

Goodness, Grace and Grip of God

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Preacher: Rev Colin Macleod

[0 : 00] Good to be with you this evening, swimming up the road from back. Interesting weather events going on still, but we're here to worship the Lord and may He bless us as we seek Him together.

We'll begin our service by singing to His praise from Sing Psalms in Psalm 93. Psalm 93 in Sing Psalms, singing this Psalm together from the beginning.

The Lord is King, His throne endures majestic in His height. The Lord is robed in majesty and armed with strength and might. The world is founded, firm and sure, removed it cannot be.

Your throne is strong and you are God from all eternity. The 93rd Psalm will stand and sing together. The Lord is King, His throne endures majestic in His height.

The Lord is robed in majesty and armed with strength and might.

[1 : 14] The world is founded, firm and sure, removed it cannot be.

Your throne is strong and you are God from all eternity.

The Lord is strong and you are God from all eternity.

The mighty noise. The Lord enthroned the highest strong, more powerful is He.

And thunder all the ocean's waves are breakers of the sea.

[2 : 55] Your royal statues, large and firm, and changing is your word.

And holiness adorns your hearts for endless days, O Lord.

We'll bow in prayer together. Amen. The Lord reigns. We express our joy and dependence as we sing these words towards you, our loving Heavenly Father.

We acknowledge your greatness. We bow before you, contemplating in our hearts and minds the glory, the grace of God, conscious of your holiness, conscious of your sovereignty, conscious of your rule.

Lord, how else can we do but bow before you? And so we would, Lord, empty ourselves of any sense of self-sufficiency or self-grandizement or self-sufficiency.

[4 : 17] Lord, keep us. Keep us from that road where we would think it is our gifts, our strength, our wisdom, and our plans that matter most when it is all of grace.

For we are saved by grace and through faith, and that not of ourselves. It is the gift of God, lest any man should boast. So, Lord, we know in the kingdom there is no room for boasting.

There is no status, no rank, no standing, other than being a child of God through repentance and faith in Jesus Christ, your Son.

And so we bless you, Lord, and praise you for that wonderful reality tonight, a reality, the light of which draws us here together this evening to extol the virtues of the living God, to sing praise toward you, conscious of who you are and what you have done for us in Christ, your Son.

Conscious, Lord, of the forgiveness, full and free, that we find in him when we respond in that wonderful manner, crying out to Jesus, Lord, be merciful to me, a sinner.

[5 : 23] And we thank you, Lord, that in him we find that mercy, that cleansing and that renewal, for in him all things are made new. And in him we have the forgiveness of sin, redemption through his blood.

We have newness of life. Lord, we thank you for this wonder, for this reality, for this comfort and this joy that in Christ alone our hope is found.

So we pray tonight, Lord, as we worship together, you might do us good, that you might come in among us, that we might know the ministry of the Holy Spirit moving within us and between us, around us, illuminating within us an understanding of the gospel, illuminating within us once more something more of the wonder and beauty of Jesus, something more of his work, his standing in our place, his paying our price.

Lord our God, we profess tonight that at times the scope of the gospel overwhelms us and we fail to grasp the grandeur, the wonder, and at the same time the simplicity.

What joy there is in the way the apostle responded to the Philippian jailer, believe in the Lord Jesus Christ and you will be saved.

[6 : 49] Keep us, Lord, ever from doubting that message, from adding to that message, from taking from that message, from mixing that message up with who we are and how we do things, keep us, Lord, that ever in that place where we would be grateful for our traditions, but that we would keep the traditions in their place and that we would look unto Jesus, the author and finisher of our faith.

So we pray, Lord, from the outset of this communion season for your blessing and hand to be upon the congregation, that you be near to each and every one of them, Lord, and that as Callum breaks down the word of life and the Gaelic and Murdo comes to preach Christ in the English services, that, Lord, you would bless them and through them be a blessing to the congregation, that your people, Lord, would know a real blessing from on high, that that gift that is within would be stirred up, for you have not given as a spirit of fear, but a spirit of power and of love and of discipline. And so we pray tonight, Lord, that you would, by word and sacrament in these days ahead, bless and strengthen and enliven and encourage your people to go into the week ahead, bright, shining witnesses to Christ, uncompromising and yet also merciful and patient and tenderhearted in sharing the gospel with those around us.

We must, for we know we must always be ready to give a reason for the hope we have within. So may we, Lord, in days to come by your word and sacrament, know that particular blessing as we remember the Lord's death, as your people gather at his table, be near to them, feed their souls and nourish them, that they would rejoice in the reality of the ancient text that says, I have found the one in whom my soul loves.

And so, Lord God, this evening we pray that you would bless your word to our hearts, that you would go before us in every way, not just at the communion season, this time of vacancy and change and decisions and choices, all these things, Lord, we commit to your care, we seek your grace, your patience, your wisdom, that the Holy Spirit would be our leader in these things and that we, in dependence upon him, would know you're leading and that we might, Lord, with devoted hearts, trust in you and walk with you.

[9 : 18] So watch over the congregation. Lord, be with those who cannot be here tonight, be with those in the congregation who are recovering from illness, who are in hospital. We pray for any, Lord, tonight who are uncertain, downcast, housebound, those, Lord, maybe in the district, in the town, who are suffering from loneliness.

What a scourge that is in our day and age. And we pray for any, Lord, tonight known to us or connected with us in any way who are experiencing a sense of isolation and uncertainty, draw near to them, Lord.

Bless them with your peace, your mercy, and may they be calm knowing that you are with them. We pray for your people who would minister to them, grant them a word in season to come alongside and share something of the hope of the gospel with those who tonight perhaps do not know Christ.

And we pray for the lost. At our communion season, as we look to the cross, as we reflect on the death of our Saviour, we, Lord, pray especially for those who as yet do not know him, do not love him, are not living for him, are unconvinced and unconverted, who are far off, still in darkness, still alienated to God, strangers to the Commonwealth, and cut off from your promise of life and eternal fellowship.

Lord, open hearts and eyes, we pray, by your word. May there be a season of reaping, and may there be joy in heaven, even tonight, over a sinner that would repent and come to Christ and looking to him for the salvation that he alone can bestow.

[10 : 55] So, Lord, we wait on you this evening. We ask you to accept our praise, that you would hear our prayers and draw near to each and every one in Jesus' name. Amen. Now we'll turn to the Psalter this evening.

We'll sing from Psalm 25, the first version, Psalm 25 in the Psalter, singing the first version from the beginning. We'll sing to verse 7.

To thee I lift my soul, O Lord, I trust in thee. My God, let me not be ashamed nor foes triumph over me. Let none that wait and they be put to shame at all, but those that without cause transgress, let shame upon them fall.

We'll sing to verse 7. To God's praise, we'll stand together. Amen. To thee I lift my soul, O Lord, I trust in thee.

My God, let me not be ashamed, nor foes triumph for me.

[12:09] Let the man that waits on thee, be good to shame at all.

But those that with thy cross, let shame upon them fall.

Show me thy ways, O Lord, Thy path, O Jesus, Nor mercen consoles' fast on me.

O'er, O which of thou shalt, Give thy truth, I bet my Lord have shown may not be ashamed, for thou mej contract, my life, O Lord have garnished my eyes, And do thou reap, For Thou art for the just, to Thee salvation sent.

And I upon Thee all the day, expecting to attend.

[13:45] Thy tender mercies, Lord, I pray Thee to remember.

And loving kindnesses, for They have been of hope forever.

My sins and faults of You, do Thou, O Lord, forget.

After Thy mercy, think on me, and for Thy goodness great.

We'll read from the book of Psalms this evening in Psalm 86. Psalm 86, a psalm that has much to say to us, as the psalm as we've just sung, of the goodness and greatness and grace of God.

[15:09] Clearly it was a theme that thrilled David's heart, and we'll see that in this psalm also, entitled, Great is your steadfast love, a prayer of David. Psalm 86.

Incline your ear, O Lord, and answer me, for I am poor and needy. Preserve my life, for I am godly. Save your servant who trusts in you. You are my God. Be gracious to me, O Lord, for to you do I cry all the day. Gladden the soul of your servant, for to you, O Lord, do I lift up my soul.

For you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you. Give ear, O Lord, to my prayer.

Listen to my plea for grace. In the day of my trouble I call upon you, for you answer me. There is none like you among the gods, O Lord, nor are there any works like yours.

[16:09] All the nations you have made shall come and worship before you, O Lord, and shall glorify your name. For you are great and do wondrous things.

You alone are God. Teach me your way, O Lord, that I may walk in your truth. Unite my heart to fear your name. I give thanks to you, O Lord, my God, with my whole heart, and I will glorify your name forever.

For great is your steadfast love towards me. You have delivered my soul from the depths of Shoal. O God, insolent men have risen up against me. A band of ruthless men seek my life, and they do not set you before them.

But you, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness. Turn to me and be gracious to me.

Give your strength to your servant and save the son of your maidservant. Show me a sign of your favour that those who hate me may see and be put to shame because you, O Lord, have helped me and comforted me.

[17:17] Amen. May the Lord bless to our hearts the reading of his own word. We'll turn back to this psalm again in a moment, but we'll turn first of all to sing psalms. We'll sing once more from Psalm 17.

Singing from the beginning and sing psalms. Psalm 17. And we'll sing from the beginning to verse 5. Lord, hear my righteous plea and listen to my cry.

It does not rise deceitfully or come from lips that lie. Declare me innocent and vindicate my name. Lord, may your eyes see what is right and free me from all blame.

We'll sing to verse 5 and we'll stand together. Lord, hear my righteous plea and listen to my cry.

Lord, hear my righteous plea and listen to my cry.

[18:45] Lord, may your eyes see what is right and leave me from all blame.

Though you examine me and grow my heart and mind, And though you test me in the night, Yet nothing you will find.

I said I will not say In anything I say From those who practice violence, I have yet far away.

From every evil power, By your word I deserve, My feet have held to all your ways, From them I have not swelled.

Now if we turn together in our Bibles to the Old Testament in the book of Psalms in Psalm 86, Psalm that we read together that is a song of praise and an offering of prayer to God for his

steadfast love.

[20 : 51] And the words in verse 15 perhaps bring these themes together. You, O Lord, are a God, Merciful and gracious, Merciful and gracious, Merciful and gracious, Slow to anger, And abounding in steadfast love and faithfulness.

I think it's fair to say and accurate that for David there was nothing as exhilarating as the greatness and grace of God.

As we find him in his psalms and as we look through his life as it's recorded for us in the scripture, We find him at his best when he puts God first. We find him at his best, his strongest, his most useful in the hand of the Lord when he is praising God and acknowledging God and depending on God.

And this psalm, this prayer of David really brings out this sense of that that's exhilarating. He acknowledges, of course, his need. That's where he begins and that's where we all begin this evening and that's where we always begin when we bow our heads and we close our eyes in prayer.

I am poor and needy. There it is in verse 1, an acknowledgement, an acknowledgement of his need. And yet we'll find as we look at this psalm that this acknowledgement is that there's a tension also with anticipation.

[22 : 08] Because he can say that to you in verse 4, O Lord, do I lift up my soul. Be gracious to me, Lord. And I will call upon you again in verse 5, verse 6.

Give ear, O Lord, to my prayer. Listen to my plea for grace. These petitions are followed up with this unswerving anticipation. You answer me.

So David, in giving God the glory in this sense of worship and wonder and thanksgiving, this statement of praise and this offering of prayer because of God's greatness, because of God's goodness, because of God's grace, brings us to a point where there's much for us to take to heart this evening and into a communion weekend and into our lives as we too look to serve God and honour him in our day and in our age.

So we'll begin where David does. We see an acknowledgement of his need there in verse 1.

There's no delusions of grandeur here. He doesn't stand in a soapbox. He doesn't puff himself up. He doesn't say, look at me. It's the opposite.

He's bowing. There's contrition here. There's humility here. There's an acknowledgement of his weakness, his sinfulness, his propensity to get things wrong, a desire to get things right that doesn't always carry him through.

[23 : 24] O Lord, incline your ear. Listen to me. It's almost, he's acknowledging that he is poor and needy, such as his awareness of what he should be and what he isn't.

And that's something we find throughout scripture. When we come to the galaxy of heroes, we're surrounded by this great, this cloud of witnesses. And again and again in their lives, Isaiah and Peter and John, we see this self-same acknowledgement of need.

Isaiah, woe is me, for I am lost, for my eyes have seen the King, the Lord of hosts. Humility, conscious of God's holiness, leaves him conscious of his own unholiness.

We see it in Peter, 700 years later, in the fishing boat that day in the Sea of Galilee. Depart from me, Lord, for I am a sinful man. This acknowledgement of his need.

But the acknowledgement is balanced, as we've said, by this anticipation. Look at verse 4. Gladden the soul of your servant, for to you, O Lord, do I lift up my soul.

[24 : 29] That's wonderful. And that brings us this evening to just the words in the song in chapter 3. I have found him who my soul loves. And this is this sense of exhilaration, this sense of joy and worship and thanksgiving and gratitude.

It's all here in that gladden or make me joyful. Give me that sense of joy in my soul. For to you, O Lord, do I lift up my soul. So, yes, there's an acknowledgement of need, but there's also an anticipation of being welcomed as he draws near to the throne of grace.

So these two things combine in our own hearts and minds this evening, don't they? We acknowledge our need. We confess our sin. We say, Lord, be merciful to us as sinners. We seek the renewing power and ministry and blessing of the Holy Spirit to grant us strength and wisdom and peace, to be servants of the living God, to be bright, shining witnesses, to be consistently Christ-like as we become holy, as we are sanctified, as we are brought toward and further into the kingdom of the Lord Jesus Christ.

So there's a sense of hope here. Not hopelessness, but hope in this wonderful gladden the soul of your servant. If I were to lift up my soul for you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you.

What a wonderful petition this is. What an acknowledgement this is of the nature and character of the living God. And so we give thanks tonight that we too acknowledge our need. And we also have this sense of anticipation of being welcomed.

[26 : 10] But it's not just a theological thing or a church thing. It's far more wonderful than that. Notice the phrasing he uses in verse 2, at the end of verse 2. As he gives thanks and the sense of exhilaration leads him to acknowledging and professing, You are my God.

Is that not why we're here tonight? To say as well, you are my God. To give thanks to him. To acknowledge our need, yes. But we do so with an anticipation of being welcomed as we join in worship and seek the living God in prayer.

So these things combine in our experience this evening at the outset of a communion season. We too can say with God it is personal. With us it's personal. Because through faith in Christ we too say, You are my God.

One other thing here, in a general sense. Acknowledgement is here. Anticipation is here. But so is awareness. Preserve my life, he says in verse 2.

What's going on here? The little we can piece together. Verse 7. In the day of my trouble I call upon you. And again in verse 14. Insolent men have risen up against me. There's an awareness here.

[27 : 21] An awareness of trouble. Awareness of pressure. There's hardship here. There's difficulty here. Probably in David's experience, danger. He was a soldier. He knew what it was to stand on the battlefield. And feel vulnerable.

Feel like he was made of paper. Feel like his life could be snuffed out in a moment. As he fought these many, many battles throughout his life. He had that pressure. That was almost a constant accompaniment in his experience.

Even though he had the promise of God. And God's covenant commitment to him. And he would use again and again God's covenant name. In his psalms. In his prayers. In his walk with God. But there was still here an awareness of trouble.

And why was that? Because David and us tonight. We know for a fact. There is no promise of an easy time. There's no promise of a stress-free, trouble-free life.

None of us have that. That's in the mist. That's just nonsensical. None of us tonight can anticipate a life that's without hardship. Heartache. A big difficulty. And we probably all in our own way.

[28 : 22] In our own times. Have experienced these things. But what can we say then? We can say this. We too can share an awareness of trouble and pressure. And maybe some this evening are dealing with things that none of us know about.

A pressure. A difficulty. A hardship. Or a heartache. Awareness of trouble marks this psalm. And it brings the psalm into our experience. And we enter the experience of the psalmist.

Because we can relate to this. But what we can say is this. We do not know what the future holds. We do not know what tomorrow may bring. In Romans in chapter 8. That great seminal chapter in the New Testament.

It even says that at times we do not even know what to pray for. There's lots of things we don't know. But two verses later on. In that same chapter of Romans. We do know.

That for those who love God. All things work together for good. For those who are called according to his purpose. That we do know. So we share in this acknowledgement of weakness and failing.

[29 : 25] We enter into this sense of anticipation of being welcomed. We share also this sense of awareness that trouble will find us. And we're going to go through the shadows in the same way many others do.

But yet as we do that. As we go through those times. These times of difficulty. We know that. We know that. For those who love God. And there's the clincher.

For those who love God. All things work together. That tells us that. God in the present tense. Is involved in his unceasing action.

Of bringing things together for good. To those who are his children. There's never a moment where God is not at work. To the good of those who love him.

That's probably one of the most obvious. And sustained targets of attack. And sustained targets of attack for the devil. The world, the flesh and the devil want us to doubt that verse.

[30 : 21] The Bible's closed. They want us to be consumed with the hardship. And intimidated by the shadows. And just falling flat on our faces. Because of the difficulties we may be going through and experiencing.

All the more reason. That we open our Bibles. That we worship. That we sing. That we pray. That we prepare in our hearts. To come to the Lord's table. So these themes are swirling around.

This central aspect of this psalm. Which is the greatness and grace of God. And that's what we'll focus on now a bit more. For a few more moments. That's David's.

I guess we could call David's preparation for prayer. These things stand out. But I want us to look tonight at his focus. When he gets into his prayers.

And that's what we see in verses 5, 13 and 15. You oh Lord are good and forgiving. Abounding in steadfast love to all who call upon you. Again in verse 13.

[31 : 17] Great is your steadfast love. Towards me. You have delivered my soul from the depths of Shoal. And again in verse 15. You oh Lord are a God. Merciful and gracious. In this short song of praise.

In this short offering of prayer. Three times. David comes back to the goodness. The grace. And the grip of God. That God has towards and for his people.

So we'll think about these things this evening together. There's a sense of purpose in this language throughout this psalm. That really does show David's heart for worship.

His sense of exhilaration and thankfulness and joy. But we see these things especially in how he addresses the Lord. He repeats himself here.

Give ear oh Lord to my prayer. Listen to my plea for grace. In the day of my trouble. I call upon you. For you answer me. As David closed his eyes.

[32 : 17] As David bowed his head. As David probably got on his knees in prayer. He is full of a sense of God's goodness.

He is full of a sense of God's goodness. He's already said you are my God. And so in verse 5 we see him saying you are abounding.

You God are good and forgiving. Abounding in steadfast love. So yes there's hardship and difficulty. But David's staying the course. His heart is fixed.

He's looking to his Lord. He's looking to his God. He's looking to his Saviour. And he's doing so in a deep sense of reverence. And that's where this prayer focus and energy comes from.

He knows who he is calling. And he knows that he abounds, overflows in steadfast love. And to such that pray to him in sincerity of heart.

[33 : 18] That is what we will experience. Look at verse 12. I give thanks to you oh Lord my God. With my whole heart. And I will glorify your name forever.

I'm sure you like myself many times. You've spoken with people perhaps who show an interest in Christian. And things who show an interest in faith. Who talk to you about becoming Christians. Who talk to you about professing faith.

Who seem to be making all the right noises. And making the right signals. And going to the right things. And then something happens. And a drift sets in. And then we don't see them again.

And we wonder what's going on there. And I think what we find in situations like that. Is that they are people who could not put their amen to verse 12. I give thanks to you oh Lord my God.

With my whole heart. Rather than being whole hearted. They're half hearted. Rather than God being a forethought. God is an afterthought. And they drift. And you think well I'll come back to this.

[34 : 17] I'll talk about that again. I'll think about that another time. And our job friends is to seek them out. Do what we can to bring them back to the light. To bring them back to the cross.

God's goodness then. Is something that stirs the heart of David. He is so sincere. And he is so encouraged. By the nature and character. Of the God to whom he is calling out in prayer.

That start to finish in this psalm. And that's why we find him three times. Speaking about this central theme. In verses 5 and 13 and 15.

Because it's the key. This is the nature of our God. The God whom we worship. The God whom we adore. The God whom we wish to serve this evening. We give thanks tonight for God's goodness.

And when the world doubt and question. And reject and claim. And we face counterclaim to the goodness of God. Where do we go? We go to the cross. The final and ultimate expression.

[35 : 17] Declaration and proof of God's goodness. Toward us. This is how one writer put it. God's grace is the source of the whole work of redemption.

It is a work God persists in. To our salvation. Grace overcomes us. Bringing us to spiritual life. What a God.

What a gospel. And it's the goodness of God. That is here. Just pouring out from David's pen. As he gives thanks to God. In worship. Praise and prayer. So we see in his focus.

He really zeroes in on the goodness of God. And then. Secondly. In verse 6. We notice these words as well. Listen to my plea for grace. The goodness of God.

The goodness of God. Brings him to reflect and understand further. Something of the grace of God. God's grace toward us. Here we come. Of course. To the very heart of the gospel.

[36 : 16] The cross of Christ. Where by grace. He paid our price. And took our place. You gather in the next days. To remember the price he paid.

You gather on Sunday morning. God willing. At the table. To remember him. In obedience. In dependence. In humility. Do this. In remembrance of me.

Aren't we so prone to forget. Aren't we so programmed. To be forgetful about things. And it's no wonder that. The Lord. The night he was betrayed. Constituted the Lord's Supper.

That we would have. Such a weapon. At our disposal. In our spiritual arsenal. To combat our forgetfulness. That we would never forget. The cost of our salvation.

That we would never forget. The price paid. That we would never forget. The person and work. Of Jesus Christ. The son of God. Who Paul so movingly spoke of. He loved me.

[37 : 14] And gave himself for me. And every Christian in here tonight. Can say that. And put their amen to that. And so we too can anticipate. In days to come. And particularly on the Lord's day.

At the table. A reflection. And a moment. Where you will remember. Something of the goodness of God. Displayed in the cross of his son. Where we see that statement.

And declaration. Of undeserved. Unearned. Unmerited. Love. Of God. This is the fuel. That drives the New Testament church.

God's grace. And God's goodness. For we too. Were once lost. And far off. Every one of us. We didn't grow up. And become. Sinners.

We're born in sin. It's the condition. That we come to speak of as. Original sin. We're born in it. And we can't shed it. We can't outgrow it. We can't.

[38 : 08] We can't leave it aside. We don't come to a position. In and of ourselves. Or by the church's ministry. Or anything else. That we can do anything about. The condition. That changes.

To a lost eternity. Which is what makes the cross. So amazing. And so incredible. So humbling. So gracious. That Christ.

Stepped into that darkness. That void. That brokenness. That lostness. And paid a price. We could not pay. God's grace.

Is the fuel of everything. That we do. We open our doors. We make our plans. We hold our communion seasons. We welcome everyone. Don't we? Every church that has Christ at the core. Will always be a welcoming church. We'll have our notice boards. Or websites. Or bulletins. And we'll work at welcoming people. Because we want them to know what we know. We want them to know who we know.

[39 : 04] In our hearts. Jesus Christ. As Lord. And we do all this because. Of the grace of God. The Catechism famously.

Describes. God as spirit. Infinite. Infinite. Eternal. And unchangeable. In his being. Wisdom. Power. Holiness. Justice. Goodness.

And truth. And as we think of these wonderful characteristics. That flow from. The living God. That come from the very essence. Of God.

We give thanks. That tonight. We know this. That we have the truth. Not a truth. Not a version of truth. We have the truth. The way.

The truth. And the life. The truth. That sets you free. The truth. That brings people from darkness. To light. From death. To life. The sweet exchange.

[39 : 59] He takes our sin. And gives us his righteousness. And so there is here. In this focused prayer of David's. The goodness of God. And the grace.

Of God. One. I think it's one of the hymn writers. Or maybe a chorus. If anyone knows these words. Maybe you could. Remind me this evening. His love has no limits.

His grace has no measure. His power has no boundary. Known unto man. For out of his infinite riches. In Jesus. He giveth. And giveth. And giveth.

Again. That wonderful. Verse. Which reflects these words. We've read tonight. You oh Lord. In verse 15. Are a God. Merciful.

And gracious. Slow to anger. And abounding. In steadfast love. And faithfulness. God's goodness. And God's grace. And these two truths.

[40 : 54] Combine in a quite wonderful. And reassuring way. And we see this. Lastly. In this way. The reality of God's goodness. And the wonder of God's amazing grace.

Lead us to think about God's grip. God's grip. Verse 16. Turn to me. Be gracious to me. Give your strength.

To your servant. And then there's that very interesting phrase. And save the son of your maidservant. Which is I think. The only direct reference.

In scripture. To David's mother. Yes. He put his parents to more. But a time of difficulty. For safety. Away from the ravaging. Persecution of Saul. But here David. Refers directly to his own mother. Save the son of your maidservant. But he's saying here. Give your strength. To your servant. God's grip. The language of thanksgiving. And worship.

[41 : 50] And adoration. In verses 8 to 10. And these three verses. We've looked at. In 5. 13. And 15. These. This language. These expressions.

They come from the soul. Of the saved. I give thanks to you. Oh Lord. My God. With my whole heart. And I will glorify your name forever. For great is your steadfast love.

Towards me. Notice. Verse 13. You have delivered my soul. From the depths. Of shore. How do we. Reflect tonight. On God's grip. Upon us. By his grace.

Well this psalm. Uses several phrases. Let me just. Run through them. Preserve me. Save me. Hear me. Teach me.

Lead me. Deliver me. Save me. This is a God. Of infinite. And eternal love. Who gave his son.

[42 : 46] That we might live. That we tonight. Would gather around. And in the name of a risen savior. Who tasted death. Who paid that price. And now by grace.

He holds us. In his grip. The goodness of God. The grace of God. And the grip of God. There is peace here. And there is comfort here.

And notice. How the psalm. Concludes. You Lord. Have helped me. You Lord. Have comforted me. And that comes from.

David's awareness. Not where we began. Of his sinfulness. And his weakness. And his failings. Yes. But now. He's in this place. Of. Reflecting upon.

And giving thanks. For God's goodness. God's grace. And God's grip. Upon him. And that's why. The psalm finishes. With this sense. Of being helped. And being.

[43 : 41] Comforted. Helped. And being comforted. Very similar language. To Psalm 131. Which reads so well. In the Singed Psalms version. My heart's not proud. O Lord. Nor haughty is my eye.

I do not occupy myself. With things. Too great or high. My spirit. I have calmed. My heart is pacified. My soul is like. A little child. Close to its mother's side.

The comfort. That comes. From a personal relationship. With the living God. Is the particular joy. And privilege. Of every Christian. Here this evening.

This is. God's blessing. Toward us. That in Christ. We too. Can have this. Sense of calm. And being pacified. Through being helped. And being comforted.

Because. As David. Could rely on God's grip. Upon him. So too. Do we tonight. Again of course. The world. The flesh. And the devil out there. Will rail against us.

[44 : 38] Rail against you. Challenge you. Question you. Reject you. Rebuke you. Perhaps try to. Humiliate you. Try to wind you up. And poke fun at you. At times. Leave you with a sense of.

Isolation. But. We reject all these things. We reject the world's ways. And we face the world. With the promises of God. We trust in the Lord. With all our heart.

We live for him. In a whole. Hearted manner. I give thanks to you. Oh Lord. My God. With my whole heart. And I will ever glorify. Your name.

For great. Is your steadfast love. God. And I will. For me. Perhaps. A communion season. Brings all these things. To the fore. In a special way. In a very. Personal way.

When we remember. And reflect upon. What God has done for us. And I trust and pray. That as you. Do so. This weekend. And take. Your place. At the table.

[45 : 34] Of your Lord. And Saviour. That you will do so. With this sense. Of being helped. And being comforted. That you will do so. Not so much. With an awareness.

Of your. Sinfulness. But an awareness. Of God's goodness. God's grace. And God's grip. That grip. He has of you. For we know.

That in Christ. We belong. To the church of Christ. The church. Purchased with his own blood. That phrase. Resonates deeply. When we see. The indifference.

And antagonism. Of the world. Around us. And so we face. Indifference. And we do it. To the glory. Of God. There is a peace. Then here. There is a peace.

That allows David. To praise. And pray. And we give thanks. For this example. And we would seek. To take it to heart. As David says. In verse 11.

[46 : 27] Teach me. Your way. O Lord. That I may walk in it. That I may walk in your truth. And in this phrase. Unite my heart. To fear your name. That's a phrase. That speaks of having. A devoted heart.

Not two-mindedness. It's not uncertainly. Being pulled from the pillar to post. Or thinking. Going left to right. But devoted. In fear. Which is a word of course. Of devotion. Commitment.

Closeness. Leaning on. The living God. That's what he asks of all of us. That as he teaches. We walk in what we learn. That the light. Of the glorious gospel of grace.

That has been revealed to us. In the face of Jesus Christ. Would be seen. In how each one of us live. How we conduct ourselves. The choices we make. The language we use. The decisions we make.

Privately and publicly. In the workplace. At home. May we be found living in a manner that is wholehearted. Seeking to glorify the name of our Lord and Saviour.

[47 : 24] Jesus Christ. David then is focused in prayer. And he finishes. Looking for wisdom. In living. And strength for serving. May you know God's blessing.

As you anticipate the table to come. May you look up. And may you say as the song said. I found him who my soul loves.

Comforting you. And helping you. And reassuring you. By word and sacrament. Over these days. To live wholeheartedly for him. We'll bow in prayer for a moment together.

Gracious Lord. Ever blessed Father. We thank you for your goodness toward us. Lord we bless you for the bounty of your provision. For the depth. For the wonder of the gospel.

Where Christ in his covenant commitment came. A covenant commitment made from all eternity.

To save a people to himself. We bless you that our Redeemer.

[48 : 25] Has tasted death in our place. Has paid a price we could not pay. And now at the right hand of the majesty on high. He affects a sympathetic ministry toward us.

What a saviour. What hope. What joy. What assurance. Be with us Lord. As we take these things to heart. And may the spirit himself apply them to us.

Day by day. In Jesus name. Amen. I will sing from the psalter. And we'll sing this psalm together. Psalm 86.

Singing from verse 9. And we'll sing to verse 12. Psalm 86. Singing from verse 9 to verse 12. All nations whom they made shall come and worship reverently before thy face.

And thee oh Lord thy name shall glorify. Because thou art exceeding great. And works by thee are done. Which are to be admired. And thou art God thyself alone.

[49 : 22] Alone. We'll stand and sing together. All nations whom they made shall come and worship reverently before thy face.

And thee oh Lord thy name shall glorify.

Because thou art exceeding great. And works by thee are done.

Which are to thee a mark and love. Are told thyself alone.

Teach me thy way. Teach me thy way. And in thy truth.

[50 : 44] O Lord and Lord will I. Unite my heart.

But I thy name. May fear continually.

O Lord my God with all my heart.

To thee I will give praise. And I thy glory will ascribe.

And to thy name always. May the grace of the Lord Jesus Christ.

[51 : 47] The love of God the Father. And fellowship of the Holy Spirit be with you all. Amen.