

Jesus Divides Opinion

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[0 : 00] Just a wee word to the young people before we continue singing. One of the easiest things for us to do is to see what is wrong with other people.

And sometimes it's hard to see what's wrong with ourselves. Funny thing is that sometimes when we see what's wrong with other people and we say, oh, it's not awful.

We do the very same things ourselves. The same things are wrong with us as well. But sometimes we can't see it. And that is something that the Bible speaks to us about.

I might have mentioned before, but I remember reading about this man who was dashing home from work and he called into the supermarket just to get a few things.

And he was in a real rush, jumped into the car, and as he was coming out of his parking space in the supermarket, this car nearly crashed into him. He was mad and he beeped the horn.

[1 : 10] He said, oh, that's ridiculous. Anyway, he came out of his space and then he was driving and he was trying to get to the main road to get on. And again he had to come out of this little junction.

And again this car nearly took off. The nose of his car just passed. And again, this time he kept his hand on the horn for ages. He'd beep. And he was saying, ridiculous. That person should go and sit his desk again.

That's just crazy. And that car that he had really beeped at reversed back and the driver got out and came over to him. And of course the man who was sitting in the car was so angry.

He put down his window and he started and he said, you're just a careless driver. You just don't look where you're going. And the other man said to him, hey, just hold on a minute. He said, when you drive at night, put on your lights.

He said, I didn't see you. So here's this man. He was all just so angry and everybody was wrong. The world was full of careless, stupid drivers.

[2 : 11] Not realizing that he was a careless driver. He was the one who nearly caused two accidents. And you know, we're often like that ourselves.

Jesus spoke to the scribes and the Pharisees. And he said to the Pharisees, you know, you're picking fault with other people. And you know what it's like. You're going up to a person and saying, oh, look, there's a speck in your eye.

And Jesus, of course, was using a picture. He made it so exaggerated. And he said, you don't realize there's a plank of wood. Well, obviously I couldn't, but this is what Jesus is saying, how ridiculous it is.

There's a plank of wood in your own eye. You're saying to this person, oh, that's a nasty little speck in your eye. When there's a plank of wood in your own eye.

And that's what Jesus was saying. Look, I want you to look at yourselves. It's dead easy to see all that's wrong with other people. Because there are loads of things wrong with other people.

[3 : 17] But Jesus is saying, have a wee look at yourself. Check out yourself before you start speaking about others. Before you start seeing all the faults in others.

Before you start judging other people. And you know, once we begin to see the faults in our own life and ask Jesus to forgive.

Do you know, the more that we have a sense of being sorry before Jesus for all that we do wrong, we become much more forgiving of other people.

People who are very hard against other people, I tend to think, are people who don't know too much of God's forgiveness. They don't have what you call a repentant spirit.

Repentance is a big word, but it's to repentance when you go to God or go to another person.

Supposing you do something that's not right to somebody else.

[4 : 18] And you realize, and you go to that person, it might be very difficult and say, look, I'm really, really sorry. Will you forgive me? It's actually quite hard for a person to say, no, I won't forgive.

Because if you're really, really sorry, then you're asking for this forgiveness. And people who go to the Lord constantly and are asking God, really, really, really asking Him for forgiveness, tend to be the people who are most forgiving of others.

So you make sure that you look at yourself, you ask the Lord to forgive you your sins, and that you are ready to forgive others who do things against you.

Because that's what Jesus said we are to do. That is what is very much at the heart of the Christian life. Let us again sing, this time from Sing Psalms, in Psalm number 2.

As soon as Rockingham, we're going to sing verses 1 to 9. Psalm 2, verses 1 to 9. It's on page 2.

Why do the heathen nations rage? Why do the peoples plot in vain?

[5 : 31] Earth's kings combine in enmity. Her rulers join against God's reign. They take their stand against the Lord and challenge His anointed one.

Let us break off their chains from us. With their restraints, let us be done. The one enthroned in heaven laughs. The Lord on high derides them all.

Then He rebukes them in His wrath. His rage and terror on them fall. The Lord has made it known to them. My chosen King I have installed. On Zion, my own holy hill, He is the one whom I have called.

We sing verses 1 to 9. Six stanzas. It's on page 2. The tune is Rockingham. Why do the heathen nations rage? Why do the heathen nations rage?

Why do the peoples plot in vain? As kings combine in enmity?

[6 : 48] Our rulers join against God's reign. They take their stand against the Lord and challenge His anointed one.

Let us break off their chains from us. With every strength, let us be done.

The one enthroned in heaven laughs. The Lord on high derides them all.

Then He reputed them in His wrath. His rage and terror on them fall.

The Lord has made it known to them. My chosen King I have installed.

[8 : 36] On Zion, my own holy hill, He is the one whom I have called.

The King then solemnly declares, I will proclaim the Lord's decree.

To tell your Father of the King. You are my Son, He said to me.

Ask me and for your heritage. I'll give you nations near and far.

You'll create them with an iron war. And smash them like a potter's jar.

[10 : 15] I will turn to John's Gospel, John chapter 8. Last week we were looking at the beginning of the chapter.

The woman who was taken in adultery. Then we'll just look very briefly at part of where Jesus was saying, I am the light of the world and so on.

But I want us to read from verse 12 to verse 30 today to consider this section, particularly from verse 21 to 30. But moving back a wee bit into the previous section.

John 8 verse 12. Again Jesus spoke to them saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.

So the Pharisees said to him, You are bearing witness about yourself. Your testimony is not true.

Jesus answered, Even if I do bear witness about myself, my testimony is true.

[11 : 17] For I know where I came from and where I am going. But you do not know where I am going from or where I am going. Where I came from or where I am going.

You judge according to the flesh. I judge no one. Yet even if I do judge, my judgment is true.

For it is not I alone who judge, but I and the Father who sent me. In your law it is written that the testimony of two men is true.

I am the one who bears witness about myself, and the Father who sent me bears witness about me.

They said to him, Where is your father? Jesus answered, You know neither me nor my father.

If you knew me, you would know my father also. These words he spoke in the treasury, as he taught in the temple. But no one arrested him, because his hour had not yet come.

[12 : 18] So he said to them again, I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.

So the Jews said, Will he kill himself? Since he says, Where I am going, you cannot come. He said to them, You are from below.

I am from above. You are of this world. I am not of this world. I told you that you would die in your sins. For unless you believe that I am he, you will die in your sins.

So they said to him, Who are you? Jesus said to them, Just what I have been telling you from the beginning. I have much to say about you, and much to judge.

But he who sent me is through. And I declare to the world what I have heard from him. They did not understand that he had been speaking to them about the Father.

[13:24] So Jesus said to them, When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me.

And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him. As he said, as he was saying these things, many believed in him.

Amen. And may God bless to us this reading of his own holy word. I am going to sing again from Psalm 5 in the Scottish Psalter. Psalm number 5. Junus Drathcathro.

Psalm 5 in the Scottish Psalter. And you'll find that on page 203.

Give ear unto my words, O Lord, my meditation way. Hear my loud cry, my King, my God, for I to thee will pray. Lord, thou shalt early hear my voice.

[14:29] I early will direct my prayer to thee, and looking up, an answer will expect. For thou art not a God that doth in wickedness delight. Neither shall evil dwell with thee, nor fools stand in thy sight.

All that ill-doers are thou hate'st, cut'st off that liars be. The bloody and deceitful man abhorred is by thee. But I unto thy house will come, thine abundant grace.

And I will worship in thy fear toward thy holy place. So on. 1 to 8. Psalm 5. Junus Drathcathro. Give ear unto my words, O Lord. My meditation way.

Hear my light, my King, my God, For I to thee will pray. Hear my light, my King, my God, For I to thee will pray. Hear my light, my King, my God, For I to thee will pray. Lord, thou shalt hear me.

O Lord, my Lord, my meditation way. Hear my light, my King, my God, Hear my light, my King, my God, For I to thee will pray.

[15:35] Lord, thou shalt hear me. Lord, thou shalt hear me. Hear my voice. I hear thee will direct. My prayer, my King, my God, For I to thee will pray. Lord, thou shalt hear me.

Lord, thou shalt hear me. Hear my voice. I hear thee will direct.

I pray to thee. But looking up, an answer will expend.

For thou art not a God that doth In wickedness delight.

Neither shall evil dwell with thee, Nor full stand in thy sight.

[16:55] All that ill-doers are thy aid. God's not that liars be.

The bloody and desinful man, A poor it is by thee.

But I in truth thy heart will come In thine abundant grace.

And I will worship in thy fear. To guard thy holy place.

Because of those mine enemies.

[18:12] Lord, in thy righteousness. Do thou believe.

Do thou thy way. Make straight before my face.

Let's turn again for a little to the section we read. John chapter 8 from verse 12 through to verse 30. And verse 21 find a very solemn statement from Jesus.

So he said to them again, I am going away. And you will seek me. And you will die in your sin. Now I want us to consider this whole section.

[19:13] You know, in chapter 7, as we've been working through this book, There was sort of a glimmer of hope. Because the people were asking questions. They're asking questions.

Is this the Messiah? Is this the Messiah? People were really sort of being challenged. And some people are saying, You know, I actually think this is the Messiah. This is the one that was being promised long ago.

They were really debating about who Jesus is. Despite all he's been saying to them over the years, Over these couple of years, They're still sort of trying to figure out, Is this really Jesus?

So there's an element of, There's always felt, There's this little glimmer of hope, As he debated with them. But when we come to chapter 8, Although there is a very encouraging version, Verse 30, Because it says, Many believed in him.

But still the majority were against him. And it tells us, At the end, That they picked up stones. They were ready to stone him. So things are going, Rather than getting better, Things are getting worse. [20 : 20] And Jesus makes this pronouncement in verse 21. And he says, I'm going away and you will seek me. And you will die in your sin. And you know, That is an incredibly solemn statement.

And it's one which makes me so often wonder, Why do people, Why on earth will people, Not take stock of their life?

We take stock about everything else within our life. People take out insurance policies. People make, Try if possible to make some provision, For when they're going to retire, Or for later. Most people do, And try and do something. We look to the future, And make some forms of preparation. But when it comes to the spiritual things, So many people just, They don't want to know.

They don't want to think about it. It's one of the things that they just, Push away. And it just does not make sense. And it's one of the things that Jesus, Is constantly dealing with in the word.

[21 : 25] And he's hitting people, Challenging people. And he's saying to people, Won't you wise up? Won't you take stock? Will you stop dancing with death? And will you look at life?

Because I'm here. And I'm the one who can give light, And give life. And when you see particularly, That Jesus was dealing at this particular moment, With many of the religious leaders, It's all the more solemn.

It's all the sadder. But they were so prejudiced, They couldn't see it was Jesus. There is an incredible disinterest, In God.

Throughout this world. It's part of the legacy of sin. Sin. That's what sin does. It deadens us. Towards God. And I would say, And I'm not being judgmental, But the vast majority of people, In Great Britain today, Are not over concerned about God.

I would like to think that many people, In this country still, And I think they do. They will say, If you ask them, Do you believe in God? I think many would say, Well yes. It's a God of their own imagination.

[22 : 32] It's interesting just how often, Even when people are being interviewed, And tell you, And you see things, Reports in the paper, People will often talk, When somebody dies, The majority of people, Will still talk about an afterlife, And their idea is, Someone's up there, And so on.

There is this consciousness in people, Of God of an afterlife, And so on. But the bottom line is, That the majority of people, Aren't that interested, In seeking for God.

If they were, The churches in Great Britain today, Would be full, Of people seeking the Lord. But the churches all over, Are closing down. Because people aren't.

People today, The majority, And I'm not being judgmental, I just, We're facing facts. It's a very small percentage, Of the population, That will make their way, To the house of God.

Now I know that, There are other people, Who cannot, And for differing reasons, Won't join with other, Of the Lord's people, To seek the Lord, And worship God. But still, The majority of people today, They're more interested, In their homes, Or their gardens, Or Hudson TV, Or their work, Or loads of other things.

[23 : 45] Other things are occupying, Their thinking. Rather than, The things of God. And I believe, It's one of the things, We need to pray about. Because, In and of ourselves, We're not all of a sudden, Going to say, Ah, I really must seek the Lord.

It's God, Who moves people, To seek Him. And that's what, That's our duty, To pray, For people in our own homes, In our families, In our community, In our islands, Throughout our land, Throughout the nations of the world, That they will waken up, And see, What is happening.

That they are without God, And without hope, In this world. And that they are going, As things are, To our lost eternity. The Bible makes it very clear, That there are only two destinations, Heaven and hell.

And Jesus is saying, To these people here, You are going to die in your sins, And if you die in your sins, You're lost. There are only two ways to die, We either die in the Lord, Or die in our sin.

If Jesus has forgiven us, Our sin, We die in the Lord. If we have never looked for Jesus, And rejected Jesus, And say, We don't want the Lord, We will die in our sins.

[24 : 53] And we'll go to hell. That's what the Bible tells us. It's as clear, These are not sort of, There are some areas in the Bible, Where people have different opinions, Where people have different takes, And certain things.

Because, It may not be 100% clear, There are some, Little passages in the Bible, And there are, There are differing views. This is not an area, Where you can have a differing view. Because it is spelled out, In black and white, Repeatedly. That to, Ignore the Lord, To, Turn away from God. You know, Do you know one of the worst things? Do you know what the Bible says to us? That if we turn, If we reject the Lord, If we reject what he is saying, The truth, We make him a liar. Do you know what it says? People say, What's the big deal in rejecting Jesus? It is this, We make God a liar. That's what it tells us, John writes that in his epistle. [25 : 54] And that, my friends, Is serious. That's why it is so serious, To turn away from the living, And through God, Because we make God a liar. So, Jesus is here, Appealing to these people. And, We find that, There is this constant rejection. And we ask, Well, why? Why were they rejecting? Well, there were two, What I would say, Two glaring things. And the first, Of these is that, Jesus is saying to them, That they were of the world. In verse 23, Jesus says to them, You are from below. I am from above. You are of this world. I am not of this world. So, Jesus is saying to these people, Who are rejecting him, You are from below. You are of this world. Now, of course, We know, Jesus himself, Lived in this world. Jesus was involved in this world. Jesus was involved with people in this world. But he was not of this world. In other words, This world, This world, Didn't have a hold on him. This world, Didn't grip him. Jesus, Had liberty and freedom, To be himself, And to please God, And doing the things that God, Sent him to do. [27 : 08] And it's very important. That's where true liberty comes, You know. Liberty comes by living in Jesus. And you know, Even as Christians, We can get bogged down. Into being enslaved by, If we take our Christianity from other people, If we are focused upon this, And we've got to focus upon, If we are focused upon Jesus, And caught up in him, If our affections are set upon the things that are above, Then it gives a liberty and a freedom to be ourselves, For him in this world. And that's what Jesus is saying to them. Look, You can live in this world. You can enjoy this world. If you are focused in me. It's a, But so many people, That's not the way they live. They're trapped. So many people, They ignore God. And they try to, Find all the satisfaction and fulfillment in life. In the things that God has given us. And while you can enjoy and find fulfillment in the things that God has given us. It doesn't satisfy what's really down deep within. [28 : 21] It doesn't do anything for our soul. And that's a problem with these religious people. A lot of them, Sadly, It tells us, That they were people who were craving popularity. They were craving the praise of other people. They were craving worldly honor. They were devouring widows' houses. They were using any means, Fair or foul, To become rich. That's what's happening in the life of the religious leaders. They had an exterior, That in many ways, It looked good. But deep down, They were ravening wolves. And Jesus, That's one of the reasons why they couldn't tolerate Jesus. Because Jesus was getting right in. And he wasn't doing it just by way of condemnation. He was doing it so that they would take a good look at themselves. And say, Hey, time to waking up. Time to see the kind of person you really are. Here you are, And you're trying to teach other people, And show other people the way. And you don't even know the way yourselves. [29 : 29] And so it's for their good. It's not just simply by way of condemnation. Jesus is trying to bring them to do a wee bit of soul searching. But they were completely caught up in this world. Despite all the religiosity, They were caught up in this world. We talk about the trappings of this life. The trappings of this world. And you know, In a sense, That's what it can be. It can trap. It can ensnare. Now God has given us, Every good and perfect gift is from above. And we can enjoy these gifts with thanksgiving from God. And we're not in any way to say, Well, Oh, we mustn't, We mustn't enjoy anything that's in this world. That's rubbish. Because God has given us these things to enjoy. The Bible tells us that. But they are enjoyed, In its, In its correct way, In him and with him. With us, we say, With this liberty, This freedom to enjoy these things.

[30 : 32] Because we have a choice of what these things, What the world does. We either, You see, When, When, We've said it so often, But it's a prime example, When Israel going into the promised land, God kept saying to them, Over and over again, You see it so often in Deuteronomy, You're just going to move into a time of prosperity.

God's going to bless you. He's going to bless your land. He's going to bless your homes. You're going to have lovely homes, Your silver and your gold. You're going to, Your cattle will multiply. You're going to have loads of food and wine and all these things. But beware that you do not forget the Lord, Your God. In other words, Don't allow your focus to be taken away from me, Onto the things.

Enjoy the things looking through me. That's so important. We mustn't lose sight of the Lord And all the blessings that we have in this world.

Jesus said in the parable of the sower, That so many people with regard to the good seed, The good seed gets strangled by the care of this world.

[31 : 44] Make sure that we sit loosely to the things of the world. Enjoy them, But don't make them gods. Don't make them idols. Don't make them things that enslave us and trap us.

And that was the first problem with these religious leaders. They were so caught up. They were off the world. And the second thing was their absolute unbelief.

In verse 25. So they said to him, Who are you? You know, you can almost hear the exasperation in Jesus' voice.

Because Jesus says to them in answer, Just what I have been telling you from the beginning. For eight chapters over two years, Jesus has been telling them the same thing.

These religious leaders are not saying to Jesus, Now, ah, who are you? We really want to know who are you. This question, who are you? Is saying, Yes, we've heard.

[32 : 49] You say who you are. But we don't believe you. We want to know who you really are. You see, total unbelief. This wasn't a question of genuine curiosity.

This was animosity. This was total unbelief. We do not believe who you say you are. That's really what they're saying.

And you know, I believe that it's the same today. A lot of people do not believe. Or they're not interested in who Jesus really is. If people took to heart the words of Jesus, If we really take to heart the words of Jesus, Then it'll change everything.

It'll change our thinking. It'll change our lifestyle. It'll change everything. And so often, even as Christians, We can sit lightly with the words of Jesus And just kind of let them drift by.

Because we've said it before, Yes, Lewis was saying that either, Either Jesus is mad, Or else he's bad, Or else he is who he says he is.

[34 : 04] His claims are unique. Nobody else in this world has said, I've come down into this world. I have come from God the Father.

I am one with God the Father. I am who I... Nobody else has said that. Has said that. And backed up these claims By the most extraordinary, miraculous life.

So we either accept what Jesus is saying about himself, Or we don't. And if we don't, We make him a liar. So you see how Solomon challenging all this is.

And that is why Jesus is saying to them, Look, you're going to die in your sins. There is no alternative. You either accept me. I've told you who I am.

I've told you everything. And there's nothing else. That's what Jesus is saying to them. Look, there is no one else. There is nothing else.

[35 : 05] God has made no other provision. Here you are, you're craving heaven. And yet you're walking every day further and further away from heaven.

Your destination is taking you to hell, to a death in your sin. Unless you accept me. It's no wonder Jesus wept over Jerusalem. When he saw the rejection.

When he saw them just turning away from. And then so, Jesus then goes on to defend his own teaching and his own authority.

And back in verse 12 there, you know when he said to them, I am the light of the world and so on. And he then highlights his own mission in verse 14. Jesus answered, even if I do bear witness about myself, my testimony is true.

For I know where I came from and where I am going. But you do not know where I came from or where I am going. And what Jesus is saying there is, look, there is a structure to my whole mission.

[36 : 13] And he's told them often enough before, I have come from above. I have come from the Father. I have come to do the will of the Father.

I am the light of the world. He's told them all these things. And what Jesus is saying, look, there is a structure to everything that I'm about.

And you know, that's a wonderful thought for ourselves. God doesn't make things up as it goes along. You know, so often in our life, we do things sort of on the move.

Some days are structured, other days aren't. Some days we're kind of freewheeling. We're just, we're doing things on the move. We're doing this, we're doing that. We're moving here, moving there. Doing, making up as we go along.

Spontaneous type of life. The Lord doesn't work like that. There is a structure to everything. God isn't changing his mind because the new circumstances that arrive and say, oh, I hadn't planned.

[37 : 14] God doesn't have contingency plans. There is a structure and there's an order to everything. In your life and my life, there is a race that is set before us.

And Jesus is highlighting this fact that there is a mission and there's a purpose and a structure to everything. And again, Jesus then highlights in verse 16, the oneness and the unity that he has with the Father.

Even if I do judge, my judgment is true. For it is not I alone who judge, but I and the Father who sent me.

And so we find here something that is, it's very important for us to understand. That Jesus, the Son of God, and God the Father are one.

Two, yes, we know that there are three persons in the Godhead. Three persons and yet there's a oneness. A oneness of purpose, a oneness of will, a oneness of glory, a oneness of power.

[38 : 18] But the point is this. And some people have the idea that the Father and the Son are so different. And that the Son is somebody who is purely of love and of grace.

And somebody who brings salvation. That the Father is the one of judgment. And that the Father is one who deals differently.

No, Jesus is saying, we're exactly the same. Everything the Father thinks, I think. Everything, the judgment that the Father exercises is the judgment I exercise.

In fact, the Father is going to hand over judgment to me, Jesus tells us later on. He is going to be the judge. That's an amazing thing. Right now he's the Savior.

He came into this world 2,000 years ago as Savior. When he comes back, it's going to be as judge, a different role.

[39 : 20] But it's going to be Father and Son and Spirit are all caught up together with the same purpose, same will.

So Jesus is saying, he's highlighting this unity of purpose and everything. And so Jesus is trying to bring the people to see, look, you've got to, if you want to know the Father, you can only know the Father through me.

That's how close we are. It's the only way. And I find that, going back to verse 21, one of the most solemn things where Jesus says, I'm going away and you'll seek me and you will die in your sin.

And you know, that shows us that there can come a place and a point where salvation can be no more, where an opportunity is finally gone. One of the prime examples in the Old Testament was the ark.

For 120 years, we're told. That's what the length of time it took for Noah to build the ark. And in that 120 years, we're told in the New Testament, he was a preacher of righteousness.

[40 : 29] So throughout his time of building, he was also preaching. God didn't just say to Noah and his family, right, that's it. That's it.

You, there was an, it's like there was an opportunity set out. Here was this ark of safety. And nobody accepted the words of Noah.

They laughed at him. Until the day he went into the ark. And it tells us God closed the door. That was it. That was the day of opportunity over.

And then the floods came. And it didn't matter who shouted or cried from below. Noah couldn't open that door.

Because God had closed it. Jesus highlights again in the parable of the ten bridesmaids. Ten virgins, we call the ten bridesmaids. Five wise, five foolish.

[41 : 26] Remember how the wise had oil in their lamps who went in and the marriage and the door was closed. Then the ones who were foolish hadn't taken the oil. They came too late. And they were saying, Lord, open to us. And he says, never knew you.

See, the day is too late. And it's going to be no use on judgment day. Saying, Lord, would you now have mercy on me? No. But it's here. It's now.

It's today. That's why it says in the Bible today. If you hear his voice, don't harden your heart. If you're being challenged by the gospel, that's the Lord speaking to you.

Don't harden your heart. Today is another. It's just so important to grasp this.

And then Jesus, again, as we said, he highlights that he has come from above. We mentioned that already. And then he goes on to say that in verse 28.

[42 : 25] So Jesus said to them, he's making prophecy here. When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own authority.

Now, of course, Jesus is here talking about his atoning death. And Jesus is talking to the Jews and he said, you know, you're going to lift me up on high. That's what he's saying here. So Jesus said, when you have lifted up the Son of Man.

At that moment, they couldn't understand. But later on, it was all going to tie in together. That's what Peter said to them. Remember at Pentecost when Peter preached?

Peter said to them, thousands gathered there. You, he said to them, have crucified the Son of God. And thousands of them were pushed to the heart.

Because they realized they were the ones who had lifted up the Son of Man. They were responsible for putting Christ on the cross. And Jesus is prophesying by that's the very thing he's saying.

[43 : 28] When you have lifted up the Son of Man, then you will know that I am he. That day was the day when so many of them came to realize this truly was Jesus, the Son of God.

But you know, although they lifted him up on high, we also know that the Father was involved. And you can take this on and on, developing it.

When you have lifted up the Son of Man. And we know that the Son of Man was lifted up in his resurrection. He was lifted up in his ascension. And he is also lifted up every Lord's Day.

That's what we're doing just now. Lifting up Jesus. That's who I want you to see. I want you to see the Savior. The Savior of sinners.

Don't want you to see anything else or anybody else. There's somewhere in the Bible that says, None but Jesus. That's what I want you to see. Is to see Jesus as the Savior.

[44 : 27] For you. And I hope today that, today, this morning, we'll finish for you in the way that our section today has finished.

As he was saying these things, many believed in him. You might be thinking to become a Christian, you have lots of things to do. No.

You have one thing to do. To believe in him. Will you? He's not asking the world. He's asking you to believe in him.

It's the most important thing you will ever do. Let us pray. Oh, Lord, our God, we pray that we may all believe in you.

Believe with our heads, with our mind, and believe with our heart. Lord, may we, may we have that assurance of salvation. We give thanks for these beautiful words that you spoke to Thomas all these years ago.

[45 : 33] Blessed are those whom, having not seen, yet believe. Believe. We pray, then, that we will be a believing people.

Watch over us, we pray, and take us all home safely. Do us good, we pray, for giving us our sin in Jesus' name. Amen. Psalm 98 in conclusion.

Psalm 98 in conclusion. And we're going to sing. Sing psalm, sorry. Sing psalm, Psalm 98.

So, on page 129. I think I give too many verses. We'll sing from verse 4 rather than from verse 3.

Four stanzas. The last four verses are the psalm.

It's on page 129. And the tune is Bishop Thorpe. Acclaim the Lord, O all the earth. Shout loudly and rejoice. Make music and be jubilant. To him lift up your voice.

[46 : 41] With harp make music to the Lord. With harp his praises sing. With trumpet and with horn rejoice. Before the Lord, the king. Let earth, the sea, and all in them rejoice triumphantly.

Let streams clap hands. And mountains sing together joyfully. Now let them sing before the Lord. Who comes to judge the earth. He'll judge the world in righteousness.

The peoples in his truth. Psalm 98 from verse 4. Acclaim the Lord, O all the earth. Amen. Amen. Amen.

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

Amen. Rejoice, make music and be jubilant.

[47 : 42] To Him lift up your voice. With heart make music to the Lord.

With harp its praises sing. With trumpet and with heart rejoice.

Before the Lord the King. Let hurt the sea and all in them.

Rejoice triumphantly. Let strange clap hands and mountains sing.

Together joyfully. Now let them sing before the Lord.

[49 : 07] Who comes to judge the earth. He'll judge the world.

With righteousness. The people's end is true.

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.