

6413U

VICTORIA STUDY WEEKEND - 2004

THIS IS ETERNAL LIFE - THAT I MIGHT KNOW HIM

Speaker: Bro. Ted Sleeper

Exhortation: Our Saviour's work and ours

Reading: Galatians 2

I'd like to thank all of you on behalf of sister Dolores and myself for the very warmth that you have afforded to us and your hospitality while we've been with you, so it's our turn to thank you, for your kindness towards us. It has been quite a pleasure to be here and to have an opportunity to share with you what I hope has been some helpful insights into that theme, that broad theme, which I've treated this weekend, 'about getting to know the Father and His Son' and what that really means in practical terms and not just theological, theoretical terms.

You'll remember that in the first couple of classes, we envisioned a life of getting to know the Father and the Son, as a **journey**, and we talked specifically about that promise in Micah 6 verse 8, where God invites us literally to walk with Him on this journey of getting to know Him; what His life is all about, what the life of the Son is all about! and we saw in that, this remarkable situation or circumstances in which **the Father walks with us!** I mean, in a journey it's not just one following another, this is a journey of companionship. One where the Father is sharing together in those things that we experience in our day to day life; He **knows** our sorrows as well as our joys, because He's there walking together with us. Then we saw the reciprocal of that wonderful relationship, and remembering that it is **a walk with God**. We're reminded this is a journey that we're taking with God. It's not really our journey, it's not that we are deciding the path that our life is going to go in, when we decided to become a part of Christ, we accepted the Father's guidance in this journey. This is His path that we walk on in our collective and individual lives. So we've been invited in that sense as we travel along in our lives, and this is a profound thought, we're actually being lead into circumstances where we can know the heart of our Father!

So, when there is His own grief that He feels, and you can think of passages of scripture like in Genesis 6 verse 6, where we're told that God grieved when He looked upon what was going on in the earth. But b&s, that's not natural for human beings to necessarily grieve for other people or this earth, we might grieve about ourselves, we might grieve about someone that we love, but we don't tend to have a sense of grief or concern for the big picture. But when we journey with the Father, that's exactly what those experiences of our life, in bits and pieces, not in the totality, but in bits and pieces, God is trying to teach us what He feels and moves Him, so that we can be

moved in the same way.

One critical quality that I want to remind you of, that we must have if we are going to be successful in this journey, with the Father and the Son, is the word **'trust'**; I really want to emphasize this point. This is so critical for our struggles as we seek to walk and follow after the Lord Jesus Christ as we envision our walk, but walking with the Father and the Son, **we have to trust the Father fully and completely!** You know that, because when we come to a certain kind of decision points or crisis points in our lives, and we see that the Father is saying to us, 'go this way', but we're looking at the circumstances and we're saying, 'that's the stupidest way to go (excuse that language) but we sometimes think that way, we think that doesn't look like the right way, I think it's this way! Sarai did that when God had promised to Abram a child, she said, 'well, I know God will do this, but I think it's this way that He's going to do it!' and of course, we know what the outcome of that decision was! Had Sarai had at that point, that quality in its fullness that God wanted, she wouldn't have made that decision, she would have been patient and waited for the right time, the right circumstances. That's a challenge to us, b&s, that element of **trust**, trusting that God knows where He's guiding us on His journey, is so difficult to develop and it takes a lifetime for it to come about. We call that in our vernacular, this trust, we call it **faith**.

Now something has been missing this weekend a little bit from the talks, you've got it in bits and pieces, but perhaps haven't seen it altogether, sort of step back and see the whole thing, and that is, where does the Lord Jesus Christ fit into this picture? You see, that was the issue that I presented to you in the first talk, the thing that I struggled with in my life. As a Christadelphian growing up in a Christadelphian family, I've come to appreciate and love God with all my heart, and I know that I needed to love the Lord Jesus Christ too, and that was a theological kind of thing for me, but it was, 'where's the reality in that?' 'what does it mean to love Christ? or even more, that term 'faith in Christ', how does that enter into my life?' It's only been in later life, in fact, in recent years that we've really come to appreciate that much more, and hence the reason why I came to share with you these thoughts, about getting to know Him.

Turn with me to the passage in Galatians 2 that we had read this morning, and let's just take a look at one verse, where the apostle Paul shares with you and with me, his **faith in Christ**. A little bit of what it might mean to the apostle Paul, so let's ponder this term for a moment; I'll start at verse 15 just to pick up a little context. He's now explaining to the Galatians why he stood firm in opposition to Peter and he says, 'We who are Jews by nature, and not sinners of the Gentiles, **Knowing** that a man is not justified by the works of the Law, but by **faith in Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified'. So there is Paul expressing that the core of what we're all about is **faith in Christ**; now that was the struggle and these tend to be theological words. Words that we can talk about and maybe we can do bible study and do some concordance work, but what do they really mean to us, what is 'faith in Christ'. Now I want to point to this, just how important it is that we understand it and why I

wished I understood more of this when I was younger.

Philippians 3 (keep your finger in Galatians, we'll just flip back there in a moment) but I want you to come back to Philippians 3, this is the other passage of scripture which started off our weekend together in our studies. In this chapter we have these statements which the apostle in verses 8 and 9, he says, 'I indeed also count all things lost for the excellence of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as rubbish, that I may gain Christ. And be found in Him, not having mine own righteousness, which is from the Law, but that which is through **faith in Christ**, the righteousness which is from God by **faith**'. There is our tendency, and this is not a Christadelphian tendency, this is a human tendency, the human tendency is to measure our acceptance with God based on how well we have succeeded in doing certain items, obeying certain rules, following certain procedures; coming to bible class, coming to meeting here on Sunday, reading our bible day by day, or struggling to read our bible day by day. So there are certain good Christadelphian works that we're aware of, and it's the human tendency in us, to tend to say, 'if I do these things and perhaps look after someone, or take care of someone in need, if I do these good things (give some of my money to the ecclesia to make sure they're well supported), if I do these things God will look with favour upon me, because these are my righteous deeds that I'm giving to my Father'.

If, b&s, this is the pursuit of our religion, we are as dead as the apostle Paul was before Christ entered his life, because those are the works of the Law! The 'doing of those things' that somehow we feel will justify us before God! Let me be blunt, **faith in Christ is our righteousness before God**; let me say that again, faith in Christ, that is our righteousness, says Paul, before God! It's not a righteousness that can now be defined in such a way that says, 'See, God, I did all these things perfectly', you see, faith in Christ as we'll see in a moment, is not about 'well, I've done all these perfect things and obeyed all the rules', that's the stuff that kills; it's not that doing these things are wrong, no, reading our bible etc. all of these things are right, very right, but faith in Christ generates that behaviour, it's not because I clench my teeth and say, 'I will do these things' that make me righteous. It will flow from us if faith in Christ is in us, and God doesn't look at those things that we're doing and say we're right; what did He say to Abraham? 'And Abraham believed God and God counted that believing to be right in His sight', that is what God has always wanted from us! He wants an attitude of mind, a way of thinking, a disposition towards Him, and when He sees that in His **grace** (we don't earn this one) in His grace He says, 'you know, that's the thing I want, that's your righteousness!'

So, going back to Galatians now and looking at verse 20 of Galatians 2, he says, 'I have been crucified with Christ; it is no longer I who live, but Christ in me: and the life which I now live in the flesh, I live **by faith in the Son of God**, who loved me and gave Himself for me'. So faith in Christ is the very core of our lives, the very core of our righteousness before God, if you like, would you agree that it becomes very important that we understand what that really means? So what I'd like to share with you now this

morning, is not the whole big picture, I can't do that! and I don't think I know the whole big picture of what faith in Christ is all about; but I'd like to share with you just three little cameos, if you like, three little pieces which taken together will try to sum up the things that we've talked about this weekend, and help us to appreciate in a practical way, what it means to have **faith in the Lord Jesus Christ!**

Turn with me first to John 10. We looked at this yesterday, in another context, and we will in fact, touch on that theme a little bit later, but I want you to pick up the picture that is being presented to us in John 10 starting at verse 11. Jesus said very clearly, '**I am the good Shepherd**', alright, let those words resonate, **I am the good Shepherd**. The good Shepherd gives His life for the sheep. Verse 14, 'I am the good Shepherd, I know my sheep, and am known of mine. As the Father knows Me and even so I know the Father, and I lay down my life for the sheep. I have other sheep which are not of this fold, them also I must bring and they will hear My voice: and there will be one flock and one Shepherd'. And we are blessed by that last statement, now being made a part of the flock of the Lord Jesus Christ, right? this is what we understand, that Jesus is the Shepherd of us!

Now I'd like you to compare this to a psalm that you know very, very well, psalm 23. I'm going to read this in its entirety for a reason, so follow through as we read it again, I'm reading from the New King James so there's a slight difference! He says, 'The LORD is my Shepherd, I shall not want; He makes me to lie down in green pastures. He leads me beside the still waters; He restores my soul; He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies, you anoint my head with oil, my cup runs over, Surely, surely mercy and goodness shall follow me all the days of my life, and I will dwell in the house of the LORD forever'. I know you've read that psalm probably in times of great need and drawn comfort from those words, right? My question to you is, what do we have presented here? are we being told there are two Shepherds, Yahweh and Jesus? is this what we're told? Do you see the dilemma, the contrast, the problem, the struggle in our minds? well, who am I looking to as my Shepherd? There's a problem that's unresolved at this moment!

So I'd like you to turn with me to Isaiah 40, where a very profound statement is put before us, that when you meditate, you think about it throughout this day or perhaps this week, or at some important point in your life, when you think about this theme, you will see more and more how this is indeed a very profound statement that is being presented to us. Verse 10 of Isaiah 40, 'Behold, the LORD God shall come with a strong hand, and His arm shall rule for Him. Behold, His reward is with Him, and His work before Him, He shall feed His flock as a Shepherd, He will gather the lambs with His arm and carry them in His bosom, and gently lead those who are with young. You'd say right! Psalm 23, no! John 10, the answer is, both are true and this is how! He says verse 10, 'His **arm** shall rule for Him', the implication is that **the Father in the Son** is doing the work of shepherding. In other words, what the Father has done, if you

remember John 17 or if you don't I'll give you the sense of it; in John 17, Jesus prays to His Father and says, 'the sheep (the ones whom you have given Me) I have taken care of them'. What the Father has done, He has said to the Son **this is my work, caring for my sheep, my people, and you my Son I've invested with the strength, the authority and the power to fulfil my will. I am in you in this sense, when you work out my will towards my sheep!** So, b&s, the answer to our Psalm 23 prayer, the answer is the shepherding work of the Son of God! So it is He, in His Father's name, that makes us to lie down in green pastures. It is that man in fulfilment of His Father's desires that leads us by still waters, that shields and protects us in times of trouble; that anoints our heads with the oil of comfort and of gladness in the times of our sorrow. He is the answer to our loneliness, in the times when we feel so much abandoned.

How does the Lord Jesus Christ carry out this work in our lives, this work, the Father's work of shepherding us, and caring for us? He does it through, yes, He does it as much as this is in here, it's not the technicality of this, this is gotten into us, the Lord Jesus Christ makes use of that! You know, it's that time, I don't know, you know you've talked to brethren, you yourselves have probably experienced it, you're going through circumstances in your life and there's a verse in scripture that keeps coming back to you, keeps hitting you and then suddenly you say, 'you know, I've never seen scripture like that, now I understand it!' That's the Lord Jesus Christ at work when that happens, I suggest to you. How does He work? You know, Jesus has a body, a body that moves and breathes and lives and is active, you brethren and sisters, myself together, all of us together are part of the body of the Lord Jesus Christ, and through that body, He ministers to the sheep, He cares for the young, those that are in need and sick, those that need lifting up, bearing along; you brethren and sisters are a part of the Lord's body and in you His work is expressed when you're willing.

What about the myriad of angels who were told at the day of His resurrection, that all authority in heaven and earth has been put under Him? What do you think He does with those myriad of angels, if it's not making sure that for each one of us here, those angels we talked about in scripture and prayer about the angels encamping round about His own? The Lord Jesus Christ is in charge of those angels, every circumstance of your life that you are in, it's the Lord Jesus Christ who is there through those angels, preparing, watching over, making sure that even when we've gone into the depths of sin, the angels are still there, they are! and do you know why? because Jesus made a promise and when Jesus, like His Father, **He does not fail that promise;** He said, **'I will be with you always until the end of the age!'** and that age hasn't ended, and until He returns in His glory our Lord's promise stands, I will be with you, when you go through those circumstances; you've come out of them, b&s, know that the Lord Jesus Christ is the agent responsible for all of those things in your life.

And our part? what is our part in all of this? Isn't it **trusting** that the Lord Jesus Christ knows what He's doing? Do you see what has happened? The Father having put in charge, the Son, to work out the Father's will in our lives, it is now the Son that we have to trust. This is how the Father's arranged it, and in trusting the Son we are trusting the

Father, not mystically, not in some magical way that you find in evangelical Christianity. This is real thinking! the Father wants the Son to do it, then we have to trust that the Son knows what He's doing, because it is the Son of God that's doing it in our lives. So we have to trust that the Son will, indeed, be completely trustworthy in his work and labours on our behalf. We have to listen to Him we have to follow His instructions we have to fear no evil in our lives, knowing that He will guard and guide and protect us, because walking faithfully with the Lord Jesus Christ, as He guides us to the kingdom, this brethren is what faith in Christ is all about!

A second image! **faith in Christ as our high priest!** Turn with me back to the New Testament to Hebrews 4 and we picked up a little of this thinking this morning, as we acknowledge that in the resurrection of the Lord Jesus Christ, we have been given one of the most wonderful blessings; when we read in Ephesians 1 about all the spiritual blessings that we've been elevated to in Christ Jesus into heavenly places and all these spiritual blessings have flowed from it, the chiefest of all these blessing is the fact, that in the resurrection of Jesus Christ, we have now one **who ever lives** to intercede and to be there to help and to work and labour in our lives, to remove the obstacles as we said in Sunday school this morning, that separate us from our Father. So in Hebrews 4 we have these words which I avoided quoting in the Sunday school class so we could think about them here. Look at verses 14 through 16 and pardon this, but in verse 15 I'm going to remove the double negative, so that when I read those words, you'll hear them as a positive expression as opposed to the more awkward double negative.

Verse 14, 'Seeing then that we have a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For **we have a high priest who can sympathize with all our weaknesses**; and because He was in all points tempted as we are, yet without sin'. Then the conclusion of this knowledge is, 'Let us therefore come **boldly to the throne of grace**'. This is the Father's throne of grace; our prayers are to the Father and we cry out to God and His throne of grace and the two things that come from the throne of grace, **that we may obtain mercy**, simply put, that is the word for the forgiveness of our sins. So from the throne of grace, we seek and receive the forgiveness of our sins. Then look at the second wonderful point, **and 'find grace to help in the time of need'**. Do you know who brings that help to us when we cry out to our Father for help? Do you know who brings it? the Lord Jesus Christ, He is the one that is going to bring that help to us in that time of need that we have.

Look in 1 John 2 (I alluded to this and I want you to look at it again explicitly), 1John 2 verse 1, 'My little children, these things I write to you, that ye may not sin. And if any one sins, we have an advocate with the Father, Jesus Christ the righteousness', and you'll notice that before I mentioned to you that word 'advocate' (Greek 'parakletos' (3875) is a comforter) it's not 'now we've got a lawyer that goes to the court of heaven to argue with God about us', you see, that's a Gentile Greek way of thinking; we don't need Jesus Christ as our lawyer as if somehow He's going to get us off with God. God is not the problem, we're the problem! and what has to happen is, there's got to be

some kind of change in us, and what a mediator, a parakletos does, He comes along to our side, and He works with us, to make us different and so to bring us to the Father. That is the work of **intercession**, that is the 'parakletos', that's why many of your translations say, 'comforter' when they translate this word, because that's who He is! He's the One that comes along our side to give us aid and comfort in the time of our need. He's the One when we pray to God, who is ever living to answer that prayer, in active rescue of our lives, redemption from sin's power, the cleansing that we so desperately need - He is the One that does it! But you know, b&s, all the power in heaven and earth is in the hands of the Lord Jesus Christ, by the word of His power, says Hebrews 1, He upholds all things, you and I are of the 'all things' that He upholds by the word of His power. All the creative energy of the universe is in the hands of the Son of God, and you know, there's only one thing that stops Him from being able to finish the work of the new creation, that's **your will and my will!** What do you want, b&s? do you want the Lord Jesus Christ to finish His work? Well, if you do, then you have to **trust** Him with all your heart and soul, that those things that you go through in your life, are the very things that are going to transform you into His image and likeness!

The Son's image and likeness, remember Romans 8 tells us about that, you must believe, b&s, in your heart of hearts, the most profound statement that Paul makes in Romans 8 that, **all things work together for good to those that love the Father!** Do you believe that? Do you believe that everything in your life will work together? do you believe that even in the midst of your own sins, when you bring terrible trouble into your life because of foolish things that you've done, or very hard-hearted rebellious things, do you believe that even in those moments when you have run the farthest from God that you can, that those circumstances that you're experiencing as a result of your decisions, will work for good in your life if you are willing to respond to it? I find it the most profound thing about the revelation of God, is that it says, 'He is a God of **faithfulness**', I know the word in the KJV is **truth**, but the Old Testament word 'emeth' (571), 'amen', 'aman' (540) is the word, 'amen' (543) is the word we say at the end of the prayers, 'aman' is the word, this is a word which means 'a constancy, a rock-like constancy', something like if you were a rock climber and maybe the young are, and you reach for a hand hold, you hope the rock doesn't crumble underneath you because it could be your life! The **faithfulness of God** is that which is absolutely sure and steadfast, and what is so incredible to me is, when God says I will do this, nothing, nothing, hinders the Father from fulfilling His word. Now He may not succeed in our life, because as I said what is required of us is that we've got to trust what is being done, if we can, brethren, that essential quality of trust is what faith in Christ is all about.

Turn with me to Revelation 7 for the final image that I'd like to share with you. This concerns **faith in Christ as our sacrifice**; in chapter 7 verse 13 we read, 'One of the elders answered, saying to me, Who are these arrayed in white robes? and where did they come from? And I said to him, Sir, you know! he said to me, these are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb'. Washed their robes, their white robes, we're told that in verse

13, but they made them white by washing them in the blood of the Lamb and you understand the contradiction, the paradox that's being presented here, don't you? Because you're here this morning to participate in the emblems on this table, as a reminder that it is the sacrifice of Christ that cleanses. You'll remember that God through Isaiah the prophet said, 'though your sins are like scarlet, they shall be as white as snow.' Though they are red like crimson, they shall be as wool, and so now in Christ Jesus, right, through His sacrifice, we have been clothed with a garment that is white and clean. So we understand the paradox, the contradiction, of washing in something blood red, and it coming out white; but I need to ask you, what is this garment that these are wearing? and what does it mean to 'wash your garment in the blood of the Lamb'? Ephesians 4 provides the answer to the first of these questions, and I want you to think about these words, we have a way of speaking about being 'clothed with the righteousness of Christ' which actually subverts the thinking that scripture is trying to lead us along to. I don't mean that in a condemnatory way, I'm just saying that it tends to obscure something that's very important for us to grasp. So let's talk about what is this garment?

Verse 21 of Ephesians 4, Paul says, 'If indeed you have heard Him, and have been taught by Him as the truth is in Jesus: That you put off concerning your former conduct in the old man which grows corrupt according to deceitful lusts; and be renewed in the spirit of your mind (God is looking for a right attitude first, something inside of you first, before there's an expression outwardly; so with that right attitude of mind, being renewed and regenerated within you) he goes on to say, and 'that you put on the new man, which was created according to God in righteousness and true holiness'. So I put on this new garment, we know it's in the waters of baptism that we **put on this garment**, what is this garment? This garment is not, as we sometimes theologially say, 'the righteousness of Christ', you see, that righteousness is our faith that God is willing to impute to us as righteousness. No, what he's talking about is the garment we put on and become comfortable with, **is the garment of the life of Christ**. In the waters of baptism we said, this is the life I want and we're clothed with that life, and yes, because it's the life of the Lord Jesus Christ, there is cleansing and forgiveness, yes; but it is the life of the Lord Jesus Christ that we put on, that's the new man! It's the new life in Him that we clothe ourselves with! So now if you think in that context; think brethren and sisters from the moment of your baptism, how life didn't really change, did it? at that moment. You know that those things that were wrong before didn't instantly evaporate, the moment after. You know the struggles you had were still there, but what was different? what was different now was that you now wore this garment, yes; what was different is probably not too much! and over time this garment of Christ's beautiful life has grown more and more soiled and spotted by our actions and behaviours throughout our living out the life of Christ! Am I right? I speak for myself here, I guess, because I know in that case, the garment of Christ's life does indeed, get rather worn and dirty because of who I am. There's the beauty of what we were exposed to in Revelation 7. That garment can be washed and made clean, continually washed and continually made clean, all it requires is that we wash our robes in the blood of the Lamb, and we will be spotless and white and clean.

We know that that's part of what we're doing here; we recognize that we don't come to the breaking of bread because we're perfect people! We come to the breaking of bread because of all men we are sinners and we're in desperate need of what is provided here. How can someone not come to Christ? and walk through this life and say, 'oh, well, you know, I'm this miserable person, but maybe it's their great person in rebelliousness; but we're not! we desperately need what is provided here. That's why thanksgiving goes up to God when we break bread because He's taking care of this desperate need that we have; but you see, that doesn't answer the question! Yes, God forgives, but No, God is not intending to forgive us for eternity. So something more is being picked up by this image of washing our garments in the blood of Christ. You see, it takes some activity on our part. You see, when we think of **faith in Christ** and we think of things in our head, we also have to think of this being expressed in action. The actions aren't our righteousness though they are the expressions of that righteousness, so what is it, what does it mean to 'wash your garments immersing them in the blood of the Lamb? I suggest to you as simply as this, if you're not already there in your thoughts, to wash your robes in the blood of the Lamb means 'to participate in the sacrificial life of the Lord Jesus Christ'!

Do you remember 1John 3, you can turn there again, just so it's there in front of your eyes, and for those who were not here yesterday, I will share with you what I shared with the brethren then, in 1 John 3 verse 16, he says very bluntly, 'by this we know love because He laid down His life for us; and we also ought to lay down our lives for the brethren'. I pointed out to you yesterday, from John 10, a shepherd does not go out and kill himself when he delivers the flock from the bear and the lion. He kills the bear and the lion, he may get injured in the process, sure, but he doesn't go out there to say, 'here, bear eat me', that's not very effective for the flock because it then will go back and eat the flock! So the point of this term, 'I lay down my life, and I have the authority of the Father to lay down my life and to take it back up again, if I want'. You see, it was the will of Jesus, He could have done either and what it meant was this, **Jesus was prepared to set aside those normal wants and desires of human beings**; and there's nothing wrong with them for companionship, a wife, a household, a family and children, all those normal things. But you see, as I explained yesterday, a shepherd doesn't have that option, 24-7, the responsibility to take care of those sheep. So a shepherd gives up a fair amount to do that work, the Lord Jesus Christ gave up **everything** to do that work. So by this we know what love is really all about! our Lord Jesus set aside things which were His natural right (I don't like that term) but these were things He could have had if He wanted, but He looked at us, brethren, looked then and down through the ages and He saw us and He said, 'these sheep are without a shepherd and they need somebody, to set aside His life'. He disrupted all of that nice security that goes with home and life, He set it aside for you and for me! Brethren and sisters, can't we set aside just a bit of our own life or act of following our Lord, it is our Lord in us working.

We get into these mystical kind of ways, and you know, the evangelical world confuses

us, and we think of this mystical experience of Jesus Christ coming into my heart, and the hands going up in praise. That's not what it's about! this is real stuff that I'm talking to you, it is when you sacrifice something of your life for the sake of your brethren and sisters sitting next to you. That is the opportunity for the Lord Jesus Christ to now work through His body, to show His love through your love! that is Christ in you, and that's what Paul means, 'it is no longer I who live but Christ, His life, His ways, all that He wants will be fulfilled in me because I want to do the will of my Master, and Christ lives in me as a result, and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me'. That's what faith in Christ means in reality! So **shepherd, sacrifice, high priest**, in every way our Lord works to help us, to come to us in that sense, He begins to know us because He's living with us and we get to know Him if we trust Him, we get to know Him because of His work with us. You know, I gave you that image this morning at the end of the class, of the day of judgment looking into the eyes of the Lord Jesus Christ and realizing that when I look into those eyes, I'm looking into the eyes of the man who has done everything to save me, **everything!** So we do owe everything to this man that we've come to remember. When the heavens erupted actually in Revelations and said, 'Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honour and glory and blessing'; those should also be the words of our mouth.

So brethren and sisters, I'd like you to look at Hebrews 13 as the final thought I just want to leave with you, because it is so self explanatory. But listen to every word and soak in every word, Hebrews 13 verses 20 and 21, 'Now may the God of peace who brought up our Lord Jesus Christ from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant; Make you complete in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen'.