

# Proclamation, Pilgrimage & Praise

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[ 0 : 00 ] Well, let's turn back to Luke chapter 2, Luke chapter 2, and I want to read again just verse 10, Luke chapter 2 at verse 10, sorry, verses 10 and 11, my apologies.

And the angel said to them, Fear not, for behold, I bring you good news of a great joy that will be for all the people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. Let's just bow our heads again just for a moment. Our Father in heaven, your word is truth. We're coming this evening to a passage that for many of us is so familiar, and we know that familiarity is not always a good thing.

So Father, as we turn to think for a moment on this wonderful, wonderful occurrence, we pray that you would open our minds, that you would open our eyes, that you would open our ears, and Lord, that our hearts would be fertile ground for your Holy Spirit to work, to teach us new things, fast things that were hidden to this point.

How wonderful to be speaking this evening, to be thinking about the fulfillment of the promises of ages. You sent your Son into the world to save sinners such as we are.

[ 1 : 29 ] We praise you, and we thank you, and we ask for light and liberty and the working of your Spirit. In Jesus' name, Amen. There's one enormous difference between the faith that we work out as Christians.

And I've come in the last wee while to use the word Christian almost a little bit reluctantly, because in our experience in the work that we're doing, there are many people who call themselves Christians, and they're not going to be in heaven.

They are called Christians, but they don't know Christ as Lord. So I've come to speak more about those who follow Jesus, or those who walk with Jesus.

Those who walk with Jesus, those who follow Christ as Lord, are those who will be in heaven with them for all of eternity. So there's one enormous difference between the faith that we walk out as followers of Jesus, and the other main world faiths that we encounter, even on the streets of Stornoway, on our island here.

And that is the fact that the God that we serve has actually come down to us. Our God has come to where we are.

[ 2 : 49 ] And in his book, *Radical*, a man called David Platt, who's quite a well-known evangelist and pastor, speaks about a time when he was in Indonesia, and he was having a conversation with two men, two community leaders, one was a Buddhist and one was a Hindu, a Muslim rather.

And these two men were busy having a chat about how they thought that basically all religions are the same. I mean, there may be some superficial differences.

We agree on, we disagree on, we agree on the most part, but there are many things we kind of disagree on, but they're really only minor things. And David Platt turned and said, well, it sounds as if you're saying that, if I can put it this way, that God is at the top of a high mountain, and you are both making your way up there, you're both taking different paths, but reaching the top together.

And he turned and he said to him, exactly, that's exactly right. And he said, well, that's very interesting. What would you say if the God at the top of the mountain decided not to wait for us to get to him, but instead he came down to where we are?

And the two men thought for a minute and reflected, and they said, well, that would be remarkable, that would be great. And David Platt then said, let me tell you about Jesus.

[ 4 : 23 ] And with that, he introduced them to the true God, the living and the true God. There's only one way, and we know that, to be at peace with God, and that is by coming to him through Christ.

Not only is that example a master class in what I would call sensitive evangelism, very careful evangelism, not button-holing people and pushing this wonderful book that we have right into their

faces.

He did it very, very sensitively, and he presented Jesus to them. A wonderful master class that also, I think, precisely demonstrates the point that I made.

Our faith as followers of Jesus differs from all the others in that God has come to us in the person of the Lord Jesus Christ.

Now, in the midst of all of the tinsel, and in the midst of, if you've been following the news, all of the excessive packaging from Amazon and all of the other online retailers, and in the midst of all of the consumerism of this time of year, which is all bad, in my opinion.

[ 5 : 32 ] Well, I shouldn't really say that. That makes me sound very harsh. I don't mean it's all bad, but I certainly am opposed to consumerism. What a wonderful opportunity we have to point people to Jesus.

And that's my objective this evening. I want to point to Jesus as we find him here in this wonderful passage. And there are three points I want to draw from the passage.

And then, as we look to apply what I'm speaking about, I'm going to make another three points, just for our benefit. Now, don't panic. They're not going to be terribly long points.

So there are six points, if you're taking notes. Six points. And the first one covers verses 1 to 14, where we read a proclamation. Proclamation.

Have you ever wondered? I found myself this week looking at this passage, and as I said in the prayer, it's so familiar to us. And I found myself thinking about something a little different. Have you ever wondered why God chose to reveal this wonderful message, this amazing message of fulfilment to the shepherds out in the field?

[ 6 : 48 ] I thought, well, what was that about? Why did God choose to come to these men and say to them that this saviour, this long-awaited messiah, has now come, the time has come for him to be born?

Now, it's true that God, and certainly in the gospel, he has an uncanny knack of reminding us again and again and again that he is acutely interested in those who are pushed out to the edge of society.

He is acutely interested in those who are oppressed, those who are cast down, those who are pushed out to the edge and ignored. He's very interested in all of these people.

He's also interested in shepherds. We know that if we know our Bibles, we know that he came time and again, the patriarchs were shepherds, Moses was a shepherd, David was a shepherd. He's interested in shepherds.

But I thought to myself, well, I think there's something possibly more than that going on, in my opinion, as I reflected on the text. And maybe God is saying more than that he's interested in this group of men who have been pushed out to the edge of society.

[ 8 : 01 ] Shepherds, by the time Jesus was born, as many of you know already, were viewed with suspicion. They were considered to be probably thieves. They weren't to be trusted.

They were unworthy. They couldn't get evidence in a court. They were just, don't come too close to us if you don't mind. I think it's more than God being interested in them. I think of another passage in the Old Testament.

I think of Ezekiel 34. And you can look it up later yourselves if you're interested, where God speaks a message of rebuke to the shepherds of Israel.

But he's not speaking to the shepherds like the shepherds in the field. He's speaking to the spiritual leaders. And through Ezekiel, he gives them a solemn warning.

He exposes their sinful behaviour. He tells them that they have neglected his sheep. And then he goes on to say that he will rescue his sheep from their hands.

[ 9 : 06 ] That's in Ezekiel 34 and 10. Well, isn't it fitting then that word of the arrival of Jesus should filter into the hearing of the religious leaders in the temple and in the synagogues?

Isn't it interesting that the news of the birth of Jesus will filter down to the ears of the royal court from the mouths of a group of faithful shepherds?

I think that's quite intriguing. Faithful shepherds who heard God speak in the darkness of the night as they were out tending to their sheep.

They were faithful shepherds. They were faithful in two ways. Immediately, it's obvious to us they're faithful because they were caring for their sheep. They didn't abandon them out in the open.

They cared for them. They were watching over them right through the watches of the night. But they were faithful as well as the passage unfolds. We know how they respond toward God.

[10:11] They end up, we read, worshipping him and praising him for all that they hear. So these men are somewhere near the town of Bethlehem where moments before the baby has been born.

Well, imagine their shock. Imagine their surprise. And I say it again so often. I have a mind that works in pictures. It's very easy for me to picture things.

Imagine them sitting there. Imagine yourselves perhaps out in the moor in the darkness. And suddenly this supernatural brightness completely envelops you.

This is exactly what happens to these shepherds. The brightness is the manifestation of the very presence of God.

The glory of God. Shining about them. This is the glory, the light that Paul wrote to Timothy about. The light of the one who dwells in unapproachable light.

[11:15] His very glorious presence is surrounding these men. And these hardy shepherds who would more than happily defend their sheep from bears or lions are terrified.

And that's the response of those who meet with God in all of his power. Very rarely, if ever, will you come across in the words of scripture those who will boldly stand before the presence and the power of God.

I don't think I can think of one example off the top of my head. Fear it when you meet with the power of the glorious and sovereign God. After a silence of pretty much 400 years, God has spoken again. The last time God spoke, a message to the people was the closing of the Old Testament through Malachi. And then there was silence. But here again we see this wonderful, wonderful proclamation being made.

God is speaking again to Israel. Now, maybe some of you will be saying, well wait a minute here. He did speak to Israel. He spoke to Mary. And he spoke to Zechariah. And he spoke to Joseph in a dream.

[12:31] Yes, he did. That's all very true. But did he speak publicly to anyone? No, he didn't. God is now speaking again to his people.

And it's not a message of judgment. It's not a wonderful message. Fear not, the shepherds are told. I bring you good news of a great joy that will be for all the people.

For unto you is born this day in the city of David, a saviour who is Christ the Lord. Is that not good news? I wonder if any of you think that's good news.

God is a promise making and promise keeping God. And again, that's what sets him apart from all of the other gods that are, men are foolishly bowing down and worshipping around the world today. They don't make promises. They don't keep promises. They make unreasonable demands of their people. God makes promises. And he keeps them.

[13:31] And he promised he would come. And he has come. I want you to quickly note five things about this verse. The words that the angel spoke to the shepherds. Very quick points.

First of all, it's good news. Fear not. I think it's good news. Now if I was to ask you this evening, will you give me an example of good news? If I was to say to you, have you got some good news for me?

What might you say? Would you instinctively include in your list the gospel? I've got good news. Christ the Lord has come.

Would you instinctively include that? I'm not so sure we would. I think we overlook that because as someone has said this afternoon to me, I was bouncing this off them and they said to me, you know what?

Our minds are so worldly. And that's true, isn't it? What did come into your mind when I said that? What good news would you share with me? And doubtless it is good news.

[14:34] Marriage. Engagements. Birth. New jobs. Promotion. This, that, the next thing. It's all good news. It's all to be a good reason to thank God. But the good news is that Christ the Lord is born.

That's the good news. And that's the good news that we should be sharing with as many people as we possibly can. Why will that take us to the second point?

Because it's good news of a great joy. A great, it's not a fleeting joy. It's not a joy that is here today and gone tomorrow.

If we grasp the joy of the good news that this angel communicated, it will have an eternal dimension for us.

Have you grasped it? Have you grasped the joy, the good news, the joy that comes through this good news? If you have, then you know as well that it has an eternal dimension.

[15:37] It's a joy that nobody, nobody, absolutely no one can take this from our hearts. When we come to know Christ as Lord and Saviour and the rock upon which we stand.

That's a joy that no one will take from us. Thirdly, it's a great joy for all the people. You are not excluded from enjoying the joy that the angels spoke of.

I wonder, do you realise that? That you're not barred from the peace and the satisfaction that comes through trusting Christ as Lord.

Did you know that? Have you barred yourself from it? Have you said, no, this is for someone else and it's not for me? That's not what the passage says.

This is great joy for all the people. Everybody. Everybody. It's yours for the taking. It's for everyone who will bow the knee to Christ.

[16:53] Who will come to Jesus and, just as I am, I've got nothing to give you. But you've got life to give to me.

Lord, forgive me. For I am a poor and a new sinner. And I come to you for life. I come to you for forgiveness.

I come to you for the joy that the angels spoke of. It's for all the people. And fourthly, well, what is this message? It's a good news or great joy for all the people.

Why? Because the Savior has come. And to you today is born. A Savior. The longed-for Messiah has finally arrived.

The Deliverer. The Rescuer. And fifthly, this longed-for Messianic figure is more than a Rescuer.

[17:49] He's more than a Deliverer. He's more than a mighty warrior. The angel gives him a very, very distinct title. He doesn't say, unto you the Messiah is born.

He doesn't say to you, unto you the Lord is born. He says that Christ the Lord. Christ the Messiah. The Anointed One.

Who is the Lord? That's way loaded with theological significance. God has come to us.

Christ the Lord has been born as man. That's more than anyone could ever hope for. So the astonished shepherds then are told that they find this.

As a sign, you will find this child. Just so you know. Just so you know. Because we're prone to doubt. Just so you know. If it's not enough for you to see the glory of God manifest around you.

[18:54] It's not enough for you to hear the voice of an angel. To see an angel. Just so you know. Just as a sign. You will find this child. Wrapped in swaddling cloths. And lying in a manger in Bethlehem.

And with my hand is delivered. The heavens burst into praise. As the multitude of the heavenly hosts appear. And I glorify God. Verse 14.

Glory to God in the highest. And on earth. Peace. Among those with whom he is pleased. Who gets the peace?

Who gets the peace? Those with whom he is pleased. Not everybody. And that's evident, isn't it? In the world we live in today.

Glory to God in the highest. And on earth. Peace. Among those with whom he is pleased. I have fled to not. This very knight who is imprisoned in Khartoum.

[19:55] This is a year now coming up. And he was taken at the airport in Khartoum. And he is still in prison. And he's facing charges that could lead to the death penalty. And he's there with three other Sudanese Christians.

And his wife hasn't seen him. And his children haven't seen him. For a year. Since he left early last December. Peace. Among those with whom he is pleased.

So. I don't know how he's doing. I have to trust in God. Like so many others are praying for him. But the passage tells me. That there is peace.

Among those with whom he is pleased. Peace. So that passage assures me. That he will have a degree of peace. In his heart. Whatever situation he's faced with.

Peace. For God's people. That's a peace. That you don't understand. If you don't walk. With Jesus. Well what a breathtaking sight. These shepherds saw.

[ 21 : 01 ] I was standing at the front door this week. I think it was Monday or Tuesday. And I'm looking out towards the east. And I'll tell you. I don't remember seeing. Such a bright red morning. Beautiful. Glorious. Breathtaking. Awesome. The heavens were filled with the glory. Of that wonderful sunrise.

And it doesn't even come close. To the glory that filled the heavens. When God spoke through the angel. To these shepherds. So. The angels have gone.

Darkness has come again. Stillness is restored. The shepherds are left with a choice to make. Will we stay? Or will we go? Let's just hang on here.

Think about what we've seen. Or will we go? And see this baby. This child. Of whom the angel has spoken. What do we do? What do we do?

[ 22 : 00 ] When we sense God speaking to us? How do we become so entrenched in our Christian lives? In walking with Christ.

Ourselves. Those of us who walk with him. How do we become so entrenched? That when God speaks. When God calls. And we sit and think about it.

What's he asking us to do? What is he asking you to do? There's a thought. There's a question to probe your own hearts and minds with. What's God asking you to do?

What's he saying to you? Well he told the shepherds. You'll find him. In Bethlehem. And they went. They went. And that brings us to a second point.

Verses 15 to 19. And we read a pilgrimage. So we've seen proclamation. We're now on to pilgrimage. And there's a sense of urgency about their decision. They go to Bethlehem.

[ 22 : 56 ] With haste we read. And they find Mary and Joseph and the baby. Just as the angel had told them. Now. Might there have been more babies born in Bethlehem that night. Or in the vicinity. Possibly.

We don't know. Why not? There could easily have been. I think it's virtually impossible. That there would have been a baby. Another baby born.

Who would have been placed into an animal's feeding trough. This is the baby. This is the child. And the shepherds have found him.

How the mighty God. Has humbled himself. How he has humbled himself. While they wasted no time in pulling out their story. Imagine how bizarre it must have sounded.

As if it wasn't bad enough for Mary and Joseph. And they both had encounters with the angels themselves. We know that. But imagine how bizarre it must have sounded. These dirty. Possibly dirty shepherds have come in from the field.

[ 23 : 51 ] And they begin to tell him. Well you wouldn't believe it. We just have to speak to you. We have to tell you what it is that we've seen. And they poured out their story.

Verse 17. His birth. The angel said. It's good news. It's a great joy. It's for all the people. He is Christ the Lord.

And what an impact. That message had on the people. With those who were there. We read that they were impacted. But one person. Was impacted more than all the others.

She needed to hear this. And that's Mary. Think about Mary's situation again. Here she is. A young woman. Maybe a very young woman.

Maybe just an early teenager. And there she was. In betrothed to be wed. What an honour. I've been chosen. And Joseph's a good man. And then she's found to be pregnant.

[ 24 : 50 ] Out of white lock. And she's facing rejection. She's forced them to give birth in a stable. She's facing an uncertain future. Well.

No wonder the words from the shepherd. Sank deeply into her heart. She needed to hear that. She needed that. That reassurance. That affirmation.

That confirmation. Everything that the angel told her. It's all starting to come to fruition. It's all starting to happen. Verse 19.

The words sank deeply into her heart. And it became a treasure to her. Why did she need that treasure? Well. Because her heart would break. See.

Decades later. Her heart would break. At Calvary. And she would have to dig deep. She would have to dig deep. So no wonder.

[ 25 : 45 ] She stored up these wonderful truths. Pleasured them. In her heart. Now before moving on. Quickly. I wanted to think for a moment. About what kind of Messiah. Remember they were told. You'll find the Messiah.

What kind of Messiah did they find? They found a helpless baby. Born into evident poverty. Entirely dependent on his parents.

Still to live his life. But there's something that's really important. They also found the baby to be just. As the angel had said.

They had faith. And that's all that they needed. And that's all that we need. And we need faith to trust God. Even though. We don't have all the answers.

They didn't know what was going on. But they trusted God. And that leads us 30 to verse 20. From a read of praise. Proclamation. Pilgrimage.

[ 26 : 40 ] And praise. So having found the baby. They recognised his majesty. And they recognised his worth. And they shared their story. And then they returned to the field.

To care for their sheep. But they're different men going back. Do you see that? Do you see how they're different? Together. They've witnessed the fulfilment. Of all that God spoke of.

With a witness fulfilment of Micah's prophecy. From you Bethlehem. The ruler will come. They've seen it. That's it's been fulfilled in their sight.

Isaiah chapter 7. The virgin has conceived and given birth to a son. There's a fulfilment there. They might not know these details in fairness. But clearly.

They've been told he's the Messiah. The Christ. The Christ the Lord. So they know that Isaiah 9 has been fulfilled. The wonderful counsellor. Mighty God. Everlasting Father. Prince of Peace.

[ 27 : 40 ] What happens. When a receptive heart. When a heart that is softened and open. encounters God. It's filled to bursting with joy.

And that joy. Spills over. Into praise and worship. And that's exactly what we see here. The shepherds go back. To the field.

And they're just like the angelic host in the heavens. They're praising and glorifying God. For all that they have heard and seen. And of course. We know that Jesus. Didn't stay in the manger.

We know that. We read in verse 21. That after eight days. He was. As per the custom. He was taken. He was circumcised. And. And he was given the name of Jesus.

The name. That the angel. Gave to him. Before he was conceived. In the womb. He was presented in the temple. We know that. And the prophetess. Spoke words over him.

[ 28 : 39 ] Simeon spoke over him. And in verse 52. Of chapter 2. If you look down quickly. You read that. He went on to increase in wisdom. And in stature.

And in favour. With God. And man. But the work. Wasn't accomplished. In his birth. Was it? We know that. There was far more to come. And the prophecies of Micah.

And Isaiah 79. Were not the only ones to be fulfilled. There were so many more. And that. Brings us quickly. Then to the very quick. Three points in closing. I want to think of another proclamation.

Because. The first one was wonderful. Saviour is born. Isn't that just wonderful? You see. We object. Some of us object to Christmas.

I don't. I think it's wonderful. I think it's absolutely marvellous. I think it's marvellous. Because. It gives us. A wide open door. To speak about Jesus.

[ 29 : 38 ] And we need to speak about Jesus. Even the most cynical. Will listen about Jesus at Christmas time. They'll leave him at Christmas. They'll leave him in the manger. But we still have a chance. An opportunity. To share the gospel.

But there's another proclamation. And it's equally important. It's the proclamation that Jesus made. And recorded in John's gospel. The very last words. Before he bowed his head.

And gave up his spirit. It is finished. It is finished. He said. The angel announced his arrival. And Jesus with his own mouth.

Declared. That a door had been opened wide. And that all of the prophecies. Had reached their fulfilment. In his death. Soon in his resurrection.

The promise of Genesis 3. Has come to fulfilment. Through the shed blood of Jesus on the cross. The door is wide open. And if you call on his name. He will hear you. And he will save you from your sins.

[ 30 : 37 ] Because he's paid the price. For you and for me. It's there for us. In these last words. It is finished. They weren't the only words Jesus spoke. So in his ministry. He kept proclaiming who he was.

And why he came. Sticking in John's gospel. John 7. The father has sent me. John 8. He came to send slaves. Free. If the son sets you free.

You'll be free indeed. We're told. John 10. 10. I came to give you life. In all of its fullness. He came to give us life. In abundance. All of these were proclamations.

That Jesus made. And if we will take these proclamations. As we ought to take them. If we will let the word of God. Dwell richly in us. If we will let it sink into our hearts.

There can only be one outcome. Surely it will send each of us. Onto our own pilgrimage. That's the second thing I want to say.

[ 31 : 34 ] As we draw to our close. Not only were the shepherds. Sent onto a pilgrimage. We are also compelled. To begin a pilgrimage. What did the shepherds find.

At the end of their journey. Remember what I said. A helpless baby. Dependent on his mother. Born into poverty. Still to live his life.

What have you found. At the end of your pilgrimage. What kind of saviour. Do we find. At the end of our journey. Well. I just want to.

Quickly run through seven things. Don't be alarmed. Don't be looking at your watches. It's very quick. It's very quick. Seven things. And we can draw. Our proof texts. If you like. From Isaiah 53. What kind of saviour. Did I find. At the end of my pilgrimage. Do you recognize. The saviour. I found. A saviour. Who lived. A perfect.

[ 32 : 30 ] And sinless life. Number one. I found a saviour. Who suffered. Unjustly. That's point number two. Isaiah 53 and 9.

He had done no violence. And there was no deceit. In his mouth. Did he deserve to suffer. The way he did. You know what. It would do us all good.

To reflect. On the suffering. Of Christ. I watched something. This week. Um. On YouTube. That just left me.

Almost undone. Reflecting on the suffering. Of Jesus. See if we did that. As followers of Jesus. More often. Our lives would be so different. So different.

Our hearts would be softer. We'd be more compassionate. We'd be more fruitful. In ministry. If we reflected. On the suffering. Of Jesus.

[ 33 : 27 ] And remember. That he did it for us. He did it for me. So point number three. I find a saviour. Who endured. Steadfastly. Isaiah 53 and 7.

He was oppressed. And he was afflicted. And he opened. Not his mouth. Fourthly. A saviour. Who died sacrificially. Again Isaiah 53. He was wounded.

For our transgressions. He was crushed. For our iniquities. Upon him. Was the chastisement. That what? Brought us peace. And with the stripes.

We're healed. I see. A saviour. Who rose. Victoriously. I've lost count of. One. Two. Three. Verse five. A saviour. Who rose victoriously.

Jumping into Revelation. Five and five. Weep. No. More. Why not? Behold. The lion. Of the tribe of Judah. The root of David. Has conquered. So that he can open.

[ 34 : 22 ] The scroll. And the seals. I find a saviour. Who rose victoriously. I find a saviour. Who reigns. Triumphantly.

Matthew 28 and 18. All. Authority. In heaven. And on earth. Has been given to me. Said Jesus. I am.

The one. Who is in charge. It would be good for us. To remember that as well. When we had hard days. God is in charge. Christ.

Is on the throne. And finally. I find a saviour. Who will return. Gloriously. That's either the end. Of my pilgrimage. Is he at the end of years.

Is that the saviour you find. At the end of your pilgrimage. This Jesus. The member of the disciples. The apostles were gathered.

[ 35 : 17 ] Watching. Looking up into the clouds. Only. What on earth are you going to do now. He's gone. This. Jesus. Will come again.

Just the way you saw him leave. He's coming again. He'll return gloriously. He'll return. So having. Hearing this. This proclamation from Jesus. It is finished.

And having gone on this pilgrimage. And found the Messiah. As we found him. In all of these points. Glorious. Glorious. King Jesus. Surely there can only be one outcome.

At the end of our journey. Surely. What was the outcome for the shepherds? The third point was what? Praise. Surely that's. What we will find. In our own experience. Can you find it.

In your heart this evening. To praise. The living and the true God. For all that he has done. And for all.

[ 36 : 16 ] That he has yet to do. Can you bow your knee. To Christ. As Lord. Over your life. Can you do that? Are you prepared to do it?

Will you love him? Will you live for him? That's what the shepherds would have done. Just so we're clear about that. I have no doubt in my mind.

They went off. Refreshed. Renewed. Hopeful. To proclaim. The message. That the angels have given to them. Will we do the same?

Let me close. In the same way I started. By pointing out this. Enormous difference. Between. The faith that we follow.

As those who walk with Jesus. And all of the other world faiths. They're still waiting. For their God. They don't even know if they'll see him.

[ 37 : 13 ] It all depends on what they do. And how they live their lives. Our God has come to us. Our God is with us. Our God is in us.

If we are walking with Jesus. It happened. In Bethlehem with his birth. It continued. In Calvary. Where he gave up his life. To ransom his people.

And it will be finally. Finally. Consummated. It will be finished. For all eternity. When he comes again.

That's our Jesus. That's our Lord. Christ. The Lord. And he. Is worthy. Of all of our worship. Let's pray.

Our Father in heaven. And you are the glorious one. And Father. We have. Rejoiced. In. Looking at your passage. In looking at this word.

[ 38 : 12 ] Before us. In. Hearing the words. Of the angels. The angel. And. In thinking about. The response. Of the shepherds. Lord. In putting ourselves.

Into the stable. And putting. Our minds. Towards Mary. And all that she. Have gone through. And all that she. Would go through. Indeed. As Simeon said. And a sorrowful.

Pierce. Your own soul. Also. And so it did. And Lord. We. We've reflected on. The pilgrimage. We've reflected on. Our own pilgrimage. Lord. And indeed. We're still on that journey.

Those of us. Who are walking with you. Perhaps. Our sons. Still to step onto that. Lord. It may be that tonight. They will take that. And shaky. Food step forward. In faith.

Depending on you. As the one who alone is strong. Father. It may be that we would all. Know Jesus. The Jesus that I described. In those seven points.

[ 39 : 06 ] As the one who alone is worthy. Of all of our praise. And worship. And we give that to you tonight. So continue with us now. As we close this time of worship. In praise.

And move on. Into a new week. So hear us. As we ask these things. In Christ's name. And for your glory. Amen. Close in by singing from Psalm 145.

In the Scottish Psalter. Page 4. 440. The second version of Psalm 145. At verse 9. Good unto all men.

Is the Lord. For all his works. His mercy is. Thy works. All praise to thee afford. Thy saints. O Lord. Thy name. God bless. Then the name of verse 15.

In eyes of all things. Lord attend. And on thee wait. Let here to live. And thou. In season. Due. Dost send. Sufficient food. Then to me.

[ 40 : 08 ] Let's sing these. Verses to God's grace. tragen. God bless. God bless. The Lord. Bid us.

Indoch sport. God bless. God bless. God bless. God bless. God bless.

That there is. ■ rice. God bless. I was so pleased to thee afford.

Thy saints, O Lord, thy gift shall bless.

The glory of thy kingdom's show shall lay and all thy power down.

[ 41 : 11 ] The soul and sons is eternal. This kingdom's grace hath done excel.

Thy kingdom and thy name thine adore.

This last tradition all remains. The glory of all and all.

The cancer is a sacrifice. The glory of all and all.

The glory of all and all.

[ 42 : 28 ] The glory of all and all.

And salvation, earth and earth, and earth, and earth, and earth.

Amen. That's true. And now in the grace, mercy, and peace of God, the Father, Son, and Holy Spirit, rest upon and remain with us all, now and always.  
Amen. Amen. Amen. Amen. Amen. Amen.