

I am glorified in them (Quality: Very Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 March 1991

Preacher: Matrunola, Kenneth (1937-1994)

[0 : 00] You will find our text this evening in John chapter 17, the 10th verse.

John chapter 17, verse 10. And all mine are thine, and thine are mine, and I am glorified in them.

Here in John chapter 17, we have the Lord's Prayer. Not the prayer that he taught his disciples that we so often know as the Lord's Prayer, but the Lord's Prayer because here is the Lord praying.

The great high priestly prayer of the Son of God, the Son to the Father. And here in this verse 10, And all mine are thine, and thine are mine, and I am glorified in them.

There are two blessed statements concerning the Church. Before we come to look at these in turn, I trust with God's help, let me observe in the first place that there are two ways in which we would be entitled to take these words, And all mine are thine, and thine are mine.

[1 : 34] The first is to take them of things, and the second to take them of persons. Taken of persons, it would be that all my things are thy things, and thy things are my things.

Taken of persons, it would be all those that are mine are thine, and all those persons that are thine are mine.

Taken of persons, it would be all those that are thine. And if we think of that former way of looking at these words, I believe, before we pass on to what is our major consideration tonight, I believe that we will see that which testifies to the essential Godhead and deity of the Saviour.

All things, all things, all things mine are thine, and the things that are thine are mine.

All the attributes of the Father, all the things that go to the essence of God the Father, belong equally to the Son.

[3 : 02] The attributes of God, the glory of God, these perfections of deity belong to the Son.

You remember how Paul, in Philippians 2 and at the 6th verse, says, concerning the Son, who being in the form of God, thought it not robbery to be equal with God.

The Son thought it not robbery to be equal with God, for he is possessed of all that is deity.

He is God. And all the things of the Father then equally pertain to the Son, and all that is the Son's pertain equally to the Father.

That could not be said of any created being, angel or man. There is no angel, not the highest of the elect angels, that could say that all the things that are mine are the things that belong to God the Father.

[4 : 15] No man could say that. If any man makes a claim such as that claim, it is blasphemy. For the Savior to make that claim, it is only right.

He thought it not robbery to be equal with God. Robbery is an act of seizing that which does not belong to us. If Christ is not possessed of all deity, then he is seizing and taking to himself that which is not his.

But he being in the form of God, the essential form of God, all the things that are thine, the things in his prayer that pertain to the Father belong to him.

These are the things that are his also. All that is his is also that of the Father. We must secure and we must proclaim the full deity of the Lord Jesus Christ.

What think ye of Christ is the test. That's what differentiates the Christian gospel from the sects and the systems. For invariably they deny the deity of Christ.

[5 : 33] He is a great teacher. He is a great leader. He is a great revealer. He is a great example. But we believe that he is of the full deity possessed, eternally divine.

The essential Godhead of God belongs to the Son as much as to the Father and as much as to the Holy Spirit. And the Son is possessed of that from all eternity.

This church has identified through generations past with the eternal sonship of the Lord Jesus Christ and it still does. And we believe that subsequent to the incarnation of the Son of God at Bethlehem, that still he is possessed of all the fullness of the Son of God.

That still he is possessed of all the fullness of deity. For in him dwelleth all the fullness of the Godhead bodily. So there is one way of taking these words which is an affirmation and confession of the faith of God's people.

That all that is the Father's belongs to the Son. All his deity is as much the Son's as ever it is the Father's. But we return to the other way of rendering the verse not of the things which are mine that are also of the Father and the things of the Father which are mine, but to think of it as the context demands that we should think of it.

[7 : 17] In terms of persons, those that are mine are also those that are thine. Those that are thine are those that are mine.

We think of it as persons and yet even thinking of it as persons there is an implicit testimony to the deity of Christ even in that. What does it mean to think that all thine are mine?

All those persons that belong to the Father. In what sense do persons, created beings, those of Adam's race for such they are, in what sense do they belong to the Father?

They belong to the Father as the Father as God has willed to save them. Has set his love from all eternity upon them.

God has wrought for them, bringing them in creation to have their first birth. Appointing that they should have that second birth and become new creatures in Christ Jesus.

[8 : 28] In that they are the people of God the Father. Then that they are such because of the power and the wisdom of God. They could not be the people of God where he other than God.

Where he other than that willing God in sovereignty. Where he other than that all wise God. Where he other than that omnipotent God. And if we then think of this, that those that are thine in Christ's words are also mine.

Then that these might be secured. That they might be redeemed. That they might be to the satisfaction of all the claims of divine justice.

That they might be the people of God. It was needful that the one achieving this. That he should partake of all of deity. None other could have done it. No mere man.

No angelic being merely. Could have procured the redemption of his people. So that is even when we consider that this stands for the number. That are the people of the Father.

[9 : 32] And those that are given to the Son. So that they are his people. We see a testimony implicitly. As to the full deity of the Lord Jesus Christ.

And no wonder Paul speaking concerning the gospel. In the first letter to the Corinthians. And in the first chapter speaks of Christ. The power of God.

And the wisdom of God. In that which the Son does. In order that the saving purposes of the Father might be achieved.

There is the testimony. As to who he is. None other than the eternal Son. Could have wrought righteousness as he did for us. And achieved all the Father's good pleasure.

And these things then having been observed. We pass to look further at this. All mine are thine.

[10 : 37] And thine are mine. There is the first great statement concerning the church. That chosen number. That elect people. All mine Christ says.

Are thine. And thine are mine. That is the first thing that we look to. For the second statement concerning the church. Is that which we will presently our trust come to.

I am glorified in them. But this concerns the church. Now what does it mean? Why does the Lord use these words there in verse 10?

Well they are part of verse 9. They connect to verse 9. They cannot be sundered and parted from the 9th verse. I pray for them.

We read. I pray not for the world. But for them. And who are those for whom Christ prays? They are them which thou hast given me.

[11 : 38] For they are thine. And then that is repeated in the 10th verse. And all mine. For thou hast given them me. That is why the Lord says they are mine.

But those that are mine are thine. And those that are thine in the saving purpose of the Father are, he says, mine.

Because they have been given to me. They were the Father's people originally by choice. They are the sons irrevocably. By gift. And we are brought into the matters of the covenant of grace.

Christ has not entered into a gracious covenant. Accepting a suretyship for the world. That is why we reject and we deny that Christ died for the sins of the world.

All men everywhere. And where that expression may be used in the New Testament, we must interpret it by what we know to be the significance and the meaning.

[12 : 41] That it is for the world of sinners. It is for those in contradistinction to exclusivist view of Jewish salvation. It is for those that are Gentile sinners also.

It is for those of every sort and kind and condition of men in this world that is lost and ruined through the fall. But to say that Christ has died for all men everywhere.

Died for every man in the world. Is to say that he entered into a suretyship for every man in the world. And he never did. Else he would pray for them. And he doesn't pray for them.

He expressly declares that he prays not for the world. He makes intercession for his people. But if he prays not for the world, it is because the world never were his people.

The goats were never sheep of Christ. There is a distinction drawn before time began. There are those that are the people of God's choice.

[13 : 40] And there are those that in the mystery of his will he leaves to the just recompense of their sinning. A very solemn matter. A very great mystery.

A mystery that brings carnal minds to react in violent antagonism. Even of anger against such a God. And our brother was described in the way that he held these doctrines.

In these terms. Your God, Mr. Norton, is a fiend. There would be such a God. As chooses some and leaves others. But that's the revelation of the word of God.

That's Christ's word here. I pray not for the world. I have not entered into any relationship to mankind in general. But I have entered into a particular relationship to man in particular.

And we are brought to see here that all mine are thine and thine are mine. And all the Father's love for his people is the Son's love also for them.

[14 : 47] Because they have been given to him. The Father's chosen people have given to the Son in the covenant of grace. And this is Christ then praying for his church.

Praying on earth for his church. I believe it is the model to us of how he prays in heaven for his church. He taught his disciples how to pray when they asked him.

And has given a model of prayer. A pattern for prayer. I believe that God has caused this to be preserved. And recorded so that we might see a model and pattern of the Savior's heavenly intercession.

It will be of this sort. As he prays for his people. And I believe the perseverance of the people of God stands on this rock.

That Christ prays for them. Hebrews 7.25 Wherefore he is able also to save them to the uttermost.

[15 : 49] That come unto God by him. Seeing he ever liveth to make intercession for them. Those who are loved of the Father.

Those who are chosen of the Father. Are given to the Son. They are thine and all mine are thine. And thine are mine. I pray for them.

I pray not for the world. But for them. Which thou hast given me. In the second verse. He says he gives them eternal life.

As thou hast given him power over all flesh. That he should give eternal life to as many as thou hast given him. What is eternal life?

This is life eternal. That they might know thee. The only true God. And Jesus Christ. Whom thou hast sent. In verse 6.

[16 : 44] He declares that he has manifested the name of the Father to them. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me.

And they have kept thy word. And in the ninth verse. We learn that he prays for them. And this is the argument of his praying for his people.

They are thine. And all mine are thine. And thine are mine. And I am glorified in them. That's the argument that the Savior brings in that prayer.

Which is recorded for us here. They are not the world's. The world does not own them. But the Lord owns them. Mine they are.

He says. I pray for them. And all mine are thine. And thine are mine. The world doesn't own them. The world has no time for the people of God.

[17 : 46] Even sometimes the saints. Fellow saints. Are not always aware of who are the people of God.

I think of these words of heart in the hymn. Bity poor outcasts. Vile and base. By sinners. And by saints withstood.

For these too bad. For those too good. Condemned or shunned by all. The world doesn't have any time. For the people of God.

Sometimes even the saints may be deceived. Sometimes good angels must even be at a loss. As they see the things. The follies that we may do.

But whatever. The Lord knows his people. And he prays for them. My sheep hear my voice. And I know them. And I give unto them eternal life. And they shall never perish.

[18 : 43] Neither shall any man pluck them. Out of my hand. The world does not own them. But Christ does. And Christ prays for them. The world does not glorify Christ.

But he is glorified in his people. The world doesn't glorify Christ. The whole world lieth in the wicked one. The world is in darkness. It doesn't glorify God.

But these glorify me. He says. I am glorified in them. And for these I pray. And perseverance is linked to this.

And perseverance is because of this. The father's love. The son's love. To whom the church is given. The covenant transaction. Sealed in blood. And the intercession of our great high priest.

Having offered himself without spot unto God. Entering into the holiest of all for us. There to appear in the presence of God for us. Wherefore he is able to save unto the uttermost.

[19 : 48] All them that come unto God by him. And if we believe that he preserves his people to glory. That means he preserves and appoints all that's between.

He provides in the present. Who will bring us to where he is. And if we are those that will be brought to that blessed state.

It means that he will not forget us in the present. How could he forget his people now? They are graven on the palms of his hands. They are those whose walls are continually before him.

As the walls of Zion were believed by the remnant of all. To be precious in God's sight. The church is that company that are loved of the father.

They are the fathers. They are given to the son. For their sake he makes intercession. Who has shed his blood to purchase their redemption. All for a sight of a praying Christ my friend.

[20 : 48] If you doubt your perseverance in grace. Then God give you a sight of him. Who prays for you. Who prays not for the world. And may you be upheld.

Because he prays for his own. To know that he prays for me. When he prays for his people. Is surely a glorious thing.

We are in a wilderness in this world. More and more so. A vast howling wilderness. To use the old description. It is a terrible place to be found.

But the Lord Jesus Christ is praying for his people in that wilderness. And that makes all the difference. We have many enemies. Newton says in themselves as weak as worms.

How shall poor believers stand. When temptations, foes and storms. Press them close on every hand. But the Lord is praying for us.

[21 : 46] And that means that we will stand. We go on. The Father's love never alters. We are those that are the people of God. We are those given to Christ.

Who has done all things needful for our salvation. And who prays continually on our behalf. The Father's love guarantees our perseverance.

The Savior's prayer shows that he has done all that was needful. Yea, I have loved thee with an everlasting love. Therefore, with loving kindness have I drawn thee.

I change not. Therefore, ye sons of Jacob are not consumed. Jesus Christ, the same yesterday, today and forever.

May we be those persuaded of an interest in Christ. And who know of praying Christ. Praying for us at God's right hand. Because we are his people.

[22 : 48] And we are his people because, as he says, Thine they were. And thou hast given them to me. All mine are thine.

And thine are mine. When Moses ceased to pray. Amalek prevailed. Exodus on the 17th chapter.

When Moses was tired. Then Aaron and Hurrah to lift up his hands. They put a stone under him to support him. But a greater than Moses, who was not a servant but a son.

He needs no support of a stone who has entered into the holiest place for us. He is that unwearied Christ. He is that one though he takes his humanity with him into the heavenly places.

He is not tempted. He is not constrained as we are constrained. He is not weary as we grow weary. His is a constant intercession for us.

[23 : 53] He needs the support of no man nor angel to uphold his hands in prayer. This man seeing he ever liveth. Seeing he as a priesthood after the order of Melchizedek.

Without beginning or without end. So he is that one that continually intercedes. And by his prayer we shall be upheld and we shall be kept.

And what a comfort that is. It's not even your praying that keeps you. Although prayer is appointed to convey the blessings God designs to give. Although none of us would be without prayer.

What access we have. What privilege. Yet it's not my praying that keeps me. Thank God. It's Christ who keeps me. And the great token of his keeping me is that he prays for me.

And that's a prevailing prayer indeed. The prayer of Christ for those that are his by donation. Those that the Father has given to him.

[24 : 54] All mine are thine. And thine are mine. Well there is the first part. This great statement concerning the church.

Let us look to the second. And I am glorified in them. The Lord says I am glorified in them. We've only time to look at three things.

First of all the Lord is infinitely glorified. In the redemption of the church. The people given to him. And he has suffered for us.

That he might redeem us. That is never forget it. He is glorified in the redemption of his people. And not least. In that he has suffered.

For their sake. Suffered for our sake. He has suffered in both of his natures. If you say well there was no possibility that he should suffer in his deity.

[25 : 54] Then I simply mention what I did at the Lord's Supper. Last Lord's Day in the morning. Quoting John Willison of Dundee. One of the old Scots preachers.

When he said that while there could be no alteration of his deity. Nonetheless his glory suffered an eclipse. When he came into this world. When he took our humanity.

His glory suffered an eclipse. And he goes on to say that only for about an hour did it break forth before his resurrection. And that was on the Mount of Transfiguration.

When he was transfigured before the eyes of Peter, James and John. And they saw that shining forth of his glory. We beheld his glory, John says. As of the only begotten of the Father.

Full of grace and truth. But his glory suffered an eclipse. And that's even in Philippians 2. Being in the form of God.

[26 : 51] He thought it not robbery to be equal with God. But made himself of no reputation. His glory suffered an eclipse. He still had the glory.

But there was a veil as it were upon that glory. For our sakes. For our salvation. He took upon him the form of a servant. And he who is possessed of the form of God.

And has it by sovereign right. And it's no robbery that he should be God. For he is God. He also takes the form of a servant. The same essential form of a man in his place.

He takes the place of his people. He becomes the surety for his people. He took their humanity upon himself. That he might stand for them. That he might be as one with them.

Was found in the likeness of men. And in fashion as a man. And as a man. While there was an eclipse upon his glory. As a man in the flesh he suffered.

[27 : 56] He suffered in the body. And he suffered in his human soul. That had been given to him. For he is made like us. He is given a reasonable soul.

And he is given a true body. And in soul and body he suffered for the sake of his people. As man he was opposed by men. He was persecuted.

He was reviled. He was mocked. He was rejected. And yet thus was he accomplishing the salvation of his people. And thus was he being glorified in his people.

All mine are thine and thine are mine. And I am glorified in them. In his sufferings. In that eclipse upon his glory. And in the sufferings that he underwent.

In body and in soul. Thus did he see the Savior of the church. representing his people. Standing in that place. Taking their indebtedness upon him as a servant.

[28 : 55] The Son of Man come not to be ministered unto. But to minister and to give his life a ransom for many. He took our place. He put himself under the law.

He kept the law for us. He magnified the law of God. And made it honorable. And he magnified in the doing of it. As the God-man. Every attribute of deity.

And the Father could say. This is my Son. My beloved Son. In whom I am well pleased. And there is no breach. And there is no violation. To the Godhead.

In the way that he achieved redemption. The redemption of his people. And he is glorified in that redemption. He is glorified in these things he did. And he has opened heaven's door to his people.

Those for whom he prays find that the key is there that opens heaven's door. He is the key of David who openeth and no man shutteth. And to those who are not his people he shutteth and no man openeth.

[29 : 58] But this is what he has done for us. He is glorified in them. In his people. Those for whom he prays. He is glorified in what he did before he rose up and ascended to the right hand of the Father.

To make intercession for them. Glorified in his sufferings as the God-man Christ. Glorified in them. He had never been like this before.

As the eternal Son. The glory of God was his. But the eternal Son taking our humanity. Being made like us.

That is a different thing. That had never been. Elect angels. Look in wonder at this thing. God manifest in the flesh.

Justified in the spirit. Seen of angels. Thus he is glorified in his people. And what glory. Wherefore God hath highly exalted him. Given him a name which is above every name.

[30 : 59] That at the name of Jesus every knee to him should bow. And every tongue confess that he is Lord to the glory of God the Father. The second thing I would say on this.

I am glorified in them. The Lord is especially glorified in the regeneration of his people. He has secured their righteousness.

He has bled and died that he might be the propitiation for their sins. He is glorified in that. But he is glorified also in the actual regenerating of every one of his people.

Bringing them from darkness to light. Giving them that life that shall never end. Giving them to be brought from the kingdom of darkness into his own kingdom.

The kingdom of grace. The kingdom of liberty. He is glorified in the regeneration of his people. Here is a greater display of omnipotence even in creation.

[32 : 00] All things were made by him. All things in heaven and earth are by Christ. All things by him consist greater than the works of creation and providence.

is that which he does for his people as he prays for them. And the spirit of God who is the spirit of Christ in the matter forms Christ in their hearts by faith.

This is a great work. This is a glorious work. This is a glorious work. The son is glorified in the application of his work to every one of his people. In time.

What a work it is. What a thing is done greater than creation. Creation was the making of the world out of nothing that existed previously. The new creation is taking vile hell deserving sinners.

And making them saints. Making them the people of God. Making them those that shall through all ages be to the praise of the glory of his grace.

[33 : 00] This is a great work to take you and me that have nothing of ourselves and to make us his people. We repudiate anything that is in the flesh and we give all the glory to Christ in the work of regeneration.

He does that work. He causes that work to be achieved. He who has accomplished salvation for us is that one that sees that regeneration is wrought in his people.

The appointed time. All these words of Kent. One of my favorite hymns. The appointed time rolls on apace not to propose but call by grace.

And then we are made every one of us to know our sinfulness. We had no sense of sin but now we know we are sinners. We are brought in guilty before God.

We are made to call upon the name of Jesus Christ. This is the work of regeneration. It's God's work. It's Christ's. It's Christ's work.

[34 : 06] It's the Holy Ghost's work. It's a divine work from first to last. There is an appointed time. Oh I say to you tonight. There is an appointed time.

There are some that shelter behind this. And if there is something that is utterly abhorrent. It is this in my mind.

That there are those that even shelter and hide themselves behind the very truths and doctrines of grace. And they say well there is an appointed time.

And I cannot come before that appointed time. And therefore I will not heed these things now. There is an appointed time. And it's still to come.

You cannot speak like this. You cannot use an argument such as this. There is an appointed time. But the appointed time of the call by grace is in the secret will of God.

[35 : 03] It's not imparted to you or to me or to any mere man. It's in the secret will of God. But the revealed will of God is the thing that matters in your case.

And the revealed will of God is that now is the accepted time. That's how the gospel is to be preached. Not as though there is to be a tomorrow that will do.

But a now with an urgency. With a concern for the present. Zechariah 1.4 The Lord says come for all things are now ready.

Today as the Holy Ghost saith if you will hear his voice. Harden not your hearts as Paul. Today. Now is the accepted time. Now is the day of salvation.

And we are not to say that well there is an appointed time. And use that as an excuse to be indifferent in the present.

[36 : 05] In the here and now. You see if you take that line. Well truly you haven't had the appointed time in the past. Because you're still in your sin. That's true.

But you cannot presume to say that you will have an appointed time in the future. Because you don't know that. You don't know whether you will have a future. You don't know whether you will ever hear the gospel another time in this life.

You don't know whether you are even in the Lamb's book of life. So you cannot presume and say. Well there is an appointed time still future for me. Now is the only time you've got.

As the gospel is preached. Today if you will hear his voice. Harden not your heart. God. Apply his word. God will do that work. It's not.

It's not left to the creature to save himself. It's God that saves. God will save. God is able to save. Able to save to the uttermost. May there be no excusing of the hearing of the word.

[37 : 09] And the sense of need. And an urgency. That we be brought into this right condition. Simply sheltering behind the very doctrines of grace. That's an awful thing.

Something terrible in that. To make these very blessed truths of God's sovereignty. As those shelters of our own making.

Behind which we crouch. So that we might seek to evade the responsibility. And the accountability in the present. For our sin.

And that we should hear and respond to this gospel. We find that Christ then is glorified in the work of regeneration.

That he does this work and causes it to be done. And it is infallibly brought to pass. And there are these great encouragements in this.

[38 : 10] That the Savior who has shed his blood. Knows for whom his blood was shed. And they are his people. They shall be mine. All mine.

They were thine and thine are mine. And I am glorified in them. And when they are brought. It isn't by the preacher's power. And it isn't by his words.

Whether they're good words or poor words. It's by the power of God. Not by might. Not by power. But by my spirit. Saith the Lord.

And Christ is glorified. In the appointed time. And in the way his people are drawn. And brought. To own him as Savior and Lord.

And all that follows the effectual call. All the benefits and blessings. Prayer and worship. And all the oil of faith. And the hope of glory. They all come from this great work of the Spirit of God.

[39 : 12] At the behest of Christ. Having ascended to the Father. I will send the Spirit. And the Spirit brings Christ to us. When it pleased God. Paul says.

Who called me. Who separated from me. From my mother's womb. And called me by his grace. To reveal his Son in me. Christ is glorified.

In that very work. And then he is glorified. The Lord is glorified. In the bringing of all the church to heaven. He's glorified in that. Look at the 24th verse of this 17th chapter.

Father I will that they also whom thou hast given me. Be with me. Where I am. That they may behold. My glory which thou hast given me. For thou lovedst me.

Before the foundation of the world. We are singing. In Kent's hymn of the covenant. Shalls and wills. Jehovah's shalls and wills.

[40 : 10] Well he is one of them. The Father has his great. I wills. Romans 9 15. I will have mercy. On whom I will have mercy.

And I will have compassion. On whom I will have compassion. But the Son has his great. Covenant. And I wills also. And here is this one. Father I will.

That they also whom thou hast given me. Be with me. Where I am. The Father that. Choose us first.

And has given us to the Son. The Son that now. Matches that. Will of the Father. With his will. Father I will. That those that thou hast given me.

Be with me. Where I am. Christ loved the church. He cannot be parted from the church. He will therefore bring the church. Where he is. And they shall be with them.

[41 : 06] Through all eternity. These are the great. Wills that matter. Not human will. That is the. Determining factor. There is so much emphasis. There is so much emphasis. Seems to suggest.

So much that plays upon the mere will of men. How many have made their decisions. How many have said this and that. And it's never had anything to do. With the will of the Father.

And nothing to do with the will of the Son. It's not of him that willeth. It's of God that showeth mercy. And it's only if. Christ prays for us.

And Christ says. I will that those that thou hast given me. Be with me where I am. That we shall be there. Through all eternity. This is. Our perseverance. He will achieve our perseverance.

He will cause us to persevere. He will bring us to glory. Who has died to put away. The estrangement. Who lives for our justification. Who prays that we might be kept.

[42 : 04] I will that they be with me. Where I am. What a. What a glorious prospect. To leave this chapel tonight. With but. This thought in your mind.

That we shall be. There in glory. Because Christ has willed it. That would be. Worth. Outcoming. That would be worth. All that we may have had to put up with.

In past. Days. To have that assurance. And to have that certainty. And yet that is the certainty. And assurance. Not because of what we are. I dare not trust.

The sweetest frame. But this is the assurance. Of those who lean. On Jesus Christ. To take. Him. At his word. Who look to.

The son of God. To perform. The work. In every part. Who has suffered. For us. Who causes our regeneration. Who wills. That we be with him.

[43 : 00] In the state of glory. Is there softening then. I come to a conclusion. Is there softening. To hard hearts. Is it softening. My heart. Is it softening. Your heart.

What Christ has done for us. How he loves us. How the father loved us. And gave him to the son. What the son has done. For poor sinners. Such as we are.

How he prays. That we should be with him. Where he is. Does this soften our hearts. Do we love him. Because he first loved us. I trust that we do. I pray that it might be.

That which God. Is pleased to do. In some heart. This night. That is closed. And stony. A heart. That is shut. Against. The message.

Of the gospel. Or that God. Might open it. Or that there might be. That entrance. Of the word. That there might be. The attending. To the things. That was spoken.

[43 : 55] That you might hear. This for the first time. And live. How are our hearts. Then before this. Preaching. Is there comfort.

To some. Poor believer. That feels to be. In the wilderness. And with many enemies. How shall we stand. Opposed on every side. Trouble after trouble.

Wave after wave. You will solve. These one. Series of problems. Only to find another. Series of problems. Seem to engulf you.

So it will be. All through this. Pilgrim path. But Christ. Praise. For us. All mine. Are thine. And thine. Are mine. And I am glorified. In them.

In these very. Experiences. Of my people. And in. The way they are brought. Through.
And the way they are cast. Upon me. In every particular. I am glorified. In them.

[44 : 49] May you be comforted. May you be upheld. We believe. That we are kept. By the power of
God. We are kept. Unto salvation. Ready to be revealed.

In the last time. Nothing half done. With God. We see a world. Full of the follies. Of men.
This and that. Which they have begun. And not been able. To finish. What God.

Purpose is. God. Accomplishes. What Christ. Did. He did. To. To an end. Having loved his
own. Which were in the world. He loved them to the end. What the spirit.

Begins to do. He will never cease to do. He will perform the work. Until the day. Of Jesus
Christ. May that comfort us.

And may it. Finally. Make us to glorify. God. He is glorified. Christ is glorified. In his
people. May he be glorified.

[45 : 44] By his people. May our very. Tongues be loose. May we speak of him. May we. Make
much of him. One to another. May we seek opportunity.

To proclaim that. Blessed name to others. How sweet. The name. Of Jesus sounds. In a
believer's. Ear. May we so.

Live. That. We live unto him. For me to live. Is Christ. The apostle. And if you live like that.
Then you can only. Say as also. Does the apostle.

And to die. Is. Gain. It is to go. To be. With him. Now he is. With us spiritually. Then we
shall be with him. Actually. I am my beloved's.

And my beloved is. Mine. All mine are thine. And thine are mine. And I am glorified. In
them. Did Jesus. Once upon me shine.

[46 : 42] Then Jesus is forever mine. Is that your. Is that your hope. Is that your confidence. This
night. By sovereign. Grace. Then give glory to God.

And be assured of this. That he prays. For you. And you will be kept. In this world. And
you will be brought. Out of this world. For he says. I will. That they also.

Whom thou hast given me. Be with me. Where I am. All mine are thine. Thine are mine.
And I am glorified. In them.

God bless his. Word. For his name's sake. Amen. Thank you. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[47 : 54] Amen.