

# Assurance Against Antagonism

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[ 0 : 0 0 ] Nehemiah chapter 2, where we're going to consider verses 9 to 20 of this chapter. Nehemiah chapter 2, verses 9 to 20. We can read at verse 17, really in the middle of that passage.

Then I said to them, You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision.

And I told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, Let us rise up and build.

So they strengthened their hands for the good work. If you are looking for a book on leadership, you could scarcely find a better book on leadership than the book of Nehemiah.

It's a book that we as leaders of the church, elders, ministers, should read again and again as we attend to our duties and responsibilities in the church.

[ 1 : 0 6 ] Because it's a book about the leadership of Nehemiah, among other things, but it's certainly very much a prominent theme of the book, how Nehemiah led this rebuilding program back in Jerusalem after all these years, this time that had elapsed 100 years or so, since the walls had been flattened, burnt with fire, and now it's in the process of being rebuilt.

So leadership, Nehemiah's leadership is something to really look at again and again from this book of Nehemiah. But it's also a book that has so much to contribute to our understanding of what you might call spiritual reconstruction or spiritual construction.

In other words, it's really telling us what is involved in serving God in challenging times. What is involved in a people coming together and in unity, serving God in the building work of the gospel, if you like, and the building or rebuilding as it has to be at times as we serve him in the gospel.

And for challenging times such as we live in, again, you could scarcely do better than look at the book of Nehemiah and to see how he, as the leader, led the people to actually face the antagonism, the resistance, the difficulties, the challenges that they faced.

Not only from outside of their own number, but even from within the number of the people of Israel, where there was still a reluctance really to start that work in earnest.

[ 2 : 4 2 ] And in chapter 2 here, from verse 9, we're at the stage where he's already brought this before the king. This king would have been a Persian king.

You remember that in history, the Babylonians who took the people of Israel, Judah, captive to Babylon, they were replaced as they were conquered in turn by the Persians.

And here at Nehemiah's stage in history, the king would have been Artaxerxes I. You read about him in history. And this is what Nehemiah's role was as he was cupbearer to the king, as he served the king, a very important role in its own right.

But as we read in the first part of the chapter, the king asked him what was wrong with him one day. He saw that he was downcast and sad. Nehemiah had received a message from those that had information back from Jerusalem and told him about the state of things there.

And it plunged him into a state of sadness and sorrow and, more importantly, prayer. And he answered the king in such a way that the king eventually gave him what he was asking for, the permission to go back to Jerusalem with letters to those who were in charge over there.

[ 3 : 55 ] And then here he is at verse 9. He's coming, he's arrived back there, and he's telling us then what he set about doing. So here is the first stage of the rebuilding program from the point at which Nehemiah reached Jerusalem.

And it's interesting, the first thing he did was, well, he did nothing for three days. He spent three days probably thinking about things, but I was there, all he says in verse 11, I was there for three days.

And you can build into that the importance of physical rest. Because here he was, after a long and arduous journey, after being through much on the way, I'm sure that tired him out mentally and physically, he took a rest.

He spent three days before he then got up and did something. And that's important for ourselves. We have to get our rest. We have to get our times of recovery. We have to actually take time aside.

And we sometimes find that very difficult to learn, difficult to accept. But as Christians, or whoever we are as human beings, we need.

[ 4 : 59 ] That's one of the things we seek to present in our arguments in favor of the Lord's day, as a day that's kept as a day to the Lord. It's not the only thing, but it's certainly rest, both spiritual rest and also physical rest, so that we can benefit from that repeated cycle of rest and work.

Anyway, that's by the way. Here is Nehemiah. And once he's taken this three days, he arose then in the night, and he began an inspection of the walls of Jerusalem.

So that's the first point we'll need to look at this inspection that he carried out. And the next thing you find in verses 17 to 18, after he's done the inspection, he then engages in some exhortation.

He actually brings the situation before the people, he said to them, especially those that were leaders there, but most of the people, he wanted to tell them about what his plan was, what his purpose was in coming to Jerusalem.

Now he says, Come, let us build the wall of Jerusalem, that we may longer suffer derision. And I told them of the hand of my God. And we'll see that there were two elements or two factors especially that he mentioned towards stimulating them to begin this work in earnest.

[ 6 : 18 ] The first being the removal of the derision that was still in place. And the second was when he told them of the hand of the Lord that had been upon him for good.

In other words, he was saying to them, I'm not here on my own behalf. I'm not here because I thought it was a good idea. I'm here because God sent me and because God's favor has sent me. That's the second thing, the exhortation in which he used these two factors, these two elements for motivating or encouraging the people about this work.

Thirdly, we find that he met with confrontation or he dealt with confrontation. And we'll see how he dealt with that confrontation that came from these three people, especially Sanballat and Tobiah and Geshem, as they were really the head of the opposition, if you like, that was against the work that they were planning to carry out in Jerusalem.

So he carried out an inspection. He engaged in exhortation. And he dealt with confrontation. Let's look at the inspection, first of all. After the three days he arose in the night, I, he says, and a few men with me, and I told no one what my God had put into my heart to do for Jerusalem.

In other words, Jeremiah wasn't the kind of person who once he had something in mind and then had decided to do it, he then blotted it out for the whole world to know about it. Even if there had been social media in Nehemiah's day, he wouldn't have gone onto Facebook straight away and said, this is what I'm planning to do in Jerusalem for everybody in the world to actually read about it.

[ 7 : 50 ] Because he knew he had to pick leaders and helpers very carefully. He knew he had to discern between those who were really legitimate helpers and those who were not. He knew that he had to set about the work in choosing people that were dependable.

People that were actually obviously in favor of what he was doing. And trying to discern who were just there as observers, or who even were spies in the camp to report back to Tobiah and Sanballat and Geshem.

He didn't rush into it in a way that publicized it. He quietly went about the inspection. And it was a very careful inspection.

And of course this is all something that follows on from prayer. And that's important to notice. We haven't looked at, had we done a study of Nehemiah, which would be a good study for us to do, we would have seen that he began the whole process with prayer.

And this is what he's doing now as he's reached Jerusalem and he's setting about the work, is an outcome of the prayer that he engaged in previously.

[ 8 : 57 ] The first thing in fact that he did when he heard the news from those who brought the news back from Jerusalem. Chapter 1 and verse 4. As soon as I heard these words, I sat down and wept and mourned for days.

And I continued fasting and praying before the God of heaven. That's the first thing he did. First thing he thought about, the first thing he carried out, prayer. Because that's really, in many respects, the real work of gospel service.

Whether we're ministers, elders, deacons, or whatever else we are in the church of God, in the service of God. The activity that we engage in comes from the real foundational work of prayer.

And if we're earnest in prayer, then that will actually show itself in the earnestness and the quality of our work. And by the same token, the quality of our work in the service of God will itself reflect upon the quality of our prayers, the quality of our coming to God.

As somebody put it, about Nehemiah as a leader, he was a leader from the knees up. He was a leader from the knees upwards. He didn't start with his head.

[ 10 : 13 ] He started with his bended knee, pleading with God. That's what we must be, especially those of us who are leaders in the church. I say that to myself, and to the elders, to others who are in leadership in the church of God.

This is something that we must be known for, that we are leaders from the knees up. It must be evident about us. Sadly, it's not about me. Certainly, I'm sure at many times, that I'm a leader from the knees upwards.

That prayer is our priority. That's the great work, the great business of our life. Because without it, nothing really is going to be achieved. That's worth much at least.

That's Nehemiah, where he came from in prayer. But that's not what we're mainly looking at this evening. This is the result of his prayer, or the outcome of his prayer, that shows and reflects upon the business of prayer that he had engaged in.

He's coming to this inspection of the walls. In other words, he has prayed. Now he's carrying out his plan. He's going about it quietly, first of all, wisely. But as he inspects the wall, he gives us some details.

[ 11 : 21 ] I went out, he says, by night, verse 13, to the valley gate, to the dragon spring, to the dung gate. I inspected the walls of Jerusalem that were broken down, its gates that had been destroyed by fire.

I went on to the fountain gate and to the king's pool. And then I went up in the night by the valley and inspected the wall. I entered by the valley gate, and so I returned. He's giving us the detail, and that's important, that's significant.

He's not just saying in a general sense, well, I went to inspect the walls of Jerusalem and one or two other things. He tells us, I did this carefully. I took stock of all the details of the wall of Jerusalem and the various parts of the wall, where it was most vulnerable, where it was most fallen down, where it was in need of most repair.

That's what he's getting at. That's what this detail is for. So that we'll understand, this man went about the repairing of the walls of Jerusalem, first of all by prayer, but then by a very careful study, inspection, and analysis.

And that's how it is for us too. At whatever stage the work of God may be in our life as a congregation or as a denomination of any church, it has to actually always involve a work of inspection.

[ 12 : 39 ] Nothing stays the same. And just because certain things are as they are today or this year doesn't mean that in five years' time or even less that they're going to be exactly the same.

We have to reassess things. We have to inspect things. We have to work out where the task of gospel service is most needed. We have to work out what's happening in our particular congregational setting, in our surroundings.

We have to inspect what's going on in the world. We have to assess the situation. We have to assess where best can we use our resources. What is it in most need of being built up?

Is it the work with our young folks? Is it with young families? Is it with all of that combined? Is it other areas? We have to actually always be about assessing the work, studying the work, looking to God to tell us where in fact he would have us to go next with the work of the gospel, with gospel outreach, with serving him in the gospel.

And that's really something, I'm sure you know that it's not something new in a sense, but we've decided this year as a Kirk Session that we'll meet monthly. And I think it's important for yourselves as a congregation to know this.

[ 13 : 56 ] The reason that we decided to meet monthly rather than just less frequently was that instead of just meeting when something comes up, like communions or other specific items, we decided it would be best to meet monthly, first of all, for a half hour at least of prayer together for the congregation beyond and for individuals or families, whatever.

It's all in confinement. Nothing's publicized. It's there, just prayer to God. But also for planning, for assessment, for reassessment, for working out what is best done next in regard to the spiritual life of the congregation.

Where are we weakest? Where do we have our strengths? What is necessary for us next to do? All of these things as we seek, along with prayer, the Lord's guidance of us to discuss, plan, just as Nehemiah was doing here with the building work of Jerusalem.

It's all about God. It's all about His kingdom. It's all about His work, His gospel, His church. But we are His servants and we have a duty to carefully go about inspecting what it is He would have us to do at any particular time.

That's the first thing then He carried out this inspection and that bears upon our own circumstances too. Secondly, He engaged in this exhortation.

[ 15 : 19 ] Once He had done this inspection, and yet, He says that He told them, He said to them, these officials, the Jews, the priests, the nobles, the officials, and the rest, then I said to them, you see the trouble we are in, how Jerusalem lies in ruins with its gate burned.

Come, let us build the wall of Jerusalem that we may no longer suffer derision. That's the key word. For Nehemiah, Jerusalem was in derision.

The state of it was appalling. It was a disgrace and it was an affront to God. It was something that brought disrepute upon the name of God.

The pagans around them for years had been saying, look at these people. They once worshipped God. Where is their God now? He's gone. He's left them. Things are in ruins. It's been like that for a long time.

And that's derision. That derision that Jerusalem was suffering and had been suffering for some time really got to Jeremiah. That's what led him to prayer in the first place and to fasting as we see in chapter 1.

[ 16 : 30 ] He just couldn't stand the idea that Jerusalem was in derision and the cause of God was a joke. And that speaks to us today.

This was something of course that Jeremiah and other prophets had warned about particularly Jeremiah. If I can just read to you from Jeremiah in chapter 29 where Jeremiah before the exile, before the deportation to Babylon had taken place.

This was a letter by Jeremiah actually to the exiles but he was reminding them of what had been the case prior to the exile taking place. In chapter 29 verse 16 this is what he said, the Lord raised up prophets for us in Babylon.

Thus says the Lord concerning the king who sits on the throne of David, concerning all the people who dwell in the city, your kinsmen who did not go out with you into exile. Thus says the Lord of hosts, I am sending upon them sword, famine, pestilence.

I will make them like vile figs that are so rotten they cannot be eaten. I will pursue them with a sword, famine, and pestilence. I will make them a horror to all the kingdoms of the earth to be a curse, a terror, a hissing, a reproach among all the nations where I have driven them because they did not pay attention to my words, declares the Lord, that I persistently sent to you by my servants the prophets but you would not listen, declares the Lord.

[ 18 : 05 ] You see, that's Jeremiah reminding the exiles in Babylon and those who were still back in Jerusalem such as they were, the Lord had brought this upon them for their gross neglect and disobedience and the way that they had pursued idolatry instead of the worship of their God.

And they were at derision. People were saying of them, ah, these were the people who said, we are really servants of the only true God of Jehovah or Yahweh, the God of Israel, the God of our fathers.

Where are they? Where is he? It's all in ruins. They are in derision. That really hurts Jeremiah.

And that's how it is surely for ourselves too. When the church is in derision. There's a certain degree of derision of course at all times. A lot of people outside of the church especially looking at the church who don't want the gospel, who don't want the influence of the gospel, of course they will actually throw derision at you and you know that very well yourselves.

But this is particularly when the cause is low, when the gospel is not being effective as it once was, when the church itself has contributed to that by its disobedience and by its unfaithfulness to God.

[ 19 : 32 ] There's derision. And people are saying, where is your God? What's happened to you people? Aren't you people of revivals?

Aren't you people who say that you have the true God? Well, why isn't he at work? Well, of course we know that he is. But not to the extent that we would want. Not in terms of many people coming under the influence of the gospel to be saved, to be converted, to be changed.

That grieves us. It hurts us. When the Lord's name and the Lord's cause is at such a low ebb. That's what really got to Nehemiah.

And that's what he's passing on to these people now as a stimulant to actually to motivate them to engage in the work of rebuilding. When the cause of God is low, you and I should say, well, what can I do to change that?

Only God, of course, can change it. He's the sovereign one. It's only the power of God that can change an individual, let alone the people or a situation. But you and I should say, well, look at the cause of Christ.

[ 20 : 37 ] Look at the derision that we're in. Look at what's happening. What do I have to do? What's my part in the rebuilding program? And that's for you and for me tonight to look at as well.

Even if things are as they are, going well with us as a congregation, even if we're finding encouragements as we are, even if we're thankful for many things as we are, still as you look around you, the cause of God is low.

It's so easy for the enemy to just throw derision at us. What can I do? What is my part in rebuilding the walls of Jerusalem and contributing towards the reestablishment of the gospel in the minds of our people?

The second thing he did by way of exhortation as long as long with the emphasis on removing the derision was that the hand of my God had been upon me for good.

And also, he says, the words, the king had spoken to me. That was important for him to have the approval of the king and to have letters. He went about it very wisely.

[ 21 : 43 ] He asked the king to give him letters for these governors in this province beyond the river of which Jerusalem was a part. And he knew that they would actually ask, well, what are you doing here?

Who sent you? Who's given you authority to come here with your plans? And he could show them these letters, those that he met with first of all, and say, well, I have the permission of the king.

Here's the emperor. Here's his signature. Artaxerxes I has given me this permission. He's given me this authority. But there was something far more important for Nehemiah than the authority of Artaxerxes, important as that was, and that was the authority of God, the favor of God.

That's especially what he wanted to get across to these people back in Jerusalem. He was here because God had sent him. He was here because he had the authority of God behind him. He was here because the hand of the Lord had been upon me, he says, for good.

And he mentions that a number of times throughout his book, the hand of the Lord was upon me for good. It's in the previous chapter, it's in the following chapters as well. That for Nehemiah was really the crux of the issue.

[ 22 : 52 ] If he has the favor of God, if he has the support of God, if God is behind him in what he's doing, it doesn't matter what Tobiah says, it doesn't matter what these opponents opponents in this area will say, this is what he wants to get across to the people, the hand of my God has been upon me for good.

Now you and I really need to hold on to that because when you go out with the gospel and witness and testify to Christ, you can truly say that the hand of the Lord has been upon you for good.

When you can testify that God has shown you his blessing and given you his blessing and given you in your own life a taste of that salvation that is in Christ and brought that into your life and that he's given you a burden to share that with others, of course you're going to meet with Tobias and with some ballots and with Gershams out in the world who don't want you to go out with the gospel because they're agents of the evil one.

That's one of the themes running through the whole of the book of Nehemiah as it is in the book of Acts. Very similar indeed in the way that it sets this out as Nehemiah was going about this work of reconstruction, reestablishing this community in Jerusalem.

So was the church in the days of the apostles. They were setting out with the gospel from Jerusalem out into the Gentile world and Satan had his agents different places where resistance to that gospel was brought to the fore and where they had to deal with it.

[ 24 : 25 ] That's what Nehemiah is dealing with in Jerusalem as they've come to as we'll see next. But he wanted to emphasize for them that the hand of the Lord had been upon him for good.

And you know when they came to realize actually this man is God's servant. This man is particularly authorized by God to come to us with this great task.

What did they then do? Well they said let us rise up and build. So they strengthened their hands for the good work. Now when you put these two things together the derision that they were suffering and the authority of God that had sent this man to lead them that was sufficient for them and their God to say let us rise up and build.

So they strengthened their hands for the good work. And if you and I know as we do that the cause of Christ is low and needs your contribution and mine needs whatever you can give in your life beginning with your own conversion and then your service for Christ and then realizing that we have the authority of Christ to go out with the gospel go and make disciples of all nations then surely you and I are going to say tonight let's rise up and build.

Let's get together and do more of this building work and strengthen our hands for the good work. The exhortation led to their action.

[ 26 : 11 ] Tonight God is exhorting us to get involved in the rebuilding of the walls of Jerusalem. To do our bit whatever it will be doesn't have to be prominent it doesn't have to be something that you're noted for it doesn't have to be something that's recorded in any minutes of the church in any records just ask yourself what does God want me to do in the situation we're facing and when you've taken stock of that and realize that God is with you in gospel service let us rise up and build he said they said so there's inspection there's secondly exhortation but then there's confrontation he dealt with he carried out the inspection he engaged in exhortation then he deals with confrontation verse 10 and then verses 18 to 20 and especially these three men that are mentioned

Sanballat the Horonite Tobiah the Ammonite Geshem the Arab we could spend a bit of time looking at their names their names themselves seem to be significant you find there Sanballat that's a that's a Babylonian name that's probably somebody who either had come from Babylon to be placed here instead of the Jews who'd been taken back to Babylon captive in any case his name has a Babylonian ring to it so obviously it's associated with that sort of opposition that Babylon represents to the cause of God Tobiah well Tobiah means literally in Hebrew it means God is good isn't that remarkable here's a man who bears that sort of name and yet he's an enemy of God he's an enemy of God's cause he's an enemy of Nehemiah he's called God is good but he's an Ammonite he's an enemy of what they're trying to do he's going to stand against them along with the others isn't that how it is in the church that how it is all the way through to our own present day there are people in the church visibly as you see it the widest church in the widest sense they carry this conviction or this confession that God is good and then they'll tell you but I don't believe that the Bible is actually God's word and I think really you can no longer believe these chapters in the Bible that deal with things miraculous or the early chapters of Genesis and I don't believe that Christ actually physically rose from the dead but God is good that's an enemy of the gospel that's the kind of individual that you really don't want involved in gospel work unless that person is changed because it's a threat to the gospel when you just pick and choose what you believe of scripture and when you ridicule the idea of the miraculous or the supernatural in Christ's person and work here's Tobiah

God is good but look at what he's doing he's a contradiction he carries a name that he doesn't fulfill and along with them you've got Geshem the Arab and from other sources other historical records Geshem the Arab was apparently someone who had control over a great deal of territory he was an Arab he was the head of a tribe large tribe it seems and just that sort of commander who dominated a particular territory including where Jerusalem was placed here so the three of them were really if you like an anti-God coalition and they were set together on opposing and thwarting Nehemiah as much as they could and that tells us something about why that was in verse 10 I told them of the good hand of my God and also the words the king have spoken so they strengthened their hand but whence in Ballad the Horonite and Tobiah the Ammonite heard it they jeered and despised us because they didn't want anyone to come to do the work that Nehemiah was doing these people were actually officials they had an important place in the political structure if you like of that area they were representatives of the authority but they were absolutely dead set against any changes that would threaten their own position or their influence or what they were trying to actually maintain in that part of the world isn't that how it is with the gospel when you find sometimes that the gospel comes to an area or to even a church if you like that for long long years has been used to liberal theology people aren't disturbed in their conscience people are just engaged in doing good works and that's

Christianity or so they think and then along comes somebody and starts preaching the gospel and they need to be born again and they need to really take account of sin and that God forgives sin if you come and repent of your sin well it causes all kinds of stirring up amongst that sort of apathy doesn't it we're very used to that ourselves in our day faithfulness to God will stir up opposition whether it's within the church or outside of the church so these people are saying look we've actually held things for ages the way we have things now is the way we want things to continue so how dare you come here and try and change this try and introduce something that's different to the way it's been done for generations well that's where the antagonism actually came from and that's why because they didn't want Nehemiah and what he brought to them they didn't want the truth as



God had laid it on Nehemiah's heart and you know that's something that we have to take account of too because it's very much a part of our own day but look at not only the opposition but the strategy that they engaged in we have to look at this very briefly because in verse 19 you find there what is this that you are doing they're not just ridiculing the idea but are you rebelling against the king that's one of the most successful methods of the evil one in opposing the gospel and the agents of the evil one questioning your motives trying to introduce discouragement by getting people to question your motives and build up a case against you that you're really just out for insurrection or insubordination or just throwing things around so that they're changed from what we've been used to that's what happened in act 17 in thessalonica wasn't it the people they said who have talking about the apostles they said the people who have put the world upside down have come here also we don't want their place disturbed by the preaching of these people you find the same in essence here in Nehemiah that's why they're opposing him as they are and you know that explains to us that when Nehemiah said to them you have no right or claim or portion in these things in

[ 33 : 38 ] Jerusalem he's really saying to these officials the fact that you have a particular status in society is not a qualification for the work of rebuilding this is a spiritual work this is a work that God has set up and because you're enemies of God you don't have any right or portion in this we have to insist on that some people think because there are important positions in society that that gives them the right to a place in the church to eldership in the church to preaching the gospel even but social status doesn't qualify itself anyone for gospel work here were people who had social status who had authority in their community they were absolutely disqualified from any work in what Nehemiah was doing because they just simply didn't belong they didn't belong to the work of God they didn't belong to the kingdom of

God they were in fact enemies of God and in fact that's where we come from as a church isn't it remember your history remember where the free church was born in 1843 it arose out of that particular controversy it arose out of that same situation where the state was by then insisting the will determine who will be the minister of such and such a congregation who they should actually have as their minister even if they disagree with it we'll decide for them and the court of session had actually brought out injunctions so that people would stop from preaching in certain places and eventually Chambers and the evangelical leaders of the church said no well that's an assault on the rights of Christ the people in every congregation have the right the God given right to choose their own minister it's not the court of session who makes up that decision for them it's not the court of session who rules the church it's not the government who rules the church not the government of the day whatever party it is

Christ is the head of the church and it's Christ's authority through his office bearers that he exercises not that we exercise he exercises in regard to the spiritual matters of his church civil matters are entirely in the hands of the civil authorities they have their own jurisdiction but what he's saying here is that you have no portion or right or claim in Jerusalem it's not your right to determine any of those things he's saying it belongs to God's servants God appointed representatives just like that to this day we have to value that and maintain that there's one point I want to finish with the confrontation involved this opposition and then this enemy strategy that he mentions that they were trying to probably influence who would be in certain positions or whatever and then he pointed to the higher authority in verse 20 then I replied to them the God of heaven will make us prosper and we his servants will rise and build we have a mandate to engage in a spiritual building work through the gospel we have that mandate from

God the God that Nehemiah described here and also elsewhere in fact right at the beginning as we saw at the beginning of chapter 1 as soon as he heard this news of the state of Jerusalem in verse 4 I continued fasting and praying before the God of heaven that dominates the book of Jeremiah that description of God as the God of heaven the God who rules over everything the God who determines everything the God whose rights must be respected above all rights the God who has the final say over the Tobias of this world and the Sanballat of this world never mind says Jeremiah you have no portion or right or claim in this the God of heaven will make us prosper what a great statement that is whatever disappointments you meet with whatever opposition you face whatever changes take place in our experience in Providence that is never going to displace this great conviction that God of heaven will make us prosper

God is committed to making his cause prosper and the more we catch a vision of that the more determined we will be like these people to say to one another let's rise up and build for the God of heaven will make us prosper amen may God bless these thoughts to us let's conclude by singing in Psalm 102 that's from the Scottish Psalter Psalm 102 that's on page 365 and verses 12 to 15 tune this time is Bedford on page 365 at verse 12 but thou Lord everlasting art and thy remembrance shall continually endure and be to generations all verses 12 to 15 to

[ 39 : 33 ]    God's praise but thou Lord everlasting art and thy remembrance shall continue veioaaa  
gas AM Endure and beat to generations old.

Thou shalt arise and mercy hath upon thy Zion yet.

The time to fill the heart is come. The time that love has set.

For in her rubbish and her stones, Thy servants pleasure take.

Yea, nay the very dust they're all To favor for her sake.

[ 41 : 14 ]    So shall the heathen people fear The Lord's most holy name.

And all the kings on earth shall play Thy glory and thy fame.

I'll go to the side door to my left this evening. And now may grace and mercy and peace from God, the Father, the Son, and the Holy Spirit be your portion now and evermore.

Amen.