

Luke Chapter 9 v 27 - 37

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[0 : 00] Particularly good to have visitors amongst us from Battersea. So that's great. And any other visitors as well. Some folk who have been from before, we welcome you in the name of our Lord.

And it's great that we can be together as God's people on this day. Well, what is this God like that we come to worship this morning? What is he like? Well, the Bible, of course, tells us. And Paul, as he writes to Timothy, describes God in this wonderful way. He says, God, the blessed and only ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see, to him be honor and might forever. Blessed and only ruler. Immortal, invisible. God, only wise. That's our first hymn, which comes from that very description of God in 1 Timothy.

Number 16. Let's stand and sing to the praise of this immortal, invisible, mighty and glorious God. 16. 16. Sit down.

[1 : 18] Let us come to God in prayer together now. Let us pray. Truly, O Lord, our God, there are no words which can describe you fully, perfectly.

There's nothing, O Lord, in this world in which you've created, in which we live, which pitches, which reveals, which tells us just what you're like.

Thank you that you are altogether, way and above our understanding. You are the God who blows our minds. You're the God who has nothing in this world which compares to you.

But we thank you that we do know you. We thank you that you are the God who has revealed yourself to us. Though we could never find you by searching out, though we could never discover you by all of our learning and understanding, we thank you that you came to us.

You came to us in your Son, the Lord Jesus Christ, who was able to say, I am the Father and one, who came to reveal to us and to show to us, you, O Lord, our God, in your beauty, in your mercy, in your grace, in your power, in your truth.

[2 : 36] Yes, Lord, even in your anger. We thank you that in Jesus we see God revealed. For he is the image of the Almighty God, the outshining of God.

And we thank you that through Jesus coming to us, Lord, we can come to you. And, Lord, we have come to you. We thank you, O Lord, that we've been brought into this wonderful relationship with you, which is the Christian faith.

We've been brought into the embrace of your love. We've been brought into the experience of the forgiveness of our sins. We've been brought into, O Lord, what it is to be a child of God.

We thank you that's who we are this morning if we put our faith and trust in Jesus. We are those who are your children, loved and precious to you. You're the God who meets with us and speaks with us and reveals something more of his loveliness and salvation day by day.

We thank you, O Lord, our God, that you are no longer a mystery to us. But, Lord, you are wonderful in our sight. And we know that the day is coming, yes, that day when every eye will see you.

[3 : 43] When, O Lord, all the, as it were, the curtains that separate the heavenly world and the earthly world are taken away. And when you come again in glory and power, Lord Jesus, then every eye will see.

And for the believer, for those of us, Lord, that you've saved and rescued, we've got a wonderful, wonderful sight to behold.

For we shall see you, Lord, without the bars, as it were, over our eyes. We shall see you and enjoy your company and your nearness for all eternity in heaven. We shall have every vestige of sin, every element of that which spoils and ruins life taken away.

We shall enjoy you, enjoy you forever. Thank you that we can enjoy you and we do enjoy you, O Lord, our God, every moment of our days. But especially we thank you that when we gather together in this way, Lord, you are with us in a wonderful sense by your Holy Spirit.

And we long that we may know you with us, speaking with us and meeting with us. We long, Lord, that the scales that cover our eyes will be taken away. We may see something more of just how much you love us and all that you've done for us in Jesus.

[4 : 59] Be with us, then, in this brief time together. Help us, Lord, as we hear your word later. Speak to us and give us ears to hear. Help us as we gather around the communion table, the Lord's table, later on as well, as we remember Jesus and the price he paid for us to be brought into your family.

Help us, O Lord, we pray, again, to recognize the great cost, the great sacrifice of Jesus. So, Lord, help us now. We ask your blessing and we seek your face through Jesus Christ, your Son.

Amen. We're going to read together now from our Bibles. And if you'd like to turn with me to the Gospel of Luke and Chapter 9.

Luke and Chapter 9. If you have one of the Red Church Bibles, that's page 1039. Page 1039. We're going to continue our journey through this wonderful record, this historical record of the life of the Lord Jesus.

And seeing again and again just what a wonderful Savior he is. And what it means to be a disciple of his. What it means to follow him. What it means to live with him and for him.

[6 : 15] And we're going to pick up from verse 27. If you've got one of the Church Bibles, that's not where a paragraph begins. A verse before that paragraph. But hopefully you'll see where we're going.

And we're going to read from verse 27 through to verse 37. Okay. So Luke Chapter 9. Page 1039. Luke 9 verse 27.

Here's Jesus speaking to his disciples. Truly, I tell you, some who are standing here will not taste death before they see the kingdom of God.

About eight days after Jesus said this, he took Peter, John and James with him, went up onto a mountain to pray. As he was praying, the appearance of his face changed.

And his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus.

[7 : 16] They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. Peter and his companions were very sleepy. And when they became fully awake, they saw his glory and the two men standing with him.

As the men were leaving Jesus, Peter said to him, Master, it's good for us to be here. Let us put up three shelters. One for you, one for Moses, one for Elijah.

He did not know what he was saying. While he was speaking, a cloud appeared and covered them. And they were afraid as they entered the cloud. A voice came from the cloud saying, This is my son whom I have chosen.

Listen to him. When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves and did not tell anyone at that time what they had seen.

The next day, when they came down from the mountain, a large crowd met him. And we'll be thinking about that episode in the life of our Lord Jesus and his disciples, particularly, in a few moments.

[8 : 25] If you'd like to have your Bible open to Luke and to chapter 9, those verses that we read just a few moments ago.

And following through to 37.

I wonder, are you the sort of person who can walk past an open door and not look inside? You know, it's like you walk down the street and somebody's got the front door open.

Do you instinctively look inside? Or do you manage to walk by? Are you able to resist the temptation? Or perhaps when you've got the boot of their car open and you're walking by, do you have a peep?

Do you? I think probably most of us do. It's not being nosy, is it? It's not because we're nosy. It's just we're curious. And we're inquisitive by nature.

[9 : 25] You know, back in 1993 was the first time that the Buckingham Palace was open to the public. And all the tickets that were available, that was for the next three years, were sold within one

week.

Everybody wanted. I don't know, who's been to Buckingham Palace here? Have you been to Buckingham Palace? That was for your OBE. I don't mean when you went for OBE, John. I mean when you went just to have a look. Just to have a look around, he doesn't got an OBE.

It's an MBE, but we don't like to talk about it too much. So they've all gone. Everybody wanted to look inside. Everybody wanted to peep in where the royal family were. Buckingham Palace.

Well Jesus, in Luke in chapter 9 and verse 27, announced to his disciples that some of them would get to see inside the kingdom of God before they died.

Truly I tell you, some of us standing here will not taste death before they see the kingdom of God. They would get a glimpse into the most unexplored kingdom in the universe that no eye could see into.

[10:35] No tickets were available for. And in essence, that's exactly what happened just a week later. That's the only real, I think, logical explanation for what Jesus says and why both in Luke and in Mark and in Matthew, immediately after Jesus says those words, we have what we call the transfiguration.

When these three disciples are taken up to a mountain with Jesus and Jesus is gloriously revealed. They didn't get to see all the kingdom of God.

But they got to see a peep into the kingdom of God. The kingdom of God is not like a regular kingdom on earth. It's not a country. It's not got borders.

And you can't draw it on a map. The kingdom of God is both here now and at the same time it's still to come. When someone becomes a Christian, they immediately are brought into the kingdom of God.

They immediately enter into the kingdom of Jesus. This is what Paul wrote to the Christians in Colossians chapter 1. He says, For he, God, has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.

[11:55] It's the same thing. The kingdom of God. The kingdom of the Son. Jesus came into the world so that the kingdom of God would be open to everyone and anyone who wishes to enter.

Before his coming, the kingdom of God was largely restricted to Old Testament people of God. The Israelites, the descendants of Abraham. But Jesus' mission was to bring people from everywhere into the kingdom of God.

But we still look forward to a day when the kingdom of God will be revealed in its fullness. That will happen when Jesus comes again.

That's what he was referring to just the verse before in chapter 9 verse 26. Whoever is ashamed of me and my words. The Son of Man, that's his favorite way of describing himself, will be ashamed of them when he comes in his glory.

And in the glory of the Father and his only angels. He's talking about the end of time when Jesus comes again and the fullness of the kingdom of God is entered into and enjoyed.

[13:02] But we as believers are already in the kingdom and enjoy much of the blessings of it. And when those three disciples were there on the mountain, Jesus' closest friends, they were given this privileged sneak preview into the kingdom of God.

And it had a lasting impression upon them. It transformed them for the rest of their lives. Peter himself refers to what happened in his second letter.

In 2 Peter and chapter 1, he talks about Jesus and what he saw. He says this, We did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power.

But we were eyewitnesses of his majesty. He received honor and glory from God the Father when the voice came to him from the majestic glory saying, This is my son whom I love.

With him I am well pleased. We ourselves heard his voice and came, We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

[14:12] For Peter, it was the assurance, the confidence that Jesus was the one in whom he must put his faith. That Jesus was the Messiah. That Jesus was the one. That he wasn't, as he was going out afterwards, preaching the gospel of the kingdom of God.

It wasn't a fantasy or a fairy story. That's important for us still, isn't it? People talk about Jesus as a myth or a legend. They talk about the Christian message as just some sort of thing in the past which nobody believes in anymore.

It's a bit like when you were a child and you believed in the bogeyman and you believed in fairies. But now you've grown up. You don't believe in those things. But Peter and those disciples and in fact all that we have in the New Testament are eyewitness accounts.

People who were there who saw or experienced and who went on to tell and to write about these things. It's historical. It's accurate. It's trustworthy. And that's exactly what Peter is saying here. We saw and we heard and we experienced. What he saw and he experienced and he heard is something of the kingdom of God.

[15:20] So what did they see? What did these witnesses, Peter, James and John see? What is it that they experienced about the kingdom of God? This peek into the kingdom of God that now every believer is a part of and the fullness of which is yet to come.

Well clearly the first thing that you see in the kingdom of God when you have that peek that Peter was given is this. You see glory. In the kingdom of God is where glory is seen.

As he was praying, that's Jesus, verse 29. His face changed. His clothes became as bright as a flash of lightning. That's the first thing clearly that they saw. This incredible light.

So bright. We're told, aren't we, we mustn't look at the sun. Damage your eyes. Don't do that. Even when there's an eclipse, you have to use these special sort of glasses to make sure you don't damage your eyes.

But Jesus is brighter than that. God is brighter than that. We sang, didn't we? And we read from 2 Timothy about God being in unapproachable light.

[16:26] I'm sure you've seen those films, haven't you? Like the spy films and they capture the spy and they put him in. They put this lamp over his face so that he can't see anything else that's around except that light and they question him.

With God, it's like that. All they could see, the disciples, is just this light. The glory of Jesus. It's nighttime. It's nighttime. From what we understand, because one, the disciples were very sleepy and then we're told the next day they came down the mountain.

So this is nighttime. Jesus has gone up and prayed. And while he's been praying, the disciples have fallen asleep. They've nodded off. They had a tendency to do that. They were going to do that a bit later and they go on to Gethsemane as well.

They're a bit like us, the disciples. A lot like us. They found it hard to pray. And they often dozed off. But not during my sermon. Okay. I'm just right there.

The brightness of Jesus woke them up. You can imagine. It's a bit like when you're in your bed and you're in home and somebody comes and they turn the light on. You know, and it wakes you up.

There's a light of Jesus.

[17:29] And what's happening there is this. Something like a huge curtain is pulled back. Jesus, in one sense, as he walked amongst the people of this world, as he lived amongst us, in one sense, his glory was hidden.

It was revealed in the way he spoke and the way he acted and the way he lived. But his divine nature, the very godness of him, the glory of him was hidden, as it were.

But then for this moment, for this time, the disciples were able to see Jesus as he really is. In this unapproachable light, the light of God. Now, John is the only gospel who doesn't record this event, though he's obviously there, isn't he?

But he alludes to it later on in his first letter when he talks about God is light. And he says, we've seen with our eyes, referring to his meeting with the Lord Jesus and seeing the Lord Jesus.

See, everybody else, when Jesus walked on this earth, when he lived amongst people, everybody else just saw him as an ordinary man, the son of a carpenter from Nazareth.

[18:35] Nothing special about him. Pretty plain. In fact, Isaiah, the prophet, when he was talking about Jesus coming, the Messiah coming, said of him, There is no beauty or majesty to attract us to him.

We aren't to think, as sometimes the artists give us the idea, somehow Jesus walked and he had this perpetual glow, like he had a ready brick or a halo above his head. Of course he didn't. He looked like everybody else.

He looked like his mother, Mary. There's nothing in him special, we might say. That's how many people see Jesus now, isn't it?

There's nothing special in Jesus, just ordinary. That's because they do not see him in his glory. We once thought of Jesus in that way, even as Christians.

We just thought of Jesus maybe as a special man, a teacher, somebody who was a miracle worker, somebody from the past, somebody who did good, who had good things to say, but we never saw him as he truly was.

[19 : 36] Until something happened to us, and our eyes were opened. Paul talks about it here in his letter to the Corinthians.

He says this, From now on, we regard no one from a worldly, earthly point of view. Though once we regarded Christ in this way, we do so no longer. Why?

If anyone is in Christ, he's a new creation. The old has gone, the new has come. The very mark, in one sense, that we have become a Christian is this, that we see Jesus differently than we once did before.

We see him as someone glorious. If we're in the kingdom of God, then in one sense the scales have come from our eyes, as they did Paul, after he experienced that meeting with Jesus.

And we see him. We see him as marvelous and wonderful and glorious and beautiful. We see him like nobody else sees him, and like nobody else is to us. There's a beauty in Jesus, which only the Christian can see.

[20 : 37] Everybody else says, well, he's, yeah, a good man. But those who have come to Christ, those who've seen him, who've entered into the kingdom, see him in such a marvelous way. You know, there's going to be a day when every single person will see Jesus in his glory.

Not just the Christian, but everyone. Men and women who've discounted him as just as man. Men and women who've had no time for him. They will see Jesus, but when they see him in his glory, it will be a terrifying sight.

It will be something which is unbelievably horrible to them. Because when they see him in his glory, it will be too late.

They will see him as the judge. They will see him as the king as he returns again. This is what Jesus said in Matthew chapter 24. All the peoples of the earth will mourn when they see the Son of Man coming on the clouds of the heavens with power and great glory.

As we read there just before in Luke in chapter 9. Whoever's ashamed of me in my words, the Son of Man will be ashamed of them when he comes in his glory.

[21 : 46] Yes, you will see Jesus glorious. You'll either see him glorious now by faith, by the Spirit's work in your heart, as the wonderful Savior of sinners and the one who is the Lord of your life, or you will see him as the judge who comes with great power and glory.

But then you see him and you will weep and mourn. Because you'll realize that you've missed out on the kingdom of God. And that there only awaits judgment for you.

In the kingdom of God there's glory. The glory of Jesus. But also, notice as well, there were some other men there, weren't there? It wasn't just Jesus who was glorious. Two other men, we're told, were splendid.

They weren't as bright. They weren't as dazzling as Jesus. But they were there. And they were Moses and Elijah. And they stood and they started talking with Jesus.

And so what we realize is that in the kingdom of God is where grace is experienced. In the kingdom of God is where glory is seen, but grace is experienced. The kingdom of God didn't begin with Jesus.

[22 : 51] If I can put it in that way. It didn't begin with his coming into the world. There were those who belonged to the kingdom of God in the Old Testament. It's just that when Jesus came, there is this new, wonderful opening up of the kingdom to all people.

Opened up by his life and his death and his resurrection. Moses and Elijah represent the Old Testament people. Moses and Elijah represent the Old Testament people of God. Moses, the one who gave the law.

Elijah, the greatest and best known of the prophets. They represented those believers who by faith looked to Jesus' coming. Looked to that new day when the kingdom of God would be revealed.

The law in the Old Testament was all about the rules. About the offerings. About worship.

About righteous living. Preparing people to meet with God. Preparing people for that day when Jesus would come.

[23 : 55] See, Jesus made it very clear that his coming was to bring a fulfillment to the Old Testament. In Matthew 5 he says, Don't think I've come to abolish the law or the prophets.

I've not come to abolish them but to fulfill them. The prophets' main role was to call the people back to obedience to the law. The prophets had to keep saying to them, Don't keep going that sinful wrong way.

Come back to God. Keep his laws. Keep those sacrifices that atone for your sins. But all those sacrifices of the Old Testament, All those goats and all those sheep and all those bulls, None of them could ever lift the guilt of people's hearts.

None of them could ever save people from the power of sin. They kept drawing them away from God. Drawing them back into wickedness. Writing to the Christians in Hebrews in chapter 10, The writer says, It's impossible for the blood of bulls and goats to take away sins.

And he immediately goes on to say, Therefore, when Christ came into the world, Jesus came to do what those Old Testament sacrifices came to do. He came to fulfill what the law could only point to And the prophets could only call to.

[25 : 15] He came to bring about grace. Forgiveness. Isn't it interesting that when Moses and Elijah are there talking with Jesus, Luke is the only one who mentions this, We're told the subject they spoke about.

They spoke about his departure. It's the same word in the Greek, which is exodus. We all know what exodus means. It's that time back in Moses when the people of God were in slavery in Egypt. And God brought them out. There was an exodus. They were delivered. They were saved. And yet Jesus' exodus. And we know what he's talking about because we're told, Which he was about to bring to fulfillment at Jerusalem.

His sufferings, his death, and his resurrection. That was, in one sense, his exodus. Yes, he was going to return to the Father. But it meant through his life and death and resurrection, There was an exodus for us.

A deliverance for us. A rescue for us from slavery. Not that physical slavery that the people had in Egypt. But that slavery to sin.

[26 : 28] Jesus made it very plain as he spoke and taught. Very truly, I tell you. John 8. Very truly, I tell you. Everyone who sins is a slave to sin.

And verse 36. So if the Son sets you free, you'll be free indeed. Sin does enslave. We know that. We see that. We see that in the lives of others around about us. We see that in our own lives. How easily sin entraps us. You only have to start going down that particular avenue. Before you know it, it's drawing you deeper and deeper.

Before long, it's got control of your life. Sin enslaves us. Keeps us away from the freedom which God wants us to have.

The freedom to know him and enjoy him. The freedom to live without fear. The freedom to live in peace. The freedom to know that death is not to be worried about.

[27 : 33] Freedom that Christ brings. Through grace. The law says you must do this.

You must do that. The prophet said you're sinners and you've got to get right with God. Jesus came and said here is forgiveness for you. Here is life.

Here is grace. You see we can't earn God's forgiveness. We can't buy it. We can't purchase it. We can't be religious enough for it. It's a free gift.

But it's bought at a great price. With the very life and death of Jesus. Jesus. So in the kingdom of God dear friends.

There is glory to be seen. And there is grace to be known. But also as well we see here don't we too. That in the kingdom of God is where the voice of God is heard.

[28 : 31] The voice of God is heard. As the disciples gaze in bewilderment at Jesus and the two Old Testament believers. Moses and Elijah. They begin to panic a little bit.

Poor old Peter. Like us. He doesn't really know what. He's half awake. He's half asleep. And he doesn't really know what to say. And suddenly there's Jesus in this glory. And then there's Moses and Elijah. You think wow. That would be great if we could just stay here.

I'll just put up some. I'll just make a sort of a shed or something for you to be in each of you. So you can stay there. He doesn't know really what to say. As we're told there he's in a bit of a panicky state.

But as he's speaking. There's a cloud that comes down isn't there. While he was speaking verse 34. A cloud appeared and covered them. They were afraid as they entered the cloud.

This wasn't just an ordinary mist or low cloud that came down. This was something supernatural. This was the very presence of God the Father. Throughout the Old Testament again and again. [29 : 29] When God was there. A cloud would descend. Remember Moses. He went up the mountain to Sinai. To receive the law. We're told. A cloud descended. And God spoke from the cloud. When the tabernacle was prepared and finished.

A cloud came and filled it. The same with the temple. Again and again. The cloud was the symbol. God was with his people. God was present. And from that cloud three. Those three disciples heard an audible voice. It wasn't the first time they'd heard this voice. They'd heard this voice back at Jesus' baptism.

Those who were there. In Luke chapter 3. Verse 22. Remember when Jesus had been baptized. We're told that the Holy Spirit descended upon him as a dove.

And a voice came from heaven. And you are my son. Whom I love. With you I'm well pleased. The wording is slightly different here. But the gist of the matter is much the same.

[30 : 28] This is my son whom I've chosen. Listen to him. God was affirming. Jesus was the divine son.

At the baptism. When Jesus was beginning his ministry. God had spoken. To assure him. To. For Jesus' sake. That voice came in one sense.

But here it comes for those disciples sake. Listen. To him. God speaks. He has a voice.

And in the kingdom of God. We hear the very voice. Of God. The very words of God. God speaks. Communicates.

Makes himself heard. Makes himself known. Isn't it sad and tragic. That people do not want to hear.

[31 : 26] The voice of God. Perhaps you've heard the saying. There's none so deaf. As those who will not hear. God has shouted aloud.

In this world. Shouted aloud. Through the creation. He's made. With all its beauty. And majesty. And glory. And splendor. But he's shouted aloud. In the person of the Lord Jesus Christ.

Jesus is the one who came. With the very words. Of eternal life. In the kingdom of God. We hear the very best words of God. The truest words.

The most faithful words. The most delightful words. In the kingdom of God. The voice of the spirit. Speaks to us. Through the word. And tells us. We're children of God.

The voice of the Lord. Speaks to us. And tells us. Our sins are forgiven. The voice of the Lord.

Speaks to us. And tells us. I will never leave you. Nor forsake you. Isn't the very voice of God. Such a comfort.

[32 : 24] Such an encouragement. To those who are in the kingdom. Isn't it lovely. To hear his voice. Never do we hear. The voice of God. In the kingdom of God. Speak with anger. Or judgment. Or condemnation.

For there is no condemnation. Those who are in Christ. Like these wonderful words. That spoke from the cloud. God speaks to us. Words that encourage us. In our faith.

And strengthen us. Speak peace to our hearts. Have you heard the voice.

Of God. God. Again. The reality is. There will come a day. When everybody will hear his voice. Even those who've.

Rejected his word. Even those who've. Put their fingers in their ears. Even those who've sought to. To ignore him. There will come a day. When they will not be able to.

[33 : 19] Stop hearing the voice of God. But the words that they will hear. From the voice of the Lord Jesus. The voice of God. Will be words. Which they will. Never want to hear.

Words which. Will ring in their ears. Through all eternity. Words which will. Be a cause of the deepest. Sadness and sorrow to them. For when Jesus comes again.

And every man and woman. And child stands before God. When we are judged by Jesus. The judge of the living and the dead. There will be those who will only hear these words.

Away from me. I never knew you. Away from me. I never knew you. Can't you hear his voice calling to you today?

Can't you hear him calling to you out of that cloud? Calling to you out of the word of God? Calling to you by the spirit? Calling to your heart? Saying come to me. All you who are weary and heavy laden.

[34 : 22] And I will give you rest. Can't you hear his voice calling to you? Saying come to me all you who are thirsty. Come to the waters and drink. Can't you hear his voice calling to you?

Saying come to me. Though your sin is as red as scarlet. There will be washed as white as wool. How much more does God have to say?

How much more does he have to call? How many more invitations must he must bring to you? Sunday by Sunday. Day after day. Saying come to me. Enter into my kingdom. Enter into that place.

Where you receive me as your king and your lord. Where you enter into the salvation. And the forgiveness of sins. And life everlasting. When you enter into that hope. That knows that there is nothing to fear in death.

But only greater glory and delights. Come and enter into a living relationship with me. Where I walk with you day by day. You've been given dear friends.

[35 : 20] This wonderful peep. It's not just Peter and James and John. But each one of us have been given this wonderful peep. Into the kingdom. This place in which righteousness dwells. This place of peace in a world of conflict.

This place of truth in a world of confusion. And the question is this. Why will we stand outside the kingdom. When Jesus has come and said. I am the way. And I am the door.

Now is the time to enter the kingdom of God. Now the way is open. Will you enter in?

Don't just peep. Don't just get a glimpse. Come in. This is the voice of the Lord.

Let's pray together for a moment. Let's quiet our hearts and pray together. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. We know it is only you Lord who can give us eyes to see and ears to hear.

[36 : 47] It's only you who can give us your spirit to experience grace and forgiveness. But we ask oh Lord that you would do that. That each and every one of us here this morning may know our eyes opened.

may know our ears unblocked may know our hearts softened thank you that you've given us a taste a peep of what could be ours if only we would come if only we would turn away from our sin see we can't enter the kingdom and our sin as well we have to leave it behind we have to repent of it that sin of pride selfishness that sin which says I'm good enough as I am that sin that says I know best and many other sins beside Lord we ask that you would strip us of those sins that we might enter in with faith that we might come through Christ the door not only to see not only to stand on the threshold not only to get a glimpse of the wonder the loveliness the beauty the delights that are inside but step across that threshold by saying

Lord Jesus save me have me take me make me your own we don't need to know all the answers to all the questions we don't need to understand everything about the kingdom of God we don't need to know it all and understand it all Lord but just that faith as a mustard seed you said is enough that says I see that I'm a sinner and I see that you're a saviour and I hear your voice calling and I I can't help but come to you I must come to you and I do come to you oh Lord bring us into the kingdom and for those of us inside once inside Lord help us to delight in and rejoice in and enjoy all the blessings of the kingdom help us Lord to live as kingdom people in this world telling others come and see come and taste come and hear help us to live as people of the kingdom knowing that the best is yet to come and all that we enjoy and all that we delight in now is but a but a beginning it's just the first room we might say of the kingdom and there's so much more help us Lord never to be those whose hearts yearn for the failing and the temporary things of the kingdoms of this world they can never last they can never give the peace they can never take away the pain they can never give the hope that the kingdom of God gives hear us as we ask these things and be with us particularly as we come to the communion table in a moment as well and feed us we pray with all the good things from your hand for we give you our thanks in Jesus name
Amen Amen Amen