

The Cross (5) - The Ultimate Humility

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[0 : 00] And especially the verses we find, verses 6 and 8, what we find in these two verses, though they're very closely bound with the whole passage. You can read from verse 5, Have this mind among yourselves, which is yours, or which was also in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, and being born in the likeness of men, and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross, or the death of the cross.

And although the following verses, of course, are very closely tied in, we want to confine our thoughts to these verses this evening, as we continue to look at, and this is the final passage on the cross, that we're looking at in advance of the communion, God willing, next Lord's Day.

Now, there are some passages in the Bible, and you know pretty quickly when you start reading them, that you're being led into the depths, that you're really coming to almost jump off the deep end, theologically, as it were, and this is certainly one of them.

It's one of the most tremendous and greatest passages in all the Bible, and it sets out for us some points that are so full of meaning and teaching, that we can't possibly do justice to all of them in one sitting.

And even those we're looking at tonight, there's a lot more that we could actually take out in relation to them. I want to try and cover the main points in these three verses, verses six to eight, so that we can apply that to our preparation for the Lord's Supper itself.

[1 : 47] And if we can set out some way, by way of headings, what you might call some flotation aids, if you like, so that we don't sink altogether into this great theological passage.

We're going to look at two things. Firstly, the information that's given here about Jesus, and secondly, how that information is applied to Christian conduct.

The information that's given, as Paul set this out for the Philippians, and as that information is then used, and he applies it, and we apply it to our Christian conduct.

And the information about Jesus, we'll divide that into three as well. First of all, that he always existed as God. Secondly, that he became a servant.

And thirdly, that his death was the pinnacle of his service, of his serving. And for the second point, the information applied to Christian conduct.

[2 : 48] We'll see briefly that this great theology is specifically applied to everyday Christian conduct. And secondly, that there are two matters especially mentioned, unity and harmony, and that the relation between them is so very important, and it's something that's directly related to what's said about Jesus himself.

So firstly, the information about Jesus, and first of all in that, that he always existed as God. He says, have this mind in you, which was also in Christ Jesus, who, though, or who being in the form of God.

That's where he begins with his thoughts about the Lord, as he sets him out and gives the information. He begins in the highest point. He begins at that highest point of God and Jesus being God.

Jesus being himself the Son of God, and he puts it here, in the form of God. Now, when he says here that he was in the form of God, that itself is a rich description, a rich phrase to describe this Jesus.

And it doesn't mean that he was something like God, but not quite God. It doesn't mean that he was somehow less than God, when he says here he was in the form of God.

[4 : 08] It's a phrase, a word, the word form, and the phrase means fully God. Everything that was true, that makes God to be God, is found in this person.

That's where he begins his thoughts about Jesus. That is what he's going to apply to our human conduct and to how we need to be in relation to each other. He's taking us to this height of Jesus being in the form of God.

Not less than God, not something like God, not almost God, but God. The form of God. In substance. God.

And then he goes on to say, who, being in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, or made himself, as the AV has it in the AV, it says, made himself of no reputation.

And all of that really is very closely tied together. But he says he did not count equality with God, did not regard that as something to be grasped.

[5 : 14] Now what does he mean by that? He doesn't mean that equality with God was not something that he had. We've said that the words in the form of God means that he was God, and is God in every sense in which God is God.

And therefore it cannot be that the next part of it means that he was aspiring to something that he didn't possess. Being in the form of God, he did not think equality with God was something to be grasped.

It doesn't mean something he didn't have that he was aspiring to or reaching. What it means basically, in a simpler form as we can put it, is that what he possessed as the Son of God, the position, the status he possessed, he did not think that being in the form of God meant that he could not descend from that.

We were actually facing things which we cannot adequately use, find human language, at least I can, to describe the immensity of what's involved in this.

We can put it something like this. He did not retain the position or the status he had as the Son of God, as the King of creation.

[6 : 29] Because you need to go into verse 7. Instead of retaining that position, he made himself of no reputation. He made himself nothing.

In other words, Paul is thinking of the fact that here, in fact, is the King of kings. Here is the Creator. Here is God. Here is one who in every sense is and was God prior to his coming to be man, prior to his coming into this world in Jesus Christ.

But he did not actually argue from the fact that he was God, nothing less than God. He did not argue from that, that he could not possibly become human, and that he could not possibly come into this world with all that it contained of its sinfulness and depravity.

He did not count this being God something to hold on to, to prevent his downward step into this world.

The eternal King became a servant. That is essentially what it is saying. What he was and is as God. He did not use that in any way, if you like to put it in so many words, as an argument against his becoming human, and indeed becoming human in this world of suffering, and taking to himself not only human nature, but the sin of his people.

[7 : 58] The King became a servant. He did not cease to be the King. He still remained the King. He still remained God. But God now has never before.

He didn't cease to be something that he was before he came, but he added something that he was never before, and that's human. And human in suffering.

And human even to the point of death. If you saw the situation, if you heard of Her Majesty the Queen tomorrow, like, think of the situation if suddenly there was an announcement from Buckingham Palace that the Queen had decided for six months she was going to take a total sabbatical from her position, from the status that she has as Queen, from the entourage that accompanies her, and as part of that royal retinue that belongs to royalty, if she was going to actually say, I'm going to actually give this up, this position, I'm going to give it up for six months, I'm going to take up a position that just washes potatoes, washes pots and pans, becomes a kitchen maid, a scullery maid.

I'm not decrying that in any way, I'm not denigrating that position in case anybody thinks that. But you think of the step away from the position, from the royalty, from the trappings of royalty, into that position that she would then have put herself into for a while.

Well, what Paul is saying is, here is one, and you begin with his dignity and his royalty, and his being in the form of God, and being fully God. And he didn't argue from that, I can't become a servant.

[9 : 45] He didn't argue from that, that in order to save sinful people, he couldn't possibly enter into a position, where he would take their human nature, and in that human nature, give himself to the death of the cross, and to the degradation and the suffering, that was going to be involved in his lot in this world.

In fact, it's the opposite, isn't it? What Paul is saying is, though being in the form of God, did not count equality with God, a thing to be grasped, a thing to be held onto, come what may, instead of that, he became a servant.

He took the form of a servant. That's the next point. He was, always existed in the, always existed as God, but he became a servant.

He didn't hold on to that position, that royal position, that position he had, prior to time, prior to creation itself.

Instead, he made himself nothing. The AV words are actually, a very good translation there. He made himself, of no reputation.

[11 : 02] Taking the form, of a servant. servant. Now you see, the same language, is used there, of the servant, as was used of God.

In the form of God, he is fully God. And he took the form, of a servant. That means, he became, what a servant truly is.

He placed himself, under authority. He placed himself, in a position, where he served others. He placed himself, below, what he actually had, in his position, as the son of God, in glory, in eternity.

He made himself, of no reputation, by taking the form, of a servant. And you see, that again emphasizes, that, what he became, as a servant, was not by divesting himself, of deity, of being God.

Though he actually, did indeed, come, to be a servant, in the true sense, of the word. And of course, he demonstrated that, so much, during his life, on earth. And in speaking, about his position, and in showing, in the likes of the, fruit washing, in John 13, that he had indeed, taken the form, of a servant.

[12 : 21] That he had, willingly, taken that, to himself, without ceasing, to be God. God. And he was, therefore, born, into, that position.

Taking, human nature, and in doing so, taking the form, of a servant. A staggering thought, isn't it, that, at that moment, God became, something, he had never, been before, in the person, of his son.

That he entered, into, circumstances, that he, willingly took, to himself. He became, a servant. You remember, when, you come, to the Lord's table, or witness, the Lord's table, next Lord's day.

What you're looking at, is the service, of Jesus. What you're looking at, is the death, of the servant, of servants. And what you're looking at, is how he himself, came to take, that form, of a servant, by taking, our human nature, which is why he says, being born, in the likeness, of men.

Now isn't that, itself, a staggering point? That God, in the person, of Jesus, came to be born, the same person, you see, all the way, through, these statements.

[13 : 47] The Bible, sometimes, as we said, and as I think, referred to in prayer, brings us to things, that stagger us, that we cannot, fully comprehend, but don't dismiss them, as untrue, just because you can't, comprehend them.

There is a mystery, about the person, of Jesus Christ, that you cannot, penetrate, at least only, penetrate, in a measure. And when you come up, against your limitations, and that, don't listen to the secularists, or to the atheists, to tell you, well that just, demonstrates, that you believe, things that are illogical, things that are foolish.

No, paradoxes, are not, the same thing, as being illogical. And when you come, to the person, of Jesus Christ, as indeed, many other aspects, of God himself, you are always, going to come, against things, which are a mystery.

And if you take, the element of mystery, away from the Bible, and from what you understand, about God, and his workings, you are not, left with God. And if you try, and not believe, until you understand, things fully, that's exactly, what you are doing, taking away, what is ultimately, a mystery.

Because we are dealing, with God. And the being of God. And the actions of God. And the will of God. The mind of God. And in the person of Jesus.

[15 : 07] The son of God. Being born. Well, here is someone, who came to be dependent, on a human mother. And if you, have in your mind, that picture that you find, in the gospels, of Jesus being born.

Born in the way, that you and I, are usually born, but sinless. Nevertheless, he's truly human. He's a helpless infant. As a human being, he's dependent, on his mother.

His mother cradles him. gives him the support. And yet, at the same time, as God, he's the one, who upholds, her being, and her life. That's a mystery, but it's true.

You don't have to be able, to understand it all, in order to actually, appreciate it, and believe it. Theologians, from the past, way back, in theology, in reformed theology, tell us, and we keep, emphasizing the fact, that, because Jesus Christ, has two natures, the one person, of the son of God, has two natures, divine nature, and a human nature, never mixed, but together, in his person.

It means, whatever is true, of one nature, is true of him. Whatever is true, of his human nature, is true, and you attribute it, to his person. In other words, when you think, of his human nature, and his weakness, his liability, to pain, and his need, of sleep, and rest, that's the son of God.

[16 : 42] That's attributable, to his person. And then, of course, at the same time, as he is divine, so he's the one, who upholds all things, as the creator, and sustainer.

That's the greatness, of Jesus. Just as you find, that amazing description, by Peter, in his sermon there, in Acts chapter 2, where you find, Acts chapter 3, rather, where you find him there, as he's setting out, these great facts, of Christ's death, and Christ's resurrection, in verses 14 to 15.

This is what he's saying, remember, the God of Abraham, God of Isaac, God of Jacob, glorified his servant, Jesus, whom you delivered over, and denied, in the presence of Pilate, when he had decided, to release him, but you denied, the holy and righteous one, and asked for a murderer, to be granted unto you.

That's itself, an amazing, an amazing comparison. The one who was guilty, of murder, was let free, and the innocent one, at least in terms, of his own actions, was actually, found guilty, and sent, set to be crucified.

But there's more than that, he says, you killed, the author of life. That's the ultimate paradox, isn't it?

[18 : 07] I can't understand that. I believe it. I owe my life, as you know, owe your being, and your life, to Jesus. Without him, nothing was made, that was made, is John's great statement, in beginning his gospel.

That didn't cease, when he became man, when he took human nature, to himself. He's still the son of God, he's still God. He's the author of life, and he gave himself, to death.

You killed, he said, the author, of life. That's, what's before us, in the Lord's Supper. That's why, it's our privilege, to take communion.

Because this is, who we remember. This is who he is. This is what he did. This is what he became. This is what he left behind, when he came, from the heights, of his regal glory, in heaven, and descended, into the depths, of suffering, and servitude, as a human being.

That's, the mocking, the shame, the unique combination, that you find, in Jesus, and his, ministry, his life, in this world. Well, that takes us, to our next point.

[19 : 26] His death, was the pinnacle, of his serving. He always existed, as God. He became a servant. His death, was the pinnacle, of his serving. So he says, being found, in human form.

He humbled himself, by becoming obedient, to the point of death. Wouldn't you think, that for God, to actually come, to be human, that that was enough, that that was low enough, that that was such, a great step, in itself, that he couldn't be asked, surely, to go any further, into the depths, of humiliation, and humbling, of himself, and suffering, and all that was involved.

But it's like that. His coming, to be human, is the first step, into his being, in the form, of a servant, and it culminates, in the death, of the cross.

That unique, combination, of steps, further and further, down, into the degradation, of his suffering. The combination, uniquely, in Jesus, of these elements, of obedience, and suffering, and humbling, as his life, went on, and as the demands, became increasingly, laid upon him, as he became near, as he came nearer, to the cross, as he came, to Gethsemane, and as Mark tells, he began, to be amazed, as the reality, of his situation, then came, to even more, fully, be appreciated, by him, and he wrestled, with God, and sought, this cup, if it possible, that it be passed, from him.

Nevertheless, he said, not my will, but thine, be done. The more, the demands, increased, the more, his obedience, kept up with it, the further, he humbled himself, towards the death, of the cross.

[21 : 15] There's that great, description, or that great verse, in Hebrews, chapter 5, and verse 8, it's in there, though son, though a son, which really means, though the son, though son, yet he learned, obedience, by the things, which he suffered, and being made, complete, that's to say, being made, complete, in the sense, of having learned, that obedience, to the point, of giving himself, to the death, of the cross, he became, the author, of eternal salvation, to all, who obey him.

A staggering thing, another mystery, another, impenetrable, or only partly, penetrable, truth, that we're brought, face to face, with there, though a son, though the son of God, that's who he was, that's who he remained, he learned, obedience, isn't it amazing, that, the person, of the son of God, who as God knows, all things, had to learn anything, but he learned, obedience, how did he learn, obedience, by the things, which he suffered, through his life, as a servant, which is really, where obedience, where obedience, is found, at the heart, of being a servant, but he became, obedient, unto death, all through, the mocking, the shame, the scourging, the beating, the crucifixion, nevertheless, he became, obedient, unto death, it says here, to the point, of death, and in some ways, you can maybe, misunderstand that, really, literally, the text says, he was obedient, unto death, death, doesn't mean, to the point, of death, where he reached, the border of death, and then say, well that's enough,

I can't go further, no, it means, the entirety, of death, everything, that death is, that we brought, upon ourselves, both, physical, and spiritual, and eternal, Jesus, died, that death, Jesus, was obedient, unto death, in its fullness, he didn't avoid, any of it, and death, didn't actually, take him, we'll see, that in a moment, it was actually, that he gave himself, or surrendered himself, to death, there never has been, there never will be, another death, like it, death, takes us, it didn't take, Jesus, he gave himself, to it, father, into your hands, I commit, my spirit, when it was finished, he had given himself, to death, he surrendered, to it, even the death, of the cross, not as far, as death, but no further, but fully into, the whole, of what death, really is, and even the death, of the cross, because, the cross always, in Paul's writings, is, really death, in all aspects, of it, spiritually, and, in all his dimensions, eternally too, that is what Jesus took, that's what the death, of the cross is, there is no other, cross, there were many, many crucifixions, during the time, of the Romans, but none like this one, this is the only one, of its kind, and, nobody else, died like this, nobody else could, he is God, and his death, in our nature, was the pinnacle, of his serving, my God, my God, he said, why, have you forsaken me, that too, is mystery, that's the crux, the heart, of our redemption, salvation, the cross, is physical, the places, in this world, the event, is historical, the transaction, is spiritual, and eternal,

God, as Luther put it, forsaken, of God, that's where, our salvation, emanates from, or at least, the way, it's worked out, emanating, from God's love, through the cross, until we come, to know salvation, for ourselves, well, Hugh Martin, in his great work, on the atonement, is concerned, to emphasize, that Christ, was active, at all stages, through, his ministry, in the world, including his death, it wasn't that he, came to the point, of the cross, and of the death, of the cross, and ceased, to be active, as if death, was simply, something done, to him, now, Martin is concerned, very rightly, to emphasize, that in fact, in his death, Jesus, is active, as active, as he has ever been, in giving himself, to death, this is what he said, we speak, of Christ, doing, and of his dying, his dying, was, his grandest doing, so you remember, when you come, to the Lord's table, next Lord's day, that you are thinking, there of an action, of Christ, in giving himself, to death, his activity, in death, to the point, of fulfilling, that death, which was required, of him, as the servant, of the father, so who dare, say tonight, that God, is unloving, that God, is uncaring, that God, is remote, from the things, of this world, that he is virtually, absent, from the events, that take place, in human society, in human experience, not this God, not the God, of Calvary, not the God, and father, of our Lord,

Jesus Christ, not God, in the person, of his son, not the father, giving the son, not the son, as the servant, of the father, nothing remote, about this, it's the most, intense, and personal, and concerned, involvement, in our human condition, that you can find, anywhere, it's the son, of God, always, always existing, as God, who became, a servant, whose death, is the pinnacle, of his serving, the information, about Jesus, we've only skimmed, the surface, but there's enough, in what we've seen, really, to give us, an appreciation, surely, that this, is something, quite, outstandingly, unlike, anything, you find, anywhere else, and secondly, the information, as Paul applies it, to the Philippians, and therefore, as we apply it, to our own,

[28 : 43] Christian conduct, the first thing, to notice, that theology, is for conduct, theology, is to be applied, to our life, as it is, in this world, and Jesus himself, actually took, the truth, about himself, and applied it, to the circumstances, that his disciples, were in, and really brought, to bear upon, their situation, at times, some of the most, profound theology, some of the most, amazing, and grandest, truths, about himself, for example, Luke chapter 22, verses, 22 to 27, you read there, that there was, a dispute, among them, who, or which of them, should be the greatest, imagine, coming, to that point, having been with Jesus, all that time, and they're coming, towards this time, of the Passover, when Jesus, is actually, going to reach, the point, of giving himself, to the death, of the cross, having taught them, something, about all of that, beforehand, what are they doing, they're disputing, among themselves, they're calling, they're quibbling, over, which of them, should be the greatest, and you know, that fits in, so well, with this passage, in Philippians, where the information, about Jesus, is applied, to the situation, of the Philippians, that's what you see, there in verses, two to four, complete my joy, says Paul, that you be, of the same mind, having the same love, being in full accord, and of one mind, do nothing, from rivalry, or conceit, but in humility, count others, more significant, than yourself, let each of you, look not only, to his own interest, but also, to the interest, of others, have this mind, in you, or among you, which was also, in Christ Jesus, not any other mind, not any other kind, of mind, or attitude, or behavior, the mind, of the servant, the mind, found in the servant, par excellence, in Jesus himself, and when he thinks, about this, it applies to our, daily situation, our daily problems, our daily concerns, our relationships, our life as a church, as a congregation, our family life, our home life, our life in public, our difficulties in public, our difficulties, as Christians, in the world, world, and indeed, our own ego too,

Paul is saying to us, take that to the cross, see how you measure up, see what your sense, of being important, really is, in relation, to the mind, that was in Jesus, Jesus, and then you find, these two twins, that he mentions here, unity, and harmony, we're just going to, deal with them very briefly, verse two he says, complete my joy, that you be of the same mind, having the same love, being in full accord, and of one mind, do nothing from rivalry, or conceit, he is really, there emphasizing, the mind, the mind, that was in Christ Jesus, where does harmony begin, where does unity begin, where does the maintenance, of unity, where does the continuation, of unity, among God's people, which is so important, where does it begin, it begins in the mind, it begins in the attitude, it begins at what I think, where I think of myself, where I think of others, where I think of God, it's not something, that you do, just practically, without thinking, without the application, of your mind, have this mind in you, let this be your mind, so that you actually be, of the same mind, of the same love, being in full accord, in other words, unity, in the truth of God, that he's given to us, we're all going to have, differences, of opinion, about things, that aren't clearly revealed, or things that are not essential, to the Christian faith, or foundational, we all have our different personalities, different mindsets, different circumstances, but you had all of that, in Philippi, and Paul is saying, this is what I'm seeking from you, that you be of the same mind, the same love, being in full accord, and of one mind, and then verses 3 to 4, he moves into, what's more like harmony, which is something again, which like unity, is not something, that comes automatically, you don't find, the choir, that's polished, in its renderings, of whatever choral piece, they're singing, whether it's psalms, or other pieces of music, or whatever it is, you don't find them coming, to a polished performance, overnight, you don't find, that happening, without effort, you don't find it, without work, without application, well, church unity is like that, and church unity is like that, because, what he says here, as you see the verbs, that he's using, they move from plural, and as you go into verses 3 and 4, they come to be singular, where he says, let each of you, look not only to his own interests, but also to the interests, of others, why the change to the singular, from the plural, well, because, while the aim, is church unity, the responsibility, for that ultimately, is mine, and yours, as individuals, as we form, one member, of the overall body, of the church, you know, nowhere, in the history, of the church,

I think it's fair to say, was the unity, of the church pride, more than by our Scottish, theologians, of the past, and indeed, some of the present, of course too, that's why people like, Knox, and Rutherford, Durham, all the way through, to Chambers, and Cunningham, why they emphasize, the seriousness, of disrupting, the unity, of the church, and the harmony, of the church, and they didn't just mean that, at a spiritual level, at an unseen level, they meant that, where it is actually seen, in human relationships, one with another, that's what we have to prize, and that's what we have to guard, against it being interrupted, we can say, with, a truthful heart, that we're a united congregation, that we prize unity, that we love harmony, even though we accept, all the diversity, of gifts, and personalities, and viewpoints, and other things, that we hold, and we have the freedom, to do that, but here is Paul saying, that each of you look, not only to his own interest, but also to the interest, of others, where does bullying, come from, where does the pressure, from our young people, on our young people, come from, well it comes essentially, from this, from people, whether we're young, or old, looking, to our own interests, not the interests, of others, and from people, saying, that we are, equally significant, at least to others, if not more so, what Paul is saying is, think, each of you, count others, more significant, than yourselves,

I find that, exceedingly difficult, to live up to, so do you, but I have to try, and I need God's help, for it, because he's not just saying, think of yourselves, on the same level, of importance, always he says, think others, more significant, better, than yourselves, that's humility, that's humbling, that's what Jesus did, otherwise, he would not have come, into this world, as he did, to put others, ahead of himself, to put the interests, of his people, above his own comfort, if you like, to put it that way, let this mind, be in you, which was also, in Christ Jesus, it's our personal, individual responsibility, to contribute, to the overall, harmony, and unity, of God's church, of God's people, that was the apostles, main concern here, that's why he brought out, this staggeringly, huge theology, to apply it, to this very concern, to this very thing, that needed to be attended, to in Philippi, unity, and harmony, in the people of God, how did he do that, he brought them to Christ,

Christ, he brought them to the mind, that was in Christ Jesus, he brought them to think about, who Jesus is, to the very depths, of God himself, and what he became, and what was through, of his death, and then he applies that, and say let this mind, now be in you, friends we come, not just to the Lord's table, but at all times, seeking to be there, this, seems to have this mind, that was in Christ Jesus, and you see that was, Paul's main concern, when Paul wrote Philippians, he was in prison, but his concern, was not over his own comfort, but over the well-being, of the church, and John Calvin, in his commentary, puts it like this, and we can close with this, here again, we may see, how little anxiety, Paul had as to himself, provided only, it went well, with the church of Christ, he was kept shut up, in prison, and bound with chains, he was reckoned, worthy of capital punishment, before his view, were tortures, near at hand, was the executioner, yet all these things, do not prevent, his experiencing, unmingled joy, provided he sees, that the churches, are in good condition, now what he reckons, the chief indication, of a prosperous condition, of the church is, when mutual agreement, prevails in it, along with brotherly, harmony, let this mind, be in us, that was also, in Christ Jesus,

[39 : 57] Lord our God, we bring before you, our need of being humbled, and of being kept humble, of following the pattern, and example, that you have set us, not only in what is written, in your word, but what is true of yourself, we thank you Lord, for all that is revealed, of how you humbled yourself, and became obedient, unto death, even the death of the cross, and Lord when we remember, in the Lord's supper, the death which the Lord died, help us also, to seek, to emulate that obedience, and that humbling, forgive us for, the frequency, of our shortcoming, for our pride, and for our arrogance, for the way, that we so often, capitulate, to the suggestions, of the evil one, that we are really, something, in ourselves, grant that we may rather, see that, we are only something, in you, but help us to see, that that something, we are in you, elevates us, to the highest position, of acceptance, and dignity, in the presence of God, receive our thanks, now we pray, with your blessing, as we part, for Jesus sake, amen, amen, our final psalm, this evening, is psalm 22, psalm 22, on page 27, psalm as you well know, that, we often use, on a communion time, for expressing, the Lord's sufferings, as they were applied, to him, and indeed, as he found himself, in the psalm, in the very opening words, of it, psalm 22, we're singing, verses 23 to 26,

Tunis Duke Street, the whole earth, from verse 23, sorry, praise him, all you that fear the Lord, give honour to him, Jacob's race, all Israel's children, worship him, bow down with awe, before his face, to the end of verse 26, to God's praise, praise him, all you, that fear the Lord, give honour to him, Jacob's race, all Israel's children, worship him, I dine with awe, before his face, he has not scorned, the suffering, which on the wicked, one is laid, he did not hide his face, from him, he does not give Sparkle, but his dad, he did not serve his happy face, the Fi ■■■i, even now, my oh and will be filled, and those who seek the Lord will give a shout of joyful praise to him.

O may your hearts forever live. Amen. And tonight I'll go to the door on my right after the benediction.

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