did it. But he did it. Through the wickedness.

Of men. Amazing. They led him away. God permitted. Even determined it. In order to show love. To the unlovable. In order to crush.

The serpent's head. In order that God. Might be true. To his word. Eat of this fruit. And you will die. But believe in my son. And you will live. In order that paradise.

[23 : 39] Might be restored. Ironically. Even enhanced. I say ironically. Because. It's an amazing thing.

Is it not. That even through. Our fall. Into sin. Surely. We will get a better paradise. From Jesus. Than we would even. Gotten from Adam. Even if he hadn't. Fallen into sin. Is that not ironic?

Surely. The son of God. The last Adam. Will give us. An enhanced. Paradise. That we will live in. With our glorified bodies.

Like unto the Lord. Jesus Christ. As we see him. As he is. And shall be like him. So they led Jesus away. And God used. And still uses. This wicked act. To bring about. His divine purposes. But then secondly.

More briefly. In coming. To verse 17. We have our second point. Let us look at Jesus. Carrying his cross. And he went out.

[24 : 34] Bearing his own cross. Can you see him? Carrying his own cross. Now this is an act of great shame.

Cursed. Has anyone. Had anything to do with the cross. To be hung. Hung. On a tree. And we are seeing here. Jesus is isolation. He is cursed.

There is no Peter. Coming along here. Bold that he was. On many other occasions. And saying. Well I will go with you Lord. Sheep.

Are scattered. Jesus is alone. He is carrying his cross. And as he carries his cross. We don't know. What kind of cross it was. Was it a.

Scottish. Saltire. Type cross. A St. Andrew's cross. Was it a cross like that. He was carrying. Sometimes he pictures like that.

[25 : 32] Or was it a. St. Anthony's type cross. That is a T. A shape of a T. Or was it the Latin. Shape of the cross. The Latin cross. Which is shape of a dagger.

Well if we look to the scriptures. And trying to maybe answer that. We might favor the latter. The Latin. The dagger shape cross. Because we are told. That the inscription. Was placed above his head.

But it doesn't matter. Does it? It is this great act of shame. That is the point. That we are seeing here. A great act of shame. And a curse. And there is that sense.

In which Jesus. Is here. He is the last Adam. But he becomes the first Adam. You know that incident. You will know it well. In the Old Testament. Numbers 21. Where.

There are serpents. In the camp. Of the Hebrews. And. They are putting poison. They are biting the Israelites. Who were in revolt. Of Moses.

[26 : 30] God's man. And their sin. Poison being put into their veins. They come to Moses. And Moses cries out to God. For a cure. And God says.

Put a brazen serpent. On a pole. And put it in the middle of the camp. And tell them. Look unto that. How strange. The thing. That was putting the poison.

Into their veins. Was the thing. That was put up on the cross. Up on the pole. And there will be many Israelites. I'm sure. Would be saying. Oh. Not going to believe that. And they died.

But there was others. Who would say. By faith. Well if God said that. I'll do it. And they lived. And Jesus. In explaining that. To Nicodemus.

Is saying the same thing. Yes. I have to be lifted up. On to the cross. And a man must be lifted up. On to the cross. And that people must look to him. By faith. And there will be those today. Who are saying.

[27 : 24] Oh. I don't believe that. But there's others who say. Well if God said that. That's exactly what I'm going to do.

And I'm going to look by faith. To Jesus on the cross. And they will live. But the point. That I'm trying to make. Is that we see that brass serpent.

Is a replica of what. Was putting the poison. Into their veins. And now Jesus is on the cross. And he's taking the place. Of our federal head. Adam. And he's the cursed one now.

He who knew no sin. But yet he's here cursed. He's taking our place. And if we want to have the sin. That's going through our veins.

So to speak. Cured. We've got to look to the cross. We've got to look unto Jesus. Now we may feel sorrow.

[28 : 22] At what happened to Jesus. But in Luke's gospel. As we read. Chapter 23. Verse 20. Chapter 23. Verse 28. Jesus turned to the women. The women that were weeping for him.

And he said to them. Don't weep for me. How odd. But weep for yourselves. Now Jesus was not forbidding their sorrow. For him as such.

But he was predicting a day of judgment. That lay not that far ahead. In the destruction of Jerusalem. And we may interpret that. To our own situation.

It's not enough for us. Simply to have sorrowful sympathy. For Jesus. As we might have sorrowful sympathy. For a whole host of situations. As we see it.

Perhaps in the media today. We feel sorry for. We weep. We turn the news off. Well I do anyway. Get the headlines. The headlines are so bad. I can't stomach to watch the rest of that.

[29 : 20] We weep. We weep when we see what's happened in Haiti. Or what's happened in tsunamis. And so on and so forth. And places where there's famine. We weep.

And Jesus is here saying to the women. Don't weep for me. But weep for yourselves. That's not enough. That's not enough then. Simply to have sorrow.

That's we would have sorrow for. Other situations where there's tragedy. Or sorrow because of man's injustice. Or man's inhumanity against man.

It's not enough when we come to view Jesus. Simply to have sorrow like that. What would God think of our sorrow along those lines? Copious though our tears may be.

Well I think very little. What we need. And what Jesus is saying to the women. Is surely. Is what you need is not sorrow. Just to see what. The situation I'm in. But sorrow.

[30 : 17] In the sense of need. The need for repentance. Because there's judgment coming. That's what we need. That's the sorrow that God takes notice of. Not sympathy.

Not sympathy. Or simply. Sorrow at the ordinary level of things. What will God make of. Our sorrow of repentance. Everything. And paradoxically our joy also. That this realization. That Jesus has come to take our place.

And that he gloriously. Rose from the dead. On the third day. What will God make of our repentance. And joy in that. In that way. In that sense.

Well he will make everything. Of it. Because it's for. This that. The Lord Jesus Christ. Has come. And it's through that. That God comes to us.

[31 : 14] Through his word. And says. Your faith has made you whole. You're forgiven. Go. Go. In peace. And we see Jesus in our text.

Taking the final steps. In accomplishing the work of the father. What the father. It gave him to do. And we see him carrying his cross. Now can you see him here.

If you can see him. He's walking very slowly. Very small steps. He's exhausted. What else could he be.

At the physical level. There's no energy. And strength left. And so. The Romans. Coerced. Simon of Cyrene. And don't think.

For one moment. That the Romans. The Jews. And we see in this. Of course. The whole world. Against Jesus. As the Jew. And the Gentiles.

[32 : 11] Don't think. For one moment. That they're taking. Pity on Jesus. At last. They are afraid. That Jesus. Is going to die.

Before he gets to the cross. And they're impatient. To get on. With this dirty deed. That's what they're doing here.

And they want to inflict. More insult. And pain. Upon this one. Who claimed to be. The son of God. Or the king. Of the Jews.

And as you see him here. Being led away. Can you see him. Taking your place. Can you say that. He took. My place.

Well if so. The table is for you. Can you look to our text. And say. I see him here. Being delivered up. For me. Can you say that.

[33 : 07] I see him here. Being taken by the soldiers. And being led out. For me. I see Jesus here. Carrying the cross. For me. I see him going out. To this place.

Called the skull. For me. Here I see him. Being crucified. For me. And beyond that. To see him. Risen from the dead. For me. Ascended through the heavens. For me. At the right hand of God. For me. And beyond that. In the broader sense. That I see him here. Being delivered up. And being led out. And being taken out.

To the place of the skull. For. Us. The one loaf. And the one cup. He's taking his people's place. And I hope that you can see that. Never let the good angels. Say amen. To your condemnation. But let them rejoice. In your repentance.

[34 : 05] Initially. And in an ongoing sense too. That they would be amazed. That the son of God. Has done this. For a sinner.

Such as me. Such as the whole company. Of God. This is my body. Broken for you. This is my blood. That poured out for you. Well may we have the eye.

Of faith. To see Jesus. Being led away. Carrying his cross. In. Our place. And.

In the supper itself. To lift up our eyes. To him. Who has risen. Who is at the right hand. Of God. In majesty.

Most bright. And to celebrate. The supper. Until he comes. Let's pray. Oh Lord.

[35 : 03] We. Ask that you'd follow on. With your own blessing. Of our. Meditation. Upon. Your own word. We give thanks for your word.

And for this particular. Part of it. At this. Point. In. Our experience. And in what we are about. Over this.

Weekend. We give thanks. That it is. Relevant to us. Today. As it was. On the day of Pentecost. When Peter pointed back. To what had happened. That we.

Too. Have that privilege. Of pointing to the Lord. Jesus Christ. That we pray. For your grace. For your spirit. To come into our hearts. And that we may indeed. Be able to lift up our eyes.

To see Jesus. Initially. Through faith. Through repentance. Through faith. In the. Finished work. Of Jesus. Repentance. Of our sins. Unto God the Father.

[36 : 00] And an ongoing sense. Too. That he is not only. The scapegoat. But that he is. The one who has fulfilled. The sacrifice. Of the red heifer. That there is. The water. And the ashes. For our ongoing sins.

That we may be refreshed. And we may. Take our place. At the Lord's Supper. And to celebrate his death. Until he comes. And that we may be able. By faith. To lip up our eyes.

To. The great. Shekinah. To the. Right hand of God. And. To see Jesus there. And that he is the one. Who is our king.

As the one. Who is our priest. The one who has done. All things well. And the one who will come again. On the globe. With the glory of his father. With his heavenly angels. And that.

He will usher in his people. To his. Final face of his kingdom. And those. Who have not. Responded to the gospel. Will be shut outside. Forever.

[36 : 56] And ever. In that place. Of gnashing of teeth. Oh Lord. In the light of that. If we be in Christ. Let us rejoice. Indeed. That that is not our portion. But that we have been set free.

And we don't deserve it. And so we. Offer up. Praise and honor. To father. Son. And Holy Spirit.

Asking that you would. Continue with us now. As we ask it in Jesus precious name.

Amen.