

Awaiting The King's Arrival

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Date: 30 June 2019

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[0 : 00] Philippians chapter 3 and at verse 20. But our citizenship is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him to subject all things to himself.

Now, looking at that verse in the context, as we find it there towards the end of this chapter, contrasting with the previous verses immediately before it, as we'll see.

The Lord's return is as basic and as foundational a truth as his cross, his death on the cross.

In the New Testament, you'll find that the Lord's return is regularly mentioned and spoken about and anticipated, something that is essential in the way in which the church understands the Christian faith, in which we ourselves participate in that life of faith in Christ.

Indeed, the cross of Christ demands his return, because as he came into this world and lived in this world all the way through until he left this world and ascended to heaven, he was not seen in terms of his essential glory as the Son of God.

[1 : 31] He had come into this world to live in it as a servant, the servant of the Father, to experience humiliation and suffering and ultimately death on the cross.

And that cross demanded not only his resurrection from the dead, because the cross is the completion of his work of atonement, the work that God provided as an answer to our human sin, so as to provide a means by which we be saved from our sins.

It demanded that he be raised from the dead, which is what happened, but it also demands his return in splendor and in kingship to complete that particular part of his own exaltation.

Remember the catechisms which are so useful, the shorter catechisms are useful for a summary of the essential teaching of the Bible, and in regard to the Lord and his person and his work, catechism 28 asks the question, where does the exaltation of Christ consist?

What does it consist of? And you remember that it has four elements to it. It consists, firstly, in his resurrection from the dead, secondly, in his ascension to heaven, thirdly, in his seating, his being seated at the right hand of God, and fourthly, in his coming to judge the world on the last day.

[2 : 58] In other words, when you take these four elements of Christ's exaltation, you can see that it's not quite yet completed. Although he's now in glory, and he's seated at God's right hand, he's on the throne of the universe, there's this final element, this final aspect of his exaltation, awaits completion.

It's his return to this world, his coming as the judge of all the earth, to carry out what God the Father has given him to carry out, as the judge at that last day.

In other words, to deny the resurrection, to deny the return of the Lord, is really equivalent to a failure to appreciate the cross, to appreciate his death, and what it is, and what it's about, and indeed, it's a failure to appreciate God's approval of that death, as providing the basis for our redemption.

So all of that really comes together, in what we think of, of salvation, as revealed to us in the Bible. But all of that also, and his second coming, as we're looking at it tonight, from these verses, also has a very close bearing, on our present life, and especially on the present Christian life, although it's of interest to everybody, whether Christians or otherwise, that Christ is, in fact, coming back to this world, and coming back as the judge, of every human being.

It has a bearing, on our present conduct, you can see that from this chapter itself, where Paul is saying, that he, where he once sought, approval from God, for what he saw, as his perfect obedience, to the law, now he considers that, to be worthless, compared to what he finds in Christ, what he came to see in Christ, the righteousness, that is in Jesus himself, that became his, when he placed his trust, by faith in Christ, that righteousness, was put on his record, now that's what he's saying, he has his confidence in, and now he's saying, I've not yet reached, the end for which Christ, took hold of me, thinking back to the time, that he came to, meet with Christ, on the way to Damascus, he's talking about, Jesus as someone, taking hold of his life, what he's saying there, in verse 12, not that I've already obtained this, but I press on, to make it my own, because Christ has made me his own,

[5 : 32] I do not consider, that I've made it my own, but I'm pressing on, he says, towards the goal, for the prize, of the upward call, of God, in Christ Jesus, in other words, he's pressing on, towards heaven, that's the end, for which Christ, took hold of him, and changed him, and turned him around, and converted him, that's the end, that Jesus had in view, and while he's in this life, Paul is pressing on, towards that mark, towards that end, towards that destiny, and that's where, we find him speaking there, about those, who are walking like himself, and he's, advising, or counseling, the Philippians, to mark these people, who are themselves, examples, of a Christian life, presently, awaiting the return, of the Lord, so that's really, where we're picking up, the teaching, and the chapter, from these verses, near the end of the chapter, especially verses 20, and 21, two things, that are mentioned there, first of all, Christians are citizens, of heaven, and secondly, they are citizens, awaiting the king's return, mentions first of all, they are citizens, of heaven, our citizenship, is in heaven, now you notice the but, beginning the verse, but our citizenship, is in heaven, so as very often, you find in the Bible, it presents, its teaching to us, by way of contrast, by way of, marking out the differences, between one thing, and another, and here, the differences, between those, that Paul, and you notice, he's writing this, weeping, tears are falling, from his eyes, as he writes, these, they're very, difficult things, for him to write, and that of course, reminds us of, how we ourselves, ought to try, and seek from God, the kind of heart, and sympathy, that goes out towards, those who are still lost, and especially, those who are, clearly showing themselves, as enemies, of the cross, of Christ, and you're very familiar, with that, in the world, in which we live, well this is what,

Paul is saying, many he says, in verse 18, of whom I've told you often, and now tell you, even with tears, they walk as enemies, of the cross, of Christ, and then he brings out, the contrast, between them, and those Philippian, Christians, that he's writing to, and indeed himself, as well, where he says, their end, is destruction, whereas the end, for these Christians, is glory with Jesus, glory in heaven, for which they already, have citizenship, that's the contrast, he says, the end of these people, the enemies of the cross, is destruction, whereas our end, our final abode, is in glory, with Jesus, and he goes on then, to speak of, their God, is their belly, whereas of course, the God of the Christians, is the Lord, the God and Father, of our Lord Jesus Christ, what he says, is these enemies, of the cross, they're just living, by their sinful, by their bodily appetites, by the things, of the flesh, not just bodily appetites, but the things, of a sinful, spiritual appetite, as well, the lusts of the flesh, that's what marks them, but he says, their God, is their belly, but our God, is this God, of the Lord Jesus Christ, and his salvation, and all that, that entails, and then he goes on, to speak of, they glory, in their shame, whereas our glory, is the transformation, of our lowly body, to be like, the glorious body, of Jesus himself, what he's saying is, they're not just, enemies of the cross, they show, their enmity, their end is destruction, their God, as their belly, they worship, these bodily, fleshly appetites, and they glory, in their shame, they have their glory, in their shame, they boast, in their shame, they take pride, and I'm using the word, advisedly, in their shame, you live in a world, where people, shamelessly, and boldly, flaunt, their sinful lifestyles, and where that is, a challenge, to God, to his truth, to the Bible, to Christians, to the teaching, of the church, where it's faithful, to the gospel, well he says, these are the kind of people, that we know, are around us, he says, that's true of Paul's deed, nothing is new, there's nothing new, under the sun, these people are enemies, of the cross of Christ, he's saying, in their present mindset, we want them to, be saved, and to come to know, the truth, and to come to have, their lives changed, as Paul's own life, was changed, as our life, was changed, but he says, presently, they glory in their shame, they mind, earthly things, their mind, is firmly earthed, on the things of this world, it doesn't go beyond, this world, there's nothing beyond, this world for them, nothing of heaven, nothing of eternity, nothing of these things, that are unseen, and spiritual, they are firmly anchored, and earthed, in their lifestyles, and you know, what that looks like, you've seen it, through the streets, of Stornoway itself, pity these people, pray for these people, they have problems, that need our prayers, that need support, that need guidance, that need, all of the things, that Christ himself, charges us, to show them, in love, but at the same time, distancing ourselves, from the kind of lifestyle, that is at enmity, with God, where God is their belly, where they glory, and their shame, where their mind is set, on earthly things, friends, we constantly, are hearing of that, in our, on social media, in our news items, it's the world, we live in, it's the world,

Paul lived in, it's the environment, which, we face these challenges, as Christians, we must never react, in a way, that's untrue, to Christ, we must never react, in a loveless way either, these people, need to be loved, loved in the way, that Jesus, has loved us, we would see, we would seek, to love Christ, in return, and, there's that clear contrast, where he's talking about, Christians being citizens, of heaven, they are so, they are so now, but they're living, in a very difficult, in a very hostile environment, they're living, in the midst of people, who live a very different, indeed a very opposite, lifestyle, to that, but he says, secondly, as citizens of heaven, they have a clear sense, of belonging, these Christians, and Paul himself, is saying, but he says, in contrast, our citizenship, is in heaven, and from it, we await, the saviour, it's a saviour, but it means, something very definite, it's the saviour, the Lord Jesus Christ, who will transform, our, our lowly body, well he says, our citizenship, is in heaven, that's a wonderful phrase, when you look, at the electoral roll, when a time for, general election, comes around, or any election, there's an electoral roll, from which names, are produced, so that you have, given the privilege, of voting, when your name, appears on that list, even as a citizen, of this country, you have, your name, on the citizenship, lists, or rolls, that are held, centrally, wherever they are, in this country, you're a citizen, of this country, or whatever country, but your name, appears somewhere, which registers, you as a citizen, and you have a passport, or you can have, a passport, that shows you, genuinely, a citizen, of this, of whatever country, you belong to, well Paul is saying, to these people, we are, citizens of heaven, we have passports, stamped, by the Lord, himself, spiritually, in our hearts, and our possessions, we are currently, he says, our citizenship, is in heaven, now you see, he's writing here, to Philippians, this was an important,

Roman colony, the city of Philippi, was one of the chief cities, in the Roman Empire, at this time, as Paul wrote, to these Christians, in Philippi, and the church, that was established, in Philippi, surrounded as it was, with all of that, paganism, and all of that, idolatry, and everything, that he mentions there, of the enmity, that's shown, to the cross of Christ, nevertheless, in that, these Christians, already have, citizenship of heaven, and what he's saying is, you can think of, the Philippians, as they lived, and were born, and brought up, in Philippi, if you would ask them, where do you live, we live in Philippi, where do you work, we work in Philippi, where are your relatives, well most of them, are in Philippi, but where is your, citizenship recorded, they would say, it's not in Philippi, it's in Rome, it's in the capital city, of the empire, where their names, would be on, the citizenship role, of the empire itself,

Paul is saying, that's what it's like, spiritually as well, you're presently, in this world, you're presently, going through, the experiences, of this life, but your citizenship, is in heaven, you don't belong, to the world, you're traveling through, you don't belong, to the world, your passport, as you look at it, spiritually speaking, as you are in Christ, as your trust is in Christ, as you look at, that spiritual passport, tells you, you don't belong, to this world, you don't have your home, in this world, your citizenship, is somewhere else, somewhere far more glorious, you're a citizen, of heaven, that's where you belong, and that's something, really of, inestimable privilege, you know, that comes, it comes, I'm just saying this in passing, but it's important, it comes with our adoption, by God, into his family, remember, John, in the opening chapter, of his gospel, 1 John chapter 1, the gospel of John chapter 1, he talks about, that Jesus came, to his own people, the Jewish people, and his own, received him not, they rejected him, as the Messiah, we pray that, the Jewish people, will come, yet to acknowledge him, indeed the Bible, gives us the, insight that, anticipates that, the Jews will come, to see him, as their Messiah, one day, meantime, they rejected him, we have no king, but Caesar, was their outcry, and, as that is the case,

[16 : 27] John writes, but to as many, as received him, to them, he gave authority, to become, the children of God, sometimes it's translated, the power, to become children of God, the word used, can mean power, it also means, authority, and in that context, that's surely, how it's best, who, those who received him, those who received Jesus, who've come to, accept him, have come to place, their trust, and faith in him, what has God given them, he's given them, the right, to be his children, he's not just, made them his children, he's given them, the right to be his children, somebody challenges you, as a Christian, what gives you, the right to think of yourself, as a child of God, as a son of God, as a daughter of God, and you point them, to the scripture, and says, God has given me, this right, it comes to me, along with Jesus himself, along with trusting, in Christ, comes the, right to his, inheritance, to that, sonship, that makes me, a citizen of heaven, do you have that, look into your heart, look into your mind, can you see, your passport, stamped by Christ, you are a child of heaven, you belong, to that city of heaven, your citizenship, is in heaven, it doesn't matter, how weak your faith, at times may be, it doesn't matter, how much you need, to come back to God, again and again, tonight as a Christian, with a sense of failure, with something that you need, to confess again, to God, it doesn't matter, sometimes it may trouble you, as it does myself, that you have to come back, so often, with the same kind of things, to confess to God, that we've again, fallen short, that we've sinned, against him, that we're nothing like, what we should be, that we fail to learn, so frequently, even though Jesus teaches us, that we fail to actually learn, from the experience of life itself, but God will actually, always point you, as a Christian, as a person, who trusts in Christ, to say, yes all of that is true, but your citizenship, is intact, it's still there, it will never be taken from you, that doesn't encourage us, to sin, it doesn't encourage us, to be anything other, than pursuing holiness, and being like Paul here,

I am straining forward, to what lies ahead, I press towards, the goal, for the prize, of the upward call, of God in Christ Jesus, but this is our privilege, we are citizens of heaven, and that citizenship, is yours tonight, it's there, if you are indeed a Christian, if Christ is yours, this citizenship is yours, if you haven't yet, come to accept Christ, as your own personal savior, if you haven't yet, received him, to use John's words, well God places it, on our heart, as preachers of the gospel, to urge you, not in our own name, not for our own sake, but in Christ's name, and for his sake, close in with Jesus, accept him, if you haven't already done so, because without him, you can't be a citizen of heaven, and without being a citizen of heaven, you will never be an occupant of heaven, the two things, go together, the citizenship, and the occupancy, and that was one of Paul's great comforts, as he wrote to the Roman church, in chapter 8, that wonderful, wonderful chapter of Romans,

Romans chapter 8, where he says that, with the spirit of God, within God's people, testifies to them, being the sons of God, and he says, if sons, then heirs, heirs of God, and joint heirs, with Christ, if so be that, we suffer with him, that we may also be glorified, together with him, you see that wonderful combination, you are joined to Christ, you are joined to heaven, you are in Christ, you have a citizenship of heaven, and you look beyond this present life, until you present your passport at heaven's gates, and God will say, yes, that's genuine, in you go, it's all yours, enjoy it, so their citizenship of heaven, make that, your privilege, make that your comfort, make that tonight, your great priority, if it's not already yours, because it's, for your comfort, for your holiness, for your progress, in the Christian life, and ultimately, for your security, throughout eternity, citizens of heaven, but secondly, citizens, awaiting the king's return, you see he's saying here, we are citizenship, our citizenship is in heaven, and from it, we await a savior, the Lord Jesus Christ, well, there are two things in that, and then thirdly, the first verse of the next chapter, let me just, very briefly refer to these, first of all, there's anticipation, and secondly, there's transformation, thirdly, there's exhortation, the anticipation, he says, we eagerly await, the meaning of the word, is more than just await, it's not something passive, it's not something, that's without a lot of energy, built into it, he's saying, we eagerly await, a savior, he's got an eager longing, now that he's actually, away from home, now that he's not at home yet, he's got an eager longing, to be at home, and he's waiting for this, return of Jesus the king, to take him home, so that that will be, his final abode, his resting place, now you notice, the first thing, that he says here, about this, eager longing, this anticipation, from it we await, the savior, the Lord Jesus Christ, before he goes on, to speak about anything else, before he goes on, to speak about, being made like him, being transformed, into the likeness, of his glorious body, all of that, he's saying, we are awaiting himself, we're awaiting, the king himself, that's really, what dominates his thought, what dominates his horizon, as he looks towards heaven, as he looks towards, this final glorious destiny, that belongs to him, and to God's people, this above everything else, is what fills his mind, what fills his hope, what fills his anticipation, we are eagerly, awaiting the savior, the Lord Jesus Christ, and it's telling, and it's important, that he gives him, his whole title, because this is who, is coming, himself, in his fullness, the Lord,

Jesus Christ, the savior, that great title, there that Paul gives, very deliberately, because he's saying, this is what, we're waiting for, this is who, we're waiting for, this savior, the Lord, Jesus Christ, now you see, Paul has said earlier, that he's really, in a state of tension, between leaving, this world, presently, and going to be, with Christ, and actually waiting, for a while, or being left, for a while, to actually be, of some benefit still, to the Philippians, and to other Christians, that he has leadership, in regard to, well he's saying, that in chapter one, there that he's, actually anticipating, the death, that is going to be his, he says, for me to live, is Christ, and to die, is gain, if I'm to live, in the flesh, that means, fruitful labor, for me, yet what I shall choose, I cannot tell,

I'm hard pressed, between the two, my desire, to depart, and to be with Christ, for that, is far better, but, to remain in the flesh, is more necessary, on your account, well I envy this man, we envy this man, hugely, why, because, he's having a difficulty, choosing, between, serving Christ, in this world, and going to be with Christ, in the next, he's got no doubt, that leaving this world, and being with Christ, is far better, but such, is his high view, of serving Christ, that he's here, conscious of attention, between the two, my desire, is to depart, but to remain, is more necessary, for you, which I shall choose, I cannot tell, if only I had, and you had something, of that, incredibly high, sense, of serving Christ, that he had, that makes it, almost equivalent, to going to be with Christ, in the next world, that's how he sees, what it means, to be a Christian, what it means, to serve Jesus, in this world, and let's seek, all of us, who are Christians today, to work, more towards, that great, view, that Paul had, of himself, and of Christian service, what, a huge privilege, it is, what a great, way of stating it, as he's put it there, now that's just, by the way again, but, that's what he said, there, but now he's talking, chapter 3, about the return, of Jesus, yes to depart, and to be with Christ, is far better, but this is even better still, the fact that Jesus, is coming back, that the king, is going to appear, in his glory, that he says, is what we're, eagerly, longing for, eagerly awaiting, eagerly anticipating, he is coming, as the judge, it's as the judge, that he will come, as the savior, of his people, because it's going, to mean that, the saved, will be declared, righteous, by him, the unsaved, will be declared, unrighteous, the saved, and being declared, righteous, by him, that's his verdict, that's what he actually, states over them, they will then be invited, to share with him, to come into glory, to be forever with him, the unsaved, the unrighteous, will hear a very different, verdict, depart, from me, into everlasting fire, a great contrast, again, the greatest of all, the contrast, between, the saved, yet sadly, many as you know, in this life, are oblivious, to this, and indeed, would deny, such a thing, is going to happen, as the return, of Jesus, or the resurrection, of Jesus, or the validity, or importance, of the death, of Jesus, and throw in your face, when you tell them, that these things, are actually real, well you know, what it's like, when, you see, you're in a court, a courtroom, and you're waiting, for the judge, or the sheriff, to appear, especially, if it's a major, occasion, an important case, there's all kinds, of small talk, people are free, to share, and speak, to each other, in conversation, as they're sitting, in the courtroom, waiting for the door, to enter, waiting for the door, to open, and the judge, to enter, and as soon, as the judge, enters, you hear the words, all rise, and that's, and that's the end, of the small talk, the judge has come, he's taking his seat, or her seat, all the small talk, is ended, now you have to listen, to the judge, you have to listen, to the rules of the court, to what the judge, has to say, well,

[28 : 38] there's such a lot, of bold, small talk, isn't there, in our world, ridiculing, of the Christian position, denouncing, of the Bible, denouncing, of Christians, for their stand, for truth, small talk, blasphemous, small talk, small talk, that's so, anti-God, anti-Christian, anti-gospel, anti-church, there's a day, coming, when the small talk, will be silenced, when the judge, enters the room, then every eye, shall see him, and every knee, shall bow, and every tongue, shall confess, that Jesus, Christ, is Lord, chapter 2, of this same letter, that's what it's saying, that's what's coming, that's where the small talk, ends, and there'll be no boldness, on that day, to be blasphemous, against God, the small talk, will end, the king, has arrived, the judge, takes his seat, there's anticipation, there's secondary, transformation, he talks here, who will transform, our lowly body, to be like, his glorious body, there's so much theology, into that, we obviously haven't, got time to go into it, fully this evening, but really, what he's saying is, the body that we know of, presently, this lowly body, and he's talking here, about a body, subject to death, and to decay, which is what happens, when we die, and if we die, before Christ returns, that's what's going to happen, as we're very familiar, with death, we're very familiar, with funerals, with burials, but he's saying, he's coming, and he's going to transform, our lowly body, the body that is, subject to death, just now, he's going to transform it, to be like, his glorious body, what is his glorious body like, well who can say, we'll have to wait, till we see it, but it's, it's perfectly, obvious, and it's perfectly simple, to say at the moment, his glorious body, is the body, that's now, utterly victorious, over death, there is no such thing, as death anymore, to come near,

Jesus, in terms of his human nature, his body, his soul, he's beyond that, and that's certainly, one feature among many, of being made, like to, his glorious body, because that's the transformation, that takes place, isn't it, now, we're very, obviously, as we said earlier, conscious of the world, in which we live, but for the Christian, there is only, one, trans, transformation, transformation, from what we presently are, to what we will ultimately be, in the likeness of Christ, that's where every flaw, is removed, whatever it will be, it will certainly be this, it will be exactly, as the creator, designed us to be, there'll be no flaws, there'll be no, death, there'll be no sin, there'll be no pain, there'll be no sorrow, all of that, will be done away with, all of that, will be, will be replaced, by a righteousness, by holiness, by a perfect likeness, to Christ,

Christ, so much so, that, even God, will not, improve upon, the glorious body, of God's people, in heaven, when he says, glorious body, of course, he doesn't mean, that it's a merely, physical thing, he means, our human nature, our human, person, we're going to be changed, inwardly, and physically, to the likeness, of Jesus, and how is he going, to do this, well, by the power, that enables him, to subject, even to subject, all things, to himself, and quite literally, we can translate that, it's by the energy, of his ability, I think that's one way, we can translate it, just to try and, capture in a few words, what he says here, it's by the power, that enables him, to subject, all things, to himself, you see, the king, that's coming, is not just a king, in terms of his glory, and his grandeur, and his appearance, but with limited powers, the king that's coming, is the one that's able, to subject, all things, to himself, he's coming, to actually bring about, this great change, as he comes, to take his people, to be made like himself, by the energy, of his ability, the energy, of his ability, that's what's working, in your life, tonight, as a Christian, the energy, of Christ's ability, that's what you have, as your great privilege, as a Christian, in your soul, by the spirit of God, it's Christ himself, it's God himself, working in you, preparing you, leading you, guiding you, teaching you, cleansing you, all of that, is going on, through this present life, and as he comes himself, finally, and the resurrection, from the dead, will take place, at his coming, he's going to place, his people, finally, in their bodies, as well as everything else, in the likeness, of his glorious body, and he's doing it, by the energy, of his ability, what a great thing, to have working, in your life, the energy, of Christ's ability, almost, indescribably, great, because there are, no limits, to that energy, it's the energy, of God, it's the energy, that actually, died the death, of the cross, it's the energy, that rose, from the dead, triumphantly, three days afterwards, it's the energy, displayed, in Christ, being exalted, to glory, and it's the energy, that will be displayed, finally, in bringing his people, up from the dead, and making them, like himself, in his glorified body, the energy, of his ability, well, what else, would you want, working in your life, short of the energy, of Christ's ability, humanity, is that your tonight, have you come, to experience, the power of Christ, the power of changing you, from what you wear, to what you are, what he changes you, and makes you, a follower of his, a disciple, a saved person, because as we saw already, everything about, the unsaved life, contrasts with that, of the saved, and here's Paul, expressing the Christian's hope, it's a hope, not based on something, that is just going to, turn out not to be true, after all, that's what you're told, by those in the world, who are enemies, of the cross of Christ, we just believe, in fairy stories, there's no basis to them, there's no foundation, to them, well it is, if you believe the Bible, to be the word of God, and if you believe the Bible, to be the word of God, which we are convinced, it is, because God has come, to persuade us of it, by his spirit,

by his spirit, then, that's where you take, your teaching from, that's where your hope, is fed, from these promises, from these great truths, of the word of God, and that's what fills, your anticipation, your transformation, and he finishes, with exhortation, therefore my brothers, whom I love, and long for, my joy and crown, stand firm, thus in the Lord, my beloved, it's because everything, in verses 20 and 21, is true, is reality, is indeed fact, that's why I can come, to say therefore, continue, to serve the Lord, standing firm, in the Lord, against all that surrounds you, opposed to that, because you know, these things to be true, that's your great incentive, one aspect of your incentive, to go on, serving Jesus, and pushing, pressing on, as Paul says, towards, the mark,

I'm going to finish, by reading, from Matthew's gospel, teaching of Jesus himself, in regard to, his arrival, his coming, again to this world, chapter 25, of Matthew, and from verse 1, then the kingdom of heaven, will be like ten virgins, who took their lamps, and went to meet, the bridegroom, five of them are foolish, and five were wise, for when the foolish, took their lamps, they took no oil, with them, but the wise, took flasks of oil, with their lamps, in other words, they were fully prepared, to meet the coming, of the bridegroom, as the bridegroom, was delayed, they all became drowsy, and slept, but at midnight, there was a cry, here is the bridegroom, go out to meet him, and all those virgins, arose, and trimmed their lamps, and the foolish, said to the wise, give us some of your oil, for the lamps are going out, but the wise answered, saying, since there will not be enough, for us, and for you, go rather, to the dealers, and buy for yourselves, and while they were going to buy, the bridegroom came, and those who were ready, went in with him, to the marriage feast, and the door was shut, afterwards, the other virgins, came also saying,

[38 : 42] Lord, Lord, open to us, but he answered, truly I say to you, I do not know you, watch, therefore, for you know, neither the day, nor the hour, the door, will be shut, when Jesus, comes back, here's the final point, it's for me, it's for you tonight, which, side of that door, will you be on, let's pray, Lord, our gracious God, as again, we offer to you, our worship, we pray your forgiveness, for anything, we have said amiss, or anything, that we have done, and not in accordance, with your will, or contrary, to your truth, Lord, we acknowledge, that even our best efforts, in this world, are tainted with sin, our thoughts, as well as our offerings, and we give thanks, as we, present these to you, that we know, of the perfection, of Jesus himself, and we present these, in his name, and ask that you would, receive us, in his name, and for his sake, bless us then, we pray now, on this week, we have entered, and graciously, accompany your word, again with the power, of your spirit, and all we ask is, for Jesus sake,

Amen. Well, our concluding psalm, is in Psalm 89, that's in the Scottish Psalter, Psalm 89, at verse 15, singing to the tune, Newington, that's on page, 345, O greatly blessed, the people are, the joyful sound, that know, brightness of thy face, O Lord, they ever on shall go, they in thy name, shall all the day, rejoice exceedingly, glory, and in thy righteousness, shall they, exalted be, on high, and so on, to verse 18, forestands us, to the tune, Newington, O greatly blessed, the people are, O greatly blessed, the people are, a joyful sound, that know, in brightness, of thy face,

O Lord, they ever on shall go, say, in thy name, shall all the day, rejoice exceedingly, and in thy righteousness, shall they, exalted be on high, because the glory, of their strength, doth only stand in thee, and in thy favor, shall our Lord, and our exalted be, for God is our defense, and he, to us, a safety bring, the Holy One, of Israel, is our almighty King,

I'll go to the main door this evening, and 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.