

# And THIS is life eternal

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**Bible Text:** John 17:1-3; Luke 10:17-20

**Preached on:**

## **Grace Particular Baptist Church**

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Let us pay.

*Dear heavenly Father, most gracious and holy Lord, we praise thee this day, Lord, and thank thee for this place thou hast provided and the unity of the saints that thou would give, the power, Lord, that thou can send on high this day to anoint these hours to come to the nourishing of the souls of thy people, to send thy Word to our hearts and our souls. Oh, Lord, may this day be a day for the glory of thee. Lord, you use the instruments that thou hast set before us today as instruments for thy glory, that the instrument would be obscured in the sight of your glory this day. And, Lord, that thou would shine thy light in our hearts to teach us this day if indeed we are different what makes us to be different. Oh, Lord, may thy grace enable me this morning to speak thy truth with no props of myself. Lord, may you empty me and may thy glory fill this place in Jesus' name I pray. Amen.*

By way of introduction this morning I would like to read the first three verses of John chapter 17 which is the high priestly prayer that is known as or the Lord was in great communication with the Father before he would go and lay down his life. This morning I would like to look at just the first three verses to introduce the passage that we will go to.

In John chapter 17 beginning in verse one:

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh.”<sup>1</sup>

Power over all flesh, but in moments he would lay down his life. Power to leave that cross, but he would lay down his life. Power over everything in this life, just as he has power over it today.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”<sup>2</sup>

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<sup>1</sup> John 17:1-2.

<sup>2</sup> John 17:2.

Those two words for the child of God set them apart from the rest of this world today and what they live in called life. Some great depths of thought about that this week and last week. What is eternal life? Eternal life is something that I could stand up here and explain and exhaust all of my knowledge of it and it would not even begin to scratch the surface of the depth of what it is. Eternal life is something much different than life.

The child of God has life in Christ. But that life just isn't life. It is eternal life. Eternal life is most different. That is my desire this morning. My desire for every child of God in this room that we have an understanding, be given an understanding that the Holy Ghost this morning if it is pleasing to him to use this time to teach us, to use this time to instruct us in what eternal life in Christ Jesus is.

We are cumbered about this life so much. There is so much that comes into our days, so many things. And you can call them trials. They are. There are afflictions. There are the chastenings of God that bring us closer to him. But what are they bringing us closer to? How often do you think of eternal life?

I know how often we think of life. We are in life every day. The things of this life weigh us down and the things in this life give us joy. There is so much in this life. There is as many have spoken and said it is like a roller coaster. The child of God's life has its ups and its downs. It has its valleys and the shadows of death and it has its heights in the clouds. But that is life. What is eternal life? Do you think much of eternal life?

If you are like me, when I do have a glimpse of eternal life, just for that moment if I do, if that gift comes from above to see myself with God in an eternal place with no sin, no pain, no struggle of life, usually it doesn't last long because the subtlety of the old man then comes in to say, "But what about your family? What about the ones you leave behind? What about the work that you have to do here? What about the call that you have?"

And all of that obscures eternal life. That is life, not eternal life.

Is there a difference to you this morning? Do you believe as you sit in that seat this morning that this is as good as it gets, that even when you have a glimpse down here of a teaching of the Lord Jesus Christ and the Holy Spirit takes you to places you have not been, you believe that is it?

Jesus said that he gives eternal life to as many as the Father has given him, as many as the Father has elected before the foundation of the world. Life is eternal.

And what is that eternal life? Well, Jesus tells us in verse three.

“And this is life eternal.”<sup>3</sup>

Not life again. This isn't life. It is life eternal.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”<sup>4</sup>

And how do we know him? By the third part, the third person of the trinity. We can't leave him out, for he instructs us in who the Father is and who the Son is.

Eternal life is to be transported from this place and I am not talking about when we take our last breath, although that will be, we will be known as we are known then. That will be a time that we understand a little more about eternal life. But what about in this life? Do we have glimpses? Do we have an understanding? Are we ever taken from the carnality of this world? Are we ever taken from the things that so weigh us down or the things that give us so much joy? This is times of prosperity as well as times of adversity.

Eternal life, to be seen and to understand the only true God and Jesus Christ and the implication of this passage is that is all you see. That is all you know.

I could go to a lot of most everyone in this room has an expertise in some area greater than I have. I could go even to the children. They could tell me things I don't know. There is an expertise of things we pick up in this life. That is life again. That is not life eternal. There won't be a need to know in a specialty in the kingdom of God, but to know Christ, to know the Father, to know the Son, to know the Holy Ghost.

Not only that they are sufficient, but they are all in all.

Paul wrote that Christ is all and in all. He was given this understanding of eternal life. If Christ is in all things eternal life is what transcends us by the power of God to see that this isn't eternal life. And the things that we have, that we get so enmeshed in, that is where I believe the shame comes for me. I get so caught up and so sunk down in the moment or in what is going on and it is only when it is over, it is only when it seems that there is an end that the Lord shows me eternal life.

It is a deep subject. I admit to you this morning humbly that I am very insufficient for this subject. And my total reliance is upon the Holy Ghost to lead us through this subject today, eternal life.

I would like you now to go to our main passage which will be found in Luke chapter 10. With John 17:10-3 as our backdrop, we come now to Luke chapter 10. Small passage today, but one that hopefully the Lord fills with himself. We will begin in verse 17 of Luke chapter 10.

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<sup>3</sup> John 17:3.

<sup>4</sup> Ibid.

“And the seventy returned again with joy.”<sup>5</sup>

And we have to stop right there, because we have to know where they returned from. The beginning of this chapter the Lord sent out two by two 70 people, 70 of his disciples. And he sent them to spread the gospel, so to speak. He sent them to cities to share the Word of God.

Now verse two is very astounding because I don't know if that is the case today.

“The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”<sup>6</sup>

The Lord spoke that speaking of the people of God that are spread all throughout this region and spread all throughout the world. But we have an absolute surety. We know that when the last soul is ushered in, when the last soul is brought to the kingdom of God, that all time will end. And we have that surety is that the Lord seeks out as the Great Shepherd. He seeks out his children. He may send his ministers to minister to those people wherever they are.

At this point he sent out 70. But I want to focus on a few of the verses as we lead up to this one and verse three is one of them.

“Go your ways.”<sup>7</sup>

The Lord sends them out, but notice it is he that goes before them.

“Behold, I send you forth as lambs among wolves.”<sup>8</sup>

How true that is in this life, how true that is outside of these doors in the workplace. There are very, very many enemies of grace. There are very, very many enemies of the truth of the gospel of the Lord Jesus Christ. There is enemies of what Christ has done and what Christ has finished. And those enemies, the Lord says, are wolves, because inside they would devour. They would devour if only they could. If they could have any shot at rending the truth away from you, that is what they would devour. And to spit it out because there is no light in them. There is no understanding of what the truth is. And the Lord says, “I send you forth as lambs among wolves.”<sup>9</sup>

And then he gives them instructions of what not to carry. And then in verse six he says, “And if the son of peace be there...”<sup>10</sup>

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<sup>5</sup> Luke 10:17.

<sup>6</sup> Luke 10:2.

<sup>7</sup> Luke 10:3.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Luke 10:6.

Once again, if he goes forth before you, if the son of peace has come upon that house. Who is the son of peace? It is the Lord Jesus Christ. If he goes before you and he prepares the way, he will reveal his peace to you there. There will not be the ravenous wolf at the door. There will not be the one that chews you up and spits you out. There will be a kinship of spirit. Why? Because the prince and the son of peace has gone before you.

“And if the son of peace be there, your peace shall rest upon it.”<sup>11</sup>

Notice that. Our peace comes from his peace. Our peace is a gift of his peace. That is very comforting this morning. That is very comforting as the Lord would send us out in this world. And that could be in the marketplace. That could be anywhere that the Lord has ordained us to walk every day. And if the Lord’s peace goes before you, he will prepare the way. And not only if the Lord’s peace goes before you, your peace will return to you which is from him.

See the unity there of the Lord going forth, the unity of the Spirit in preparing the way.

And then he goes in to instructions on if they do enter the homes and then he goes into instruction on when they are rejected. And that comes down to verse 16. And he makes quite an interesting and deep saying here in 16. He says, “He that heareth you heareth me.”<sup>12</sup>

If truly the minister of God or the people of God is sent somewhere to speak in his name, they will hear the Son of God. They will hear the voice of the Shepherd. It is not you. The Lord in the preparation of sending his people out, he sends forth himself first to prepare the way. If he is truly the way, the truth and the life, then he makes the way for the truth and the life to come forward.

“He that heareth you heareth me.”<sup>13</sup>

I want you to see in this verse where all of the focus is. It is not on the minister. It is not on the one who speaks. It is not on the one who is sent out, but it is on the one who is doing the sending.

“He that heareth you heareth me; and he that despiseth you despiseth me.”<sup>14</sup>

See, the rejection is not a rejection to you. But how hard that is for us to be rejected. Oh, Lord, these pearls that you gave me, I put them out and the pearls have been trampled. What did I do wrong? What do I need to go and say? What is it, Lord, that I did wrong? What is it that I need to go forth and do?

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<sup>11</sup> Ibid.

<sup>12</sup> Luke 10:16.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

The Lord takes us out of that, too.

“He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”<sup>15</sup>

See, there is a unity. There is a unity of the purpose of God in the sending out of his truth. There is a unity of the triune God in preparing the way for the gospel to go out. And that is where we come to today’s passage. Now that all of that has happened and the 70 have been sent out, now the 70 return.

“And the seventy returned again with joy.”<sup>16</sup>

Now, I don’t know about you, but I like joy. Joy is the opposite of sadness. Sadness is not one of those emotions or feelings that are very profitable to me. Joy is something that I know if it is true joy, I know that no man can take it from me.

“And the seventy returned again with joy.”<sup>17</sup>

They had a joy over what had just taken place. Jesus now is standing there and they come to him and they say, “Lord, even the devils are subject unto us through thy name.”<sup>18</sup>

Have you ever had a devil subject unto you? Have you ever had a tormenting thought that you called upon the name of the Lord, you rebuked the devil and he flee from you? Have you ever saw a bad attitude, one that you would believe was from hell? Maybe it was in someone else that you were dealing with and you saw it leave just like that. Have you ever had this thought? Did you ever take part in rejoicing and having great joy that the devils are subject unto you?

And, you know, on the surface this verse looks very harmless. It looks like a great place of joy. It looks like a place that the child of God would be brought. I mean, look. They said all the right things, did they not?

“Even the devils are subject unto us through thy name.”<sup>19</sup>

Something is backwards here. Who is the devil subject to?

They went out. The Lord sent them out. He gave them great instructions and they returned with joy. Is this the joy of the Holy Ghost? Is this the joy of the fruit of the Spirit? Well, we must go to see where Christ, what Christ’s answer to this is. And that is where our understanding, hopefully, will be this morning.

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<sup>15</sup> Ibid.

<sup>16</sup> Luke 10:17.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

“And he said unto them I...”<sup>20</sup>

You know, he could have stopped right there. He could have stopped at I and not said another word, because sometimes—and we do this—sometimes maybe we get caught up in the humanity of Christ and we miss the divinity of Christ. Sometimes we get caught up in the understanding that the Lord suffered as we suffer and maybe that is where our peace is. Maybe that is where our comfort is. Maybe that is where our joy is.

See, the subject this morning is eternal life. And it is a subject that I don't know how much time we are brought there. I don't know how long and how much the Lord brings us to the third heaven to see eternal life, because, see, as I said earlier, in this life we are cumbered about many things. These 70, they had quite a daunting task ahead of them. And they were given warnings and the Lord even told them, “You will be rejected and I am sending you in with wolves.”

And those 70 came back and they had great joy and I am sure part of that joy was that the mission was over and that they were safe and that the Lord had kept them.

“And he said unto them I...”<sup>21</sup>

And the Lord must reestablish his divinity.

As he stood before them he is more than a teacher. He is more than a master. He is more than a rabbi. He is the Son of God.

“And he said unto them, I beheld Satan as lightning fall from heaven.”<sup>22</sup>

I was there. Me, the Father, the Holy Ghost. He didn't trip. Satan did not lose his balance. He was cast from heaven. And the Son of God wants them to know that he was there. he was the one doing the casting. He and the Father and the Holy Ghost, we have thrown him from heaven.

Why is this important? Listen to what the disciples said.

“Even the devils are subject unto us through thy name.”<sup>23</sup>

How quickly, how that simple—and I call it simple, but yet the Holy Spirit has to bring it deep to your soul. We all can quote Ephesians 2:8-9. We all can. At least we can come close.

In fact, if I flip ove there right now.

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<sup>20</sup> Luke 10:18.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Luke 10:17.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”<sup>24</sup>

The grace of God is the gift of God. The faith of God is the gift of God.

“Not of works lest any many should boast.”<sup>25</sup>

What Christ had done in going before them—and that is why I picked out those three verses, three, six, three and six and 16. Why? Because the Lord showed them he went first. The Lord showed them whatever takes place.

“He that glorieth, let him glory in the Lord.”<sup>26</sup>

“This is life eternal.”<sup>27</sup>

“And he said unto them, I beheld Satan as lightning fall from heaven.”<sup>28</sup>

Why is that important? Why is it important for the Lord to set them straight on this? Because in our carnality here in this life, in the old man is so subtle at times, it would raise up a thought that there is something we have done. There is something we have procured. There is something. There is one little hint of something we have done in this perfect plan of salvation. There is something we have added to.

And the Lord quickly puts them back to his divinity. If you turn with me—hold your finger there and turn with me over to Hebrews two. This is where he sets us straight this morning.

You know, all of us, if we were asked or many of us if we were asked this morning, “What was Jesus sent from heaven to do?” And we would say, “To save his people from their sins.” And that was true. But he had another mission. It is found right here in Hebrews two verse 14.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.”<sup>29</sup>

He became flesh and blood. Why?

“...that through death he might destroy him that had the power of death, that is, the devil.”<sup>30</sup>

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<sup>24</sup> Ephesians 2:8.

<sup>25</sup> Ephesians 2:9.

<sup>26</sup> 1 Corinthians 1:31; 2 Corinthians 10:17.

<sup>27</sup> John 17:3.

<sup>28</sup> Luke 10:18.

<sup>29</sup> Hebrews 2:14.

<sup>30</sup> Ibid.

Not only was Satan one of our biggest enemies cast out of heaven, cast where the door would be shut and barred where he would no longer be allowed, now as he walks to and fro on this earth seeking whom he will destroy, the Lord tells his people, “But I became flesh. Not only did I come down to save my people from their sins, but I came down to put their enemies, to destroy all of their enemies even death and even the devil.

“Lord, even the devils are subject unto us.”<sup>31</sup>

That little word “us” there it would have been much better if it was unto you, Lord, through us as humble instruments.

But Jesus quickly in his loving correction, in his loving, gentle reproof takes them back to his purpose, takes them back to the work that he has done, takes them back.

“Those devils that were subject unto you, I have sovereignty over those. I have dominion over them. Not only have I cast them down here, but I have come to destroy them. I have come and they are subject unto me.”

Isn't that what he has shown when he cast out the legions of devils into all the pigs and they ran down then hill? It is sovereignty. And they drowned. It is sovereignty. And those who had the demons within them, the Lord cast them out because they could not stand to him.

And now these 70 have gotten a glimpse and just a little bit of an understanding what the power of God is. They were subject unto us.

And the Lord doesn't leave his children here without an experience of the Lord's power. And when we experience the Lord's power I am right here with these 70. I know what it is like to get ... I don't know if this is a good word, but giddy, happy, joyful, because the devil has been subject unto me. It is a time where you are just caught up above all this world.

And the subtlety there is for us to see maybe we have something to do with it.

“And he said unto them, I beheld Satan as lightning fall from heaven.”<sup>32</sup>

And then he tells them something and he begins it with “behold.”

And when the Lord spoke with the words “behold” it meant, “listen.” Listen. Stop your thoughts. Stop everything going through your mind. I have something very important to say to you. Behold. Behold what it is that is about to come forth out of my mouth. I have now established my sovereignty. I have established, reestablished my divinity.

“Behold, I...”

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<sup>31</sup> Luke 10:17.

<sup>32</sup> Luke 10:18.

He begins with “I” again as only the Lord can. When is it proper to use the word “I”? When you are the Lord. Because everything begins and ends with him.

“Behold, I give unto you power to tread on serpents and scorpions.”<sup>33</sup>

Now we think of those two things, serpents and scorpions, I still think of the devil. I still think of the devil as a serpent. I think of scorpions, not a good thing either. And the Lord says, “I give you power to tread on them.”

But see it is not the power that he gives us that we sit there and rejoice in, it is the one who gives it.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”<sup>34</sup>

What does that mean? Because I know in this life we get hurt a lot. We get hurt a lot. We get chastened and it is very sore as the Bible uses the terminology. And it is hurtful. But it is needful.

So what does this meaning nothing shall by any means hurt you? It is as the psalmist wrote many times. It is the keeping of the Lord, it is being kept by him. It is the soul being kept from anything that will harm it.

The Lord says, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”<sup>35</sup>

That is him.

“Behold, I give unto you power to tread on serpents and scorpions.”<sup>36</sup>

Now this don’t mean we walk outside and step on the head of a snake. What does it mean? Spiritually applied what does it mean? It means that all power and all dominion that we have in this life and the life to come comes from this one. It comes from the one who will say in 22, “All things are delivered to me of my Father.”<sup>37</sup>

All things, all the keeping, all the grace, all the faith, all love, all power.

At times when the Lord lays me really low, that when I am looking at verses like this and he really shows me my insufficiency and inability, he shows me my weakness. And then I quickly am quickened. The Holy Spirit remembrancer comes to me and says, “But in this weakness, in this weakness you are made strong by the grace of Christ. In this very

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<sup>33</sup> Luke 10:19.

<sup>34</sup> Ibid.

<sup>35</sup> Matthew 10:28.

<sup>36</sup> Luke 10:19.

<sup>37</sup> Luke 10:22.

hour, in this time...”

It is hard for us in these times to see this. How do we see that we have power over scorpions and serpents and the enemy? We know that enemy, that three headed enemy. The flesh that lies within, the one that is so close to us, the old man. That is a powerful enemy. Satan is a powerful enemy. We can understand that the Lord cast him from heaven and we can understand in our knowledge that the Lord has put him under his feet, but boy is he a powerful enemy. We need a greater than ourselves to cast him out. We need a greater than ourselves to exalt the spiritual [?] and that is the power of the Holy Ghost.

“And nothing shall by any means hurt you.”<sup>38</sup>

In this life the Holy Spirit is pleased today to bring that to your soul in this life, that you are kept and preserved by preserving grace, that you are kept and that place that we like to go, that place we like to think and just sit and ponder on that what we have eternally, how we sit with him even today in heavenly places, you know, that is not a notional thought. That is not something we can just come to and go, “Wow, that is nice.”

Boy, when the Holy Spirit brings it with power.

“This is life eternal.”<sup>39</sup>

“Nothing shall by any means hurt you.”<sup>40</sup>

What are we saying here? We are saying what Paul said here in Philippians one.

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”<sup>41</sup>

Or will finish it. And those days of Jesus Christ, those are blessed days. I pray that this day, this hour is a day of Jesus Christ. It is a time that Christ comes and meets your soul. It is a time that Christ comes and takes you up to the third heaven and you see him and you see him only and you don't see the things in this life and you don't see the things that weigh us down and you don't see sin. You see it put away in this perfect land. You see this land that has no spot and you see this land that took on the sins of yourself.

And he took them away as far as the east is to the west. And they were paid for and you were ransomed from the grave and you were taken from the power of the clutches of this one that roams here in this life.

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<sup>38</sup> Luke 10:19.

<sup>39</sup> John 17:3.

<sup>40</sup> Luke 10:19.

<sup>41</sup> Philippians 1:6.

You know, I don't believe that there is perfection in anything here on earth. Even in our times of great being brought up above this world, we still have part of us that remains, part of us in this old man that I rejoice in that day.

You know, we have had a few sermons lately on this old and new man and I can't help but being led every time I hear one to rejoice in that day that the old man is destroyed, because to understand that old man and to get glimpses of that old man, glimpses are far more than I will ever want because he is absolutely depraved. He is absolutely antichrist. He is absolutely all for [?]. He would marry the world in a second. And he does. He follows Satan and to have this that we carry around, oh, what a blessed day it will be to be rid of that finally, to be taken to eternal life. And, oh, when the spiritual man now, when he is given discernment of these things, when he is given the life to live above this. Oh, we don't want those times to end. They are so precious to us, because they are void of that old man. We don't see him. They are void of Satan because we don't see him. And they are void of sin because we see it taken away.

And then we come to where our focus is in this passage. And, you know, we have a lot to rejoice in. We rejoice in the health that the Lord gives us. We rejoice in the precious little children that the Lord gives us. We rejoice to be able to meet here today as brethren together. We rejoice in that.

But Jesus says something so remarkable here that only the Holy Ghost could take you to any kind of understanding.

“Notwithstanding in this rejoice not.”<sup>42</sup>

What?

Rejoice not that the devils are subject unto me? Rejoice not that you beheld Satan as lightning fall from heaven? Rejoice not that we have power to tread on serpents and scorpions? Rejoice not that we have power over the enemy and nothing shall by any means hurt you?

“Notwithstanding in this rejoice not, that the spirits are subject unto you.”<sup>43</sup>

Rejoice not that you resisted the devil and he fled from you.

“...but rather rejoice, because your names are written in heaven.”<sup>44</sup>

That is a deep thought. As I know in this life to be taken to this place that our names are written in heaven, it is truly a work of him. There is this life is full of death. We sin and we doubt.

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<sup>42</sup> Luke 10:20.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

I want to read you something. I bet it is familiar to a lot of you. If you have read Bradbury and you have read Smart, you have read West, you have read Philpot, they like to quote this little quote of Newton. Do you identify with this quote today? Listen to it. This is from Newton.

“It is a point I long to know, oft it causes anxious thought. Do I love the Lord or no? Am I his or am I not?”

Every time I run into that thought whether reading, it causes great, for moments, trepidation. To examine ourselves whether we are God’s child or not.

How can we even think of rejoicing that our names are written in heaven? Well, as I said earlier, this wonderful Lord, this God of all grace, this God who is faithful in what he has begun, he has finish. This God who sent his Son in the perfection of his work and did he sent this covenant remembrancer, this comforter, this comforter and what a blessed name that is for him, because in that anxious thought, in that time where we question am I his or am I not—and every child of God in this life, it really doesn’t mater how far you have grown, because the attack of Satan will always come asking that question.

On days that I preach the Word I have great trepidation. I have great fear and that great fear is that I will be left to myself up here, that I won’t have the anointing of the Holy Ghost. So I usually struggle in the mornings.

My daughter came over to me this morning as we sat here getting ready to come up here and she said, “You know, the Lord never leaves his people.” And immediately, just immediately when it came out of her mouth that thought came to my mind. What if I am not? What if I am not? Am I his or am I not?

Yeah.

How do I rejoice? My name is written in heaven. I do because of this great Comforter. I rejoice this morning that my name is written in heaven, because he has told me so. He has impressed it upon my soul and all the knowledge and all the thoughts that I may have in my mind pretty well don’t mean much. But when the Holy Spirit speaks to your soul, the deliverance, a deliverance that Satan has been defeated, a deliverance that you are his child.

All of us could point to sins this week that we have committed, whether it be in mouth, whether it be in the recesses of our thoughts. And all of us know that that sin could damn us if we were outside of Christ. But, oh, I pray that this Holy Ghost would show us complete salvation in Christ, complete redemption in Christ.

How do we rejoice because our names are written in heaven? And the amazing part of this is, the first part, too, how do we not rejoice that he spirits are subject unto us? There must be a lot more in this verse. There must be a lot more. We are taught to rejoice in what the Lord gives us. We are taught to rejoice in what he has done. But, see, that

salvation is finished work. And when the Holy Ghost brings you there, when he brings you there, this is when we can rejoice that our names are written in heaven.

Do you know why? This is life eternal. Eternal life is a gift only to the child of God.

You know, I have been around a lot of people that use that terminology, "I am a child of the king. I am a child of God." Very boastfully, I might add. They walk around trying to change the world, reform the world. But I am convinced that this struggle in the inner man when the Lord reveals that our names are written in heaven, it is a humbling work. It is a work to bring us low as this whole passage is today, to show us that it is all of him, to show us that it is all by his power, to show us that it is all, you know, Paul said, "I preach Christ crucified." It is because there is nothing else. Everything to the child of God flows from Christ through Christ to the child of God.

I pray that this morning if there were some burdened souls in here and are some burdened souls in there that the Lord would use the words, that he would speak to your soul this morning that your name is written in heaven, that your name is taken there with the Son of God and that he, that you are safe and secure in him.

I told you Newton wrote that. Every one of these ones who have, I believe, preached the gospel, who come in contact with that and use it in their sermons all come to the same point. When the Lord brings you there, he don't leave you there. He brings you to show you that your names are written in heaven and he brings you to show you he is life eternal.

May the Lord impress eternal life upon you this day and may you glory in it, but may you glory in the Lord.

*Dear heavenly Father, most gracious and holy Lord, may you add your power for thy name's sake, for thy glory and may your name be exalted in thy children's life in this hour. Send thy power, oh Lord, to show thy people their names are written in heaven. In Jesus' name I pray. Amen.*