

3.12.23 pm

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Date: 03 December 2023

Preacher: Reverend David MacLeod

[0 : 00] Good evening, a warm welcome to the service this evening. We're going to begin this time of worship and we'll sing to God's praise from Psalm 133. Psalm 133, the whole of this short psalm in Gaelic.

Behold how good a thing it is and how becoming well together such as brethren are in unity to dwell. We'll sing the whole of this psalm, three stanzas in Gaelic to God's praise.

And after we've sung, Dom McSween will lead us in prayer in Gaelic, please. SONG CONTINUES SONG CONTINUES SONG CONTINUES SONG CONTINUES SONG CONTINUES SONG CONTINUES

SONG CONTINUES SONG CONTINUES SONG CONTINUES CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS Thank you.

[3 : 33] Thank you.

Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[6 : 49] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[9 : 33] Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[14 : 35] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Amen. Amen. Amen.

Amen. Let's sing again now to God's praise. We sing, from Mission Praise 1116.

We sing of the higher throne. Crazy Astros is a book where much of it is looking at what goes on under the sun, but there's a desire in the writer's life that we look beyond that to the higher throne.

[17 : 15] And we sing of the higher throne. The higher throne. The higher throne. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. I promise praise, salvation comes.

Hear heaven's voices sing, let thunder's anthem rings to heaven. The gorgeous of sapphire skies, let praises rise.

[18 : 27] All glory west of God, say thanks and honor the Lord, a God and King who reigns on high forevermore.

And there we'll find our home, our life before the throne, we'll honor Him in perfect song where we belong.

Hear white beast, tears they die, as thirst and hunger die, now He comes, the shepherd king.

They wait within, hear heaven's voices sing, let thunder's anthem rings to heaven.
The Lord shall stop our skies, let praises rise. All glory west of God, send thanks and honor the Lord, to God our King, who reigns on high, forevermore.

[19 : 56] If you could turn now please to Ecclesiastes chapter 3. Ecclesiastes chapter 3, just a short reading tonight, from the end of chapter 3 verse 16, through into the first part of chapter 4.

So Solomon, as God inspires him, writes in verse 16, And I saw something else under the sun. In the place of judgment, wickedness was there. In the place of justice, wickedness was there. I thought in my heart, God will bring to judgment both the righteous and the wicked, for there will be a time for every activity, a time for every deed.

I also thought, as for men, God tests them, so that they may see, that they are like the animals. Man's fate, is like that of the animals.

The same fate awaits them both. As one dies, so does the other. All have the same breath. Man has no advantage over the animal. Everything is meaningless.

[21 : 21] All go to the same place. All come from dust, and to dust all return. Who knows if the spirit of man rises upward, and the spirit of the animal goes down into the earth.

So I saw that there is nothing better for a man than to enjoy his work, because that is his lot. For who can bring him to see what will happen after him?

Again, I looked, and saw all the oppression that was taking place under the sun. I saw the tears of the oppressed, and there was no comforter. Power was on the side of the oppressors, and they have no comforter.

And I declared that the dead, who had already died, are happier than the living, who are still alive. But better than both, is he who has not yet been, who has not yet seen the evil, that is done under the sun.

Amen. May God give us understanding as we come to study this passage. We'll sing again to God's praise, and we'll sing from hymn number 122, that prayer, as we come back to God's word.

[22 : 34] Come, Holy Ghost, our hearts inspire. Let us, thine influence prove, source of the old prophetic fire, fountain of life and love. and we'll sing again to God's word.

Son of life and love. Come, Holy Ghost, for moon by thee, the prophets brought us home.
Unlock the truth, thyself the key, unsealed the sacred book.
Ex-pad thy grace, celestial love, through door our nature's night, on our disorder's spirit's moon, and let them now be light.

God, through himself, we then shall know, if thou would, let us shine, and sang with hope, thy saints below, the depths of love divine.

[24 : 47] let's pray. Let's pray. Heavenly Father, we thank you again for your word, and we thank you for the promise that you give to us, that you will send the Holy Spirit, that our hearts would be inspired, that our minds would be opened, that our eyes would be enabled to see, not just what is under the sun, in this world, but that we would see, the higher throne, where you are reigning, over this world, and over all things.

So give to us, Lord, that perspective, we pray, and help us to, see Jesus in this passage, even though it's deep in the, Old Testament, even on first reading, it seems so bleak, and so dark. We thank you that, it's a passage that causes us, to look around at the darkness, and to search, for the light, that we find in Christ.

So help us to see, Jesus. And we pray, not just for ourselves here, we pray for every other, congregation that meets us, we do, around these, islands, and across the nation, wherever, the gospel is preached, we ask Lord, that you would be working, that Jesus would be lifted up, in this land, where the name of Jesus, is more put down, than lifted up.

We pray that, this day, as your word is preached, that Christ would be lifted up, and many more, would be drawn, to him. That we would see conversions, that we would see, souls being awakened, even in this place Lord.

[26 : 38] We think back, we wonder, when did we last hear, of a conversion? When did we last hear, of somebody, whose eyes were opened, to see their sin, and who looked, in faith to Jesus?

When did we last hear, of someone, who was taken, from darkness, into light, from death, into life? You are able Lord, to save, to the uttermost, you are able, to move, in such a way, as to bring life, where there is death.

You are able, to awaken, and to revive, and to restore. And so Lord, we pray, that you would be working, for your glory, for the salvation, of souls, for the, the blessing, of your people. Be at work, in this place, create, create soul, soul thirst, for thee. And, enable us, we pray, who are believing, in Jesus, to point, people to, Jesus, who is the light, of the world. We pray, for the young ones, who will gather, after the service, tonight. We pray, for those, who are in the service, as well. We thank you, for them, and for, their willingness, to come along. [27 : 49] We ask, that you would speak, to them, as you would speak, to us. And, as Stuart shares, his testimony, this evening, with them. We pray, that you would draw, many of them out, even though the night, was cold.

We pray, that they would come out, that their parents, would take them. And Lord, that you would open hearts, and that there would be, testimonies, that are heard, from our own young people, in this place, of how they came to faith, in Jesus.

So hear our prayers, take away, our sin, open your word, to us now, we pray. We pray, in Jesus name. Amen. Boys and girls, favourite Christmas film?

It's December now, so you're allowed to start, talking about these things. Duncan, put your hand down. What's your, Lois? Home Alone?

Emily? Elf? Any other, any other, there's some in the front row here, they're probably too shy, to say though. Polar Express?

[28 : 58] I've not seen that one. I've not seen that one. Has anybody seen the film? I think it's probably, the most popular, Christmas film, of all time, because it's an old film.

Has anyone seen the film, It's a Wonderful Life? It's an old film, and, it's the story, of a man, who, was struggling.

He's having a hard time, and, he's struggling so much, he actually, has this thought, he wishes, he'd never been born.

And, the story of the film, is that, this, guardian angel, shows him, what the world, would have looked like, if he'd never been born.

And, it's a story, that takes him, from a dark place, to a bright place. It's a story, that causes him, to, to rethink, the dark thoughts, that he was having. And, it, it causes him, eventually, to conclude, it is a wonderful life.

[29 : 59] So, I've spoiled the film, for you, sorry. It's got a happy ending. Now, as we come, to this section tonight, in Ecclesiastes chapter 3, Solomon, the, preacher, the writer, the teacher, in this book, he's having dark thoughts.

Things look bleak, under the sun. Things seem dark. And, he wonders, in verse 3, of chapter 4, if it would have been better, never to have been born.

So, what causes him, to think that way? What, questions, are going through, Solomon's mind, that make him, think these things, and write these things down?

Well, there's three questions, that I want to, to think about tonight. Questions, that Solomon is asking. And, the first question he asks is, where is true justice? He's looking for justice.

And, he's asking the question, as he looks at the world, under the sun, he says, where is true justice? Where will I find it? And, the second question, he asks is, where is true humanity?

[31 : 17] Because, as he looks around, he says, humans, sometimes, don't look much different, to the beasts, the way that we behave. So, where is true humanity?

And, the last question, he asks, as he thinks about, death, he asks the question, the deep question, where will I find true life? Where is true life?

So, these are the, the three questions, these are the, the three points for, for tonight. The first, question that Solomon asks is, where is true justice? Look at verse 16. He says, and I saw something else, under the sun.

In the place of judgment, wickedness was there. In the place of justice, wickedness, wickedness, was there. So, Solomon, he's, he's looking in the, the door, you could see of two places, or perhaps it's, it's one place, a place of judgment, a place of justice.

If we go all the way back to, his time, and we stand in his shoes, he was actually looking at the church, looking at God's people, he was looking at God's house, because there was no, separation like we have, between church and government.

[32 : 31] And Solomon, as he looks into that place, he's looking for justice, he's looking for, for true judgment, and wisdom, and all he sees is wickedness.

So he just says it. He says, I'm looking for justice, I'm looking for, for judgment, and all I'm seeing is wickedness. And I suppose the question, we would need to ask in the first place is, is he actually, is he seeing clearly?

I keep getting emails, and letters just now, from spec sailors, it's over two years, since I've had an eye test. And so, they're writing to me, every few weeks, telling me, your eye test's overdue, you need to come and get a test.

They're basically telling me, I might not be seeing clearly. So is Solomon seeing clearly, as he looks into these places, well, he is seeing clearly.

He isn't a conspiracy theorist. He's not standing at a distance, and just thinking the worst, because he's a cynic. He's the king.

[33 : 40] And he sees things up close, he sees in detail, and he sees right into these places, of judgment, and justice, and it's a wicked, ugly picture.

And he sees that people are suffering. Because of the lack of justice. Look at verse 1 of chapter 4. He says, Again I looked, and saw all the oppression, that was taking place under the sun. I saw the tears of the oppressed, and they have no comforter.

Power was on the side of the oppressors, and they have no comforter. So that's what he sees.

That's the experience of many, and he's entering into that, as he looks in the door.

And there's many people in this world, probably all of us, to some degree, have experienced the same thing. There has been occasions, perhaps in our lives, and we've, we've been treated badly.

[34 : 42] We've looked for justice. We've searched in places, for integrity. And what we, see as wickedness.

Corruption. And we feel oppressed. And it's painful. I was driving along, on Friday I think it was, towards Leverborough.

And, I had Kenny gone with me. He was going for a haircut. And the light was shining, on these hills, as we were approaching Leverborough. And you were seeing, the run rigs, is that what they're called?

Where you can see the, where the land was worked, in the past. And right the way up to the top, of these barren stony mountains. You can see the evidence, of where, that harsh, arid ground, was being worked.

Now why was that? It's because of injustice. Because people were taken, and they were thrown off, the good land. They were forced into, to dark places. They felt oppressed, it would have been, painful for them.

[35 : 49] So what, do we do, when we face that kind of thing, in this world? And we will face it, in this world. Well Solomon is teaching us, that it's okay, to talk to God, about these things.

We're very good, at telling each other, that we're fine, when we're not fine. But there's no point, in telling God, in prayer, that everything is fine, when we're, struggling, in these kind of ways.

And so we're being taught here, that it's okay, to bring, these kind of things, out into the open. It's okay to say, reverently, and plainly, that when we suffer, and when we are oppressed, in these kind of ways, it shouldn't be that way.

It's okay to pour out, our hearts, to God, and tell him, how we feel, when there's no justice. And there's only oppression.

Because God understands that. Fast forward, almost a thousand years, from the time, that Ecclesiastes was written, and Jesus, God the Son, he saw, and he experienced, injustice, and oppression, and wickedness.

[37 : 17] Think about John chapter 2. Jesus, he walks into God's house, he looks into the temple, that place where there should have been prayer, that place where people should be able to, hear the hope of the gospel.

All he can see is corruption, profiteering, unscrupulous people, trying to gain advantage, for their own, selfish, lusts.

And Jesus is angry, at what he sees, and he turns the table over, he drives out, the, the salesman, with a whip.

Because he sees injustice, he sees, wickedness, he sees, corruption, he sees the oppression, that is caused by, a house, that is designed, to be filled with the gospel, being emptied of the gospel.

And we can fast forward a little more, to John chapter 18 and 19, and we see Jesus, in the center, of an unjust trial.

[38 : 26] In the middle of a night, there's a conspiracy, amongst all the most powerful people, in that place, to frame Jesus.

And it's not driven by a desire for justice, it is driven by a diabolical wickedness. So we can speak to God, about these things.

Because he understands, what it feels like. And so Solomon, he asks the question, where is true justice? And it seems that he believed, it was coming.

Look at verse 17. He says, I thought in my heart, God will bring to judgment, both the righteous, and the wicked. For there will be a time, for every activity, a time, for every deed.

So Solomon, he's looking forward, he's looking around, he's trying to process all this, and he, he believes, divine justice will come. But he just couldn't see how, and when.

[39 : 36] So he's looking forward, and saying, how is this going to be addressed? Where will there be true justice? Now tonight, 3,000 years on, we're not looking forward, for the answer to this question.

We're looking back, at the answer, to this question. Where will, divine justice, be found? Where is there true justice? We see, where true justice, was effected, and it was the cross.

That's where we see, true justice. That's where we get the answer, to Solomon's question. That's where, judgment was administered. True judgment, true justice, as Jesus suffered and died.

As Jesus felt, the weight of God's wrath, his perfect justice, fall upon him. That's where we see, the answer to Solomon's question. God's justice, God's judgment, fell upon Jesus, at Calvary.

And we could say, but he never sinned, so why does he suffer? And you know, the answer to that question, is because he went in our place. He went as our substitute.

[41 : 06] He went to make us righteous, if we believe in him. It's the great exchange. It's that verse, that we keep returning to, 2 Corinthians 5, 21.

God made him, who had no sin, to be sin for us, so that in him, we might become the righteousness, of God.

Where is the true justice, the true judgment, that blesses us?

Where do we see it? We see it at Calvary. That's where we have to, keep on returning to the cross. This is where we, hear the answer, to Solomon's question.

But this is only for those, who believe. What about those, who won't believe? What will happen, to the wickedness, and the sin, of those people, who will not believe in Jesus?

[42 : 14] What will happen, to the wickedness, and the sin, of the people, whom Jesus, didn't die for? Will they face justice?

Will they face judgment? Will their sin, be paid for? Well the answer is yes. All sin must be paid for. The question is, where will it be paid? Will it be paid at Calvary? Or will it be paid, eternally in hell? Will Jesus take it? And suffer, justice, and judgment, in our place?

Or will we reject Jesus? And will judgment, and justice, have to be, administered upon us? It's a terrifying thought.

It's a thought, that should cause us, to believe in Jesus. To ask him, to have mercy on us, to save us. And it's a thought, that should cause us, to, to go to our friends, to go to our families, to go to those, whom we know, are outside of Christ, just now.

[43 : 36] And to warn them. When did you last, warn somebody? When did I last, warn somebody? About the danger, the awfulness, of having to face, divine justice.

We're in a culture, where we, we like to spin everything, in a positive way. We like to say to people, you should become a Christian, because there's this, and there's that, and there's the next thing.

There's peace, and there's joy, and there's all these things. And all that's true. There's heaven. All that's true. And so yes, we should encourage people.

Yes, we should hold out the gospel. But also, we have a responsibility, to tell people the truth, about the alternative. The awful reality, that if, Jesus didn't die for us, then we will have to die, for our own sins.

Where is true justice? Takes us to the cross. The second question, is where is true humanity?

Verse 18, Solomon says, I also thought, as for men, God tests them, so that they may see, that they are like the animals.

[44 : 54] So Solomon, at first, he's looking at life, and at humanity. And he sees injustice, he sees wickedness, verses 16 and 7. He sees the worst of men, in high places.

He sees men, who are driven by greed, and ambition. He sees people, who don't hesitate, to trample on others, to get their way. And he concludes, in verse 18, that men are like the animals. When he sees the way, that people behave, he says, men are just like the animals. And that's not new news. That's not something, that's realized, for the first time, in Ecclesiastes chapter 3. We could rewind, all the way back, to Genesis chapter 4. we see a clash, between Cain, and Abel, and Cain is tested. Because Cain brings a sacrifice, to God, and Abel brings a sacrifice, to God. And Abel's sacrifice, is offered in faith, and it's accepted. Cain's sacrifice, is not accepted. Trajected. And that should have, caused Cain to, to repent.

[46 : 04] That test, should have, caused Cain, to seek forgiveness, for whatever it was, that was, was in his heart, that God could see. But instead, it makes Cain, as mad, as a wild animal.

And he lures his brother, in a rage, out into a field. And he murders him. He slays him, like an animal.

So from the beginning, right from Genesis chapter 4, we see, how sin attacked, our humanity. God created, man and woman, and we were good.

We were made in God's image. But sin came in, and there was distortion. And we see the animalistic. We see, man's inhumanity, to man.

Right from the, the beginning. And we can trace that, all the way through the Bible. Think about, David in 2 Samuel 11. He behaves like a wild animal. He sees another man's wife.

[47 : 12] He lusts after her. He chases after, he steals her. And he arranges for, her husband to be murdered. Behaves like an animal.

We can open our, our papers today, and read about, all kinds of stories that demonstrate, man's inhumanity to man.

Just before I came out, I flicked onto the Sky News app. The first four stories, terrorist attacks, war, shootings, knife crime.

man's inhumanity to man. Just the first four stories. Man's inhumanity to man. And so Solomon, all the way back then, is asking, where is true humanity?

humanity. And we can echo that question. Where is unspoiled, true humanity? Where will we see humanity, as humanity was, was made to be?

[48 : 15] And the answer, is the answer the children would give us. The answer is Jesus. It's the message of Christmas.

Emmanuel, was the name, that was to be given, to this child, that would be born. And the reason, his name was to be Emmanuel, is because he was God, with us.

We see, the sinless God man, in Jesus. We see true, unspoiled, humanity, in Jesus.

We see what we were designed to be, in Jesus. We see, whom we were created to be, before sin broke in, and took hold of us, in Jesus.

So Solomon's question, where is true humanity? It leads us to Jesus, and what should we do with Jesus? But we should trust him.

[49 : 28] Think about John, in the morning sermon, we should believe in him. So that's how we're saved. And as we believe in Jesus, he, Emmanuel, comes to live in us, and he changes us, from the inside out, he sanctifies us, so that we become, more like him.

We become, more like the humans, that God created us to be. And that's the process, that begins, the moment we believe, and it continues, through all, of our lives here, and then in the hereafter, we sang of it.

We'll be like him. It's a hard thought to process, but it's the truth. 1 John 3, 2, we will be like him.

Heaven is that place, of true humanity.

It's a place, where we will love each other well. It's a place, where there will be harmony. Harmony with God, and harmony with each other.

Where is true justice, Solomon's question, is a question, that takes us to Jesus, and the cross, at Calvary. Where is true humanity? It's a question, that is answered, that takes us to Jesus, as we see Emmanuel, God with us.

[51 : 02] The word, became flesh, became human. He made us dwelling, among us. And the last question, is where is true life?

And in verse 19, Solomon, he, he's thinking, about fate, he's talking about fate, he's thinking, about what happens, at the end of our time, in this world. And he's asking the question, will life just end?

Is that it? Will we just go to the, the same place as the animals, or, or is there something else? And Solomon, he takes the position, of the atheist.

He, he talks through, the position of the atheist. He, he puts towards, the position of the person, who says, well, we just die. And that's it. Nothing. And we hear that, in verse 19 and 20.

He says, man's fate, as he takes this position, he says, man's fate, is like that of the animals. The same fate, awaits them both. As one dies, so dies the other. All have the same breath.

[52 : 10] Man has no advantage, over the animal. Everything is meaningless. All go to the same place. All come from dust. And to dust, all return. Now, I regularly hear people saying this.

People will, will say this to me, quite openly, here, in, in, in Tarbert. They'll, they'll, they'll just say, I don't know, what you're wasting your time for. You know, we just die.

And that's it. That's the end. Everything else is fairy stories. And so Solomon, he, he takes that argument, he takes that attitude that was present back then, it's, it's present still today, and he puts it into words in verses 19 and 20.

And then he asks a question in verses 21 and 22. He says, who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth? So I saw, he says, that there is nothing better for a man than to enjoy his work because that's his lot.

Who can bring him to see, who can bring him to see what will happen after him? Now, what's Solomon saying in these verses?

[53 : 26] Well, I think what Solomon is saying is he's saying, if this is all there is, Mr. Atheist, I think he's stopping the guy in the street who says, it's all just nothing.

We die, we're buried, and there's nothing. I think he's taking that position and he's saying to Mr. Atheist, if this is all there is, Mr. Atheist, then you better make the most of your time here.

Just do your job and well, that's it because that's your lot. but it just seems so bleak, deliberately so, I think.

It just seems so shallow that we're here just to do a job, just to make some money that we leave behind for somebody else to do a job to make some money that they leave behind so somebody else can do a job and so it goes on.

It just seems so bleak. I think Solomon, as he puts these verses, 21 and 22, so starkly, he wants us to respond by saying, there must be more to life than this.

[54 : 49] Hasn't God put eternity in our hearts? Isn't there true life? Isn't there abundant life? Isn't there eternal life to be found somewhere? Isn't there someone who knows what happens beyond the grave?

Isn't there someone that can tell us what will happen after our lives? And of course, all these questions, again, where do they lead us?

they lead us to Jesus. Where is their true life? In Jesus.

John chapter 10 and verse 10, Jesus said, I have come that they may have life and have it to the full. Jesus is the life.

And we receive life. We know life. We experience life. We live life when we trust in him. And when we trust in him, he doesn't just give us a taste of life in this present tense, but he gives us the promise that there's eternal life.

[56 : 07] That this world is just like a vapor. It's just a mist that soon passes. Jesus. And then after we die, there's a place that he's prepared where we will taste eternal life if we are trusting in him.

There's a place to use the words of verse 2 where the dead who have already died are happier than the living who are still alive.

And Jesus is the only one who is able to remember unlock the door of heaven so that we can go in and experience eternal, true life.

Jesus said, do not let your hearts be troubled. Verse 4, John 14, trust in God, trust also in me. In my Father's house are many rooms, many mansions.

If it were not so, I would have told you. I am going there to prepare a place for you and if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

[57 : 25] Jesus told the disciples back then, Jesus speaks this evening to us and he tells us about the way to that place of true life.

And yet, when we think back to that room as we finish, there was a disciple who heard all of this, who heard that Jesus is the way, who heard that Jesus is the truth, who heard that Jesus is the life,

who heard that Jesus has opened the door for true, everlasting life.

And he didn't trust in Jesus. His name was Judas Iscariot. And even though he was so close to Jesus, even though he listened to so many of Jesus' sermons, even though he knew so many Christians, even though he went to so many meetings, even though he experienced so many miracles, even though he actually did so many good things with the disciple badge on, he never knew life.

And when Jesus said in Matthew chapter 26 and verse 24, woe to that man who betrays the Son of Man, it would have been better for him if he had not been born.

it's possible that Jesus is picking up the language of Ecclesiastes 4 verse 3.

[59 : 07] Better than both is he who has not yet been, who has not seen the evil that is done under the Son. For Judas, it would have been better for him never to be born.

But for Judas, it would have been best if he had listened to Jesus and trusted Jesus and had been born again.

Because that was the offer to him. So where is true life? Ask Solomon. True life is found in Jesus. So don't make the mistake that Judas did. Come to the Father through Jesus the Son and know life. True life. eternal life in and through him. Let's pray.

[60 : 26] Lord, we pray that you would give us faith that we would take hold of your word. Help us to see the stark bleakness of life under the sun.

A life that has lived apart from you. And as we see the bleakness and the hopelessness of that, we pray that each one of us would come to Jesus.

That we would receive forgiveness so that we would not have to face the punishment for our sin. We thank you that Jesus went to the cross so that divine justice could be met and so that grace could be offered to us.

we thank you Lord for the wonder of the gospel message. Give us eyes to see and ears to hear and hearts that will believe.

And we ask Lord that you would be sanctifying us that you would not only save us from our sin but Lord that you would sanctify us that we would become more like Jesus. We confess that often we are not the way that we were designed to be.

[61 : 39] Often we do not reflect the image of God. We do not live in a way that shows the true way that we were designed to be as humans in the image of God.

Forgive us we pray and we ask that you would sanctify us Lord that we would be made more like Jesus and that we would experience life in him.

As we go from here give us opportunity we pray give us courage to tell people about the offer of the gospel the life that is found only in Christ and give us the integrity and the courage and the love and the honesty also to tell people about how they must be warned of the alternative to rejecting Jesus. Help us we pray in Jesus name. Amen. We'll sing to finish Mission Praise 52. God sent his son they called him Jesus.

Jesus. he came to love heal and forgive he lived and died to find my pardon an empty grave is there to prove my Savior lives because he lives like a face tomorrow because he lives all fear all fear is gone because I know I know he holds the future and life is worth the living just because he lives he lives because he lives and he lives and he lives and feel the cry and joy he lives but we took still the calm assurance this child can face in certain days because he lives because he lives

[64 : 19] I can face tomorrow because he lives all fear is gone because I know I know he holds the future that life is worth living just because he lives and then one day I'll cross the river I'll fight life's fight in war with faith and when as death gives way to victory I'll see the lights of glory and glory lives because he lives I confess tomorrow because he lives all fear is gone because

I know I know he holds the future and life is worth the living just because he lives now may the grace of our Lord Jesus Christ the love of God the Father and the fellowship of God the Holy Spirit be with us all now and forever more Amen Amen