

# The Voice of Jesus

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[ 0 : 00 ] A very good morning to you all, for whatever you're watching. Welcome to this live stream run by Stornoway Free Church. You're very welcome, wherever you are watching in the world, from verse 17.

And to verse 37. Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother.

So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. Martha said to Jesus, Lord, if you had been here, my brother would not have died.

But even now, I know that whatever you ask from God, God will give you. Jesus said to her, Your brother will rise again. Martha said to him, I know that he will rise again in the resurrection on the last day.

Jesus said to her, I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live. And everyone who lives and believes in me shall never die.

[ 1 : 12 ] Do you believe this? She said, Yes, Lord, I believe that you are the Christ, the Son of God who is coming into the world. When she had said this, she went and called her sister Mary, saying in private, The teacher is here and is calling for you.

And when she heard it, she rose quickly and went to him. Now Jesus had not yet come into the village, but was still in the place where Martha had met him. When the Jews who were with her in the house, consoling her, saw Mary rise out quickly and go out, they followed her, supposing that she was going to the tomb to weep there.

Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, Lord, if you had been here, my brother would not have died. When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

Now he said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. So the Jews said, See how he loved him.

But some of them said, Could not he who opened the eyes of the blind man also have kept this man from dying? We pray God will bless this short passage of his word to us.

[ 2 : 34 ] Now let's join together in prayer. Let's call upon the Lord in prayer. Lord our God, it is always self-privileged to come into your presence.

Whether we do it privately or collectively, whether we do it gathered together in one place, or as we are today in different places, sharing together in this time of worship.

We know that it is our greatest privilege to know you, to worship you, and to love you, and to be loved by you. The need of our soul, O Lord, is to know that we are loved.

And we know that we are loved by God when you come into our lives and when you take us to know yourself. We thank you, Lord, today for the many blessings that we do enjoy.

And though we live in times of confinement and confusion and difficulty and trial, yet, Lord, help us to lift our heads above these things. Enable us to look towards the God who gives us strength, the one who created us in the beginning, and in whose hand is our life.

[ 3 : 41 ] We thank you today, Lord, that we can do so here together. And as we call out to you and give praise to your name, Lord, we pray that you would hear our voice and that we may hear your voice.

Speak to us, Lord, we pray, from your word. Grant to us your Holy Spirit to lay these words on our heart. Enable us, Lord, to know in our hearts that we have indeed today met with God in worship, and that we have come to know fellowship with him, that we have enjoyed being in his presence, and yet come to realize the awesomeness of your great name, of your being, of all your attributes.

We thank you, Lord, that knowing that we are sinners, yet you have still come to give us a place in your presence. We thank you today for the means by which we draw near to you, and especially the ground on which we approach you in the Lord Jesus Christ himself.

For he is the way, the truth, and the life. And we come unto you, Father, through him. And we thank you that you assure us of your welcome as we come, claiming his great merit and his righteousness.

And help us all to do so, we pray, in case we should come thinking we are good enough in ourselves to have your acceptance and your favour. We thank you, Lord, that we can look out with ourselves, out with our own sinfulness, our own limitations, our own inadequacy, that we can come to look at the fullness of Jesus, and come to know that in him we are truly accepted by God.

[ 5 : 24 ] And so help us, Lord, to come believingly, believing in him with that trust that would give ourselves anew into his hand, and that would take delight in being ruled by him.

And, Lord, we ask today that you would impress upon us the fact of your Lordship, that you are indeed risen from the dead, that you are Lord over all things, that you sit upon the throne of the universe with the book of history in your hand, and that as all events of the world's history unfold, so we are seeing the outworking of your great plan.

Lord, we bless you that while there is much in it, and many of its pages that we cannot understand, Lord, we know that you hold it all together, and that all things will work to the end that you have purposed, and especially for the blessing of your people, and the glory of your great name.

So, Lord, bless us, we pray today, and bless us in our situation at this time anew. We still find ourselves, Lord, under this lockdown.

We find ourselves still concerned over the number of deaths that we know from this virus. O Lord, we give thanks that we can bring all who mourn today before you, all who are anxious over loved ones, and all who are ill, whether with the virus or with other diseases.

[ 6 : 47 ] We thank you, Lord, that you are the great physician, one who is able to restore our soul, and even to heal us bodily too, when you see fit to do so.

Lord, help us, we pray today, to come in to you all that we know, and are in charge of this situation in our land and elsewhere. Remember again, we pray, our leaders and government, remember those who give them advice, remember those who are in the medical professions, and in the emergency services, and those who care for others in the community, and all the ways, O Lord, in which people are directly involved in dealing with illness and with this virus.

We pray for them today, and we thank you for the facilities you have given us as a nation, where we have your goodness displayed in so many advancements made in medicine, and in so many other areas of life.

O Lord, we know that every good and every perfect gift comes down from above, from you as the Father of light, with whom there is no variableness, and no changing, in a way that we know change in our lives.

So help us, we pray today, to worship you as the living God, as the God who is a creator of all, and to whom we are answerable.

[ 8 : 09 ] The God especially, and Father of our Lord Jesus Christ, who sent his Son into the world, that we might live through him. And Lord, we ask today, that you would continue to bless us in our homes, in our families, bless our children, our grandchildren, and bless them, especially at this time, when they may be further confused, and perplexed about their limitations, and lack of freedom, to do what they used to.

Remember those, Lord, who teach them in Sunday school activities. We give thanks that they do so online, and for the efforts, and for the dedication shown, by them in doing so.

We pray that you would bless our teachers, those who teach in our schools. Help them at this time, O Lord, we pray. Help especially those hub schools, that still care for those who are in need, and especially for the vulnerable.

Lord, we commit them to you, and ask that you would bless them, and bless those who see, each day, O Lord, as a means by which to reach out, to those who are in need.

And so, Lord, bless us now, we pray. Continue with us here, and hear our cry, and listen to our plea for mercy, for we ask it all, in Jesus' name, and for his sake.

[ 9 : 28 ] Amen. Now, word to the children at this point. I'm going to read a few verses from the Gospel of Luke, and that's chapter 8, and especially, we're going to focus on verse 46.

So, Luke chapter 8, verse 46, is about this woman, who came and touched, the hem of Jesus' garment, and when she touched, the hem of Jesus' garment, she was healed, of the disease. She had a hemorrhage of blood, and for many, many years, she had gone to doctors, trying to, get a cure for this problem, and she had spent, all her money in fact, and still she wasn't cured. So, she came to Jesus, and she said, she heard about him, and she came behind him, and she said, if I might just touch, the hem of his garment, I'd be healed. So, she did so, and as soon as she touched, the hem of his garment, she was healed.

And then Jesus turned and said, who is it that touched me? And the disciples were a bit amazed, because there was a huge crowd, and lots of people close together, were touching Jesus, and they were amazed that he said, who touched me?

[10:36] So, they said, Master, the crowds around you are pressing in on you. But Jesus said, someone touched me, for I perceive that power has gone out from me.

You see, Jesus knew that one touch, that it was different to all the other ordinary touches, at that time that he was experiencing, because it was the touch of a woman in faith, who came to him for help.

Now, you know, children, when we meet with each other, very often we'll say, whether it's on the phone, or whether we meet with each other, the way we can't do just now, but very often we'll say, now keep in touch, or we'll say, make sure you keep in touch.

And what we're doing there, is really saying, when you phone somebody, or speak to somebody, even when you speak face to face to them, or the way I'm speaking to you just now, although I cannot see you physically, it's still the case that, my voice is touching your life, wherever you are. And when we speak to each other, on the phone or whatever, we can say that, we are actually touching, that other person's life, that we're speaking to. That's why we say, keep in touch, don't lose contact, with my life.

[11:55] And so, my word to you today, is really very simple. Keep in touch, with Jesus. Keep in touch, with Jesus, through praying, and through reading the Bible, because that's his word.

And we're going to look, in the sermon today, at the voice of Jesus, something of what that means. But for yourselves, as children, it's very simple, to keep in touch, with Jesus.

And Jesus is always, available. Sometimes, when you try to get in touch, with people, by phone, or by WhatsApp, or whatever you're using, you'll find, they're not available. Maybe you'll get a message, in return, saying, they're not available, just now.

God, is never unavailable. God is always, there to be contacted. He's always ready, to listen to your voice.

That's the most wonderful thing, that any time, in any place, in any situation, you can speak to God. You can keep in touch, with Jesus.

[12:59] And that's what he really, wants us to do. To always keep, in touch, with him. Because you see, just like for this woman, when you keep in touch, with Jesus, his power, keeps running, into your life.

That's what happened, to this woman. She knew, that if she touched, even the hem, of his garment, his power, would change her life. And when Jesus turned, and said, who touched me?

Isn't it a wonderful, thing today, for you as a child, whenever you speak, to Jesus, and touch Jesus, he immediately, recognizes your voice.

He knows, your touch. Even if there are, millions of others, touching him, at the same time, he will know, your touch, when you come, believing him, trusting in him, looking to be, helped by him.

So please, keep in touch, with Jesus. It's a wonderful thing, we're able to keep, in touch, with each other, even through such things, as we're doing today, and through Zoom, and through WhatsApp, and all the rest of it.

[14:06] But that's nothing like, as wonderful, as keeping, in touch, with Jesus. So whatever age, we're at, keep in touch, with Jesus.

So let's say, the Lord's Prayer together. Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

Give us this day, our daily bread. And forgive our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen. Now we're going to read a few more verses, from John 11, and we'll come to look at this passage, for a few moments together.

John 11, verses 38 to 44. Then Jesus, deeply moved again, came to the tomb. There was a cave, and a stone lay against it.

[15:06] Jesus said, Take away the stone. Martha, the sister of the dead man, said to him, Lord, by this time, there will be an odour, for he has been dead, four days. Jesus said to her, Did I not tell you, that if you believed, you would see the glory of God?

So they took away the stone. Jesus lifted up his eyes, and said, Father, I thank you, that you have heard me. I knew that you always hear me, but I said this on account, of the people standing around, that they may believe, that you sent me.

When he had said those things, he cried out with a loud voice, Lazarus, come out. The man who had died, came out, his hands and feet bound, with the linen strips, and his face wrapped with a cloth.

Jesus said to them, Unbind him, and let him go. Now last week, we looked, for a short time, at the touch of Jesus.

We looked the previous week, at the self-isolation of Jesus, and having looked at the touch of Jesus, last week, I want to just spend a few moments, considering the voice of Jesus.

[16:18] It will include a few other passages, along with this one, where the voice of Jesus, is mentioned. And, as you see the voice of Jesus, mentioned in the Gospels, it's always important, to notice, the context, and the kind of reference, made to the voice of Jesus.

Because, as we'll see here, it's important, that we read, he said with a loud voice, Lazarus, come out. That's an important emphasis. We'll come back to look at it, in a moment.

Now, just like every human voice, has its own pattern. My voice is different, to any other voice in the world, so is yours. Just like your fingerprint, your voice, also has its own pattern.

And, the voice of Jesus, has a pattern like no other, in a way that's absolutely special. And, there are three things, about the voice of Jesus, mostly from this passage, that we can just look at, today briefly.

First of all, here we have, the pitying voice of Jesus. The voice of Jesus, is a voice of pity, toward us. Secondly, here's the praying voice, of Jesus.

[17:31] The voice of Jesus, is often, a voice, in prayer. And thirdly, here's the powerful, voice of Jesus. The voice of Jesus, is a voice, of power.

Pity, prayer, and power. Three, distinct characteristics, of the voice of Jesus. How do we understand them? What do they mean to us?

Let's look at, the pitying voice, of Jesus firstly. Look at verse 33, you'll find there, how Jesus spoke. When Jesus saw her weeping, and the Jews who had come with her also, he was deeply moved, in his spirit, and greatly troubled.

And he said, where have you laid him? You come forward then, to verse 38, and you'll find a similar reference. Jesus, deeply moved again, came to the tomb, and it was a cave, and a stone lay against it.

Jesus said, take away the stone. Now that tells you something, of the pitying voice, of Jesus, as he pitied these sisters, who had just lost their brother. And his pity comes from, firstly, his understanding, of death.

[18:39] Jesus came, to this situation, to the grave of Lazarus, with an understanding, of death, far above, anyone else, who was there, or anyone else, could have.

Remember the context, here, in John 11, is that for four days, there's been four days, since Lazarus died, and his body, was laid in this sepulcher, in this tomb.

And when you read, that Jesus here came, deeply moved, within himself, and that he wept, as it says there, in verse 35, Jesus wept. There's more to that, than Jesus just showing, sympathy, with Mary and Martha, over the death, of their brother.

There is that, undoubtedly, he did have that empathy, as we'll see in a minute. But there's more, than that to it. What this is telling you, is that Jesus sees death, as nobody else can.

Jesus sees death, here, as the devastating, wages of sin, as Romans 5, puts it. Because Jesus, understood, the source of sin, and the sorrow, of death.

[19:42] The source of death, and the sorrow of, sorry, the source of death, in sin, and the sorrow, of death, in response, to that. He understands, where death came from, what it was caused by, in the beginning.

He understands, the sorrow, of death, and the experience, of losing someone. The remarkable thing, here, is that, what you're actually seeing, is, humanity's creator, weeping, over its ruination. Let me repeat that, humanity's creator, the creator, of humanity, human beings, human life, weeping, over the ruination, of that life, through sin, and by death.

We caused that. We rebelled, against God. And God, did what he, had himself specified. The day you eat, of it, what I forbidden you, you will surely die.

You see, that's what Jesus, is dealing with. He came here, and his, this sepulcher, where the body of Lazarus, lay at rest. He was really, in himself, saying to himself, and knowing in himself, this is what's happened, to the humanity, I created, for fellowship, in life, with myself.

[ 21 : 03 ] And as he sees, what's happened to humanity, and as he sees, this sample, if you like, of what human beings, have become, and become subject to death, the creator weeps, over the ruination, of what he created.

And isn't that, a wonderful thought? That in a world, that today, as always, but today, especially, with this virus, a world, that's so full of weeping, a world, that knows, so much about death, a world, that experiences, the sorrow of death, the finality, of death, the deeply upsetting thing, that death is, that the creator, of human beings, understands, knows, and draws from that.

The second thing, in the pitying voice, of Jesus, which is, his empathy, with sinners. He didn't just come along, with these sisters, to stand alongside them, and just to show face.

He came alongside them, to show his empathy, to show sympathy, but also, empathy in the sense, that he was able to enter, into that situation. And the empathy of Jesus, in the pitying voice, of Jesus, is genuine, and it's complete, far above anything, that any pastor like me, can give you, far above anything, that anyone else, can give you.

You know, that's actually added to, by his own experience, of death. In that wonderful letter, to the Hebrews, in the New Testament, Hebrews chapter 4, especially, the early chapters of Hebrew, speak about, the superiority of Jesus, even over the angels.

[ 22 : 47 ] But when he came to, the death of Jesus, and writing about, the death of Jesus, and what the writer, to the Hebrews, said that he is able, to empathize, sympathize, he is able to, give help to those, who are tempted, who experience, bereavement, to experience death.

You see, by his own, experience of death, the Son of God, is able, not only just to use, his divine knowledge, but his human experience, his experience, as the God man, as the unique person, he is, to bring, his empathy, his comfort, his healing touch, as we saw last week, to bear upon, our circumstances, the pitying, voice of Jesus, you know, when you come to know yourself, and when I come to know myself, as a sinner, when I need pity, when I need, the mercy of God, when I need to know, that the throne, of the universe, cares about me, where do I find the evidence for it?

I find the evidence for it, in the pitying voice of Jesus, in Christ's understanding of death, of sin, in Christ's empathy with sinners, with the dying, because he's been there.

And surely, one of the most comforting thoughts, in all existence, is that when you come to think, of your own grave, and mine, you can actually see, the footprint of Jesus, already there before you, the Son of God, and his pitying voice today, is a pitying voice, that comes, from his knowledge, of our circumstances, as well as, what he is, as God.

So that's the first thing, about his voice, it's a pitying voice, the voice of Jesus, is a voice, of pity, toward us. Secondly, it's the praying voice, of Jesus, verses 41, and 42 there, you can see him, praying there, to the Father, when they took away the stone, Jesus lifted up his eyes, and said, Father, I thank you, that you have heard me, I knew that you always hear me, but I said, I said this on account, of the people standing around, that they may believe, that you sent me, and in the praying voice, of Jesus, you have two things as well, first of all, it revealed who he was, and secondly, it revealed what he had become, the praying voice, of Jesus, is a praying voice, of both the Father, and the Savior, it revealed who he was, and who he still is, here he is saying, Father, when Jesus began using, the word Father, it was introducing something, virtually new, in the experience, of the church, the experience, of God's people, not that they didn't know, something of God's, fatherliness, in the Old Testament, in his care, and indeed, as creator, but they had never come yet, to experience, the closeness, of fatherliness, as it's described, by Jesus, the nearness, of Jesus the Son, to God the Father, now he brought, that into, our reckoning, so that we could see, into the very, fatherly heart of God, it revealed, who he was, as the Son of God, his relation, to God the Father, indeed his own, divine status as well, because none, has the sonship, that Jesus has, none, has that relation, in itself, to God, the Father, that he has, but it didn't just, reveal who he was,

as the Son of God, it revealed, who he was, as the Savior, of sinners, look at the wonderful, thing he says there,

[ 26 : 48 ] I am saying this, he said, so that they, may believe, that you sent me, they who are listening, to me, who are hearing, this prayer, he's saying, that they may come, to believe, that you sent me, and the moment he says, that you sent me, you actually think, in yourself then, of the different ways, in which the Bible, especially, the Gospel of John, speaks about the Father, and Son relationship, of Jesus, and the Father, he is the one, who was sent, by the Father, who came willingly, from the Father, he came on a great, mission of salvation, so that you find, in chapter 10, chapter before this, where Jesus is, contrasting himself, with all the other shepherds, where he says, I am the good shepherd, I have come, that they might have life, and have it, in all its abundance, the good shepherd, gives his life, for the sheep, you see, when Jesus is saying, he's the sent one, it means, he's come on this, specific mission, this wonderful, precise, impossible to measure, mission from God, to save, the likes of you, and I, to save sinners, from their sins, that's why he's called Jesus, and when you hear, the praying voice of Jesus, described, in the gospels, as you listen, as you read the words, and listen as it were, to his voice, praying, well it revealed, who he was, and who he still is, he's the divine son of God, but he is the saviour, of sinners too, it revealed, secondly, what he had become, he had become, a servant, and an example, just as it revealed, who he was, a son and saviour, so the praying, of Jesus revealed, what he had become, a servant, an example to us, being a servant, of course, relates to, being sent, by the father, and especially, to his own, obedience, to the father, his own, obedience, as a representative, as a substitute, as the one, who came to take, our place, and his obedience, went all the way, through to the death, of the cross, which he took, to himself, that's why he said, in John 10, as we've just mentioned, herein does my father, love me for this, my father loves me, that I lay down, my life, I lay down, my life, that I may take it up again, I have received, this command, from my father, he wasn't forced, into it, he took delight, in doing the will, of the father, as Psalm 40, in its prophecy, reveals to us, then I said, to do your will, I take delight, as Hebrews quotes it, so here is Jesus, the praying voice, of Jesus, revealed, what it become, as the servant, of the father, and all the way, through, John's gospel, especially, you find that emphasis, on him speaking, to the father, and praying, to the father, as the servant, and, when you come, to the garden, of Gethsemane, you'll find, especially, in the other gospels, how his obedience, is so obviously, a matter of, what he prays about, and what's revealed, by his praying, father, if it be possible, let this cup, pass from me, nevertheless, not my will, but yours, be done, there's the son, genuinely praying, sincerely praying, if it were, at all possible, this cup of death, this cup of damnation, the cup we deserved, that it be taken, out of his hand, if it be possible, nevertheless, he said, not my will, but yours, be done, it revealed, he had become, the servant, this praying voice, of Jesus, but also, our example, because, Jesus revealed, the perfect, human life, that's what human beings, were created for, what we fell from, perfect fellowship, with God, enjoyment, of God, communion, with God, speaking, with God, in the early chapters, of Genesis, that's what you find, God coming, into the garden, to a fellowship, with Adam, and Eve, and that's what, Jesus brings to us too, that's what we were made for, and he's our example indeed, in every way, that we should live, as human beings, and, in chapter 13, you have a wonderful emphasis, on that, where he came to wash the feet, of the disciples, but you remember, he said himself, do you know what I have done, to you, chapter 13, verses 15 to 16, if I then, your Lord, and teacher, have washed your feet, you also ought to wash, one another's feet, for I have given you, an example, that you should do, just as I, have done to you, truly, truly, I say to you, a servant, is not greater, than his master, not as a messenger, greater, than the one who sent him, you see, he's speaking about himself, the one who was sent, the one who came willingly, the servant, what has he done, he's shown, that he's a servant, he's giving us an example, as to how to treat each other, to regard others, as worthy, above ourselves, of being helped, of being ministered to, and he goes on, in that chapter, to speak, near the end of the chapter, verse 34, for a new commandment, I give to you, that you love one another, just as I have loved you, you are also, to love one another, by this, all people will know, that you are my disciples, if you have loved one, for another, you see, that's a public way, of showing, that we're following, Jesus' example, his example, of loving others, beyond, giving attention, to himself, indeed loving others, before, he thought of himself, and the public, saw that, and for you, and me today, this is our privilege too, we have him, as an example, he's not just, an example, of course, you can never, be saved yourself, by your own efforts, by just trying, to follow his example, and we don't need, to do

that, in order to be saved, it's having, been saved, having come to him, and accepted him, for who he is, it's then, that we come, to seek, to follow his example, that he has set us, in a human life, as he, revealed, as is revealed, in the gospel, so the pitying, voice of Jesus, his understanding, of death, and his empathy, with sinners, the praying, voice of Jesus, it revealed, who he was, as the son, and saviour, and it revealed, what he had become, as the servant, and as a great example, to us, to follow in the pattern, of our lives, but the third thing, briefly, is the powerful, voice of Jesus, now the powerful, voice of Jesus, carries with it, two very closely, related things, there's firstly, authority, and secondly, ability, and in Jesus, they're always, tied together, it's the voice, of authority, and it's the voice, of ability, let's look at the first one, the voice, of authority, you can see, going back, forward to, chapter 18, for example, when they came to arrest, Jesus, something remarkable, happened, in chapter 18, of John, you find it described there, in verses 4, to 8, Judas, at the head of those, that were coming to, bring Jesus, into custody, he procured, a band of soldiers, he came, and came to seek, to bring Jesus, into custody, and Jesus turned, and said to them, knowing all, that would happen to him, you see, John's references, are so important, he said, Jesus said, whom do you seek, he answered him, Jesus of Nazareth, he said, I am he, and, these words, in the Greek, original text, just simply say, I am, and theologians, have always looked at that, as a, a way of, referring back, to the great I am, of Exodus chapter 3, the great name of God, the revelation of God's, great name, as to who he is, and what he's about, and here is Jesus saying, I am, I am he, when Jesus said to them,

[ 35 : 30 ] I am, they drew back, and fell to the ground, and so he asked them again, whom do you seek, they said, Jesus of Nazareth, he said, he said, I told you that I am he, so if you seek me, let these men go, there's so much, by some sort of power shock, it was a power shock, because the power, was provided by, Jesus words, words of power, words by which he conveyed, his own power, and that's why he was then, able to instruct them, authoritatively, if you seek me, saying it's me you seek, let these people go, let these men go, how precious is that, to yourself today, that Jesus, is, you could say, Jesus is actually saying, virtually to death itself, seeing it as me, or to God's condemnation, whatever you think of, in relation to what we deserve, for our sins, Jesus is saying, to death, and to God's condemnation, and to God's wrath, seeing it is me, that you're seeking, let these go their way, let them be released, let them be free, and take me instead, how precious is that, how wonderful is that, the powerful voice of Jesus, is a voice that could speak, in such terms, and then when you come back, to chapter 11, how did he come to speak, to the grave, in which Lazarus, was entombed, well you can see there, in verses 43 and 44, how he actually spoke, he cried out, with a loud voice,

Lazarus, come out, the man who had died, came out, his hands and his feet, bound with the linen strips, who else, could speak, with such authority, to death, that death, would instantly obey, that death, would instantly give up, the occupant, of the grave, that's why he spoke, with a loud voice, because the loud voice, showed, the authority, that he had, and we carry that forward, to the cross, Luke chapter 23, and verse 46, you'll find, that that's what's said, about his own death, you imagine, from the cross, having been through, what he's gone through, having experienced, the buffeting, and the beating, and the mistreatment, the awful treatment, that he had met with, from human beings, having experienced, in his own soul, the depth, of what's involved, in this cry, from the cross, my God, my God, why have you forsaken me, the worst suffering, of all, the suffering, that's due to us, for our sins, having experienced, all that, you might think, surely he's not able, to do anything now, more than just briefly, whisper, he cried, with a loud voice, father, into your hands, I commit my spirit, why did he do it, with a loud voice, because he wanted, to demonstrate, that death, was not taking him, he was giving himself, to death, death, was his servant, not his master, with a loud voice, Jesus, truly died, but Jesus, also triumphantly died, his death, was a real death, physically, spiritually, eternally, in his soul, but he died, triumphantly, he died, with triumph, over death, he died, showing, that he had, death, by the neck, as he came, to die, it's the voice, of authority, and following on, and closely related, to that, it's the voice, of ability, because you see, when Jesus here, spoke, to the grave, of Lazarus, instantly, Lazarus, came out, just imagine, if you had been, standing around there, one of the crowd, looking on, as to what was, happening here, and here you find, this man coming, and speaking to, this closed tomb, having had a stone, rolled away, taken away, from the tomb, and then Jesus coming, and saying, into, where the body, of Lazarus, is lying, Lazarus come out, you would look around, and say, what's happening, and then you'd see, Lazarus coming out, still bound, with the grave

clothes, just shuffling, his way out, of that grave, to join the people, standing by, watching, what would you think, wouldn't you be amazed, you'd think, every single person, there, would have come, to say, I have to trust, in this man, I have to give, my life, to this man, you would say, surely this is God, well some did, and some didn't, having seen, this amazing miracle, when you go through, to chapter 12, you'll find, that certain people, of the authorities there, wanted to put, Lazarus to death, again, why, because many people, were following, Jesus, because of him, you can see, a miracle, doesn't necessarily, mean, you'll accept Jesus, but this is, what they saw, this voice, of ability, and authority, speaking, to death, and saying, let your, grip, be released, Lazarus, come out, and he came out, and you know that, you could carry that forward, I know the time's going, if you think about, John 20, and letting down the net again, Jesus after his resurrection, remember Peter, and those fishing with him, saw this figure, on the shore, he asked them, if they'd caught anything, they hadn't of course, so he said, cast your net out again, and then it, it filled with fish, and there's a wonderful, confirmation there, for these disciples, these apostles, who were going to go out, with the gospel, that this risen Jesus, was the one, who had the power, to bring people, into his salvation, just as he brought the fish, into the net, his power, his powerful voice, would bring people, to know him, as the saviour, that may be, equally, precious to you today, is that this powerful voice, of Jesus, as authoritative, and able, is also a voice, that creates peace, in your soul, again, in John, chapter 20, once again, you remember, he had come, into the, little room, that they were all gathered in, having risen from the dead, and in John 20, in verses 19, to 22, the evening of that day, the doors being locked, where the disciples, were for fear of the Jews,

[ 42 : 33 ] Jesus came, and stood among them, and said, peace be with you, and he showed them, his hands, at his side, and then again, verse 21, Jesus said to them again, peace, be with you, you can relate that, to words you find, in chapter 14, my peace, I'm giving you, not as the world, gives, do I give to you, I'm giving you my peace, it's this voice, of Jesus, this voice of authority, this voice of ability, this person, who has this voice, is the one, who creates peace, in your soul, whatever it is, today, you're experiencing, this is where, you will find your peace, you know, it's, quite, proper to say, that we can have, circumstances, that cause the greatest pain, and still enjoy, peace in our hearts, why, because Jesus creates it, how do you come, to hear the voice, of Jesus then, if this voice, this pitying voice, this voice full of pity, this voice of prayer, this voice that's so powerful, how do I come to hear it, where do I find it, you find it, quite simply, in his word, his written word, and prayer, the two together, that's where you hear, the voice of Jesus, that's where you're, you're able to listen, because as Romans 10, verse 17 puts it, faith comes by hearing, and hearing the word, of Christ, and Acts chapter 10, where Cornelius, and his family, and his household, are gathered, in the presence there, of Peter, that's what he says, now then, we are all gathered here, to hear, what you have to say, as God has given you, isn't that what you're doing today, we are gathered here, to listen, to the voice of Jesus, to hear what God, has to say to us, it's exactly the same, for you privately, when you come to pray, and use your Bible, and use your Bible, you're coming to listen, to Christ, to listen obediently, surely, to listen with a view, to serving him, to give in your life, to him, if you haven't done, so already today, we are listening, to the voice of Jesus, through the gospel,

Horatius Boner, was a hymn writer, he was a free church minister, lived in the middle, of the 1800s, he lived along, with some of the great, men of the time, he wrote many hymns, one of the hymns he wrote, is called, The Voice of Jesus, I heard the voice, of Jesus say, come unto me, and rest, lay down, thou weary one, lay down, thy head, upon my breast, I came to Jesus, as I was, weary, and worn, and sad, I found in him, a resting place, and he has made me glad, I heard the voice, of Jesus say, behold, I freely give, the living water, thirsty one, stoop down, and drink, and live, I came to Jesus, and I drank, of that life giving stream, my thirst was quenched, my soul revived, and now I live in him, I heard the voice, of Jesus say,

I am this dark world's light, look unto me, thy morn shall rise, and all thy day, be bright, I look to Jesus, and I found, in him, my star, my sun, and in that light, of life, I'll walk, till travelling days, are done, the voice of Jesus, a voice of pity, a voice in prayer, a voice all powerful, have you heard it today, and having heard it, have you heard it obediently, have you heard it, thankfully, gladly, submissively, I pray, that we all have, let's pray, Lord God, we thank you today, that you are speaking to us, that you still speak to us, through your word, and that you are, speaking to, into, our circumstances, in life, we thank you, for the knowledge, that you have of us, even at our most, trying times, you have been tempted, in all points, like as we are, and yet without sin, so help us, to come boldly, to your throne of grace, that we may obtain, mercy, and find grace, to help, in time of

need, we bless you today,

O Lord, that you draw, from your own, great store, of divine knowledge, and of human experience, so that you come, to draw near, and to comfort, those who are greed, and to give strength, to those who are weak, we pray today, that you bless us, and ask that you continue, to be with us now, for Jesus sake, Amen.

Now we're going to sing, in conclusion today, and we're singing, from Psalm 29, that's in the, Sing Psalms version, of Psalm 29, using the blue books, that's on page 34, we'll sing, to the tune, Saint Daniel, and we'll sing, verses 1 to 5, and then the final verse, 10 and 11, You mighty once give, to the Lord as is right, ascribe to the Lord God, both glory and might, to the Lord's name, due glory and honour accord, in beauty of holiness, worship the Lord.

[ 48 : 34 ] You mighty once give, to the Lord as is right, ascribe to the Lord God, ascribe to the Lord God, both glory and might, to the Lord's name, due glory and honour accord, in beauty of holiness, worship the Lord.

The Lord's voice is over, the waters abroad, and thunder proceeds, from the glorious God, above all the waters, God's thunder is heard, a powerful voice, is the voice of the Lord.

The voice of the Lord, is majestic and loud, by the voice of the Lord, the great cedars are bowed, yes, even the cedars, of Lebanon tall, the Lord breaks in pieces, and shatters them all.

The Lord over floods, sits as monarch alone, the Lord sits forever, as king on this throne, the Lord makes the strength, of his people increase, the Lord gives his people, the blessing of peace.

Do watch again in the evening, if you can, when Reverend Kenny High will be preaching, leading the service, that will be at 6.30 tonight, and do please, if you can, tune in to that.

[ 50 : 56 ] Let's close now, with the benediction. Now may the grace of the Lord, Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you, now and evermore.

Amen. And thank you once again, for joining in with the service. Amen. Amen.