

I tell you the truth

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[0 : 0 0] much, Gordon, for leading our time of intercessory prayer. Yeah, I do commend that wee leaflet to you. Many churches are given over a whole day to this. We've prayed as we have prayed, but please feel free to take that away and remember those who suffer for their faith very much in these days.

Turn with me, please, to the Gospel of John, and we're up to a very familiar portion of Scriptures, John chapter 3, and we're going to look at most of the chapter this morning. You do have to go through John's Gospel fairly quickly, but not too quickly, and so we're looking at a fairly large section. You know it very well, Jesus teaching, and he's teaching a particular person, Nicodemus, a religious leader, about a particular topic and how we enter the kingdom of God. Big topic, massive topic, and we'll try and make sense of this just now. But we're going to read from chapter 2 because it's often we look at chapter 3 on its own, but the context to chapter 3 is chapter 2. And people that were coming to believe in Jesus, but there's a group of people who believe in Jesus but don't really believe in Jesus, and Jesus knows this. And that's what we're going to look at this morning and his teaching to Nicodemus. So, let's read from chapter 2, reading from verse 22.

After he was raised from the dead, his disciples recalled what was said. Then they believed the scriptures and the words Jesus had spoken. So, this is the disciples. They believed. Now, while he was in Jerusalem at the Passover festival, many people saw the signs he was performing and believed in his name.

But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person. Now, there was a Pharisee, a man named Nicodemus, who was a member of the Jewish ruling council. He came to Jesus at night and said, Rabbi, we know that you are a teacher who has come from God. No one could perform the signs you are doing if God were not with him. Jesus replied, Very truly, I tell you, no one can see the kingdom of God unless they are born again. How can someone be born when they are old? Nicodemus asked. Surely they cannot enter a second time into their mother's womb to be born. Jesus answered, Very truly, I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. You should not be surprised at my saying, You must be born again. The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going.

So it is with everyone born of the Spirit. How can this be? Nicodemus asked. You are Israel's teacher, said Jesus, and you do not understand these things.

[3 : 08] Truly, very truly, I tell you, we speak of what we know, and we testify of what we have seen. But still you people do not accept our testimony. I have spoken to you of earthly things, and you do not believe. How then will you believe if I speak of heavenly things? No one has ever gone into heaven except the one who came from heaven, the Son of Man. Just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already, because they have not believed in the name of God's one and only Son.

This is the verdict. Light has come into the world, but people love darkness instead of light, because their deeds were evil. Everyone who does evil hates the light and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

We'll end our reading at the end of verse 21. Let's ask for the Lord's help as we come to this passage together. Our loving Father, we come to a familiar portion of your Word. We have heard many sermons, Lord, on this passage. Our desire, Lord, is not to hear something new, but to hear something plain and something clear that we may understand the teaching of Jesus regarding the kingdom of heaven, regarding his role in this, regarding the ministry of the Holy Spirit. So, Father, we do just pray that you will teach us now. Lord, help me, Lord, as I open up the scriptures to your people. Lord, may that which is true remain with them, and may that which is false fall to the ground.

So, Father, we do just commend ourself to you. Teach us now, we pray. Give us ears to hear, and we ask these things in Jesus' name. Amen. Halloween is just finished. I'm glad, I must confess, when Halloween's gone, just the pumpkins and so forth. One of the things I find distressing about Halloween is not so much the stuff you see in the shops. You expect Tess to have pumpkin things and wee ghosty, ghoulie things that they try and get you to buy. What I find more disconcerting is, and I see even around where we live, people that live in big houses, fancy cars, obviously very clever, gifted people, intelligent people, and yet when it comes to Halloween, they seem to jettison their brain and get sucked into this wee world of darkness.

And there was one house especially, you'd see them, you'd see that they're impressive, their fancy cars, their garden and everything. And they had this display, they frightened the life out of me. I went, wow, that's a bit over the top. They really pushed the boat out. And it's not even so much that kids get sucked into, it's the adults, the adults buy into this. There's nothing wrong in it.

[6 : 32] Or they're prepared to be interested in it, certainly fascinated by it, death and demons and so forth. And not interested. They would never have sweetness and light, but that, they will parade. They're happy to say that they do this. I find that very sad. And the reason for this, John mentions this, or Jesus mentions, this is the verdict, verse 19, light has come into the world. People loved darkness more than light. That's just the thing. There's something in the human psyche that runs from God, that like Adam and Eve, we still hide from God, because God makes demands on us. These things don't make any demands on us. But we're still drawn to these things, the occult, magic, mystery, luck, wee charms, your horoscope.

And we, we, they're not ashamed to run after these things. There's something within us that runs after these things. And that is very sad. People today really don't understand Jesus. In the passage we read in chapter 2, you remember John's whole purpose in writing this letter. He tells us why he writes, Jesus did many other miracles, many other signs. But I've recorded these things, these signs that show who Jesus is, that you may believe in him, and that by believing in him, you will have life in his name.

That is John's whole purpose. And so, therefore, when John records his material, he presents something, a sign of Jesus, a miracle of Jesus. This is who Jesus is, and he delights to record that, and people believed in him. He revealed his glory, and people believed, and John's gone, whoop-de-doo, and so do we. But in the passage we read last time, chapter 2, there were a group of people who believed in Jesus because they saw the signs. And, but Jesus does not entrust himself to them. Why? Because the faith that they have is based purely on miracles. They understand Jesus is a miracle worker. That is not saving faith. That is not the Jesus you need as Savior. And you will meet people who will like Jesus, but you, when you're with them, you know that there's, there's, they're not the same. They, they have Jesus as a teacher, a good guy. They like Jesus morally and so forth, but there's something lacking. They, they don't really understand who Jesus is. They don't understand their need of him. They don't understand his, why he died on the cross, why he rose again, why he's seated at the Father's right hand. In other words, there are people who don't understand Jesus, not interested, they're in darkness. But there are people who are interested, and who understand a bit of him.

Nicodemus is this man. He knew Jesus was a teacher, but that was all. And Jesus, in this passage, teaches us, in many ways, by implication about himself, and we'll look at this in a minute, but especially to do with the kingdom of God. How do we enter the kingdom of God? That is a \$64,000 question. It's a bigger question than just who is Jesus. It's linked to that. We need Jesus to get into heaven, but how do we, every religion is wanting to be right with God? Some people have no religion, and they think they're already right with God, or they write God off. But how can we know that we are right with God? I remember I used to hand out tracts. I liked the tracts that had, how to get to heaven from Glasgow, how to get to heaven from wherever you are. And they were personal, and you could design them, you could get them printed, how to get to heaven from Westerhales. Then you pop them through the door, and folk will read them. Westerhales. Well, that's where I live. I wouldn't mind going to heaven. And in many ways, that's what Jesus is doing. He's coming to Nicodemus, and he's wanting to show the bigger picture. He's starting his ministry. He's already cleansed the temple. He is now the way back to God. Not a physical temple. He is now the temple. Destroy this temple. I will raise it in three days. I am the way back to the Father. You will have fellowship with God through me.

Now, he's beginning his mission, and he's preaching the kingdom. It's all about bringing the kingdom of God just now and in glory. But how do we enter this? What is the problem with the people in chapter 2 at the end who believe, but Jesus going, really? And how do we do this? And that's why we're looking at this this morning. It's a big, big passage. So, that's what we're looking at. So, let's look at this together. I want to note three things about how we do this, how we recognize the kingdom, how we see it, how we enter it, and how we remain in it. So, first of all, then, let note these three things together. Jesus is teaching about the kingdom, and first of all, he says, how can people see the kingdom? Nicodemus just doesn't get it. He's a religious leader, but he doesn't really understand who Jesus is. He doesn't understand how God works, and he really is like an infant. And even the best of religious leaders without the Holy Spirit are infants when it comes to this. And it's great when you can take somebody who's maybe not a great academic. Once they're saved, they know things that other people do not know. It is great.

[12:07] It is great when God does this. So, let's note these three things, first of all. How do we see? How do we understand Jesus? How do we understand the kingdom? And Nicodemus comes, and he claims to see who Jesus is. He says to him in verse 2, Rabbi, teacher, we know that you are a teacher.

People are now beginning—Jesus is now beginning to become famous, more so because this is really near the end of Jesus' time—and people are forming an opinion, as people will do today. Stop people in the street with a microphone. Who is Jesus? It would be interesting to hear what they would say.

They basically—he says, we know you're a teacher. I want to tell you what we know. Me and my mates, you are a teacher sent from God, because look at the signs you are doing. People today have an opinion. But Jesus zooms out, and he says, now, I want you to look at the biggest picture. He doesn't say, let me quote what John said in John chapter 1, verse 1, in the beginning was the Word, and the Word was God, and this great theological picture. He doesn't say this. He doesn't say, I'm more than a teacher. I am this. He doesn't answer this directly, but instead he talks about the kingdom. And in his reply, he says that in order to see who I am, I'm more than a teacher, and to see the kingdom of God. He mentions it very simply in verse 3. He says, very truly—it's a very popular—three times in this passage he mentions very truly, truly, truly, you need to trust what I'm about to say. It's a favorite expression of Jesus. He mentions this over 80 times in the gospel, in a world of darkness. You need to hear this, he's saying. So he says, very truly, I tell you, no one can see the kingdom of God unless they are born again. The kingdom of

God is an all-encompassing term. It's not just talking about heaven. It's the presence of God, the rule of God. It's about righteousness. It's about eternal life. It's about many things. But Jesus basically tries to explain to Nicodemus what is the nature of the kingdom, who is Jesus, and what is he all about. In other words, to understand it, you need to see it. You need to see what the kingdom is, and you, in order to get there, you could say, in order to get to heaven. We need to understand how God works, what his plan of salvation is all about. You need to understand who Jesus is.

You need to understand these great things. Jesus and the kingdom are linked together. If you don't see me, he's basically saying, you do not see the kingdom of God. And every other, is that not the thing that separates us from every other religion? We'll agree on the world. JW's Mormons do this. Don't you think the world's in a bad place? And you tick all the boxes that you agree, 99% of them, except when it comes to Jesus. They don't recognize who Jesus is, his kingdom, the eternal son of God. And you just go, you part company. They don't get the kingdom. They don't get Jesus. They do not understand. They are still in darkness. And Jesus comes and he basically says, by implication, I'm more than a teacher. You need to see the kingdom. You won't get me. You won't get what this is about, Nicodemus. Despite the fact that you're a religious leader, you need to be born again. And Nicodemus can't get his head around this. He says, how can somebody be born again when they are old? Surely they can't go into their mother's womb and be born again. He just blows his switches. He can't get his head around this. So, Jesus then explains how we are born again.

[15 : 59] And he's very much emphasizing the Holy Spirit. What do we mean by born again? It's becoming a new creature, becoming a different person. Scriptures use a theological word called regeneration.

Made alive, born again, regeneration. These are biblical phrases. They all mean roughly the same thing. And he's basically saying, you cannot see the kingdom of God. You can't get who I am, what it's all about, unless you're born again. And that is the work of the Holy Spirit. So, here, Jesus is not just talking about his own ministry, we'll see in a minute. He's very much talking about the ministry of the Holy Spirit and how he is needed. And unless he works, we are blind. We will just say Jesus is a good man, a teacher. We don't get the whole repentance, faith, conversion, regeneration, born again. We just don't get it. The Holy Spirit's role today primarily is to reveal who Jesus is. It's not to just comfort you primarily. It's not just to get you to speak in tongues or to do sensational things or to heal you. It is to reveal Jesus. That is his main role.

Later on in John chapter 15, we'll read these words, The advocate, the counselor comes, whom I will send from the Father, the Spirit of truth, who goes out from the Father, he will testify about me. That is his main role. When he comes, he will testify about me. That is the main role. Nicodemus needs his ministry because he doesn't get who Jesus is. We know you're a teacher, and that is all. He needs the Holy Spirit to say, this is who he is. Like John, he needs to see Jesus in John chapter 1 and the first few verses.

That's beyond him. He doesn't get it. And that is the role of the Holy Spirit. And the Bible's teaching on this is very clear, that when we are born, we might have physical life, but we're spiritually dead. And that is why people have no problem putting ghosts and ghoulies up. They just don't mind. It's not a problem for them because they are spiritually dead. When Adam and Eve, you remember, if you eat the tree, you will surely die. They did not physically die, but they spiritually died, spiritually dead, and sinned. They don't get it. The whole of the world, the religions and everything, is a groping, trying to get back to God. That's why we need Jesus. He is the way, the truth, and the life.

And our natural condition is in this. Ephesians 2, as for you, you were dead in transgressions and sins. You lived amongst, you were like the world, doing the same things. I remember, as a youngster, going out for Halloween, dressing up as this thing with high heels. You want to think about that?

[18 : 48] Trying to run when guys are trying to mug you for your apples, hiding behind a wheelie bin. I'm still getting counseling for that, thinking, wow, scary, scary stuff. You just don't get it.

You don't get it. You're in sin, and it's all you do. Your desires and thoughts are anti-God. That is the human condition. Buy into that. People do what they do because they prefer that, that is the human condition. Adam and Eve, they want to hide from God. And if we can understand that, it's good. But Ephesians 2, 4, but God, because of His great love for us, God, who is rich in mercy, made us alive in Christ. We who are dead, He comes and He chooses to make you alive. Remember, in the book of James, we mentioned this many times, He chose to give us birth through the word of truth.

He made us alive. We were dead. We're looking forward to the birth of our grandson in December the 2nd. Eesh, runabout there. Just this wee life. We feel the tummy and it's moving. We're like, ah, looking forward to that, granddad, for the first time. Life, this wee bundle of life. Well, you're a child of God only by the Holy Spirit. You see, you know how this works. He comes. He makes you alive. It's prophesied in the Old Testament. I will take away your heart of stone, John, and give you a new heart, a new mind, and you will see you will get this. And we need the Holy Spirit to remove the scales from our eyes to cause us to see. There's a theology behind your salvation.

It wasn't just from your perspective. You might have just confessed. Billy Graham wrote a book, I think I've mentioned this, that I found very helpful, leading me to the Lord. But theologically, it was flawed. It was called, How to be born again.

What his implication was, repent and believe and you're born again. You're born again. Then you repent. Then you believe. You cannot repent and believe. You cannot see unless you're born again.

[20 : 54] And when you're born again. Then you see the Savior. You see your sin. You repent and believe. It comes in that order. You need to buy into it. And that's what Jesus is saying. I could spend ages talking to Nicodemus about who I am. You won't get it unless you are born again. Unless the Holy Spirit comes and tells you this, you won't know this. How does this work? Well, the Holy Spirit comes, and then Jesus actually tells us that when he comes, you do not know how he's going to work and who he's going to work in. Verse 7, don't be surprised. You must be born again. The wind blows where it pleases. You hear it sounds. You cannot tell where it come from. So it is with everyone born of the Spirit. Wow, does that not make you want to pray for your unsaved family, friends? Rejoice this morning. I would, May the 12th, 1980, the Holy Spirit blew like a wind on me. And for the first time, I saw what it meant to be a Christian, who Jesus was, my need of him as a Savior. The wind came. Maybe you can put a time and space when the Holy Spirit came like a wind. And we need him to come like a wind to family and friends. Unless he does this, they will never see. They just won't get it. And Nicodemus is still blown away by this as well. He really doesn't get the ministry of the Holy

Spirit and how he works and why you need him. And this is what Jesus is trying to teach him. Verse 13, children, oh sorry, in chapter 1 of John, children. He talks about how we become children of God. Children born not of natural descent. In other words, you're not a Christian because your mom and dad were a Christian, nor of a human decision. It really wasn't down to you that you didn't decide for Jesus. You only decided for Jesus when he decided for you. And then it says, not of a husband's will, but born of God. You were born of God. He chose. We had a dedication here last week. And it's the most amazing thing in an adoption. I remember speaking to a woman who adopted, she's an older woman, and I says, how did your daughter feel? And did she feel she was second class? She wasn't really your child or whatever. No, she felt more special. She was chosen. We chose her. God chose you. Adoption. Adoption is a good biblical word. It's a theological word. You're adopted into the family. You didn't choose me, Jesus says. I chose you. You are special this morning.

The Holy Spirit came. You're chosen. He comes upon you. He removes the scales from your eye. You're born of God. John mentioned this in chapter 1. And Jesus says in chapter 3, very truly, I tell you, no one can enter the kingdom of heaven. And that's what we look at next. Holy Spirit to see, and we need to enter the kingdom of God. Look at verse 5. I tell you the truth, no one can enter.

So from seeing, entering now. The kingdom of God, unless he's born of water and the Spirit. So I need to go through this fairly quickly. There's a lot in this. He mentions two things. How to enter the kingdom of heaven? You need water and Spirit. What is this wee phrase? To be born of water.

Some folks say, well, it's a natural thing and a spiritual thing. So they take that understanding, born of the Holy Spirit, but also water, our contribution, a natural thing. But that's not quite the case. Some folks say, well, John just added water in there because the church were into baptism. So he's reading back and he's thinking, right, we're into baptism. I'm going to write the gospel. I'll put water in here because we like baptism. That is not what this is about. A more accurate understanding of born of water. Look at the Bible and the pictures that it paints. Water is very much to do with cleansing. That's the predominant. Begins to teach Nicodemus about his role in the whole cleansing. Look at verse 14. About a period in their history that Nicodemus would understand this. Wilderness, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. And you remember God's people at that time, long time ago, sinned against God.

[25 : 18] God sent serpents among them. These serpents bit them. They died. The solution to this, when they cried out, Lord, save us, was to take the cause of their death and to put it on a pole, a snake. And when the people looked at the snake, they would live. I'll tell you, if I was bitten by a snake and God told me that was the solution, I'd be looking at the snake. That's God's supply. That's God's provision. Look at the snake. Well, what Jesus is basically saying here, the cause of your death is sin. And your sin will be, I will take upon myself like the serpent, the cause of death. I will take the sin and I will be lifted up at Easter on a cross. And everyone who looks to me will be saved, will be cleansed from their sin, as it were. He's basically saying to Nicodemus, I am that serpent. I am the solution for your sin, the cause of your death. If you want to get into heaven, you need to understand the importance of my death and why you need me to die on your behalf, why you need to look to me and my sacrifice alone. And basically saying that unless our sins were dealt, we cannot enter heaven. Nothing impure will enter heaven. Romans, Revelation chapter 21.

So maybe that explains the water part. But born of the Spirit, well, some commentators say, well, we've already dealt with that. Born of the Holy Spirit, capital S. My version has a capital S.

Don Carson, whether he's right or not, I like Don Carson. He's a good theologian. He says the NIV and ESV have it wrong. It's a small s. It's not the Holy Spirit. So he's talking about you need cleansing and a different spirit, a different human spirit, not the Holy Spirit that's already been dealt with. He's saying that Jesus' words here were actually, you need to be a new character. In other words, it's not just belief, it's behavior. You need to be different. You need to be a new person. And isn't that what happens when you become a Christian? Your beliefs don't just change, your behavior changes. Jesus said, by their fruits, you will recognize them.

Somebody could come in here and have the greatest theology in the world and explain it all, but you want to see something different than their behavior. If somebody as a pastor for me says, did you hear somebody becomes a Christian? I would love to go. Party poppers, isn't that great? I immediately go, really? Hmm. Well, let's see. Let's just see. What are you looking for? You're not looking for some great theologian. You're looking for a heart that's different, a heart that now loves God. It's not trying to earn God's favor. It appreciates what God has done, who loves Jesus, who's Jesus in their heart, and who wants to please Him. And they have a new spring. There's new batteries in them, not just to show them what to believe, but how to behave instead of going around kind of, hmm, your motor's dying.

Suddenly, you're regenerated, and you want to live a life worthy of the gospel. That's what Paul says. Live a life worthy of the gospel. Show that you're saved by the things that you say, by your rejoicing, that you get it. I remember going to Canada once as an engineer, and me and this, one of my colleagues, went. He was a church of Scotland, elder, deader than a dead thing, honestly. Just didn't get any of it. I used to witness in the workplace, and he'd come along when folk were going, oh, I never thought about that, John. And throw a span on the works every single time. So, I went to Canada with this guy. Sunday came, furthest place I've ever been from home, never been so far away, went to a church, Christian church, believers, singing away. And I thought, isn't this great? I'm so far from home, but I have a family here. And they invited us for lunch, and we were chatting away.

[29 : 24] And I thought, this is great. This guy, he couldn't think of anything worse. He's gone, really? He knew about Jesus. He was an elder in the church. There wasn't a passage in the Bible that he didn't know. He was well taught. But just didn't get that. Within minutes, you're a Christian. I'm a Christian. My spirit testifies to your spirit. We'll have a hug fest.

Christians, you just know immediately, this is a true believer. He never got this. So, we ended up not going. And I just spent that day with this miserable guy. And I thought, I could have been with my brothers and sisters and just enjoying talking about the Lord and the gospel and the church. Christians, how does that happen? It happens because of the Holy Spirit.

It really is quite something. He changes us in our heart. It's not just that we just sit at home and go, Lord, I'm glad I'm saved. I can understand that. We want to tell folk. We want to meet with brothers and fellow Christians. So, that's how we see. How we enter it? Born of water. Cleansed. We are cleansed by the blood of Christ. He is the serpent that we look to. We are saved. So, how do you enter it? You need to be saved. You need to look to Jesus. Secondly, you need to show that you are born of God by being different. Does that make sense? Those two things. Regenerate. How does it show itself?

You understand Jesus. You understand his death. You get it. Somebody says, what does it mean to follow Jesus? Talk about the servant. Talk about that. I'll look to him. I'm alive. My sins are forgiven.

He has died for me. I believe that. And he has come into my life and I'm different. I enter heaven. Lastly, how to remain in the kingdom of God. When you come to verse 16, this is John speaking now. It's not Jesus. This is John's editorial. Everything up to there is Jesus. Now, John's sitting back as an editor and beginning to explain to us what's happened before. So, he explains, for God so loved the world. He sent his only son, his one and only son. Whoever believes in him will not perish but have eternal life. Not maybe, but you will have eternal life. If you've gone through the first two and you see the kingdom born again by the Spirit, washed in the blood of Christ, regenerate, changed person, you have eternal life. You remain in heaven. You need these things. And that's what Nicodemus doesn't. He really doesn't get any of this. And so, Jesus begins to explain this to him. Look at chapter 6 will eventually come. The Spirit gives life. The flesh counts for nothing. The words that I've spoken to you, they are spirit and life. The disciples did believe. You remember at some point, there was a time, I was reading it in my quiet time, where Jesus talked about the body and blood.

[32 : 24] Remember that passage? You need to eat my body, drink my blood. And they're just going, this is too weird. I don't get any of this. So, a lot of the disciples left. We read, many of his disciples left him. To us, it might appear a failure. But they've obviously not gone through this. The disciples, the twelve, are still wondering. So, he says to them, are you going to go away? And he says, where shall we go?

You have the words of eternal life. We have come to believe, they say, and know that you are the holy one from God. And they trust in this. Faith is what is needed. Faith in who Jesus is, what he has done.

Not only to see, to enter, but to remain in the kingdom of God. We have eternal life. So, what have we said? Because I'm aware time has gone on. Here's a very important passage which explains your conversion, explains Jesus and the kingdom of it. It's such a key passage.

It's more than verse 16, far more. It's about people who don't get Jesus. Who are those who get Jesus? Those who've been born again. Those whom the Holy Spirit has come.

Who's taken a heart of stone, given as a heart of flesh, a new mind. We see, we love, we understand Jesus. We preach him. We love him. We walk in faith with him. We trust only in him.

[33 : 53] And because of this, we see, we enter, we remain in the kingdom of God. He gives us eternal life. Does that make sense? You're rejoicing. If you're a Christian, you rejoice that you see. Do not take your conversion for granted. Do not take it as a small thing. If you're not a believer, and this is, I might as well have been singing, Knees Up Mother Brown. Speak to somebody. Say, I still don't get it.

Do I really need Jesus? Is it some other religions? Is there only one way? Talk to somebody. Speak to them. And they will pray, Lord, show them. Show them what we have come to see that they might know.

We're going to close by singing our closing song, which is, I like this song. I really do. I cannot tell why he whom angels worshiped. Because it goes, Lord, seeing this, don't have a clue. But this I know, and you can sing your lungs out. Just forget the miserable person next to you. You're going to worship. I don't know this, Lord. There's a load of things I don't know. But I know this, and I only know this because you have revealed it to me. So let's stand and we'll sing together.

I cannot tell why he whom angels worshiped. Should sanctify upon the sons of men.

Or by a shepherd. He should seek the wonders to bring them back. Let's just close in a doxology. The end of Jude, we read these words.

[35 : 41] To him who's able to keep you from stumbling and to present you before his glorious presence without fault and with great joy. To the only God, our Savior, be glory, majesty, power, and authority through Jesus Christ, our Lord, before all ages, now and forevermore.

And all God's people said, Amen. Amen. Thank you, folks.