

Jesus The Apostle

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[0 : 00] Well, I'd like us together for a wee while to turn back to Hebrews. We're going to look at chapter 3, and I'm going to read again at verses 1 and 2, where it says, Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to him who appointed him, just as Moses was also faithful in all God's house.

Because in the middle of verse 1, as you can see on the screen, there's two words that sum up everything that I want to achieve in my sermon tonight, and in fact, that sum up everything that we want to achieve in every sermon that we preach.

And those two words are these ones, consider Jesus. That's our big aim in church. We want you all to consider Jesus.

We want you to be able to come here and to put aside all the other things that fill our minds from week to week, all the other things that we need to think about, all the things that worry us and pressure us and bother us.

We want to just, for a moment, put that to one side, and we want to spend time thinking about Jesus. And that doesn't mean just a few passing thoughts. It means that we want to look really closely at him.

[1 : 15] We want to examine what the Bible says about him. We want to do that carefully and wisely. We want to think long and hard and thoroughly about Jesus.

And that actually isn't just the aim of the sermon. It's actually the aim of every part of our service. The singing, the reading, the prayer. In all of it, we just want our minds, our hearts to be drawn towards Jesus for us to see more of him.

The Christian church meets on the first day of the week. And we do that because we believe that on the first day of the week, Jesus rose from the dead. That was the pattern that was set by the early church.

And it's so good for us and so wise and so logical because as a new week begins, we want to fill our minds with thoughts of Jesus. And we want to keep our eyes on him throughout the whole week ahead.

And that call to consider Jesus is so important whatever stage you're at in your journey of faith. If you're hesitant or skeptical about all of this, about the gospel, then please consider Jesus.

[2 : 23] Please just think about him. And please, please do not adopt a hasty, not really thought through rejection of Jesus.

That, I think, is one of the most tragic things that anyone can do. If you are a follower of Jesus, you need to consider Jesus. You need to keep thinking about him.

That's the best thing that we can do as we continue on our journey. And one of the reasons why considering Jesus is so important is because even as Christians, it's so easy to forget about him. And that can so easily happen. Tomorrow morning, everything's going to return to normal. School's back, routine returns. Loads is going to fill our minds. It's so easy as Christians to just, for just everything else to flood in, for thoughts of Jesus to slip out.

One of the best things we can do is keep turning our minds to him, to think about Jesus more and more. And if you are here tonight and you're kind of just not really sure where you stand, and maybe you're longing for a sense of assurance or certainty about your faith, again, these are the words you need.

[3 : 36] Please consider Jesus. Please think about him. And the reason I'm saying that is because very often our struggles with assurance, our sense of uncertainty, comes because of doubts about ourselves.

about, you know, do we know enough? Have I experienced enough? Or if I do follow Jesus, am I going to be able to keep going? Am I going to mess it up? How is it going to impact my life? So often we're held back by doubts about ourselves. We need to replace doubts about ourselves with thoughts about Jesus as we consider him. So these two little words there, so, so, so important and immensely helpful.

They're crucial. And they were especially important for the Hebrew Christians to whom this letter was being written. And that's because they were having doubts. And they were thinking about giving up and going back to their old lives in the Jewish faith that they had grown up in. And this is one of the things that makes Hebrews a wonderful book. One of the reasons that this book is so good is that it's one of the most theologically rich books in the whole Bible.

[4 : 45] But it's not written for expert theologians. It's actually written for doubting Christians who are majorly wobbling. And for them and for us, consider Jesus is exactly what is needed.

But as we do that, there's a huge amount to think about. There's so much that the Bible reveals about Jesus, who he is, why he came, what he said, what he did.

And whether you're a believer or not, or a skeptic or not sure, or someone that feels like you're in the middle, there's a huge amount for us to consider.

And sometimes you think, well, I don't really know where to start. Well, tonight I want to focus on something that Hebrews 3.1 says about Jesus.

That's maybe not something that any of us think about very often. It's certainly not something that I think about very often. And yet it's something very, very important.

[5 : 49] We are going to, tonight, try and consider Jesus, the apostle. Now, that word apostle is quite common in the New Testament.

And almost all the time, it refers to one of the early leaders in the Christian church, either one of the 12 disciples of Jesus, or you have key leaders like Paul, who are also given the title apostle.

But Hebrews 3.1 does something very unusual and very different. It uses that word apostle to describe Jesus. And this is actually the only place where the New Testament does that.

And so this is giving us a fascinating perspective on who Jesus is and why he came. Now, that word apostle is a word that we don't tend to use much today.

It's really a very simple word. It simply means sent one. The Greek word, it's connected to the Greek word apostelo, apostelo, which is a verb which means to send.

[7 : 01] And so an apostle is one who has been sent. And so as we consider Jesus, this is what we need to think about. We need to think about Jesus, the apostle.

And we're going to unpack that under three headings. Sent by, sent as, sent for. So first of all, sent by.

At its most basic level, when Hebrews calls Jesus an apostle, it's telling us that Jesus has been sent. And if he's been sent, then that means that he has been sent by someone.

And the great emphasis on the New Testament is that he has been sent by God the Father. This is hinted at in these very verses where it speaks about Jesus being appointed by the Father.

And what's been hinted at here in that word is confirmed very powerfully in the rest of the New Testament. And it's confirmed especially by the words of Jesus himself.

[8 : 03] You see it all over the Gospels. This language that Jesus uses to say that he has been sent. You see it in Matthew 10.40. Jesus speaks the one who sent me.

Mark 9.37. Jesus speaks of him who sent me. Luke 10.16. It speaks of him who sent me. Mark 5.36. It speaks about the Father who has sent me.

But perhaps the most powerful place where you see this emphasized is in the high priestly prayer of John 17 that Jesus prayed as he moved towards the cross.

And look at what it says from verse 18 to 20. Jesus as he's praying he says, As you sent me into the world so I have sent them into the world. For their sake I consecrate myself that they also may be sanctified in truth.

I do not ask for these only but also for those who will believe in me through their word. That they may all be one just as you Father are in me and I in you. That they also may be in us so that the world may believe that you have sent me.

[9 : 03] The glory that you've given me I've given to them. That they may be one even as we are one. I in them and you in me that they may be perfectly one. So that the world may know that you sent me and love them even as you loved me.

Father I desire that they also whom you've given me may be with me where I am. To see the glory that you've given me because you love me before the foundation of the world. Oh righteous Father. Even though the world does not know you I know you.

And these know that you have sent me. Again and again and again it's emphasized. And that tiny phrase you sent me points to some massive theology.

And that concept of what's been described here of the Father sending the Son. And it speaks, it's taking us back to before the foundation of the world.

In other words it's making us step back from created reality into ultimate reality. That's where this language of being sent tells us.

[10:06] Because this whole concept of the Father sending the Son. Is reaching the interface between the councils of eternity. And the events of the created universe.

In other words it's telling us that Jesus has been sent from a realm that's bigger than us. So this is going to be impossible to do. But I'm going to tie it anyway. I'm going to draw the universe.

There it is right there. And the whole universe is in there. All of matter. All of time. Everything that exists. That's the universe. And outside that. Outside that.

And please this is not to scale obviously. Outside that is the ultimate reality. That sits beyond the universe. Beyond the created world.

All of time and matter and everything. History. All of that stuff is all in here. Outside. Outside.

Outside of that. Outside of that. Is eternity. And all of that is within the boundaries of God himself.

[11:11] Nothing exists beyond God. God's infinity. Is the boundaries of everything else that exists. And so. So. The biblical understanding of reality.

Is that the universe and everything else. Is just a wee circle. And outside of that. Is ultimate reality. Of which God is the ultimate boundary. And the absolute.

And all of this. Is telling us. That Jesus. Originates here. Because Jesus is God the Son.

And that ultimate reality. That the Bible reveals to us. Is God. Father. Son. And Holy Spirit. And all of this is telling us. That that's ultimately who Jesus is. And that's ultimately. Where Jesus.

Has been sent. From. That here. In ultimate reality. You have God. In all his infinity. Father. Son. And Holy Spirit. Eternally together.

[12:12] In that beautiful. Tyne relationship. And from there. The Son. Is sent. And.

Obviously. We are stretching ourselves. To the very limits. Of what we can know. And understand. But. One of the ways. In which. Theologians. Have. Have. Tied to explain this.

And. And that's based on. Really how the Bible. Reveals. This sending to us. Is to ground it all. In the relationship. Between God the Father. And God the Son. And.

Theologians. Have spoken of this. Sending of the Son. From eternity. Into time. And into the universe. Have spoken that. Of that. In terms of. Of an agreement.

Of the Father's desire. To send his Son. And of the Son's. Willingness to come. And the language. That is used. To describe that agreement. By theologians. Is the language. Of covenant.

[13:11] And that's really. Just the Bible's way. Of talking about. The language. Of the deepest. Possible relationship. And here. You have this. Relationship. Between the Father. And the Son. And within that relationship. Comes this.

Agreement. Whereby. Whereby. Sinners need a Savior. And the Father. Wants to send the Son. And the Son. Agrees.

To go. Now theologians. Have. Traditionally. Called that. Agreement. The covenant. Of redemption. Now that's not a biblical term. It's a very. Very helpful term.

The term itself. Is not the important thing. The important thing. Is the concept. And the concept. That. That. My terrible drawing. Is showing you.

Is. Is a clearly. Biblical concept. The reason the Son. Comes from. Eternity. Into a manger. Is because. The Father. Sends him. And in.

[14:08] Stepping over. That boundary. From eternity. Into time. From creator. Into creation. The Father. Says to the Son. I want to send you. And the Son. Says to the Father. I will go.

Now there's loads more. We could say about that. And if. If all of that. Hasn't made any sense. Just chat to me afterwards. And I can try and. Do a better job. Of explaining it. And. What I want to highlight.

Is that. All of this points. To two. Crucial things. That we need to think about. The first. Is that. All of this. Is actually. Massively important. For the intellectual. Credibility. Of the gospel.

Jesus's words. In John 17. When he says. He sent me. And the wider. Sent me. Emphasis. Of the gospels. And the explicit. Mention of apostleship.

In relation to Jesus. In Hebrews 3. 1. They're all making. The same crucial point. They're all telling us. Where Jesus originates. And the key point. That the Bible. Is trying to make. Is that Jesus. Originates.

[15:02] In eternity. Now. You might think. Well. We know that. That's basic. Or maybe you don't believe that. Or don't accept that. The key thing. You have to recognize. Is that that's what the gospel. Is claiming. Because it's clarifying.

Very powerfully. What the gospel is. And what the gospel isn't. It's making absolutely clear. That the gospel. Is not. Based. On following. A remarkable man.

Now. Jesus. Is a remarkable man. He's the most remarkable man. Who has ever lived. But we do not follow him. Or worship him. Just because he's a remarkable man. We follow him. And worship him.

Because he is way. Way. More than that. In other words. The gospel. Is not interested. In following a great guy. From history. And the gospel.

Is not asking you. To bow down. Before somebody. Who's just a man. Even if it's a very good one. The gospel. Never asks you. To subordinate yourself. Intellectually.

[15:58] Or spiritually. To a mere. Fellow. Human. The gospel. Only ever asks you. To follow. God the son. God the son.

Who has been sent. By God the father. The gospel. Only ever asks you. To deal. With ultimate reality. Ultimate origins. Ultimate destiny.

Or to put it another way. As you think about the gospel. The bible. The bible. Very deliberately. Wants to tell you. Where it's come from. And the sent me. Emphasis. Of the new testament. Is highlighted.

The crucial fact. That this has not. Come from people. It does not. Originate in history. It's not the fruit. Of human advancement. Or imagination. The gospel. Comes from. Eternity.

It comes from. Ultimate reality. It comes. From God. And Jesus. Is telling all of us. I want you to know. Where I ultimately. Come from. And it's telling us.

[16:53] That Jesus' status. It doesn't. It does not come. From what he achieved. It doesn't come. From who he influenced. It does not come. From how he established. A following the bible. Is not interested. In defending Jesus' credibility.

On any of those terms. Often that's how we judge. A movement. We judge a movement. In terms of. How far it's reached. How much influence. It's had. Where it's spread. How many numbers. Are involved. Da da da da da. Bible's not interested.

In that. Because the bible. Is far more interested. In where something starts. Because really. It's where something starts. That determines. Whether or not it's true. If you think about it.

How many times. Has a piece of news. Or a piece of gossip. Spread. Far. And wide. And loads of people.

Hear it. And loads of people. Believe it. Sometimes it. Even spreads to. A whole nation. With online. Stuff. Sometimes it spreads. All around the world.

[17:49] And it started with a lie. And so even though. You might have. Six billion people. In the world. Believing it. It's still not. Intellectually credible. It's still false.

Because it started. It didn't start with. With anything that's true. And here. Here. The Bible is teaching us. Something so important. For the intellectual credibility. Of the gospel.

It's saying. You've got to think about. Where it starts. It starts in eternity. It starts with the fact. That Jesus. Was sent. And so. That's. That's an important.

Implication of this. But the second crucial thing. That all of this. Is highlighting. This. This. Sent. He sent me language. Is telling us. It's pointed to the fact. That the gospel. Rests on. What we call. Divine initiative. The starting point. For the gospel. Is not us. Doing anything. The starting point. For the gospel. Is the fact. That the father. Sends. And the son.

[18:44] Is sent. In other words. That step. That step. That I'm trying to draw. In my terrible picture. That crosses the boundary. From eternity. Into. Created reality.

That step. Is a step. Of generosity. Of compassion. And of grace. It's a step.

That God. Does not need to make. That picture. Is terrible. Because. The God. Eternity. But. Should be. A zillion times bigger. The universe circle. Should be a million times smaller. God.

Doesn't. Doesn't. He doesn't need that tiny dot. That is the universe. And he definitely doesn't need. The specs. That we are. Lost. Somewhere in the middle of that. He doesn't need to do this. But he does.

And it's a step. That humanity. Can never ever demand. We are not in that circle. Saying Lord. You must come and help us. We're in that circle. Saying Lord. We don't even want you. And yet.

[19 : 43] And yet. This is the step. That Jesus. Freely. And willingly takes. And he takes it. Because his father. Is sending him. And this. This.

When we combine. These two points together. It means that the gospel. Offers you something amazing. The offers. The gospel offers you. A worldview. That believes. In gracious. Ultimate reality.

If we're thinking. About ultimate reality. About what lies beyond. The universe. And time. And everything. The gospel offers you. A worldview. A worldview. That believes. In gracious. Ultimate reality.

And this is so. Important for us. To recognize. Because the. Alternatives. Offer us. Two different things. They offer us. Merciless. Ultimate reality. Whereby.

The world. Has just come from. Who knows what. And whatever it is. It doesn't care about us. One bit. It's just a merciless. Ultimate reality. That will.

[20 : 41] Crush everything. It's in its sight. Eventually. Or. Our choice. Is gracious. Temporary. Reality. And so. We hold on. To all these values.

That we know. Are important. Values of love. And care. And kindness. And compassion. And goodness. And yet. And yet. Without the gospel. The world view. Behind that. It's like. Well. But all of that's actually temporary.

The gospel. Straddles. These two. So magnificently. It offers us. Gracious. Ultimate reality. And we can see that. Because. God.

The son. Has been sent. Jesus. Is an apostle. So he's sent. By the father. Hebrews 3.

One. Then identifies. A specific purpose. For which he has been sent. Verse one and two. Tells us. That Jesus. Has been sent. As. High priest. Now.

[21 : 37] This is important. To recognize. That when you look at. The verse there. One. Apostle and high priest. Are tied together. In the way the sentence. Has been constructed. Because there's only one. The. The. And so the the.

Is referring to the apostle. And it's referring to the high priest. So it's not saying. The apostle. As though that's one thing. And the high priest. As another thing. It's saying no. Jesus has come. As the apostle.

Who is high priest. Sent as. High priest. Being high priest. Is what Jesus. Is being sent. To do. Now. The key question is. What does that mean?

And why. Is Hebrews 1. Focusing on this. Well. The high priest. Was a key figure. In the old testament. And. He had a crucial role. In the temple.

And in the sacrificial system. That was at the heart. Of Israel's religious. Observance. And the high priest. Functioned as the representative. Of the people. And so. It was through. The high priest.

[22 : 31] That people. Made approach to God. It was through the high priest. That sacrifices. Were offered. To God. Now here. It's very easy. To misunderstand things. Because when we think. About high priest.

We can immediately think of. You know. Immediately imagine. Like a very formal. Elaborate. Impressive. Religious role. You know. So. And. In some ways.

That's maybe how it looked. They had particular clothes. A role. A status. And. You know. We can think of the high priest. As though he was there. To be the ultimate example. Of purity.

And wisdom. And godliness. And. Of course. They were to be wise. And godly. That was important. But. That's not really. The main thing. At all. A high priest. Is not there.

To be a kind of impressive. Religious figure. A high priest. Is there. To deal with mess. The high priest.

[23 : 23] Was not appointed. To model. Spiritual perfection. The high priest. Was appointed. To mediate. In the context. Of spiritual failure. And. That actually.

Makes perfect sense. The best doctors. Don't deal with. The healthiest people. They deal with. The sickest. The best lawyers. Don't deal with. Society's successes. They deal. With society's.

Biggest problems. The best engineers. Don't polish. Perfect cars. They fix things. That are broken. It's the same. With a high priest. They're needed. Not because things are good. They're needed. Because things are a mess.

And you see this. Back in Exodus. Way back in Exodus. The law is given to Israel. In the Ten Commandments. But the thing. That the law does. They get the Ten Commandments. And it. Immediately reveals something. It immediately reveals.

That they're law breakers. And that's why the very next thing. That gets established in Exodus. Is the sacrificial system. And all of that's pointing to God's. Gracious willingness. To forgive.

[24 : 20] And the high priest. Has a crucial role. In that whole sacrificial system. And all of it. Is dealing with a mess. Of people's sins. Now in the Old Testament. Of course. That system. Like everything else in the Old Testament.

Functions as a shadow. It's an inadequate type. Teaching us. That something more is needed. Pointing forward. To God's ultimate solution.

That he provides. In Jesus. And that's. What Jesus. Is sent as. He is sent as. The great high priest. The one who represents us.

Before God. The one who serves. As the mediator. Between God. And humanity. And all of it. Is to deal. With the mess. Of our sins. And so that term.

High priest. That's there. In verse one. Is telling us. That Jesus. Is apostled. Jesus is sent. Not to meet. With the spiritual elite. Not at all.

[25 : 19] He is sent. To meet us. In all the mess. Of our sin. And to provide. A way. Of forgiveness. And Hebrews.

Uses a wonderful word. To describe. How Jesus. Performs. That role. Of high priest. And it's there. In verse two. It says. That he is faithful. And that would have.

Resonated so powerfully. With the readers. Of this letter. Because they are thinking. About giving up. And yet that word. Is reminding them. That Jesus. Did not give up. On them. And more widely. The faithfulness. Of Jesus. As high priest. Contrasts. So powerfully. With the unfaithfulness. Of sinners. That makes all of this work. Necessary. We are unfaithful to God.

We've turned away from him. We've decided. To send God. Out of our lives. The result is a mess. And in response. God. Sends his son. As the high priest.

[26 : 17] And Jesus comes. To meet us. To represent us. To restore us. From all the mess. That sin has left us in. And he's utterly faithful. In that role.

And the thing. The amazing thing. That we have to realize. Is that. That word faithful. Describing Jesus' role. As high priest. That word faithful. It doesn't mean. Jesus standing at the door. Of the temple. As a perfect leader. It means Jesus. Dying on the cross. As the perfect lamb. And as we read.

In chapter two. We see that the pathway. To greatness. For this high priest. Is the pathway. Of desperate suffering. And that's the thing.

That makes Jesus. So great. As high priest. The fact that he offers himself. As the perfect. All sufficient. Sacrifice for sin. Jesus is sent by the father. And that mission.

[27 : 16] Is a journey. That walks through. Rejection. And loneliness. And humiliation. And agony. And ultimately. A brutal death. How faithful. Would Jesus be? He's given a mission.

That involves horrific suffering. How faithful will he be? He will be totally. And perfectly. Faithful. And because of that.

This great high priest. Can meet us. And help us. And save us. No matter how deep. A mess we're in. That's what. 14 to 18. Of chapter two. Captures. That's.

We share in flesh and blood. He likewise. Took the same thing. And then through death. He came to destroy the power. The one who has the power of death. That is the devil. To deliver all those who fear of death.

Were subject to lifelong slavery. He was made like us in every respect. He became a merciful and faithful high priest. To God. To make propitiation for the sins of the people. Because he suffered from his temple.

[28 : 10] He's able to help those. Who are being. Tempted. The faithful high priest. Is not some lofty religious figure. That we're supposed to emulate. He's the merciful.

Compassionate savior. Who meets us. In the lowest depths. Of our sin. And doubts. And struggle. And the crucial thing. That we have to recognize. Is that Jesus' faithfulness.

In all of this. It's not tied. To the impressiveness. Of the people that he's coming to. As though we had to be. Kind of good enough. To make him. Come. And good enough. To make him. Care. His faithfulness. Isn't tied to that. His faithfulness. Is actually tied. To his loyalty. To the one. Who sent him. This is what the father. Has sent him to do. And so he's going to do it. The father. In eternity. Sent the son. With a mission. The son's utterly. And relentlessly.

[29 : 07] Faithful. To that task. Because he's. Utterly devoted. To completing the work. That the father. Has given him to do. You. And. The reason.

The reason. It's crucial. For us to see that. Is because. It's telling us. That the gospel. Is never. Ever. Ever. About us.

Not messing it up. And. Following Jesus. Is never. Ever. About us. Not messing it up. Because we've already. Messed it up. And.

We'll actually. Keep on messing it up. And. That's the whole reason. Why we need a savior. The gospel. Isn't grounded. On any of that. The gospel. Is grounded. On. Jesus.

Being faithful. To the task. That he's been given. As apostle. And high priest. And you know. That means something. Utterly. Astonishing. The fact that. That Jesus.

[30 : 01] Has been. Apostled. As high priest. Sent. To do all of that work. It's telling us. That God. Wants your salvation. Even more than you do. In fact.

The truth is. God. Wants your salvation. Far more. Than we could ever. Want it for ourselves. And that's why it happens.

So. Sent by. Takes us. All the way. To the councils. Of. Of. Eternity. To that interface.

Between. Ultimate reality. And space. And time. Sent as. Takes us. To the fulfillment.

Of redemptive history. Because actually. That language of high priest. Is one of the many ways. In which the whole Bible. Has been tied together. Jesus in the New Testament. Is coming as a fulfillment.

[31 : 01] Of everything. That's. In the old. But. Our last point. Is our shortest point. But I think it's the most amazing point. Of all. Who.

Is this apostle. Sent for. The answer. The answer is you. God the son.

Is sent. By the father. From all eternity. He sent. As. The perfect. High priest. But he is sent. For. You.

Jesus. Is sent. As an apostle. That he's sent. To reach. Someone else. He's sent. To reach. You. And that's.

Captured. So powerfully. In the language. That these verses. Use. To describe you. You're described. As holy brothers. That's the language. Of family. The language.

[32 : 00] Of consecration. That in the gospel. All who trust. In Jesus. Are set apart. To be God's children. United to Jesus. As our perfect brother.

It says that. We are the ones who share. In the heavenly calling. Literally. That's. That in Greek says. Heavenly calling. Partners. We're partners. Partakers. Shareers. Companions.

Of this heavenly calling. In other words. God is sending. Jesus. To call us back. And the place. That the father.

Sends from. Is the place. Where we all belong. All because. We're united. To Jesus. And it speaks. About the apostle. And high priest. Of our. Confession. We are the. Confessors. Of Jesus.

Everything. That he accomplishes.

[32 : 56] As high priest. Everything. That God. Has sent him. To do. It's for us. To benefit from. For us. To rely on. It's for us. To confess.

Jesus. Is. The perfect. Apostle. He's sent. To reach his brothers. To call us. Back to God. To give all of us. A share.

In the common confession. That acknowledges. That he is our savior. And lord. And he is everything. That we need. And the key point. Is this. Jesus is. Apostled.

Because Jesus. Is needed. We need a savior. And the reason. He is provided. Is because you. Are wanted. All of this.

Is for you. In other words. We spoke earlier on. With my terrible drawing. About. That step. From eternity. Into time.

[33 : 49] That the father. Sends the son. To make. And. And as the father. Sends the son. His mission. Is not.

Go to them. His mission is. Go and get them. His mission is not.
Meet them. Down there. His mission is. Bring them home. And that's exactly.
What Jesus does. And. If you're a Christian. Tonight. Then I just want you. To rest in that. And
rejoice in that. That.
That's. That's who Jesus. You are the one. Jesus was. Apostled for. It's all. For you. And if you're
not. Yet a Christian. What do you need to do? You need to do that.
[34 : 50] And. I'm circling it loads. Because you need to do it loads. You need to think. Think hard.
About this.
Because this is what Jesus has done. For you. As well. He's been sent. To you. So please don't
say.
No thanks. Instead. Just say. Yes Lord Jesus. I'm trusting you. I'm following you. May we never
forget. That Jesus. Is the perfect.
Apostle. Amen. Let's pray.