

Agrippa's Missed Opportunity

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[0 : 00] With me please to the passage we read already in Acts chapter 26 and looking this evening verses 26 to 28. Acts chapter 26 and at verse 26.

For the king knows about these things and to him I speak boldly. For I am persuaded that none of these things has escaped his notice for this has not been done in a corner.

King Agrippa do you believe the prophets? I know that you believe. And Agrippa said to Paul in a short time would you persuade me to be a Christian? Paul said whether short or long I would to God that not only you but also all who hear me this day might become such as I am.

Except for these chains. Now we have got time to go into a preliminary that would follow the steps leading up to this moment.

You have to go right back to chapter 21 and follow the steps from there on when Paul was apprehended. When the Jews raised accusations against him. And when eventually he ended up being taken to Caesarea.

[1 : 16] He then came firstly before Felix, the governor who was then replaced by Festus that we find from chapter 25 onwards.

And here in chapter 26 King Agrippa himself. The king in that particular area set by the Romans in terms of having a provincial kingship.

He was himself by birth a Jew but was not in any way mindful of the Jewish religion in any serious way. He belonged to that family known as the Herods.

He was a great grandson of the Herod who lived in the time of Christ's birth. Herod the Great. And Herod the Great's son, Herod the Tetrarch, was the Herod you read of at the time of John the Baptist.

Who caused John the Baptist to be put to death. And then his son subsequently is the Herod that you find in the book of Acts in chapter 12. The first Agrippa, Herod the Agrippa the first.

[2 : 17] Who made persecution against the church and caused the death of James. And also cast Peter then into prison at the same time.

You find that beginning of chapter 12. He laid violent hands, those who belonged to the church. And of course he came to his demise as indeed was his Jew.

And he's replaced by Herod Agrippa the second. That's the Herod now that you find Agrippa in this chapter. And these Herods have a history of being extremely selfish, living debauched lifestyles.

And not really at all to be looked to for any moral guidance. Indeed they were a most immoral lot. And the Bernese indeed is spoken of in this chapter itself.

Who is passed out as the queen to Agrippa. She was actually his sister. Lived with him in an incestuous relationship. So they're very distasteful people these Herods.

[3 : 15] They really are not people in any way to be admired. And as you read about them in the scriptures. The little you have of a description of them.

You can very soon see their ungodliness. And their determination to just take issue with serious religion. And especially when it comes to Jesus Christ.

And dealing with him and with his cause. These are some of the steps you can follow through how these things happened. And then you find the coming of Agrippa there in chapter 25.

When Agrippa comes there you have in chapter 25 verse 23 onwards. You find that Agrippa came with Bernice with great pomp. And entered into the audience hall with the military tribunes and the prominent men of the city.

So there's a great show here. It's going to be just something of a real arrival that's going to be talked about. That's what they're about. And it comes then to Agrippa saying to Paul.

[4 : 15] Do you have permission then to speak for yourself? As he's brought before him by Festus. And that's when Paul begins his own defense. What's really interesting and what's really important is.

Paul is not in any way overawed. By the greatness and the pomp and the ceremony. And the status that's given politically. And in society of the time to King Agrippa and to Bernice and to the royal party.

And to all that accompany them. It's really a great show. It means nothing to Paul. He respects authority as God given. He's not one to actually act in a way that's disrespectful to that authority.

The way that you might find people today doing. But he's not in fact carrying their favor at all. What he's out to do as you read through his defense. As you read through what's effectively his testimony.

What becomes obvious is that he's dealing with Agrippa and with these other people of importance. Not seeking to win their favor. But actually seeking their conversion.

[5 : 22] And that's what he's about when he comes to address King Agrippa himself. He's not interested whether Agrippa agrees with him or not. Whether Agrippa bestows favors on him or not. He's not like others who just fawn obedience.

And grovel in the presence of such high authority and high office. Hoping to get something out of it. Also nothing like that. He's committed to the gospel.

He's serving King Jesus. He knows a greater king than King Agrippa. Agrippa is not overawed by being in the presence of this earthly king. And as I said what you see coming through.

If you look at verse 18 for example. You'll see that Paul is setting out things which are absolutely essential and basic to the gospel. And to the gospel message. He says that God had actually delivered him.

And was sending him to the Gentiles. To open their eyes. So that they may turn from darkness to light. And from the power of Satan to God. That they may receive forgiveness of sins.

[6 : 24] And a place among those who are sanctified. And you read further in verse 20. Similar emphasis there. Those in Damascus then in Jerusalem. Throughout Judea.

That they should repent and turn to God. Performing deeds in keeping with their repentance. And then verse 23. He follows on by another powerful point. The center of the gospel.

The foundational issue. Christ that he must suffer. That Moses had actually said these things. And the prophets. How they had shown that Christ. This would come to pass. That the Christ must suffer.

And that by being the first to rise from the dead. He would proclaim light. Both to our people. And to the Gentiles. There's Paul punctuating his testimony.

With these powerful evangelistic points. Because he's concerned. For the salvation of these people. Including those in the highest authority. Like King Agrippa himself.

[7 : 20] And that reminds us. That when we're dealing with opposition to the gospel. Whether at a local or national. Or whatever level. That too is to be our priority. We meet with all kinds of ridiculous opposition.

We meet some people. Who are prominent publicly. Whether it's through blogs. Or ministry. Or whatever. Meet with abuse. Downright arrogant abuse.

But we must keep in mind. At all times. That our aim is not. Actually. To respond in kind. Far from it. Our aim is not even.

First and foremost. The winning of arguments. Our aim. First and foremost. The winning of minds. The winning of minds. To the Lord. And to the Lord's ways.

And to the Lord's cause. And to the Lord's truth. And that's really. What you have Paul. As a great example of here. That's what he is.

[8 : 19] Determined to set before. This party. This important. These dignitaries. And especially now. Agrippa himself. So that brings us to. How he dealt.

And spoke to. King Agrippa himself. And. There are some astonishing. Things to see. In the way that he dealt. With Agrippa. So here is. Paul saying to Festus. Festus had.

Said with a loud voice. Trying to intervene. And this presenting. Of the truth. By Paul. He said with a loud voice. Paul. You're out of your mind. You've gone mad. Your learning has. Just made you lose your mind.

You don't know what you're saying. And Paul said. Again very calmly. I'm not out of my mind. Most excellent Festus. But I am speaking.

True and rational words. True and reasonable words. And that's a great lesson. To ourselves. Not just as preachers. Of the gospel. But as witnessing to Christ. Especially in a public way.

[9 : 14] We have to make sure. What we're presenting is. As Paul puts it here. True and rational words. The message of the gospel. Itself. Not our version of it. Not somebody else's version of it.

But the gospel itself. And true. Tactful. Loving. Patient. Speech. Or writing. Whatever it is. That's. What we're committed to.

As the standard. Of God. So that's what Paul is doing. And he's making it clear. To those that are listening. That this King Agrippa. Actually knows. About the things.

He's been speaking about. He knows about Jesus. He knows what's happened. In Jerusalem. He knows the teaching. That's now taking place. About this Jesus. By Paul. And other apostles.

Who are disciples of Jesus. That's not something hidden. From King Agrippa. It's not something. That he's unaware of. He's well aware of that fact. And so Paul. Set about.

[10 : 11] Emphasizing. Facts. The issue. The issue. That he deals with. Is the issue of Jesus. And the issue of Jesus. Is a fact. In their society. They knew about Jesus.

They knew what had happened. At Jerusalem. People had heard about. The death of Jesus. People had heard. Some of them regarded it. As a rumor. And not true. That he had risen from the dead. But Paul didn't regard it.

As a rumor. He's presenting it as. True and reasonable fact. Something that he himself. Had actually come to experience. As a truth. Because he met. With that Jesus.

As he says. On the way to cause. Further havoc to the church. Jesus apprehended him. Jesus took hold of his life. Jesus turned him around. Jesus converted him. Jesus made him.

A preacher of the gospel. An apostle in his service. And here he is. Saying to Agrippa. I know. Or to Festus. I know. These things have not escaped.

[11 : 06] The king's notice. For this. Has not been done. In a corner. You see. That's all. Always God's way. Isn't it? When God. Comes to present. The essentials.

Of gospel truth. To us. He doesn't leave. The things that we need to know. For our salvation. In a corner. He doesn't. Hide from us. The facts. About Jesus Christ.

That we need to know. And take as facts. Of course you believe. First of all. You turn. From the Bible. To accepting these. As factual. Because this is. God's inspired word.

That's your starting point. Always. And if you don't start there. Then nothing is certain. But when you start here. As God's truth. God's word. God's revelation. Of himself.

With God's authority. And God's truthfulness. Behind it. This is really what. You're then left with. That. What it says here. Is in fact. As Paul himself said. True and rational words.

[12 : 01] And God's way. Of salvation. Is not obscure. It's not secret. Not hidden from any of us. Tonight. There's nothing. That you need to know. For your salvation.

That God. Has actually hidden. From your view. Or God. Has made really difficult. To know. Essentially. Of course. There are many things. In the Bible. That are difficult. To understand. Or that you need.

To apply yourself to. As time goes on. To understand them better. But the things. That are essential. For your salvation. And what's required. Of you. And for me. To come. To know that salvation.

In Christ. God has made them play. Whatever you think. Of. Parts of. What's been revealed. As difficult. They are. But nothing there.

Is. Of what's essential. Is difficult. Or hidden. From our view. Or done. In a corner. As Paul says. Because you come across. Of course. We keep repeating this.

[12 : 55] All the time. But it's. The reason we're repeating it. Is that it's. Something you're confronted. With day by day. Where's the evidence? Where's the evidence. That God exists. Where's the evidence.

That Jesus rose from the dead. Where's the evidence. That there was ever. Such a historical person. As Jesus. Where's the evidence. That all of these things. That Jesus did. Actually happened. All the evidence.

Is here. When you start. With the truth. Of God's word. Then you're regarded. As God teaches you. That this is the evidence. And all the evidence. You need. And that here.

You have things. Which are. Reasonable. And true. But then Paul moves. From there. To emphasizing the facts. About Jesus. And what the king. Has come to know.

He comes then. To make it personal. That's where it gets. Really interesting. Because from verse 26. As he says. The king knows about. These things. To him I speak boldly.

[13 : 53] And none of these things. Has escaped his notice. He's still talking to Festus. There then. Verse 27. All of a sudden. He turns to confront. King Agrippa himself. And says. King Agrippa. Do you believe.

The prophets. I know. That you believe. You can just almost imagine. Packed. Courthouse. Taking a.

Sharp intake of breath. Perhaps. At that stage. He's talking to the king. In a personal way. He's addressing the king. As boldly as that. He's asking the king.

If he believes. The prophets. Is he really saying this. Is he really saying this. Directly to king Agrippa. Do you believe the prophets. I know that you believe.

Well he is. Because you see. Paul. Is concerned. First and foremost. With serving king Jesus. And whether it's. In the presence of Agrippa.

[14 : 47] Or whoever else. Paul is going to be. True to Christ. True to his. Ministry from Christ. And he has to address. Agrippa.

Directly. And that is really. How it is. For ourselves too. A great temptation. As preachers of the gospel. There are other preachers. Of the gospel. Here tonight. I know.

That they'll share this. This point. Very. Wholeheartedly. With me. One of the great danger. We have. Is that we don't. Actually present the truth. As plainly.

As it needs to be. And the great danger. Is that we. Perhaps. Would draw back. A little. From. People. The fear of people. Being offended. The people of. Fear of people. Being put off.

But of course. We have to. Accept the fact. That if God. Is using us. As we trust. And as we commit ourselves. To God. Then God is in charge. Of the ministry. Of his gospel. It's his word.

[15 : 41] It's his ministry. So tonight. If you are offended. By anything. I have to say. As a preacher. Of the gospel. That's not because. I'm personally.

Getting at you. That's not because. I have something. Myself. Personally. That I find objectionable. In your life.

It's nothing to do with that. If you find. The truth of the gospel. These words of the gospel. True and rational words. Offending you. If you find. That you're upset. In your soul.

That you're upset. In your conscience. That your conscience. Is striking you. What's really happening. In your experience. Is that God. Is speaking to you. God is addressing you. In the depth.

Of your soul. You cannot. Actually. Read this truth. Seriously. Deal with this truth. Seriously. Whether converted. Or unconverted. And not feel.

[16 : 35] And know. It's effects. If we are really. Coming. Honestly. To approach. The Bible. As God's word. Of truth. Then it's going to have.

An effect. On our mind. On our souls. On our conscience. On our feelings. Everything about us. Inwardly. And tonight. As we look at.

Paul's words. To Agrippa. He made it personal. As we also must. You don't come. To be a Christian. And Paul is really saying.

Do you believe. The prophets. I know. That you believe. He's really. Taking King Agrippa. To the point of. Personal. Belief. Personal.

Commitment. He is saying. Yes. I know. You believe. The prophets. I know. As a Jew. You have. Been brought up. To know. The Old Testament. Scriptures.

[17 : 27] The prophets. Of the old times. I know. That you believe. That you accept. That they were men of God. That God used them. But you see. He's leading. Agrippa. Into a corner. And he's saying.

I know. That you believe. And what Agrippa. What Agrippa. Is well aware of. And from his. His response. As we'll see. In a minute. Is that. Paul's argument. Paul's words.

That are rational. And true. Are placing him. In a dilemma. And the dilemma. Is this. If the king. Says. No. I don't believe.

These things. Well. He knows. That the people. That he rules over. These Jewish people. Are going to be. Deeply offended. They're going to be. Outraged. That their king. Is now saying. I don't believe.

The prophets. And if he says. Of course. I believe. The prophets. If he says. This to Paul. He knows. That Paul's. Next step is. Well. Why then.

[18 : 23] Are you not. Accepting Christ. Why have you not. Accepted the one. Of whom the prophets. Spoke. The one. That was predicted. By the prophets. And by Moses. This Jesus.

Verse 23. That the Christ. Must suffer. And being the first. To rise from the dead. He would proclaim. Light both to our people. And to the Gentiles. So there you see.

It's the dilemma. Really. That the truth. Places us in tonight. And that's what we'll come to. As we see Agrippa's. Evasive response.

Here is Paul saying. Do you believe the prophets? I know. That you believe. As far as it goes. Agrippa is a believer. But he's not a Christian.

He's not a believer. In Christ. He has not accepted. God's way of salvation. Far from it. As we come to his answer. Here's Paul's presentation. Of God's truth.

[19 : 23] We come to Agrippa's. Evasive response. It's a bit of a difficulty here. Because. The words that are used. In the Greek text. Of. Of acts. Can be translated. Different ways.

And you know. The. The well-known. Famous. Way. In which the authorized version. Has. Has. Translated. These words. Almost. Thou. Persuadest. Me. To be a Christian.

Any famous sermons. Based on that particular rendering. Or translation. Of these words. That. What Agrippa's really saying. Is that he's on the verge.

Of commitment. He's on the verge. Of believing. Almost persuaded. So many times. You've seen. And heard perhaps sermons. On that. And of course. Respect that. That is. A possible way.

Of translating it. But I don't think. It's really the best way. Of translating it. With all due respect. Because. It's nearer to what you have. In the ESV here. Both from. What you see here.

[20 : 17] And what Paul says. Next to him. In response. King Agrippa. I know that you believe. And he said to Paul. In a short time. Would you. Persuade me. To be a Christian. In other words.

Agrippa comes across. From that statement. From that response. As somebody. Who's really been touched. By Paul's argument. Somebody. Who's not been left. Unaffected. By what Paul has said.

Not just about Jesus. And about Paul's own conversion. But about Agrippa's belief. As well. In the scriptures. Of the Old Testament. I know he said. That you believe. And Paul knows.

That the next step. Is going to. Take him to Jesus. And to. Ask well. Have you accepted. This Jesus then. And so Paul says. So Agrippa says. It's really an evasive answer.

It's a non-committal answer. An answer that really. Wants to get away. From the point. That Paul is making. In its effect. And what it's saying. Really is. In a short time.

[21 : 13] Or. In a little. Would you persuade me. To be a Christian. Or. You could translate it. Without a question. In a little. And really. That's. That's literally. What the words are.

In a little. It can mean. A little time. Or a little persuasion. That's really. Literally. What it says. In a little. You persuade me. To be a Christian. And that's why.

The translation. Was taken. Um. I'm all. You all must persuade me. And here. It's saying. In a short space. Of time. Would you persuade me.

To be a Christian. And however. You take the translation. One thing. That's very clear. Is that. Agrippa. Is being very. Evasive. And that's a very.

Common way. Of dealing with. The way. That the truth. Comes. To touch. Our minds. And our conscience. Because we all.

[22 : 07] Know the gospel. We all. Know the truth. Of God. To some extent. Many of us. Have had the Bible. In our experience. From the time. That we were young. We know.

It's teaching. We can follow. What Paul is saying. As if. He was saying it. To ourselves. Tonight. Do you believe. The prophets. I know. That you believe. And I could say that.

Here tonight. From this pulpit. To all of you. Gathered here. The most of you. If not all of you. If I ask the question. Do you believe. The scriptures. I know. That you believe.

The answer. Will be in the affirmative. Yes. I believe. I believe. This to be. The Bible. I believe. This to be. Inspired of God. I believe. This to be. Unlike any other book. I believe. That this is. The book.

Where God. Has revealed himself. I believe. All that. I would never. Deny that. But then. You see. Have you.

[23 : 01] Committed. Your life. To Jesus. That's the next point. Isn't it? Because.

The evasive answers. Include. Such things. As. Well. I need to think about this. A little longer. Or. If I commit my life to Christ.

What will the impact of that be. With. People that I work with. Or people that I have. Charge over in my work. Or what will the effect of that be. In terms of.

How other people are going to see. My life from now on. Or you may have the. Evasive answer that says. I'd like to do that. I really want to be a Christian. But I really want to be sure.

First. Well. How sure do you want to be? Can you be any more sure. Than the Bible itself. In the presentation of the facts.

[23 : 57] To you. If you're here tonight. And you're not saved. And there are. People here. I'm quite sure. Who are so used to the gospel. And would never deny.

If you ask the question. Do you want to be saved? You would never. Get them to say. Of course. I don't want to be saved. That's not why I come to church. That's a social thing. You wouldn't say that. You'd say.

Of course. I want to be saved. I want to be like. Those Christians. Who have come to confess. Their Lord. Who live a consistent life. In whose life. I see. Something of Christ. From week to week.

But I want to be sure. About things first. I want to have more evidence. I want to have something. In myself. Of assurance. Before I take that step. And commit myself. To Jesus. Or perhaps.

You have done that. And haven't done it publicly yet. Well. Here is something. Really. That you take from this passage. Where the teaching. Really pretty much. Comes to this.

[24 : 54] The facts. Of the matter. Are already there. Faith. And trust. In Christ. Bring salvation. Into your possession. Jesus. Is God's provision. For every aspect. Of your life. In this world.

And in the world. To come. For every challenge. You will meet. Jesus is more than sufficient. For every need. However deep. It will be. In your experience.

From now on. To the end. Of your life. Jesus is greater. Than any. Of those deep. Difficult experiences. Of life. Whatever it is. You consider.

May at the moment. Be a problem. To committing your life. To God. God. The Bible. Takes them all away. And says. God's.

[25 : 48] Persuasive. Argument. Sweeps. All that away. Do you have no reason left. Not to accept Christ. You cannot be any more sure.

Than God himself. Makes it out. In the Bible. Remember. Friends. That evasiveness. Evasiveness.

Evasiveness. Evasiveness. Is the method. Of the devil. Evasiveness. Is the method. That is placed. By those. Who would not want you.

To believe. To commit your life. To Jesus. Who would try to persuade. Well you. You can do so much of that. You can accept the Bible. You can live a respectable life. You can be a member of the church.

You can go to church. You can appreciate the gospel. You can be friends with those who are professing Christians. You can have all of that. You can help with the work of the church. And many. Many do. Who have not yet.

[26 : 50] Openly confessed to Jesus as their savior. But. You see. The next thing is. Well. They will say. That is actually enough. And the devil will want to persuade you tonight.

That when you have gone part of the way. And said. I believe the scriptures. I believe what they are. And he will say. Well. Surely that will do. Don't get too serious about it.

He will say. What is there not to be serious about? What is there not to be serious about?

When eternity. Is facing every one of us. When the offer of salvation in Christ.

Is open to every one of us. Why should anyone in this building tonight say. For whatever reason. I am not ready yet. It is not my time.

[27 : 52] I will do it. But not now. That is like Agrippa's. Evasive answer. An answer that. Really just wanted to.

Move away from what was in his mind. Through the preaching of the apostle. And just wanted to get out of that dilemma. By this evasive answer. Don't.

Do that. With your soul. Thousands have done that. And ended up not being saved. Many have done that.

And never yet. Afterwards felt. As near to committing. Their lives to Jesus. As that time. When the truth. Dealt with their minds.

Tonight. If you are even a little persuaded. That you ought to be. A Christian. Fully. In every sense of the word.

[28 : 54] In the Bible. Don't put it off. Don't live to regret it. You may never. Be as ready. As you are now.

To commit your life. To Christ. That's Agrippa's. Evasive response. But look at. Finally. I am just going to finish with this.

It is a warm evening. And I am just not going to. Carry on too much longer. But. The third thing. Along with Paul's presentation. Of God's truth. And Agrippa's. Evasive response. Is Paul's.

Evangelistic conclusion. Paul said. Whether short or long. Using the same. Kind of words. Translated. Whether short or long. He said. I would to God.

That not only you. But also all who hear me. This day. Might become such as I am. Except for these chains. Now you see. Paul's passion for souls. Paul's passion for these people. Including Agrippa.

[29 : 49] To be converted. This is what he is making his priority. He is not concerned about time. Not concerned about status. What he is doing is. If you like. He is holding up. These chained arms.

That are his. As a prisoner. And you can just hear. The sound of the chains. As they rattle. As Paul. Holds up these chains. And says this. Except for these chains.

He said. I would you all. Be like I am. In other words. Free. In Christ. Saved. Delivered.

From sin. From the bondage of sin. From the tyranny of sin. And Satan. And death. That is what he says. In verse 18. Whether open their eyes. They may turn from darkness.

To light. From the power. Of Satan. To God. That they may receive. Forgiveness. Of sins. And so. Agrippa. Bernice. And the party.

[30 : 45] Off they go. That is it. Finished. Machashor. Back to something else. Who is free.

And who is chained. There is King Agrippa. He is free to go. He is the master. If you like. Of. Of.

Of the situation. In terms. In human terms. So there he goes. Along with the party. And he leaves Paul. There in the prison. Chained. As Paul himself.

Has referred to. Who is free. And who is bound. Friends. Remember. There is a freedom. Which imprisons. And there is a custody.

Which sets free. There is a freedom. Which imprisons. Your freedom. Out of Christ. So called freedom. The freedom. The freedom of the unsaved.

[31 : 42] The freedom of that world. Out there tonight. That doesn't want to know God. That wants nothing to do with the Bible. With the effects of the Bible. They want to be free. Free of all of these.

These rigorous. And restricting. Truths of. Of the Bible. As they regarded. Although they wouldn't say. The truths of course. The truths in the way. Christians presented.

Are they free? Of course they are not free. They are still bound by sin. By the imprisonment. Of sin and lostness.

Whereas. If you read Philippians 3. Paul talks there. About being apprehended. By Jesus Christ. Christ reached down. And met him.

On the road to Damascus. He took him into his custody. If you like. That is why Paul. Often. In his letter. Speaks about being a slave. Being a servant.

[32 : 40] A bond servant. Of Jesus Christ. If you are bonded. You think perhaps. Well that is certainly not free. Surely. Of course it is. You are bonded to Jesus Christ. You are free from God's condemnation.

You are free from. Everlasting death. You are free from. Everything that is the wages of sin. And you can have everything in this life. And you can have all the freedom to want.

You want to do what you want to do. But you are not free. You are not free. Unless you are free with the freedom. With which Christ.

Makes us free. You are free. You are free. I came across some. Words of some new hymns. I wasn't aware of. They are called new Scottish hymns. I find them online.

Just the other day. I came across them. And one of them is based on. Psalm 139. I will finish with these words. And one verse of that. That hymn as it is sung.

[33 : 38] Goes as follows. How blessed I am. So bound with love. Surrounded. Yet so free. In doubt or blessing.

Life or death. My Lord remains. With me. Now I have underlined these words. In the print. As I have it before me. So bound with love.

Surrounded. Yet so free. Here is someone saying. I am bound with love. Love. I am enclosed within love. I am surrounded by Christ's love.

And yet I am so free. Because of what that love is. How blessed I am. So bound with love. Surrounded yet so free. In doubt or blessing.

Life or death. My Lord remains. With me. May that be. Your conviction. Your testimony.

[34 : 41] As well as mine. Tonight. Let's conclude. Our service now. Singing in Psalm 119. As we seek God's blessing.

Upon his word. We finish with praise. In Psalm 119. Psalm 119. And verse 145. That is on page 412. And singing.

From verse 145. To 149. Page 412. With my whole heart. I cried. Lord here.

I will thy word obey. I cried to thee. Save me. And I will keep thy laws. Always. I of the morning. Did prevent the dawning. And did cry.

For all mine expectation. Did on thy word. Rely. These words. 145. To 149. With my whole heart. I cried.

[35 : 37] Lord here. With my whole heart.

I cried. Lord here. I will thy word obey.

I cried to thee. Save me. Save me. And I will keep.

Thy laws. All. Way. I of the.

Morning. Dead. Feel. The adorning undecrye For all mine expectation Did on thy word rely Mine eyes did timelessly prevent The watches of the night That in thy word with careful mind

[37 : 32] Then meditate thy might After thy loving kindness hear My voice that calls on thee According to thy judgment Lord, revive and quaken me If you allow me to get to the main door, please, tonight after the benediction.

Now may the grace of the Lord Jesus Christ, the love of God, the Father, and the communion of the Holy Spirit be with you now and evermore. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.