

# Blessing At Bethesda

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[ 0 : 00 ] Let's go to John 5, John chapter 5, looking at verses 1 to 9 this evening. You can begin reading at verse 5, just to get to the very crux of the passage.

One man was there who had been an invalid for 38 years. When Jesus saw him lying there and knew that he had already been there a long time, he said to him, Do you want to be healed? The sick man answered him, Sir, I have no one to put me into the pool when the water is stirred up. And while I am going, another steps down before me. Jesus said to him, Get up, take up your bed and walk.

And at once the man was healed, and he took up his bed and walked. Now when you come to passages like this in the Bible, it hardly needs saying, but in the context of the day that we are living in, it needs to be again emphasized, that we are not dealing with legend.

We are dealing with facts, with history, with real events. People would try to take away our confidence in the Bible as reliable with regard to events, history, facts, details such as these.

[ 1 : 18 ] When we read the likes of this passage, as indeed all of the Bible when it talks about events, we are talking about things that, it is talking about things that actually took place in the history of this world, in the generations that the Bible deals with.

When you come to miracles like these, you know that John refers to the miracles as signs. He has that word because, for John, the miracles of Jesus pointed out certain things that were true particularly about Jesus himself and the claims that he was making, which is why, as we have already seen before a number of times, you will find that in John's Gospel, the signs, the miracles, are attached to some of the statements that Jesus made about himself.

For example, I am the resurrection and the life is tied up with the miracle of raising Lazarus, bringing him back from the dead. So at the sign and the miracle, the miracle connect very closely with the claims that Jesus is making and the truth about himself.

We usually find that miracles are joined to statements of faith, very often on the part of those who have been, like this man here, healed, by Jesus.

Whatever miracle it was, whatever type of miracle it is, very often in the Bible you'll find there's something to do with faith, either in the person that's been healed or dealt with by Jesus, or in some way or other in the context.

[ 2 : 49 ] If you just cast your mind back to the previous chapter there, in verse 53 of chapter 4, you'll find an example of that sort of thing. There's the nobleman who had this son that was sick to death, and Jesus actually brought this child back to life, and he brought his healing, brought him healing and recovering.

And you'll find in verse 53 that the father knew that this was the hour when Jesus had said to him, your son will live. And he himself believed, and all his household.

This was now the second sign that Jesus did. So you find there very closely connected, the faith that's mentioned there, with the sign that Jesus did. So that you find signs in John are very often connected with expressions of faith, confessions of faith, or something to do with faith.

But when you come to this man in chapter 5 that we're looking at tonight, there is no such emphasis. There is no detail here about this man coming to believe.

There's nothing really to do with faith at all on his part mentioned by John. For all that Jesus did to him, and did for him, it appears that he was not changed.

[ 4 : 13 ] Though he had the benefit and the blessing of being cured of his illness. And in fact, you go forward to verse 11. Here he is telling them, the man who healed me, that man said to me, take up your bed and walk.

They asked him, who is the man who said to you, take up your bed and walk? The man who had been healed did not know who it was, for Jesus had been gone. And that really hits you as strange. If I had had my life transformed, in the way that this man had his life transformed, I would be interested to know who had done this.

What was the name of this person, who had actually managed to do such a thing for me, as miraculously to restore me to health? This man doesn't seem to have been concerned to find out anything about Jesus, or he would have asked somebody around there, do you know who this man is?

Where has he gone? Where can I find him again? There is nothing like that. And then when you go to verse 15, you actually see that this was the man who said to the Pharisees, who were very keen to deal with Jesus, where he said, Jesus found him, of course, in the temple, in verse 14, and Jesus said to him, see, you are well, sin no more, that nothing worse may happen to you.

He doesn't seem to have had any change in his life, or in his thinking, and Jesus is saying to him, now you've had this benefit, just look what's been done for you, so go and sin no more.

[ 5 : 39 ] Because if you don't actually accept this, and change your life in regard to it, a worse thing could happen to you, than the illness that you had. And what does he do? He went away and told the Jews, that it was Jesus who had healed him.

He divulged the identity of Jesus to those who were trying to find him, so as to deal with him, to arrest him, and to do away with him, basically.

So it really means that not every case of healing, or of a miracle done by Jesus, actually led to that person coming to be saved, coming to be believed.

And the point to ponder from that, for you and for me tonight, is that we can actually be blessed, in so many ways, and still not be saved. We are blessed tonight, by being here, by being in church, by being under the gospel.

We are blessed by God, in the ordinary course of our lives, in so many ways. We've read and sung about that, in some of the psalms we read tonight, and sang the blessings of God, that come to us, the very material things, that he blesses us with, the context in which he's brought us up, to live our lives, under the gospel, and relative peace.

[ 6 : 50 ] So many things, by which God can be said, to have blessed us. But that itself, does not mean we're saved. And here's an instance, of a man who had this miracle done, in his experience, by this Jesus, and yet here is Jesus saying to him, sin no more, lest something worse, may happen to you.

And tonight, just because we have many blessings, that doesn't mean, that we automatically, come from that, to put our trust in Christ. We can be blessed, in many ways, and still not be saved, and still not have come to profit, spiritually and eternally, from the blessings, that God conveys to us, on a daily basis.

And yet, whatever it is with the man, and we're saying that, it doesn't appear, that he has had any change, in his own life, or thinking. Nevertheless, John uses this as a sign. John uses this, to convey spiritual meaning to us.

So, whatever is true, or not true, about the person, in the miracle itself, here or elsewhere, it's always the case, that John uses miracles, the signs, as he calls them, to convey important truths, about Jesus especially, and here also, about Jesus, in relation, to ourselves, and to our need.

Let's look at this, under three points, three headings. There is first of all, a pitiful condition, as you look at this man, as he's first described. Then there is secondly, on the part of Jesus, a pointed question, where he comes to, throw this question at him, do you want to be healed?

[ 8 : 34 ] And then thirdly, there is a powerful command, where Jesus, commands him, to get up, and to take up his bed, and to start walking. That's exactly what happened, along with the command, came the power of Christ, to change this man, physically, from what he was.

A pitiful condition, though, we find the description, there of this pool, of Bethesda, you go to the authorized version, you've got additional words, that describe for us, the belief that people had, that this pool, had healing properties, for whoever was first, cast into it.

That's what lies behind, this, and the translators, in the ESV, like many manuscripts, from which the New Testament, is translated, these verses don't appear, these words don't appear, in many of, the old manuscripts.

So, they've decided, that they weren't part, of the original text, nothing really is, done by way of harm, in that, but there was, you can see, a belief, people had, that if you were, taken to this pool,

once it was, stirred up, for whatever reason, the waters, in the pool, sometimes boiled up, and, the person putting in, it was thought, first of all, after that, was going to be healed, of whatever disease, they had.

And here was this man, who had been lying here, for 38 years, lying by this poolside, or at least, coming to this poolside, regularly, doesn't mean that, he was actually lying there, all this time, but he had been coming there, for 38 years, with this in his mind, that if he was, if he managed to be, the first person, into this pool, then he would be cured, of this problem, this disease, this illness, whatever it was, we're not told, but he was, largely paralyzed, and invalid, he could not, obviously, manage to get himself, into the water, somebody else, always beat him to it, and that's why, he was still here, after 38 years, had passed, and nothing had changed, for him, physically, and he was living, with that burden, he was living, with that disappointment, he was living, with that, from day to day, or certainly, from week to week, and every time, he thought, that perhaps, this would be his time, his hopes, were again dashed, and it's quite likely, that he had begun, to lose hope, of ever being changed, they'd begun, to lose hope, that it would ever, happen to him, that his illness, would indeed, be successfully dealt with, by the waters, of this pool, but you see, the point, that's important, is that,

[11:07] Jesus knew that, verse 6, when Jesus saw him, lying there, and knew, that he had already, been there, a long time, he said, do you want to be healed, that's one of the, most important points, that we can take, from the passage, whatever your condition is, or mine tonight, however long it is, you've been waiting, for something to happen, in your life, however long it is, you've been visiting, the pool, as it were, the pool of this church, or the pool of the gospel, however much you've, stood beside it, however much you've, hoped that somehow, that change would come, and it hasn't yet come, as far as you can see, be encouraged, by the fact, that Jesus knows, he's not turned, his back on you, otherwise, you wouldn't be here, knowing, that he'd been there, a long time, he said to him, and it is a measure, of comfort, to us all tonight, that whatever our circumstances, in this world are, they are known, to this Jesus, John very often, speaks like this, in his gospel, he doesn't tell us, that anybody told Jesus, and that's quite, deliberate on his part, he often presents,

Jesus in this way, to us, so that we'll, get an insight, into the deity, the Godhood of Jesus, the mind, that Christ has, as God, as the son of God, and that's really, what's conveyed to us, I think, in this instance here, Jesus knowing, that he had already, been here a long time, he knew it straight away, he knew the exact situation, pertaining to this man, and you may be saying tonight, if only somebody understood, my situation, if only I could get somebody, that really was familiar, with what I'm going through, if only I could actually, explain this to somebody, or try and, discuss this, with someone, that has been there before me, and knows what this is like, well you have, you have, Jesus, who knows that about you, who has that knowledge of you, that no one else has, who can do for you, what no minister, or elder, or fellow Christian, or fellow human being can do, so that's the point, first of all, it's a pitiful condition, he's been here a long time, he's been waiting, for this to happen, that he would manage, to get first into this pool, to be cured, and he's probably given up hope, that comes across, and the way he answers us, we'll see, the question Jesus put to him, that's the second point, a pointed question, a very pointed question, a very direct question, Jesus from that knowledge of him, then says, do you want to be healed, and the word want, there will be better, the older translations had, wilt thou be healed, do you will, are you willing, to be healed, it's not really, simply a matter of desire, it's a matter of will, do you will to be healed, are you willing to be healed, is it something, you earnestly, really have your mind set upon, that's what he's really saying, to this man, now it's interesting, that Jesus came, with such a direct question, and sometimes that's what we need, we're not living, we're living in a world, where that's not very popular, and many of the reasons, that one of the reasons, that the Bible isn't popular, for people, is that it asks, very direct questions of us, it challenges our world view, our view of ourselves, it challenges, what we think of ourselves, it challenges, what we think of God, it challenges us, as to what we think, of the world, in which we live, what we think of death, what we think of eternity, and every time, we come to the Bible, there's something, that really hits us directly, and that's quite deliberate, on the part of God, because he knows, we need to wake up, he knows, we need direct questions, he's not going to leave us, slumbering, in the sleep of sin, and death, and Jesus, comes into this situation, and he knows, he knew, that this man, needed this question, directly asked of him, particularly so, if he had begun to, or had lost hope really, that he would ever come, to have his

life improved, do you really want to, are you really willing, to be healed, and that is so appropriate, in regard to salvation too, isn't it, it's not that we wouldn't desire, to be saved, it's not that the desire, doesn't exist in your heart, and mind to be saved, of course it does, otherwise, why do we come to church, why do we come, to listen to the gospel, but then you've got to go, deeper than that, you've got to go, as deep as your will, are you willing, to be saved, is it a matter, of your will, to be saved, because we can say, quite easily,

I'm sure, well I desire, to be saved, I would want, to be a Christian, of course I want, to be saved, I want to be, at last in heaven, I don't want to go to hell, I want everything, the Bible says, is good for me, yes that's, okay, on the level of desire, but are you really willing, in the sense in which, being willing, means to take everything, that comes with the change, that's required, to take everything, that Jesus says, is in fact, his terms of salvation, are you willing, to accept him, as he is, are you willing, to accept, his conditions, are you willing, to accept, what he says, of you, in terms of, your need, as a sinner, of your need, to repent, of your need, to come, to God, and give yourself, entirely into the hand, of God, that's what he's really, saying to the man, are you willing, is this really, what you want, above everything else, to be healed, one of the great Christians, of ancient times, Augustine, sometimes, known as Saint Augustine, wrote a, great book, called the Confessions, where effectively, he's giving his testimony, and going over, his experiences, towards, the time, that he became, a Christian, that he was converted, he had a very good mother, who taught him, the ways of God, but, he went away from that, as sadly, many do, and lived a very, debauched life, very immoral life, until one day, he took up, the Bible, and heard the voice, of God speaking to him, and in reflecting on that, this is one of the things, he said, this is all in the form, of a prayer to God, or him speaking to God, throughout these, this book, the Confessions, of Augustine, when thou didst say, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, I could not answer thee, as I should, on all sides, thou showed me, that thy words were true, but drowsily, [18:14] I replied, presently let me alone, for a little while, only, this presently of mine, had no present, present, and the little while, throughout, into a long time, isn't it so true, of ourselves, that we say, well, not quite yet, not right now, not presently, but as Augustine said there, there was no present, in that, and it began, to draw out, and eventually led, into a long period, of time, without God, without hope, and so from this passage, tonight, you can also, apply it in that same way, Christ's question, is aimed, at you, and at me, tonight as well, let it be said, it's not, the minister, that's asking you, this question,

I'm only a spokesman, I'm only here, as a mouthpiece, for the Lord, and he's speaking to you, through his word, primarily, do you, want to be saved, all of you tonight, who are unsaved, yet, here in this building, this is what he's saying, to you, are you really, willing, to be saved, is it what you really want, he's probing your heart, he's probing your mind, he's getting you, to look at the situation, because, what will be, forever in your life, including your eternity, hangs on the answer, to this question, are you willing, to be saved, and it's for you, and for me, to answer that, for ourselves, nobody else, can answer it for us, and you may be here, tonight, and say, well, I've been coming, to church, a long time, why am I still, like this,

I've seen, some younger people, than myself, come, and be converted, they're now, communicants, they're, professing Christians, and here, I'm still, like this, are you losing heart, are you languishing, around the pool, of Bethesda, and have you, begun to think, it's just not, going to happen, for me, but here's, what Jesus, is saying to you, are you, really willing, to be changed, to be saved, to be born again, to give your whole life, to Christ, that's what he's saying, and if the answer, to that is yes, then you have, the very person, who can change, your life, that you're speaking, to in that, if your answer, is yes, of course I do, and pursue, with him, all that's required, for you to be saved, and if you're here tonight, and you're young, and you're saying, it's too soon for me, surely, surely, being saved, and being a Christian, and following Christ, and coming to take communion, is that not just, for older people, is that not just, for people, who have outgrown, their youth, and the things, of their youth, and the activities, of their youth, well here is Jesus, saying to you tonight, young person, it doesn't matter, how young you are, you're never too young, to be saved, it doesn't matter, how old you are, and how much, you've let your life, go by, you're never too old, for hope, to be created, in your heart, neither are you, ever too young, to be saved, to follow Christ, to come to know him, it's not too early, for you, and tonight, all the young people, here tonight, as well as all us, older people, are being asked, the same question, are you, willing, to be saved, the Lord, is saying that, to each of us tonight, are you, willing to be saved, notice then, his answer, sir,

I have no one, to put me into the pool, when the water is stirred up, while I am going, another step, down before me, you can see from that, firstly, this man is still thinking, of the same way, of cure, for his illness, as he's always, been thinking of, and sadly, that's how some people, actually look at it, their own way, seems to dominate, and come ahead, of any other possibility, they have an idea, as to how they themselves, should be, in their relationship, with God, how they themselves, would come, to actually be, believers, and come to be Christians, and come to, profess Christ, and, that's what this man, is saying, he's, I have no one, to put me into the pool, when the water is stirred up, why are you asking me, this question, he comes across, as a pretty grumpy man, as you can see, in the rest of the passages, I've said, he's not a very attractive, personality at all, in fact, sir, I have got nobody, to put me into this pool, when the water is stirred up, why are you asking me, do you want to be saved, am I willing to be saved, not a question of that, it's just that, nobody is here, to help me through, well, there's no other way, as far as this man, is concerned, and so, that's how it is, very often in life, as well, one of the, destructive, effects of sin, is that it leads us, to think, we know best ourselves, that we can take control, of our own life, that we can choose, the moment, when or when not, to believe, what and what not, to believe, remember Naaman, second Kings chapter five, this very important Syrian, and he had leprosy, and he heard about Elisha, the prophet, that was in Israel, and he decided, to go and see Elisha, and Elisha, said to him, to go and, bathe, something that really, disappointed this man, deeply, you probably remember, the story, I'm sure you do, again it's, a historical, fact, it's not something, that's legend, in second Kings chapter five, where he was told, by this little girl, that there's this prophet, in Israel, so he went, took with him, gifts to give, to Elisha, and, so, when Elisha came, he said to him, go and, bathe, in the Jordan, seven times, and your flesh, shall be restored, and you shall be clean, you might imagine, Naaman would be delighted, here was a man, who was wanting, to be rid of his, disease of his leprosy, and here is Elisha, this man of God, saying, all you've got to do, is go to the Jordan, bathe there, seven times, and you'll be cured, you'll be restored, you'll be clean, and he went away, angry, he was furious, why was he furious, why would he be so furious, about such an amazing thing, being told him, well he said, behold, I thought, that he would surely, come out to me, and stand, and call upon the name, of the Lord his God, and wave his hand, over the place, and cure the leper, are not Abana, and Farpar, the rivers of Damascus, better than all the waters, of Israel, could I not wash in them, and be clean, so he turned away, and went away, in a rage, see what's happening there, here is a man, who really wants, to have his life changed, he's burdened, with this problem, that he's had, in his life, he wants to be rid, of this problem, it's something, that's really troubling him, he's told, here's a man, who can do this for you, he can tell you, what to do, he goes to the man, he tells him what to do, and he's furious, because it doesn't accord, with his own thinking, that doesn't fit in, with what he himself thinks, is best for him, could I not have gone, to these rivers, of Damascus, why this river Jordan,

[ 26 : 23 ] I thought, you see these are the key words, behold, I thought, I thought, that he would do this, just wave his hand, over where the disease was, and that would be it, call upon the name, of his God, and that would be it, I thought, you know, I and you, need to be rescued, from that, I thought, we need to be redeemed, from that, I thought, because that's at the core, of our fallen, sinful condition, we need to be taken, out of that, and we need to be taken, into, what Jesus says, what God thinks, what God stipulates, even if it crosses, right across, our own way, of thinking, that's what, you and I, need to do tonight, too, if you're unsaved, if you still, don't know Christ, as your savior, don't come to him, with these words, I thought, this is how it should be, this is what,

I was thinking, put your thoughts, into his hand, let your will, be ruled, by his will, that's the way, to salvation, if we want, to be saved, we are concerned, to be saved, it's Christ's way, or not at all, that doesn't appeal, to us naturally, doesn't appeal, to many people, in the world tonight, if you said, Jesus is the way, the truth, and the life, I would say to you, how dare you say, such a thing to me, but that's, what God is saying, friends, and I hope, we convey this, and I convey this, I hope, with all, the love, and the concern, and the compassion, that we require, in preaching the gospel, I don't want this, to be harsh, for this to be regarded, as a hard saying, for this to be seen, as just a legalistic, sort of presentation, of the gospel,

I want you to regard this, as the word of Christ, the compassionate, merciful, word of the Savior, where he's saying, to you, and to me tonight, have it my way, and you'll find out, there's no way like it, and there's no substitute, for it, except ways, that will condemn you forever, that's what we're dealing, with friends, wonderful emphasis, of God, God in Christ, are you willing, to be saved, don't

reply, I thought, say to him, here I am Lord, take me as I am, and help me, to take you, as you are, because that's, the only way, of salvation, thirdly, briefly, along with, a pitiful condition, and a pointed question, you have, a powerful command, here is Jesus, saying to him, get up, take up your bed, and walk, you see what we said, doesn't matter, what you think, about the man himself, and whether or not, he came to faith, and what he was really like, what is important here, for us is, that John, is using this incident, this miracle, the sign, to convey, the ability of Christ, to convey, the power of Christ, because this is a command, of Christ, that comes with his power, and all the way, through John, and elsewhere too, in the Bible, you'll find that, if you go to, chapter 4, and verse 50 there, you'll see Jesus, saying to the man, go, your son, will live, and along with, the word, of Christ, the command of Christ, comes the power, that actually, brought recovery, to that man's son, you go to chapter 6, and verse 11, you'll find the same, emphasis there, not really going to, spend too much time, looking at these examples, you can follow them through, for yourselves, chapter 6, and verse 11, where Jesus again, shows, the power of his, his word, when he commands, Jesus then, took the loaves, and when he had given thanks, he distributed them, to those who were seated, so also the fish, as much, as they wanted, his word, multiplied, the little that was there, to begin with, so as to feed, a multitude, and you can do the same, with the likes of chapter 11, and of course, we mentioned that incident, a wee while ago, in passing really, but that's where, probably more than anywhere else, in the gospel of John, the word, the command of Christ, is seen as a word, that is powerful, a word that quickens the dead, and there you find it, with Lazarus, when that sepulcher, the cave, with the stone, taken away from it, Jesus then came, and said, Lazarus, come out, what's he doing, who's he talking to, he's talking to a dead corpse, Lazarus had been dead, for four days, and they knew that, and that's why, they were so surprised, and shocked, that Jesus wanted the stone, taken away from, the mouth of the sepulcher, but when he did, when he did speak, that's what happened,

Lazarus, came out from the dead, see Jesus speaks, creatively, into our human condition, put that in simpler terms, he speaks, and we come to life, through his spirit, he speaks to our deadness, and he brings us to life, after all, if you go back to chapter 5, where we're looking at just now, and you compare verses 28, and 29, with what we're saying, on this point, and you'll find that, Jesus there is saying, do not marvel at this, the teaching is just given before, that for the hour is coming, when all who are in the tombs, will hear his voice, the voice of the son of man, that's him, himself, and they will come out, those who have done good, to the resurrection of life, those who have done evil, to the resurrection of judgment, or condemnation, how do you know, that there will be a resurrection, of all who have died, because my Bible tells me, the voice of Jesus, will achieve it, doesn't matter, how unlikely people think it, it is, think of it as, something that's unlikely, ever to happen, the dead just don't come back, to life, people will tell you, that's just, fanciful, that's just part of this, fairy tale, that the gospel is, that you're trying to teach people, and duping them, as to what is true, and what isn't,

[ 33 : 17 ] I believe there will be, a resurrection, I believe this word of God, I believe it's the truth of God, and when it tells me, that Christ will come, and speak to all, who are in their graves, so that they will come out, of the grave, I believe that, it confirms to me, that that's what's going to happen, you see he's saying, some will come forth, to the resurrection, of life, and others, to the resurrection, of condemnation, and there's another point, to apply to ourselves, we may not doubt, the resurrection, that it will take place, but which side of it, will we be on, we will never avoid, coming back to life, from the dead, our bodies, Jesus is going to, accomplish that, you can avoid, being among those, who are raised, to condemnation, and the way, to avoid it, is quite simply, to have your life, safe in Christ, to have accepted him, as your savior, to say,

Lord, I am willing, to be saved, so please, receive me, forgive me, accept me, on your terms, now we could, go further tonight, I want to leave it at that, I think, it's an appropriate point, I was going to say, something more, about the opposition, that was faced then, by this man, by those who wanted, just to deal with Jesus, that same opposition, is active, today, in our world, I don't need to tell you that, it's there, why is it, that you have the same thing, in chapter 12, when such a remarkable thing, as the raising of Lazarus, led, in chapter 12, to Lazarus, coming to sit, at this table, where, a meal was made, for Jesus, by, by Martha, a dinner was given, for him there, Martha said, Lazarus, was one of those, reclining with him, at the table, and, as you go on reading there, you find, verses 10 and 11, the chief priest, made plans, to put Lazarus, to death as well, because on account of him, many of the Jews, were going away, and believing in Jesus, what's at the heart, of opposition, to

the gospel, what's at the heart, of the drive, to take the Bible, out of schools, the Bible, out of councils, prayers, out of parliament, all of those things, that we find, in campaigns, today, to try and achieve, these ends, what's behind it, well people say, it's secularist, it's just, people saying, well religion, ought not to have precedence, ought not to have, a special place, and the Christian religion, ought not to have, a special place, well there may be, all of that, but this is what's, at the heart of it, they can't, stand, the claims, of Jesus, can't stand, the claims of Jesus, because Jesus, makes demands, he makes claims, that are not, acceptable, to the human mind, until Jesus comes, to make us, willing to accept it, and here tonight, is very much, what we need to think of, for ourselves, our pitiful condition, as sinners, sinners,

Jesus has come, into that situation, as he came into, that situation, at Bethesda, he asked this, pointed question, of me and you tonight, are you willing, to be saved, and he's counseling us, not to go back, to our own ideas, in answering that, but just to give ourselves, to him, and to his salvation, and to realize, that his powerful command, as he takes charge, of our life, is a command, that creates life, a command, that looks after us, a command, just as it was, with Elijah, long ago, where God said, to him, even the ravens, I have commanded, to feed you, you see, when you're in Christ, when you know Christ, when your life, is safe in Christ, the command, of God, keeps going before you, to prepare the way, for you, all the way, into eternity, and where Jesus commands, nobody can actually, overcome that, that's where we need to be, let's pray, our heavenly father, we thank you, for your own, powerful command, that changes lives, you brought this, very creation, into being, by your word, you said, let there be light, and there was light, you created, a body, for your son, and you created, for us, eternal life, through your death, and resurrection, and ascension, on high, Lord, create in us, we pray, a clean heart, give us tonight, that our concern, may be above everything else, that you will be done, in our lives, that we will indeed, be willing, to be saved by you, so receive us now, we pray, and pardon our sin, for Jesus sake, Amen.

Let's conclude now, by singing in Psalm 86, Psalm 86, this time it's in the Scottish Psalter, on page 341, verses 9 to 12, Tunis Free Church, that's on page 341, verses 9 to 12, all nations whom thou made, shall come, and worship reverently, before thy face, and they, O Lord, thy name, shall glorify, and verse 11 especially, is pertinent, to our study this evening, teach me thy way, and in thy truth, O Lord, then walk will I, unite my heart, that I, thy name, may fear continually, O Lord, my God, with all my heart, in other words, he's willing, everything he says, to thee, I will give praise, verses 9 to 12, to God's praise, all nations whom thou made, shall come, and worship reverently, before thy face, and they,

[ 40 : 24 ] O Lord, thy name, shall glorify, because thou art, exceeding grave, and works by thee, are done, which are to be admired, and thou art, call thyself alone, teach me, teach me, thy way, and in thy truth, O Lord, and all will I, unite my heart, that I, thy name, may fear continually,

O Lord, my God, with all my heart, to thee I will give praise, and thy, the glory, will ascribe, unto thy name, always.

Tonight I'll go to the door to my left after the benediction. Now may grace and mercy and peace from God the Father, the Son, and the Holy Spirit, be your portion now and evermore.

Amen. Amen.