

1.1.26 New Years Day Service

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Date: 01 January 2026

Preacher: Mr Angus M Macleod

- [0 : 00] On behalf of the courts, may I wish you all a very happy and prosperous new year.! Let us worship God and let us sing to his praise in Psalm 98.
- ! Psalm 98 and we shall sing the first six tanzas. Verses 1 to 6.
- O sing a new song to the Lord for wonders he hath done. His right hand and his holy arm, him victory hath won. The Lord God his salvation hath caused it to be known.
- His justice in the heathen sight he openly hath shown. Psalm 98 verses 1 to 6 to God's praise. O sing a new song to the Lord.
- O sing a new song to the Lord.
- [1 : 08] For wonders he hath done. His right hand and his holy arm, him victory hath won.
- The Lord God his salvation hath caused it to be known.
- His justice in the heathen sight he openly hath shown.
- He gave my full of his grace and truth. To his best house have been.
- And the salvation of the Lord. All ends of the earth have seen.
- [2 : 35] Let joy he hath done to the Lord. Send for God joyful noise.
- Lift a pure voice aloud to him. Sing praise and rejoice.
- With harp, with harp and voice of song. And to Jehovah's song.
- With trumpet horns gladly sung. Before the Lord the King.
- Let us pray. Let us pray. Eternal and ever-blessed Lord, we give thee thanks that we have seen not only a new day, but that we have seen a new year.
- [4 : 05] We thank thee, O Lord, for the year that has now closed with all of its record, in the knowledge that although it was tented with sin on our part, for daily with sin in thought, in word and in deed.
- But yet, O Lord, we know from thine own word that thou hast forgiven the sin of thine own people, that in Christ we have died and risen again.
- We thank thee, O Lord, for his witness in this world, that he came and that he revealed what thou art, the true nature of the Godhead.
- We thank thee, O Lord, that it has always been thy desire to have a people worshipping with thee and a people who inherit eternity with thee in complete and total perfection.
- And, O Lord, as we bow before thee, acknowledging our own errors, we remember not only ourselves, but we remember those who are dear to us in this world.
- [5 : 35] And we bring them before thee and seek that those who are outside of the fellowship of thy people, who are still outside of the salvation and the power of the blood, that thou would bring them by the power of thy spirit to recognise his sin and recognise the salvation which is in Christ.

And we pray, O Lord, that they would, O Lord, that they would, this year, come and offer themselves to thee. We know, O Lord, that all things are known to thee.

And we thank thee that the future and even the days of this year are unknown to us. But we pray, O Lord, that it would be without sorrow, that it would be a year of celebration, that it would be a year of rejoicing.

But above all, that it would be a year where we would recognise our fellowship with thee, that we would recognise that thou hast begun a good work in us, for thou hast promised that where that has begun, that it would be completed in us, that it would be completed in the day of Christ, that when he comes, we will be found to be without sin, that we will be found to be, even as he is, holy in nature.

For those who come to know him will be presented before thee as those who are like him. Bless us, O Lord, this day, as we remember many friends, as we remember many faces, as we look back over the years and remember the many who walked this path with us and who are now, we believe, before thy throne.

[7 : 38] We give thee thanks for them. We give thee thanks for all that they have taught us. We give thee thanks for all the example which they have left with us.

And we pray that as we go forward this year, that however long our life is in this world, that it would be to thy praise and thy glory.

We thank thee, O Lord, that we have been known by thee, not only in time, but before time. And those who have come to believe that they have come in thy foreknowledge, that thou hast called them in this world.

And we thank thee, O Lord, for that calling, that it is such that there is no mistaking, but that thou hast given us an invitation into thy presence, an invitation to follow after thee.

And we thank thee, O Lord, that included in that invitation is the power to move forward. Even as thy servant Lazarus of old, although dead for those days, that he could hear the voice of the Saviour calling him to come out of that grave.

[9 : 07] And we pray, O Lord, that as we move forward, that we too would have the close of the sinful death removed from us, and that we are allowed and encouraged and empowered to walk in thy presence.

We thank thee, O Lord, that there is an indwelling spirit within each one of thy people, and that as we celebrate this day, that we know that we have not left thy spirit in the previous year, but that he has also moved forward with us.

We pray, O Lord, that as we come to worship, as we think upon our own situations, that we would also remember those who are less fortunate than we are, the many who are laid aside in ill health, old age and infirmity, be with them, O Lord.

We remember our pastor at this time, and we pray that as he takes rest, and as he takes days of recovery, that he would come back to us refreshed in mind and in spirit, and that he would be aware, even at this time, that he is surrounded by the prayers of thy people, even as Joshua was of old, that he too would know that he walks along with the captain and the commander of thine own people, and that he would know that he walks ahead of them.

Bless us, O Lord, this day. Undertake for us and help us to break down thy word. We thank thee for the purity of that word.

[11 : 10] We thank thee for the great teaching of thy word. And we pray, O Lord, that as we look upon the word of truth, that we would be enlightened, that we would know that we too walk along with the commander of thy people.

Bless us and go before us. Forgive us our sins. All we ask is for Jesus' sake. Amen. We shall continue by singing to God's praise in Psalm 107.

Psalm 107. And reading at verse 25. Psalm 107 at verse 25.

For he commands, and forth in haste, the stormy tempest flies, which makes the sea with rolling waves, a loft to swell and rise.

They mount to heaven, then to the depths. They do go down again. Their soul doth faint, and melt away with trouble and with pain.

[12 : 21] Psalm 107. We will sing Psalm verses 25 to 31. And on to God's praise. For he commands and forth in haste. For he commands and forth in haste.

For he commands and forth in haste. For he commands and forth in haste.

The stormy tempest cries, which makes the sea with rolling waves, a loft to swell and rise.

They mount to heaven, then to the depths. They do go down again.

Their soul doth faint, and melt away with trouble and with pain.

[13 : 40] He will unsaggled like one drum, How dare we stand they be.

Then they do go down again. Travel cry, Who then prompts it to flee.

The storm is changed into the calm, At his robe and and glare.

So that the waves which raged before Now quiet, Now quiet, Now quiet, And still, In our day glad, Because at rest, And quiet now lay me, So to the heaven he then brings, Which they desire to see.

All that men to the Lord would give, Praise for his goodness there, And for his works of wonder done, And to the sons of men.

[15 : 58] Let us read the word of God as you find it in the Gospel according to John, And chapter 1.

The Gospel according to John, and chapter 1. In the beginning was the word, And the word was with God, And the word was God.

He was in the beginning with God. All things were made through him, And without him was not anything made that was made. In him was life, And the life was the light of men.

The light shines in the darkness, And the darkness has not overcome it. There was a man sent from God whose name was John. He came as a witness to bear witness about the light, That all might believe through him.

He was not the light, But came to bear witness about the light. The true light, Which gives light to everyone, Was coming into the world.

[17 : 06] He was in the world, And the world was made through him. Yet the world did not know him. He came to his own, And his own people did not receive him.

But to all who did receive him, Who believed in his name, He gave the right to become children of God, Who were born not of blood, Nor of the will of the flesh, Nor of the will of man, But of God.

And the world became flesh, And dwelt among us. And we have seen his glory, The glory as of the only Son of God, From a Father full of grace and truth.

John bore witness about him, And cried out, This was he of whom I said, He who comes after me ranks before me, Because he was before me.

For from the fullness, We have received grace upon grace. For the law was given through Moses, Grace and truth came through Jesus Christ.

[18 : 17] No one has ever seen God, The only God, Who is the Father's side. He has known him.

Amen. And may God bless to us that reading Of his own holy word, And to his name, With the praise and the glory. We shall continue by singing to God's praise In Psalm 122.

Psalm 122. We shall sing the whole psalm. I joyed when to the house of God go up, They said to me, Jerusalem within thy gates, Our feet shall standing be.

Jerusalem as a city is, Compactly built together, And to that place the tribes go up, The tribes of God go through there. Psalm 122.

Sing the whole psalm. I joyed when to the house of God. I joyed when to the house of God. I joyed when to the house of God, Go up, they said to me, Jerusalem within thy gates, Her feet shall standing be.

[19 : 53] Jerusalem as a city is, Compactly built together, unto the house of God.

unto the gates the tribes go up, The tribes of God go through there.

To Israel as a city is, Let them not love thee and thy peace have still prosperity.

Therefore I wish that peace may still within thy courts remain and ever in thy power's prosperity retain.

O for my friends and brethren's sake, peace be in thee I say, and part the house of God our Lord, I'll seek thy good always.

[22 : 37] For a short time, and as God would grant us liberty, I'd like to consider with you words, which you find in that portion of Scripture which we read, the Gospel according to John, chapter 1, and reading at the very beginning of that chapter.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made.

In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

In the beginning was the Word, and the Word was with God, and the Word was God. When considering a text for the first day of the week, the first day of a new year, it came to me that we should consider the way in which Scripture itself begins in the very beginning, and the way in which particularly John wishes to introduce for us the person of the Lord Jesus Christ.

There is a reason for each of the Gospels, and the reason why John wrote this Gospel late on in life was that he wished to show that Christ was the Son of God.

[24 : 25] And he begins by saying the Word was with God. in the beginning. And he finishes his Gospel at the end of chapter 20, and he says that he has written these things so that we would believe that Christ is the Son of God.

And it also came to my mind that in the last few days we have been celebrating the birth of a child in Bethlehem.

And the question came to my mind, who is this child? Who was this child? Who is the child we have been celebrating?

And these verses at the beginning of John's Gospel present to us a theology of Jesus Christ's divine nature.

It emphasizes his eternal existence, his role in creation, and the significance of him as a source of life and of death.

[25 : 44] his description here in the Gospel at the very beginning has been described as the very summit of Scripture and the very highest thought of humanity.

It is this, that Jesus Christ is the Son of God. God. This is the very summit of Scripture itself. And it is the very highest thought that we are capable of.

And John tells us that this word was made flesh and he dwelt among us. Word and words mean different things in different philosophies.

words. But to believe a word is the power by which we are able to communicate with God. We are able to communicate as we speak, but we are also able to communicate to God through this word, through Jesus Christ.

The first thing that we recognize then from these words is that Christ is the Son of God. He is described here as the eternal Son of God who existed before creation, that he continuously existed without beginning, that he coexists intimately with God, and that he is the very embodiment and the very nature and character of God himself.

[27 : 39] But at the same time, we recognize him as a distinct person. Christ was preexistent. It means that he existed before creation, before the very beginning.

it means that in the beginning. It does not mean that from the beginning. It means that when everything was created at the very beginning, he already was.

He was in the beginning with God. The word was, which is used here, is what they call the imperfect tense, and it means that it is a continuing existence.

existence. It is the I am to be, to be without beginning, without origin, a continuous existence. This is the one who was born as a child at Bethlehem.

And although he came, people say, although he came to be what he was not, yet he never ceased to be what he was. He came to be in human nature.

[28 : 50] He came to be with us. He came to be one, with the disciples, yet he never ceased to be the God, the second person of the Godhead. He never ceased to be the eternal one.

We cannot get our mind around that, but we have to accept it. The psalmist in Psalm 90 says, Before the mountains were brought forth, however you were formed, the earth and the world, even from everlasting to everlasting, you are God.

So not only was he preexistent, but he was what we call co-existent with God. He was face to face with God. The idea is that they are both acting together, that when they act maintaining creation, they act together, they act in close intimacy.

And although he came into this world, he never lost that intimacy, he never lost that relationship that he had with the Father. Remember that great prayer of his in John 17 where he says, The glory which I had with you before the world was.

was. And he says that he wants those who are his to be with him so that they see and they feel and they recognise this glory which he had before the world was.

[30 : 29] They were acting together. There's a relationship, a communion, a fellowship, a perfect eternal bond between them. And the same, John says, the same was in the beginning.

He was pre-existent, he was co-existent, but he also says he was self-existent.

The Supreme Majesty of the universe owes its existence to no one. He owes nothing to anyone Jesus Christ, the Son of God, the Living God.

He is the very nature and character of God himself, but he is not identical to God the Father. He is a distinct person. The very substance of God is within him.

We are told in Hebrews that he was the brightness of his glory and the express image of his person. God is the person and upholding all things by the word of his power.

[31 : 45] Upholding all things by the word of his power from the very beginning to the very end, from eternity to eternity, even as a child and a manger, holding all things together.

He reveals God to us perfectly. God and the the letter to the Hebrews we are told that we have been told of the way in which God had planned eternity, the way in which he had planned that men and women be with him in eternity, that he would have fellowship with them.

That that was revealed through prophets and through angels, but more perfectly through his son. The son didn't reveal anything that had been told.

He revealed what he had seen and what he had heard. He reveals perfectly and lovingly and caringly. But the other important and interesting thing about this word, this person, is his very nature.

His nature is that he is eternal. He is with God the Father. He is at God's right hand and he will live eternally.

[33 : 13] But secondly, we know that he is eternal perfection himself. He knows everything perfectly.

and thirdly, he has perfect communion and fellowship with God and with his people. That which we have seen, we declare to you, John says in his letter, that you also may have fellowship with us and truly our fellowship is with the Father and with his Son, Jesus Christ.

The nature of Christ is that he is eternal, he knows everything perfectly, and he has perfect communion and fellowship. The reason that I emphasize that is this, that that nature is the nature of the believer in eternity.

When we pass, as we have passed seamlessly from 25 to 26, we will pass seamlessly from time into eternity.

When we pass into eternity, we will be made perfect in holiness and in that perfection, our nature will be that we will live eternally.

[34 : 38] It will be that we will know in perfection. We won't know everything, but what we do know, we will know perfectly, and we will have perfect fellowship, one with another, and we will have perfect fellowship with Christ himself.

It's very difficult for us to understand and to know what it's like to be in eternity with God's people. There will be millions there, but one thing that we must recognize is that we will not feel that we are strangers because we will be at home.

This is our eternal home in eternity, and this is our eternal family, and it would be very strange if when we are there, we would feel as if we were not wanted, or that we didn't know everyone who was there.

we will know the family, and we will have perfect fellowship with them because we will have the nature of Christ himself.

He is the Son of God, but we are also told that he is the creator. Christ is the agent of creation. He brought things, everything, into existence by his own will, by his own power.

[36 : 13] Nothing was made without him, and highlighting his supreme authority over everything, every detail of creation was made by him.

John says here that all things were made by him, every detail of creation, not creation as a whole, but every single detail was made by him.

And when you stop and when you consider that particular fact, you look at yourself, you look at your neighbor, and not just that God created you, but that every single detail within you was created by him, by the word of his power in an instance.

Again, it's beyond what we can understand, but it shows us what a great creator we have, what a great person this Christ is, what a great person we were celebrating that he was born into this world, the sun in our nature.

He spoke the word and everything was created. and there's a peculiar statement here, note that the two statements, all things were made by him and without him nothing was made that was made.

[37 : 48] God cares for the world, he made it, he cares for it, he looks after it and the answer to the world's problems is not that men should learn more of the technology and more skills, the answer to the world's problems is Christ himself.

For men to turn to Christ and women to turn to Christ, then and only then can men set themselves into what God intends for them.

The world's problems he knows of and when we turn to him, when the world turns to him, then these problems will be sorted out.

But he's a creator, he is also the light of the world. Christ is portrayed as the source of life and light here, the source of life of humanity.

It shows us that we are in darkness by nature, but he counteracts that darkness and evil with truth and love and guidance.

[39 : 15] He provides abundantly and eternally life for men and women, motivating people according to his own divine intentions.

Humanity here is characterized as being in darkness, as being evil, and it also characterizes God as light and truth and love in Christ.

Christ. If we had a New Year resolution, it should be that we should live in this light, to have Christ as our life, that we should have Christ as a source of light.

The life that is Christ was the light of men. The knowledge of the life of Christ was to be light.

Christ gives real life to men, both abundant and eternal life. He gives motivation to man. He gives us the ability to walk and the might to walk, to live as we should.

[40 : 31] He is the answer to darkness. Very simply, since man had brought darkness into the world by sin, the life of Christ was the light of men.

It was the beam that showed the way, the truth and the life. Christ showed man the way that God intended us to live.

He showed us the truth of life, that is, about God and man, the truth about our own existence. life. When Christ touches our life, he exposes all of our previous thoughts and beliefs as false, that the only belief that is true is a belief in Christ himself, that unless Christ is at the center of our lives, then our lives is a failure.

Christ showed man the truth of life, but he also showed man what God himself was like, the truth of what God was.

Christ showed man how to save his life, to avoid the things that can cause him to stumble and to lose his life. In John 8 to 12 he says, I am the light of the world.

[42 : 10] He who follows me shall not walk in darkness, but have the light of life. There is a passage in scripture which gives us a picture of men and women walking in darkness.

where there is no light at all. Here Christ shows us that when we come to him although man is in darkness that there is a light.

There is a light at the end of the tunnel. There is a light in this life and that the light is he himself. When we consider this world as we come to a conclusion the nature imparted to believers is internal.

It is perfect. It is a communal nature of Christ himself. It is a nature which is essential to him but is also promised to the believer who shares in his eternal fellowship and perfection in the heavenly kingdom.

When we look at Christ we see what man should be like. He showed us the perfection that will be ours in eternity.

[43 : 49] He showed us what God wants us to be. He showed us why he came into this world. That it was not only to save man from his sin through the salvation and through the redemption price which was to be paid but also that he gave us an example of what man should be like.

an example of what men and women will be like in eternity. They will be like him. And when they pass into eternity scripture tells us that they will see him as he is and be like him.

And when it says that they will be like him it means that they will be like him in all of its attributes. except the divine.

The divine nature that is his and his alone. But ours will be one of holiness and it will be one of perfection.

Without Christ there is no life whatsoever. All things exist and have their being in him and him alone.

[45 : 23] In him we live move and have our being. Life in Christ is perfection. It is a life which has difficulties but it's a life which has perfection.

Paul writing to the Galatians describes life in Christ as love joy peace long suffering gentleness goodness faith meekness and self control.

you say today I can't find all of those but you shouldn't look for all of them.

If you find one of them then the others are there as well. Can you find love joy peace long suffering gentleness goodness can you find faith can you find love of Christ you can you can find all the others this is the child who was born in Bethlehem this is the child whose life and birth we celebrated just a few days ago this is the child who was the great gift no wonder the angels sang that great hymn of praise and to you was born this day in the city of David a saviour who is Christ the Lord they knew him intimately because they came from heaven where he was from eternity they knew him intimately and they could they could rejoice they could sing of the glory of his passion and of his being the question for us at the beginning of a new year do we know him have we any experience of having met with him have we any experience of placing ourselves in his care and keeping have we any experience of bringing our affairs before him and seeking his help his assistance his clarity on the cares of this world he wants to be with us

God wants to have fellowship with mankind he had fellowship with Adam when he created him in the garden after Adam fell he still wanted fellowship with mankind he established the tabernacle and he came down and established himself within there to have fellowship with man in the person of Christ he had fellowship with men and women in this world and in eternity he wants to have fellowship with you and with me but we can only have fellowship with him through faith in Christ have we given our life to Christ have we got this indwelling spirit amen and may

[49 : 28] God bless to us these few thoughts let us pray eternal and ever blessed Lord we thank thee that it has always been thy desire to have fellowship with men and women and we thank thee that although thou has brought thy son to be with thee where thou art and that although our saviour is at thy right hand that he himself was able to say that it was to our benefit that he should leave this world because he would send the comforter and we thank thee that we have thine own assurance that the comforter the spirit is with us as we gather and as we worship that he is even present at this time with us here help us oh lord to stretch forth our hand so that we can touch him so that we can have fellowship with him so that we can have assurance of our own faith we thank thee also that although he is present here that when we leave this place he continues with us if we have faith in

Christ because he indwells our souls and he is wedded there there to be not for a day or two but once he arrives in our souls he is there for eternity and he will pass with us not only from year to year and day to day but from time to eternity itself bless us and go before us forgive us our sins and all we ask is for Jesus sake amen we shall conclude by singing to God's praise in Psalm 32 Psalm 32 and at verse 8 I will instruct thee and teach the way that thou should go and with mine eye upon thee set I will direction show

Psalm 32 we shall sing verses 8 to the end I will instruct thee and thee teach I will instruct thee and thee teach the way that thou shalt go and with mine eye upon thee set I will direction show and he not like the horse or muir which should not understand whose mouthless name come near to thee a bride of must command to the man that wicked is his son about

But in the trust that in Lord mercy shall come the throne!

He righteous send the Lord be glad and him do he rejoice!

[54 : 03] O he that as Let us conclude.

Eternal Lord, we thank Thee for the Word. We thank Thee that He came into this world and that He declared unto us Thy desire to have fellowship with us, and that He has sent Thy Spirit into the world, that He searches for those who are lost, and that He brings them to faith.

And we thank Thee, O Lord, that He has brought us to worship Thee this day. And we pray that as we go forward in this year, that our faith would be strengthened and that we might see more and more coming to acknowledge of Thee, that we might see Thine own houses filled with those who declare, I want to be with Christ.

Bless us this day, O Lord, and go before us. Forgive us our many sins. For Jesus' sake. Amen. Amen. Amen.