

Faith and Faithfulness

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Preacher: Rev Kenneth M Ferguson

[0 : 00] We will bow our heads in prayer. Let us call upon the name of the Lord in prayer. Lord, it becomes us this morning anew to give you thanks for the great kindness you show us in giving us the ability and the desire to be here in the courts of the house of God concerning which David of old sang when he said, I joyed when to the house of God go up, they said to me, and give us to have a measure of that holy joy this morning as we gather in this place to worship you.

We thank you for the measure of health and strength we enjoy and the inclination of our heart to come together with your people to call upon your name in prayer and to wait upon you in worship.

We thank you for the words we have been singing together from the infallible scripture. The word of God is full of encouragement and directives to us.

When we are asked to set our trust upon the Lord and when we are asked to delight ourselves in God, and we are directed to rest in the Lord and patiently wait for him.

What wonderful words these are. The world is such a busy place with so many voices calling for our attention.

[2 : 19] The world is such a place of confusion. Grant us, O Lord, not to be driven or motivated by the voices of the world.

But like the servant of God of old, he said, I'll hear what God the Lord does speak.

To his folk he'll speak peace and to his saints and let them not return to foolishness. So we thank you, Lord, for the work of your spirit that enables your people to wait upon you and to trust in you and to walk in your ways.

And we ask for your spirit's leading and enabling as we gather together here this morning. We acknowledge, as Jesus said, that without you we can do nothing.

And we are indeed called upon to worship in spirit and truth. Grant us, O Lord, that spirit of God from on high to enable us to worship you aright and to have our focus and our affection set upon the things that are above and not on the things that are on the earth.

[3 : 37] We confess that we are sinners by nature and practice and that the inclination of our sinful heart is to look downwards and away from you.

To look at ourselves and to be ourselves the centre of things. That is the problem with us every day because of our sin.

But give us, Lord, to turn away from ourselves and look outside of ourselves to the Lord Jesus Christ who is the focus of your people.

They look to Jesus, the author and finisher of their faith. And those in heaven this day have their focus upon the Lord Jesus Christ who is in the throne of glory and who as their Saviour feeds them and leads them into living fountains of water and God wipes away all tears from their eyes.

Give us to rejoice in Jesus today and may he be our friend and our Saviour. We thank you for this congregation and for the intimation we have been asked to read this day.

[4 : 54] We pray for your blessing to be upon that meeting of Presbytery here and that all things would go well according to your mind and that the Lord's Spirit would lead and guide all aspects of the proceedings.

We thank you, Lord, that you are calling men to the ministry and we thank you that when you call them to the ministry you promise to supply all their needs both personally and also in their office.

and we thank you, Lord, that the ministers of grace, the ministers of Christ, they are the ambassadors of Christ coming with a message of salvation to fallen humanity and we pray that that may be seen as a reality in this place in the days ahead that the man of your choosing may come and be used mightily to the upbuilding of your cause of the cause of Christ in this place.

We thank you for your people here. We thank you for their prayers and we pray that you would answer them favourably and in your own good time.

Remember those who aren't able to be with us today whether laid aside in sickness or for any other reason grant, Lord, that you would reach them where they are and that this Lord's Day would be a memorable day in our communities and throughout our nation in seeing many people turn from darkness unto light and from the kingdom of Satan unto God.

[6 : 33] Oh, how much we need to see that movement of your spirit among our people. We confess the sins of our people and we pray, Lord, that you would have mercy upon us and come in a day of your great power rending the heavens and coming down to build up your own cause that Jesus Christ may see of the travail of his soul and be satisfied.

We pray for your blessing to be upon us now as we continue before you. Strengthen us in mind, body and spirit and give us to have our focus on the things of God to the glory of your name and to the eternal benefit of our souls.

Forgive us, we pray, in Jesus' name and for his sake. Amen. I'd like to say a few words at this point to our young friends and I'm just going to tell you that the other day I got a book through the mail that I had seen advertised and to me it was a very, very interesting title and I'm going to tell you about it.

The title of the book is That I Might See Jesus Looking Unto Jesus And of course that's part of a verse from the Bible when the apostle writes to the Hebrews he asks them to run their race with patience looking unto Jesus Why should we look to Jesus?

I mean when you listen to people on TV and on radio and when you open newspapers hardly ever see or hear anybody directing people you look to Jesus sometimes we do but for the most part nobody talks about them.

[8 : 49] They talk about the football teams whether they're winning or losing they talk about the latest films and they encourage you to go and watch a film or download it and watch it on your TV and then when you come to the advertisements on TV the advertising watches and new computers and all sorts of things like that hardly ever can you come across somebody who says look unto Jesus So what's so important about Jesus that I want to talk about that particular book this morning?

Well the book is talking about Jesus our Saviour and it's talking about him as the subject of many prophecies in the Old Testament I mean shortly after Adam and Eve sinned God gave a promise that there was one coming the seed of the woman he called in to bruise the serpent's head that's the first promise regarding a coming Saviour and the saints of the Old Testament looked to that promise expecting it to be fulfilled and many other promises in the Old Testament as well and also of course when you come to the book of Leviticus and I'm not going to go into this too much but there were all these sacrifices that the priests had to offer for the sins of the people and you know that all of these sacrifices were pointers to Jesus because Jesus was going to come as the Saviour of sinners and he was going to sacrifice himself on the cross of Calvary and the book goes on to explain that how Jesus lived a perfect life and he died an amazing death bearing the sins of all who believe in him and bearing their punishment so that they don't have to be punished for them looking unto Jesus now how can you see him?

well the psalmist in Psalm 119 says in his prayer open thou mine eyes that I might behold wonderful things out of thy law the psalmist is saying my eyes are so blind I cannot see what's really important cannot see Jesus without the Lord opening my eyes opening them spiritually and then the disciples when they saw Jesus they said we beheld his glory as the only begotten of the Father full of grace and truth the disciples saw something in Jesus that was immeasurably more glorious than anything that this world could offer them and that's why they're saying to us you look to him we saw his glory we want you to see it as well before I finish there's a few verses in the Song of Solomon in the Old Testament in chapter 5 and somebody is asking the believer there the church what is your beloved more than any other beloved in other words what is so special about Jesus in your estimation tell us what's so special about him and you can read this when you go back home in chapter 5 the second half of that chapter to the end the believer there gives a whole list of reasons why Jesus is special to them you know what it says that he is the chiefest among ten thousand and then at the end of that chapter it says that he is all together lovely isn't that amazing

I mean the football teams that are playing in the World Cup they're not all together lovely people who commend films to you and film stars and actors and so on these people are not all together lovely none of us are all together lovely but Jesus is he has no sin he is just and righteous and pure and holy and you know the thing is he came into this world to save sinners and today he is calling look unto me and be saved all the ends of the earth for I am God and there is none else I believe this is a wonderful book looking unto Jesus written by a Puritan called Isaac Ambrose and

I think it's a wonderful direction for every one of us to take note of to look unto Jesus may God bless these words to us we'll continue singing to God's praise Psalm 34 at verse 8 34 at verse 8 we'll sing down to the end of verse 16, Psalm 34, verses 8 to 16, O taste and see that God is good.

[15 : 52] Psalm 34, verses 8 to 16, O taste and see that God is good.

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[17 : 32] Psalm 34, verses 9 to 16, O taste and see that God is good.

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Though I am to me, give me The times of all that just in tears I know when to let die God of the memory Well, let us now turn to the Old Testament Scriptures

And the book of Malachi, which is the last book in the Old Testament Reading at chapter 3 Malachi and chapter 3, reading from the beginning Behold, I will send my messenger

And the Lord of hosts And now we call the proud happy Yea, they that work wickedness are set up Yea, they that tempt God are even delivered Then they that feared the Lord spake often one to another And the Lord hearkened and heard it And a book of remembrance was written before him For them that feared the Lord And that thought upon his name And they shall be mine And they shall be mine, saith the Lord of hosts In that day when I make up my jewels And I will spare them As a man spareth his own son that serveth him Then shall you return And discern between the righteous and the wicked Between him that serveth God And him that serveth him not Amen May God bless to us this reading from his holy word And to his name be all the praise Let us again sing to his praise

[24 : 25] This time from Psalm 73 And at verse 12 Verses 12 to 18 Psalm 73 verse 12 Psalm 73 verse 12 Behold these are the wicked ones Yet prosper at their will In worldly things They do increase in wealth and riches still I verily have done in vain my heart to purify To no effect in innocence Washed my hands have I For daily and all day throughout Great plagues I suffered have Yea, every morning I have new Did chastisement receive If in this manner foolishly To speak I would intend Thy children's generation Behold I should offend When I this thought to know It was too hard a thing for me Till to God's sanctuary I went Then I their end did see

Assuredly thou didst them set A slippery place upon Them suddenly thou castest down Into destruction Psalm 73 verses 12 to 18 To God's praise Behold these are the wicked ones Yet prosper at heaven People they saw the wicked ones Yet prosper at heaven Being■■■■ praise Me Him whole And become twenty-mn Amag behold he is an attack Amag behold she still I ROSE I bear it without a mere gain, I come to you divine.

You know it, I think, in your sense, what should I have survived.

More dearly, I'm not yet to have in this I suffer now.

For dearly, I long knew your child's death is here.

[27 : 32] The firmness of that foolish teacher, speak thy Lord and care.

Thy children's death, they show me for thy children's death.

When I did so to know it was to guard a fear for thee, Till to the sun jolly I went, when I had this seen.

I should have been there against them, said, I still be blessed upon.

Then thou hast been, if thou castest thou into thee, thou hast come.

[29 : 21] Now, as the Lord enables us, let us turn back to the portion of Scripture we've read, Malachi in chapter 3.

And focusing particularly on verse 16 and following. Then they that feared the Lord spake often one to another.

And the Lord hearkened and heard it. And a book of remembrance was written before him, For them that feared the Lord and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day, When I make up my jewels, And I will spare them as a man spareth his own son that serveth him.

Then shall you return and discern between the righteous and the wicked, Between him that serveth God and him that serveth them not.

[30 : 34] Malachi was the last of the Old Testament prophets. And with the closing of the book of Malachi, Nothing was heard by way of God's word, Until John the Baptist opened his mouth, Preaching and directing people to Jesus.

There was a period of 430 years, When there was no voice from heaven, as it were. And Malachi, as a word, means my messenger.

And the Lord's messenger, this man, He is led to highlight a number of things regarding the community to which the Lord had sent him to minister.

The community was those who had come back from the captivity of Babylon. The community had been back in Jerusalem now for around 100 years, Having spent 70 years in captivity.

And having come back, the temple was built, And they had come back with great joy and gladness.

[32 : 10] Even the words of prophecy from the mouth of Jeremiah in chapter 31, At verse 8, when he says, Behold, I will bring them from the north country, And gather them from the coasts of the earth, And with them the blind and the lame, The woman with child, And her that travaileth with child together, A great company shall return thither.

Jeremiah years before had foretold that this was going to happen. And then going on to verse 12 of that chapter 31 in Jeremiah, Therefore it says, They shall come and sing in the height of Zion, And shall flow together to the goodness of the Lord, For wheat and for wine and for oil, And for the young of the flock and of the herd, And their soul shall be as a watered garden, And they shall not sorrow any more at all.

What an amazing prediction as to the lot of these people Who were to come back from the captivity of Babylon. Of course you remember they were sent to captivity Because of their sin and their idolatry over many years, Disregarding the prophecies of Isaiah and Jeremiah, And others who told them to turn back to the Lord, And they didn't.

And for that sin they were sent into the captivity of Babylon. But now this is then back, And a hundred years have elapsed. And when you read this particular chapter, And the whole of this very short book, You realise that here we have a very unhappy people.

That's the first point I want to make. They are an unhappy people. But secondly, And focusing particularly on the verse that I mentioned as my text, We see there a faithful remnant.

[34 : 16] In the midst of all the others that were so disillusioned and so unhappy, And leaning towards all kinds of worldliness, There was a faithful remnant in the midst of all of these people.

And thirdly, We find that the remnant, They served a faithful God. Because in verse 17 it says, The Lord says, They shall be mine.

Says the Lord of hosts, In that day when I make up my jewels, I will spare them as a man spared his own son, That serveth him. Faithful God.

So these three points, An unhappy people, A faithful remnant, And A faithful God. Now, how does the unhappiness of these people come to light, As we read this book?

Well see for example in chapter 1, And it's easy to go back and forth because the book is so small. In Malachi chapter 1 verses 6 to 8, The Lord says, A son honoureth his father, And a servant his master.

[35 : 33] If then I be a father, Where is mine honour? And if I be a master, Where is my fear? Says the Lord of hosts unto you, O priests that despise my name.

And ye say, Wherein have we despised thy name? And God says, Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee?

And in that ye say, The table of the Lord is contemptible. If ye offer the blind for sacrifice, Is it not evil? And if ye offer the lame and the sick, Is it not evil?

The Lord had stipulated in the Old Testament economy, That the animals to be sacrificed, Had to be free from any defect. But these people were offering the blind animals, That they had no use for themselves.

And so on. The lame animals. The sick animals. They were saying, Well, it'll be alright. Send that into the temple, And offer that up, As a sacrifice to the Lord.

[36 : 43] And then, In chapter 3, Verses 8 to 10. It says here, Will a man rob God? God is saying, Will a man rob God?

And then he says, Yet, ye have robbed me. And you say, Wherein have we robbed thee? And God says, In tithes and offerings.

They haven't been bringing to the Lord, What the Lord has required of them. And then he goes on in verse 9, Ye are cursed with a curse.

For ye have robbed me, Even this whole nation. And then he says, Bring ye all the tithes into the storehouse, That there may be meat in mine house. And prove me now herewith, Says the Lord of hosts, If I will not open you the windows of heaven, And pour you out a blessing, That there shall be room, Not room enough to receive it.

The Lord is showing them, How far they have gone, From the ideal, Of commitment to the Lord in his worship, And in their lifestyle.

[37 : 53] They had started intermarrying, With the surrounding nations. Something else that the Lord had said, You must not do that. Did they not remember, The number of times the Lord had pointed them, In this particular direction, With his prophets.

Did they not remember, Did they not remember the grace, And the goodness of God to them, In taking them back from Babylon, And giving them again, An identity, As the people of God, In the place that God had said, Here is my dear life, Here is where I want to stay.

That is Jerusalem, And in the temple of Jerusalem. And they are playing fast and loose, With the privileges, That God has given them.

And that has left them, A very unhappy people. It says, Right throughout this book, That these people, Are very unhappy, In their relationship with God, It is as if, They have turned their back upon him, Altogether.

It says, Again and again, You are corrupt. You are a people, Who have turned your back, Upon the way, That I have, Appointed.

[39 : 20] And broadening that point a little, Is it not representative, Of our own, Land today.

A land, A country, Where the Lord has wrought, So marvellously by his gospel, Down through the years, Where the Lord has brought, Revival, And revival again.

And what we see happening. For the most part, People throughout our communities, Don't darken, The door of the house of God.

They use the Lord's day, For all kinds of personal activities, And the Lord is not pleased with that. People try to make themselves happy, Without God.

It doesn't work. People leave God, Locked out of their committees, Locked out of their schools, Locked out of every situation, That they can, Turn a lock upon God, And leave him outside.

[40 : 35] So that the word of God, And the influence of the gospel, Does not filter into the thinking of people. That's the way our nation, Is drifting. That's the way the nation of Israel was, Particularly Judah and Jerusalem, Were drifting in the days of Manachai.

But at the very centre of that group, Of very worldly, Self-centred people, There is a small number.

And they are a faithful remnant. It says in verse 16, Then, he said, They that feared the Lord, Spoke often one to another.

Then, at that time, When the majority was turning their back upon God, When the majority was just coming to the temple, And offering second-rate sacrifices, And doing their own thing.

Then, there were people, Who lived a faithful, godly life. And he tells us, Using a number of words, What they were like.

[41 : 52] First of all, It says that they feared, The Lord. They feared the Lord. They feared the Lord. The word used for fear, Really talks about respect.

It's not just a slavish fear, But a fear that embraces God in due respect.

And there were people in Jerusalem at that time, Who certainly feared him. This fear of God, What is it like really?

Well, It is a fear that gives God his place. In the mind, In the lifestyle. It's a respect for the word of God.

For the rule that God has left with us. And you know, The scripture says elsewhere, That the fear of the Lord, Is the beginning of wisdom.

[43 : 01] This is where we have to start off. Embrace the Lord. Embrace his word. Because he is, The God who made us.

And the God, With whom there is salvation for us. And the God who is able to do for us and in us. Far above what we are able to ask.

Or even think. The majority in Jerusalem, In Malachi's day. Did not fear the Lord. They just lived for themselves, According to their own aspirations and thinking.

But then, There were some, As there still are in our day. Despite, The, The, Move away from, Gospel preaching and, Gospel faith.

There are still some, Who embrace the Lord Jesus Christ. And who, Who live, In the fear of the Lord. Giving him his place.

[44 : 08] Giving him his place. In their thinking. Giving him his place. In their planning. Giving him his place. In their conversation.

Giving him his place. Secretly in their own lives. And in their public dealings with others. In their, In their prayer. That I might do thy will. Doing thy will.

I take delight. And, They feared the Lord. And there's another thing said about them as well. The end of verse 16.

That they thought upon his name. And that word thought is an interesting word. It brings before us.

An activity that is so careful. And one of the expositors explains it like this. It's like a mother doing a pleat.

[45 : 06] Plating the hair of her daughter. Or if you're able to plait your own hair. It's not something you can do running around. It's something that you have to steady.

And do it. Some people nowadays have a lot of pleats in their hair. Well, that's the thought here. When it says here that these people. Who were faithful.

In their following of the Lord. That they were thinking about his name. What is to be thought about God's name?

Well, when you remember the catechism. What is God? God is our spirit. Infinite. Eternal. And unchangeable.

In his being. Wisdom. Power. Holiness. Justice. Goodness. And truth. There's enough material there for you to think.

[46 : 05] About it. Every day of your life. And every moment of every day and night. And these people. They were thinking about God.

His eternity. His greatness. His holiness. His power. The history of his power. In relation to Israel.

Down through the centuries. The promises that he has given. The promises that he has given. And his promises are sure to be fulfilled. There are so many things in relation. To thinking about God.

Thinking about his name. Do you think about God. In that way. Or do you just tick a box as it were.

When you come to church. And you say. Well that's that done. For another week. Or when you read the Bible. It's like a chore. And you just. Close the Bible.

[47 : 02] And forget about what you've read. That's not the way these people were. They thought. Intensely. Deliberately. About the God.

Before whom. They were. With whom they had to do. And when you think of. The prophecy of Isaiah.

Isaiah promises the coming Savior. And in chapter 9. He says. His name shall be called. Wonderful. Think of that name.

Counselor. Think of that name. The mighty God. The everlasting Father. The Prince of Peace. And these people.

They were thinking. About the name. Of God. And when you think of the New Testament. When the angel spoke. His name shall be called Jesus.

[48 : 02] Because he shall save his people. From their sins. What a delight. To get into that area.

And to delight. And saturate ourselves. In that particular. Lifestyle. Of thinking about his name. The faithful. Remnant.

Feared God. He thought about his name. And the other thing. That it says here. Beginning of verse. The beginning of verse. The beginning of verse. The beginning of verse. The beginning of verse. The beginning of verse.

The beginning of verse. The beginning of verse. The same thing. The beginning of verse. The beginning of verse. The ■ that feared the Lord. The procmeet. ■fte. One to another.

The beginning of verse. The creation of the resurrection. The hustle and bustle of Jerusalem. And for the most part, people didn't really take seriously the worship of God.

[49 : 07] But there is this remnant. We don't know how many there were. But it says here, they found one another out. They sought one another out.

And they spoke often, one to another. We need that activity to broaden and to deepen in our day.

You remember when David was being chased by King Saul? And Jonathan, Saul's son, was in love spiritually.

In the bonds of Christ with David. And he wanted the best for him. And it says in 1 Samuel 23, Jonathan, Saul's son, went to David into the wood and strengthened his hand in God.

David was threatened. His life was in danger. But this young man, he knew who David was.

[50 : 26] And that he was destined to be great as King of Israel. And in the bonds of Christian holy love, he went into the wood, probably at great danger to himself, to strengthen David's hand in God.

That's what these people were doing. Strengthening one another's hand in God. They spoke often one to another.

Another couple of examples here. I thought of them earlier. Do you remember after Mary had had the visit from the angel, telling her that she was going to have a son?

And his name was to be Jesus. Before that, the angel Gabriel had come and declared to Zacharias, the priest, that he and his wife also, although they were aged, they were going to have a son.

And when Mary heard that Elizabeth was going to have this son, it says, Mary arose in those days and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth.

[51 : 56] And they were three months together. And I always think that that must have been a heavenly time for them. Because when Mary came in the door, the unborn infant, John the Baptist, rejoiced in his mother's womb.

And Elizabeth said, How blessed I am, the mother of my Lord visiting me. What an amazing time they must have had together.

But think also, of these two, in the midst of all that had happened in Jerusalem, around Jesus' death and burial.

The two were on the road to Emmaus, the same day. And they were talking about what had happened. Talked together, of all those things, which had happened.

You see, Mary and Elizabeth, I said, we're on a high, and they go and meet each other, and spend time with each other.

[53 : 11] And the two on the road to Emmaus, their heart was in their boots. We thought it was he who was going to redeem Israel, they said. But they nevertheless went together, sharing their sorrow.

That's what we have to do. Find out where your friend is. Throw near.

That's what they were doing in Jerusalem. The devil would try and keep you apart as much as he can. But this was a mark on these people, the faithful remnant, in Malachi's day.

It says that they spoke often one to another. And of course, the apostle writing to Hebrews, and I'll go on from here, it says, not forsaking the assembling of ourselves together, but exhorting one another, and so much the more, as you see the day approaching.

The same kind of thing. gathering, gathering, rather than scattering. And this is what happened here. They that feared the Lord, they spoke often one to another.

[54 : 34] But what was happening at the same time? Well, it says here that the Lord hearkened and heard it. I think that's an amazing statement.

The Lord's ear was bowed to hear the conversations taking place between those who feared the Lord and thought upon his name.

The Lord was tuning in. Oh, I know he knows everything anyway. But the scripture here puts a kind of a human angle on things.

And the Lord hearkened and heard. Isn't it good that the Lord hears us as individuals and when we come together?

Do you remember when you were first of all coming under the sound of the gospel and you could identify in the gatherings you used to have you could identify with the experiences of some of the Lord's people that you heard speaking?

[55 : 52] We often were encouraged listening to older Christians giving their experiences in that kind of gathering.

And if we could encourage that kind of gathering again I think it would be of great help to many people. People who want to hear a word and see some over and above what they hear in the pulpit the people of God can tell their experience and who knows what blessings will come through that.

but then it goes on that God who was listening and hearing a book of remembrance was written before him for them that feared the Lord and thought upon his name.

A book of remembrance. You know when I was thinking of this what immediately came before me was in the book of Esther and the king Ahasuerus couldn't sleep one night and he called one of his servants to read from this day book that was being kept on a regular basis and when that servant read the book something came up that there was a man Mordecai who was instrumental in saving the king's life and the king said what's been done for this man?

Nothing. Strangely enough Haman the enemy of Mordecai had erected a gallows to hang Mordecai and the king acted upon what he had read in the book of remembrance and Mordecai's life was saved and the life of the Jewish community was saved and the Lord writes in his book of remembrance he knows exactly where you are he knows the longings of your heart after salvation he knows the fears that accompany stepping out to worship the Lord and to follow the Lord Jesus he knows the weakness that you have and he hears the short prayers that you so often utter

[58 : 31] Lord help me Lord help me in this situation he knows it all the number of tears you have shed over your sin the Lord says has put that into his bottle in Psalm 56 it says thou tellest my wanderings put thou my tears into thy bottle are they not in thy book every time that you come before the Lord in true penitence and shed tears over your sin over your imperfect lifestyle the Lord knows it maybe nobody else in the world has seen you or heard you but he knows it they feared the Lord they spoke often one to another the Lord hearkened and heard and then the faithful

God says in verse 17 they shall be mine they shall be mine in the day when I make up my jewels see the way he mentions them and he names them these people who were sidelined by the majority who feared the Lord the Lord says they are my jewels they are precious to me if you think of the jewel the diamond for example it's dug from the heart of the earth and that's the way the Lord has found us he has found us in a pit and in a mighty clay of lost situation of lost and sinful situation but the Lord he rescues us and he raises us up and you know the jewels they have to be polished and the diamonds have to be cut in such a way that they will reflect the light in a better way and so it is with the people of

God it's as if they are a jewel in the hand of God and God by his involvement with them he deals with them in such a way that they will become more and more like himself oh he cuts deeply into their lives he brings chastenings into their lives he brings sufferings of various kinds into their experience but all that is so that they will reflect his glory more and when it says here in that day when I make up my jewels it's as if he makes them up and presents them before the whole universe as those whom he has saved by his grace I will spare them he says as a man spared of his own son that serveth him

I will spare them at the great judgment seat of Christ Christ will say come you blessed of my father inherit the kingdom prepared for you from the foundation of the world but to the others he will say depart from me he cursed into the everlasting fire prepared for the devil and his angels on that day he will spare them oh he spares them every minute of every day but on that particular time the whole universe will see how the Lord loves his people that he spares them in that dramatic way at the bar of judgment but then at verse 18 it says here then you shall return those who have played fast and loose with their religious involvement and who haven't been giving the

Lord their time nor their commitment it says you shall return and discern between the righteous and the wicked between him that serves God and him that serves him not an unhappy people a faithful remnant in the midst of an unhappy people and a faithful God who knows his people in every situation who cares for them and who at last will present them faultless in the presence of his glory with exceeding joy God may God change God change that for us call people effectually by his grace and raise up many witnesses to point people to

[64 : 23] Jesus like I spoke at the beginning to the children looking unto Jesus who is the author and finisher of our faith let us pray help us Lord to be thankful for your word and may it be a word in season to our souls this day that you would fill us with your spirit that we may embrace your word with all its directives and receive its chastenings and encouragements as you see fit bless us as we sing your praise in conclusion and forgive our sin in Jesus name and for his sake Amen we'll conclude our worship but this time singing to God's praise from

Psalm 73 Psalm 73 verses 23 to 26 Nevertheless continually O Lord I am with thee thou dost me hold by my right hand and still upholdest me thou with thy counsel while I live wilt me conduct and guide and to thy glory afterward receive me to abide verses 23 to 26 to God's praise Nevertheless continually over who where heck For I am with thee.

Thou dost behold, Thine eye, my hand. Thou dost behold, Thy eye, my hand.

Thou dost behold, Thy heart. Thou dost behold, Thy counsel, Thy light is, We're clean, O God, Thou guide, Until Thy glory Afterward.

Until Thy glory Afterward. Preceive me to abide.

[67 : 32] To power in the heavens high, But be O Lord alone, And in the earth, And in the earth, All my desire, And in the earth, For my desire, Besides the earth is numb, My flesh and heart have been done filled, the cold that filled me never.

For of my heart, God is the same, and portion forever.

I don't intend to go to the door at the end of the service. Now may the grace of our Lord Jesus Christ, the love of God, and the wonderful blessings of the Holy Spirit rest upon and abide with you all, now and forevermore. Amen.