

# "Yet You Refuse To Come To Me"

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[ 0 : 00 ] If you turn with me now please to John chapter 5. I'm going to look this morning at verses 39 and 40 of this passage. John chapter 5 and at verse 39.

You are searching the scriptures because you think that in them you have eternal life. And it is they that bear witness about me. Yet you refuse to come to me that you may have life.

You often hear the accusation that's leveled against Christians and their faith that the Bible's teaching is not really based on evidence.

Or that the faith of God's people, the faith that we profess is not based on what scientifically you could call evidence. Something that's been substantiated by some scientific method or other.

And therefore the conclusion from such views is that it's a bit foolish and silly really to commit your life to Jesus.

[ 1 : 10 ] When you really have no evidence that the things that are said in the Gospels or in the Bible are indeed true about him. Or anything else that you find revealed there.

Especially those things that have remarkable supernatural appearance to them. Well Jesus actually faced very similar questions.

Very similar accusations. Very similar challenges to prove his own claims. And indeed you find that in this chapter here where the Jews, the leadership of the Jews especially, were actually seeking reasons to put him to death.

Because they thought that he was in fact challenging the role of God and their view of the law, the law of Moses. And the way that they sought to establish that law as a basis for righteousness.

And as they came to deal with Jesus, Jesus met them as they asked him and challenged him. Well what sign will you give us? What evidence can you produce that you are indeed the promised Christ?

[ 2 : 20 ] That you are who you claim to be. You have made yourself equal with God. So where is the evidence for this? What can you produce that will substantiate your claims?

That is really what the questions amount to. As you find them challenging Jesus in these chapters really in John. Not just in this passage but the chapters around us as well.

And Jesus, just in the way that scripture requires, produces two or three witnesses. And he puts before them the fact that there is evidence.

There are witnesses. But the problem they have is they are not prepared to accept their veracity. They are not prepared to accept the truth of these witnesses.

He speaks for example about John the Baptist. John the Baptist was sent into the world to bear testimony to the truth. He says he was a burning and shining lamp. And you were willing to rejoice for a while in his light.

[ 3 : 19 ] And yet they did not come to Jesus. Though John the Baptist pointed Jesus out as the Lamb of God who takes away the sin of the world. The promised Messiah. But more than that, he points to the works that Jesus himself was doing.

Jesus himself says that his father they had never seen. And yet the works that I do bear testimony. The works that the father has given me to accomplish.

The very works that I am doing bear witness about me. That the father has sent me. These works, these miracles, these signs as John refers to them throughout his gospel.

They were testimony as to who Jesus is. But the fact is they refused to accept that testimony to be valid. And along with that, if not even above that.

Jesus mentioned the scriptures. Which he equates to the word of the father. The scriptures bear testimony about me.

[ 4 : 23 ] He says in verse 39. You search the scriptures because you think that in them you have eternal life. And it is they that bear witness about me. Of course at this time, it's the Old Testament. The scriptures that he refers to. The New Testament had not yet come into being. But the scriptures of the Old Testament. The word of God. The revelation of God which they had. Which they had for centuries.

And this is what he is saying. They bear testimony about me. Yet you refuse to come to me. That you might have life. It wasn't lack of evidence.

That was their problem. It was an unwillingness to accept the evidence. Because it didn't meet with their own expectations. With their own prejudices.

With their own mindset. That was their problem. Not lack of evidence. And the crucial word. The crucial question really for us today.

[ 5 : 20 ] When you meet with these objections to the gospel. Objections to your faith. To your belief in Christ. To your view of the Bible. The first thing really to take from all of that.

The first question to ask is. Not what does the Bible say. That's important. But it's not the most important thing. That's not where you begin. By asking what does the Bible say.

You ask first question. What is the Bible? And what is its purpose? Is it God's revelation or not? Is it the word of God?

Or is it something else? That's the crucial foundational question. What is the Bible to me today? Because unless the Bible is indeed the very word of God.

Is indeed God's revelation to himself. Whatever it says. Cannot quite have that divine authority that it has. If it is indeed as we say.

[ 6 : 17 ] It is the word of God. As it testifies to itself. To be. That's where you begin. With your response to the world's objections.

That you don't have evidence. For what you believe. You have ample evidence. You hold on to that evidence. You go especially to the Bible. You ask yourself the question. What is this book?

What is its purpose? Where did it come from? How did it come about? And therefore you. From that starting point. You try and deal with the objections. That people have.

Because you have to take them back. Some way or other. To what scripture is. To this being. God's. Divine. Truth. So let's look at two things.

That come. As we. Mention that point. It really takes us. Into the text. Fairly smoothly. Because. Here is Jesus saying to them. You search. It's the present.

[ 7 : 14 ] Ongoing tense. You. You are searching the scriptures. Because you think that in them. You have eternal life. And it is they that bear witness about me. So it begins with. The text really speaks about.

A commendable activity. Studying the Bible. A commendable activity. Studying the Bible. But secondly. Jesus speaks about. A crucial omission.

Not coming to himself. Yet. You refuse. To come to me. That you may. Or might. Have life. These are the two points.

And a number of. Issues. Under each of those. As we follow them through. So first of all. Here is. A commendable activity. Now notice what he is saying. You are. Searching the scriptures. In this instance.

This is the better translation. It can be an imperative. The AV. Translated it that way. Search the scriptures. As if this was a command. That Jesus was giving. For something to be done.

[ 8 : 11 ] That they weren't yet doing. In fact. What Jesus is saying is. You are actually already doing this. And you are searching. These scriptures. These Old Testament writings. You are searching them.

And. Therefore. He is not calling. On them to begin. Something they are not doing. They are already. In the process. Of searching the scriptures. They know. They have a view. About the scriptures. They have a view.

About them being from God. God. And therefore. They are looking into the scriptures. So that they can actually. Find eternal life. Because as we will see. They are. Of the view.

That in these scriptures. They have eternal life. Eternal life is. Located in them. But before we come to that point. This word that Jesus is using. John is using here.

Search. You search the scriptures. It is a word that. Really. Includes the idea. Of very. Diligent search. It is not something.

[ 9 : 04 ] Casual they were doing. They were not searching. The scriptures. As if it was just. An interesting novel. I think against. Writing. Reading. Interesting novels. But the point is.

The word that he is using. Indicates. A diligent study. An actual study. A searching. In a studious way. They were going about it. Seriously. They were taking. The scriptures.

Seriously. They were not treating them. Casually. It was not something. They were doing.

Occasionally. It was not just something. They felt like doing. From time to time. No. He was saying. You are searching.

You are going on. Doing this. Searching of the scriptures. You are studying them. You are coming to them. With a serious mind. That makes its own point. To us.

Doesn't it? What is the Bible. To me. Today. Just because. I happen to. Stand in a pulpit. Regularly. And preach. The word of God. And take messages. From the word of God.

[ 9 : 59 ] And expound. The word of God. Doesn't mean. I personally. For my own. Spiritual well-being. I am actually. Diligently studying. The scriptures. It is one of. The dangers.

That as preachers of the gospel. There are a couple of other. Preachers here today. And they will acknowledge this. I am sure. That one of the dangers. We face is. We study the Bible. In order to preach. And.

Not for our own. Spiritual feeding. You have to have both. As a minister. That is by the way. What is important. But. What is saying to us. Is that our searching. Of scripture.

Our use of the Bible. Has to be. The kind of. Diligent study. That leads us. To Jesus. That gives us more. Access. To an understanding. Of God's.

Salvation. In Jesus. And as we will see. To the person of Jesus. Himself. In particular. We all have. I am sure. In our homes. More than one copy.

[ 10 : 54 ] Of the Bible. You know. There are people. In the world. Today. That would. Really. Yes. As we say. Give the right hand. For a copy. Of the Bible. They don't have.

Access. To. A complete. Set. Of. The scriptures. In their own language. That is why. There is someone. Much translation. Work. Going on. By various. Agencies.

That want. To produce. The scriptures. In the language. Of people. People's own language. That they can understand. The teaching. Of scripture. And here we are. With so many copies.

Of the Bible. How many copies. Of the Bible. Are in your own home. Today. I don't know. How many are. In my home. But there certainly are. Many copies.

Of the scriptures. But what are they. To us. How regularly. Do we study. This Bible. And are we like.

[ 11 : 49 ] These Jews. Just studying it. Because we know. It should. There's something. We should be doing. And therefore. We do it. Is it because. We realize. Yes. This is such. An important book.

But are we looking. For Jesus in it. And we're coming. To the Bible. Every time. We come. To read it. Looking for. And praying. And expecting. To meet with God. Himself. Because that's how.

It should be for us. That's how. It should be for us. Today. Isn't that why. We've come. To church.

This morning. Because we want. To meet with. This God. We want to come.

To another. Step in our conviction. That this Bible. Is indeed. The basis of my life. For righteous life. For moral life. For eternal life. And that this Bible.

Is the word of God. And through. This word of God. I come to know himself. And I come to know himself. More and more. Isn't that our conviction. Today. Isn't that why. You're here today.

[ 12 : 45 ] Because you realize. Through the scriptures. And through knowing Jesus. You have. Eternal life. So they were searching.

The scriptures. And this was their conviction. Because he says. You think. That in them. You have eternal life. Some commentators say. That. This really was something.

That. Jesus was. Accusing them. Of not holding to. That they were. Not really persuaded. That in them. You have eternal life. But I think.

When you. When you look at. What he's saying. And what follows on. What Jesus is saying. Is. You are searching. The scriptures. Because you're convinced. That these scriptures. Actually lead you. To eternal life.

That eternal life. Is associated. With the scriptures. As the scriptures. Of God. So. They were right. We're right. We're right. To a point. Scripture. Scripture. Is.

[ 13 : 42 ] The word of God. Scripture. Is indeed. In them. They do have. They did have eternal life. As they used the scripture. Scripture. Is.

God's revelation. Of himself. We have to actually hold on to that. And be persuaded of that. Because. As I said at the beginning. You'll find. Many objections to that today. Because for example.

People will say to you. Well, Christians are a people who follow a certain creed, a certain script, a certain set of scriptures, but that makes them no different to Muslims. They have their own scriptures, or Sikhs, they have their own scriptures, or any other religious organization or group that have written scriptures of some kind as the basis of their ideas, the basis of their thoughts, their conclusions, their worldview.

People will say that to you. Christians are no different. Your scriptures are okay for you, but there are others equivalent to that. Well, there aren't. Because this is really what is true of the scriptures that we have of this Bible. This is Christ's verdict on it. In them, you're persuaded, you're convinced, you have eternal life.

So up to that point, they were right. In them, they had eternal life. God had revealed eternal life to them. How they would have and obtain eternal life and possess eternal life.

[15:06] But, that's just one side of it. They were right up to a point, but that's where they stopped. Because, they were wrong to leave it at that, because they were just then leaving matters to their own obedience, weren't they?

Because, if you think that eternal life simply through following the teachings of scripture, even of the Bible as God's scriptures, then we're not going far enough.

We're actually mistaken. Not only are we mistaken, but we're seriously mistaken. Because, that then means you're falling back on your own obedience, on your own ability.

If salvation is through the level to which we actually obey the scriptures, then we're legalists. We're back in the situation of the scribes and the Pharisees that met with Jesus and objected to his teachings.

That's where they were actually coming short or going wrong. They had a high view of the scriptures, but they hadn't actually known God through them as in Jesus Christ.

[16:13] You see, in verse, you go to chapter 6, you'll find in verse 28 of chapter 6, where again Jesus is addressing them there and pointing out their problem.

Truly, truly, he's saying to them, because you saw the signs, you're seeking me. Not because you saw the signs, but because you ate your fill of the loaves. And then they said to him, in verse 28, What must we do to be doing the works of God?

See, that's where they're going wrong. What must we do? What must our activity be so that we will actually have eternal life? So that we will be doing the works of God?

And you notice how Jesus answered it in verse 29. This is the work of God that you believe in him whom he sent. This is the work of God.

Not that by your own obedience, in compliance with a set of rules or a creed or scriptures, you earn eternal life. No, he says, doing the works of God begins with believing in the one God sent.

[17:20] In this Jesus, in this person. That's where the Jews here, the readers were coming short. And that's why he says here, in the text that we have today, You are searching the scriptures because you think that in them you have eternal life.

And it is they that bear witness about me. Yet you refuse to come to me. That's why he added, yet you refuse to come to me.

You see, people are mistaken. When they say to us, well, you Christians, fine, you can live your own life the way you determine to live your own life as Christians.

You have the Bible as your textbook. You are a people of that particular book of the scriptures. Your relationship is with that script, with that book, with that creed.

Just like Muslims have a relationship with the Quran. That's what characterizes you Christians. You are really essentially no different. Because what makes you Christians is you have a relationship with the Bible.

[18:25] No, it's not. What makes you a Christian is your relationship with a person. With a living person. With the living person of Christ.

As he is today. In heaven. Having died and risen from the dead. And ascended to glory. That's today your relationship. That's what makes you a Christian essentially. Through being born again by the power of the Spirit of God.

What does that do? It brings you into a living relationship with Jesus. Of course the Bible is valuable to you as a Christian. Of course it's a foundational text, if you like.

For the way of life that you want to live as a Christian. But what this Bible has done is bring you to Christ. And your relationship today is with Jesus. Or you're not a Christian.

At least not in the way that we should be. Inwardly and spiritually. And that's how it is with ourselves.

[ 19 : 26 ] Isn't it? When somebody asks you. Are you a Christian? You don't respond by saying, yes I believe the Bible.

Somebody asks you, are you a Christian? What do you say? Yes, I know Jesus Christ as my Savior. I have a living relationship with Jesus. That's why I'm a Christian. That's what makes me a Christian.

Remember one time going to visit an old lady in town. Who's no longer in this world. Died many years ago. But she was an excellent Christian woman. Considerable age at that time.

And I went to see her one evening. Spent a wonderful evening with her. And I asked her, would she just give an account of how she came to know the Lord of her conversion. And she said, I knew the Bible.

I went to church. I did all of that. And I said, what were you actually doing? What would you describe yourself like at that time? Well, she said, it was in Gaelic. She said, those who are Gaelic will follow this. Which really means I was turning the pages.

[ 20 : 31 ] She was reading her Bible. I was turning the pages. But I didn't know Jesus. I didn't know him for myself, she said. Until God blessed to me.

John 14 verse 1. You believe in God. Believe also in me. And that's what changed her life.

It wasn't just her relationship now merely with the Bible. Though that continued. But it was in a new way. Because she had a relationship with Jesus himself. What is the Bible to me and to you today? What is the studying of the Bible to us? Is it so that we will know Jesus more? Do you know Jesus through this Bible?

Is it more for you and for me than just occasionally turning the pages? Is it more than just a serious minded attention to the Bible as a book that you respect and even consider as God's word?

[ 21 : 42 ] But has it for you led to knowing Jesus for yourself? Well that's what it should be about. That's what the preaching of the gospel today commends to you.

To know himself. To come to himself. And that's what our second point is about. They were engaged in a commendable activity in studying the scriptures. But he says yet you refuse to come to me.

Now take with you the previous parts of the text. You are searching the scriptures because you think that in them you have eternal life. They were right about that. And it is they that bear witness about me.

And of course he was right in that. And he's adding that to the number of testimonies to himself. So all of that he says yet you refuse to come to me that you may have life.

They were stopping short of coming to Jesus himself. Of accepting Christ himself. As the Messiah. As the Savior. What does coming to Jesus involve?

[ 22 : 51 ] Well the brief time of good left. Two things. You might be here today and thinking now. Well fine he said that I must go beyond just reading my Bible.

And treating it with respect. That it must be something that leads to my knowing Jesus of myself. But what does that involve? What does it mean to come to Jesus as Jesus himself is saying that you will not come to me that you might have life?

Well two things. Believing and leaving. You notice in verse 38 here. How he's saying to those that are listening to him there.

The Father has sent me. Born witness to himself. Verse 38. You do not have his word abiding in you. For you do not believe the one whom he has sent.

In other words. When you take all of that together. Believing in Jesus. And coming to Jesus.

Amount really to the same thing. Because when you come to believe in Jesus.

[ 23 : 53 ] What you're doing essentially. Is entrusting yourself to him. You're entrusting your whole person to him. You're entrusting your present life to him. Your future life to him.

And indeed you're taking what your past life was about. And you're saying. Lord this is what I present to you. And I want you to have your control and your care of it.

In its entirety. You are entrusting yourself to him. That's really at the very heart of faith. Of believing. And that's essentially. In the same way.

That's the same thing as essentially coming. To Jesus. You come to him. Personally. Spiritually. You entrust yourself to him. And.

What Jesus is saying. This word refuse that you have here. Yet you refuse. To come to me. That you might have life. That's actually better than the AV.

[ 24 : 50 ] I think because the AV has yet. You will not come to me. That you might have life. And that's really. What the text is saying. If you. Look at the word that's used there.

In the original language of the text. It's actually saying. You will not. Now of course it means. You refuse to come. But the use of the word will. Is important. Because. It really says to us.

The problem is in our will. Problems not in our knowledge as such. The problem is not in our understanding as such. The problem is in our will. We will not come to him.

Our will will not accept him. We will not willingly have him. Even though we might respect him. Even though we might know that the Bible is all about him. This is what he is saying to them.

You are searching the scriptures. You think that in the scriptures. You are right. In them you have eternal life. And it is indeed. In the scriptures. They bear testimony about me. But you will not come to me.

[ 25 : 46 ] Your will is closed. Against coming to me. Against accepting me. It's a deliberate. And knowing. Rejection.

Of the light that has come in Jesus. Go back to chapter 3. Famous passage with Nicodemus. And. It's important we read on beyond verse 16.

Of course. Where he says there. That God so loved the world. That he gave his only son. Whoever believes in him. Should not perish. But have eternal life. But then you see.

As you go down through that. Verse 19. This he says. Is the judgment. The light has come. Into the world. And people loved the darkness.

Rather than the light. Because their deeds were evil. Whoever does what is through. In verse 21. Comes to the light. So that it may be clearly seen. That his deeds have been carried out.

[ 26 : 44 ] In God. Now what Jesus is pointing out. Today. It is exactly the same. As you find. In verse 5. In chapter 5. In different language. You refuse to come to me. You will not come to me.

The light. Has come into the world. But people. Choose. Darkness. Now if you choose something. It means that you know something. About what you're choosing.

It means that you're choosing it. Instead of choosing something else. Something of an alternative. So when Jesus is saying. That you're choosing light. That they were choosing light.

Rather than darkness. Darkness rather than light. Rather. Or on the other hand. If you choose light. Rather than darkness. It means that you actually. You actually know something. About both.

And you make your choice. I'm not suggesting. That it's not through God's spirit. That we come to be. Born again. As he said to Nicodemus. But we have to be faced.

[ 27 : 41 ] And the gospel. Challenges us. To face up to the choice. That you and I must make. Do I use my Bible. To bring me to Jesus.

To know Jesus. I'll put it this way. Do I want to know Jesus. Or is it just that I want to know. My Bible's teaching.

Do I want to know the Bible. As much as I can. But stop short of knowing. Jesus himself. That's what this passage is. Confronting us with.

With this choice. This important choice. And so we have to. Come to Jesus. Believe in Jesus. Now you see. Moses. You can see. Near the end of this chapter.

Moses was their hero. Because Moses represented the law. And they were actually saying. The law says this. Of course they had added a lot. To the law themselves. A lot of minute details.

[ 28 : 38 ] That they had no right. To add to the law. That's another point. Let's leave it there. But this is what Jesus is saying to him. Here's another one. Who actually bears testimony to me. Even Moses.

On whom you have set your hope. Verse 45. They were saying. We don't want this Jesus. He is completely at odds. With Moses. With the law. With the teaching of Moses. Give us Moses.

Give us the teaching of Moses. Leave us to the teaching of Moses. Leave us to our own obedience. To the law of God. As Moses gave it to us. He said.

Well. If you believed Moses. You would believe me. Because he. Wrote of me. But if you do not believe his writings.

How will you believe my words. In other words. He is saying to them. You are making a great thing of Moses. And of the law. But if you really understood that law. You would accept me.

[ 29 : 35 ] Because it is. About me. That Moses wrote. And today. That is so crucial. For ourselves. Today as well. It is not about a mere compliance.

With the law. With the ten commandments. With a creed. With a set of teachings. Even with the whole Bible. It is about Jesus. And a relationship with him.

And knowing him. And following him. And trusting in him. And entrusting yourself to him. And that means of course. That we have to leave. The position.

That we had coming into the world. Our relationship with. With sin. With self. What we prefer. Our own choices. Our own preferences. Our own prejudices.

Which are natural to us. That is what he was saying. To these people. Our natural choice is Moses. It is the law. It is legalism. It is actually. Relying on our own ability.

[ 30 : 30 ] Our own obedience. The Bible tells us. That is one of the things. We have to be delivered from. And saved from. And we do that.

By leaving that behind. By leaving any thoughts. Of our own ability. To be saved. By that ability. And coming to Jesus. And casting ourselves. On the ability.

That is in him. Who has already. Died the death of the cross. In obedience. To God. And to his law. The best illustration.

Of all of that. Of course. Is in. John. In Luke chapter 15. In the parable. Of the prodigal son. I am going to refer to. Except to say this. These two aspects.

Of what we are saying today. Are found in the prodigal. He left home. He made his choice. He found himself in trouble. And when he began to realize. That he was really in trouble. His first thought.

[ 31 : 25 ] Was not to go back. To his father. No. He preferred his own choice. He preferred his own mind. He preferred his own ability. So he went. And joined himself. To someone. Who gave him employment. In the feeding of pigs.

And then he realized. I am in real trouble. I can't manage this. On my own. I am not in charge. Of my own life. I just can't. I will arise. And I will go to my father.

He went back to his father. And his father threw his arms. Around him. That is an illustration. Of the love of Jesus. And it was written. It was spoken. Contrary to what scribes.

And Pharisees were saying. This man receives sinners. And eats with them. Well of course he does. That is what he is in the world to do. That is what he came to do. That is what he is still doing. That is why.

Through the gospel. He is saying today to me. Will you come to me. Have you yet come to me. Have you come to know the scriptures. As something. Important. As a channel to bring you.

[ 32 : 19 ] To the person of Christ himself. There is a. Famous altarpiece. An altarpiece is a work of art. Which. Is used at certain times.

In rituals. Particularly in. More Roman Catholic. Orthodox. Church backgrounds. Friends. But there is a famous. One in a church. In a museum. Actually nowadays. In Colmar. Which is in the region of Alsace.

In France. It was. Painted by. An artist called. Matthias. Grunewald. With some. Another artist as well. With him. But he was the main artist. And it was painted.

Between 1512. And 1516. It was hugely valuable. But that. That altarpiece. The center part of it. If you think of it. In three pieces. Center part of it. As the main.

Painting. On each side of it. There are other. Paintings. That are sometimes. Opened out.

Sometimes closed. But the main part of it. Is a painting. Of Christ. On the cross.

[ 33 : 17 ] Whatever you think of. Paintings of Christ. On the cross. I am just using this. As an illustration. For the moment. And. The work was. First of all. Commissioned.

For. Hospital work. Which was. Dealing with. Those who suffered. From the plague. And whose bodies.

And skin. Had great blotches. On them. And all the results. Of that plague. At the time. And the image. Of that Christ. In the painting. Is one. Where he himself. In his body.

Is seen to have. These. These. These. These. This disease. This. This. Plague type. Sores. All over his body.

And the reason. That was painted. Primarily. Was to show. The patients. Who are suffering. From that. That Jesus. Understood. Their afflictions. Whatever you think of. This way of doing it.

[ 34 : 12 ] It's. It's a magnificent. Piece of art. And does convey. Powerfully. That message. In its own terms. That the Jesus. That's represented there. Well. Understands.

What it is. To be plagued. What it is. To suffer. What it is. To die. What it is. To face. All kinds. Of human. Conditions. But on the right side. Of the. Right hand side. Of. Of the. The figure. On the cross. Is Jesus. Of course. And then just to the right.

As you look at it. Is. Is. A picture of. Or a painting of. John the Baptist. And you can tell. It's John the Baptist. Because. For one thing. His hand is stretched up.

And his index finger. Is like this. Pointing. To the cross. To his right. Of course. That brings you. To remember. That. This is the great testimony. Of John the Baptist.

[ 35 : 07 ] Behold. The Lamb of God. Who is taking away. The sin. Of the world. And essentially. What you see.

In that. Altarpiece. And in that central part. Of that. Altarpiece. And in that figure. Of John the Baptist. With his hand. And finger. So prominent. In that painting.

That is what the Bible. Is telling you today. That's what the Bible. Is pointing out. To you today. Behold. The Lamb of God. Who takes away.

The sin. Of the world. You know. If you ask the question. How am I reading. My Bible. Well. You can answer that. With another question.

And it's this. Have I. Come. To Jesus. How am I reading. My Bible. Have I. Come.

[ 36 : 02 ] To Jesus. And that. Will tell you. Let's pray. Lord. Our God. Our Father. Our Father. In heaven. We thank you today.

For the way. In which salvation. Is presented to us. In the gospel. We give thanks. For the truthfulness. Of your word. For the way. That we can depend. Upon it.

As reliable. For our needs. We thank you. Especially. That it brings to us. That great message. Of eternal life. We pray today. Lord. That you would. Grant us.

The faith. And the entrustment. Of ourselves. To the living. Saviour. In order that we might be saved. And that you might be glorified. Receive our thanks.

And be with us. Throughout the rest of this day. For Jesus sake. Amen. Now we're going to conclude our worship today. Singing in Psalm 119.

[ 36 : 58 ] And the Sing Psalms version. Psalm 119. And from verse 17. That's on page 158. We'll sing the verses in that section.

To 24. Do good to me. And I will live. Your servant will obey your word. Open my eyes. That I may see. Great wonders. In your law.

O Lord. I am a stranger on the earth. Do not hide your commands from me. Consumed with longing is my soul. Because your laws I yearn to see.

These verses 17 to 24. To God's praise. Do good to me.

And I will live. And I will live. Your servant will. Obey your word.

[ 37 : 56 ] Open my eyes. That I may see. Great wonders in your law.

God's praise. I am a stranger on the earth. Do not hide your commands from me.

maritime willning. Talking with glory is my soul. Because your laws I yearn to see.

You have reduced me in so land The curse to trump your preset strain Remove from me content and scorn For all your statutes I obey Though rulers brought to harm my name I meditate on your decree Your statutes are my great delight For they are counselors to me

I'll go to the door to my right this morning. Now may the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you, now and always. Amen.

[ 40 : 05 ] Amen. Amen.