

## W520\_Glory\_8.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number eight of the series entitled Glory. In the first case, I would like you to turn to Exodus, the 40th chapter, just as an introduction to our thought this evening, the 40th chapter summing up the way in which Moses fulfilled the Word of God with regard particularly to the construction of the Tabernacle. And I would just like you to start looking at verse 17 onwards, and it came to pass in the first month of the second year, on the first day of the month that the tabernacle was reared up. And then it goes on to tell you what Moses did and. As a refrain. Notice at the end of verse 19, as the Lord commanded Moses, and that is repeated verse 21. Verse 23. Right away, down to well nigh the end. Doesn't mean you put deco, but it repeats it. He did this as the Lord commanded Moses. He did this as the Lord commanded Moses and then sums it up like this. Verse 33, the last line. So Moses finished the work. Then that is the connection. So Moses finished the work as the Lord commanded him. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. I don't think you can read that story without being conscious as a connection between a finished work. At a work that was in harmony with a word of God and the glory of God.

[00:01:58] As a consequence. Well, immediately you say those words, your thoughts turn to our savior. He finished the work that was given him to do and he associated it with glory. So I want you now, if you will, to turn to the gospel, according to John. And I shall have to ask you to keep in memory one chapter while I refer to another. Otherwise, if you like to keep turning backwards and forwards, you may do. But I think you have the scriptures in your heart and mind enough to know whether there is this passage or not that I refer to. Now we generally speak of John one verses 1 to 18 as the prologue. We could call it a preface to be up to date, if you wish. And a preface shouldn't go all around the world and talk about everything else except that which is in the book, but should be an intelligent digest, an introduction to what is what's coming and worked out more fully. Well, I must confess that I've read, I suppose, this gospel and these chapters for at least 55 years, but I never quite realized. How it did introduce this fact of a finished work. Let me just suggest to you. John, 17, is the chapter we are going to consider. And John, One is the introduction to the gospel that contains it.

[00:03:34] Now, in John 17, we are told that he had a glory. Before the world was. Before the world was is the time note of John 17 and before the world was at the time note of John one. That's one feature. And then we have. The world was made by him. And the world knew him not. And shall we have the strange statement? At first I pray not for the world. I pray for those thou hast given me out of the world. That must not be misread. That the Lord had no concern for the world. It is at this moment. I am not praying for the world. I am praying for those whom the Lord has given me the own that were in the world in the true sense. So John, 17 and John, one take us back to before the world was. And both of them have a reference to the world in relation to our Savior and his prayer and his attitude. Then again. It tries. With regard to other things, he says. I pray in John 17 that I may behold my glory, which thou hast given me. What do you say? What are you going to do about that? Well, don't you see in John one it says, and the word was made flesh. He came down here and dwelt among us down here. Tabernacled. And we beheld his glory. I beheld the glory as of the only begotten of the Father, full of grace and truth.

[00:05:21] They did behold His glory. While he walked the earth, he said, Now I pray that they may behold my glory, which thou hast given me. There is a glory mentioned in John 17, which we shall notice that was not given to him. And we shall discover that there is a glory of our savior that no eye will ever see. But that will leave for a moment. And so we have the emphasis. At the end of the preface. No man hath seen God at any time. The only begotten Son who is in the bosom of the Father he hath declared him. So will you look at the closing verse of John 17? Because we're going to turn there now. John, 17. Verse 26, and I have declared unto them thy name and will declare it. Well, you may go through this prologue, chapter one, 1 to 18 and this prayer to finish John 17. And you may find other occurrences. I don't I've exhausted it. I've only given you a few that stand out immediately. So now you see the relationship of the 14th of the first chapter with the 17th. The first chapter is the Introduction by John. The 17th is that sacred moment where our savior gathers up all that he did in harmony with what was promised of him. So I think I'm very right, aren't I, to say that there is a connection between a finished work and the glory of God? I have finished the work which thou hast gave me.

[00:07:07] Glorify thy son. Glorify thy name. Well, now let's look. Oh, let's take a notice in John 17. The first thing that's mentioned is a time element. These words spake Jesus

and lifted up his eyes to heaven and said, Father, what? What would he say? The hour is come. We may not be so concerned as to whether the hour was fitting or not, but he was. And of all you read in scripture, you discover how true it is. There's a time for every purpose under heaven. And that is used in the Prophet Habakkuk as our brother Stuart Allen in another set as drawing your attention. He was told a vision was yet for an appointed time, though it tarry wait for it, but it will not really. Meanwhile, the just shall live by his faith. There's a time for every purpose under heaven. That was outside inhibited by time he was fit. He came to do the will of him that sent him. Don't you remember? His mother seemed to be anxious as to say when is he going to make a move? Because, you know, she had wonderful things happening to her. An angel visited her before the son was conceived. An angel was there with regard to the angels of heaven were there when he was born at Bethlehem.

[00:08:44] He had the visit of the wise Men with their their. Gifts of gold and frankincense and myrrh. And we are told she hid all these things in her heart. And he was that son of hers, just like a boy in Nazareth. There's no record of any miraculous thing he did. Not that a trustworthy. I. They never invited to a wedding. In Cana of Galilee. And she had a sort of a hope and a wonder whether he would manifest something of his true nature. As she looked across to him, she said, I have no wine. What? In the ordinary way? You wouldn't say that to anybody. If you were invited, you'd have to leave it to those who were responsible. But he knew what was in her heart. He said, Woman. Modalities not yet come. It was very near that he did manifest himself, but he reminded her that he took no instructions, even from the mother that he loved. Don't forget that the word woman is a very fine term in the scriptures. We now have to say, lady. Well, now we speak of the lady. What we're going to do next to get a word. I don't know. And on the cross, he used the same word. Woman Behold thy son had commanded his mother to John. Later on. His brethren were nudging him. Why did you go up to the feast? But our is not yet come.

[00:10:18] So there is a time element in the purpose of God and he kept it. Now, John, 17, the very first thing that he does and says these words spake Jesus and lifted up his eyes to heaven and said, Father. The hour is come. If you open a history book, you discover there are epochs and there are hours there are moments that are terrifically important in the outworking of human history. But was there ever an hour like this? From before the foundation of the world, we are told by Peter, our saviour was verily set

forth as a lamb without blemish and without spot. And all those years waiting. And then in the fullness of time, he came. All the weighting was correct, full of time. And then waiting again until he was a full age in the gospel, according to Luke, where we have his pedigree going back to Adam. Our version says he was supposed to be a certain age. Will you try that on with a registrar today? And you'll find you can't put supposed to be on any formal government document. And it's a pity they dropped that word because the word simply means literally. He was legally reckoned. The son of Joseph. No supposition. He was legally reckoned. The son of Joseph and Joseph had a father's responsibility, although he wasn't the true father. And he goes right the way down the pedigree until you reach Adam.

[00:12:01] And so we have this one coming at the right time, as God had planned, coming to the right place, though thou be little among the thousands of Judah. Bethlehem. In one in the Prophet. He speaks about the thousands of Judah and in the quotation in Matthew, he speaks about the princes of Judah. Or perhaps I got it twisted around the other way. There is no discrepancy because just as Centurion was one who commanded 100 men, so a prince commanded a thousand and it was used vice versa, whichever way you liked. So that was the place. Bethlehem. A human instrument was used to bring about the birth of Bethlehem. God uses, but the one who brought it about and on the slightest knowledge what He was doing. The Roman Emperor commanded that all the world under his care should be taxed. And the taxing had to be at your ancestral home. So Mary, who was great with child at Nazareth, was compelled to travel to Bethlehem. So there was a possibility humanly he never would have been born at Bethlehem. But he was. And so the place had a tight. And there is no event that ever can take place in scripture, in history or in scripture. That has no association with either time or place. They must. It must happen some time somewhere. And it's not accident that the time and place did, as Shakespeare puts it, so wonderfully. Time and place did adhere.

[00:13:44] And they were there. So that's something to be comforting, isn't it? That God makes a promise. God utters prophecies centuries before the time. And all sorts of human instruments and consciously bring it about. Your time. And my time is in his hands. We're not living in pathetic times. We don't expect to see signs and wonders. If we only knew. We should realize the plenty of signs and wonders that have saved us many a time without us knowing it and provided for us without us knowing it. But we

look back some times in our hearts almost stop for a moment. We think that was an interposition we didn't know at the time. We see it now. But whether that's true or false in the Scriptures, there's no accidents with regard to the outworking of God's great purpose. So a finished work as association with glory, the glory of God. And that's what our savior says. These words spake Jesus and lifted up his eyes to heaven and said, Father. The average cut. Glorify thy son. That thy son also may glorify thee. Our savior do. That within a relatively short time it was going to be taken by wicked hands and crucified. He told his very followers that they wouldn't believe him. They turned against it. This all? No, this cannot be. And he had to rebuke Peter and said, Get thee behind me, Satan. He was under no illusion when he spoke of the hour had come.

[00:15:32] It was the hour of his suffering. Of his crucifixion. And death. But he said that's all a part of what I came to do. They tried to dissuade him and they said, Dude, don't go up to Jerusalem. But he set his face to face as a flint. And he said he could not be, but that a prophet should perish outside of Jerusalem. He came to do a work and he came to finish it. And now he's facing the last moments. And we have this most sacred opportunity for ends of listening to this most wonderful prayer. If you and I put our hands on the doorknob and just push the door out and discovered somebody on their knees at prayer, I hope we should have the decency of quietly shutting and leaving it. But here, the most sacred of all, prayer is open. For Adani. Father. The hour is coming. So there's the first start by now is not yet come. Mine out is not yet come. Father, the hour is come. Glorify thy son. Is it right for anybody to ask that they themselves were be glorified? Well, that depends, doesn't it? That depends upon the reason why doesn't it? But we're not left guessing here. Glorify thy son that thy son also may glorify thee. And the glorifying of the son included the mockery. The crucifixion. But they. The Paleo. Now I anticipate one verse which I've never been able to fully explain to myself.

[00:17:26] It comes in Romans, the sixth chapter that Christ was raised from the dead by the glory of the Father. It says so we must believe it. But what does it mean? He was raised from the dead by the glory of the father. So we just leave it as it is so wonderful that there is no human explanation. But it's associated here you see a finished work. Glorify thy son. That thy son also may glorify thee. It's come a little further with this wonderful prayer and some of its bearings. Verse two, as thou hast given him power over all flesh. That he should give eternal life to as many as Thou hast given him that three times he one verse give given that you see is a little bit in harmony with the

passage I touched upon just now, when he said verse nine, I pray for them. I pray not for the world, but for them, which Thou hast given me that you mustn't see if that verse out and say Christ had no interest in the world because that's contradicted by John 3:16. God so loved the world without distinction and gave his only begotten son that now. He is particularly dealing with his own look at chapter verse. Chapter 13, verse one. Now, therefore, before the feast of the Passover, when Jesus knew that his hour was come, you see, it's already there.

[00:19:10] He knew his hour has come that he should depart out of this world unto the Father, having loved who is own, which were in the world, is he? He came to his own and his own received him not. That's one lot. But he is an own that were in the world of are a selective lot. And they were given to him having loved his own which were in the world. He loved them to the end. And everlasting love. And unchanging love. We ourselves hope that our love, if we have any towards our dear ones, would have that character. Sometimes it breaks, doesn't it? Sometimes it falters. But there's one love that's in this book. That loves right to the end. And that this love that led our savior to Calvary. And that's the love of God that ultimately raised him from the dead and seated at his own right hand, all on our account to be an intercessor for us. And our life is hid with Christ in God. A finished work indeed, and a love beyond our attempt on our part to reach the bottom. You notice the emphasis upon the word given again in John 17 verses 22 and 24 and the glory which thou gavest me, I have given them. I want you to be very careful now with regard to the glory of the Lord himself, and it's an opportunity to just draw that distinction.

[00:20:52] I think we'll read. Um, verse 22 onwards bit. And the glory which thou gavest me I have given them. That there may be one even as we are one I in them and thou in me that they may be made perfect in one, and that the world may know that thou hast sent me, and thou hast loved them as they are loved. As loved me. Father, I will. I stop for a moment. This I've said before. It's always a striking thought to me. I don't know of anyone. Any sight of God, however saintly he may be. I don't know of any character in the Bible or outside of it who has ever been on his knees in the presence of God and said, Father, I will. Because you would almost be blasphemy for any one of our caliber to go into the presence of God and tell God, Father, I will. This one says one with us. In a sense that we can only stand back and wonder at. We cannot explain. But here it is, 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. He doesn't say, Behold my glory and stop there. Behold my glory, which Thou hast given me. If you will turn for a moment to the first of Timothy, which speaks of the mystery of godliness.

[00:22:31] You will find that there is a statement there that's worth pondering with regard to the glory of the Lord. Chapter six. Verse 13, Chapter six. Is giving him a charge that they'll keep this commandment without spot and rebuke able until the appearing of our Lord Jesus Christ. So there's no doubt about who is in view. God. The Father is never spoken of as appearing. And the Lord Jesus Christ is mentioned by his full titles, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of Lords. That's his title, isn't it? In the book of the Revelation, Yes. Who only hath immortality. Now, here's the point. Dwelling in the light which no man can approach unto whom no man hath seen, nor can see. So there's a glory belonging to our savior, which is unapproachable. Now in this John 17. What he prays for is. And 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. Not them. That thou mayest behold my glory. Essentially, which is mine. And mine alone are given glory. We can't share that, which is to do with deity. We can only share that we should do with his stooping down humanity and becoming. Our savior, our kinsman redeemer, and we can behold that glory.

[00:24:21] So we got in chapter one when he was born at Bethlehem. The word was made flesh and dwelt among us and we beheld his glory. And a day is coming when that selfsame one in that day we're going to behold his glory. But it's the glory that was given him. And in to illustrate the point a bit more, would you turn for a moment to Hebrews? Epistle to the Hebrews, Chapter one. Chapter one. I just want to draw your attention to a few outstanding titles. And then with that in view, look at a verse that's to do with our subject. It says in verse two. Concerning the Son of God. By whom? Also he made the worlds. Concerning his other character, who being the brightness of his glory, the express image of his person. Upholding all things by the word of his power. Now that's Christ. So he goes on to say when he had by himself, purged our sins, sat down on the right hand of the majesty on high. Or gave me a look a bit further down, verse eight. But unto the son he saith. In contrast to angels, thy throne, O God is forever and ever. Now the problem that arises by the mere casual reader, which I trust there are known in this chapel, you know full well that every point as to be watched is found in

verse four. Being made so much better than the angels as he hath by inheritance, obtained a more excellent name than day.

[00:26:11] Now, supposing you're not very clear the things you say. It's strange. This one who upholds all things by the word of his power. Surely he's better than angels. This one whom the Scripture itself in this chapter calls upon angels to worship him. Let all the angels of God worship Him. Surely he must be better than angels. And yet it says he's inherited it. Oh, that's it. Will you look at the next chapter to find the answer? Chapter two. He's speaking about, man in verse six. What is man that thou art mindful of him or the son of man that thou visitest him? Thou made him a little lower than the angels. Thou crowned listed with glory and honor, and did set him over the works of thy hands. Thou hast put all things in subjection under his feet. Now that's dealing with Adam and the all things which are put under his feet are defined as sheep and oxen and fowls and fish. But do we read about sheep and oxen and fowls here? You go on and read. He has put all things in subjection under his feet, under him. He left nothing that is not put under him. But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death.

[00:27:39] Don't you see? He was made a little lower than the Angels. And because of his suffering unto death and the work that he did, he has been given a name which is above that of the angels. He has inherited a name. This has nothing to do with his deity. This is because he came and did the work that was allotted to him. And he can say these words, Father, I will. That they behold the glory which thou hast given me. So I'll come back to Hebrews one and four being made so much better than the Angels as he hath by inheritance. Obtained a more excellent name than they. He's inherited it. But our savior, long before this took place, had the glory with the Father before the world was. So in John 17, he prays that those whom the father had given to him might behold the glory that had been given to him and which he was wishing that they should see and which they should share. So we do want to be on our guard with regard to just what is intended when we use some of these terms. Glory, among others. There's an emphasis too, in John 17 on the name, which I think we ought to just lift out because names mean something in the Bible. Even the names of people are meaningful. Not always. They don't always live up to it. But in the beginning, names had association with their person, with their place, with God's purpose for them, as you can begin to see.

[00:29:22] Adam is associated with the word image or likeness. Because we are told a double statement. Let us make man in our likeness after our image. But if you get the order of the words just as they are written, let us make man in the likeness of our image. And Christ is the image of the invisible God. And Adam was in the likeness of the invisible God. See? In the likeness of him. And Eve was given the name living. That means life. Came means gotten or gained. Set means set or placed. Then somebody wanted to start me up that at the beginning they hadn't got a language. They all went, ooh ah ah and all funny sounds. But what about Adam calling his wife's name? Eve and Eve calling his son a first time Cain? And it tells you what it means. I don't believe that which is in the Bible than all this other bow wow theory of the origin of language. I don't know how you feel about it. It's a gift of God, a solemn gift of God, language, friends, God's only medium To tell us what He wants us to learn is a word book. Say a mere words or what? Power. Even as a poet has said. That is mightier than the sword in the hands of those who are truly great.

[00:30:46] The word. So here we have then the name of God is mentioned 2 or 3 times with certain amount of emphasis. So, John, 17 once again. Verse six. I think it is. I have manifested thy name unto the men. Look at the last verse 26. I have declared unto them thy name. So it was very much a burden of our Savior's witness that he remembers before the father that he gave them. He manifested, he declared, he made plain. He opened up. He gave in exposition all these words of the name. I've got a particularly what it meant for God to be a father. You might think anybody would know that. But God as a father feels the word out that no human parent has ever done. We are only poor little limping shadows. You know, as I said once, I say with all my heart because I felt it when I had to go to hospital and was there, I thought to myself, well. I haven't had much time for prayer. It's so much work has to be done. He has the opportunity. And it was unable to pry. I lay there without saying anything or doing anything, and I came to the conclusion that if I could only out of the one word. Father, I've said all that prayer can ever comprehend. If I go on and fill it out, whether you let me do it.

[00:32:26] But if God is my father through Christ, what is there? Can touch me, harm me, or reward me in any shape or form unless he forbids. And if he permits, well, even I, friend, am not quite perfect. I don't need me to stand in this pulpit and say so. So I read in the epistle to the Hebrews. That is scourgeth every son that he received. If the father does. So with an obstreperous lot, most of us, even though we are believers. And he

says he sympathizes with us. He says no chastisement for the moment is joyful. But rather grievous. And then he says, nevertheless, afterwards, it yielded the peaceable fruits of righteousness to those who are exercised thereby. And all that is incipient is the fact that God is our Father who have only touched the fringe. Whatever must have been like to have been in the company of that son of God, that son who looked up to the father and said, Abba, Father, my father. Must not be about my father's business. Father, into thy hands. I commend my spirit. All that man, that son of God, that father that he declared and explained. And don't you know what's in this John's gospel? One of them said to him. Show us the father. It sufficeth us. As I've said before, this Bible is a very wonderful record. It gives you the little fancy words that certain people used.

[00:34:16] If you go through and read what it says about John or Thomas or Peter or Paul, you'll find they've got their little pet words, I've got mine. You know what's coming sometimes. Here he goes again. You see? And when our Lord challenged Philip and said. About feeding these 5000? Well, you said 200 pennyworth of bread would not suffice. Would not be sufficient. And sure enough, when he speaks again, he says, show us the father and it's sufficient. See, that was one of the words he was out for sufficient. And that our savior said, Have I been so long time with you? These are the senior. See the father. I came to manifest him. There's been a fuller manifestation of the Father than all the angels of glory could ever give. And so he says, I have declared it. I will declare it. I will make manifest. And let's be thankful that he has done so. Oh, friends, if you're ever in a fix and you don't know what to pray for, just utter one word, Father, and then finish it in the name of our son. I can add more to that sometimes and let him go on and do what is right and good for you as you trusted him. So we have this emphasis upon the name first 11. Of this same chapter. And now I am no more in the world. But these are in the world.

[00:35:51] And I come to thee. Now notice the next thing, not farther. Holy Father in this chapter, he says, Father, he says, Holy Father, he says Righteous father. The standard. God recognized these attributes of the father that sent him. It's right for us to go into his presence and say, our father. But you do know that our savior never said that. The devastate Arthur. He said, go and tell. Martin speak about my father and your father. Not our father. We are a family and he is distinct from it all and yet so linked with us. So there is that reverence and yet that familiarity which have a wonderful blending, if only were in the right spirit. So he says here. Holy Father. Keep through thine own name,

those whom thou hast given me that they may be one. As we are always so keen here in this this prayer for their unity. He says it again that there may be perfected into one. That the world may believe that thou hast sent me, that they may. They may know that thou hast sent me. We need not utter a single word, friend. We need not give a tract away in the streets. We be silent. But we can make it manifest that we belong to him. I don't say you ought not to give away tracks. I don't say you ought to be silent. But our very relationship should be so obvious.

[00:37:34] That the world may believe. The one was sent to bring that about. And so the emphasis upon the name. Again. Why are we looking at this verse 12 while I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept. So there's a keeping power apparently recognized by the Lord in that name. And then he remarks upon the one that was the exception. But the son of perdition, that the Scripture might be fulfilled. Somewhere I've never looked it up, although it was asked about it. I had no opportunity at the moment. And then my mind is like a sieve. Friends. Now I forget things. Next five minutes. Was Judas ever given to Christ? The one who betrayed him. He called son and he said they were given him. But this one joined him. I don't know whether I'm on the right track here or not. And he accepted it. I know he says that one of you is a devil. Yet he tolerated him and never gave him away to his fellows. They didn't suspect him. But anyhow, he recognizes here that there was one that wasn't kept. Judas. But he also explains that he was not given. And he also explains that the Scripture might be fulfilled for the Scripture already said mine own familiar friend who has eaten with me has lifted up his heel against me. Back to the Old Testament, foreshadowing what took place in this occasion.

[00:39:20] And while we're on the subject once more. Verse 26, and I have declared unto them thy name and will declare it. So there is some potency in this declared manifested name which our Saviour was so keen to keep alive. You notice the emphasis upon the word sent? That the world may believe that thou hast sent me. Verse 21. And again, further down. The world may know that thou hast sent me. I think you do know this, that the word sent gives us the word apostle. Shadow is the word to send. And leads away from an apostolos. Means one who is sent on a commission to represent somebody else. What is the essence of salvation? To know that Christ was sent. The Father sent the Son to be the savior of the world. Tell the other to back off. Put that outside on a little thing on the ratings. And a minister walked into this chapel.

He said, I couldn't pass this chapel without coming in. That's a splendid text you got out there. I said, I'm glad you believe it, too. And he was commissioned by the Bishop of London to go and speak at any church chapel relating a roving commission. I don't know whether he expected to come here, but if we'd ever heard of him again. But that's a wonderful text. The father said the son to be the saviour of the world in his love.

[00:41:00] Pray that I may know and believe that thou hast sent me. So if anyone says to you or ask you the question, who is the greatest of the apostles? Just stop for a minute. Don't say Paul. Hebrews says that Christ is the high priest and the apostle of our calling. He was the true sent one and he said, I'm sending you even as my father sent me. So that's the commission. Well, our time is practically up. What is the effect of this answer to the prayer that they may behold? My glory? I think there's a transfiguring effect. For instance, the first epistle written by this man, John. He says, Beloved, we know not what we shall be. But when we shall see him. We shall be like him, for we shall see him as he is. That's a transfiguring sight, isn't it? I mean, I might look at people, you might look at me, and you're not transfigured. But if anyone can see that glorious one and see all that that glory encompasses. A child's figures and a day is coming when they're going to be like him. For they shall see him. After years. Guy quite outside the scriptures. Tennyson, writing about the infatuation in the reign of King Arthur. Greedy, Thayer says. At last, we needs must love the highest. When we see it. Oh, friend, sometimes we don't love the highest because our eyes are shut or they are fixed upon the wrong object.

[00:42:50] But when our eyes see him, when we shall behold His glory, not merely as the one was made flesh and dwelt among us, but the one who went right through to the hour and said, Father, the hour is come. I finished the work which thou gavest me to do. At this the cross and on the cross he added the words again. It is finished. And whenever you hear the word television, just remember the sacredness of that word Tele. But it was the verbal form of the word tele that our saviour used on the cross. Teacher Leakey, It is finished. For the word television means distance seeing at a distance telephone, telegram, telescope. They all mean distance. And our saviour said I have come the full distance. Right to the cross. I finished. What a blessed thing to be able to stand in any remote relationship to such a position. There was a man. Who said. I have finished my course. That's Paul. So it's possible for even a poorer human like ourselves to enter into something of the approximation of this glorious fact. That we can

go into the presence of him who is our father and say, Father. I have finished the work which thou gavest me to do. I don't think there's anything that can touch that. As I sort of a crowd in this life before the crown is given in that.