

A Righteous Recompense, The Revelation of Christ. Divine Retribution, The Believers Reward

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[0 : 00] We can resume our public worship of God singing from Psalm 146. Psalm 146, and we're going to sing from verse 5 down to the end.

Psalm 146, O happy is that man and bliss, whom Jacob's God doth aid, whose hope upon the Lord doth rest, and on his God his state, who made the earth and heavens high, who made the swelling deep, and all that is within the same, who truth doth ever keep, who righteous judgment executes for those oppressed that be, who to the hungry giveth food, God sets the prisoners free, the Lord doth give the blind their sight, the bow down doth raise, the Lord doth dearly love all those that walk in upright ways, the stranger's shield, the widow's stay, the orphan's help is he, but yet by him the wicked's way turned upside down shall be.

The Lord shall reign forevermore, thy God, O Zion, he reigns to all generations, praise to the Lord, give ye.

Psalm 146, and we're singing verses 5 to the end. O happy is that man and bliss, whom Jacob's God doth aid. O happy is that man and bliss, whom Jacob's God doth aid.

O happy is that man and bliss, who made the earth and heavens high, who made the swells of heaven, and bliss in orbits, and that man and bless, and that man and bliss in all that is within the same, as heaven, as heaven and wheels who paid more.

[2 : 43] worthy of heaven and golden Scholarship and Games high, Paul amen and because they were making, for God's sake, and, and wisdom, as heaven and ■■■■■■ quid, Prix, who■■■■s us to deserve their hearts and righteousness. For God's sake, and am■■■ Priests, may God of Dinner andorship. For those of breath that he To the hungry jail Has heard God Let the business sing The Lord hath killed the sight of sight The burden of grace The Lord hath killed the sight of sight For those that walk in the bright ways

The stranger shield the widow's feet The orphaned selfless feet But yet by him The wicked's wicked The sight of sight shall reign The Lord shall reign forevermore Thy God hath killed the sight of sight Praise to all generations Praise to the Lord giving Let us join together in prayer

Ever blessed God We are reminded in the words that have just been sung That you are the King of Kings You reign And your rule Has no end You sit on the throne Of the universe That exists By reason Of your Divine Order You brought all things Into being By the word of your power And you sustain All that exists What we see with the naked eye And what is hidden from sight The microorganisms That we

Depend upon For our survival That coexist with us And That are responsible for maintaining The balance of nature Whether it is On land Or at sea Even These microorganisms That exist Within the air That we breathe Some of which May be hostile But Whose role Is benign Under your superintendents We Acknowledge That this world Exists Because you have Caused it to exist And The day will come When You will cause it Not to exist It will come to an end

It will be Burned up with fire And all that we survey Will Be no more But you will create A new heaven And a new earth Wherein dwells righteousness Your people Will be Able to exist There Without fear And without Any dread Taking hold of Their heart Or mind Unlike their existence Here in this world Where sometimes Fears overtake us Uncertainties Riddle our experience And we acknowledge that There are times When We are So distraught And so distracted By The circumstances That Mark out Our existence That we know

[7 : 57] Not where to turn You have informed us The wisdom Of Turning to God And looking To that God And waiting Upon you So that You would be Our strength And our stay We confess Our unwillingness To yield ourselves To that strength And stay Rather to Independently Go on As if we could Manage Without External Aids Even if These Are considered To be the Arm of the Almighty We pray for Your Mercy Even as we Worship We pray that You would Make us Mindful of Being in Your presence That that Knowledge Would not Just be A knowledge We have Intellectually But it Would be Something That convinces Of Our

Privileged Position Of being In circles By the Everlasting Arms That you Are always Where we Are And even Where we Are not We pray For your Blessing Upon our Gathering And we Would ask That your Word read In our Hearing The words That we Have sung And will Sing May it Remind us Of the Privilege That we Have to Praise our God With song And to Be able To think Of these Experiences As experiences That lead On to Better Yet Because your People anticipate A time When they Will always Be in the Presence of God With Praise upon Their lips And they Will be Occupied And pre Occupied With the

Glory of Their Saviour The one Who sits On the Throne The one Whose pierced Hands Will remind Them Of their Salvation And whose Place Is a Place that Is given To him By you His father By reason Of his Obedience And by Reason of His finishing The work Entrusted To him Remember Us In this Evening Remember All the Homes And families Represented Remember The homes And families That are Not We pray For an Outpouring Of your Spirit A Quickening Of interest In the Things of God There are Times when Events Occur Where men And women Young and Old Are caused

To think Of the Realities Of eternity And the God who Occupies it In recent Days of Pandemic We have It on Authority That there Were more And more People who Thought of Eternal Realities Because of The threat That was Hanging over Them Exposed To illness That they Could not Control In our Histories We read Of times Of pandemic Sometimes Caused By cholera Sometimes Caused By plagues Of various Descriptions And the People were Stored up To think Of their Souls And other Occasions War Intruded The peace Of the People And they Thought Of how How fragile Their own Peace was

And we Know that The events That mark Out our Life Speak of These things How we Live our Life going On from Day to Day Thinking One day Is very Much like The next Until Something Occurs That disturbs Our peace And breaks Our Mold of Existence To the Degree That we Think That we Cannot Go on Lord help Us To appreciate That there Is one Thing that Is certain And that Is that There is a God In heaven And that You have Grace A plenty For all Who would Seek it At your Hand Remember Those Unwell Amongst Us Those who Are confined To beds Of sickness Hospitalized Being cared For by Others In various Contexts We pray For the Grieving And the Sorrowful Mindful That the Voice Of death Has spoken To us In recent

[13 : 01] Days Reminding Us of Our own Frailty And reminding Us that we Are on a Short journey However long Lived we Are We give Thanks for Those who Hold the Hope Of the Gospel And that We can Say of Them that Their hope Will not Perish With them That they Are assured Of going To be With the Lord which Is better By far Those who Have put Their trust In the Lord Jesus Christ And lived In the Light of That Relationship They can Live And die With that Certainty We ask Lord your Blessing to Be upon The proclamation Of truth To encourage Such faith Remember the Vacant Congregations Of our Island Remember the Congregation Congregations That Met together

To celebrate The Lord's Death Until he Come In the Sacrament Of the Lord's Supper In their Gatherings We pray That the Lord himself Would be Present To that Faith And that These graces That you Have granted To them Would be Strengthened Hear our Prayers for Our sin Seek world Our own Nation The king His family The parliaments Of Scotland And the UK Our local Council And those Elected to Serve there Remember the World on Regions of The world Bring peace And save Us from The extension Of Conflict Knowing that We are Living in Perilous Times Oh Lord You are God indeed You are The God Who has Purposed All things Good for Your people And whatever

That good May be And however It may Come to Pass They are Assured of It So hear our Prayers and Watch over us And all we Commit to your Care and Keeping Grant Mercy for Sin In Jesus Name Amen Let us Again sing To God's Praise This time Singing Psalm 125 And we are Singing The whole Of this Psalm Psalm 125 The whole Psalm They in the Lord that Firmly Trust Shall be Like Sion Who Which at No time Can be Remove But standeth Ever still As round About Jerusalem The mountains Stand All way The Lord His folk Doth Camp So From Henceforth And For Pay For Illmen's Rod Upon The Lot Of Just Men Shall Not Lie Lest

Righteous Men Stretch For Their Hands Into Iniquity Do Thou To All Those That Be Good Thy Goodness Lord Impart And Do Thou Good To Those That Are Uplified Within Their Heart But As For Such As Turn Aside And After Their Crooked Way God Shall Lead Forth With Wicked Men On Israel Peace Shall Stay Psalm 105 To The Praise Of God They In The Lord That Firmly Trust Shall Be Like Sion Hill In The Lord In Tyr V And if You don't see the pessoal here in the Lord,

For this hope you have passed through from heaven's foot and falling.

[17 : 44] For ill men is wrought upon the Lord. All just men shall not lie.

Lest righteous men set for them unto me iniquity.

Do thou to all those that be good, thy goodness not in mine.

And do thou good to do not have a price within her heart.

But as for such a turn of sight, I've done a crooked way.

[19 : 02] God shall need you for the wicked men. On Israel peace shall stay.

We're going to hear God's word as we find it in the New Testament. The second epistle of Paul to the Thessalonians.

And we're reading from chapter 1. Second epistle of Paul to the Thessalonians. Chapter 1.

Paul and Silvanus and Timotheus and to the Church of the Thessalonians. In God our Father and the Lord Jesus Christ.

Grace unto you and peace from God our Father and the Lord Jesus Christ. We are bound to thank God always for you.

[20 : 08] Brethren, as it is meet because that our faith groweth. Brethren, as it is meet because that our faith is the highest of God. We are bound to thank God. And the charity of every one of you all toward each other aboundeth.

So that we ourselves glory in you in the churches of God for your patience and faith. In all your persecutions and tribulations that you endure.

Which is a manifest token of the righteous judgment of God. That ye may be counted worthy of the kingdom of God for which ye also suffer.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us.

When the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God.

[21 : 08] And that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord.

And from the glory of his power. When he shall come to be glorified in his saints. And to be admired in all them that believe.

Because our testimony among you was believed in that day. Wherefore also we pray always for you. That our God would count you worthy of this calling.

And fulfil all the pleasure of his goodness. And the work of faith with power. That the name of our Lord Jesus Christ. May be glorified in you.

And ye in him. According to the grace of our God. And the Lord Jesus Christ. And so on. May the Lord add his blessing.

[22 : 10] To a reading of his word. And to his name be the praise. We're going to sing. Verses from Psalm 37. Psalm 37.

And we're singing from verse 23. To verse 30. Psalm 33.

At verse 23. A good man's footsteps by the Lord are ordered aright. And in the way wherein he walks. He greatly doth delight.

Although he fall. Yet shall he not be cast down utterly. Because the Lord with his own hand upholds him mightily. I have been young.

And now I'm old. Yet have I never seen the just man left. Nor let his seed for bread have beckish been. He is ever merciful.

[23 : 10] And lends. His seed is blessed therefore. Departs from evil unto good. And dwell forevermore. For God loves judgment.

And a saint sleeps not in any case. They are kept ever. But cut off shall be the sinner's risk. The just inherit shall the land.

And ever in it dwell. The just man's mouth doth wisdom speak. His tongue doth judgment tell. And so on.

These verses. Psalm 37 from verse 23 to 30. A good man's footsteps by the Lord are ordered aright. A good man's footsteps by the Lord are ordered aright.

And in the way where any war. He greatly just delight.

[24 : 29] Although he fall yet shall leave. He shall be called be cast the natary.

Because the Lord with his own hand upholdeth my grace.

I have been younger. Now I'm old yet.

Have I ever seen. The just man left no majesty.

Or beg of beggars being. He said that mercy.

[25 : 43] For London's sake. Still is blessed at all.

Hisahls. Remiler. Ahem. Strong. Bah, an■id. Good. vom within. Diey, God.

ull bet. All. Eru. All. Rev. And the land more. eigene monies. Vot. Oh. Vot.

I swear. Son. By God. The presence is not in any peace.

They are kept ever but cut off. Shall be the sinner's peace.

[26 : 49] The just in heaven shines alone. And ever in it dwells.

The just man's mouth, God, wisdoms me. It is time, God, judgmental.

We're going to turn now for a short while to the passage read. The second epistle of Paul to the Thessalonians chapter 1 and reading at verse 6.

And so on.

And so on.

[28 : 33] These words do not make easy reading because of the truth that they set before us.

And yet it is a truth that God wishes us to know. Wishes us to understand. We have to remind ourselves that Saul of Tarsish, as Paul the Apostle was known before his conversion, was a persecutor of the Church of Christ.

We read about him and he confesses it himself. That he consented, for example, to the death of Stephen.

That he records the fact that he played havoc with the Church. He tried to destroy the Church.

He breathed out threatenings and slaughter against the disciples. He was somebody who was a persecutor of the Church of Christ.

[29 : 53] And he admits as much. But as an instigator of this violence against God's people, who was changed by God's grace, He is somebody who can speak more freely and most clearly to a people who are being persecuted.

Because he has the persecutors plant on what they are going through. He understands perfectly what they are suffering.

He understands that the pain that they endure and the motivation that is behind it is something that God is able to control, that God is able to use in a way that defies understanding.

He himself, after being converted, suffered persecution. He himself endured the enmity of those who were his former accomplices and who shared with him the delight that he had in trying to destroy the Church.

But now he is on the other side of the fence. And now he is able to speak knowledgeably and knowingly to those who are enduring persecution.

[31 : 45] He says at the beginning of the passage, chapter 1, We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly and the charity of every one of you all towards each other aboundeth, so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that you endured.

He is able to recognise that no matter how they would wish to be free from these problems, these troubles, that he understands better than most that God is able to use them to their advantage.

And their ability to live by faith in the midst of such trials, Paul sees their evidence of the genuineness of their faith.

That they are able to live by faith even though their faith is tested. He can see the genuineness of it.

He can see the reality of it. That isn't something that, humanly speaking, we're comfortable with.

[33 : 25] Every one of us would much rather live our lives without any experience of trial or testing, of any description, let alone those who profess their faith in Christ having their faith in Christ tried.

And yet the reality is that those who believe in Christ are promised that they will persevere to the end. But the very word perseverance suggests trial and testing.

The very word itself speaks to them that there are obstacles to be put in the path of the believer that they must overcome. That there are those who will always seek to undermine what they have as a genuine faith in Christ because that faith in Christ is like Christ himself despised by those who do not possess it.

I want us to look at the verses that we have singled out here from verse 6 to 10 and four thoughts which roughly follow the verses.

First of all what Paul calls the righteous recompense of God. Secondly the revelation of Christ.

[35 : 01] thirdly the divine retribution and fourthly the believer's reward.

Four thoughts which roughly align themselves against what Paul has to say to us here. The righteous recompense of God seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

Not one of us can physically see God because God is spirit. The heavenly trinity consists of father, son and holy spirit.

and only the son took on bodily form other than during theophany when God allowed a physical reality to be presented to the senses of the individual.

But it was a physical manifestation of the divine but the divine spirit and is not able to be seen ordinarily.

[36 : 25] But that doesn't stop us imagining that we can conceive of a physical representation of God.

In our mind's eye we create an image of God even if we would argue that it's based on the scripture based on the revelation based on the information that revelation brings to our attention our mind's eye sees this individual which we call God and the representation that comes before our mind's eye which we understand cannot be the reality of what God is or who God is because God is spirit nevertheless we have this character or caricature at times of God and we imagine this is what God is like and it takes on in our mind's eye this physical dimension in consistence as it is with scripture nevertheless it is there

I think maybe you're free from that maybe you don't allow your mind to create such an image but the reality is I think for many people that the kind of God that they create in their mind conforms to somebody like a loving parent or grand parent and they have this image of somebody who is kindly and who is loving and whose attributes speak of aspects of humanity that are always kindly disposed towards us and they cannot conceive of a God being anything other than that they don't want to think of God being anything other than that but we know from scripture that such images are to be treated with caution if they are not to be ignored altogether we have illustrations in the scripture of how

God has to be remembered we know that Moses the saint of the old testament saw God and yet did not see God he saw physical manifestations of the glory of God which were physical manifestations of his glory but not of his passion he wanted to see the glory of God and God gave him what he wanted and he said I will pass you by and I will allow you to see my hind part but I will place you in the cleft of the rock so that you will not see my passion but you will be able to see the glory of God as he passes and that that he saw the glory of God as God came down to Sinai and the signs that spoke of the presence of God spoke also of the holiness of

God the violent storms of thunder and lightning that said God is here again and again what we are reminded of is this not a God who is a kindly figure but a God who is holy a God who is righteous a God who is so holy that he cannot look upon sin and be unmoved by it the divine decree that God has revealed to us demands that justice is satisfied and no sin is overlooked we have to remember that God requires that every sin is dealt with every sin deserves the wrath and curse of God and no sin is overlooked no sin not the sins of God's people some people think that's what the people of God are all about they're living the lie they're saying well God has hidden my sins away

[41 : 12] I won't have to answer for them and that is true but the reason they don't have to answer for their sin is because their sin has found somewhere else where God has chosen to penalise it where God has condemned their sin as the sin has been borne by the passion of the Lord Jesus Christ and that's not to say that God is ignoring sin far from it he is dealing with sin even the sins of his people and he is dealing it in the most awful demonstration of his holiness and his justice and his goodness and his truth so what we are reminded of here when God speaks through his servant the apostle is that there is a recompense due that God will require from those who have been persecutors of his church what they have done will not be left and it be not dealt with and some people say what kind of God is that well that's the God of the Bible a God who is of two holy eyes that he cannot look upon sin and for him to act according to his nature is no operation is no is no slight on his character if God failed to do what he is saying that he is going to do here he would not be God and

Paul is saying seeing it as a righteous thing with God to recompense tribulation to them that trouble you it is a good thing a righteous thing it is God acting according to his nature God will reward appropriately those who do harm to the apple of his eye which is what God's people are to use a modern parlance there will be payback and God's insisting on it and Paul is saying this for one reason because this people know all about being persecuted for righteousness sake this people that this writing is going to are people who have suffered because of their love for Christ and faith in Christ and because of their walk with Christ they have been abused and mistreated and the apostle is saying that will not go unrewarded that is not unnoticed and God will treat that as God must treat it but at the same time he is telling this people about what will befall those who are not

God's people he is speaking to those who are his people about what is true for them as well as what is true for those who are unbelievers so he speaks about the revelation of Christ something that will bolster the faith of God's people Jesus is going to return Jesus is going to come again the Bible you find uses predominantly three separate words three different words for the return of the Lord Jesus Christ sometimes the word you find is epiphany and it's translated a manifestation when he comes there will be a manifestation of his glory it will be a grand epiphany of the glory of God as it is in

Christ Jesus sometimes it speaks of parousia the coming of Christ Jesus not just a coming of the sort that we would think of as a trivial event but a glorious arrival on the scene of time of the son of glory so that all eyes will see him and the third word which is the word we have here is apocalypse a revelation of the person of Jesus Christ to to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God I'm not going to say to you that this picture that we have here is a picture that

I'm able to visualise with the clarity that the words demand because inevitably there is so much going on in the language that is used to depict this occasion that you can hardly bring all the elements together it is an apocalypse a revelation of the glory of Jesus Christ it seems he is not going to come alone who can imagine what these words mean in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power do you not think that that speaks of divine retribution do you not think that it speaks of something that

[47 : 54] God is going to do when he comes in the pressure of his son something that everybody will be aware of when I've been looking at various pictures recently I suppose one thing I've noticed is since the development of the camera that is digital and the phone that is digital we don't collect pictures the way we used to they're on the phone and we don't very rarely do we actually download them into a paper or a photo format they're on the phone and many of them will probably be forgotten with the phone and this damage you lose the pictures but in the good old days we kept our photos good bad or indifferent and

I came across a picture the other day and I was reminded of it and I was preparing this a picture of a visit to the islands of Prince Charles as he was then and I'm not sure I think it was his new wife Princess Diana and she was or they were I think she was the focal point of my attention they were on the streets of Stornoway and the picture was taken by school children or somebody who was along with school children and it was showing demonstrating the event in picture format you saw the crowds you saw the flags you saw the penance you saw all the evidence of all the evidence of an occasion and the persons that were the focus of attention all of them there gazing attentively at those who were walking along the line of their admirers and maybe we're thinking that when the son of man will come when Christ

Jesus will come it will be something like that oh well it will not be anything like that it will be nothing at all like it I mean we know these occasions have taken place you see them in the archives of our island when royalty came to visit and you see the crowds and it's a picture on the wall outside there of a picture of a prayer meeting called by the royal family I think during the time of war or whatever and crowds gathered in procession and you see the crowds and you number the crowds and they're all there focusing on a person or an event well when Christ comes we are told that every eye shall see him and every tongue shall confess him the commentator

Leon Morris says the following those who do not know God that is anyone who is guilty or of culpable neglect of such knowledge of God as God has made possible it is the rejection of the light that is held out in the passage secondly those who do not obey the gospel those who reject the ultimate revelation of God's saving activity in flaming fire he is taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ we shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power what is it saying to us is it saying something to us about the place called hell is it saying something to us about the day that is the second coming of Christ perhaps it is a gathering together of thoughts that that are all concentrated on the implications of that coming it will involve all everyone and they will have a response to that coming one that is either sheer abject terror because the holiness of the coming of God will be seen in the activity that is associated with it those who have rejected the gospel those who have chosen not to know

God will experience the punishment that Christ has decreed for them John Blanchard has written the following before man sinned death was impossible after man sinned death was inevitable and the ultimate and eternal outcome for those who die physically while still dead spiritually is to be punished with everlasting destruction and shut out from the presence of the Lord and the majesty of his power that's the important thing those who die while still dead spiritually are going to be punished with everlasting destruction and shut out from the presence of the Lord and the majesty of his power and this is Paul remind yourself of this he is speaking to those who are the church of Christ and he is speaking to them so that they will understand and be encouraged by it understand and be encouraged by what

[54 : 53] Christ is going to do when he judges those who have rejected him is that the kind of Christian you are is that the kind of believer you are oh you're saying I can't be like that I can't delight in any passion being sent to hell I can't be pleased that God dismissing into everlasting damnation the lost and there is a sense in which it is so alien to us but you have to remind yourself if this does not happen if this is not the way it's going to be then God has lied his son has lied there is nobody but nobody who speaks about everlasting damnation as much as the passion of the

Lord Jesus Christ and he speaks about it in order to tell the regenerate that this is what they have avoided this is what they have escaped from this is what God has saved them from and he tells it to all others to stimulate the desire in them to flee from it to flee from the wrath to come and we do not quibble with God we do not haggle with God and say why are you doing this I'll again come back to the image that so many have of God they would rather an unholy God they would rather somebody who is unrighteous they would rather somebody who is not just because that way they could be persuaded that maybe somehow some way they will avoid the promise of

God being fulfilled in their experience and yet that is a futile hope in flaming fire taking vengeance on them that know not God that obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord or from the glory of his power the final thing is this there is the believer's reward and it is I suppose in a sense a bit strange when you read these words when he shall come to be glorified in his saints and to be admired in all them that believe because our testimony among you was believed in that day it's not an easy passage to understand it's not an easy verse to interpret but I think it means this the expression says a number of things

Christ coming is certain the language itself insists on that the time of it is not certain it's not revealed it's not known but the fact that he is going to come this it is for the believer freedom from persecution liberty from those who are their enemies Christ in his glory is bound up with the life of his people the church and their glory promised to them is his glory and if they are not to experience the glory that he promised then his glory will suffer even the even the eternal damnation of those who reject him if that is not the way it is his name his glory will suffer you know you hear so often nowadays about large conglomerates doing something wrong and like for example the post office when they were responsible for the deprivation of wealth so many accusing them during the time of the recent scandal they've suffered we are told reputational damage they've suffered reputational damage and some say irrecoverable well just you think about

God if what God has decreed will not come to pass Paul the salvation of his people is something that he has tied to his name and all who bear his name are promised to be with him not one person that is his will be lost whose grace demands that that is the way to us and not one who reject him will experience anything but what he has promised for them and that's what the gospel tells us that's what Paul wants us to understand it's not a trivial thing that he is concerned with here there are many who during his lifetime suffered miserably at the hands of those who despised Christ and his church but Paul says well that is the way it is but you remind yourself of this the time of your misery is brief the time of your enemy's misery is eternal the glory that is yours is without measure because it is the equivalent glory that he bestows upon those who are in himself and he will not allow his own to be separated from it and those who do not know will know nothing of it but at the same time they will be reminded of it throughout the endless ages of eternity well may God impress these thoughts upon our hearts that we may know where we stand and that we know where God is directing us to for the salvation of our soul let us pray

[62 : 07] O Lord our God we give thanks that your word reminds us of the wonder that belongs to the grace of God as it is in Christ Jesus you save sinners from their sin and you save them from eternal damnation because of sin through Christ Jesus and only through him may we be aware of that persuaded of it and enabled to put our trust in him hear our prayers and forgive us in his name Amen our closing psalm is psalm 4 psalm 4 and we're singing from verse 3 to the end psalm 4 verse 3 but know that for himself the Lord the godly man doth choose the Lord when I on him do call to hear will not refuse fear and sin not talk with your heart on bed and silent be offerings present of righteousness and in the Lord trust ye for who will show us any good is that which many say but of thy countenance the light

Lord lift on us all way and so on to the end of the psalm but know that for himself the Lord the godly man the Lord the godly man the Jews the Lord when I be on him do call to hear will not refuse fear and sin but know that on righteousness

And in the north does he O who will show us that neighbor Is that which many see But all I can't In the north does the light Lord lift your eyes all away Upon the heart be sure by thee

For gladness I have found And even then when corn on wine It must within my blood I will but lay me down in peace And quiet sleep will take Because the Lord made me to dwell In safety Lord God's name

Holy grace, mercy and peace of God The Father, the Son and the Holy Spirit At rest and at night with you all Now and always Amen Amen