

Jesus Our Joy

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[0 : 0 0] prophecy of Isaiah. So we'll read from the prophecy of Isaiah rather than what's marked there in Joshua and from chapter 52 through to the beginning of chapter 54. So Isaiah chapter 52 and from verse 13 and we'll read down as far as verse 2 of chapter 54.

Behold, my servant shall act wisely. He shall be high and lifted up and shall be exalted. As many were astonished at you, his appearance was so marred beyond human semblance and his form beyond that of the children of mankind. So shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they shall see, and that which they have not heard they understand. Who has believed what they heard from us, and to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground, he had no form or majesty that we should look on him, and no beauty that we should desire him.

He was despised and rejected by men, a man of sorrows and acquainted with grief. And as one from whom men hide their faces, he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows. Yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his stripes we are healed. All we, like sheep, have gone astray. We have turned everyone to his own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted. Yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away. And as for his generation who considered that he was cut off out of the land of the living, stricken for the transgression of my people, and they made his grave with the wicked and with a rich man in his death. Although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him. He has put him to grief. When his soul makes an offering for sin, he shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hand.

Out of the anguish of his soul he shall see and be satisfied. By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong. Because he poured out his soul to death, and was numbered with the transgressors. Yet he bore the sin of many, and makes intercession for the transgressors. Sing, O barren one who did not bear. Break forth into singing, and cry aloud, you who have not been in labor. For the children of the desolate one will be more than the children of her who is married, says the Lord. Enlarge the place of your tent, and let the curtains of your habitations be stretched out. Do not hold back. Lengthen your cords, and strengthen your stakes. And so on. May the Lord once again bless to us by reading off his word.

Let's sing once again in Psalm 96a. Psalm 96a from verse 7. That's on page 127. Psalm 96a and verse 7.

[4 : 1 7] To tune Ephingham, and we'll sing down to the end of the psalm. All nations to the Lord, ascribe the glory that is due. Glory and strength, ascribe to God, and praise his name anew.

Enter his courts with joy, and bring an offering with you. Worship the Lord in holy fear. All earth before him bow. So on page 127 from verse 8, from verse 7 to 8, all nations to the Lord, ascribe.

All nations to the Lord, ascribe the glory that is due. Glory and strength, ascribe to God, and praise his name anew. Enter his court with joy, and bring an offering with you. Worship the Lord, Lord, ascribe the Lord, ascribe to God, and bless you.

Holy fear all earth before him bow. Tell every land the Lord is king. Established is the earth.

And cannot move. The Lord will judge the people in his truth. Let heavens rejoice, and earth be glad.

[6 : 43] With joy let oceans ring. The fields and all in them will shout, and forest trees will sing.

The Lord will follow this possa-spend. The Lord will exceed, before the piano results in its natural and natural and natural and natural and natural. will sing before the Lord. He'll judge the earth, He'll judge the world in righteousness.

The people say His truth. Now tonight for a short time, let's turn again to 1 Peter 1.

And we're looking at the passage tonight from verse 8 down as far as verse 12. Very closely connected to the part of the passage we read and looked at last time, where we saw in these verses from verse 5, especially verse 6 through to verse 7, how the faith of these people, Christians that Peter is writing to, is being really tested, and how that testing is like, what happens to precious metal like gold, though it is tried in the fire, yet it comes to be seen as genuine.

And he says that the tested genuineness of your faith, more precious than gold that perishes, though it is tested by fire, may be found to result in praise and honor and glory and honor at the revelation of Jesus Christ.

[8 : 55] And then he continues, as we read from verse 8, though you have not seen Him, you love Him. Though you do not now see Him, you believe in Him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating, when he predicted the sufferings of Christ and the subsequent glories.

It was revealed to them that they were serving not themselves, but you, in the things that have now been announced to you, through those who preached the good news to you, by the Holy Spirit sent from heaven, things into which angels long to look.

What do Christian joy, sandcastles, and Old Testament prophets have in common?

Well, just listen on, and I hope before we conclude this evening that you'll be able to find some sort of definitive answer to that question. As we've seen last time, and as I've just mentioned, the previous verses to this dealt with the testing of these Christians, and especially of their faith, and how the purpose for that testing was specified by Peter as that which would be found to result in praise and glory and honor at the revelation of Jesus Christ.

[10 : 36] In other words, at the return of Christ, when he is revealed as the returning Savior, then it's towards that point that the testing of their faith through these trials is actually pointing and is actually directed towards that point of his return.

But he continues to focus on Jesus and also on other aspects of their Christian life, especially where we see here the love and joy of Christians in relation to their faith and in relation to Jesus especially.

Though you have not seen him, you love him. And though you do not now see him, you believe in him, or yet believing in him, you rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.

That's our first point. The present love and joy of Christians. In this word, the present love and joy of Christians.

And then the second part of the passage is very closely tied to it, although maybe the connection isn't as obvious to begin with, where he goes on to speak of this salvation and the prophets who prophesied of it in the Old Testament came to know by God telling them, by God revealing to them, that they were actually serving not themselves or their own age, although that was part of it, but they were actually pointing forward and actually serving the gospel as these people, Peter is writing to, now know.

[12 : 16] Those who preach the good news to you by the Holy Spirit sent from heaven. That's what the prophets were pointing to. That's what the prophets came to realize. That's our second point. The predicted sufferings and glory of Christ as that was predicted in the prophecies of the Old Testament.

And we'll see something of how Peter here ties these two things together. The present love and joy of Christians and the predicted sufferings and glories, actually it is, of Jesus Christ.

Well, he says in verse 8, though you have not seen him, you love him. And then, though you do not now see him, yet believing in him, you rejoice with joy inexpressible and full of glory.

Taking these in turn, he says, though you do not see him, yet you love him. And of course, he does add in the next part, next sentence, though you do not now see him.

In other words, he still has in mind the fact that he is going to be seen by them when the course of their trial is ended. At the return of Jesus, he will be manifested or revealed or unveiled, as these words actually mean.

[13 : 31] But they do not now see him. And yet, though they do not now see him, though he is unseen to them physically, yet he says, you love him.

Not you will love him, or you loved him, you presently love him. He is not seen, but you know him, and by faith, as you know him, so you love him.

Now, that's a very interesting combination of features or of elements. The fact that he is saying, as they know, you do not now see this Jesus.

And yet, despite the fact that you do not see him, you are actually in love with him. You are exercising your love for him. You do love him. You're going on loving him.

And as they see Jesus spiritually in the gospel, as it's mentioned later on, the preaching of the good news to you, where Jesus is the substance of it, so they have come, as believers, even though they are now presently suffering, to love this Jesus.

[14 : 37] And to love him, even in their circumstances now, in an ongoing fashion. Now, here's something that really, in many respects, is only understood by those who are believers in Christ.

He makes that clear in the next part as well. That's believing in him, you rejoice with this joy. And isn't it interesting, as you place yourself in the world that we are living in, as you face this surrounding increase, it seems, of atheistic or secularistic opposition to the gospel, where you find this so frequently said that you Christians really, yes, it's all right, we'll leave you alone in terms of believing what you want to believe, but it's just foolishness to believe in someone you can't see and have never seen.

It's foolishness to believe in something that you actually cannot with your eyes see visibly and therefore you cannot authenticate by an actual sight of him.

And of course, that really brings right up face to face the difference between you who believe, all of us who believe and trust in Christ as we saw this morning, and those who have never come to that, and especially those who don't want to believe and those who ridicule the idea of believing in the unseen God and the unseen Savior.

It tells you that there's a great difference not only in terms of how you see things here and now and in the future, but a great difference in the state of your heart and what's in your soul, a great difference in your person.

[16 : 19] Because something's changed to give these believers this faith and this love for one they can't see. What is it? God, you remember, as we saw in verse 3, there has caused us to be born again to a living hope through the resurrection of Jesus from the dead.

They didn't actually see Jesus rising from the dead. Peter met Him after He had risen from the dead, though he didn't see the resurrection itself taking place.

But they know that He is living because He has come to change their lives. He has come to work in their hearts so that they are convinced now that their life really is connected to this living Jesus.

And because that's the case and because through faith that's what they're convinced of, they love Him. Now isn't it really interesting and isn't it telling and isn't it assuring to ourselves tonight as Christians that God uses the very thing which confounds the atheist to confirm and comfort His people.

This very thing that they love this Jesus they don't see visibly and that the atheist finds confounding and foolish. Yet for all who believe and trust in Him it's comforting to know that He lives, that they are joined to Him, that His resurrection power is working in them and they love Him though they've never seen Him visibly.

[17 : 54] Now that's really in keeping with one of the things Jesus Himself said to Thomas in John chapter 20. Remember Thomas the second time that Jesus deliberately revealed Himself knowing that Thomas was absent the first time and Thomas having come to be convinced by his meeting there with Jesus that it was indeed Jesus that He was really alive from the dead came and made this great confession.

My Lord and my God. And what did Jesus then say? Thomas because you have seen me do you believe? Blessed are those who have not seen and yet believe.

That's really remarkable isn't it? That's you and I tonight that Jesus was describing there to Thomas. Those who have not seen me physically as Thomas did and yet who have the same confession as Thomas had my Lord and my God though they have never seen Him yet they love Him.

And there's a wonderful verse in Hebrews of Hebrews 11 a chapter dealing as you know very well with faith with the whole topic of faith and with faith as it's made visible if you like in the living people of God in the life they live as these examples are given to us and as the chapter opens with a definition of that faith we can say it's a definition anyway it's the assurance of things hoped for the conviction of things not seen and as you go down to the chapter you'll find that faith is described there in the exercise of it by various people such as Abraham he went out from the place that he was brought up in not knowing where he was going he couldn't see the land that God was calling him to but he went out because by faith he believed in the truth of God's promise and God's word and as you go on you come to Moses this is the other example I'm going to mention you could go to others as well

Noah for example he couldn't see the flood but he was told about it and it's described there as things not seen as yet he prepared an ark why because God had told him and therefore he took it as truth so he believed and he acted on the basis of what God had said and then Moses even more remarkably the way it's put when he left Egypt by faith verse 27 he left Egypt not being afraid of the anger of the king for he endured as seeing him who is invisible how can that be how can it be saying something that seems so contradictory how can you see the one who is invisible that's what it's said about Moses he endured he persevered because he was able to see the one who is invisible well you can only describe that and understand that in a spiritual sense the God who is not visible this Jesus who is not visible to us as believers in the New Testament age we endure as seeing him who is invisible by faith by this trustworthy word of God telling us and therefore believing in him we endure as seeing him who is invisible what confounds the atheist comforts faith though you do not now see him yet you love him now Peter knew all about this question didn't he remember back to when we looked at the life of Peter as we went through it mostly in the Gospels you remember how he came to be tested or questioned in regard to his love as you find that in John's Gospel three times

[21 : 53] Jesus questioned him in regard to this matter Simon son of Jonah do you do you love me three times do you love me and Peter was grieved reflecting upon his denial of the Lord three times he was grieved because the Lord said three times to him he just kept going over this so he said in answer to the third time Lord you know all things you know that I love you Peter didn't say Lord you know I love you more than anybody else than any of these other disciples Peter didn't say Lord you know that I love you with a huge love that I'm able to say my love for you is truly great what he was able to say was Lord you know all things you know the genuineness of my love that's the question for you tonight do you love

Jesus Christ do you love him it's not asking you how great is your love how is your love compared to other Christians it's not asking you that at all it's asking you God is asking you through the gospel through this letter of Peter through this point that he's making so powerfully you don't see him but you love him do you love him do you love him tonight have you told him today I love you Lord something wrong with us if we don't say to the Lord every day Lord I love you I love you for who you are I love you for what you've done for me I love you for all that you're now doing for me I love you for the prospect of meeting with you according to your word of truth you may be here tonight and considering coming to take communion next Lord's day and you may be somewhat perplexed that you can't say your love is great or that you see in your life a love for the

Lord as obvious as what you see in somebody else's life that's not the issue do you love him do you love him sincerely do you love him genuinely do you love him with a love that wants to grow more do you love him with that love that you say is genuine but you want to be increased by more of his grace channeled into your heart do you love him do I love him and if the answer to that is yes Lord I do love you I do love you in the quietness of my own soul I do love you sincerely though I cannot say my love is all that great I do love you though I have to confess my love for you fluctuates from day to day I do love you though I have to confess that I don't tell you every day out and out Lord I don't take time to say to you how much I love you but I love you and if you love him you replace us with his people to remember him in his death in the communion and to come to show your love in that way that says in doing that itself even without anybody hearing you say it

Lord this shows that I love you it's the first thing then loving Jesus secondly it's the present love and joy of Christians where he says though now you do not see him yet you believe in him and rejoice with joy inexpressible and filled with glory so literally really is best translated I think though now you do not see him yet believing yet believing in him you rejoice with joy unspeakable and full of glory in other words it's through believing that you come to experience the joy that's mentioned there you cannot have that joy you cannot have that gladness of heart you cannot have that rejoicing that Peter mentions except through faith in Christ you can't try to manufacture this joy other than just by faith and trust and giving yourself to the Lord it's through faith in him yet believing you rejoice with joy unspeakable and full of glory because you see faith is the grace that joins us to Christ not love it's important to remember that that the faith we mentioned this morning in relation to our justification by faith alone in Christ we come to be joined to him and to his righteousness as our faith connects with him that's the connecting grace and love is along with it wherever you have the one you have the other yet you rejoice now with joy that's inexpressible and filled with glory well you're saying maybe you're throwing your hands up and saying well that counts me out

I just wish I had this joy inexpressible and filled with glory I just wish I had that amount of joy that huge type of joy that significant joy that remarkable joy the joy I wish I had I really do wish I had it and if that's the joy of Christians when they are suffering then I can't be a Christian because I can't come near that amount of joy joy well if you're thinking that way it's not actually about the amount of joy it's not about volume it's not about how great it is in terms of its size it's much more to do with the kind of thing it is rather than how big it is or the amount of it because what Peter is really using a remarkable word here it's a strong word rejoicing it's a very strong word for joy it's great joy so how can there be great joy for these Christians when they are being so persecuted and so tried and so afflicted and so downtrodden in their Christian walk how can they possibly be described as yet though you don't see him yet believing in him you are rejoicing with joy inexpressible and filled with glory because he's not talking about the future you are doing this now he's saying so it's not about science well what is it about well it's the kind of joy rather than the amount of it think about the joy that Christians have the joy that you have as a

[28 : 45] Christian you're saying about that joy it's not unspoiled joy it's not fullness of joy but you know the kind it is and you know where it belongs to and that's the secret of it really it's a joy that belongs to salvation it's a joy that belongs to heaven it's a joy that's going to be perfected at the return of Christ but you have it now it's the same in kind as the joy that you will have in perfection at the return of Christ and all the way through an endless eternity in heaven it's the joy of heaven and it's in your soul now as you believe in Christ as you trust in him that's what Peter is saying you're rejoicing with this kind of joy that can only be possible for those who are in Christ those who are in him as they rejoice in him and in his salvation with the kind of joy that really is proper for saved people and that will be brought to its fullness in the joy of heaven itself but it's the same kind of joy as already you find in heaven itself now that's where the sandcastles come in think of a child at the seashore building a sandcastle a distance from the sea and then creating a moat round digging a little channel or trench round the sandcastle that they built and then taking the little bucket going out to the sea filling it from the sea carrying it back and pouring it into the trench or the moat around that sandcastle that child can say

I have the sea in the moat around my little sandcastle it is the sea nothing less than the sea but there's only a tiny amount of it compared to what's in the rest of the ocean yet it's the same in substance it's the same in kind and it's quite right of that child to say I have the sea now around my little sandcastle and so as a believer or believers tonight you are drawing your joy from the ocean of glory from the ocean of God's glory in heaven in Christ that you are already joined to by faith and as you draw this joy from Christ and being joined to him from that ocean of glory you're really saying about it because it's a joy that really belongs to heaven that heaven is going to be full of it's inexpressible and full of glory

I cannot really put adequate words to it now because of the kind of thing it is it's beyond my description to actually put it into words because it is indeed the joy of heaven but I have it now I have it now in my little trench of my life I really have it it's the same in kind as what I will have when Christ returns but it is indeed in our souls now as we believe in him yet believing you rejoice with this joy unspeakable and full of glory this joy that is really heavenly in its kind in its substance in its nature but now you're enabled to enjoy Jesus in this life and as you do so this is the joy that you have of course you want that joy to increase you want that joy to be greater than it is but that's why you're enabled you see even that's why

Peter is able to say of these Christians even in their time of sufferings the tested testings that's going on even there and then as he writes to them he still knows that they're rejoicing with this joy why because it's not about an amount it's about the kind of thing they have in their souls God has created in them a joy that this world does not know of and that's only possible through faith in Christ but believing you have it it's in your possession and when you sing as we've sung tonight Psalm 122 I joyed when to the house of God go up they said to me that's the joy the believing joy the joy of the Christian the joy that is heavenly the joy that is impossible for the world to know but you have it and what a privilege tonight to carry in your heart some of the drops of heaven already to carry in your heart and substance in your soul the joy that heaven is now full of and that will be experienced when the salvation of

God is complete in the sense of all his people joined together there what a privilege to know even the smallest drop of that joy in this life it is still joy inexpressible and full of glory because that's what it belongs to and that's its nature that's its kind it's nothing less than the joy that Jesus himself provides it's the present love and joy of Christians we have to move on quickly to the predicted sufferings and glory of Christ from verse 10 concerning this salvation well he's saying that you're obtaining the outcome of your faith the salvation of your souls same thing really in a sense as the joy you're already obtaining what your faith is reaching towards the completion of your salvation in heaven but you're already obtaining this salvation as the outcome of your faith you have it already in your possession and now he says concerning this salvation the prophets who prophesied about the grace that was to be used searched and inquired carefully concerning what person or time the spirit of

[35 : 13] Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories now this passage has got a lot in it and it's got a lot of things that are quite complicated in it especially the way that Peter has joined them together in a way that in a sense has mixed them together but that's of course very deliberate on his part but let's just focus on the one central thing and it's this the spirit of Christ in these prophets of the Old Testament by which the prophets were enabled to speak as they spoke and to prophesy as they prophesied and he says here that they were actually understanding or given to understand that they were serving you in the age of the gospel it was towards that that they were prophesying but you see what he's saying he's saying they inquired carefully about this the spirit predicted in them the sufferings of Christ and the subsequent glories that's the central issue the sufferings of Christ and the central glories in the likes of the passage we read in

Isaiah tonight because you've got combined there the sufferings of Christ and something following that when he was exalted the glories that followed the glories plural in the sense of his resurrection and then his ascension and his glorification I think that's why the plural word glories is used there but you see the pattern the sequence is what is really crucial it's sufferings followed by glories what he's telling these Christians is this is the pattern of your Christian life but he's now saying to them actually it's no different it's exactly the same pattern as you find in the life of your Lord and as the prophets actually saw when they prophesied they prophesied of the sufferings of Christ and the subsequent following glories and he's really pointing them to this wonderful privilege that they have and it's a privilege that we have too as we believe in Christ and trust in him when the next time and even presently if you're experiencing the heat of the crucible the testing of your faith here's something to bear in mind that's designed for your assurance and comfort you have the privilege of being like your

Lord in having exactly the same pattern in your Christian life as the Lord had in his life in this world sufferings followed by glories what a privilege to be joined to Jesus to be joined to Jesus in any sense what a privilege to be joined to him in the pattern that marked his life in the sequence of sufferings followed by glory that's he's saying what you as Christians have as well during your sufferings this is what you think of he's saying you go back to the Old Testament what do you find you find prophecies about Christ what kind of prophecies about Christ prophecies about the sequence the pattern of his life sufferings followed by glory and as you think of that privilege as you realize it's the same as it is in your own life here's something to lend its own strength and comfort to you because what he's really saying to them is this the

Christ of glory now is the Christ of the cross previously and so for you now as Christians in present sufferings it's Christians in glory subsequently you're joined to Christ you have the privilege of having the pattern of his life in your own life and nothing less than glory therefore can be the outcome now there are things we could say there for example notice how the Holy Spirit the spirit in the prophets of the Old Testament the prophets the way that they were able to understand or in a part at least understand the things that were given to them to announce they came to understand it was towards another age that they were given this the things that are now announced to you through those who preach the good news to you but notice by the Holy Spirit sent from heaven that's another connection you see the spirit in Peter's day that's present in the preaching of the gospel is the same spirit that was present in the prophesying of the prophets of the

Old Testament and therefore they're conjoined because the central feature is the sufferings and the glories of Christ both in the Old and now in the New Testament in the gospel in other words God has only one church not a different church in the Old Testament to what it is in the New Testament it's not a different church today here in Stornoway right here tonight than it was 500 years ago at the Reformation God has this one people through this one spirit of his sanctified in Christ united to Christ taught in Christ by the spirit and led into these wonderful things of salvation and then he finishes by saying things into which angels long to look things into which angels long to look he uses a word there eagerly longing to look into it doesn't mean that angels are not actually able to look into these things of salvation these wonderful things of

[41 : 30] Christians loving Jesus and rejoicing in Jesus even in their times of suffering it's not saying that angels would love to be able to see into them but they can't what he's saying is the opposite they are looking into them with intense interest they're looking into them in such a way as the word really is looking into really means to stoop down to peer into something you know when you're up on a height somewhere and something's going on if you're up on a balcony or a higher building of some kind something happens down below in the street and you're peering over as far as possible to try and make out with more clarity what's happening there that's what the angels are presently engaged in this salvation that's in Christ and God's upholding of having given them this inheritance God guarding them keeping them towards that inheritance that's kept for them these things he says angels are presently stooping down with keen interest to inquire into do you believe tonight

Christian Christians that you are the object of study of holy angels of God peering down as it were from the ramparts of heaven into your lives and looking with longing with longing to actually understand even more of it of this wonderful salvation another great privilege isn't it to be able to know that that's what's happening in the unseen world of heaven the unseen spiritual world of angels that they are stooping down with intense interest looking into these things well if it's like that for angels surely we ourselves have as much if not more interest in them in these things of salvation salvation if angels are peering down tonight from heaven with an intense interest in the things of salvation in the experiences of believers in

Christ what does that say of ourselves as we think of the gospel and of salvation and of joy and of love for the Lord be amazed be humbled be assured rejoice be glad be everything that this passage is designed for you to be and if you're not in Christ tonight if you're still not saved if you've not put your trust in him oh my dear friend how much you're missing out on how much you are outside of how much you've still to experience if only you would come in and give your life to Christ and have in your heart then this love for Jesus this joy inexpressible and full of glory this salvation that the very angels of God have an intense interest in looking into may he bless his word to us let's pray

Lord our gracious God we bring before you our need this evening of that same spirit that is mentioned in your word here to occupy our hearts and to lead us in these great avenues of salvation we pray that you bless to us these words of your own truth and that you would take it to be set in our hearts by your spirit so that we will be able truly to say that we do love you and be able to express our love for you in the quietness of our own faith grant we pray Lord that you would cause us to be joyous and glad increasingly with the joy of heaven itself as it begins in our souls here and encourage us Lord we pray as we tonight would look at our difficulties our struggles and our trials help us to be encouraged from these words of your truth to realize that we are joined to Jesus in the sequence of his life too and bless we pray those of us who may not yet be in that privileged position but would desire to be oh Lord settle our hearts tonight for us and bring us to be joined to you by faith that we may truly know and experience the joy of the

Lord hear us we pray for your name's sake amen well let's conclude our worship this evening singing in psalm 32 psalm number 32 that's in sing psalms on page 38 we're singing verses 7 to 10 and the tune is Arlington you are my hiding place oh Lord my true security you keep me safe in troubled days you circle me with joyful praise when you have set me free psalm 32 on page 38 from verse 7 through to the end of the psalm you are my hiding place oh Lord my true sincerity you keep me safe in troubled days you circle me with joyful praise when you have set me free

[48 : 26] I will instruct you by my word and guide you in my way my counsel I will give to you my eye will keep your path in view and watch you day by day do not be like the whore or mule which cannot understand they must be curbed and kept in check as faith and bride will turn their neck to go where you command man the wicked woes will march in peace but those who trust the

Lord his covenant mercy will surround you righteous let your joy abound and praise the Lord your God I'll go to this side door here 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 ever more Amen