

# What has Jesus done for me? (2)

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[ 0 : 00 ] Well, will you turn with me to Paul's letter to the Philippians in chapter 2. Paul's letter to the Philippians in chapter 2.

We're looking again at this passage. Philippians chapter 2 from verses 5 to 11. Philippians 2 from verse 5.

And became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

If you're anything like me, you'll hate it when a story comes to an abrupt end on a cliffhanger.

That moment when the storyline, it's coming to its climax, reaching its climax, and every event in the drama, it's all been coming together.

[ 1 : 45 ] With all the scenes and all the characters in the story, they've all been coming into view, and the storyline, it's beautifully unfolding, in which everything has been building up and leading up to this great crescendo.

And then, all of a sudden, it stops. And we're told that it's to be continued on a later date, which immediately indicates to us that the storyline has a second part.

There's part two to come. There's more to come. There's more to happen in the drama. And the production, it has more to show us. But we have to wait until next time before we can find out what happens in the second part of the story.

And until then, we're to remain in suspense and sit tight, wondering, well, what's going to happen next? What's going to come? What's around the corner? What's going to happen in the story?

But we have to be patient and wait for the sequel and see how the whole drama is going to conclude. And you know what?

[ 2 : 52 ] I felt a bit like that this morning. I don't know if you did. But I did when we were looking at the first few verses of this passage in Philippians, which we just read.

Because for those of you who weren't here this morning, we were asking the question, what has Jesus done for me? What has Jesus done for me?

And it's a personal question. What has Jesus done for me? And we said that what Jesus has done for us is twofold. It has two parts to it.

And the first part is that Jesus was humiliated for us. And the second part, the sequel, is that Jesus was exalted for us. He was exalted. So what has Jesus done for me?

Jesus was humiliated and Jesus was exalted. And as we considered our question, what has Jesus done for me? We were being reminded of the great drama of the Bible, where we were looking at the story of redemption, where we were being told how God has saved sinners.

[ 4 : 01 ] And this morning in the prequel, the first part of the story, we were looking at the humiliation of Jesus Christ. And in the humiliation of Jesus, we saw that Jesus took a journey.

He took a journey. Because in order to understand what Jesus has done for us, we need to see that Jesus took a journey of humiliation and then exaltation.

And so first of all, we saw this morning that it was a journey of humiliation. It was a journey downwards. It was a journey of humiliation from the crown to the cross.

From the crown to the cross. And that's the first place that Paul pointed us to in this passage. He pointed us to the crown. Paul pointed us to where Jesus was before he humbled himself.

Before he experienced humiliation. And Paul drew our attention to the starting point. Before the humiliation. Before he became man.

[ 5 : 04 ] But then we saw in the story of redemption that Paul pointed us to the cradle. He went from the crown to the cradle. For Jesus humbled himself by becoming man, man in which he was conceived of the Holy Ghost, born of the Virgin Mary.

And Paul told us that the position which Jesus took is that he made himself nothing. He made himself a servant. And from his birth until his death, it was all an act of humiliation.

In which he was flogged and spat upon and scourged and mocked and then forsaken. And all the time in the humility of Jesus, Jesus was going lower and lower and lower and lower.

And this is what Paul is talking about here. Who being in the form of God, thought it not robbery to be equal with God, made himself of no reputation, took upon him in the form of a servant, made in the likeness of men, and he humbled himself, he says, became obedient unto death, even the death of the cross.

And Paul says that's the extent Jesus went to in order to save us. That's how low Jesus went. He was crucified.

[ 6 : 21 ] What has Jesus done for me? In my place, condemned he stood. But what we can see here is that the humiliation and the death of Jesus Christ, it's not the end of the story.

There's more to come. There's more to happen in this drama. Because the story of redemption didn't finish at the cross. The cross was the pinnacle point, the key moment in the history of God's people and God's work of redemption.

But there's more to this wonderful story. There's more to come. And Paul is reminding us tonight that we need to look at the sequel to this story in order to see how the whole drama is going to conclude.

We have to see the humiliation of Jesus. But now I want us to see the exaltation of Jesus. The exaltation. And as we did this morning, I want you to apply this passage to yourself.

I want you to see that the message of Jesus Christ is relevant to you. Personally to you. It is for you.

[ 7 : 35 ] It's a message that's for you. All for you. And so I want you to be asking again tonight, what has Jesus done for me?

What has Jesus done for me in order that I can be saved? What has Jesus done for me in order that I can become a Christian? And the simple answer that we will keep coming back to is that Jesus has done everything for us.

He's done everything possible in order that we can be saved. He's done everything. Not only in his humiliation, but also in his exaltation.

Because in his exaltation, we see Jesus rising, Jesus sitting, and Jesus coming. Jesus rising, Jesus sitting, and Jesus coming.

And so that's what I'd like us to look at this evening. Jesus rising, Jesus sitting, Jesus coming. So look firstly at Jesus rising.

[ 8 : 41 ] Jesus rising. It says in verse 8, And being found in fashion as a man, he humbled himself, became obedient unto death, even the death of the cross.

Therefore God also hath highly exalted him, and given him a name, which is above every name. When we look closely at these verses, from verse 5 down to verse 11, this section, we see that these six verses, they're only two sentences.

Only two sentences. Which verses 5 to 8 is the first sentence. Then in verses 9 to 11, is this, is 6 to 11, 9 to 11, is the second sentence.

And this is key, because the first sentence, as we've seen already, it speaks about the humiliation of Jesus Christ. But the second sentence, in verses 9 to 11, it speaks about the exaltation of Jesus Christ.

And so, as we move into this sequel, in the story of redemption, we see that the first sentence ends with Christ dying on the cross. That pinnacle moment.

[ 9 : 52 ] He was obedient unto death, even the death of the cross. That was the lowest place. The lowest point in the humiliation of Jesus. It was his death. But as Paul begins the second sentence, he begins with a complete reversal of events, where he says, therefore, therefore God also hath highly exalted him.

And at that moment, Paul is moving away from the lowest point in Christ's humiliation to consider the heights of his exaltation. For just as the word humiliation means to descend from a high rank, so exaltation means to ascend to a high rank.

Which is why Paul says, therefore, God hath also highly exalted him. But we must notice here that what Paul is saying is that the act of exaltation isn't the initiative of Jesus Christ.

The act of exaltation doesn't begin with Jesus. It's not his doing. No, Paul says the exaltation of Jesus is the Father's doing.

God hath highly exalted him. And in this contrast between the humiliation and the exaltation of Jesus, Paul explains that the humiliation of Jesus was his own doing.

[ 11 : 24 ] He made himself of no reputation. He took upon himself the form of a servant. He was obedient unto death, even the death of the cross.

It was all his doing. It was all his act of humility. It was his own act of obedience as a servant. It was all his doing. But Paul shows us here that the actions of Jesus in his humiliation, it was the reason for God's exaltation of him.

The exaltation of Jesus Christ was because of his obedience to death. Jesus was raised from the dead because he obediently finished the work that the Father gave for him to do.

He was exalted because on the cross he said, it is finished. He humbled himself but God exalted him.

God hath highly exalted him. And so the first step in the exaltation of Jesus Christ was the resurrection. that defining moment on the first day of the week, on the first Lord's Day morning, when these key witnesses, as we read in Luke's Gospel, they went to the tomb of Jesus seeking to anoint his body.

[ 12 : 46 ] But when they got there, Luke tells us, they did not find the body of the Lord Jesus. They came to this borrowed grave and they came looking for a body.

They came to find Jesus but all they found was a stone rolled away. The stone that had sealed the tomb of Jesus to ensure that none of the disciples would steal the body of Jesus and claim that he had somehow miraculously resurrected.

The stone that had been placed over the tomb and guarded by the Roman soldiers in which they were anticipating the disciples to come and try and break into the tomb and steal the body.

But my friend, what no one ever anticipated was that the one inside the tomb would break out. And when these key witnesses came to the tomb of Jesus, they didn't find the body of the Lord Jesus.

And they were greatly perplexed as you would be because you would never expect anyone to rise from the dead. But Luke tells us that the tomb of Jesus was empty.

[ 14 : 01 ] But there were two angels standing at the tomb. And you know, I love that question which the angels asked them. Why do you seek the living among the dead?

Why do you seek the living among the dead? He's not here. He is risen. And the angels went on to say, remember how he spoke to you when he was in Galilee saying the Son of Man must be delivered into the hands of sinful men and crucified and on the third day rise again.

And Luke says they remembered his words. They remembered his words. They remembered everything that he said would happen to him. They remembered Jesus speaking about his humiliation and they remembered Jesus speaking about his exaltation.

And even Peter when he ran to the tomb to see it for himself. Luke says that when Peter looked into the empty tomb he saw the grave clothes just lying there by themselves.

And he walked away from the tomb marvelling to himself at what had happened. He couldn't believe it. It had actually happened. Jesus was raised from the dead.

[ 15 : 12 ] And from that moment onwards that would be the key message to turn the world upside down. The message of a crucified and a risen Christ.

That was the message Peter preached on the day of Pentecost. Three thousand were saved. That was the message Paul preached continuously. He preached it everywhere he went.

A crucified and risen saviour. That was the message of the gospel. That was the good news. He is not here. He is risen.

That was Paul's message. That's the church's message that God has highly exalted him. God has highly exalted him. Because the resurrection of Jesus Christ is key to our salvation.

Everything hangs on the resurrection of Jesus Christ. Everything hangs on it. Is that not what Paul was saying to us in 1 Corinthians 15?

[ 16 : 15 ] If there is no resurrection of the dead, he says, then Christ is not risen. If the resurrection doesn't exist, Christ hasn't risen. And if Christ has not risen, our preaching, it's in vain.

This is a waste of time tonight if Christ is not risen. And he says, your faith, it's also vain. It's pointless. You're still in your sins. And if in this life only we have hope in Christ who's not risen, then we're all of men most miserable.

We have no hope. No hope whatsoever. And what Paul is saying to us is that if Jesus Christ is not risen, we have no hope of salvation whatsoever.

We have no access to eternal life. If Jesus has not been exalted, then we cannot be saved. It doesn't matter about his humiliation.

If Jesus has not been exalted, we can't experience eternal life. But, says Paul, Christ is risen from the dead.

[ 17 : 26 ] Christ is risen from the dead. And if you believe in your heart and confess with your mouth the Lord Jesus that God has raised him from the dead, you will be saved.

That's the promise. believe in your heart, confess with your mouth that he raised him, that he's exalted, then you will be saved.

And looking at this, we can ask you a question, what has Jesus done for me? He was highly exalted for me. Highly exalted, raised from the dead in order that we can be saved.

Raised from the dead in order that we can be saved. But not only that, he has ascended to heaven to sit at the right hand of God the Father.

So we've considered Jesus rising, rising from the dead, but secondly we see Jesus sitting. Jesus sitting. Paul says, therefore God also hath highly exalted him and given him a name which is above every name.

[ 18 : 43 ] The sequel in this great story of redemption, it began with the resurrection of Jesus Christ from the dead. And Paul is very keen to point out to us that not even the resurrection, not even the resurrection is the end of the story.

Because for Paul, the storyline, it hasn't reached its conclusion yet. Because Paul wants to point out to us that the ascension to the right hand of God the Father, it's a key part in the exaltation of Christ.

And Paul tells us here that Jesus was not only highly exalted, but he was also given a name. And when Paul speaks about the name which Jesus was given, he's not referring to a specific name as such, but to a title, a position, which was a position of honor.

A position of honor. And so when Paul says that Jesus has been given a name which is above every name, he's indicating that Jesus was given a position which is above every other position. It was the highest place of exaltation. And the position which Jesus was given and the title which Jesus was given, as we can see from verse 11, it was the title Lord.

[ 20 : 02 ] He was given the title Lord. The exaltation of Jesus granted him to be called the Lord Jesus Christ.

And when Paul speaks about the name which is above every other name or this position above every other position, he's using it in reference to all the other gods and all the other authorities in this world.

And in particular, Paul is using it in reference to the highest position in the Roman army, the position of the emperor. Because when Paul wrote this letter to the Philippians, the Philippians were part of a Roman colony.

And it was a time when there was a great deal of emperor worship, in which all the people within the Roman colonies, they were all under the authority of the Caesar, and they would have to bow down and confess that the Caesar, he is Lord.

That's what they would have to do, because with so many cults and so many different forms of idol worship, the Caesars, they claimed divinity. That the gods gave to them this divine power and divine authority, and that they were to be worshipped and proclaimed as Lord by everyone.

[ 21 : 25 ] And so all the people within the Roman Empire, they were to assert that Caesar, he is Lord. Caesar is Lord. But that was not the case for the Christian. And that's what Paul is stressing here, that for the follower of Jesus, the captain of their salvation, he is a higher name.

He is far more exalted than Caesar ever was. He has been exalted to the right hand of God the Father, which is a far greater position than all the kings and all the emperors and all the false gods and all the false idols of this world.

He says God has highly exalted him and given him a name above every name. But what I want us to notice also here is that when Paul is speaking about the exaltation of Jesus and the name which

is above every name, Paul is actually seeking to make this contrast between Adam on the one hand and Jesus on the other, where the first Adam is being contrasted with and compared with the last Adam, Jesus Christ.

And Paul is drawing our attention to this, and as he does so, he's showing us that everyone who sought and who still seeks to exalt themselves above Jesus, they are like Adam.

Just like Adam. Just like Adam was. All the Caesars, all the kings, all the false gods, all the false idols, anyone who seeks to exalt themselves, they are all examples of Adam.

[ 23 : 09 ] Because way back in the beginning, the sin which Adam fell into was pride. Which Adam wanted to be like God by rejecting God's lordship over him.

Adam wanted to be exalted above his creator by rejecting who he was. He wanted, it wasn't enough for him to be made king over all the creation and to rule and have dominion over all the creatures. It wasn't enough for him. Because Adam, he wanted the highest rank. He wanted to be like God. He wanted to be Lord. He wanted a position of exaltation.

But we know how the storyline goes. For Adam's desire for exaltation, it resulted in the greatest humiliation. Where the wages of sin is death.

And that's the contrast which Paul was highlighting in 1 Corinthians 15. When he's speaking about the resurrection of Jesus, he says, since by man came death.

[ 24 : 23 ] The lowest humiliation, that man he's speaking about, it's Adam. By man also came the resurrection from the dead. And he says, for as in Adam all die, but in Christ shall all be made alive.

death. Because even though the first Adam became a living being, the last Adam became a life-giving spirit. And what Paul is telling us is that because Jesus has been highly exalted and given this position above every other position, this position of authority, his authority is over death.

His authority is over death. death. Because he experienced and entered into the humiliation of death. Because he did that, God highly exalted him as one who has authority over death.

And Paul says, because of the exaltation of Christ, death has been swallowed up in victory. And he's been given the authority to stand over death and say, oh death, where is thy sting?

Oh grave, where is thy victory? And is it any wonder to us then that Paul says, thanks be to God who giveth us the victory through our Lord Jesus Christ.

[ 25 : 53 ] My friend, the victory has taken place because Jesus has been exalted to the position of Lord. But what amazes me, looking at this wonderful doctrine, is that he is not only exalted to a position of authority, he is exalted to a posture of victory.

A posture of victory. And the posture which he is assumed is one in which he is sitting. Jesus is sitting.

And my friend, that's the emphasis of scripture. Jesus has been exalted to sit at the right hand of God the Father. And what's interesting is that the writer to the Hebrews, he makes a huge emphasis upon the posture of Christ's exaltation.

Because in the opening words of the letter to the Hebrews, we're told, Jesus, who being the brightness of his glory, the express image of his portion, and upholding all things by the word of his power, when he had by himself purged our sins, he sat down at the right hand of the majesty on high.

And the writer to the Hebrews, he also urges us, urges us, look to Jesus. He's the author and the finisher of our faith, who for the joy that was set before him, he endured the cross, he endured the humiliation, he endured it all, but now, he is now sat down at the right hand of the throne of God.

[ 27 : 32 ] But you know, I just love the image which the writer to the Hebrews gives us when he talks about Jesus being our priest. And he says that we are sanctified, we're cleansed, we're made holy through the offering of the body of Jesus Christ, once for all.

And the writer to the Hebrews tells us that every priest in the Old Testament, whether at the tabernacle or at the temple, they stood daily, stood daily serving all the offerings and the sacrifices, sometimes even the same sacrifices, in order to provide cleansing to make the people holy before God.

But he says it was never enough. It was never enough. The sacrifice, they never provided enough satisfaction, they never really took away sin, they didn't provide any lasting help.

There was no real permanence to them. But says the writer to the Hebrews, this man, that's what I love, this man, this man, after he had once offered himself as a sacrifice for sin forever, he sat down at the right hand of God.

My friend, this is the glory of Christ's exaltation. exaltation. He's been given a name which is above every name. He's been given a position of exaltation. He's been given a posture of exaltation.

[ 29 : 01 ] He has been exalted to sit at the right hand of God. And this is the great hope for the Christian. He ever lives to make intercession for us.

But more than that, more than that, because Jesus has defeated death, and conquered the grave, those who pass away with their trust in Jesus Christ, those who die in the Lord, they have a great hope.

Death is not the end. Death is not the end. Which is why the Bible describes death for the Christian as falling asleep.

It's a beautiful picture, falling asleep. And that's what we're told would happen to Stephen in the book of Acts. He's the first martyr in the Christian church.

And when he was being stoned to death, he had this great vision of Jesus. This great vision of Jesus. And he's standing and he's exalted.

[ 30 : 11 ] But we're told, that's what I love, he's standing. He's not sitting, he's now standing. Jesus standing to receive Stephen into glory.

My friend, if you're a Christian tonight, that's your great hope. That when Jesus calls you home, when Jesus calls you out of this world into eternity, he will stand to receive you.

He'll stand to receive his own. Christian. But if you're not a Christian, what hope do you have? What hope do you have when Jesus calls you out of the scene of time into eternity? Well, my dear friend, let me remind you tonight, Jesus has done everything for you.

in order that your hope will be placed in him and him alone. Because time is short. And we're always being reminded of that fact.

[ 31 : 22 ] Time is short. Life is short. And Paul reminds us here that because time is short, we need to close in with Jesus Christ.

because in this passage he says that we not only see Jesus rising and Jesus sitting, we also see Jesus coming.

Jesus coming, which is the last area which we're going to look at this evening. Jesus coming. He says, Therefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

And as Paul concludes this sequel in the story of redemption, he brings it to its climax. Throughout these two significant sentences of humiliation and then exaltation, Paul has brought the entire drama to our attention.

But as everything has been coming together, Paul now reminds us how it is all going to end. He reminds us how this world's history is going to come to its conclusion.

[ 32 : 44 ] And he tells us that it's going to end with Jesus coming. It's going to end with Jesus coming. The climax and culmination of God's redemptive purposes in this world, they're going to take place with the second coming of Jesus Christ.

But the second coming of Jesus Christ, it will not be like the first. As we saw this morning, the first coming of Jesus and his entry into this world was in humiliation.

But the second coming of Jesus and his entry into this world will be in exaltation. He'll come as an exalted and reigning king. He will come with all glory, all power, and all authority.

That's the position that he has been exalted to. He's been exalted to the position of Lord. He is the Lord Jesus Christ. And because he has been exalted, he's been given all authority in heaven and on earth.

And when he comes, he is coming as judge. And he's coming to judge the world at the last day. But when we think of the second coming and the day of judgment, is it not true that we often immediately apply negative connotations to it?

[ 34 : 07 ] Where we think it's all doom and gloom. But when Paul writes to the Thessalonians, he speaks about the second coming as a day to look forward to for the Christian.

It's a day in which we should be longing. Because he says in 1 Thessalonians 4, he says, for the Lord himself shall descend from heaven with a shout, the voice of the archangel, the trump of God, and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord. And then Paul urges the Christians in Thessalonica by saying to them, comfort one another with these words.

Comfort one another for these words. So for Paul the second coming, it ought to be a comfort for the Christian. Everything is going to be vindicated. Everything is going to come to an end. All the persecution, all the trial, all the sorrow, all the tears, it's going to come to an end. So comfort one another with these words until then. It will come to its end, Christian.

[ 35 : 18 ] So comfort one another. But you know when Jesus spoke about his second coming, and the day of judgment. He often emphasized that it will be a day like no other.

Jesus tells us in Matthew 25 that when the Son of Man comes in his glory, with all the holy angels with him, he will sit on his throne of glory.

And do you notice what Jesus said? He will come exalted to the position of authority. He will come with his posture of victory. He will be sitting.

He will be sitting as the judge of all the earth. And that's what Paul also tells us what will happen. We must all appear before what?

A judgment seat. Where Christ is sitting. And we must all appear to give an account. We will all appear before a seated and exalted Christ.

[ 36 : 21 ] when the son of man comes he says in all his glory all the angels with him he'll be sitting on his throne of glory and all the nations will be gathered before him and he will separate them one from the other one from the other one from the other as a shepherd divides the sheep from the goats and he'll set the sheep on your right hand does it well.

The goats on the left. And this exalted king he'll say to those on his right hand come come you blessed of my father inherit the kingdom prepared from before the foundation of the world.

But then he'll say to those on his left depart from me you cursed to the everlasting fire prepared for the devil and his angels.

And then Jesus says they will go away one to eternal punishment and the other into everlasting life. The judgment of Jesus is an eternal verdict.

It's an eternal outcome. It's an eternal judgment. And you can't appeal to a higher court for a better hearing. Because the judgment of the Lord Jesus Christ it's the final judgment.

[ 37 : 51 ] And my friend he is coming. Mark my words he is coming. Oh he is coming. He is coming.

But what often causes people to doubt the words of Jesus is that he has delayed his coming. But is that not something we ought to be thankful for tonight?

Is that not something we ought to be thankful for? Because there are some of you in here tonight and you and I both know that you aren't ready for him to come. Were he to come and call you out of the scene of time?

You're not ready. You're not ready. You're not prepared. But when will he come? Jesus says but of that day and that hour no man knows.

Not even the angels of heaven but my father only. And when Jesus spoke about the unexpected nature of his coming when he's going to come and we don't know when he points us to Noah.

[ 38 : 55 ] All the way back to Noah. He said in the days of Noah before the flood they were eating, drinking, marrying, giving in marriage, doing all these things.

Daily life was just the same until Noah he entered into the ark and they didn't know. They still didn't know it was going to come even though Noah was inside the ark.

And then it came. So also says Jesus for the coming of the Son of Man be. And Jesus says watch, watch therefore for you do not know what hour your Lord doth come.

That's the frightening thing. And he's saying be ready, be ready, my friend, be ready, be found in Christ because he's coming, he's coming and he's coming and all must appear before the judgment seat of Christ.

And he says, for every knee will bow. The name of Jesus, every knee will bow. Every tongue confess.

[ 40 : 05 ] in the name of Jesus, every knee will bow and things in heaven, things on earth, things under the earth, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

Every knee will bow. When we appear before that great white throne, we will all be on our faces in the dust. Those in heaven, those on earth, those in hell, every knee will bow and every tongue,

those in heaven, those on earth, those in hell, we will all confess.

We will all confess that Jesus Christ is Lord. And whatever confession we had in this life, whatever profession we made, whether we confess the name of Caesar, whether we confess the name of Allah, whether we confess the name of Buddha, or the name of the Pope, or we praised ourselves as Lord over our own life and destiny, we will all confess that he is Lord and it will be to the glory of God the Father.

And you know, these words, they always remind me of the solemnity of the day of judgment. For on that day, Jesus Christ will be vindicated for all he received in his humiliation.

Because all those who mocked him, all those who plotted to kill him, all those who scourged him, those who crucified him, they'll all bow. They will all bow.

[ 41 : 45 ] Pilate will bow. Caesar will bow. Herod will bow. Judas will bow. all the atheists of this age, all the kings, all the queens, all the popes, all the cardinals, all the prime ministers, all the presidents, all the authorities of this world, all the godless, idol worshippers who have persecuted Jesus and his church throughout the nations and throughout the centuries.

They'll all bow before him and confess that he is Lord. even Satan, even Satan will bow.

But what about you? What about you, my friend? Because the proposition is simple. Bow your knee in this one or bow in the next.

Confess him in this world or confess him in the next. You decide. You decide. What has Jesus done for me?

What has he done for me in order that I can be saved? What has he done for me in order that I can become a Christian? Everything. Humiliated, exalted for us.

[ 43 : 23 ] He went from the crown to the cross, the cross to the crown for us. All for us. He's done everything possible so that we can say today he has done it all for me.

And if that is the case in your experience, if you can say he's done it all for me, then love Jesus. Follow Jesus. Worship Jesus. Live for Jesus.

Live your life for him and his glory and his name. But if you still need persuading as to the extent that Jesus has gone in order for you to be saved, then ask yourself this.

Could Jesus have done any more for me? Could Jesus have done any more for me? no. That's why he bids you to come and bow before him, pour out your heart to him and confess that he is Lord over your life.

Will you do that? Will you do that in this life before you do it in the next? Make sure you do.

[ 44 : 45 ] make sure you do. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee that art one who is Lord.

And help us, O Lord, we pray thee, to acknowledge thee as Lord in our life, to see thee as one who is king, one who is sovereign, one who is coming.

Help us, O Lord, to wait, to be watching, to be ready. Bless us, we pray thee, bless thy word to our souls, all that it may bear fruit, that thou, O Lord, wouldst apply it to our hearts, that we would not leave thy word in this place, but take it home with us, and confess Jesus Christ as Lord, to the glory of God the Father, that there may be rejoicing in the presence of the angels tonight, over sinners repenting.

Look upon us then, we pray thee, and do us good, for Jesus' sake. Amen. We shall conclude by singing in Psalm 96, Psalm 96 in the Scottish Psalter, page 359.

Psalm 96, singing from verse 10 down to the end of the psalm. Among the heathens, say God reigns, the world shall steadfastly, be fixed from moving, he shall judge the people righteously.

[ 46 : 34 ] Down to the end of the psalm, before the Lord, because he comes, to judge the earth comes he, he'll judge the world with righteousness, the people faithfully. these verses to God's praise.

Among the heathens, safe or reigns, the world shall steadfastly, fear his own word in the power God.

The people rise your feet. That hath begun before the Lord, mountain and the earth rejoice, let thee lugar or right traz'em lugar open during ARA and on his hearts take'em SAMING GUS TUA ■ silver Then wolves and every tree shall sing with goodness and with mirth.

Before the Lord, because He comes to judge the earth, comes He.

He'll judge the world with righteousness, but He the faithfulness.

[ 48 : 58 ] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.