

The Classroom, The Pupil & The Purpose

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[0 : 00] We can resume the public worship of God by singing from Psalm 145, the first version of Psalm 145, verses 9-16.

The Lord Jehovah unto all his goodness doth declare, and over all his other works his tender mercies are. Thee all thy works shall praise, O Lord, and thee thy saints shall bless.

They shall thy kingdom's glory show, thy power by speech expressed. To make the sons of men to know his acts done mightily, and of his kingdom the excellent and glorious majesty.

Thy kingdom shall forever stand, thy reign through pages all. God raises all that are bowed down, upholdeth all that fall.

The eyes of all things wait on thee, the giver of all good, and thou in time convenient bestowst on them their food. Thine hand thou opest liberally, of thy bounty gives, enough to satisfy the need of everything that lives.

[1 : 31] These verses, to God's praise, Psalm 145, the first version, verse 9-16. The Lord Jehovah unto all his goodness doth declare.

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And over all his other works, his tender mercies are.

The Lord Jehovah unto all his goodness doth declare.

The Lord Jehovah unto all his goodness doth declare.

[3 : 21] The Lord Jehovah unto all his goodness doth declare.

The grace of all that are found are bolder for the law.

The eyes of all things will hold me the giver of all good.

And thou in time called me near, is your solemn death good.

Thine hand now opens liberally, and of thy bounty gives.

[5 : 01] Enough to satisfy the need of every man that lives.

Let's join together in prayer. Let's pray. Now, blessed God, as we gather in your name and in your presence, we would seek from you that you would speak to us each one, that we would hear your word as the word in season, addressing our peculiar needs as individuals, as members of families, as members here of the congregation gathered.

We are thankful that your word is a living word. And however we choose to handle it, pay heed to it, or disregard it, we will be answerable at the last for all our doings.

For you have given us your own word for our good. The scriptures principally teach what man is to believe concerning God, and what duty God requires of men.

So the saints of all, through from your word, such teaching, as reminds us of our obligation to you, for the privilege that we enjoy.

[6 : 50] We pray that as we wait upon you to that end, that we would hear your voice, and that that voice would be heard above all other voices that seek to draw attention.

We live in a demanding world, and from every direction we hear what would seek to divert our hearts and minds, and cause us to incline towards whatever voice is loudest, and whatever voice is greatest.

And often to the detriment of our never dying soul. Because often times the voices that are heeded are voices that drown out the voice of God.

And yet you continue to speak to us, not only through your word, but through the providences that are part and partial of our everyday life.

Reminding us sometimes at the expense of one of our fellow sojourners, that here we have no continuing city, that we are mere sojourners from the scene of crime.

[8 : 13] You remove from our midst those that we knew, and many that we were bound up with in the bundle of life.

Sometimes we are left to mourn the passing of husbands, wives, brothers, sisters, even children.

And we see that so often. We foolishly think that the voice of death only comes through the channel of old age.

And yet, often times that is not the case. Sometimes we think that, like Jacob of old, we will come to that stage where we will gather our feet into our beds, and prepare for death.

And yet that privilege is not afforded many. We ask that you would make us wise to consider our own end, and to know that they are ours not guaranteed to any one of us.

[9 : 26] For we know not what they are ours, the Son of Man will come. And that is true as regards the coming of Christ on the Day of Judgment, but also to gather to judgment each one.

For we are told clearly and without ambiguity, that the day of our death will be the day where we are called to meet with our Maker.

Lord, we acknowledge that. And we pray for wisdom to be ready. And ask, O Lord, that you would in mercy draw us to yourself, and ensure that each one of us are found friendly with the one who is the friend of sinners, the one who was accused of sitting and eating with sinners, and yet whose role was to come into the world to seek and to save such.

May our friendship be with him, and the friendship that is the by-product of faith. Faith in him and his finished work, trusting in him that he has come, and that he has done all that was entrusted to him, even coming to the death, the cursed death of the cross.

We pray for this congregation gathered this evening. We remember everyone present, all who would wish to be present or are not able to be here.

[11 : 03] Remember those who are careless and indifferent concerning the gatherings of your people within the place appointed for the word of God to be read and proclaimed.

We know that even the light that is lit of a Sabbath, the light that is lit on a weekday that declares that the Lord's people are met together to pray and worship and to wait upon the Lord.

It is a testimony to many of what is going on in this place. And that itself would be something that will be witness against them in the day when we must give account.

How many opportunities do you give to us each day of our life to be reconciled to God?

And that through Christ Jesus, we would pray that these opportunities are not despised. Remember, Lord, all that we would entrust to your care this night.

- [12 : 20] Those whose hearts may be heavy. Those that we know that are sorrowing over the loss of loved ones. Those in the days that beckon will have to gather to entail their loved ones into the dust.
- The voice speaks to us daily. We ask that you would bless the sick, minister to all who are hurting physically, mentally, even spiritually.
- We pray that you would bless every dealing that you have with us in Providence. For you instruct us through these things to lift our eyes beyond these to yourself.
- Remember the congregation and its activities in your name at this time of vacancy. And all the congregations that are in a similar situation.
- May they learn to wait and look to yourself for one of your own choosing. At a suitable time. For all things are in your hands.
- [13 : 31] If you remember the congregations that have gathered today to remember Christ in his death. And we ask that as this congregation prepares to do the same that you would grant to them.
- The searching eye that would discover the truths that apply to them with regard to their relationship with the Lord and Saviour Jesus Christ.
- Encourage them in their scrutiny. Do not allow them to think anything other than that you are at work in their lives. If that is the case concerning them.
- Remember any who are without the knowledge that is a saving knowledge. Sanctify your words so that it may prick their hearts and quicken them.
- And make them seek the living God and the Saviour Christ Jesus. We pray for this nation of ours. Remembering those who govern us.
- [14 : 39] The King and his wife and family. We pray for them all. And as their duty requires of us. We would seek that you would draw them to yourself.
- Whatever creeds or beliefs that they feel of service to. May they learn to turn to the God who is God of gods.
- King of kings. We pray for the governments of the day. We see even in the foolishness that marks them out. In the decrees that they enact.
- That they are in need of light. And that they are in need of mercy. That they are in need of the counsel of the God of heaven. To be imparted to them. May they so discover.
- And may they despise the things that are clearly at odds with your word. Pray for the nations of the earth. Remembering particular those that have struggled day in, day out.
- [15 : 47] Against the machinations of war. And we see that. And the destruction wrought. In different quarters. Lord hear our prayers. That you may show mercy.
- Especially to your own people. Embroiled in war. Not of their making. Keep them safe. It is our prayer. But we are thankful that. No matter what.
- We are in the hands of God. Who doeth all things well. So watch over us now. As we continue before you. As we sing your praises.
- May our hearts. Be lifted up in praise. And may our eye. Dwell upon the riches of your grace. That measure for sin. In Jesus name.
- Amen. Let us continue to sing to God's praise. Verses from Psalm 42.
- [16 : 47] The second version of the Psalm. And verses 1 through to 5. 1 to 5. My heart in that thing is.
- Good matter in a song. I speak the things that I have made. Which to the king belong. My tongue shall be as quick. As honour to and died.

As is the pen of any scribe. That useth fast to write. Thou art fairest of all men. Grace in thy lips doth flow. And therefore blessings evermore.

On thee doth God bestow. Thy sword gird on thy thigh. Thou that art most of might. Appear in dreadful majesty. And in thy glory bright.

And so on to verse 5. My heart in thy thing is. Good matter in a song. My heart in thy thing is.

[17 : 50] My heart in thy thing is. Good matter in a song. A song.

A song.

A song.

A song.

A song. A song.

[20 : 28] A song. A song.

A song. A song. A song. A song. A song.

A song.

A song. A song. A song. A song. A song. A song.

[25 : 26] A song.

A song. A song. A song. A song. A song. A song.

A song. A song. A song. A song. A song. A song.

A song. A song. I holy holy holy Overly the wall.

A score no care. Existence with the Lord.

[26 : 49] His word is chised. He is a father to all those.

Who in him confide. Who but the Lord is God.

All that he who is. Our own can stay. Tis God that cursed me with strength.

And perfect makes my way. He made my peace.

With the answer high. Set me on high, high places.

[28 : 04] My hands to walk. He taught my dance. Faithful so sealed in pieces.

The shield of my salvation. Thou cares on me bestow.

Thy light in the depths. Meet on high, high. Thy light in the depths.

Make me grow. Can we turn for a short time to the passage that we read from Paul's epistle to the Ephesians chapter 4.

And we can read again from verse 10. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

[29 : 32] And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of the faith and of the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fullness of Christ.

That we henceforth be no more children, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive.

But speaking the truth in love, may grow up into him in all things, which is the head even Christ. And so on. And so on. Particularly the words that we have in verses 13 to 15.

Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. I would like us, as we think of these words this evening, to have at the back of our mind a picture of the Son of God.

[30 : 52] A picture of a classroom. And retain that picture throughout. And we'll begin with a few general comments to underline that thought.

Then think of the pupil in the classroom. And thirdly the purpose for which we are found as pupils in this particular classroom.

When I was in school there were occasions, as opposed to be true, I was never a pupil that enjoyed school.

And there were many occasions that during my school days, they didn't fill me with particular delight.

But two or three times a year, there were times when I wasn't too happy.

[32 : 00] And that was the day that the report card was sent home. And sometimes the report card got home. Sometimes it didn't. It disappeared from sight.

And one of the most, I can't think of any time when I was happy to bring the card home, to be honest. But one statement that featured quite often was the statement in almost, well all of them if not all of them, quite a few.

Could do better. Or words to that effect. Could do better. And I'm not saying that out of pride.

But that's the way I was. And that's the way I was with regard to schooling. And I'm beginning with that thought because I want you to think of yourselves as Christians, if that is what you are, or those who are in God's classroom, as you indeed are every time you come under God's word.

And imagine that you are presented every so often with a report card.

[33 : 30] And whoever it is that composes this report card, what would they have to say? How would they describe your achievements or your progress, your development in the particular subjects that you are being identified with?

And in many respects, we find ourselves under God's hand and under God's word.

And we are constantly reminded of the fact that what we are, if nothing else, we are pupils in the school of God.

And he teaches us many things. And we are meant to learn many things under the teaching that he brings to bear upon our lives.

And here the apostle, just to show you how this works, in the way that the apostle writes his letters, this letter is like many of his epistles.

[35 : 01] It's six chapters long. The first three chapters, they are given over mostly to doctrine, teaching, theology, and teaching where that theology and doctrine comes from, the significance of it, and the highlight that it brings to bear upon the teachings contained.

But in the final three chapters, they are given over the following chapters. But in the final chapters, they build upon the doctrine and the theology that comes first.

But it is more by way of practical application. So that having informed and instructed and brought life to bear on the matters concerning the salvation of the soul as undertaken by God through Christ.

The important matter that is there, then he brings the relevance of that and the practical aspect of that to attention.

So that it is explained to us how that works. And I think it is true that throughout the word of God, doctrine is often accompanied with duty.

[36 : 35] We find the why is followed by the how. And that is important in the way that we handle God's word and how we understand not just, you know, this.

We have to guard against the word of God being simply a book that we read for sometimes edification, sometimes for intellectual stimulus, sometimes because of curiosity or whatever.

The purpose of it is to bring to our attention who God is, what he is about, where we are with regard to God, what he has done in order to bring us back into a relationship with himself.

Something that we have something that we departed from when we fell in our first parents, when we sinned, the sin of our first parents and followed in their example.

Now here at this particular point, Paul's attention narrows to a particular facet.

[37 : 57] And I don't want to make it over narrow, but what he is bringing to the attention of the reader is the requirement that there is for there to be unity within the body that is the church of Christ.

And he highlights that and emphasises it as something that is an identifiable feature of what the church is and what the church could be and should be.

And when we read what he has to say, we are reminded, I think, quite plainly, that what he has to say about unity is that it is not aspirational or idealistic, but a goal that is to be achieved by way of the grace of God that is in Christ Jesus.

Because it is not something that is set as a bar over which we are to clamber, but something that we are to arrive at with the help that he himself gives to us.

And he identifies in this passage many different things. And all of them, we have to understand, it begins with regeneration.

[39 : 43] It begins with being born again. It begins with being in a relationship of faith with himself. Any of the things that he encourages us to do can only truly be accomplished if grace is reigning in the heart in the first instance.

There may be natural inclinations that marks us as individuals that may bring to attention facets of our character that are exemplary and that are in many ways commendable.

But what God, through the prophet, through the apostle, through the apostle is commenting to us, are facets of character that are inspired by grace, nurtured by grace, engendered by grace, and concluding with a greater experience of that grace.

In other words, God is responsible for bringing them to fruition. And the responsibility is our response to him as he leads us into that.

I was listening, or listening rather, to a sermon by a preacher. He's just passed away a few months ago, I think. Shortly anyway.

[41 : 19] A minister by the name of John MacArthur. He's a very able preacher. Oh, he might not agree with everything that he says. And he's got an interesting lecture, where he deals with this topic.

The seven marks that a person bears that proves that they are not born again.

So I said to myself, well, that's an unusual way of teaching or preaching doctrine.

Identifying marks that prove a person is not born again. But if you were to listen to the lecture, what he is actually doing is pointing to the seven marks that are necessary.

For proof positive to be brought to light. That faith exists.

[42 : 30] That grace exists. That spiritual life exists. For example, the relationship that a person has to sin.

If the relationship to sin is the relationship of somebody who tolerates and who turns a blind eye to it, and who thinks little of it, who is not offended by it, who does not feel the hurt of God when sin is a common occurrence in your life, then that person should indeed question whether their faith, their profession of a knowledge of saving faith is a genuine one or not.

But if you turn that on its head, what he is doing is just simply telling you that the person who is born again, the person who is saved, the person who is a person who has encountered Christ on the cross and understood the reason for redemption and understood the reason for redemption and the power of salvation through his blood, that person understands the iniquity of sin.

That person is intolerant of sin, at least as a habitual mode of existence. And we could go into more of that.

But the reason I mention that is because what we find Paul doing is his brain to the attention of the person who is a believer, that a consequence of their being united by faith to Christ is that they are always looking for that relationship to yield greater and clearer fruit of a genuine revelation of the reality of that relationship being what it is.

[44 : 49] And that is here, for example, that the members of the body of Christ, of which he is speaking, or to whom he is speaking, that they are those who are progressing towards maturity.

That they have been born again, that they have experienced God's grace in their life, but they have not just stopped there. I don't know who was using this illustration.

And he said the emphasis was so wrong that when it appears that the person who comes to faith, as long as he enters through the door, the moment he is through the door, all is well with that passion, as if even if they fall in through that door, the narrow door into life, then they can collapse there in a heap.

And they're safe. They're willing to recognize that their salvation is secure. But you don't find anywhere in Scripture such a picture.

Because the picture that is conveyed to us about the person who comes to faith in Jesus Christ is a person who, reading, for example, the words here, the necessity of the unity of faith, and that unity of faith marked out in the relationship that they share with those who have that same faith, that they go on at the same time or on the same journey towards the perfect man, as it's put here, and to the measure of the stature of the fullness of Christ.

[46 : 54] And he says, that we henceforth be no more children tossed you and thrown carried about with every wind of doctrine, and so on. In other words, reading that, you can't but conclude that the person who God has saved, the person that God has brought face to face with Jesus Christ, is a person who enters into a journey, and that journey has a certain inevitable conclusion destination at which all of them will come, a destination at which all of them will arrive.

And there is a certain unity of purpose on the part of God in making sure that they do arrive at that destination. But it is not one where they stand still.

It is not one where they remain as they were. And I think, going back to the introduction, and as you approach a communion season, and as you've got these markers, if you like, among many markers, you can ask yourself the question about where you are today, as opposed to where you were six months from today, or six months from your last communion.

Where are you in your spiritual life, on the journey that Christ has taken one? Are there any identifying features of your progress that you can say, well, this is there, this is to be seen, this is something I'm persuaded of?

Well, let's look at how we have the right to think of it in these terms. If you remember, Jesus, when he spoke to those who were listening to his preaching, he spoke to the believer as someone who was a child of God.

[49 : 20] Someone who, as a child, embraced Christ by faith. And it's important for us to remind ourselves of that, that the Christ, when he taught, he taught as one who was like a teacher, introducing his subject to those who were in his hearing.

And he taught, like no other we are reminded of in the scripture. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, you shall not enter into the kingdom of heaven.

Whoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.

And just a simple statement like that requires us to understand that Jesus Christ, in his dealings with those who are his people, they receive him as children and they listen to him as children with the teachable spirit that a child possesses.

[50 : 59] And this is something that is a constant. That teachability is something that follows them from the beginning of their classroom journey.

Later on in this epistle, Paul says, Be ye therefore followers of God as dear children, and walk in love as Christ also has loved us and has given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

Again, the emphasis on the teachable child, someone who receives instruction. But at the same time as we say that, as we emphasize the teachability of the child, we have to guard against allowing ourselves the seeming comfort of not making progress because we are not as gifted as others who are on the same journey as ourselves.

To be childlike in matters of faith is not the same as being childish. childish. There is a difference.

Childlikeness in this sense that we receive and we listen to the voice of Christ teaching us and that we are willing to listen to what he has to say and do what he tells us to say.

[52 : 44] The childishness is more to be seen in the resistance to that. The rebellion that often marks out childish behaviour and a refusal to acknowledge the authority of the one doing the teaching.

The writer to the Hebrews insists also that such a teachable spirit is what marks out a believer.

And you know it seems so obvious that we could we could hardly contradict what the Bible itself is saying to us.

But again and again for good reason we are told these things every high priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and sacrifice for sins who can have compassion on the ignorant on them that are out of the way for that he himself also is compassed with infirmity and by reason hereof he ought as for other people as for the people so also for himself to offer for sins and no man taketh this honour unto himself but he that is called of God as not Satan and he goes on to offer that teaching to us but when you follow on what he has to say he arrives at this a condemnation of those that have received that doctrine but have not applied it meaningfully he says for when for the time ye ought to be teachers you have need that one teach you again which be the first principles of the other oracles of God and have become such as have need of milk and not of strong meat now what he is saying at the beginning of that chapter he's explaining the doctrines and the theology that they should be well versed in that they should have at their fingertips the knowledge that they have of

Christ and his ministry and of his prophetic role and of his kingly role and his priestly role all of these things they should understand all of these things they should appreciate all of these things are essential to their experience of faith and yet he points the finger at them and says and yet you live as if these doctrines are beyond you you are not behaving as you would expect those who have attained to maturity or at least been under the juxtelage of the spirit of God which you all have the apostle Peter also uses the same analogy reminding us of the need that there is to take God's word which is edifying which is informative which is instructive which is made and drink to the soul of the individual and is necessary for our growth for our advancement in the things of faith and the condemnation is that for many they have remained static they have not progressed they have not moved on they have not applied the doctrines they have not taken on board the teachings of God's word so that these teachings can be the means by which their walk in life is directed that applies to all of us it is something that we all need to ask questions with regard to

[57 : 04] I said I was listening to a sermon by John MacArthur somebody who spent most of his ministry in America and yet through modern technology I am able to go anywhere in the globe and listen to any kind of minister or ministry be it professors or doctors or people who have been instructing in seminaries for years I have access to all that as an individual but then so have many of you and I know that many of you do listen online to preachers and teachers of all descriptions for good or ill but the thing is this the question we should ask ourselves what have they taught me what has their teaching yielded in my life as a Christian which direction have my feet taken me as a consequence of the instruction and information that have been supplied with

Peter tells us plainly at the end of the second epistle that we have to grow in grace and in the knowledge of the Lord Jesus Christ and this is something that Paul is telling us here in a way he includes it in that and he tells us well this reason he gives which is important that that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in way to deceive you what is that saying to me well am I able to recognize doctrine that is sound am I able to recognize teachings that are wholesome am I able to recognize the things that are good for my sanctification or do

I just take everything that comes my way with no thought about what it can produce in my life if anything at all and there is a need for discernment and there is a need for recognition that what there is the onus placed upon us as believers to do that there is a final thought here to understand the purpose of teaching we've already alluded to it we've already touched on it you see the objects of the teacher I was trying to remember we were very fortunate in presbytery to have people there who are members of presbytery who were of the teaching profession some one minister at least had been a teacher and I remember we were discussing at presbytery the problems that are current with regard to the material that some of our children are having to deal with some of which the church have every right to resist but just in passing this teacher who was so much involved in the teaching profession and using the parlance and the language of the teacher he started talking about the e's and the o's

I had never heard of e's and o's before other than part of the alphabet so we had to ask what are these e's and o's and he says these are part of the curriculum of excellence where experiences and outcomes are paramount experiences and outcomes in other words there are teachers and their role is to teach and I have every sympathy with them because of the breadth of the curriculum that they're expected to share and to teach to the children and it's so very difficult for them to do anything other than fulfil what is expected of them and tick the boxes and say well we've taught this and we've taught that and we've taught the next thing without actually wondering what is the outcome what is the result of what has been taught and if we return to the classroom here and we think about what is before us we have to ask these questions of ourselves our experiences under

God's word what are they what are the outcomes of what we have engaged with is it something that we come to church for and you know you're a congregation now who are privileged to have a whole variety of different preaching and preachers that can be good and it can be bad I'm part of a congregation and we have the same experience there when I'm there I'm out preaching most weekends myself but people are saying oh I enjoy the variety I enjoy the different experiences of different forms of preaching and preachers!

[62 : 58] but you have to go under the surface and say well that is the experience but what does it yield by way of fruit where is this taking me as far as my Christianity is concerned is this producing in me the outcome that Christ has in you what we read here is that speaking the truth in love may grow up into him in all things which is the head even Christ from whom the whole body fitly joined together and compacted by that which every joint supply I think without going into it there this is something that we are together as a body of believers under God's word and every one of us who believe the gospel and who have come to faith in

Jesus Christ we are under the same word and we have this desire for the word to work in us and work for us and take us on our journey to be like Christ and with Christ and an example of Christ in the world as long as we're left there I was reading a book there I'm aware of the time reading a book on still learning about preaching and this is a book about preaching and the person used an illustration I think he was possibly a farmer or working on a farm at one point and he told me something that I didn't know he says when you're feeding cattle the kind of feed that you introduce them to is a form of food that has experienced tempering

I don't know what that meant but he says it's the grains that the cattle are being fed are soaked to make them more you can then crush them and mash them and make them either into nuts or whatever and rather than having them eat the grains whole which would not be beneficial to them in the sense that their digestive processes would not yield the same fruit would not yield the same byproduct would not be as what's the word they would not be fed in the same way without this process it's a necessary process to make what they're consuming make them grow by it now move that analogy move that symbol into the spiritual life if we don't process what we're hearing if we don't reflect on what we're hearing if we're not conscious that what we're hearing is part of God's way of instructing informing and bringing us on in the faith then we're losing out we've lost sight of what

God is doing it's perfectly in order for you to enjoy sermons it's perfectly in order for you to appreciate the experience of being under good preaching but the question always should follow where is the fruit where is the evidence that what I've heard and appreciated and enjoyed is yielding in my life what is to the glory of God what is being yielded in my life as something that will progress me bring me on to be of that number where I share with them the stability and the mobility and the wholehearted enjoyment of what being a Christian is God has supplied us with many means of grace may they all be means of grace to us our attendance in public with God's people our private devotions our participation in communion seasons our being witness to sacramental occasions even baptism when we see children introduced to the body of Christ all of these things means of grace all of these things requiring an intellectual consideration if you like a reflection an application of the two lives but may

God encourage you to do that and may you continue to experience the good things that God has promised that will bring you to be greater ambassadors for Christ in the world and greater appreciators of who he is in the world to come let us pray Lord our God we pray for your blessing upon your word we thank you for it we pray forgiveness for every time that we have come and gone from your house and left behind us what we came to partake in forgive us for all shortcomings that arose we ask it all with forgiveness of sin in Jesus Amen Our closing psalm psalm 27 psalm 27 and verse 11 O

[69 : 31] Lord instruct me in thy way to me a leader be in a plain path because of those that hatred bear to me give me not to mine enemies will for witnesses that lie against me risen are and such as breathed and cruelty and so on to the end of the psalm O Lord instruct me in thy way to me a leader be O Lord instruct me in thy way to me a leader be in a plain path because of those that make them fear to me give me not to mine enemies will or witnesses

Thou die against me risen on such a sweet of cruelty I fainted hot unless but I believe in not to see the Lord Lord so goodness is the land of death and living be wait on the Lord and be thou strong and he shall send the

Lord God to thine heart yea to the way I sing upon the Lord Lord I make rest and peace from God the Father the Son and the Holy Spirit rest and abide with you all now and always Amen