

O Israel Return unto the Lord THY GOD

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[0 : 00] Welcome to our service this evening. As we come before God in worship, we pray that he would bless us together under the sound of his word.

We're going to begin by singing the words of Psalm 77, the first six stanzas of the psalm. Psalm 77, verses 1 to 6.

And to the Lord I with my voice, I unto God did cry, even with my voice and unto me his ear he did apply.

I in my troubles sought the Lord, my sore by night did run, and ceased not, my grieved soul did consolation shun. I to remembrance God did call, yet trouble did remain, and overwhelmed my spirit was, whilst I did sorely complain.

My eyes debarred from rest and sleep, thou makest still to wake. My trouble is so great that I enable them to speak. The days of old to mind I called, and oft did think upon, the times and ages that had passed, for many years are gone.

[1 : 18] By night my song I call to mind, and commune with my heart. My spirit did carefully enquire how I might ease my smart.

And so on. We'll sing these verses, Psalm 77, 1 to 6. And to the Lord I with my voice, I unto God did cry.

And to the Lord I with my voice, I unto God did cry.

You have my voice and unto me, His healing he did apply.

I in my troubles sought the Lord, my sword by night did run.

[2 : 33] And she said, God my grieved soul with consolation shun.

I do remember, so did cause, yet the pounded remain.

And overwell, my spirit was, whilst I did so complain.

My nights depart from rest and sleep, but make us still to wake.

My father is so with the time I need the love to see.

[3 : 58] The days of all to my guide on, and of everything upon.

The times and ages that are past, oh, many years have gone.

By night, my song, I've called you mine, and come in with my heart.

My strength and care for thee, and why are I mighty, my smart?

Let's join together in prayer. Let us pray. Ever blessed God. We have been singing these words that your servant, the psalmist, composed.

[5 : 28] When he was in an hour of spiritual darkness. When he felt in himself that the troubles that overweighed him.

Where troubles that were not known to God. Or perhaps concluding that God did not care.

That these troubles were there. And so often in the experience of your people, that's what they conclude.

God is unaware of what is going on in their lives. God is not aware of how they are being persecuted by those that are around them in the world.

God is not aware of how they are being persecuted by those that are around them. And so often in the experience of God, that's what they are doing. Perhaps not in the sense where that harm is physical.

[6 : 44] But wounding them with words and creating the heart within them. That is immeasurable. That is immeasurable.

And God should know that. And yet God seems to permit it. There are countless instances within your world where the enemies of God seem to have the last word.

With regard to what is going on in the lives of your church. And yet that is a wrong conclusion.

It is only one who has the last word. And that is the God into his presence. We come without worship. We pray that if there are any that might have these words upon their lips.

And that you would visit them miserably.

[8 : 00] And remind them that your ear is inclined to them. And that you hear their prayers and their pleas. And that you will not on any account allow any to do harm to the apple of your eye.

We pray for all your people with all their very needs. Some who have temporal circumstances that test and try them. Some their circumstances are entirely spiritual.

Perhaps materially well off. And seemingly without any problem that can be determined outwardly.

And yet they have vexatious thoughts and trials that are conducted within the theatre of their soul.

Their heart and mind leave them so disturbed that sleep does not come easily. And rather than bringing rest the hours of darkness.

[9 : 17] At the hours when they are most engaged. And find themselves to be the very target of the fiery darts of the wicked one.

So we pray for any such. And we give thanks that we can pray for one another. And that you counsel us to bear one another's burdens.

And that we would be open to be led by your spirit. So that even when we are free from these troubles.

And given peace within our homes and families. And within our hearts and minds. And if we are awakened in our sleep.

That we would be able. As led by your spirit. To bear the burdens. Of those. Even when we do not know what they may be.

[10 : 17] We thank you most gracious God. That you are all wise. And that you are most powerful. That in this world of ours.

That while there are many things that are going on. And we think that because they are going on. That God is unaware or indifferent. But that is never the case.

And whatever it is that this world brings to our attention. That seems to suggest that the turmoil and the trouble that is ongoing.

Is a sure indication. Of the fact that there is no God. Because of your silence. You have many ways of speaking into our troubles.

And you are not required to act instantly. Just to adore convenience.

[11 : 22] We bless you and thank you. That you have given to us the example of your word. Even in the experience of your own beloved son Christ. Who suffered much of the hands of those who were intent on his harrow.

And yet he gave his cheek to the smithers. He allowed his spear to be plucked. He allowed his back to be riven by the hand of those who.

Would do him harrow. And yet in fulfilling his calling. To seek and to save the lost.

This was his appointed portion. And he did not draw back from it. We give thanks that. He was as a lamb before.

His shearers done. And that. We know from your word. That this was. How he is to be recognized.

[12 : 38] As the alone savior of sinners. Who came. To seek and to save those. Entrusted to him in the eternal covenant. And we bless.

Your holy name. That not one for whom. He came to give his life. Would be lost. We pray that the preciousness of his blood. Would be.

Would be. Something that we. Believe in. Something that we. Are persuaded of. That the blood of Jesus Christ.

Will cleanse from all sin. And that his blood is precious. For that reason. We pray that you would remember. Your people. The world over.

Thankful. That we can bring them to you. And we. Give thanks for your church. Not just our experience. Of being part of it. Which may be different.

[13 : 34] To many other people's experience. Of. Being. Part of the church. But wherever the focus. Of our attention. Falls upon. The Christ.

Of the gospels. Where he is at the center. Of our activity. Where he is. At the center of our affection. Where is. He is. The one.

That we adore. And that we. Seek to sell. We pray that. Each and every one. Would understand. That he is the king.

Jesus. And that he. Sits upon the throne. And his scepter. Is still held out. Mercifully. Drawing to himself.

Sinners of all descriptions. And of every creed and color. Throughout the world. And until. The number of. His own elect. That brought in. Every one.

[14 : 30] He will not. Draw back. Until he is. He is content. With the fullness. Of that number.

Being. One with himself. Where they will. Ultimately. Be one with him. Throughout the endless. Ages of eternity. Pour out your spirit.

Upon us. So that not one. Here. In this place. Would be. Absent from that number. Grant. To us. The spirit. Of supplication.

That we might. Plead. The mercies. Of God. Even the sure. Mercies. Of David. That you may. Bring in. From our midst. Those who would.

Bow the knee. To you. And yield. Their lives. To you. The limited. Span. That we have left. To whoever. To whoever. Is youngest. Here. Whose life.

[15 : 25] May appear. To be full. And still. Appear. To have so much. To give. And yet. We do not know. How any one of us.

Will spend. Our days. In this world. When these days. Will be spent. May they be spent. To the glory. Of your name. And may we. Be united. In that one desire.

So here. Our petitions. For. This place. For those in it. For our homes. Our families. Our neighborhoods. We pray.

That you would. Intrude upon. The darkness. Of our hearts. That you would. Penetrate. That darkness. With the marvelous. Light. Of your own. Mercy. And your countenance.

Being lifted upon us. So that we may be safe. We pray. That you would. Remember those. Who do not remember. Themselves. In your presence. We ask Lord.

[16 : 21] That you would. Remember our nation. Remember the governments. Of the day. We pray. For mercy. We pray. For a turning.

To you. In the sense. That. Realization. Is that. The God. Who is God. Over all. Will be a God. Who will be answered. To at the last.

Remember the nations. Of the earth. That are suffering. From trouble. And trials. And testings. Of all descriptions. Where there is. Natural calamities.

Where there are. Reasons. For. Persevering. In prayer. So that. The needs. Of the body. Would be met. That hunger. Would be.

Kept at bay. That thirst. Would be met. With. Cisterns. Cisterns. Cisterns. Of water. Being opened. Out. To the needy. Most especially.

[17 : 18] We pray for. An outpouring. Of your spirit. Upon all the nations. Of the earth. Continue to watch over us. We pray. Sanctifying.

Our gathering. With your presence. Blessing your word. To us. In our reading of it. And. Enabling us. To apply it. To our hearts. And minds. Purposely. Pardon sin.

In Jesus name. Amen. I'm going to read. From the Old Testament. Scriptures. From the book. Of the prophet. Hosea. And we'll read.

The last chapter. Of this prophecy. The book. Of the prophet. Hosea. From chapter. Fourteen. O Israel.

Return. Unto the Lord. Thy God. For thou hast fallen. By thine iniquity. Take with you words. And turn to the Lord. Say unto him.

[18 : 17] Take away. All iniquity. And receive us graciously. So will we render. The calves of our lips. Asher shall not save us.

We will not ride. Upon horses. Neither will we say. Any more to the work. Of our hands. Ye are our gods. For in thee. The fatherless. Findeth mercy.

I will heal their backsliding. I will love them freely. For mine anger. Is turned away from him. I will be as the Jew. Unto Israel.

He shall grow. As the lily. And cast forth. His roots. As Lebanon. His branches. Shall spread. And his beauty. Shall be. As the olive tree.

And his smell. As Lebanon. They that dwell. Under his shadow. Shall return. They shall revive. As the corn. And grow.

[19 : 12] As the vine. The scent thereof. Shall be. As the wine. Of Lebanon. Ephraim. Shall say. What have I to do. Any more. With idols. I have heard them.

And observed them. I am like a green. Full tree. From me. Is thy fruit found. Who is wise. And he shall understand.

These things. Prudent. And he shall know them. For the ways. Of the Lord. Are right. And the just. Shall walk in them. But the transgressors.

Shall fall. Therein. Amen. And may the Lord. Let his blessing. To this reading of his word. And to his name. Be the praise. We shall sing now.

From Psalm 38. Psalm 38. On with singing. From the middle of verse 3. Down to verse 9. This grief I have.

- [20 : 13] Because thy wrath. Is forth against me gone. And in my bones. There is no rest. For sin. That I have done. Because. Gone up above.
- Mine head. My great. Transcretions be. And as a weighty burden. They too heavy. Are for me. My wounds. Do stink.
- And are corrupt. My folly. Makes it so. I troubled them. And much bow down. All day. I mourning go. For a disease.
- That loath to me. So fills. My loins. With pain. That in my weak. And weary flesh. My. No soundness. Doth remain. So feeble.
- And infirm. Am I. And broken. And so sore. That through. The squire. Of my heart. I have been made. To roar. O Lord.
- [21 : 07] All that I do. Desire. Is still. Before. Thine eye. And of my heart. The secret groans. Not hidden. Are. From thee.
- But to sing these verses. Psalm 38. From the middle of verse 3. This grief I have. Because thy wrath. Is forth. Against me gone. And in my heart.
- There is no rest. For sin.
- I am not done, because God has gone up above my head.
- My great cross-credits of thee, and God's away departing to them he has born me.
- [22 : 44] My wounds will sink and die for earth, my falling is this all.
- I'd rather done than what I can, nor did thy Lord bring go.
- For a deceit that brought some bliss, so cleanse my life with pain.
- The dead my weak, thou will replace no sadness just repaying.
- So feeble and infer my life, and broken and so sore.
- [24 : 20] That through this wine and all I have been made to roar.
- O Lord, all that I did desire, is still before thy night.
- I have gone by far, the sacred cross, nor did they hear from thee.
- I'd like us to turn for a little to the passage that we read, the Old Testament Scriptures and the Book of the Prophet, Hosea, chapter 14.
- We can read at the beginning of the chapter. And so on.
- [26 : 07] I was reading these words recently from the book of the prophet Isaiah. Beginning of the prophecy, the prophet there states the following.
- The prophet says, And then he goes on.
- When you read these words, you need to remind yourself that God sent his Son into such a world that has such a people as this in it.
- And he is not speaking of the generality of the world. He is speaking there of a people into whom he has bound himself with a covenant commitment to love them forever.
- To love them eternally.
- [28 : 54] The same truth comes to the fore. If you separate the opening words of the prophecy from the rest of the prophecy, or if you ignore the historical context, the prophecy will never make sense.
- For the land hath committed great hudden departing from the Lord.
- You will not think much of that God or of his servant who obeys him. Unless you understand that he is speaking there in a way that reminds us of his great love.

And the purpose he has for his people. That he will restore them even in their backslidings.

Restore them from their backslidings. John L. Mackay. John L. Mackay, in his commentary on this prophecy, wrote, This is a book about divine love confronting human deceitfulness and untrustworthiness.

[30 : 41] The prophet's ministry was to a spiritually hardened and deviant people who had turned their back upon God.

And when that happens, it's not easily understood. Perhaps when we think of a society turning its back upon God, we think, well, it's a godless society.

And they had never any interest in God in the first instance. But the prophet is speaking here to a people who bore God's name.

A people who knew God who knew God and who turned their back upon him. And that is not easily understood.

But the truth of the matter is, when we read this prophecy, what we are reminded of, every bit as much as being reminded of the wickedness of this people, the waywardness of this people, the selfishness of this people, we are constantly reminded of the constant nature of God's love to them, that is willing to speak to them where they are, to challenge them where they are, to speak into their backsliding in order that they turn from it to himself.

[32 : 26] So what we see in the opening words is a call to repentance, which has to be followed by a turning.

Before the person who is called to repent can actually repent, they must understand, they must be persuaded, they must be given instruction concerning the need that they have to repent.

It is not possible for a person to repent of sins, unless they know that they have sins to repent of. And that knowledge does not at times come easily.

That knowledge is a knowledge that God at times must impress upon the heart of the person who is sinning.

And sometimes we can be oblivious to it, as this prophecy clearly makes known to us, and we'll touch on that as we go on. But I want us to think about the need that there is, and the call that follows it to repentance, and what that involves for us.

[33 : 51] If we look at the prophecy, I suppose we can read it very quickly. It's not a big book, it's not a deep book, it's not requiring you to have great theological acumen in order to understand what is said.

But you don't really have to probe too deeply to understand that this call to repentance comes because these people that God is addressing by way of the prophet have forsaken their God.

If you go back to chapter 4, for example, the chapter there begins, Hear the word of the Lord, you people, he says.

You children of Israel, for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. That's the situation that confronts the prophet.

[35 : 07] That's the situation that God addresses. That's the situation that needs to be recognized and turned from. It seems plain that they have followed false gods.

It seems plain that they have forsaken the God who is the fountain of living water. They have chosen, as Jeremiah says, broken cisterns that hold no water.

So the situation that confronts the prophet is one that we are not unfamiliar with through the scriptures. but what we need to understand is that every time this is the situation that it always comes with attendant consequences.

Whether it is spoken of at a national level or at an individual level. Whether it is spoken of as a need arising out of outward sinfulness or a need arising out of deep-seated yet well-covered sins that the need that is there needs to be confronted and that needs to be identified in order to turn from it.

when we read through the prophecy we find that this people could be understood to be spiritually impotent.

[36 : 52] there are fruits which should accompany their relationship with God which are not recognisable because they're not there.

eventually whoever it is whether it is a church or congregation an individual eventually what is being recognised by God will produce evidence that proves to us that things are not the way they ought to be.

and you could say well when you read this you're thinking but this is a word that's spoken to the unbeliever this is a word that's spoken to a godless society this is a word that is a word of warning to those who persist in living lives to the exclusion of God keeping God outside their lives this is a word in the first instance a word which goes to the heart of all our lives and questions and challenges the reality or otherwise of a relationship with God that questions where we stand with God where we go on with God or if we are indeed going on with God when we're done the need that is being addressed here is a need that is brought home to us very effectively by the prophet he calls us to repent he calls the people to return to himself and

I suppose if you were to be critical you could focus on critical in the sense of wanting to identify faults that are apparent and that are blameworthy and that are accompanied with dire consequences in the lives of those who are guilty of them and you could argue that there is no place to be hypercritical and to be overly zealous in pointing out the flaws and the minor as far as we're concerned issues that may mar our character our Christian character if that is what we're talking about but what we must remember is that the

God who is here identifying the needs that are before him that requires a call to repentance is a holy God he is a God who is a God unlike any other God the gods that they have chosen for themselves the gods that they have created for themselves the gods that they are comfortable with because they are different to him and they ask less of them and because they do they favor the pursuit of them the Puritan Richard Sibb I think it's one of the Puritans anyway says God is the fountain God alone is the fountain from which all purity comes and he is the fountain of all good and only good comes from him and to forsake him to turn away from him to pursue a life to the exclusion of him brings dire consequences upon all who suffer from it

[41 : 26] Jesus we are often told by theologians who think that there is a harshness on the part of the Old Testament prophets that Jesus would never allow himself to fall prey to that there is a sense in which the Lord lived his life showing a character that was much more gracious and much more merciful and yet when he was confronted by behaviours where those who were responsible for them were not behaving the way they should his word to them was without question straightforward unless you repent you also will perish you likewise will perish remember the

Tower of Siloam there were those who looked upon this judgment of God and considered it such and said these people must be guilty of some vice or other and they excluded themselves from any of God's condemnation but Jesus penetrated to their heart and pointed out that if the very thing that was lacking that brought God's condemnation was lacking in their lives then they too would suffer the consequence it is possible for us to be sure of God's goodness and this word that we have here is a reminder to us of a God of love a God whose love never ends a God whose love is inexhaustible a God whose love is in evidence in the way that he calls people to repent in the way that he calls people to come back to himself but we must never assume that such goodness is a goodness that will tolerate anything and tolerate the sinner to go on in their sin that's not the kind of

God that he is but I suppose in many respects we could go on at length about such extremes and be comfortable thinking well this is speaking about behaviors behaviors that we can recognize in other people behaviors where they have kicked over the traces where they have gone away from the path of obedience where they are openly sinful and where they are recognizably so and justly open to God's condemnation no gods. They had embraced lifestyles that were contradictory to the lifestyle that God required of them. They had dalliances with them, but only because he is their God, he is willing to heal. There may be, and I came across these words reading through this prophecy, how, I don't know who said it, but I believe it could well be the truth, that one key passage that we have in this book is found in chapter 7, and you read these words, Ephraim he hath mixed himself among the people, Ephraim is a cake not turned, strangers have devoured his strength, and he knoweth it not. Ye grey hair shall hear and there upon him, yet he knoweth it not. And the pride of Israel testifieth to his face, and they do not return to the

Lord their God, nor seek him for all this. What does that mean? Well it means that God is addressing a people, and many of them that are being addressed directly by him, challenged by him, are oblivious to the fact that they do have a need, that they do have a need for repentance, that they do have a need to turn, that they do have a need to identify the very things that are keeping them from God. Too often when we look at the natural world in which we live, there are many things that take us unaware, many things that catch us out. And even if we think of medicine, how often do we hear about people suffering from a cancer? And you often hear, and people are so surprised by it, that the damage was done before they knew anything about it. The disease was working secretly without anyone realising that the disease was there. Well if it's like that in medical terms, it's like that as far as sin is concerned. Sin in the life of the believer, just as surely as it is in the life of those who do make no profession. You look at the very things the apostle. The things the apostle identifies that creep into the church. Materialism, immorality, worldliness.

Instead of sanctification, progressive sanctification, we remain content as we are. We are not in any way burdened because we are not seeing the evidence of the grace of God working in our lives.

[48 : 39] Christians. But we should be. We should be alert to these things. As Christians, if that's what we are, we should always be questioning our weaknesses and our obvious failings and seeking God's help to do something about it.

But the wonder is this, that God still says return. God still says return. God still says come back.

God still says come back. God still says come back. God still says come back. God still says I am your God. Your love has gone cold. Your life has gone away from me. But I am still your God. I am still a God of love. I am still a God who has not stopped loving you although you may have stopped loving me.

God still says come back. Come come back. Come come he says return. For thou hast fallen by your iniquity. Take with you words and turn to the Lord. Say to him take away all iniquity and receive us graciously.

God still says return.

[50 : 30] God still says return. para■e jeito. God still says Trump's worry v registrar. Saul says yes. God also says redemption.

God says return. Jesus is not winning. God says there will be here. and she gave them what for but the worst grief for the children was this that from then on they would be thieves not only had they been chastised and corrected for the wrong done but the wrong done meant that from that point on they were they were guilty and their guilt would remain it wasn't it wasn't something the stain of it would not go away god is a god of love and god who is the god of love when he brings us back to himself he brings us back to himself in order that he deals with the sin that we are guilty of and the reality of repentance if it is there if it is genuine evangelical repentance which is in the eyes of the the reformed theologians that is seen openly in the sorrow that is genuine a godly sorrow the shame and the self-loathing the confession that comes from a sinner with a true apprehension a realization awareness of what sin is the offense it causes and the need that there is for it to be removed and the only way by which it can be removed is by the blood of jesus christ nothing less than the death of christ and when you marry your sin to the death of christ you can't trivialize it you can't belittle it you can't say it's nothing because it is something that cost the death of the savior but that's a problem you see we live in a genuine generation and we trivialize what is clearly wrong and when that permeates the thinking of the church it is catastrophic it is something that cannot be easily remedied a light view of sin is no good it's no good you may say well i'm only being charitable i'm only being kind i'm only being what christ would have me be well you're not christ and if christ wishes to deal with the sinner in a way that he applies the salve of his love to the wounds that the sin has caused then let christ be that but don't you put yourselves in the shoes of christ and say to the sinner never mind never mind they must deal for themselves you must deal for yourself with god you must deal with your sin and when you come with your sin it's not with a with a less than genuine appreciation of what it means to you the petitioners created heartfelt and direct confession confession contrition and that is what the reality of our repentance must involve the divine love of god insists upon it ask yourself the question what is it

to experience the love of god the father what does it mean to you well surely it means something surely you recognize it's not something you can get anywhere it's not something that comes from any other source but from god alone and if it is unique in that sense then surely it has a special place in your understanding of the reality of it and the benefit of it and so on octavius winslow a preacher of a past generation said that he was talking about the sin of of backsliding and he said backsliding and he said backsliding and he said backsliding costs nothing it requires no effort we just fall into it it can be gradual it can be secret it can be silent until suddenly the aftermath proves the damage that it was bringing into our lives but we know that this god who is speaking here is a god who is a loving god and who calls people to repent you look at the old testament and you look at the saints in the old testament and their lives present to us not plaster saints who were without sin but men and sometimes women who had to recover from drastic and disastrous episodes in their life where they took a wrong turn and did the wrong thing but they did not continue in that situation they turned from it to god

David turned from his sin to God Paul even turned from his sin to God he spoke of his saintliness he spoke of his preaching he spoke of his testimony but he wouldn't have a testimony unless he repented he wouldn't have a story to tell unless there was a godly sorrow for his sin and when we examine our own life and we do it in the light of God's word and we find coldness in our walk with God coldness in our prayers coldness in our reading of scripture you know it's I think for every Christian the wrong is a danger that we're content with formality as long as we do everything just so as long as we read our bibles as long as we say our prayers as long as we go to church as long as we go through the motions everything is as it should be but then maybe after having gone through all of these things you sit down and you ask yourself what was that all about what was that all about what was my prayer about what was my reading how much of it did I take in how much of it did I put into practice where where do we need to go to ensure that these things are dealt with well he says take with you words and ask him take away all iniquity receive us graciously so will we render the calves of our lips so will we give to him the genuine earnest and honest sacrifice that he desires from us holding nothing back

God says I will heal their back sliding I will love them freely for mine anger is turned away from sin and so on is that not what we want is that not what we need Spurgeon tells a story I don't know where he got all the stories from I'm sure they were all genuine stories that he came across sometimes personally sometimes told to himself but he tells the story of a young man and he's probably you could call him a prodigal he lived at home but home life was not for him so he left home and joined the army much against his parents wishes but probably showing what kind of person he was he was soon thrown out of the army because of his indiscipline and he just hid the skids good and proper but his father got to know about this and he searched him out and he wrote a letter to him and in the letter all he said to him was for him to come home and that he would be forgiven and he would be received and and he said to him to come if his father had said come home if you do this come home if you promise never to do this again come home if his father had laid conditions upon him that would be between him and his coming back well that's not what

[61 : 14] God is doing here he's not saying to Israel come if you do this but come to the God who is a God of love leave behind you the things that you have gone to don't take them with you you can't come you can't face God and face away from God at the same time it's an impossibility whatever takes us away from God means that we turn our back upon him in this book you find that out and you can't return without turning your back on the very things that took you away from God in the first place and that's at the heart of repentance it's at the heart of how we repent and it's at the heart of what God is doing he is challenging the need that we have by directing our attention to it revealing it to us reminding us of it and helping us understand that where we are is not where we should be and when he does that he's not doing it to keep us there but to take us from where we are to where we could be with himself and may

God encourage us to realise that this is the kind of God that we have a God who is a God of grace a God of mercy a God who is willing to receive the penitent whoever that penitent whatever that sin is be they great or small if you are willing if I am willing to turn from them and return from my backsliding whatever it may be wherever I find it to this God that love of his will soon be felt and made known to us let us pray oh Lord our God there are many truths that confront us within this scripture truths that are relevant to ourselves no other there's no point in us looking at others help us not to do that but to examine our own heart and to examine our own relationship with yourself and to remedy that which is wrong put right the things that you alone can put right with your help grant to us that grace to understand that there is a way open for every sinner to return to God forgive our sins in Jesus

Christ's name we ask it amen of concluding psalm is psalm 86 psalm 86 and we're singing from verse 15 to the end but thou art full of pity lord a god most gracious long suffering and in thy truth and mercy plenteous return to me thy countenance and mercy on me have thy seven strengthen and the son of thine own help me save show me a sign for good that they which do me hate me see and be ashamed because thou lord didst help and comfort me but thou art full of pity lord a god most graciousgrad god

O gracious, long-suffering, is thy good, thou mercy plenteous.

O turn to me, thy golden hand, and mercy on me have.

[65 : 39] Thy seren strengthens, and the sun of thy own hand be saved.

Show me a sign for good that they would show me in this sea, and be ashamed because the Lord could help and comfort me.

Amen. May we praise mercy and peace from God, the Father, the Son, and the Holy Spirit, rest and abide with you all, never and always. Amen.