

God So Loved the World

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 December 2021

Preacher: Malcolm Macdonald

- [0 : 0 0] I'm going to worship God now. I'm going to begin our worship singing from Psalm 146. Psalm 146. And we're singing from the beginning six stanzas.
- Praise God the Lord, praise all my soul. I'll praise God while I live. While I have been to my God in songs, I'll praise His gift.
- Praise God.
- Praise God.
- And praise God while I live. Praise God the Lord, praise all my soul.
- [1 : 4 0] Praise God the Lord, praise all my soul. Praise God the Lord, praise all my soul. Praise God the Lord, praise all my soul. Praise God the Lord, praise all my soul. Praise God the Lord, praise all my soul. Praise God the Lord, praise all my soul.
- Praise God the Lord, praise all my soul.
- His Lord, my son, and who there is no sin, his strength departs through every time, the day is all to be.
- O happy is that my name is, and give up God the name, his hope upon the Lord of Christ, and all his God is free.
- Who made the air of heaven shine?
- [3 : 2 1] Who made the spreading sea? And all that is within the sea, the truth shall never be.
- The righteous judgment executed for those of rest that be.
- Who to the hungry in the earth possess the Christmas tree.
- The Lord does give the priceless sight, the power does not raise.
- The Lord does give the priceless sight, the power does not raise.
- [4 : 5 6] Let's try together in prayer. Let's pray. O Lord, O God, as we have been singing these words of praise, to a God who is seemingly all-powerful, almighty, entitled Jacob's God.
- The people who bear the name of Jacob and the race that were descendants of him are truly blessed.
- But there is a spiritual race who belong to that God. And they occupy time, as surely as they occupy eternity.
- They belong to you, the God that we worship in this place. And though we are far removed from this nation of Israel, who were specially favoured in being allowed access to close proximity with the mysterious wonder-working God, who revealed himself to them through the many avenues that were at his disposal.
- You are that God. You spoke to them through thunders and lightnings. You spoke to them through the power executed in destroying enemies.

[6 : 52] Scattering them to the four winds like the wind scatters chaff. You spoke to them through your servant Moses, through your servant David, through your servant Solomon, through the various prophets that served you, Elisha and Elijah, prophets such as Samuel, prophets that are named within the scriptures.

And each one, although they were diverse in skills and in backgrounds, some belonged to the earthly, kingly portion.

Others, others, mere shepherds or men and sometimes women, who were ordinary as far as human understanding could appreciate it.

Yet you spoke to them the same truth. You directed their attention, their affection, to the provision that you had promised to make of one who would be a redeemer to a fallen world.

We give thanks for the fruition of these promises, for the fullness of these promises being realized in the coming of one Lord and Savior.

[8 : 21] The work of redemption that was his, he accomplished. And the fullness of that accomplished work is still to be realized in the bringing, the completion of the body that bears his name into his presence for all eternity, never to be parted from him.

We bless you and thank you that while we live in a world that makes much about a time of nativity that speaks of the coming into the world of a baby named Jesus who was born in poverty and yet applauded and lauded by kings and by wise men, by shepherds, by angelic hosts.

And this world pays lip service to that birth at this time. But it is little more than that. We have lost sight of the true glory of God becoming man.

and we give thanks that your word disregards the shallowness of the understanding that many have concerning the coming of a king.

We bless you that your word opens the understanding with the help of your spirit to see and to marvel and to wonder at such an event that the incarnation God becoming man is something that man could not ever envisage.

[10 : 07] Whoever saints of old were given privy to the will of God for this world they looked upon what was even declared by their own mouth and were in all offered but the fullness of time revealed the glory of that son and we give thanks that your word fully discloses to us the reason for it.

We pray as we worship today in this place for though our numbers may be diminished that we join with so many others in the world and while we may be concerned about the fewness of number that there are many who are denied access because of their own circumstances we give thanks that that we can worship together wherever we are and that the unity of the spirit in the bonds of peace belongs to your people wherever they are be they in the solitary place in their own home some isolated some kept apart from others because of covid we pray that you would bless them as they worship with us and we give thanks that there are many in this world whose circumstances are difficult to imagine because this world is in a state of sin and the consequences of that are there to see we pray that you would remember the needy of this world beginning with our own caller here remembering those who belong to the congregation as we said who are confined because of covid some who are unwell with other ailments who cannot attend because of the fact that they might put themselves in jeopardy by doing that we remember them at this time and we pray for the recovery those who have already succumbed to covid may that continue to be something that was in their experience but in the past experience that they might recover from it and that their body may be strengthened and even their mental health that it may recover we pray for the spiritual well-being of the congregation as a whole remember all who are unwell remember those in hospital being cared for by others those in their care homes any who may be in the hospitals we ask lord that any who are involved in their care would be themselves kept free from the dangers that abound in this current generation we pray for those who have suffered grief and sorrow and sadness by reason of bereavement in recent days and we commit and commend them to your care and keeping may the god of peace speak lovingly and tenderly to those who have fragmented hearts we pray that you would bless any and all of the needs that are before you that they may know that the hand of god is dealing with these needs the close who govern us we pray for them in scottish parliament in westminster pray for our own local government here remember that nations of the earth with all their needs and they are many surround us with the sense of your goodness to us that your hand is extended to us in measure go before us we pray cleanse from sin in jesus name amen excuse me i do suffer recently from a cold

and i'm afraid the aftermath is still there we're going to read from the scriptures of the new testament chapter three of john's gospel chapter three of john's gospel we'll read from the beginning and down to verse 21 john chapter three there was a man of the pharisees named godimus the ruler of the jews the same came to jesus by night and saith said unto him rabbi we know that thou what a teacher come from god for no man can do these miracles that thou doest except god be with him jesus answered and said unto verily verily i say unto thee except a man be born again he cannot see the kingdom of god nicodemus said unto him how can a man be born when he is old can he enter the second time into his mother's womb and be born jesus answered verily verily i say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of god that which is born of the flesh is flesh and that which is born of the spirit is spirit marvel not that i said unto thee ye must be born again the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth so is every one that is born of the spirit nicodemus answered and said unto him how can these things be jesus answered and said unto him are thou a master of israel knowest not these things verily verily i say unto thee we speak that we do know and testify that we have seen and you receive not our witness if i have told you earthly things and ye believe not how shall ye believe if i tell you of heavenly things and no man hath ascended up to heaven but he that came down from heaven even a son of man which is in heaven and as

Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth in him should not perish but have eternal life for God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life God sent not his son into the world to condemn the world but that the world through him might be saved he that believeth on him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten son of God and this is the condemnation that light has come into the world and men love darkness rather than light because their deeds were evil for everyone that doeth evil hateth the light neither cometh to the light lest his deeds should be reprove but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in

God Amen and may the Lord add his blessing to this reading of his word and to his name be the praise we don't have any children with us today just a thought before we read the psalm I have been aware of it for a long time how much emphasis that is on our TVs to various charities in the adverb sections of most programs great emphasis on various charities that are crying out for help and I was saying to myself well I should take a note of these charities see how many of them are really and they're needy charities I'm not saying they're not needy you have charities animal charities for example you've got charities for the

[19:18] RSPCA you've got charities such as charities that have to do with cats charities that have to do with donkeys bears all kinds of animal charities and then you've got charities that have to do with human condition even within our cities those who are living on the streets are in need of attention then you've got international charities where you've got so many crying out for help those children who are starving who are perishing because of lack of the most meager of resources and the list is endless and it makes you feel despair what can I do and in many respects resources if that was all we have there is no possibility that we could even make a dent in the needs that are presented to us and I don't suggest for one minute that that should be the reason for not helping when we can but we should always remember that we have access to the greatest resource of all and if we believe in God and we believe that God is an hearer of prayer and an answerer of prayer our first recourse should be to him and seek him to alleviate the sufferings that are presented to us we will not unburden ourselves totally by doing that but it should be the first thing that we do and if we are so hard hearted that we don't even do that then we need to take a good look at ourselves there are many ways in which we can help others and we should but this is the best resource that is placed at our disposal so to pay to God to remember the needs that this world makes known to him far better than any

TV programmes we are only given very limited access to the sufferings of this world very very very little because the real world suggests that there are many sorrows and sadnesses and griefs that many are exposed to that they need help out of or in but we can't go to a God who knows that and we should remember that we can't do so we're going to sing now Psalm 145 we're singing from the second version of the psalm and at verse 9 down to verse 18 good unto all men is the Lord or all whose works is mercy is thy works all praise to thee afford thy saints O Lord thy name will bless the glory of thy kingdom show shall thee and of thy power tell that so men's sons as deeds may know this kingdom's grace that doth excel thy kingdom hath none end at all the death through ages all remain the

Lord upholdeth all that fall the cast down raiseth up again and so on to verse 18 good unto all men is the Lord good unto all men is the Lord all his works is God they shall mountain give He into glory of Grandma of thy kingdom's show shall they and of thy power tell that so men's sons his deeds may know his kingdom's grace that I x'closes und Initiboards to with no hope.

The question risen thou again, thee I told them stor Now Ger, And all the way clouded here to rail On the plain sea shall do not send Sufficient food then turn it in Ye thou thine hand was broken wide And every single satisfied

The bliss and joy of earth The vital light in his theology The Lord is just in his resolve And holy in his works each one He is near to all that on him come Who call in truth on his own We can turn to the passage that we read from

[26 : 54] The Gospel of Jesus Christ according to John chapter 3 And we're reading at verse 16 For God so loved the world That he gave his only begotten Son That whosoever believeth in him Should not perish But have everlasting life I'm sure that you're all familiar With these words of the scripture Chapter 3 of the Gospel of John It gives to us An account of A meeting between The Lord and Nicodemus And We have many statements there That are memorable But none more so than This statement here

Which I'm sure Many of us learnt Of by heart When we were children But such is the The beauty of the statement And the precious nature of the statement That you often find That There is a reluctance To Preach On Such a text For a variety of reasons And looking at this From the perspective Of a preacher You'll find that Preachers consider the text And they Begin to reflect On what the text Has to say And from A preacher's perspective There is so much Contained within the text That There is a A reluctance To Begin to speak About it Because Fear Reigns You're afraid that

That the truth Might be obscured Or that The truth that is Precious to some Might be overlooked Or Presented in such a way That The preciousness of it Is In some way Affected I know that I was Looking back On my own notes I preached on this text Once In this congregation I preached on it Once In the congregation Of Graver And I preached on it Four or five times As a student And I doubt if I ever preached on it With the Feeling That I had preached on it Successfully Or preached on it With even The sense that I had done justice To what this Verse contains

And I'm not alone In Thinking like that Because It is A passage That is so Precious As I said To many But at the same time My thinking is Well Even though We cannot Always Do justice To the Most Precious passages Of the scripture The scripture Is God's word To us And we can't Put Put us Where parts Of the scripture To one side Because They're So full of content That We're afraid Of Marrying the content By handling it I mean That doesn't make A lot of sense It doesn't Make a lot of sense For us to To ring fence Any part of the Scripture For fear That we may Handle it Improperly Our hope is At all times

That with the help Of God That we can At least bring Some part Of the scripture To light That God himself Can Conduce To Our Edification If you think Of it like this Those of you Are Christians For example Will know That there are Passages of the Scripture That you've read Countless numbers Of times The same passage Same chapter Same verses And it may be That having read That same passage Dozens of times That there have Been occasions When you've Had flashes Of insight At the reading Of that word Which you might Not have had Before And which may Not be Accrued to you Again Because the word Of God Is a living Word And God Chooses to Give us Light upon That word

[31 : 57] At times That we may Not have had Previously And so It goes on Because the Word is A living Word It is the Word of The living God So looking At this Passage No matter How precious It is to you And I hope It remains Precious Just a few Thoughts About What this Word Would suggest To us And there are Four things That I want Us to think About just Briefly Four things That I hope Will open out The version At least Partially The first Thing is And all of Them I hope Are obvious And excuse The obviousness If you If it just Lead you Into greater Reflections On the two First of All God Loves That is a Statement Which I'm Sure the Bible brings To your Attention On numerous Occasions

But this Passage Insists on God Loves The second Thing that We can Ask ourselves Concerning That statement Is obvious Because you Can't speak Of love Without love Being either Shown By someone To someone So the Second obvious Question is God loves Who Who does God love The second The third Thing that we Have Corresponds With this Line of thinking Is God Loves Who And the Fourth thing We have Is God Loves Why So God Loves God loves Who God loves How And God Loves Why And I hope That doesn't Spoil The powerful Nature of The version For you Now we

Know from Various passages In this Bible That God Is a God Of love He is love We are told God is love And many Have Spoken Of such A passage That speaks Of the love Of God In ways That do not Do justice To what That passage Is saying The apostle Paul Tells us That God Commendeth His love Towards us Not only Is God Love And that God Who is love Is Declared To be love But he Commends His love To us And in His epistle John says That Love Is of God In other Words He is The source Of love Love Begins With God Love Emanates From God

Love Is expressed By God In ways That those Who want To understand What love Is Can do no Better Than look To where It is revealed In God He is Its source And what We can Determine From such Language Is that This love Is unique And I Think The most Unique Aspect Of this Love For me In a way Is that It is a Love That is Directed Towards Sinners Love And I Think When we Think of God's Love We think Of love As being Something that Is expressed By God In a way That can be Seen In its Expression And the Way that It is Expressed Towards A recipient The recipient

Makes us Appreciate The nature Of that Love Because It is Unlike Our human Experience Now what Do I mean By that Well think About your Own experience Of love Your own Experience of Showing love To somebody Or being Loved By somebody Have you Ever Been Loved By somebody That you Did not Love in Return Or being Loved By somebody Who You could Not Understand Or perceive Of a Reason for That love Being directed To you If you Think of Love in For example The most Perfect Example That we Have Of love I would Say Is the Love That a Mother Has for

[36 : 59] Her Child Child That child Was her Child She Bore That child She brought That child Into the World And I Think When you Look at What fills Your heart With horror And I Think we Had an Experience of It this Week And in The last Few Weeks Where Brutality Was Demonstrated Towards a Child An infant And not Just was The brutality Demonstrated Towards an Innocent Weak A person Unable to Defend itself But that it Was That it was Exercised By somebody That every One of us Without exception Believed Should have Not done that But should have Done the very Opposite Should have Done everything In their power To defend And to Care for And to ensure That no harm

Befell that In fact That shows us That in our Mind In our heart We think That the Greatest Avenue For demonstrating Love is Where a Mother Loves her Child Without Often Without Any Any Demands Being made Upon that Child In order For that Love to Be shown But God Demonstrates Love To the Unlovely Which Only he Could show Because Only he Knows How Unlovely We all Are Because It is A love That is Demonstrated To the Sinner Now I'm Talking about The love Of God Here And nobody Knows you Nobody Knows me Like God He knows

What kind Of people We are He knows What kind Of lives We lead He knows All the Hypocrisies All the False Pictures That we Present to Others He knows The kind Of heart We have He knows Our thoughts Our thinking Our behaviours Our mannerisms Much of What Much of These things Are hidden From others But it Isn't Hidden From God And yet That is The person That God Loves And that Speaks of The love Of that God E.W.

Tozer Have quoted Him often He admits Shying away From the Text That we Have here As a Selmote Text And he Says I've often Quoted it I've quoted It frequently In various Selmots But I've Been reluctant To preach Upon it But he Speaks of The nature Of that Love In an Interesting Way Well Interesting To me Anyway This is The way He deals With it He describes The contradiction That is in The human Heart At one Moment He says Man Stands As if He is The king Of the Universe He struts And he Performs And he Behaves As he Is lord Of his Life He is Full Of

Offensive Egotism But at The same Time he Says That Passion That he Is Pre To the Plagues Of his Own Heart And his Greatest Fear As man Is That nobody Really cares About him And that's Quite An interesting Thought A person Who at the One same Time Thinks There's Nobody Like me In this World I'm lord Of all Of Who I Said Nobody Has the Right To tell Me Ae or Ne About Anything That I Do Or Say But he Says At the Same Time The Thought Is Nobody Really Cares About Me This Is What He Goes On To Say On One Side Ego

[41 : 33] Is Sin Rank And Offensive On The Other Hand Deep Within Him Is A Whimpering Frightened Homesick Heart Sick Broken Boy Nobody In the Universe Is Emotionally Concerned About Him He Does Does Not Matter To Anybody And This He Says Is A Lie Of Satan And He Puts It Like This To Boil It Down To Familiar Terms We Can Understand I Can Restate This Phrase By Simply Saying It Means I Mean Something To God I Mean Something To God The God Who Loves Loves The World With It And The

World That He Loves Is A World That Is Unlovely A World That We Could Not Love Ourselves If We Knew All That There Is To Be Known About That World The Way God Knows God Love Is Like Himself It Is Eternal It Is Unchangeable It Is A World That Knows A Love That Knows No Ups And No Downs Infinite Eternal Unchangeable A Love That Is I Was Thinking About It Well It's Love That Is Infused With Grace You've All Pardon Me If This Illustration Is Nonsensical But If You Think Of A Stick Of Rock And

If We've All Had A Stick Of Rock Whether It Was A Souvenir Of Star No Or A Souvenir Of Black Po If You Look At That Rock On The Outside Is Pink Inside Is White But You May Have The Name Of The Town Or The Place Running Through It And It's Written All The Way Through It And The Love Of God Is Traechted If You Like It Is Infused By Grace Because It Is Totally Unmerited We Can Get Our Head Around That That The God Who Loves Loves In A Way That We Usually Associate With Reasons For You Know We We Well Who Does God Love That's The Second Thing Who Does God God Loves The World And

We Already Hunted At The Fact That This World Is A World That Is A World Full Of Sin And Full Of Sin Without Exclusion Scripture Doesn't Allow us To Think Otherwise All Have Sinned And Come Short Of The Glory Of God That's What The Scripture Says No Matter What You Think Of Yourself No Matter Who You Have Chosen To Be Your Your Icon To Present As The Person Most Likely To Be The Most Loved Passion In The World That Passion Whoever It May Be However Lovely They Are To The Eyes Of Man In The Eyes Of God They Have Sinned And Come Short Of The Glory Of God Now That's Because Of The Unloveliness Of Sin And We Cannot Get Our Head Around This That God

On What Level We Cannot We Sometimes Think Well God Cannot Love Us Because We Are So Unlovely If He Has Made Us Aware Of Our Sin If He Has Made Us Aware Of Our Sinfulness If He Has Made Us Aware Of The Kind Of Heart That We Have And We're Convinced Of It Then We're Convinced Of The Fact That God Cannot Love Us That Is Improper Thinking That Is Not Right Nor Is It Right To Think That God Can Be Made To Love Us Because Of Something That We Can Do Ourselves That If We Again Using A Mundane Example From Human Experience You Might Find Two People And One Is Attracted To

[46 : 35] The Other And The Other Is Well Not Repulsed But Is Not Attracted And The One Who Is Attracted Will Say Well I Must Do Something To Bring About An Attraction What Is It About Me That Is Lacking Attractiveness To This Person What Is It That I Do What Is It That I Say What Is It What Is It That I Can Change In Order To Make Me Loved By This Person And Thinking Like That Is Thinking That Is Adopted By Some And Brought Into Their Thoughts Concerning God's Love For Them You Can Believe It Possible For God To Be Made To Love You By Something You Do Or Some Behaviours That You May Adopt And Embrace God And Again That Cannot Be And Yet It Says God So Loved The World God

So Loved The World And That Word So Is Very Interesting God So Loved The World And You Read Different Impressions That That Word Has Made On Some People And Some Say This Is Speaking About The Grand Nature Of God Love The Breath Of It The Depth Of It The Expanse Of It He So Loved The World And That's How It's To Be Understood John Piper For Example Says That Word So Looks Not At How Much God Loved But In The Sense Of Saying It Thus God Loved God Loved So God Loved In This Way God Loved In Christ God Loved In This Person That He Is Going To Speak About

Here He Loved The World In Christ Jesus And It Is Enough For The World Now That Is An Interesting Take On What We Have Here And The Thought May Well Have Merit But Linguistically And Contextually He Wants Us To Understand He Requires Us To Think Of The Why Did God Love The World And The Why Explains The How And That Is Why One Thought Leads To Another Don Carshum Referring To The Previous Verses 14 And 15 States The Acquisition Of Eternal Life Has Been Grounded In The Lifting Up Of The Son So Also

That Lifting Up The Climax Of The Son's Mission Is Itself Grounded In The Love Of God So That In The Passage There Is An Emphasis On The Intensity Of The Love And The Words His One And Only Son Stress The Greatness Of The Gift So I Would Go With The Contextual And Linguistic Understanding Of It God Loved The World So Much That He Gave His Only Begotten Son That Whosoever Believeth In Him Should Not Perish He Gave His Son Freely He Gave His Own Son He Gave His Only Son A Love That Gives And The Gift Is Like No Other But

We Have To Remember And This Is Where A Lot Have Straight God Because The Word The Word Is Such An Attractive Word Christ Died For The Word And That Means In the Mind Of The Universalist That There Is No Exceptions That The Death Of Christ Which Is A Demonstration Of The Love Of God Ensures That Every Living Soul Whoever Occupied The Space Of Time Are Assured Assured Of Their Salvation Because Christ Died For Them But You Can't You Can't Think Like That Because Here In This Verse We're Looking At There Is A Whosoever Believeth In Him Should Not Perish But Have A Everlasting Life The World

[51 : 37] Yes Nobody In The World Who Is Excluded From That Whosoever Will Be Excluded From The Possession Of The Gift Of God's Son As Given By God The Father Perhaps The Best Understanding Of This Is In The Words Of Christ Himself When He's Speaking To The Father In John 17 He Is Speaking To Concerning What The Father Has Done And What The Father Is Yet To Do In Him In Verse 6 Of That Chapter He Says I Have Manifested Thy Name Unto The Men Which Thou Gavest Me Out Of The World Thine Thine Thine They Were And Thou Gavest Them Me And They Have Kept Thy World Jesus Is There Speaking About The World But Those That God Has Given To Him Out Of That World

Again Later On In That Same Chapter He Says Father I Will That They Also Thou Has Given Me Be With Me Where I Am That They May Behold My Glory Which Thou Has Given Me For Thou Loved Me Before The Foundation Of The World O Righteous Father The World Hath Not Known Thee But I Have Known Thee And These Have Known That Thou Has Sent Me And I Have Declared Unto Them Thy Name And Will Declare It That The Love Wherewith Thou Has Loved Me May Be In Them And I In Them Jesus Differentiates Between The World In Its Entirety And Those Out Of That World In Its Entirety That Bear His Name Many Universalists Look at The text And they Want it To Say More Than It Does But It Can Only

Be As Exhaustive As God's Grace Allows It To Be Why Does God Love Why In The Sense What Does God Intend To Achieve By His Love That Those Who Believe In The Son Should Not Perish But Have Everlasting Life Now If Jesus Died For All As Some Teach Then All Will Be Included It Will Be Inclusive Without Exception Clearly That Is Not The Case Those Who Are In The World Of That Number Some Hate Him Some Deny Him Some Refuse To Believe Him We Are Told Clearly That Christ Jesus Came Into The World To Seek And To Save The Lost And

This He Did He Did So As A Redeemer The Redeemer Of The Lost The Elect He Made Atonement He Acted As Assurity And Jesus Does Not Speak Of A Hypothetical Number But A Very Precise Number Those That The Father Has Given To Him But Here If You Want To Keep It Simple It Says Whosoever Believeth In Him Should Not Perish But Have A Overlasting Life Do You Believe The Scripture When It Describes To You The Death Of Christ Do You Believe The Scripture When It Brings You To Calvary And The Cross And You See The Son Of God Jesus Christ Crucified Do You Believe What The Bible Explains To Us Is Happening There He Was Suffering The Penalty Due To A Broken Law The Apostle

Paul Writes Christ Redeemed Us From The Kirsh Of The Law Being Made A Kirsh For Us And What Jesus Is Saying Here Remember It Is Jesus That Saying It Those Who Believe Will Not Perish But Will Have Life Without End The Gift Of God Is Eternal Life Through Jesus Christ This Time Of The World We're Familiar With Giving And Receiving Gifts Very Few Of Us Will Refuse That Gift That Is Given To Us Because Of The Giver Well Rarely That Will Happen We Will Not Refuse The Gift Itself Even We Might Not Think Much Of It But But The Thing Is This As Far As This Verse Is Concern It Points Out To Us The Foolishness Of Refusing

[57 : 38] Am Am I One Of Those Who Believe In Him Believe In What Christ Has Come Into The World To Do Do I Believe That And if So Am I There Aware Of It Being The Response Or A Result Of God's Love To Us Who Are In The World And Of The World May God Bless This World To This Pray Ever Blessed God We Give Thanks That You Are A God Of Love And That Love Is Without Question Even In The Experience Of Your People People Who Have Been Confronted By It Repeat They Know That If You The God Who Loves Were Anything Like They Are They Would Have Turned

That Back Upon You A Long Time Ago Because Of So Many Mistakes And So Many Wrong Thinkings And So Many Wrong Directions Take And Yet You Show Through The Nature Of That Love That You Are Willing To Continue Loving No Matter What We Bless You And Thank You For That Love That Is Exercised In Christ Direct Us To Enable Us To Trust In Him Pardoning Our Sin Amen Amen Amen Closing Psalm Is Psalm 106 The Beginning Of Psalm 106 Give Praise And Thanks Unto The Lord For Bountiful Is He His Tender Mercy Doth Endure Unto Eternity God's Mighty Works Who Can Express And Show Forth

All His Praise Blessed Are They That Judgment Keep And Justly Do Always Remember Me Lord With That Love Which Thou To Thine Dost Bear With Thy Salvation O My God To Visit Me Draw Near That I Thy Chosen's Good May See And In Their Joy Rejoice And May With Thine Inheritance Triumph With Cheerful Voice Verses 1 To 5 Psalm 160 Praise And Thanks Unto The Lord For Bountiful Is He Give Christian Sanction To The Lord For Bountiful Is His Tender Ratchet Does Entry Unto Eternity

God's Mighty Word To God Express Our Show For All His Grace Blessed Are They The Judgment Keep Unjustly Do Always Remember Remember Me Lord With That Love Which Thou To Thy God Is With Thy Salvation O My God To Listen Me Draw Near That

I Thy Chosen Could Missy And Give Them I Rejoice And Him With Thy Inheritance Let Let Us Cry On With Him For The Lord Now May This Motion Peace And God The Father And Son Of The Holy Spirit Rest And Abide With You All Never And Always Amen