

Four Looks at Isaiah 12

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[0 : 00] This chapter won't mean much, maybe individually to most of you, but when I first, the very first time, when I was, I don't know, maybe, I don't even know how old, my pastor asked me to preach on a New Year's watch night service for 15 minutes, and this was the passage that I got a message out of in the last couple verses of this chapter.

And I can't help every time coming through here to not just to be reminded of that seven-minute message that I preached, but also the time spent in the Word of God as a young man and just scribbling little notes down and little thoughts, never knowing that one day it would become a duty and job to stand several times a week and handle the Scriptures.

But it's just a blessing to remember, and it's a special one for me. So what we're going to do tonight is take an analytical look at this short chapter from four different angles and view the content through, I'll just call it four different lenses.

And what those lenses are is we're going to look at it grammatically first, because there's something to learn and to note by this. And we're also going to take a look at it prophetically, and then thirdly, spiritually, and then fourthly, practically.

And so we're going to look at it, we're not reading it through four different times, but four times over we will come through this. And when I say these things, this is by no means exclusive to this little chapter here in Isaiah, but it's just going to serve as a real good example of how to handle the Scriptures and how there's so much, even in a book that hardly anybody even touches, it's just blooming with truth if you desire it.

[1 : 57] And so let's take a look. We're going to read through it first, just the six verses together. So let's begin in verse number one, where the Bible reads, And in that day thou shalt say, O Lord, I will praise thee.

Though thou wast angry with me, thine angers turned away, and thou comfortest me. Behold, God is my salvation. I will trust and not be afraid. For the Lord Jehovah is my strength and my song.

He also has become my salvation. Therefore, with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord.

Call upon his name. Declare his doings among the people. Make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things.

This is known in all the earth. Cry out and shout, thou inhabitant of Zion. And for great is the Holy One of Israel in the midst of thee.

[3 : 00] Now, I know you, you're not any different than me. When you read through your Bible and you have a certain number of chapters, this is a short one. And you could just whip right past this one because the next one's a little longer and you got to get on to that one.

And you can just miss the material and the truth that is to be found within this chapter. Now, what I want to do, like I said, is first take a look at it grammatically.

And what I mean by that is there's, there are, I want to highlight some things that I believe you just, unless you have a trained eye and ear for this, you're going to miss, you're going to overlook, you're not even going to consider that there's this kind of stuff in here.

Unless it's pointed out to you and taught. And I don't expect you to shout glory when I cover some of this stuff. I don't expect you to get all excited. But I do expect that you'll have a greater appreciation for the holy and pure words that are on your lap right now.

And I learned some of these things incrementally over time. And now it's something that just kind of, I don't know, I got a mind for the grammar somehow.

[4 : 07] And I'm by no means in authority on it, but I do see things the Lord shows me. And I feel like it shouldn't die with me. I should give it out to you. If you can pick it up, then pick it up and enjoy

it.

And what I want to do is just show you some of the, what are many, there are many recognizable literary techniques that go into this Bible, into these words.

And these techniques make the words forceful. And yet at the same time, they're absolutely elegant. And that's almost like contrasting things to be forceful and to be elegant at the same time. But that's the beauty of this book. It can do that, and it does do that. Not only that, but it has these, here's another thought similar to that.

It combines simplicity with complexity. It's like the two go hand in glove in such a way that it almost, you'd expect it wouldn't work.

[5 : 07] And yet this Bible does things that otherwise don't work. It's not a work of art. It's a work of God. And you have it. And so I want you to see some of these amazing features of this Bible.

And when these techniques are employed or when they come out, at least they shine out of the text, there's phrases that get stuck in our minds and in our mouths.

And they've landed in the English language. And they're just the right words. They're powerful words. And they belong in the book.

Now I'm going to give you a few examples. And this is a few that I think you can get pretty easily. The first one is alliteration. You know what alliteration is, right?

It's where you use the very first, the same first letter repeatedly. And a lot of times preaching in messages, you try to alliterate your points because it makes just kind of easy to remember, easy to grab a hold of.

[6 : 12] And so that's a technique. It's a literary technique. And it's employed all over this Bible. I'll give you a few examples. Look at verse 3 where it says, Water out of the wells.

And while you just read right through that, you're not even, those W's are catchy. And they complement each other. It's a use of alliteration.

There's more. Look at verse number 4. And in that day shall you say, praise the Lord, call upon his name. Now notice the D words, declare his doings among the people.

Do you know there's a multitude of ways that that statement could have been said beyond declare his doings. I looked up in one of the versions in my office and it made those three words into about seven words.

And it wasn't simple. And it didn't stick. And look at the next phrase right after declare his doings among the people. Will the next two words begin with the letter, I'm going to wait, M, make mention that his name is exalted.

[7 : 26] Now the reason I know this work is because I told you this is the very first passage I preached from. And I didn't memorize it. But when I think of that passage, I think in my mind in that day shall you say, praise the Lord, call upon his name, declare his doings among the people.

Those words just stuck in my mind for the rest of my life. Because of that little technique there. Make mention that his name is exalted. Let me show you another one. Look back at verse number two.

And key in on the word my. And watch the word that follows my begin with the letter S. Behold, God is my salvation. I will trust and not be afraid.

For the Lord Jehovah is my strength and my song. And there you have a three-point outline if you want to preach a message because it's right there in the verse.

Salvation, strength, and song. And this holy Bible uses alliteration to just to force and to strengthen its, to make those words stick in your mind.

[8 : 29] And it's so much easier to grab and to memorize and to learn. And so that's just one example. And it's all over this short little chapter. It's all over. I mean, I let my mind and my eyes wander down into the next chapter and into the next.

And I was just pulling them out of all over the place. And I don't have time. But I'd love to point them out to you. But we don't have time for that. Look, another thought here, another literary technique is what I'll, this is not the technical term, but it's easier to learn or understand.

It's phonetic repetition. So far we have the first, like the first letter repetition. But now just phonetic, the sound or the phonetics like the THs, those things repeating themselves.

And this is where you're hearing similar sounds and reading similar sounds and they're just always catchy. Verse number three begins, therefore with joy. It doesn't sound like much, but it's a similar sound that's just bang, bang, bang right there in your ears.

In the same verse, therefore with joy shall ye draw water out of the wells. Draw water together. And that's one action, but it's using the same sound back to back to just strengthen it.

[9 : 42] You want to see one that you can't miss? Verse number six, the first three words, four words, cry out and shout. And there's a rhyme to that.

And there's the repeat of a similar sound. So it's interesting that these little things are all over these verses. And as soon as you change a word and as soon as you even mix them and start moving things around, you're messing with a system and with a perfect product that you cannot improve on. I'll give you some more. These are a little bit different now. These get into a little more conceptual ideas here. Look at verse number one. And the technique is what we call conflict and resolution. In verse one, And so there's three phrases that just go back to back to back.

And it starts on the left side, if you could picture it on my left anyway, where God's angry. But then it shifts to the middle. But your anger is turned away. And then it gets positive. And now he's comforting.

[10 : 52] It gives you the whole spectrum. And it's a balance in the text. It's a technique that is satisfying to the reader and to the material.

I don't mean satisfying like I like it. I mean if it's always on the left or on one side, it's just bang, bang, bang without ever resolving. It kind of leaves you hanging.

It doesn't bring it together in balance. Another example is in verse two. Behold, God is my salvation. I will trust and not be afraid. This is kind of giving you both sides of the coin in a thought there where I'll trust and I won't be afraid.

I will do this and I won't do that. And it's just more balance coming out. Okay, so here's one more idea about this thought of grammatic or literary techniques is meter.

Meter has to do with its rhythmic readout. How sounds kind of da-da-da-da-da-da-da-da. And it doesn't carry this through every verse.

[11 : 57] It doesn't carry it through from verse one to verse six. It would sound very robotic. It would be annoying. But it slips it in and changes the meter so many times that it's subtle but it's strong.

And it makes it easier to say and easier to read and little phrases that are so, there's so many small words in this book. They just kind of da-da-da-da-da-da-da-da. And it happens all the time. Here's a couple ideas from this. Look at verse number one. And in that day thou shalt say. In that day thou shalt say.

And it shows up again in verse four. And in that day shall ye say. That's so simple. And it's so easy to get stuck in your mind. You cannot improve upon that.

There are one-syllable words that just da-da-da-da-da-da. And whether you understand.

Subconsciously, you've been programmed by God to receive information that way.

[13 : 02] When things repeat, when things stay in that line, you can get it a lot quicker than if it's just a random blob of mess. If you look out across a landscape, let's just imagine you're looking at an entire landscape at just a variety of random items.

From houses to trees to who knows what, just everything. And your mind can just scan across the whole thing. But as soon as you see something that's identical or repeats, you catch it.

And you're like, hey, there's one of them over there. It's just the way your mind works. I can't explain it beyond that. And it's true. This book is that way. God gave us a book that just helps us to catch stuff.

And you're saying, well, I've never seen this before. You don't have to. You just stay in the book.

Get used to its wording and used to its language and the way it's written. As you get familiar with it, it starts to land.

It starts to stick. Because it's made that way. It's made to do that. Look at verse number 5. The very end of the verse. See the last phrase.

[14 : 10] It says, this is known in all the earth. Da, da, da, da, da, da, da. Now, if the whole verse read like that, it might get annoying. But it doesn't.

But the last phrase just, if you're trying to memorize that for a verse in a song, that last phrase will get stuck in there and won't leave. Same with the end of verse number 6.

Where it says, great is the Holy One of Israel in the midst of thee. Da, da, da, da, da. That stuff is all over this book. So, the Bible is loaded with this kind of material.

And so, what you have then is not just sacred literature. And it's not just holy words. It is, in fact, the Holy Bible. It is the words of God. But if you look at it like as we are now just for a brief moment with a microscope down into the very syllables, into the very letters, which you find that it's a deliberate collection of powerfully arranged sounds and syllables.

This King James Bible is presented in a way that your mind grabs the sounds. I know it's subconscious, but it's true. Now, one of the common attacks about your Bible is that it's hard to read.

[15 : 26] And it's so hard to read because it's so old and archaic. And I've been around this Bible a long time, and I have decided that is a false statement. That it's too hard to read and that it's archaic.

That is not true. A fourth grader can read this book. And they can read almost all of the words, even ones they're not familiar with. This book is not too old.

It's not too hard to read either. The competition that has been printed by other companies has declared, oh, that's too hard to read. We have to use this easy one.

And so the truth is, if you would really analyze and study this Bible, you'll find out you can't simplify and you can't make its words more catchy or memorable than they already are.

It's already perfect, even down to the phonetic sounds. And I'm just giving you, I'm telling you, it's a small sample. It's a drop of what this thing has.

[16 : 24] If you want to pick up a book on this, pick up Gail Ripplinger's book called In All of Thy Word. It'll blow your mind about this kind of stuff, that the very letters and phonetic sounds are, some are evil and some are clean and pure, or the associations your mind makes is to good or to God.

It's just, it's amazing. Just like God and good and devil and evil. You can, just like that kind of stuff comes out in the English. And so the Bible's loaded with that. Now, speaking of the modern versions, just for a moment, so much of this has been destroyed.

And so much of the clarity and the ease of memorization has been just eliminated, completely just plucked out and removed by changing the words and moving them around.

And so the modern versions that are so concerned with bringing the word of God down to our level so we can understand it, this is what they say. They have to change it to do that.

But I have to add and say this. I don't want a Bible that is on my level. I don't want that. Neither should you or anybody on this planet.

[17 : 33] I'm a sinful, selfish, arrogant, dirty man. I don't want the word of God to sound like I talk.

I can't have that. I need the word of God to sound like it's coming from up there, not down here. So their whole premise, I'm not trying to be mean here, but stupid, ignorant Christians have swallowed the poison and believe that we need to bring it down to our level and make it the way we talk today. That's foolish. The Bible should be way above us. It should sound like it came from heaven. It should point you to God, not to man.

So, all right. So I hope that just that little sample can help you to appreciate what's in these words as you read past them. Understand the grammar of this book is just as pure as its words.

It's a phenomenal thing. All right. Now, secondly, let's look at it from a different angle now, prophetically. Prophetically. Prophetically. Prophetically. And this is a doctrinal look into this chapter here because this is actually literally saying something here.

[18 : 47] And it's to somebody. And so it's a teaching to a certain person, whoever it's for. You'll notice in the verse number one, it says, So the prophet Isaiah is writing about a day.

In the future, thou shalt, future, say. So what could he be writing about? Well, he writes about it again in verse four. And in that day shall ye say. Is he writing about a Monday or a Thursday? Well, no. He's writing about more like a future age or a future era when he calls it that day. It's a reference to the day of the Lord. And this is a day that's really probably in many senses the theme of Isaiah's book and his prophecy.

All 66 chapters really point to the future day of the Lord, his return to his establishment of a kingdom, to the punishment of those nations that were against Israel.

Just first, since you're so close, you can peek back at chapter 11 and see verse number 10, where it says, And in that day there shall be a root of Jesse.

[19 : 57] And it's referencing Jesus Christ. Notice verse 11. And it shall come to pass in that day that the Lord shall set his hand again the second time. To recover the remnant of his people. And

so there's the regathering of Israel again together.

This is a day when Jesus Christ returns to earth and establishes his kingdom. And so I mentioned already it's known as the day of the Lord. Now look at chapter 12 again and look at verse 6. Cry out and shout, thou inhabitant of Zion, For great is the Holy One of Israel in the midst, in the midst of thee.

So Jesus Christ, the great Holy One that has come to Zion, to Israel, is present on earth. Now we're not going to run the references, but prophetically speaking, Isaiah is speaking of a time when Jesus Christ returns and sets up his kingdom.

In that day, in that future day, Israel, like this passage reads, Will openly glorify and praise their Savior and their King.

[21 : 10] And they will rejoice in his salvation. Why? Because he literally came and defeated the enemies that were coming against them. Wanted to run them into the sea and annihilate them from existing.

Similar to some of the sounds you hear today. It's just a foreshadowing. And when Jesus Christ comes back, he's going to deliver them. He will be their deliverer and their Savior.

And then we'll set up his King. He alone rescued them. They will praise him in that day. So when you read chapter 12, you're reading a prophecy about the nation of Israel being rescued and restored by the Lord Jesus Christ.

It's literal and it's going to happen. So that's a prophetic look at chapter 12. Now let's take a spiritual look. A spiritual look. What this means is that there are concepts of truth in these Old Testament passages that can be very readily applied to you and I living the Christian life today.

There's truths that are here that can be applied. Now not everything in the Old Testament can be directly applied to the Christian. Obviously not. But spiritually speaking, there's some things that match.

[22 : 26] And I want to give you an example of that out of this chapter. Verse number 1. Let's read it again. Notice that this is first person.

Me, me, me. And in verse 2, it's I will trust. And it's a personal thing happening in verses 1 and 2. Now to spiritually apply the thought, there was a day when God was angry with you.

When God was angry with you, when you were not his child and you were in unbelief and you were dead in your trespasses and sins, Romans chapter 5 says you were enemies with God and therefore had to be reconciled to him by the death of his son.

In John chapter 3, we read that he that believeth not is condemned already. We read in John 3, 36, that the wrath of God abideth on the unbeliever.

And that was you one day. God is angry with the wicked every day. And that was you. One day, God was angry with you. But the verse says, Thine anger is turned away.

[23 : 41] What made that happen? The Lord Jesus Christ made that happen. When you trusted him as your savior and got placed by the spirit of God into the body of Christ, the anger of God is turned away.

And now the love of God is shed abroad in your heart. And your love of God's manifested. And now we're the sons of God. And so the love of God is on you, not the anger or the hatred.

And so his anger is turned away. And then in verse number one, it ends by saying, And thou comfortest me. Does that ring a bell to anybody? Thou comfortest me. Because when the Lord Jesus Christ saves your soul, the Bible says that the Holy Ghost of God is in you.

And a name in John chapter 16 that he's given is called the Comforter. And Jesus said, He shall be in you. And the Comforter will guide you into all truth.

And so there you are as a lost person facing the anger of God. And yet through Jesus Christ, the anger of God is turned away.

[24 : 44] And the Holy Spirit of God is given to you. And you have the comfort of God now. It's a spiritual look at this passage. Now moving on to verse two.

Therefore, if that's the case, then God through the person of Jesus Christ is your personal salvation. God is my salvation.

I will trust and not be afraid, for the Lord Jehovah is my strength and my song. And so there you have the salvation, the strength, those three S's, the song, these terms can and should resonate with you today as a child of God.

And you should say, Absolutely, He is my strength. The Lord Jesus Christ is my song. He is my salvation. All of that applies to you today. So these prophetic promises about Israel's future, they also picture for us our former condition, as well as the transition to being in Jesus Christ in our new position, then as a child of God.

It's written to Israel, and it's written about Israel's future. But as a child of God, these concepts are true about you as well. So this Old Testament short little chapter can have application to you, a spiritual application.

[26 : 11] Now finally, there's a fourth lens that I want to look at, and I'm calling this the practical lens. And that is, the result of our spiritual position in Jesus Christ, we can look now and see some things that, practically speaking, that means it's something you can take with you.

That is, you can put to practice some things pulled out of this passage because of that spiritual application. And let's take a look at some of them quickly. Verse 1, And in that day, thou shalt say, O Lord, I will praise thee.

I will praise thee. Why? Well, he was angry with me. The wrath of God was on me. But because of the blood of Jesus Christ, he has made a complete atonement, and covered, and washed my sins away.

And now I'm no longer under the wrath of God. But his anger's turned away. Now I'm his child. He cares about me. He comforts me. So you know what I'm going to do now?

I will praise thee. That is a natural response of the child of God that's been washed from their sins and experienced the anger and now experiences the comfort.

[27 : 34] They can't help but open their mouth and praise him. And if you possess salvation that they're singing about in this chapter, then he deserves your praise.

And I'll add to that, how dare you not praise him? How dare you steal or rob him of the praise that your mouth should be giving him? Amen.

You should consider that when we open our mouths and our songbooks to sing. You got problems, and you got fears, and you got things. Yeah, we all do. But when we come here, why don't we check them at the door as best we can so that Jesus Christ can get the praise that he deserves from our mouths?

Because that's what he deserves and that's what we owe him. So be sure that this is your response as well, that you praise him. In verse number two, behold, God is my salvation.

Notice the next phrase, I will trust and not be afraid. There's a practical response, something you can practice or put to practice and take with you today.

[28 : 42] I will trust and not be afraid because why, God is my salvation. I wonder if that sounds like your day-to-day Christian life.

I will trust and not be afraid. I will not be afraid of man. I will not be afraid of my coworkers or my neighbors. They need Jesus Christ and I will not be afraid of them.

I will not be afraid of disease. I will not be afraid of the future of my country or the economic state or the border crisis. I will trust and not be afraid because God is my salvation.

I think of it like I'm a child of God. He has me wrapped up in his arms. What do I have to be afraid of? If God allows something to get to me or to get into my family or to get into this church, I have to say, God, you're right.

I'm not going to fear it. You've allowed it. You're God. I'm not going to tell you what to do. I'm not going to act like you messed up.

[29 : 58] I'm going to give you the glory. I will praise you. I will trust and not be afraid. And then in verse 3, there's something else you can put into practice and make sure you get a hold of this one.

It says in verse 3, You draw water out of the wells of salvation.

Even if this world is harsh, even if this world is dry, even if this world is grieving on a daily basis to your spirit, there is always water in the wells of salvation that will never, ever, ever run dry.

These waters, as it were, they're constant and they're always available to refresh your heart and refresh your spirit. Keep your place here, but let's flip over to John chapter 4.

I just want to put two verses on this that the Lord Jesus Christ says in John chapter 4 and then John chapter 7. The water and the well are obviously figurative and for us, they're figurative of the Holy Ghost that has been given to us and lives within us.

[31 : 16] And John chapter 4, let me start in John 7. That's the one that mentions the Holy Ghost or Holy Spirit. All right, John chapter 7 and verses 37 through 39.

John 7, 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given.

Now back to chapter 4. Here he's called waters, rivers of living water are going to flow from outside, from the inside of you out.

Okay, chapter 4, and just notice verse 14. Christ is speaking to the woman of Samaria and he says, Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

[32 : 24] So that figurative well of the, back there in Isaiah 12 of the water of the wells of salvation, pictures for us in type the Holy Spirit of God who never leaves us, who is given to us to be our comforter and our guide and to assist us in living a Christian life in righteousness, a Christian life in holiness, and to the glory of God.

And he's inside of us. And so the point here is that no matter how horrible things get in this world or how things get in your personal life, the water of eternal life is inside of you and it never dries up and it's always available.

You have everlasting access to refresh your dry spirit. You were given by God the spirit of faith, not the spirit of fear. and the Lord and God inside of you will call out like verse 2 said, I will trust and not be afraid.

And so when you put this to practice, you can put this to practice when you're down or when you're discouraged, you can rejoice that you're not an enemy of God anymore, but that he pulled you out of an horrible pit and set your feet upon a rock and established your goings.

And you can take comfort that God is always and will always be your strength and your salvation, just like verse number 2 says. Now I think that when you get a full drink of the waters of the wells of salvation, then the rest of the chapter would kind of overflow.

[34 : 10] And the rest of the chapter describes what your mouth is supposed to do after you get a drink. And in verse 4, in that day shall ye say, your mouth should say, praise the Lord.

Isn't that kind of a staple of Christians that we just say, well, praise the Lord. Amen. Praise the Lord. That's something that should be flowing from your mouth. If you don't, get in the habit of saying it. Get in the habit of deflecting any praise that comes to you to Him. And somebody says, hey, that was, well, praise the Lord. And turn it to Him. Call upon His name.

Declare His doings among the people. Make mention that His name is exalted. I could kind of liken all of these things to different parts of the Christian life, to prayer or to giving testimonies or to witnessing and telling others that it's the name above every name, the Lord Jesus Christ, things like that.

When you get a full drink, you can't help but go forward and fulfill the remainder of this chapter. The sinners of this world, the ones that have no hope inside of them, they're not praising God.

[35 : 26] And they're not out there giving God the glory for great things that He has done. So it falls on our shoulders, the ones who have tasted of that well, that have that well springing up within us, that know God, that He is your personal Savior and strength and song.

It's your responsibility to open your mouth and give Him the praise. And yet, problems in life will weigh you down.

And problems in life will consume your mind's energy to where you're just flat wore out. and you gotta go face Him again tomorrow.

And those problems steal your praise and they steal your admiration that is to be directed heavenward. And they bring your eyes from heaven and bring them down here to your problems. And you need to get to the well. And you need to get a drink if that's you. And to get that drink, it's real simple. You just get on your face, step one.

[36 : 43] You get on your face and you don't start talking about your problems to God. You bypass the problems. And you don't start thanking God for all the victories and all the wonderful...

You bypass the thanksgiving. You bypass any good thing in your life or anything you've ever done. And you bypass all of it and you go all the way back to where you first got a drink from that same well.

It's to the cross of Calvary. Because that's where you first met Jesus Christ. That's where you first got a taste of what it is to be saved.

That's when your life changed forever. You don't start just, Oh God, please help me with this. If you need a drink, then go all the way back to Calvary and get on your face and just go right there and bring its scenes before you.

Remember what it was like to be a worthless, undeserving, filthy sinner that came to the cross with nothing but sin and said, Will you please take this from me?

[37 : 53] And will you save me? And when you can remember what he did there, when your heart can be drawn back to Calvary, oh, it'll start to flow again.

You won't be thinking about what good things you've done in this life or the good things around you or all the things you have to be thankful for. This one gets more done than those.

This is where the well began in your life. Go right to Calvary and get a drink. It's the place. That's the place.

Remember, Calvary will get the job done. And if you're beat up tonight, then draw some water out of the wells of salvation. There's plenty to satisfy you.

It'll never dry up. It's there right now. It'll be there tomorrow morning. It'll be there tomorrow night. It'll be there through all of your day should you need to get a drink.

[38 : 52] And by the way, there's no limit to your withdrawals. And there's no line to stand in to get it. You simply go by faith just like you did the day you trusted Christ.

You go by faith right back to the cross and get what you need. So this evening, there's a fourfold look at a short little chapter tucked back into Isaiah that nobody reads.

and yet it's loaded. And it's not alone. This whole Bible, Christian, is loaded. It's got everything you need.

Just imagine if there's that much in this little chapter. Imagine what's in the rest of the book. I hope you're getting what you need. I hope you're getting your fill.

And I hope tonight this encourages you and strengthens you to study your Bible. That's something we heard Sunday morning in Sunday school to study to show thyself approved unto God.

[39 : 51] And so the more you study, the more you'll get. As Dr. Ruckman has said many times, that book ain't got no bottom. None. So all right, let's be dismissed with that.

Father, we want to thank you for this evening. We want to thank you for your Holy Bible. Thank you for preserving it in its form that it is. Thank you for the power in that book and for all these little things that we don't even comprehend that you've placed in there, how pure and powerful it truly is.

Help us to have an understanding of it more as we study it. Please reveal things to us like this to help us to even greater appreciate it. And then, Lord, thank you for these three looks, the other looks we took here and pray that it'd be a help to us that we could take some of that home with us and put to practice that praise in our mouth and learning to get to the well and learning to trust and to stay in faith and God, may Jesus Christ be glorified as we reciprocate that praise and we put it out toward others and we lift up your name among those that we know.

Please use us to be mouthpieces of your glory and the work that you've done in our hearts and we'll thank you for all that you do. Please keep us safe as we go and we pray this in Jesus' name.

Amen. Amen.