

Jesus Christ Our Redeemer

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Date: 05 September 2021

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[0 : 0 0] I offend not thee, O Lord, thou ever blessed art, thy statutes teach thou me. The judgments of thy mouth each one my lips declared have, Lord, joy thy testimonies sway, and preaches all me gave.

I will thy holy precepts make my meditation, and carefully I'll have respect unto thy ways each one. Upon thy statutes my delight shall constantly be set, and by thy grace I never will thy holy word forget.

This section of Psalm 119, by what means shall a young man learn his way to purify. By what means shall a young man learn his way to purify, If he adored it to thy word, there to not tempted be.

And filled me, he have thy soul, with all thy soul and heart.

O let me not roam the bright path, of thy calmest depart.

[1 : 5 8] Thy word I give, thy heart of death, The dry heart of thee, O Lord, thou ever blessed art, Thy statutes teach thou me.

The judgment of thy mouth each one my lips declared have, More joy thy testicles only sway, Than riches only gave.

I will thy holy precepts make my meditation, My meditation, And carefully I'll have respect, And to thy ways each one.

And to thy ways each one. Upon thy statutes my delight shall constantly be set, And by thy grace shall constantly be set, And by thy grace I never will thy holy word forget.

By thy grace I never will thy holy word forget.

[4 : 2 2] Amen. Amen. Amen. Let's join together in prayer. Let us pray. Amen. God, Amen.

Amen. Thank you. your help to continue in your presence as a worshipping people, aware of who you are as our God, and desire us of closing in with you in this act of worship. May we be literally bowing the knee in your presence and not just with a posture that speaks of our external attitude but our spiritual attitude, that we are coming before you as those who are sinful in the presence of a God who is holy and may we be aware of that holy otherness that marks you out not just as a divine being which you are and we are but creatures the work of your hands. We are also in the presence of our God who is holy and we have fallen from that created holiness that marked us out as privileged creatures.

We acknowledge that you are responsible for all creation, not just the world that we see, our part in it and those who share in that part, but anything that lies beyond our naked eye.

There are astronomers who have the most powerful telescopes trained on the outer limits of our environment and what lies beyond and the boosted achievements in being able to our planet. We are also in the presence of our world that we are able to seek out stars and planets that previously were hidden from sight.

But they were not hidden from your sight because it is our belief and a belief based upon your word that all things were created by your hand. And not just what we see but even that which is not able to be seen.

[7 : 20] We can think of that even within the realms of the creation that we are part of. There are many microscopic beasts that exist within that environment that we are oblivious to. Even microbes and microorganisms that cannot be seen with the naked eye.

And we are experiencing the virulent nature of some of these organisms that from time to time assail us and create havoc within the atmosphere that we must coexist in.

Lord help us to realize that even these things that you have created them and that you have created them and still possess superintendents over them.

Lord help us to realize that even the function within the environment that we are in the world. Lord help us to realize that even the world is in the world as it is experienced in our lives of this present moment where the current pandemic is still holding sway.

Lord help us to realize that even the world is in the world. Lord help us to realize that we are in the world as it is in the world as it is in the world as it is in the world. Lord help us to realize that we are sovereign in all the experiences that are ours within our lifetime.

[9 : 05] Lord help us to our lives of this present moment. Lord help us to realize that if we are aspiring to change we are ■■ to embrace, as it is we are ■■■■■■ and close to our twenties. Lord for Lord zodiac at times blindness. Lord for you, we are proud of us to surprise you. Lord help us to bear our lives in all theerm Could alone depend on young dearryn-only in all of your life. Lord help you ask you to bear your strength.

Lord help us to bear your own world. Lord help us to bear your own hard work as we are thankful for your wicked. Lord help us with the ■■acles and where we aretak i need to find your path.

Lord help us to bear our vision and our hearts are loved, and the cure for our laws. Lord help us thank you because of us today. In all the love yes to speak well for things that we are touched we can the day will come when this world as it exists will come to exist no further that you have decreed a time which you have not disclosed at which all things will come to an end and that you will bring all things into a new existence where there will be a new heaven and a new earth wherein dwelleth righteousness we give thanks for the hope of the christian that focuses upon the passion of the lord jesus who came into this world to right the wrong that was the result of the sin of our first parents and to reconcile to himself a people that he was willing to pay dearly for and we give thanks to that work is ongoing and that the day will come when the church that bears his name will be with him where he is and they will be like him as he is we pray lord that you would sanctify your word it is a holy word but it has a purpose that you have decreed for it and we know not what that purpose may be to a degree for some it means life for some it means death our desire is that whoever are hearers of the word in this place that it would yield the fruit of life in their experience that they would through your words see christ as the savior of lost souls and that they must with your head gravitate towards him and trust in him for the salvation of their souls and may each one be convinced of the necessity of that and may they by grace surrender any crooked stick upon which they lean that will not stand the true test that is placed upon and for all who resort to devices of their own making will find that they will not be sufficient so here are prayers on behalf of the word that is sung that is read that is preached that it may yield fruit in all our lives that we may be thankful for the privilege of being met as we are as we are at this whole worship remember every gathering within the villages of our island and beyond all our cities and towns be they large or small whoever goes out at your behest to proclaim christ and lord and savior may they be encouraged in their labors and may they see fruit for their for their endeavors we pray even for those that are are are are lackadaisical in the ministry that they carry out in name only the word that is sown will yield fruit no matter who sowed sows that seed but we pray lord that you would remind us of the awesome burden that is upon the preacher to do your bidding and to give account of the last

for the endeavors that are attributed to us where we have not done as we ought we pray your blessing upon the world and all in it especially with regard to the word of life presence yourself amongst us as a nation as a generation be merciful to the war-torn regions of the world remember those who are constantly embroiled in conflict amongst them your own people watch over them and keep them safe remember the poor and needy in places where there is plenty and yet they are deprived we live in a world that is sick and the sickness is seen in so many different ways and we pray lord that you would overlook the countless reasons that we offer for you turning your back upon us we pray for those amongst ourselves who need to be remembered in prayer we ask that you would measurefully undertake for any who may be unwell for those who are housebound confined to hospital or care homes even those in the hospice we think of and ask that you would visit them in mercy we seek your blessing upon those who grieve and sorrow for loved ones who have been taken away your voice is heard frequently and we do well to pay heed that this is a voice that must come to be heard at our door and that sooner rather than lift or we dare not put off the day as if it was a day that would never come so hear our prayers forgive our transgressions remember all that is wrought in your name amongst us cleanse from sin jesus precious name we ask it amen we're going to hear god's word read as we have it in paul's epistle to titus and we're reading the second chapter paul's epistle to titus in chapter 2 but speak thou the things which become sound doctrine that the aged men be sober grave temporary sound in faith in charity in patience the aged woman likewise that they may be in behavior as becometh holiness not false accusers not given to much wine teachers of good things that they may teach the young woman to be sober to love their husbands to love their children to be discreet chaste keepers at home good obedient to their husbands that the word of god be not blasphemed young men likewise exhort to be sober minded in all things showing thyself a pattern of good works in doctrine showing uncorruptness gravity sincerity sound speech that cannot be condemned that he that is of the contrary part may be ashamed having no evil thing to say of you exhort servants to be obedient unto their own masters and to please them well in all things not answering again not purloining but showing all good fidelity that they may adorn the doctrine of god our savior in all things

for the grace of god that bringeth salvation hath appeared to all men teaching us that denying and godliness and worldly lusts we should live soberly righteously and godly in this present world looking for that blessed hope and the glorious appearing of the great god and our savior jesus christ who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works these things speak and exhort and rebuke with all authority let no man despise thee amen and may the lord at his blessing to his reading of his word and to his name be the praise we're going to continue singing from psalm 119 this time singing in verse 49 and again we're going to sing this section of the psalm psalm 119 psalm 119 and verse 49 49 remember lord thy gracious word thou to thy servant speak which for a ground of my sure hope thou causest me to take this word of thine my comfort is in mine affliction, for in my straits I am revived by this thy word alone.

[19 : 19] The men whose hearts with pride are stuffed did greatly me deride, yet from thy straight commandments I have not turned aside.

Thy judgments righteous, O Lord, which thou of old forthgave, I did remember and myself by them comforted how.

Harder to call on me, because ill men thy law forsake. I, in my house of pilgrimage, thy laws my songs do make.

Thy name by night, Lord, I did mind, and I have kept thy law, of this I had, because thy word I kept and stood in awe.

We shall sing these verses of Psalm 119. Remember, Lord, thy gracious word thou to thy servant speak. Remember, Lord, thy gracious word, thou to thy servant speak.

[20 : 37] Thou to thy servant speak. With far a ground of thy sure hope that causes me to take.

this geov03 God this word of thy my preferences of I in that thank you for you at your cop and my hope I am revived by this I work alone.

The man whose heart with pride in our skin did greatly be, dear I.

Yet from thy spirit, the man's dimmest, I have not turned aside.

Thy judgments write me as the Lord, which I am born for him.

[22 : 36] I did remember and myself, I am come for the night.

All I should hold on me because, till men my love forsake.

I am my heart of the coming. Thy Lord, my soul, and to me.

Thy name by night, Lord, I did mine.

And I have kept thy all. And this I have, because thy word.

[24 : 09] I kept them still in awe. I would like us now to turn together to the passage that we read in the New Testament Scriptures, Paul's Epistle to Titus, Chapter 2.

And we can read from verse 11. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Particular the words of verse 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The Gospel of John records for us a most marvellous encounter between the Lord Jesus Christ and one that is described by him as a master of Israel.

A man by the name of Nicodemus. And in process of speaking to this master of Israel, he says to him, you must be born again.

[26 : 15] And he insists on that fact. And he says, except a man be born again, he cannot see the kingdom of God. And that surprised Nicodemus.

He didn't understand what Jesus meant by it. Indeed, many people do not understand what is meant by it. Many of you will have heard the story, it's often repeated, of a renowned Scottish minister of a past generation who was reportedly preaching on this text frequently.

preaching on the words, you must be born again. And he was challenged by someone who probably was vexed because he felt that he had heard the text too often for his liking.

He says, why do you preach on this text? And his answer was, because you must be born again. And that is true.

You must be born again. We can't get away from it. If you are here tonight and you are not born again, then I would suggest to you, in fact I would insist to you, that that is the most urgent thing that you must see to.

[27 : 51] And you yourself cannot change what you are because you can't, like a child that is newborn, you can't be born again by yourself.

It's not something that you can do. But you can go to God who is responsible for it, who quickens, what is dead, who brings to life, who brings new life.

So you go to the source of that life and you petition the heavens on your own behalf because you know, you've been told that you must be born again.

Speak to God urgently. Speak to God earnestly. Speak to God in prayer because if you are not born again, there is nothing that I or anyone else can do for you.

Here Paul reminds us that to have that new life is but a beginning. It's the start of things.

[29 : 01] that's where it must begin. But it can't stop there. And Paul is speaking to those who are receiving this letter or perhaps Titus in the first instance and he is wanting Titus to know that he has to address a people and remind them of the need that they have to understand certain teachings, certain doctrines, certain truths that they must imbibe or they must apply to themselves.

He encourages them to understand that, for example, the God of heaven has revealed to us that the Christ who came into the world in the incarnation, the God who became man and who was born as an infant into the world and who died on the cross, that that Lord is going to come again.

He tells us there in verse 13 that this is part of the experience of the believer looking for that blessed hope, the glorious appearing of the great God on our Saviour Jesus Christ, that they are right to and they are expected to anticipate the second coming of the Lord Jesus Christ as any believer should do.

But the description that he gives to us in Paul's insistence reminds us why it is so important for the believer to anticipate the coming of the Lord Jesus Christ, that their relationship with him is one that has left them debtors to him, debtors to him because it is through him that they came to experience new life.

And he, of course there is much in this chapter that is an encouragement to the Lord's people, but I want us to focus on these words in particular.

[31 : 37] the description that Paul gives to the believer concerning Christ, that he gave himself for us, that he gave himself for us.

And that's all important to the believer, no doubt, that this description of Christ tells us of the relationship that exists between him and them.

But the second thing that he says about this Christ is that the reason for his self-giving, the reason for his giving of himself is not just a trivial matter, but of the utmost import, that he might redeem us from all iniquity.

He might redeem us from all iniquity. not just some iniquity or some sins, if you want to put it like that, but all sin.

And the third thing that we have here is that clearly there is a process begun that continues in the experience of the believer that Christ initiates it by dying for them on the cross, giving himself for them, and in so doing he redeems them from all their iniquity.

[33 : 20] And having redeemed them from all their iniquity, the process begins, or the experience expands into every area or facet of their human existence.

they are purified as his peculiar people. Now we need to understand what he is talking of here, what he means us to understand by it.

And the fourth thing we have is that I suppose the very thing that helps us understand what is going on is that those people who are purified to himself prove that by the way they live their lives for his glory.

They are zealous of good works. Jesus Christ, we are told, gave himself for us.

And I'm sure you would expect every Christian to believe that. Jesus Christ gave himself for us.

[34 : 47] Remember, he is speaking in particular to those who have come to faith in him. And he is speaking to the Christian believer in particular at this structure.

Christian believer is somebody who understands what Christ has done for them. That he has gone to the cross and that he has died on the cross and that his death on the cross is for them.

But unfortunately not everybody within the Christian church believes exactly what that is saying. Because some within the church who are professing believers within the church believe that Christ is in a relationship with them and in a relationship with him which is solely based upon what the Bible teaches about him and his character.

or what the Bible teaches about him and his word. Or what the Bible teaches about the nature of his teachings as they influence the lives of those who are in the world.

For them the doctrine of which Paul is concerned to bring to our attention here, a doctrine which insists that Christ died for our sins according to the scriptures is a doctrine that can only be handled as if it were with kid gloves.

[36 : 34] It says too much, far more than many people want to think about. Paul wants us to understand that there is no other reason for the death of Christ if his death was not the death of a redeemer as it is described here.

If his death was not the death of someone who was responsible for a substitutionary act, dying not for himself but for others.

in William Hendrickson's commentary he brings together a collection of different words which any Christian worth his salt will pin into his mind because they speak of what Christ's death meant to the Christian.

It speaks of its necessity, it speaks of its propitiatory nature. What that means simply is that man as a sinner is the focus of the wrath of a holy God and when Christ died on the cross part of what Christ did in dying on the cross was to turn away the wrath of God from the sinner upon which that wrath was focused.

His death was propitiating, his death was propitiatory, it's expiatory, it deals with the matter of sin, it cleanses away sin, it removes the stain of sin.

[38 : 34] We mentioned the word substitutionary, Christ is in this place where death is going to be his experience because the experience of death was not rightly his, except it be for the fact that he was dying in the place of those who deserve to die.

We're used enough to hearing or seeing substitutes used on the field of play. One player, whether it's football or netball or whatever it is, if one player is taken off the field of play, it's permitted to put another player on instead.

Well, Christ is the substitute for the sinner who deserves to die because of their sin, because God has raised him up to be a substitute who could do that very thing which no other could.

And what Christ did on the cross, this efficacious, it is something that no other need to, it is something that no other need thinking of doing because Christ did it in God's way and in God's time and with God's glory and view.

And every person who applies to that Christ as the one who is God's provision, the sin bearer, the one who is the lamb of God who takes away the sin of the world, who is the scapegoat who carries away the sin into a place where no other can find it.

[40 : 08] The descriptions are bound in the scripture and they tell us something about who Christ is and Paul in a few words here says, our saviour, Jesus Christ who gave himself for us.

You want to think about that saviour often. You want to think about him because if he is your saviour, you can't think of a better person to think about.

If he is not your saviour, then you can't go anywhere else to find a saviour like him, for salvation is to be found but in him. And that's the thing.

Paul says when he writes to the Romans, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God.

This is who Christ is and this is what he is to his people. Jesus died for us. If you're a believer, that's what you believe.

[41 : 20] If you're a believer, that's what you trust in. If you're a believer, that's what you rejoice for. He has taken away all our sins, all iniquity, taken away even the power of sin, breaking the chains of our enslavement to it.

But then he goes on and he speaks about something that arises out of that relationship that the believer has with Christ, the Christ who died for him.

He says that he might redeem us from all iniquity and purify unto himself a peculiar people.

Now, what Christ has done in the work of redemption, it is something that is not to be repeated, as I said.

And those for whom he died, once they experience the grace of God in their heart that enables them to believe that as a truth that applies to themselves, in the light of that closing in by faith with Christ, in the light of that act of grace as God has revealed him to the mind or the heart of the believer.

[42 : 59] There is a movement on from that point. You know, we spoke earlier about the new birth and the necessity of the new birth.

And Paul in chapter 3 speaks of the new birth as well. He says, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, he says, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Paul understands that the person who has come to faith in Jesus Christ. They can only come by way of the door of regeneration.

They must be born again. They must embrace Christ as he is freely offered in the gospel. They must believe the truth concerning him and all that it means to the believer.

But they do not stop at that point. They do not even pause at that point. new birth results in new life.

[44 : 20] Just think for a moment what it would mean to anyone who were witness to the birth of a child. And that child was born and demonstrated life the way a newborn living child demonstrates life.

life. Now if that newborn child remains as a newborn child with no growth, no increase in its limbs or in its lung function or any of its bodily parts, if it remains as it was the moment of the new birth child, there is something radically wrong.

Doctors would be called, nurses would be called, the mother would be concerned, the parents would all be alarmed because there needs to be development on the part of that child.

And yet in some ways, when it comes to the emphasis that the church places on the need for evangelism and the need for the evidences of evangelism bearing fruit and new birth to be seen, there is an over emphasis on that over against what follows on from it.

No, I'm not saying that the church should be unconcerned about evangelistic position. The church should be concerned about going out to the unchurched, going to the unconverted with Christ, speaking often, speaking repeatedly, speaking directly to the unconverted soul and telling them the need that there is to be born again, the need there is to close in with Christ and so on.

[46 : 26] But we should not allow that to dissipate the focus of our attention on those who are born again that they continue to show evidence of that new birth, that they continue to grow and that is what Paul is saying for here, that he, the intention of Christ is not just to bring people to new life, but to bring that life to the fullness of its potential.

He wants to purify unto himself a peculiar people, sellers of good works. That's the thing. Naturally, we would expect a newborn child to grow and to mature.

When you look at Christ speaking to the church, he gives the church a mandate. Go and preach the gospel.

Go and preach the gospel to every nation, every creature, and make disciples. Teach them.

what is the point of teaching them if you've already made them alive, if teaching them is of no import?

[48 : 01] Teach them in the name of the Father and of the Son and of the Holy Spirit. Teach them what? Teach them the Word of God. Teach them the truths of God. Teach them the doctrines of the New Testament.

Teach them the scripture of the Old Testament. Tie them all together. Point them all to Christ and tell them what this Christ means to you and what it ought to mean in your life as you live it here in this world.

Because if you are a Christian who has remained as you are the day you closed in with Christ, there's something radically wrong. In one of Donald MacLeod's, the principal Donald MacLeod's most recent books, he's talking about the church's relationship to evangelism.

And he says something quite simple, he says, our salvation is never, never, our salvation is secure, but it is never static.

Listen to that again. It is secure, but never static. I used to hear them say this in college.

[49 : 20] There is always the case for the believer to grow, and if they are not growing, they are going back. If they are not increasing in faith, then they are decreasing, they're going backwards, they're never starting.

Christians become like a little child, and like all children, they must grow, they must mature, they must increase the capacity they have to, what is the Christian if he is not someone who displays Christ in this world, who shows Christ in this world, who is the witness to Christ in this world.

And we need to learn, we need to develop, we need to increase our ability and capacity to be able to do that, because it is a role.

And this is the key point the apostle wants to hammer on. To be a Christian, you must be redeemed. to be a Christian, you must be born again.

But you are not redeemed to a life of indolence, or a life of lethargy, or a life of wasteful time spent doing what is of no spiritual worth.

[50 : 57] he says here that you are to purify unto himself a peculiar people, sellers of good works.

People read this and they say, why is he calling this people a peculiar people? And there are plenty who would accuse the Lord's people of being peculiar. And in this world in which we live, that's exactly how they portrayed within the media and elsewhere, the Christian is shown to be somebody whose eccentricities are highlighted and eccentricities in the sense of not conforming to the ways of the worldly wise.

But that's not the peculiar that Paul is speaking of. They are peculiar in the sense that we have it in the Old Testament, where this peculiar people are spoken of by God.

A people who are peculiar in the sense that they are God's most precious possession. They belong to him and he has made them his own and he demonstrates again and again repeatedly in their experience the nature of their preciousness.

He keeps them as the apple of his eye. He looks upon them as his choice, favoured, people, wherever they are, whenever they appear on the scene of time, if they are his.

[52 : 34] One of the writers suggests, and he uses the picture, and perhaps as a recent grandfather, I see it in my own home, when you see a mother speaking to her child.

You know that there is no child like it in this world. It's an especially important child to the mother. There's no more beautiful child, there's no more fable child, the most precious child, and that's through the eyes of the mother.

other. And it's as if Paul is saying here, this peculiar people in the eyes of God, God is saying the same thing about his people.

Every single one of them, it's as if he's looking at them and he is seeing a choice child of God. None better, none more loved than they are in his sight, because of who they are and what God has promised to make them to be.

He has promised to purify unto himself a peculiar people. Sellers of good works, sellers of good works.

[54 : 08] Now, if you're not a Christian tonight, and you read this and you're saying, that's what I would expect. You know, this is how I understand Christianity to be.

A Christian is someone who works hard at being a Christian, and who because of their working hard, they become God's. chosen. That's not the order.

They are sellers of good works, not in order to be, but because they are. Not in order to be, but because they are. They are God's people to live as God's people in the world, to radiate the glory of God in the world, to reflect God's glory in the world, to speak often and much about Christ who gave himself for them, to speak about their relationship with him, to speak about the nature of him, to speak about what it means for them to understand that the holy God of heaven, who is angry against sin, has had his wrath turned away, and how delighted they are at the thought of that when it penetrates their heart that the devil comes and bombards with the accusation that they are condemned because of their sin.

How much the believer rejoices at the teachings of scripture that tells them that this choice people, this peculiar people, this favoured people, this much loved people can do nothing like what they would want to do in this world of the works that speak of what they are and who they are and why they are and what they are.

How many of us are pleased with what we have accomplished for Christ in light in light of what he has done for us?

[56 : 30] Paul writes to the Ephesians and he says, Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

That's what Paul wants his church to be like. That's what he wants Titus to speak to his congregation, congregation. Look at the words again of this chapter.

Teach them, tell them, remind them, encourage them, so that their lives might be like the lives of those who know this Christ and who are known by this Christ and who are loved by this Christ.

In all things show yourself a pattern of good works, in doctrine showing and corruptness, gravity, sincerity, sound, speech and so on. Well, may God in his mercy encourage us to encourage one another to not remain as we are because every one of us can remain without without much motion, without much movement, without much direction, without much purpose.

But we need with God's help to be much more fixed on forward motion, if you like, for the glory of God's kingdom.

[58 : 30] With his help, let us be like that. Let us pray. Oh Lord, help us to be those who understand what it means to be born again, who understand our indebtedness for the work of your Spirit, taking the word that is a living word and bringing it into our minds, our hearts, into our lives, and giving us the grace that enables us to conform to it.

Help your people in a world that acts as friction against such progress. We pray your blessing upon all your people, wherever they are, with all their struggles and with all their broken resolutions that mark each one of us out.

hear us and pardon us, cleanse us from every sin in Jesus' name. Amen. Our closing psalm is Psalm 25.

Psalm 25, the second version of the psalm, and we're going to sing from verse 10. The whole paths of the Lord our God are truth and to such as keep us covenant on testimonies pure.

Now for thine own name's sake, O Lord, I humbly thee entreat to pardon mine iniquity, for it is very great, what man fears God. Him shall he teach the way that he shall choose.

[60 : 11] His soul shall dwell at ease, his seat the earth as air shall use. the secret of the Lord is with such as to fear his name, and he, his holy covenant, will manifest to them.

You can sing these verses from verse 10, the whole paths of the Lord our God are truth and measure. we should our To such as keep his covenant And testimonies cure Now for thine own name Say, O Lord, I humbly

In thee and thee To pardon my In equity For in this heavenly grave What man fears for Him shall he teach The way that he Shall trace His soul shall tread But he's to see The earth as he

Shall use The secret of All that ark is with Such as to feel His name And he His holy covenant Will my With To Him May grace, mercy, and peace From God the Father, the Son, and the Holy Spirit Rest and abide with you all now and always Amen Amen

Thank you Man from order what Do You ■ Hey Hey Hey Hey Good