

# I will never ever ever leave you

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

Date: 01 January 2024

Preacher: Malcolm Macdonald

- [ 0 : 01 ]     Welcome to this New Year service. It's good to begin the year in the corporate worship of God. We pray his blessing upon every gathering that we are privileged to enjoy in his name.
- We're going to begin singing from Psalm 91. Psalm 91, verses 1 to 6.
- Psalm 91, verses 1 to 6.
- Psalm 91, verses 1 to 6.
- Psalm 91, verses 1 to 6.
- [ 2 : 22 ]     Psalm 91, verses 1 to 6. Psalm 91, verses 1 to 6. My God will save. He is my refuge still. He is my fortress and my God. And in the Lord, I will.
- I will. I will. I will. He will. He will.
- And give. He will. He will. From. He will.
- He will. He will. He will. His. He will. He will.
- [ 3 : 33 ]     His feather shall be high like those, under His weight shall be.
- His faithfulness shall be a shield and balker unto Thee.
- Thou shalt know me to be afraid, for ever shalt the night.
- Nor for the lad, O that doth lie, by day while it is light.
- Nor for the pestilence that walks in darkness, dearly.
- [ 5 : 06 ]     Nor for destruction that doth wish at noonday openly.
- Let's join together in prayer. Let's pray. O Lord of God, as we come before you. At this time of worship, we give thanks that we can sing your praises.
- And that we can see your face in prayer. And that you are a ready hearer of both. You delight in the worship that your people come with.
- Because it is in and through the person of your Son, Jesus Christ. We know that a fear follows us.
- That you will not receive our prayers, our praises, because of what we are. And truth be told, if it is in and through the purpose of the Lord.
- [ 6 : 35 ]     And truth be told, if it was simply on the basis of what we are, that our worship would be acceptable to God. Then we would be disappointed. But your people come in the name of Christ.
- On the basis of Christ. On the basis of his finished work. And all our sacrifices or sacraments are covered with the blood.
- Thankful that you have received his sacrifice. And that you are pleased to acknowledge that such was the pleasure you derived in it.

That it now occupies the place of honour at your right hand. We bless you and thank you for the way the Gospel portrays Christ to us.

And he describes, he is described to us as the God-man. The man who is God. And at the same time, his deity assures us of the efficacy of his finished work.

[ 7 : 55 ] And his humanity assures us of the efficacy of his role as the great high priest of his people. Involving his intercession on our behalf.

We bless you for the intercession. For the hearing ear of God to the mediator that is before you.

And that he pleads and calls. And that where we come short, as often we do. He is willing to stand for us and to declare an interest in us.

As those whom the Father has given to him. As we commence this year in worship, we pray, Lord, for your blessing upon each and every one who have met with us in this place.

Remembering the needs that are before you. Individual needs. You know each one of us personally. You know us intimately.

[ 9 : 03 ] There is nothing ongoing in our life that you do not know about. There are things that we would not wish to disclose to the closest and the nearest and dearest to us.

But they are before the eye of God in all its fullness. Whatever ugliness marks out our fallen condition and is revealed in our actions and in actions.

We give thanks that it is the eye of God that is upon us. We know how merciless our peers can be.

Were we to slip or were we to backslide? Often, those who would or should show some understanding because of our frailty and our fragility, they are very loath to demonstrate such.

But you are a God of mercy and a God of grace. And we bless you and thank you that you understand us better than we understand ourselves.

[ 10 : 18 ] To you we come then with our needs, whatever they may be. Spiritual needs. Temporal needs. They are all in your eyesight. And we commit ourselves to you.

We pray for our loved ones. Those who reside within the walls of our homes. Those who reside elsewhere and yet are bound up with us in the bundle of life.

We pray for your grace and your mercy to be known to them. Whatever blessing they may receive on this year, that beckons.

We crave the best for our loved ones and we desire nothing but good for them. But the greatest good that we can solicit on their behalf is that they would know the blessing of God upon their souls.

To that end we pray that you would encourage faith in Jesus Christ. And that trust would emerge from rock hard hearts.

[ 11 : 26 ] Shattered by the power of your effectual calling. Throwing us into the embrace of Christ. And enabling us to appreciate him for what he is.

We pray that for all of us. For all our loved ones. Especially those who are still estranged from you. We say that in mercy those who are dependent upon you for all their creature comforts.

Those who are bedridden, housebound, hospitalized. Been cared for in homes for the elderly. We give thanks for all the mercy that is shown to them by the hands of their fellows.

The day will come if we are spared when we will depend on others. Some of us are able to go out and about and do our own thing independently.

Yet we see some who were of equal strength now deprived, offered and depending on others. But such is the course of life.

[ 12 : 36 ] And we pray for wisdom to appreciate the good that is done by the hands of others. And may our hands be equally desirous to show such grace to those in need.

Remember the grieving and the sorrowful. This year that has passed has made inroads into our community as often it does.

We see homes that have now been vacated. Families that were once large. Now reduced to smallness of numbers if any at all.

We see that in all our communities. We see people coming into our communities. And we pray that you would bless them as they take up residence amongst us.

That they would not be considered strangers. But that they would be encouraged to embrace the truth of the gospel. That has been such a fundamental foundation for what binds our communities together.

[ 13 : 51 ] May the grace that is in Christ penetrate the darkness of ignorance. And that is true even for those who have been raised here within these communities.

That ignorance is pervasive. Even in the face of the gospel. And we pray for a day of power. And a day when Christ would be glorified amongst us.

So here our prayers to that end. Remember the nation that we've fallen part of. Remember the nation that we've fallen part of. And those who govern us.

Our king, his family, the parliaments in Holyrood in Westminster. Our local council and all the said within its walls.

Remember all the officials who have duties to perform that ensure the welfare of those who reside within our communities. Remember the world in which we live.

[ 15 : 19 ] We pray for the people who have been resident in the shattered ruins of cities and towns and villages where war has torn these communities asunder.

We pray Lord for your mercy. For your grace and for your peace. That it may reign through the gospel. And those who come in the name of Christ.

May they prosper in their endeavors to bring peace. Here are petitions on behalf of those who are frail and elderly. Those who are of infancy.

Who have little of the world's resources. To cater for their human needs. They hunger. They thirst. They feel cold.

And we see these things so often brought to our attention. To not allow us to harden against them. To be moved. As a mass of people rebelling against the indignities that have brought to our attention.

[ 16 : 34 ] May we be stimulated to rise up against the wickedness that is in this world.

And to do so even in the presence of our God who is holy. Holy, holy. Hear our prayers and bless our time together.

Grant mercy for our sins in Jesus name. Amen. I'm going to read from the scriptures of the New Testament. The epistle to the Hebrews and chapter 13.

Hebrews chapter 13. We'll read the whole chapter. Hebrews chapter 13 verse 1.

Let brotherly love continue.

[ 17 : 51 ] Let your conversation be without covetousness. And be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee.

So that we may boldly say, the Lord is my helper. And I will not fear what man shall do unto me. Remember them which have the rule over you.

Who have spoken unto you the word of God. Whose faith follow. Considering the end of their conversation. Jesus Christ the same yesterday and today and forever.

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace. Not with meats. Which are not profited them that have been occupied therein.

We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin.

[ 18 : 56 ] And burned without the camp. Wherefore Jesus also that he might sanctify the people with his own blood. Suffered without the gate. Let us go forth therefore unto him without the camp.

Bearing his reproach. For here we have no continuing city. But we seek one to come. By him therefore let us offer the sacrifice of praise to God continually.

That is the fruit of our lips. Giving thanks to his name. But to do good and to communicate forget not. For with such sacrifices God is well pleased.

Obeys them that have the rule over you. And submit yourselves. For they watch for your souls. As they that must give account. That they may do it with joy.

And not with grief. For that is unprofitable for you. Pray for us. For we trust we have a good conscience in all things. Willing to live honestly.

[ 20 : 02 ] But I beseech you the rather to do this. That I may be restored to you the sooner. Now the God of peace that brought again from the dead our Lord Jesus.

That great shepherd of the sheep. Through the blood of the everlasting covenant. Make you perfect in every good work. To do his will. To do his will. Working in you.

That which is well pleasing in his sight. Through Jesus Christ. To whom be glory forever and ever. Amen. And I beseech you brethren.

Suffer the word of exhortation. For I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty.

With whom if he come shortly I will see you. Salute all them that have the rule over you. And all the saints. They of Italy salute you.

[ 20 : 59 ] Grace be with you all. Amen. May the Lord add his blessing to a reading of this portion of his word.

We're going to continue singing in Psalm 91. And we're going to sing verses 9 to 14. Psalm 91 from verse 9.

Because the Lord who constantly my refuge is alone. Even the most high is made by thee thy habitation.

No plague shall near thy dwelling come. No ill shall thee befall. For thee to keep in all thy ways his angels charge his hand.

They in their hands shall bear thee up. Still waiting thee upon. Lest thou at any time shouldst dash thy foot against a stone. Upon the adder thou shalt tread.

[ 22 : 01 ] And on the lion's throne. Thy feet on dragon's trample shall. And on the lion's young. Because on me he set his love.

I'll save and set him free. Because my great name he hath known. I will him set on high. And so on. We'll sing verses 9 to 14.

Psalm 91. Because the Lord who constantly my refuge is alone. Because the Lord who constantly my refuge is alone.

In the most high is made by thee thy habitation.

No plague shall near thy dwelling come.

[ 23 : 18 ] No well shall he befall. For thee to keep in all thy ways, his angels charge each now.

The end that hand shall bear thee up, still waiting thee upon.

Lest thou at any time should start thy foot against the stone.

Upon the adder thou shalt tread, and on the lions' throng.

Thy feet on dragon's trample shall, and on the lions' young.

[ 24 : 57 ] Because on me he set his love, I'll save and set him free.

Because my great name he hath known, I will have set on high.

We're going to turn now for a short while to Hebrews chapter 13. And we'll read at verse 5.

Hebrews 13. Verse 5. Let your conversation be without covetousness, and be content with such things as ye have.

For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.

[ 26 : 17 ] For he hath said, I will never leave thee, nor forsake thee. Many of you will be familiar with the epistle in which these words are found.

And as an epistle, you could say that for the men, it has a burning interest in the passion of the Lord Jesus Christ, and the new covenant.

And throughout the epistle, it deals with what many consider to be very exhorted themes that have to do with God's way of salvation in Christ, its connection with the old covenant, and how the old covenant is terminated in the parents of the new.

And this is all the way through until we get to the final chapter. And that causes problems for some.

Because when they read the final chapter, there's a major departure, or so it seems, from the previous theme, themes that dominated the epistle.

[ 27 : 53 ] Because chapter 13, as you will have noticed in a reading of it, is full of practical exhortations.

What we are to do, and how we are to do it, as we live out our lives here in this world. Now for that reason, some expositors have chosen to suggest that chapter 13 doesn't really belong here, and we have no time for such thinking.

I'll just give you my own opinion, and it's just my opinion, but it corresponds with the opinion of many others.

I'll give you my opinion, as it is presented by A.W. Pink, for example. And Pink says that prior to this, in the previous 12 chapters, what you were confronted with was Christ in all his glorious offices, as we said.

But then, having laid a very firm and precise foundation for faith, and for all that accompanies faith, he then exhorts the believer to the duties that devolve upon the believer as they live out their life in the world.

[ 29 : 27 ] It's as simple as that. So that the transition, if you like, the change from, of emphasis, from the doctrines and the theologies surrounding the person of the Lord Jesus Christ and this gospel, the move from that to a practical application of it, is not only necessary, but something that you would expect.

Now, the particular verse that we've, we have before us is, as you see, a warning against covetousness. Let your conversation be without covetousness.

I think in the Gaelic, the word is just the word that we find translated conversation. We use the word conversation to describe how we communicate with each other.

But in terms of the New Testament, the word conversation has to do with your lifestyle, with your behavior, how you live after life in the world.

And what the apostle is saying, don't allow your life to be governed by covetousness.

[ 30 : 52 ] And he adds to that, be content with such things as you have, because that's what covetousness is all about. Covetousness has to do with a dissatisfaction with our Lord.

We want more, we want better, we want different, and more often than not, it's what belongs to somebody else that we desire. It's really the statement here, as you find throughout the moral teaching, is drawn from the moral code, as you have it in the Ten Commandments.

So this is the Tenth Commandment that is referred to here, which is the Tenth Commandment. The Tenth Commandment is, I shall not covet thy neighbor's house, that is not covet thy neighbor's wife, nor is man's servant, nor is maid's servant, nor is ox, as us, nor anything that is thy neighbor's.

And the answer, I suppose, that is most illuminating is the second question, what is required?

the Tenth Commandment requires full contentment with our own condition, with a right uncharitable fame or spirit toward our neighbor, and all that is his.

[ 32 : 19 ] A right contentment, to be happy with your Lord. And that is what the Tenth Commandment expects of us.

and you know, some believe that the breach of the Tenth Commandment is actually the first sin that was in the world.

And how did they explain that when they say, what did Adam do? Adam sinned against God. And what was his sin?

well, he desired something that was God's. God had placed them in an environment where everything was his, and all the glory that belonged to possessing that was his.

But the devil came into his experience and suggested to him that he could have what God had. and what God alone could have.

[ 33 : 32 ] And Adam through his spouse listened to the devil. He suffered from a discontentment with his lot.

And his desire led him into sin. sin. No, that's just an understanding. I'm not saying that it's the right one, but I believe that there's merit in it.

But the apostle here is saying to us, let your conversation be without covetousness and be content with such things as you have. And he supplies an answer to that lack of contentment.

And he says to each of us, understand this, that if you have God, if God is yours, if Christ is yours, then you have all you need.

And the God who is yours will ensure that nothing you lack that is right for yours, you will be without. And we need to understand that we all suffer to a degree, maybe you won't agree with me, with this sinful condition of lack of contentment with our lot.

[ 35 : 14 ] So much so that it disturbs our peace and leaves us uneasy with our lot. Whereas God is the provider of every good and perfect gift.

And when a person is eaten away with discontentment with his lot, it poisons the whole of that man or woman's environment.

and it changes them, not for the good. And what the apostle is doing here is he is encouraging the person to deal with this problem by applying the salve to the green eyes of envy that will ensure that they find relief from it.

now that is the background to the statement here. But it's the actual statement that we want to focus on and that is he has said I will never leave you nor forsake you.

go to the God's statement is this it has to be you know if you're discontented if you're suffering from this malaise then what you need to understand is that if you have God why would you want anything more than God?

[ 36 : 56 ] and if God is responsible for your life if he provides for you all your temporal needs and all your spiritual needs why would you want to look beyond what God has provided?

it and we live in a world where we are presented with all kinds of desirable things and they are presented to us in such a way as if we could not live without them and even into the spiritual realm you know we are the way God made us and we have gifts and we have graces and if we are God's people God has undertaken to work in our lives so that everything necessary for our Christian experience is at our disposal but sometimes what we have is not sufficient we may envy others who we may think are better off than ourselves or have more opportunities than we have or who have more graces than we have but that's if God is responsible for our graces grace is a free gift it's something that God endows us with it's not something that we achieve by our own endeavours but contentment godliness with contentment the scripture says this great gain but what we want to focus on as I said in light of what is taught in the moral law and the tenth commandment is this he hath said

I will never leave nor forsake so there's three things that I can say and they're very simple and you might say it's a repetition but I'm going to say it anyway the first thing is this these words are a promise a promise secondly they are a divine promise and thirdly they are a certain divine promise promise as it is brought to our attention here as you can see a statement is made in the form of a promise

I will never leave thee nor forsake thee and as you can see this is considered as we said as a quotation from the scripture he have said so either the apostle who wrote this was quoting directly from what the Lord had said to himself or he is referring to the scripture where the Lord has spoken and he has made such a statement but the problem with that is you can't really find an exact quotation a word for word quotation that is referred to there is no verse of scripture that you can find that exactly corresponds with the statement however having said that there are several quotations that correspond as you would paraphrase these words they are not exactly the words but very nearly the words

I've chosen two quotations but if you study what the various theologians have said about this passage you find that they refer to different passages and they are quite convinced in their own mind that this was what was in the mind of the apostle when he quoted these words in Deuteronomy 31 verse 6 there Moses is about finished his work and he's ready to hand over the reins to Joshua and he says be strong and of good courage fear not nor be afraid of them for the Lord thy God he it is that does go with thee he will not fail thee nor forsake thee similar words but not exactly the same but the truth that they contain is the truth that is referred to by the apostle then in the first book of chronicles chapter 28 and verse 20 where

[ 42 : 30 ] David is preparing to hand over the reins Solomon his son David said to Solomon his son be strong and of good courage and do it fear not nor be dismayed for the Lord God even my God will be with thee he will not fail thee nor forsake thee and so on now again it's not exactly word for word what the apostle is referring to but the spirit of the sentiment is there it's clearly a truth that he understands and they understand and they base their response to the confidence that they have in God's word as I said there are several similar statements and they are all clearly promises and it's in the very nature of a promise that the person who makes such a promise undertakes to fulfill what he is promising you and

I have often perhaps well if you're like me if you're like me sometimes you have made a promise to somebody that you will do something or that you will be somewhere and for whatever reason your own carelessness or some event or other prevents you from fulfilling your promise you're not able to attend some kind of function that you expected to attend that you undertook to attend until this intervenes some other pressing urgent urgent business comes up and you have to forego that privilege so the promise effectively is broken God does not make such promises but what I want to emphasize is that a promise in its very nature an assurance is given that whatever is promised will be received whatever has been promised will take place and that is what is said before us here the Lord is my helper he goes on to say but the

Lord who is referred to he hath said I will never leave thee not forsake it that is the promise that God makes to his own people I will never leave thee not forsake now if God as we shall see is the one making such a promise you understand what the promise is you understand what the promise is saying you understand the terms of the promise it's not I will never leave you or forsake you if it's not a promise made on condition of something it's unconditional it's a promise made by God to his own people because as we shall see he is their God and if we question it if we doubt it we are doubting the promise we are doubting the nature of the promise we are saying it's not really a promise the second thing is it is a divine promise it is

God that is making this promise I know there's an overlap here but I want to emphasize that the nature of the promise and then the certainty that belongs to it because of the one making the promise he hath said I will never leave thee nor forsake thee and he explains in verse six that he is the Lord so that we may boldly say on the basis of what is promised the Lord is my helper I will not fear what man can do that's his thinking whatever he says before now clearly in the context in the verses before us it is the Lord who is making this promise and while we may break out promises one thing you can say about

God is he never breaks his this is God and he is true to his word and many today live in the hope that God is not true to his word but that is something else I think that is true I don't think that there are many into the gospel who don't understand what God says to us in his word about the future that awaits the lost the future that awaits the unconverted the future that awaits those who are out of Christ there's no uncertainty about it but the fragile hope of those who are in that category is that perhaps God will not do what he said he was going to do and it's a frail fragile hopeless place to be in because it has no warrant

[ 48 : 15 ] God has promised many things and the things that he promises whatever they may be he will fulfill them and the thing that he promises here is that I will never leave thee nor forsake thee yesterday evening I think we were looking at Paul's epistle to the Colossians and if we remember the chapter in Colossians the final chapter Paul lists a number of people who are sending greetings you know he mentions by name different people that his life is involved with and people that he works alongside and people that have come to faith along with him but one name stands out and that is the name

Demas and he lists Demas as one that has sent greetings or that Paul sends greetings on his behalf but if you read in another part of the scripture in the second epistle of Paul to Timothy there is a statement made about Demas again and Paul says there Demas has forsaken me having loved this present world Demas has forsaken me now some people are very extreme I think in their opinion of what that means as far as Demas is concerned that he has made shipwreck of his faith and that he is lost I don't think that verse tells us that at all



Paul says he has forsaken me and that he has loved this present world and when you try and understand what that means what does it mean for Demas to love this present world well maybe it has something to do with this verse here that covetousness has got the better of him and he has gone after this world and the things that this world has to offer instead of what God has to offer or it may be even more basic than that because Paul if you remember was in prison and he was awaiting death and the Christian church was suffering a persecution and for you to stand out and to claim allegiance to Christ was to mean certain death now maybe it just means that

Demas took fright and Demas went away from the faith and left Paul to suffer his own faith but he avoided that faith by going to a place of safety well you wouldn't blame some people would blame Demas and say he was a poor weak Christian but we always have to watch ourselves because we may think that we're going to stand fearless in the face of adversity but let me tell you it will not be until that test comes your way that you can be sure that that is what you'll do there have been many so called brave Christians who thought that they would be able to stand when they didn't and couldn't and took fright when there were others who were so timorous and afraid and fearful that they would not be able to stand but when the moment came it did and they embraced martyrdom some of them but the thing is we don't know exactly what went on in

Demas' life but Paul says well this experience was this I'm thinking of it from Paul's perspective these people go to Colossians 4 and you read the names that are there and they are people that were dearly held by the apostle close friends close allies people that he worked in the gospel with and yet he was forsaken by this one and sometimes this might be something that we have to experience for ourselves and we'll feel the grief and the sorrow and the sadness that goes with it but God says to his people by way of promise I will never leave you you I will never forsake you there are many who may make out that they will stand shoulder to shoulder with you in the toughest of arenas and you will find that they disappear like snow of a dike whereas I will never leave you or forsake you that's what the emphasis is here

[ 54 : 09 ] Paul could say that he was bereft of his loved ones but he could not say that God had forsaken him he couldn't say that God had deserted him he couldn't say that God was not faithful to the promise I'll quote to you the words of Richard Baxter a preacher and theologian of many centuries ago he says this about he's talking about God and I'm sure in his own experience he had these words tested and tried in the day you entered into a covenant with God and he with you you entered into the most impregnable fort and rock and covered yourself in a castle of defence where you may modestly defy all adverse powers of earth or hell if God cannot save you he is not God and if he will not save you he must break his covenant indeed he may resolve to save you not from affliction and persecution but in it and by it now Baxter makes a number of important points there but it's simply this that

God in terms of his promise tells his people that because of who he is and what he is to his people they can go to him and they will find a sure place of refuge the final thing I want us to say a word about and you might think it's obsolete or it's not necessary to say it but it's not me that's saying it and that is this that there is a promise it is God's promise it is God's most sure promise because in the language of the text there is a clear emphasis on who is saying it what do I mean what do

I mean if it is the promise of God it is enough but the words of the passage there is a pronounced emphasis and this emphasis is this that theologians or those who are interested in the language tell us that the quotation that is referred to here by the apostle is one of the most emphatic statements in the New Testament one of the most emphatic statements in the New Testament in Greek it contains two double negatives roughly translated into English it is this I will never ever ever forsake you I will never ever ever forsake you it is not just a luxurious use of language where you don't really need to use these words but he wants to use these words because he wants us to understand the certainty of the promise not only does he want us to understand that it is his promise but the implications of it being his promise means that he will not in any way shape or form go back from what he has promised whatever comes your way

I will remain faithful I will remain faithful now some of the commentators put a caveat here they'll say that does not allow you and it doesn't allow me to think well if I sin God is telling me I'm not going to forsake you if you sin I'm not going to leave you if you sin do what you like this is what the promise is I will never leave you or forsake you I will never ever leave you or forsake you so if you are a Christian and you sin God is saying to you it doesn't matter well that's not what this is inviting us to do because there are other passages in the scripture and these other passages remind us that if we sin we sin with consequences and sin always has consequences sin always comes with a price and we have to learn that and understand that even though the

Christian who sins may be recovered from their sin it doesn't happen without the person who sins knowing all about it there is a grief there is a sorrow there is a pain that is constant and it's not easy to if it ever can be forgotten but we shouldn't allow that to nullify the promise either Robert Murray McJane goes as far as to say that never reaches death and he doesn't stop there it reaches to the judgment seat God is with you up until your death and stops there or goes beyond that God is with you even when you come to the day when you will stand the greatest eyes before

[ 60 : 59 ] Christ when we are beginning our journey into 2024 we're going into a strange land and you look at the landscape of this strange land and you recognize many of the landmarks because you've seen them before and some of us have seen more than most or maybe not matters little what we've seen in our past but as we scan the future what we see is often covered by shadow and by cloud and the road disappears around a corner and we can't see what's around that corner but your confidence can be in the promise that as you go on to this road and as you enter into the mystery of what the future holds you have the promise of God

I will never ever ever leave you I will never ever ever forsake you and that promise is true perhaps all you have going into the future is this well I don't know what the future holds I believe there are roads there that have never been on before there are rivers to cross but I'm sure there will be a bridge on the river and I'll cross it when I get to it and it's very matter of fact and it's all hope so and whatever but if you don't have the promise of God as you go into the future then it's a very very terrifying future that you're heading into if it doesn't have fear in it then you don't understand what the future can hold but the promise of

God nullifies the fear of God's people because in all he says I will be with you I will be with you I will never leave you I will never forsake you why because you're mine I have made you so and I will take you on this road that you are going on just as he took his veil of old and as he journeyed with them and marked the road out for them and made his presence felt to them so that they could say then as the Lord's people can say now I will never ever ever leave you it's good if you have that promise isn't it it's good if it's your promise if God has made it so but what about those who don't have it what about those who don't have

God's promise may God bless these thoughts to us let us pray oh Lord oh God all your promises are yea and amen in Christ Jesus all who are his are assured of your ongoing presence you're never failing attention dear immeasurable love that continues to surround them and minister to them even in the strangest of circumstances we pray for your mercy for your grace and your peace to accompany us all the days of our life chanting pardon for our many sins in Jesus name amen to to to sing to sing in conclusion two verses in gaelic from psalm 46 psalm 46 and we're going to sing from verse 4 two verses to pray

Qu nd you Amen.

[ 66 : 49 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 69 : 19 ] Like■ia Hooray iPod Just allow me a minute to get to the door first.

Now may grace, mercy and peace from God, the Father, the Son and the Holy Spirit rest and abide with you alone and always. Amen.