The Glory of Jesus

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Preacher: John Lowrie

[0:00] Good morning, folks. Nice to be with you again this morning. My throat's a wee bit sore, so hopefully you'll bear with. It's sore just because I've been living in a kitchen full of dust. The kitchen's been done.

Just a dust storm in our house the whole week, really. I've been living in a desert, so it's nice to get some fresh air for a wee bit. So I appreciate prayers for that. We're actually off on holiday this week on Thursday.
I'm not here the next two Sundays, but as you know, I've been appointed as your interim pastor. I'm so excited by that. See, that really is the Lord's provision for us, but really looking to the Lord to use me to bless and encourage you guys.
So if you can and you remember that we're away on holiday, pray that the Lord will use that time not just to refresh us physically, but spiritually as well. I've not had the chance to read and pray as much as I would like in preparation for this.
So pray that the Lord will give us time to draw close to Him, that He might draw close to me. That I might be ready and running when May the 1st comes to take the reins of the church here, albeit perhaps short term.
[1:05] So I really do appreciate prayers for that. You'll only get what you pray for at the end of the day. So if you don't pray, then you can't complain. So pray for us over these next few weeks. That would be great.

So thanks to everybody who's led us to this point, to Paul. Still confused at the kids' talk, though, I must confess. Mr. Strong lived on eggs. What was it? Breakfast, dinner, supper and tea.
Somebody will need to explain to me the difference between supper and tea. I must be missing out on something. I think breakfast, lunch and dinner. After that, there's nothing else. But there's a supper and a tea somewhere.
So if you can tell me what that is, I'll get my wife working on that for me. And maybe something, maybe that comes at 8 or 9 o'clock at night. I'm not too sure. But that would be great. Philippians chapter 2.
Turn with me, please, to Philippians chapter 2. We're going to read the first 11 verses. And I want to use this. It's that song we've just been singing. It's a great choice. About spirit, we love you.
[2:07] Son, we love you. Glorify your name. We're looking this morning at the glorification of Jesus, the Son of God. Last two weeks ago, we looked at the glory of God the Father.

Now we're looking at the glory due to the Son of God. It's such a lofty topic. Who am I that I can do justice to that? An old guy from Springburn, originally, that I can say anything about the glory of the Son of God.
We really need God's help. But let's read this, and then we'll pray, and then we'll consider it together. Philippians chapter 2. Therefore, Paul writes, If you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in Spirit and of one mind.
Do nothing out of selfish ambition.
Something to be used to be used to be used to be one in the Spirit, and having the same love, being one in the Spirit, and having the same love, being one in the Spirit, and having the same love, being one in the Spirit. Rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.
[3:44] And being found in appearance as a man, he humbled himself by becoming obedient to death, even death on a cross.

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Therefore, God exalted him to the highest place, and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth. And every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father. We'll end our reading there.
Let's come before God in prayer. Let's seek his help. Our loving Heavenly Father, we bow humbly in your presence this morning. We thank you for all that's gone before. We thank you for the reading of your Word.
We thank you, Father, for the public prayers. We thank you, Father, for the children's address. We thank you for the songs that we've been able to sing. But we come now, Lord, to hear what you would say to us.
[4:46] Father, I pray that you will speak to us now from your Word. I pray, Lord, as I've gathered verses from here and there, that they will really paint a picture of your Son, and that your Son will be glorified in the hearts and minds of those who are your people this morning.

For those who do not know you, Father, I pray that by your Holy Spirit, that you will come upon them and enlighten them. Show them, Lord, the wonder of your Son. Show them, Lord, that they need him as Savior, Savior of their life, both now and beyond the grave.
So, Father, just close yourself in with us. Bless us, we pray. We come as a needy people. Look to us, we ask. In Jesus' name. Amen. Amen. I've no great wee clicker.
Do anybody know who this person is here? You're Scottish. I've shown this to people in England, and only one church historian has got this woman's name.
But she's Scottish. She was in Edinburgh. Didn't they know that wee wifey's name? Jenny Geddes. Who said that? Who said that? Very good. Jenny Geddes. That's who that is.
[5:52] She was my mum's hero. Probably tells you something about my mum, really. This is not a sedate picture. Jenny Geddes was born in the 1600s, and she's notorious for allegedly throwing a chair or a stool at the minister in St. Giles.

She was hearing things, or things were happening she wasn't too pleased with. She never just sat there quiet, and I'll have a wee word over coffee. She decided to pick up a chair and throw it at the minister, and it sparked off all sorts of civil wars and so forth.
Basically, I think it was to do, using the Wikipedia definition, she objected to the first public use of the Anglican Book of Common Prayer in Scotland. Maybe that would do it for you as well.
Well, maybe that would cause you to pick up a chair and throw it at the minister if we tried to bring something like that in. A bit of an overreaction. But anyway, that's what she did. But I don't know if you've ever felt like that.
Maybe when the preacher's going on a bit long, you think the Brussels sprouts are going to be curling at the edges. If only this guy would shut up, I'm going to throw a chair at him. I've never felt like that.
[7:01] But I remember one time wanting to stand up and almost asking the person to either recant what he just said or to step out of the pulpit.

I was pastoring a church, and the church had invited a well-known preacher. Well-known to them, not well-known to me. And they loved this guy. The guy was great. And I remember being introduced to him.
He was from Northern Ireland. I thought I knew everybody in Northern Ireland, but I didn't know this guy. And he said, nice to meet you, John. Thanks for being brave enough to invite me to preach. Something you don't really want to hear as the pastor of a church.
And sure enough, this guy came. And he was there for the whole weekend. And most of the morning, he'd been in the Old Testament. And he was focusing mostly on archaeology and background stuff to the Bible.
Not so much the text, but just a lot of interesting background stuff. And the church were oohing and aahing at this. Oh, I didn't know that. And it was all obscure stuff.
[8:01] And the church were thrilled at this. But then he came out with a statement that really made me worry. And I can quote him exactly. And this is what he says. It is not the gospel of Christ.

It is the gospel of God. And then he went on to say, nowhere in the Bible will you find the expression, the gospel of Christ. But you will find the gospel of God.
Well, I felt like Jenny Geddes. I really wanted to pick up a chair and throw it at this guy. And the only reason I never was because I couldn't remember chapter and verse. I couldn't turn around and say,

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this is what it says it here.
And I'm racking my brains. And I'm praying. Lord, don't make me stand up and say, brother, you're so wrong. So I made a point of the next minute I went home. I was seeing him later on that day or that evening.
You will find the phrase, not many times, the gospel of God, seven times in the Bible. In the New Testament, Romans and Corinthians, Thessalonians and Peter.
[9:03] Here's one verse right at the start of Romans. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God. But eight times you will find the phrase, the gospel of Christ.

It is there. And I knew it was there. Romans, Corinthians, quite a few times in Corinthians, Galatians, Philippians, and 1 Thessalonians, chapter 3.
Here's Romans 15. So, Paul writes, And what was worrying about that phrase or that statement he made?
Not only was he wrong biblically, it was worrying because it's what every other religion and cult seeks to do. They love God. They might even call him God the Father.
But they have a wrong view of the Son. They try to drive a wedge between the Father and the Son. The JWs, others, yeah, we love God. And they might call him God the Father and so forth.
[10:07] But the Son, they have a wrong picture of the Son and who the Son of God is, who Jesus is. And when you go wrong in who Jesus is, you go wrong in every other way.

You go wrong in the gospel. You go wrong in God's plan of salvation. It is vital that we know who Jesus is. And you remember a couple of weeks ago, we looked at what makes the good news good.
It's not primarily about you, forgiveness, and all these good things that we have in heaven and our relationship with God. What makes the good news, we looked at two weeks ago, probably first and foremost, is it brings glory to God the Father.
And very close to that, alongside that, it brings glory to God the Son. And therefore, as Christians, if you're a Christian here, you don't want to be just telling folk how great the gospel is.
For you, but how great Jesus is. Isn't this really what evangelism is all about? We want to make much of Jesus. So, to come out with statements like, it's not the good news about Jesus, it's the good news about God.
[11:20] That's somebody who's just, just not got the picture at all. It's such a serious thing, because cults go wrong. When you go wrong about Jesus, you go wrong fundamentally.

So, last week, or two weeks ago, we looked at the gospel as to the glory of God the Father. That phrase is mentioned many times in the Scriptures. To the glory of God the Father.
And we looked at how the Father is first in order, in the sense, not in being. There are not different ranks within. But when it comes to the gospel, there's an economy in the Trinity.
They have different roles. And in a sense, there is subordination. The Son comes to do the will of the Father, to glorify the Father, and so forth.
And we looked at that, His plan of salvation. He chose us, and so forth. He forgives us, Father. Forgive them. He adopts us. He resurrects us.
[12:16] And we'll do Jesus' resurrection, our resurrection. We have an inheritance. Come, you blessed of my Father. Take your inheritance. We cry, Abba, Father.

When the Spirit comes upon us, every good and perfect gift comes from the Father. I won't go over that. That was two weeks ago. But the gospel is good news because it brings glory to God the Father.
So, as Christians, we need to be able to distinguish in our mind, if we're trying to get how it all works, the mechanics of the gospel, to see the roles. And not just talk about God.
To see God the Father. His role within salvation. And this morning, we're looking at God the Son. Paul writes, praise be to the God of our Father, the Lord Jesus Christ, and so forth.
But we need to appreciate the roles, not just to see the Father, but to see the Son, and to see his role within the gospel. And that's what I want us to do.
[13:15] John Piper rightly says this. He sums up basically what I've been saying over the past week. What is the highest and best and final good in the good news? That's the question.

What's the final good? What's the good thing about the good news? Is it justification by faith? Is it forgiveness of sins? Is it the removal of the wrath of God?

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Is it redemption from guilt and liberation from slavery to sin? Is it salvation from hell? Is it entrance into heaven? Is it eternal life? Is it deliverance from all pain and sickness and conflict?
All of these precious promises bought by the blood of Christ for everyone who believes in him. But they are not the highest and best and final good of the gospel.
They are not the end of the gospel. They are but components of the gospel. He says, In fact, I would say that unless they lead to something else, they are not good news at all.
[14:17] So, what is it? What is the highest and best and final good that makes every part of the gospel good news? He answers it from Scripture. 2 Corinthians 4.4.

The God of this age has blinded the minds of unbelievers so that they cannot see. What has the God of this age, what has the devil done to blind folk?
What does he blind them from? It's not about heaven. It's not about justification by faith. So that they cannot see. The light of the gospel of the glory of Christ, who is the image of God.
The devil has blinded folk that they cannot see the good news, the gospel of the glory of Christ. If you're here this morning and you're a Christian, don't you just love the Lord?
You've come to know him and something about him. And should he appear just now? Wow, how good would that be?
[15:19] Just a revelation of that. So, reconciliation is good news. Justification, all these things are good news. But they are not the ultimate good news. The ultimate good news has to do with the glory of God the Son, as it has the Father.

All the promises are yes. Justification, heaven, so forth. They're all yes in Jesus. Without Jesus, we get none of them. With Jesus, we get all of them and more.
That's why he is glorious. People in Edinburgh today are not really interested in Jesus. They maybe believe he was a historical figure, a good man, a good teacher. But that is all.
He is not glorified because they don't know him. But you know him. You have come to know him. And are getting to know him. And one day your faith will be turned to sight. And that's why Jesus' work in the gospel results in his exaltation by the Father.
Look at verse 9. He was found in appearance as a man. Verse 8. He humbled himself. This is his life. Obedient to death. Even death on the cross. As a result, therefore.
[16:29] The therefore is therefore. And a good place. Because of this, God exalts him to the highest place. And gives him the name which is above every name.

Now I want to look at four things very quickly this morning to do with. And just to remind you really of how glorious Christ is. And if you're witnessing, make much of Jesus.
Make much of him. The Father makes much of him. And so should we. Don't make the person you're witnessing to the object of salvation. Make Jesus the good news of salvation.
Cause them to embrace him. I became a Christian through reading the gospel of John. Because my name's John. That's the only reason why I read it. But I was so impressed by the light. I didn't understand.
In the beginning was the word. The word was with God. Just blew my switches. I just don't get that. What's that about? But something about Jesus. No man lived like him. He was different.
[17:25] And I remember saying to somebody. I'm not a Christian. I find it hard to believe certain things. But if this man is who he said he was. And who the Bible presents. He is worth following. He's worth laying your life down for.

A bit like George Verwer. Who passed away on Friday. Such sad, sad news. A big light has gone out in the world. I'll tell you. I'm in ministry. I think. And many missionaries on the mission field. Due to George Verwer. And quite something. Very sad. I must confess. My heart was broken when I knew he was poorly. But he was a man who lived his life for the gospel.
Preaching Christ. Paul preached Christ. Paul preached Christ. So let's look at the glory then. Of Jesus. Let's glory in him. Who is this Jesus that we are to make much of? First of all then.
Let's look at his pre-incarnation. We'll go through these fairly quickly. But I will just quote scriptures. I'd rather scriptures. You hear the testimony of God. The father to the son. And not just my feeble explanation.
[18:25] So I make no apology for reading scripture. The divinity or the glory of the son. The son wasn't just when he walked on earth. We beheld his glory. He had glory before he came to this earth.

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He pre-existed with the father. Paul mentions this in Ephesians. Philippians 2 verse 6. We read this. Who being in very nature God.
Colossians says. He is the image of the invisible God. He is the son of God. Hebrews. To which of the angels did God ever say.
You are my son. Today I have become your father. Or again I will be his father. And he will be my son. God. When God brings his firstborn into the world. He says.
Let all God's angels worship him. Let all God's angels worship him. He's worthy of praise and glory. But of the son he says.
[19:23] You are thrown oh God. Note that. Your throne oh God will last forever. To whoever went and see struggle with. And Mormons and stuff. With the divinity of Jesus.

Every cult and religion. This struggles with God the son. God the teacher. Or whatever. They just struggle. He is the son of God.
He was glorious. Before the world began. He created and sustained the world. Along with the father. Colossians 1. If you're in Philippians. You only need to flick a few pages.
If you want. Colossians 1 16. In him. In Jesus. All things were created. All things have been created through him. And for him.
He is the creator. He was with the father in creation. He is before all things. And in him all things hold together. You can't describe anybody who's ever lived like that.
[20:23] That's better than King Charles. And his ordination. His coronation. With the crown and the orb. And I've seen the chariot. He's going to be in.

And it all looks wow and blingy. But you won't be described in these terms. These take it to a different level. He is the son of God. And Hebrews 1 verse 2.
He is the heir of all things. And through whom he made the universe. I wish I could show you a wee video clip. That I discovered a year or so ago. About the size of the universe.
And our wee dot of a speck of a planet. And amongst a tiddly wee solar system. And amongst other galaxies. And amongst other things. It just blows your mind.
It really does. He made and sustains the universe. It's quite something. It's just. It's just. Who can get their head around this? The sun is the exact radiance of God's glory.
[21:24] Hebrews 1. The exact representation of his being. Sustaining all things. By his powerful word. You laid the foundations of the earth.

The heavens are the works of your hands. They will perish but you remain. They will wear out like a garment. They will be changed but you remain the same. Your years will never end. He's always been glorious.
Jesus mentions this to the disciples. In John 17. And now Father. Glorify me in your presence. With the glory I had with you.
Before the world began. Lord. Lord. Glorify me again. Lord. I was glorious before I came. Glorify me again. The glory I had in your presence.
It's quite something isn't it? The son that we proclaim. The saviour is not just a good man. He is God. The son. That is who he is. And his person.
[22:22] Secondly. He is worthy of praise and glory. Because of the incarnation. He who is glorious. Who being in very nature God. Verse 6 of Philippians 2.

Makes himself nothing. He takes upon the very nature of a servant. Being made in human likeness. It's unbelievable.
Theologians call this the humiliation of Jesus. He who was glorious and worshipped by angels. Comes and is born in a feeding trough. In a stable.
And it is quite something. I remember as a young Christian. Donald MacLeod. A good Scottish theologian. Pastor. I remember him painting this picture. Of the humiliation of Jesus.
And he paints this picture of the angels. Looking down in heaven. The son of God. Becoming a servant again. And he paints a picture of the angels. Looking down.
[23:19] Saying. Look at what he's doing now. Just amazed. The father knows what's happening. It's almost as if the angels are just blown away. This is the son of God.

Look at what he's doing now. Look at what's happening now. And that is quite something. The incarnation. The humiliation of the son of God. Come down to earth.
And yet. We see meekness. And majesty. Woven together. In the coming of the son. Not just meekness. But meekness.

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And majesty. The word became flesh. Right at the beginning of the gospel of John. Verse 14. We have seen his glory. The glory. Of the one and only.
I like those. The one and only. Because in my Bible. In your Bible. They're a capital O. I never write his. Unless I put a capital H. When I write. About the son of God.
[24:16] Or the father. His. Even when I'm just scribbling it down. I get into a good habit. Of putting a capital H. The one and only. Have a capital O. He is above all.

He is superior. In every way. Meekness. And majesty. Peter says the same thing. We were eyewitnesses. Of his majesty. He received honor.
And glory. From God the father. When the voice came from heaven. From the majestic glory. Saying. This is my son. Whom I love. With whom I am well pleased. The father.
Realized the majestic. Nature of his son. And Peter. And John. Realized this. As well. And that's what the devil. Tries to blind people of.
They're quite happy for. He's quite happy for people. To see Jesus. As a good teacher. It takes a shine. Off who he is. He doesn't want him. To be known. As God the son. And the glory.
[25:13] Of his incarnation. He is glorious. In his. Incarnation. Because of his. Obedient life. He takes upon. Verse 7. The very nature.

Of a servant. Being made. In human likeness. Instead of Christians. Into it. We are servants. Paul calls himself. A servant. Doesn't he. Of the gospel. A slave.
As a pastor. I've been a pastor. Now for nearly 30 years. Christians. Love to. In some ways. To be called a servant. Or a slave. But they don't want. To be treated.
As one. It's quite different. When. When you're. Slaving away. In a church. And nobody. Gives you recognition. And your name. Isn't announced. From the pulpit. Every Sunday. And you're.
Nobody appreciates. Me. And I. As I say. We don't mind. Being called. I'm just a servant. But I want everybody. To know I'm a servant. I want them. To praise me. And worship me. Jesus.
[26:06] Takes upon. The nature. Of a servant. That he was. People were confused. By him. They tried to correct him. And. And so forth. But he became a servant. He became obedient.

Verse 8. To death. Even death. On a cross. Why? Because this was the father's will. He was not just to be obedient. And to be hard working.
He had to die. He had to be obedient. To the very point of death. I've never. Known anybody. Serving. And actually. Dying. While they're serving. I suppose we all do that.
We're all serving. And we die. But his death. Was quite something. One of the commentators. Says this. It would have been an act. Of stupendous humility. If the Lord Jesus. Had done nothing more. Than take our humanity. That would be something. He who. Was worshipped by angels. Is born in Bethlehem. That would have been. Some act of humility. But he did much more.
[27:04] In that humility. He died. But dying itself. Would also be. In a astonishing humility. But there's more. His death. Was like no other.

His death. Was the death. Of the cross. His death. Was not just a physical death. But. Spiritual. In that. He cries. My God.
My God. Why have you forsaken me? I don't think. We can ever plumb the depth. Of that statement. To be. To be alienated. From the love of God. At that time.
For the father. Bruises him. It was his. His will to. In the garden of Gethsemane. His soul. Is sorrowful. And troubled. My soul. Is overwhelmed. With sorrow.
To the point. Of death. Because it's not just a physical death. He knows what awaits. And many people. Two thieves. Were crucified. At the same time. His death.
[27:57] Is more than that. Even death. On the cross. It was a physical. Agony. And he asked. Is it possible. Lord. Take this away. But it's why he came.

Why is his death. Such a. A horrendous thing. And yet a glorious thing. Because in his most difficult moment. It's also his most glorious moment.
What does he say in John 12. The hour has come. For the son of man to be. Not just crucified. Not even. Death on a cross. But for the son of man to be glorified.
In my death. I will be glorified. Why? Because he. Is the savior of the world. He was oppressed and afflicted. He did not open his mouth. He was despised and rejected by men.
Man of sorrows. Familiar with suffering. He took. Takes up our infirmities. He carries our sorrows. He is stricken by God.

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[28:57] Not Roman soldiers. Gambling for his clothes. Stricken by God. Smitten by him. And afflicted. He was pierced for our transgressions.

Crushed. For your iniquities. For my iniquities. The punishment that was. Has brought us peace. Was upon him. And by his wounds.
We. Are healed. The Lord. Laid on him. The father laid on him. The iniquity. Of us all. This is the death.
Of the son of God. Or. The God man. On the cross. My God. My God. Why have you forsaken. Me. Father. Forgive them. No one lived like him.
No one died. Like him. No death can be compared to this. George Verwer. Passed away peacefully. With his family. You. If you know. He prayed. Typical.
[29:53] George Verwer. Fashion. Don't pray that I'll get better. I'm ready to go. It's been my privilege. To. To. To be at the deathbed. Side of. Many people.

Passing away. And. In a sense. It's not defeatist. Many of them just say. I'm ready to go John. I'm ready to go. And. I hope I get the chance.
To at least mouth those words. That I'm not hit. With a. With a number 26 bus. That I can lie there. And at least say. I'm ready to go. I am ready.
That the heavens gates are opened. I can see the Lord. That would be great. But Jesus. No one lived like him. No one died like him. Charles Wesley puts it very well. And.
Can it be. He's blown away. By what Jesus has done. Tis mystery all. The immortal dies. Who can explore. Such strange design.
[30:45] In vain. The first born. Seraph tries. To sound the depths. Of love divine. Tis mercy all. Let earth adore. Let angel minds.

Inquire. No more. He's saying. Who can get your head around this. You just can't. He is impressive. In his life. And in his death. Thirdly.
His resurrection. It doesn't end there. As a consequence. Of Jesus coming. His humiliation. His perfect life. His. His death. On the cross. The father.
The father. Exalts him. Verse nine. It's so important. Therefore. Paul recognizes. Because of what's gone before. In the life of Jesus. What do you do. With somebody. Who lives.
And dies. The way Jesus does. You elevate him. You. You give him the name. Which is above it. The father. Raises him. And exalts him.
[31:41] And the father. Confers on him. This title. Of Lord. He gives him the name. Which is above every name. And now he's worthy of this. It's not that he's not worthy of this.

And he has to earn this. But as the God man. The perfect God man. He's worthy of this. And his. And himself as God. He's worthy of this. But now in this obedient life.
And his death. And following the plan of the father. That the father is not embarrassed. To share his glory with the son. As he exalts him.
It's a definite deliberate act. Forty days after the resurrection. The father exalts him. Gives him this name. As I says. It's not that he doesn't have this title before.
But as the God man. He now is elevated. In that way. The whole. Of creation. Is subject to him. King Charles will have.
[32:39] People. I don't know if it's subject to him. I'm more subject to. Rishi Sunak. Than King Charles. But he will be. Coronation.

He'll be crowned. And so forth. But Jesus. The whole of creation. 1 Peter 3. The resurrection of Jesus. Who has gone into heaven. The ascension. And is at God's right hand.
With angels. Authorities. Powers. In submission. To him. Oh. What date is this? This is the 16th. I think. Isn't it? Of April. 2023.
That is the authority. That Jesus has today. This is the saviour. That we love. All power. And all authority. He says this. Doesn't he? When he appears to the disciples. All authority.
In heaven and earth. Is given to me. I have this authority. And Paul says. He who descended. Is the very one. Who ascended. Higher than all the heavens.
[33:36] In order to. Do you know what comes next? I love challenging. With these verses. I love finish the verse. Type things. In order to. Fill. The whole. Universe.

That's quite something. I remember. King Charles. Or Prince Charles. As he used to be known. I loved it. I couldn't get enough. Of the whole. Remember the proclamation. Of King Charles.

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When there was a whole rigmarole. That nobody had ever seen before. In these old things. And they would. Do wacky things. And they'd read things. And things would happen. And then this decree. Was taken around.
Sheffield. Or various places. And town halls. And it was announced. That we have a king. I just remember. The grandeur. Of prime ministers. Past in presence. In this room.
In London. I know exactly where it is. We used to walk past it. Quite a lot. And they're all waiting. For one person. No longer Prince Charles. Who basically. Opened supermarkets.
[34:30] Or whatever he did. When he was a prince. Now he's the king. And he comes in. And he fills the room. And I remember thinking. Wow. Look at that. He's just different.

He's just. He's King Charles now. And in the pomp and ceremony. He's great. Here's a verse. Where Jesus fills the universe. Not a room in London. With a couple of prime ministers.
Good or bad. He fills the universe. That is the saviour. Who died for you. Whom you worship this morning. He really is quite something. Daniel saw the glory.
Of his glory. In a vision by night. This is Daniel 7. And there before me. Verse 13. Was one like the son of man. Coming with the clouds. He approached the ancient of days.
Was led into his presence. He was given authority. Glory. Sovereign power. All peoples. Nations. Men of every language. Worshipped him. His dominion is an everlasting dominion.
[35:27] That will not pass away. And his kingdom is one. That will never be destroyed. Jesus says. Did not Christ have to suffer these things. And to enter his glory.

That is what's happened. Jesus has died. He's ascended. He's entered his glory. He fills the universe. Every tribe and tongue. And language and nation.
Are subject to him. Many Christians. Millions today. Throughout the world. Recognize this. But there's many. Many. Many. Millions. As George Verward knows. Who do not know him.
And our task is to. To let him. Be known. Therefore. We must honor the son. As the father. Honors him as well. It's amazing. As evangelical Christians.
Isn't it? We. We celebrate Christmas. We have Christmas services. We have Easter services. Last week. But we don't celebrate. Ascension day. Really. We just.
[36:24] It's a blip in the calendar. What's ascension day? Oh well. What am I doing today? And said. There's more joy. Over. One sinner. Amongst angels in heaven. Who repents.

If that's the case. Can you imagine. The joy. That must have been. When the son of God. Ascends. And sits. At the father's right hand. And the work is finished. And salvation. Has been secured. And he's given now.
All power and authority. Restored to him. Wow. What a day. That must have been. I think it's to a shame. We don't celebrate. Ascension day. It really. Just wow.
Without ascension day. Why were lost and without hope. We'd be fearful. But he is on the throne. And he gives gifts to men. Righteousness.
His righteousness. Is now our righteousness. And what a gift. That is. We are justified by faith. We don't have to earn salvation. We have immortality.
[37:19] He who hears my word. And believes in me. Has eternal life. You have eternal life now. Intercession. Intercession. He ever lives. To make intercession for you.

It's quite something. No wonder Jesus tells his disciples. It's good. That I go away. It's good. That's an understatement. It's brilliant.
That I go away. Because look at what you get. From heaven. All these great doctrines. Righteousness. And so forth. I wish we had time. If you want to read.
Revelation 5. I saw the lamb looking. As it had been slain. You are worthy. To take the scroll. Because you were slain. With your blood. You purchased men. You made them to be a kingdom. And a priest. As a people from every tribe. And language. And people. And nation. And I looked. And heard the voice. Of many angels. Numbering thousands.
[38:14] Upon thousands. And ten thousand. Times ten thousand. They encircled the throne. In a loud voice. They cried. Worthy. Is the lamb. Who was slain.

To receive power. And wealth. And wisdom. And strength. And honor. And glory. And praise. That's what's happening. In heaven. And sometimes.
As Christians. We sit. It's hard. Isn't it? It's really hard. Weather's rubbish. This week. My back's sore. I'm saved. But is it really that great? What a savior. What a savior.

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Lastly. And with this. I'll finish. The return. Of Jesus Christ. If he was glorious. When he came. His second coming. Will be even more glorious. In that way.
It will be very visible. He taught the disciples this. The son of man. Will appear in the sky. And all the angels. Of the earth. Will mourn. They will see the son of man.
[39:08] Coming on the clouds. Of the sky. With power. And great. Glory. He will come. We have moved back to Musselboro. I don't know.

Every day. Every night. We walk to the harbor. And every night. I look at the clouds. As well as the sea. Sometimes the sea's choppy. Sometimes it's quite still. We're just drinking this in. After London.
But the clouds. I'm going. Look at that. It's raining there. Look at these clouds. Look at the way that's done. We're just fascinated. With the clouds. The son of man. Will come in the clouds. With great glory.
It really is quite something. And every knee will bow. In heaven and on earth. And under the earth. And every tongue confess. That Jesus Christ is Lord. To the glory of God. The Father.
Matthew 25. When the son of man. Comes in glory. And all the angels with him. I've just noticed that. All the angels with him. He will sit on his throne. In the heavenly glory. All the nations will be gathered.
[40:05] Before him. It's quite something. The very last verse of the Bible. Is all about Jesus. Isn't it? It's all about Jesus. He who testifies to these things.

Says yes. I am coming soon. Amen. Come. Lord Jesus. The grace of the Lord Jesus. Be with you all.
What's so good about the good news? It glorifies Jesus. His pre-incarnation with God. In the beginning. Glorious. Creator. Sustainer. His incarnation. His obedient life.
His death. As the sacrificial lamb of God. To be the savior of the world. His resurrection. The sacrifice. Has been accepted. Salvation. Is now ours.
Atonement. Propitiation. Forgiveness. Redemption. Reconciliation. Having all these big. Great doctrines. Which we love. Are now ours. All power. All authority.
[41:02] Is given to him. He ever lives. To intercede for us. And one day. He will come back. Visible to all. It will be. Wow. Just something else.

If you're a Christian. And the Lord has caused you. To rejoice in his son. Let's stand and we'll sing. At the name. It's an old one. I've no sung this for many moons. Maybe you've sung this recently. I've had to blow the dust off of this.
At the name of Jesus. Every knee shall bow. Let's sing it like we mean it. Let's sing it to the glory. Of God the Son. That is just so good.
I can see a lot of you are really enjoying that. Really getting into that. That is great. What a saviour. What a gospel we have. Let me just close in prayer. Our loving Heavenly Father. With all our hearts this morning.
We want to thank you for who you are. And who your son is. And we want to thank you Lord. For all that you have done. And all that Jesus has secured for us. We want to thank you for the ministry of.
[42:01] The third person of the Godhead. The Holy Spirit. Who has taken all these things. And made them real to us. We thank you Lord that we see. But we see you through a glass darkly.

Lord we long for that day. Like George Verwar. When our faith has turned to sight. And we see you as you are. But Lord it's been our privilege. To sing and to consider him this morning.
Help us to make much of Jesus. Give us opportunities Father. To glorify him even this week. We thank and praise you. For you are worthy of all praise and glory. We thank you for your son.
In Jesus name. Amen. Amen. Please be seated.

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