

The Woman Caught in Adultery

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Date: 23 February 2014

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[0 : 00] Just a wee word to the young folk before we carry on with the singing. I know that quite often when we do something that is wrong, quite soon after we've done what we've done, we wish we hadn't done it.

I remember in school, when I was in school, I suppose like an awful lot of people, you do things that you say to yourself, I wish I hadn't done that.

It wasn't out of badness. It tended to be very often out of mischief. But there was quite a lot of times I would have to face an angry teacher with a belt, and it didn't seem so funny then.

And I would sometimes be saying to myself, Oh, I wish I hadn't done that. And there was no point in saying to me, Yes, I quite often said to my teacher, I'm really sorry.

But there was no point in saying to the teacher, Oh, forgive me, and put the belt away. In those days you used to get the belt. That just didn't work. It's the same, I suppose, when you, if you're, say, watching a game of football, or supposing you were playing, and it might be different in different games, but in football now, supposing somebody is running through to goal with a ball, and you're the last defender there, and you hack the person down on the penalty box, not only will a penalty be given, but the referee will show you a red card and send you off.

[1 : 39] You were the last person there. Stopped a goal in a wrong way. There's no point in going to the referee and saying, Oh, ref, will you forgive me? Put away the red card. The referee said, No.

That's it. There's no forgiveness. You see, life is full of these rules and laws and things. And we need rules and laws. Otherwise, life would be just, it would be chaos.

It would be, everything would be all over the place. That's why we have loads of rules and laws in life. That's why we have policemen and policewomen, where the police are there to help people to keep the rules and the laws and to try and stop people from breaking these rules and laws.

And God has given us rules and laws as well. And God wants us to keep them. But you know we don't. Everybody in here is breaking God's rules and laws all the time.

And that's a very difficult thing for us to deal with. In fact, you know this, we can't deal with it. But God does something different. Not like if you go to the teachers.

[2 : 51] Well, I know you don't have belts nowadays. But when I was in school, I got belted, apart from, I got belted in every, shouldn't be saying that, every year.

And used to get belted for the most simple little things. But there was no point in saying, Oh, forgive me. Because that just didn't work.

But God deals differently. Because we can go to God. And, you know, the Lord has done something absolutely wonderful.

Because we can't deal with all the wrongdoing, which the Bible calls sin. All that's wrong in our lives. God, the Father, sent His Son, Jesus, into the world.

And He says to Jesus, Do you know what I want you to do? I want you to go into the world. And I want you to take on yourself the sin, all the bad, all the wrongdoing, all the guilt of all these people on yourself.

[3 : 54] I am going to punish you. And, you know, because God is so right and so just, He'll never punish people twice. And if He punishes Jesus for you, then He will never, ever punish you.

He'll forgive you. And that's what the Bible tells us we're to do. We're to go to the Lord and say, Lord, forgive me my sin. Pardon my sin.

Take away my sin. And, you know, if we really do that, and we mean it with all our heart, the Bible tells us that that's exactly what the Lord will do for us.

He will pardon. He will forgive us our sin. He will, it's a lovely word, it's as if He casts our sin away, throws it away so far that He's not going to see it or remember it.

It's gone. And that's what, what we're doing. That's a wonderful thing. So I hope that every single one of us here, not just the young people, but all, will be in the way and in the habit of going to the Lord and saying, Lord, forgive me my sin.

[5 : 08] We often say that, for Jesus' sake, because it's only Jesus who can forgive sin. Will you make that the way of your life, that you will ask the Lord to forgive you all your sin.

I'm going to sing again from Sing Psalm, Psalm number 32. Psalm number 32. Tuna's Arlington, Sing Psalm, Psalm number 32.

It's on page 38, verses 1 to 7. How blessed the one who has received forgiveness for his sin, whose sins are covered from God's face, whose debt is cancelled in God's grace, there's no deceit in him. When I kept silent, all my bones with groaning were worn out. Beneath your hand I felt entrapped. Both day and night my strength was sapped as in a summer drought.

Then I laid bare my sin to you, the guilt that lay within. I said, O Lord, I have transgressed, and you forgave when I confessed you pardoned all my sin.

[6 : 19] And so on to verse 7. Psalm 32, on page 38, the tune is Arlington. How blessed the one who has received How blessed the one who has received forgiveness for all his sin, whose sins are covered from God's face, whose debt is cancelled in God's grace, There's no deceit in him.

When I kept silent, all my bones were groaning, well worn out.

Beneath your hand I felt entrapped. All day and night my strength was sapped as in a summer drought.

Then I laid bare my sin to you, the guilt that lay within.

I said, O Lord, I have transgressed, and you forgave when I confessed you pardoned all my sin.

[8 : 41] So let the godly pray to you while you are you are to be found.

Surely when waves are sweeping past, and mighty waters rising past, you'll keep them safe and sound.

You are my hiding place, O Lord, my true security.

You keep me safe in troubled days.

You circle me with joyful praise when you have set me free.

[10 : 17] Let us turn now to John's Gospel, John chapter 8. John chapter 8, when we read the first 20 verses.

Gospel of John, chapter 8. Do we see there beginning at verse 53 of the previous chapter, they went each to his own house, but Jesus went to the Mount of Olives.

Early in the morning he came again to the temple. Remember, this is all following on from the feast of the tabernacles, or the feast of booths.

Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst, they said to him, Teacher, this woman has been caught in the act of adultery.

Now, in the law, Moses commanded us to stone such women. So what do you say? This they said to test him, that they might have some charge to bring against him.

[11 : 35] Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, Let him who is without sin among you be the first to throw a stone at it.

And once more he bent down and wrote on the ground. But when they heard it, they went away one by one, beginning with the older ones.

And Jesus was left alone with the woman standing before him. Jesus stood up and said to her, Woman, where are they? Has no one condemned you?

She said, No one, Lord. Jesus said, Neither do I condemn you. Go, and from now on sin no more.

Again, Jesus spoke to them, saying, I am the light of the world.

Whoever follows me will not walk in darkness, but will have the light of life. So the Pharisee said to him, You are bearing witness about yourself.

[12 : 43] Your testimony is not true. Jesus answered, Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going.

But you do not know where I come from or where I am going. You judge according to the flesh. I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me.

In your law it is written that the testimony of two men is true. I am the one who bears witness about myself, and the Father who sent me bears witness about me.

They said to him, Therefore, Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me, you would know my Father also.

These words he spoke in the treasury as he taught in the temple, but no one arrested him because his hour had not yet come. Amen, and may God bless to us this reading of his holy word.

[13:57] We're going to sing again from Sing Psalm, Psalm number 36. I'm going to sing verses 5 to 10. June is London New. It's on page 44.

Your steadfast love is great, O Lord. It reaches heaven high. Your faithfulness is wonderful extending to the sky.

Your righteousness is very great like mountains high and steep. Your justice is like ocean depths. Both man and beast you keep. How precious is your steadfast love.

What confidence it brings. Both high and low find shelter in the shadow of your wings. They feast within your house and drink from streams of your delight.

For with you is the source of life. In your light we see light. So on, Psalm 36, verses 5 to 10. The tune is London New.

[14:58] Your steadfast love is great, O Lord.

It reaches heaven high. Your faithfulness is wonderful extending to the sky.

Your righteousness is very great like mountains high and steep.

Your justice is like ocean depths. Both man and beast you keep.

How precious is your steadfast love. what confidence it brings.

[16:14] Both high and low find sheltered in the shadow of your wings.

They feast within your house sun, drink from streams of your delight.

For with you is the source of life. In your light we see light.

to those who know you as their God pure steadfast love impart.

Maintain your righteousness to those of pure and upright heart.

[17:32] Let's turn again to the section of God's word we read in John's gospel. John chapter 8.

John chapter 8. There we find Jesus early in the morning he had come again to the temple and all the people there was a great crowd had come to him and he sat down and he taught them.

As he was teaching in verse 3 we find that the scribes and the Pharisees bring this woman who had been caught in adultery and he placed her in the midst and they said to him teacher this woman has been caught in the act of adultery.

Now in the law of Moses commanded to stone such women what do you say? This they said to test him that they might have some charge to bring against him.

So on. Now we come to a part of God's word for some of you in your Bibles you will see that there are brackets around at verse 53 and they go on to the end of verse 11 there are these brackets and some early manuscripts don't include this section so there's been always a kind of a bit of debate amongst scholars as to whether this part should be where it is or even some maintain that it isn't part actually of the word of God.

So there is this division some saying yes it definitely is but this is not where it should be and some say because it's not found in some early manuscripts it shouldn't be there at all but most people would agree that this is part of the inspired word of God.

[19:19] For myself I have absolutely no hesitation in believing that this is exactly where it should be because we find here that the whole the whole the whole it's just a continuum we're working through this gospel and it's a continual unfolding and everything to me is fitting bang into place because we have Jesus early in the morning coming back into the temple it's just he's just made that great declaration in the last great day of the feast in the previous chapter the crowds are still there and Jesus having made the great statement of being light that he was the light of the world and talking about true and false judgment in this chapter ties in exactly with this woman who was caught in adultery and also we find the eagerness of the Jews to stone her we find at the very end of the chapter that the Jews are picking up stones to stone

Jesus so to me it just fits in exactly where it is and so we find here that Jesus is we've been looking at the feast of the tabernacles and so on and he uses this opportunity to teach in the temple and as he's teaching with this great crowd all of a sudden there's this kind of chaos and movement in the crowd a kind of bedlam going on because all of a sudden this woman is like being propelled forward

through the crowd the scribes and the Pharisees arriving there you can see them pushing people out of the way and they shove this woman right into the middle right in front of where Jesus was teaching and it would have been a very dramatic and a very sort of amazing moment now you can almost hear the note of triumph in their voice as they speak to Jesus because they say they brought this woman and they said to him teacher this woman has been caught in the act of adultery you can almost hear this sort of ringing note of triumph because they think we have him now hook line and sinker they were absolutely convinced that in this particular incident here in this particular moment that they had the end of

Jesus we'll see that just in a moment but they were absolutely persuaded that this was a scenario that for Jesus there was no getting out now I don't know nor does anyone know but it's very funny how if this woman was caught in the act of adultery that they bring the woman and not the man because if they're going to follow the law of Moses to its exact letter then both the man and the woman should have been brought forward but there's no sign of the man which makes it all the more likely that this was more like a kind of a of a setup although it would appear that in all probability that this woman was guilty of what she was being accused of but they for their own particular ends are just bringing the woman before Jesus and we often we look at the law of Moses and we see sometimes the severity of that law and sometimes it will cause us to gasp and we sometimes find it very difficult to equate and to understand why God set such severe penalties at the very beginning now of course for adult it wasn't stoning it was death but it wasn't stoning so they brought the wrong sort of means of execution forward at this particular time but at the very beginning as God was establishing society with his own people he was setting out severe laws because God was

God knew remember we've mentioned this before the people the Israelites God had set this nation apart for a particular purpose his intention was to bless the whole world through the coming Messiah and in Israel he had given them the law he had given them his word they were to be his people and through them the whole nation all the nations of the world were going to be blessed so God is setting out very strong and sometimes severe structures and one of the things that God is highlighting is the importance of marriage the sanctity of marriage because if you have a society where it's a free for all then society will crumble it will collapse we talk today about a broken society we hear our leaders talking about a broken society and part of that is because it's kind of developed almost into a kind of free for all it doesn't work and that is why the Lord at the very beginning put these kind of severe guards around it in order to keep his own people in this strong structure otherwise everything would collapse would break up and his purposes and his plans for the good of this world would end up in tatters so anyway this woman is brought forward now it's very obvious that the scribes and the

Pharisees who bring this woman have no interest in the woman whatever they're not bothered that she is actually caught in the act of adultery the only thing that they're bothered about is we've got this woman and all of a sudden they discovered we've got a winner here because we're going to bring this woman before Jesus and we're going to say right the law of Moses commands that she be put to death what do you say and you see what actually they're doing and it's actually a very clever thing if Jesus said okay if that's what the law commands then that's what you'll have to do they knew that at that moment that would be the end of Jesus' ministry in the world because Jesus' ministry had been one of compassion it had been one of forgiveness he was the one who had been turned the friend of the publicans and the sinners we find

[26 : 12] Jesus he kept company with the prostitutes he kept company he went to eat with those who were renowned sinners the religious leaders just couldn't get their head round what Jesus was doing they wouldn't have gone anywhere near some of the people that Jesus was meeting and not just meeting but engaging with so if Jesus said yeah put her to death they knew that would be the end of his ministry that the people who were flogging to hear him would say ah he's just like anybody else and so they would have turned away so you see it was actually a very very powerful a powerful test and of course the other side of it was if he said no don't put her to death no she mustn't be stoned they would say ah you are preaching and teaching to break the law that God gave us and they would have arrested him there and then and they would have had grounds to arrest him and so they were saying to themselves we're in a win-win situation doesn't matter what he says we've got him and this he did in order to test him that's what it tells us that they might verse 6 they said this to test him now the actual word test here means more to tempt in order to lead into sin that's the idea so what they were doing they were leading

Jesus they were trying to lead him into sin so that whatever he did it would be wrong and then we find Jesus bending down strange moment this this is said to test him that they might have some charge to bring against him Jesus bent down and wrote with his finger in the ground so it's quite an unusual moment he's writing with his finger now what he wrote we have no idea and there's all kinds of ideas put up and the one that automatically came to my own mind first of all was I couldn't help when you read this without thinking that at the very beginning God remember how he took two tables of stone two stone hewn out of the ground two tables of stone and he wrote with his finger what we have as the Ten Commandments the law of

God and in a sense I think we have here Jesus and he is the one actually who gave us the law and in some ways he is saying here I am the fulfillment of the law I believe in the law completely and maybe he wrote something of that on the ground I don't know but anyway they continue to pester him and you can see what they're saying and I see verse seven and I continue to ask him and the idea again there is they were it was like a what it was non-stop they were going at him and at him and at him all the time what do you say teacher what are you saying do you agree what should we do do we stone her do we let her go come on we want an answer and they were going at him and at him and at him and Jesus is still in silence crouched down writing and then he gets up again he stands up he stood up and he said to them let him who is without sin among you be the first to throw a stone at her and once more he bent down and wrote on the ground now again it's it's again fascinating why he bent down and wrote again on the ground and it's

Arthur Pink who used to live in Stornow and he's written a lot of stuff Arthur Pink is somebody who's written a lot of great stuff and sometimes he's somebody who's very good at spiritualizing and sometimes he spiritualizes too far because we've always got to be careful that we don't spiritualize things that are meant to be spiritualized or take them way beyond but his idea was when Jesus went down the second time to write that he says when the first table of the law was given to Moses remember how God had made and taken the two stones two tablets of stone and written with his finger the ten commandments and as Moses was going down from the mountain that was the time remember when the Israelites had made the golden calf and they were worshipping the golden calf and remember how Moses with a righteous anger he was so angry at what they were doing he got the tables of the law and he smashed them and then later on we find how

Moses went back up into the mountain and God again wrote out with his finger the table of the law this time these two tablets the tablets of the tablets of the law remember they were put within the ark of the covenant and they were kept in the most holy place and in the ark of the covenant on top of where the table of the law was was the mercy seat and that was where the high priest went every year with the blood on the day of the atonement and he sprinkled the blood making atonement for Israel before God where God's anger would be turned away from them and of course this was all a picture of Jesus Christ who was the ultimate mercy seat and he through his death was the one who won for us forgiveness of sin and so this is what he's doing like just as in the first time the stone was taken from the ground and written with the finger of

[32 : 21] God and Jesus is embodiment of the law the fulfillment of the law here he is now the second time writing and he is the one who became the sacrifice through his blood being given now we might say that's maybe stretching it that is that is just an idea and I can it's something you can go along with and certainly we can see a spiritual dimension to it it's it's but the thing is Jesus is again right in the ground but Jesus had actually said that let him who is without sin among you be the first to throw a stone at her and the only sound that can be heard at that moment would be the padding of sandaled feet making their way out to the temple one by one beginning with the older they began all the accusers began to walk away because they all knew they were guilty they were all sinners and the funny thing was it's highlighted that actually in that particular age adultery was rife and sometimes those religious people who put on this incredible religious exterior it is reckoned even some of them were involved despite all their outward appearance of being just so righteous that some of them in their own private way were engaged because these were the likes of divorce was just men at that stage could divorce their wives for the most ridiculous thing and so

Jesus knew what these people were like and Jesus knew at that moment that whatever this woman was guilty of these men who had brought her were far more guilty that they were people who were just so corrupt Jesus had said that they were painted sepulchers they were just like tombstones on the outside looking good but inside corrupt and the light of God's law his holy law pushed into these people's hearts and they felt condemned and you know I think here there's just a little glimpse of

what it's going to be like at the very end when people stand before the holy justice purity the all searching eye of God because people sometimes as we live out our lives we can be quite brazen and we can feel very self righteous and we think oh we'll be all right and people can be quite like the Pharisee and think I'm okay and we can be condemning of others but you know the moment we stand before

God and his holiness and his pure eye and his justice we will then our own sin will be exposed and we'll be like these scribes and Pharisees we would slink away but of course we know that that's not exactly what's going to happen but we know that on that day on that great day people will see their sin for what it actually is so that we find that there's all the scribes and the Pharisees all these accusers my word once again Jesus had turned the tables on them they couldn't believe it they thought they had him hook line and sink we've got him we're in a win win situation and he had an amazing way turned it round once again and once again they had lost face before the crowd once again they were beaten we find them all slinking away and

Jesus is left alone with the woman and Jesus said to the woman woman where are they has no one condemned you she said no one Lord and Jesus said neither do I condemn you go and from now on sin no more now some people find this very strange coming from Jesus where Jesus is saying to the woman I don't condemn you does that mean that Jesus is condoning her adultery well that's not what it's saying there's a couple of things we say here the first thing is when Jesus says neither do I condemn you Jesus at this particular point in his history hasn't come into the world as judge one day he will at this particular moment he is savior and Jesus made that great declaration in John chapter 3 just following on from the great gospel verse that God so loved the world the following verse is

God didn't send his son into the world to condemn the world but in order that the world would be saved through him so Jesus' ministry just now is not a condemning ministry but a saving one and we got to remember that but there's more to it Jesus also says to the woman from now on sin no more and what Jesus is doing here is dealing with this woman's sin and I don't know what all went on but there was obviously repentance because repentance means turning away from sin now when Jesus said don't sin anymore he didn't mean say to the woman I don't want you ever ever ever again to sin that couldn't happen but this sin to which you were engaged in which maybe you are prone to if you are serious about repentance then you turn away from that sin that's what repentance involves it's a turning to

[38 : 31] God and a turning away from sin there's both are involved so Jesus is dealing with this woman by way of repentance for her repenting where he is saying you have to turn away from your sin and so we see that in this whole incident we see the enormity of Jesus Christ's grace compassion and love and of course we've got to remember that in order for Jesus to forgive this woman he had to go to Calvary and he had to give his life's blood he had to become a sacrifice for her he had to go to the very depths and experience all that hell was for her and he has to do the very same for you and me that's what Jesus that's what's in the gospel that's where the offer of the gospel is let's not put this away from us let's take hold of this and realize this involves you and me where we are today

I pray that Jesus will be able to say over you today neither do I condemn you these are beautiful words no condemnation to those who are in Christ Jesus then in verse 12 we find that Jesus just very briefly makes another of the great I am statements and again when we look at the very background to this we've got to remember that this was just at the close of the feast of the tabernacles and at the feast of the tabernacles there were four great temple lamps that were lit every morning and so the temple was full of light however at the end of the feast one lamp was left unlit signifying that there was a light missing and that that missing light was the Messiah who was still to come so

Jesus is grabbing that moment and he's saying there's that missing light well he says I am that light I am the one you've been waiting for I am the Messiah and so he says I am the light of the world and it's an amazing statement and sadly it's a statement that was lost on most of the people there now of course we know that since the fall this world has been propelled into darkness darkness covers the whole earth spiritually morally we talk of a period in history known as the dark ages and it was that with regard to history but you know in many senses we're still in the dark ages spiritually and morally and Jesus has come to bring light that's what he's come to do and you know the wonderful thing is that light and darkness cannot exist together when light comes in it expels the

darkness that's what the light of dawn does and that's what

Jesus does in a patient's life sometimes he comes in suddenly as in the case of Saul of Tarsus where the light just broken and maybe that's how it's been for some of you where the light of the gospel and the power of Jesus his might and his ability to save you and the light just broke into your heart for others of you it's been like the dawn of the day we've often used that example if you've been out through the night and you've been supposing I can remember two or three times when I was younger and been out through the night and coming in through the night and it's sort of more like the summertime and it's very hard to work out when exactly night finishes and day begins because the dawn is so gradual and the world that you're walking through the darkness and the shadows and the shapes gradually they're giving way to where you're able to see things more and more and more clearly and sometimes that's how it is in the spiritual life for some people it's just like the gradual dawn slowly coming in so that eventually they're able to see well

I cannot tell you exactly at what time I came to full faith in Jesus Christ but the one thing I know is that I see now there is light in my life the darkness that was there where I couldn't understand I couldn't grasp what Jesus had done I couldn't see the cross yes I knew about all these things but I couldn't see it for myself but now I can now I know that Jesus Christ has died for me I can't tell you loads of things I can't tell you but I know this and I'm trusting my life to Jesus and that's salvation so as we say for some people it's gradual for other people it is sudden the important thing is that the light dispels the darkness and if the light has never dispelled the darkness in your life and in your heart will you ask the Lord today to do just that very thing for him because you know what happens in life one of two things if we live in darkness and unless the light comes into our heart and life we will continue in darkness till we leave this world and then we're told in the

[44 : 26] Bible that the soul that closes its eye the soul that dies in darkness will then go into outer darkness that's not our idea that's what the Bible tells us and that's a fearful concept outer darkness not just darkness not just the darkness of this world but outer darkness but the opposite is true when the light has come in that light will continue to grow and to grow that's what happens to God's people the light will develop within their heart within their life and then again when if we have just even if we just have a strand of faith and even if it's at the very end of our life all it takes is a moment to come from darkness into light but that light will develop into the most amazing light when we leave this world where we will experience the fullness of that light and so

Jesus says I am the light of the world whoever follows me will not walk in darkness but will have the light of life follow Jesus what are you doing today are you following Jesus well if you're following Jesus you'll follow him forever because that's what the saints and glory are doing right now we're told that in the book of revelation they follow the lamb wherever he goes that's what's happening just now that's what you'll do throughout eternity you will follow the lamb wherever he goes but it's only those who are following the lamb now it's only those who follow the lamb here that will follow him in glory if you don't follow the lamb here you won't follow him in glory if you don't want the lamb here you won't want him there remember people choose their destiny here what you want here is what you will get forever that's how it works the lord gives us what we choose here if we choose the light if we seek the light if we follow

Jesus that's what we get forever if we don't want Jesus if we reject Jesus if we push Jesus away the lord at the end of the day says well that's what you chose that's what you'll get again insisting that he came from the father he is highlighting this fact and one of the things he goes on to say to them they said to him therefore where is your father Jesus answered you know neither me nor my father if you knew me you would know my father also how important these words are these religious leaders thought they knew God oh they thought nobody knew nobody in the land knew God like they knew Jesus is saying to you don't know unless you know me you cannot know the father these are solemn words because so many people will tell you it doesn't matter how you go to

God do your own thing believe what you want God accepts you anyway Jesus says no it's only in me you cannot know God the father unless you know me let's pray Lord our God we pray that these words indeed will be precious to us that we will follow the Lord help us to realize that what we are here and what we do here bears upon our eternity and we pray that we might all know the lamb and love the lamb and follow the lamb that he will be our soul that he will we follow like soldiers would follow a captain and like sheep would follow a shepherd we pray oh Lord that we will indeed have Jesus as our focus be near to us we pray bless us all take us to our home safely and forgive us our

sin in Jesus name we ask it Amen concluding psalm is psalm 130 from the Scottish Psalter and we will sing the whole psalm to the tune martyrdom psalm 130 the whole psalm and that's to the tune martyrdom it's on page 421 Lord from the depths to thee I cried my voice Lord do thou hear unto my supplications voice given attentive ear Lord who shall stand if thou O Lord should mark iniquity but yet with thee forgiveness is that fear thou mayest be I wait for God my soul doth wait my hope is in his word more than they that for morning watch my soul waits for the Lord I say more than they that do watch the morning like to see let Israel hope in the Lord for with them mercy speed the whole psalm tune is martyrdom Lord from the depths to thee I cried Lord from the depths to thee

[49 : 47] I cried my voice Lord who I hear and to my supplication voice give an attention hear Lord who shall stand with thou O Lord shud smother iniquity but yet with thee forgiveness is that feared thou mayest be

I wait wait for God my soul doth wait my hope is in his word more than they that for morning watch night my soul wait for the Lord I say more than they that do watch the morning light to see let Israel hope in the

Lord what with him mercies be on plentious redemption redemption is ever found with him and from all his iniquities he Israel shall redeem now may the grace mercy and peace of God the Father Son and Holy Spirit rest and abide upon each one of you now and forever more amen