

# Ministry on David

## Part 4

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Let us turn to the 21st chapter of 2 Samuel, 2 Samuel 21, Then there was a famine in the days of David three years, year after year, and David inquired of the Lord, and the Lord answered, It is for Saul, and for his house of blood, because he slew the Gibeonites.

And the king called the Gibeonites, and said unto them, Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel have sworn unto them, and Saul sought to slay them in his deal to the children of Israel in Judah. Wherefore David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house, neither for us shall thou kill any man in Israel. [00:01:03] And he said, What he shall say, that will I do for you.

But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul. But the king took the two sons of Rishba, the daughter of Aiah, whom she bare unto Saul, Ammoni and Mephibosheth, and the five sons of Micah, the daughter of Saul, whom she brought up for Abriel, the son of Barziliad and the Holophites. And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord, and they fell all seven together, and were put to death in the days of harvest, in the days of the beginning of barley harvest. [00:02:07] And Rishba, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of the harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rishba, the daughter of Aiah, the concubine of Saul, had done.

And he brought up from thence the bones of Saul and the bones of Jonathan, his son. And they gathered the bones of them that were hanged, and the bones of Saul and Jonathan, his son, buried they. It should be buried they with them in the country of Benjamin, in Zelzar, in Zelar, in the sepulchre of Kish's father. [00:03:03] And they performed all that the king commanded, and after that God was entreated for the land. You might perhaps think this is a rather strange scripture to read for a gospel meeting, but I believe we have some very good lessons to bring out from this portion of the word of God. It says, first of all, that there was a famine in the land three years. And you notice that it says year after year, three consecutive years there was a famine. And it stresses it year after year.

And I think that the reason why it's put like that is that what God is saying, he sent a famine the first year, and he expected the king and the people of Israel to ask the question, why has this famine

come?

[00:04:03] They didn't ask any question the first year. They weren't exercised. So God sends a famine the second year, and they are still not exercised. So he sends a famine the third year. And by the time the third year comes, David wakes up, and it says, and David inquired of the Lord. Now the Lord expects him to inquire the first year. He sends it the second year.

Finally, David inquires of the Lord, Lord, what's this famine for? There must be a reason for the famine. Now I think there's a lesson here for us, beloved brethren, and that is that when God speaks, we should heed his voice. Often we don't heed the Lord's voice. The famine might correspond to a spiritual famine, a spiritual death among the people of God, and when God allows that, he wants us to inquire the reason why.

[00:05:08] Now we know in the book of Ruth that there was a famine in the land, and he and his wife Naomi, instead of being exercised before the Lord as to why the famine was, they go off and leave the country altogether and go to the land of Moab. And we know the story very well what happened. Boaz stayed in Bethlehem through the famine, and he subsists all right, and when Naomi finally comes back, Boaz is a wealthy man. The Lord has blessed him because he stayed in the right place, and poor Naomi comes back, she's lost her husband and her sons and left them behind in the land of Moab, and she does come back and gets restored, and God is pleased to use her daughter-in-law Ruth for great blessing. But God speaks through these things. I have no doubt that the calamities that come upon the nations are voices from God. If God allows a literal famine to come into a country, if he allows disasters to come, wars to come, these should be his voice, and the leaders of the nations should turn to God. [00:06:16] The sad thing is that there's very little turning to God. I'm sure that if there was a true national repentance in the United States, as we think of all these disasters that have happened over the last few years, and men and women really turn to the Lord and sought the Lord's faith as to what these things were for, God would make plain what they were for, and there'd be blessing. The city of Nineveh repented, and the Lord withheld back the judgment that was going to come upon that land, and it didn't come until many, many years later, when another generation altogether had come and forgotten what God did. So here, there's a famine. God is speaking through this famine. And finally the Lord says, it's for Saul, and his house of blood, because he slew the Gibeonites. Well, you know, the Gibeonites, they were a section of the Amorites who, in a rather deceitful manner, had made peace with the children of Israel. [00:07:22] We have the story in the early chapters of the book of Joshua. They came with their old moldy bread and their old wine bottles, pretending that they came from a far country, and they made peace with Israel.

And Joshua promised them before God that he wouldn't fight against them when he got to their country. And two or three days afterwards, they found that they were right alongside of them there. They'd used deceit. But because Joshua and the children of Israel had made a promise before God that they wouldn't destroy them, God held them to the promise. [00:08:03] It says they became hewers of wood and drawers of water. They became the slaves of the children of Israel. But they'd been promised that they would not, the promise had been made, and God held them to the promise. This had taken place about 400 years before. And even you might say, well, that was a long time ago. What did Saul's generation have to do with that? Well, time doesn't alter things. And that promise that had been given 400 years before still held good. They had to hold to it. And even what Saul had done must have taken place from 30 to 40 years before this famine came, because David is now reigning and has been reigning a good many years. And this apparently had taken place in the early days of Saul's reign. And he became so zealous for the children of Israel that he thought that it would be a

right thing to do to kill off these Gibeonites. And apparently he set out to exterminate them. And he killed quite a few of them apparently. [00:09:07] But the Lord was very displeased with this, because this was something that Saul had done absolutely in the flesh. It wasn't of God at all that he should exterminate the Gibeonites. Saul is the man after the flesh, and he acted after the flesh. He didn't seek God's mind. There were some of the enemies of the children of Israel, because it was God's will that they should fight against them and destroy them. But the Gibeonites weren't enemies. They were recognized as having a right to live in the nation. God had made a solemn promise to them. The promise had to be held to. And this is a very important principle, beloved brethren, that we find right through scripture, is that God requires what's past. God requires that which is past. And he held the people to what Joshua had done 400 years before. And he was holding the nation of Israel in David's day responsible for what Saul had done 30 or 40 years before. [00:10:10] So when the Lord says to David, it's for Saul and for what he did, then David did the right thing. He called the Gibeonites. He says, now you're the people that have been offended. You're the ones that have suffered over this. Saul had no right to do this, but he did it. And we as a nation are responsible. We're responsible.

David could have said, well, I'm not responsible for what Saul did. But David was the king that followed Saul, and God held the people of Israel responsible for what had been done. And so he says to the Gibeonites, what are your terms? Can't we do something? Can't we pay you off for this? And so the Gibeonites answer, or David says, what shall I do for you? Wherewith shall I make the atonement that ye may bless the inheritance of the Lord? David uses the word atonement. How can we make atonement? How can we atone for this? I'm sure that David thought that it would be a question of money, that by paying them a certain sum, that that would be a satisfaction. [00:11:21] And we know that in the Old Testament at times there was a satisfaction made by the payment of money. And he thought that that's what would really meet the need.

Now, the word atonement is used a great deal in the Old Testament. It's not used in the New Testament very much, but the New Testament uses the word propitiation, which really is setting forth the same general thought as atonement in the Old Testament. But the thought in atonement is the meeting, the satisfying of the claims of God. I know that our word atonement is really a made-up word in the English language. It's a word that is composed of three words, at-one-meant. At-one-meant. That's where we get our word atonement in English. It's a composite word we might say. [00:12:18] But the thought of the word at-one-meant does not fully express what the word atonement is in scriptural terms, in scriptural language. Of course, it is true that the sinner is reconciled to God and therefore made at-one with him.

But I think the thought, the word itself, atonement, really conveys more the thought of reconciliation. But in scripture, the words in the Hebrew and Greek that are translated atonement in our Bible, they really convey the thought of meeting the claims of a holy God.

[00:13:01] Meeting the claims of a God who has been outraged by man's sin. And that's the thought that we have here. How can we make the atonement? How can we satisfy you for what has been done? You have been wronged. What satisfaction can be made?

And, beloved, that's exactly how it is with the sinner and God. God has been wronged through man's sin. God is a holy God and he placed man in this world in innocence. And he sinned against the holy God. And how could an atonement be made? How can God be satisfied after the sin question? We know that God had one way by which his righteous and holy claims could be met, and that was through the work of his beloved Son. Well, David raises the question, what shall I do for you? And

wherewith shall I make the atonement that ye may bless the inheritance of the Lord? [00:14:04] We get atonement mentioned in the 16th of Leviticus on how the goat had to be taken and killed and the blood had to be sprinkled on and before the mercy seat, and also the bullock. It's a lovely picture of the work of the Lord Jesus, meeting the claims of God. The Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house. Neither for us shall thou kill any man in Israel. Doesn't this remind us of what we read in the first chapter of Peter, where it says, We are not redeemed with corruptible things of silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. We won't be satisfied, said the Gibeonites, with silver and gold. We won't be satisfied that any man of Israel should be put to death for us. We have in our minds what we want, but silver and gold won't satisfy us.

[00:15:07] How many people there are who think that God is going to be satisfied with silver and gold, with payments, and even with what they do and their works and so forth and so on? There are many, many people who think that they can buy their way to heaven. They used to have, before they got a siren for the fire station, they used to have a bell that used to be rung when there was a fire. You could hear it all over the town. Well, anyhow, the fire station installed a siren so this bell was for sale. [00:16:07] He was going to get a great deal of merit in heaven because he paid out this money to buy the bell to put in the church. I suppose every time the bell rang he was going to get a certain indulgence. I think he was going to get so many years out of purgatory because he bought this bell. But you see, he was buying his way by paying the money. He thought that God was going to be satisfied with the payment. And, of course, people think a great deal of these things religiously, and this is written up in the paper, and this person is looked upon as having done a wonderful thing for the church and for himself too. But we know that as far as himself, poor man, is concerned, when we look into the word of God, it didn't do him any good at all. We're not redeemed with corruptible things of silver and gold. Atonement isn't made by what we do. How many people there are who think that by doing the best they can, and doing good works and all that, that they're going to merit salvation, that God's going to be satisfied. [00:17:11] No. As the Gibeonites said, we will have no silver nor gold. How true that is, as it says in 1 Peter 1.18. Nor, neither for us shall thou kill any man in Israel. What are we going to do?

He goes on and says, The King says, What ye say, that will I do. And they answered the King, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the King said, I will give them. He said, We don't want anybody to suffer over this except the man that harmed us. You say, Well, he's dead. Well, then it was his family.

[00:18:08] Let seven men of Saul's sons, let seven of Saul's descendants, they're the ones that still belong to the guilty family. Let them be delivered to us, and we'll deal with them, and that will make the atonement. We'll be satisfied. But that's not the point, and after all, what we need to see, and this is a spiritual lesson, that Saul was the one who had offended the Gibeonites. Here the Gibeonites are the offended party, and they have to be satisfied.

[00:19:02] And in the case of our sin, God is the offended party. He's the one who's been offended by man's sin. And just the same as it had to be one of the family that had done the harm, that had to be slain, so seeing it was man who had offended God through his sin, it had to be a man who could make the atonement for sin.

In this case, it's seven men of Saul's sons who had to be hanged, and they were hung up before the Lord. He gives us the names of them there, they're Saul's descendants. And it says, verse 7, the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul.

[00:20:01] And we get the picture of grace there. But the king took two sons of Rizpah, the daughter of Aiah, whom she bared to Saul, Ammoniah and Mephibosheth, and the five sons of Michael, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the holophite, and delivered them into the hands of the Gibeonites. I think that in this, Saul's house was really blotted out, except for Mephibosheth. And we know the story of Mephibosheth, how David showed kindness to Mephibosheth because of the love between him and Jonathan.

And I think this lets us see that had it not been for David's grace to Mephibosheth, that by this act, Saul's whole house would have perished. Saul would not have left any descendants behind. And the only reason why there were some of Saul's descendants left behind at all was because David, in his grace, in showing the kindness of God, had spared Mephibosheth. And so the line of Saul was preserved through Mephibosheth. [00:21:08] But there, it wasn't the old Saul, the man after the flesh anymore. It was a new generation that had come in through grace. It was God's grace. But here we find that all of the rest of Saul's house, these seven sons, are the descendants of Saul. They're all slain.

And beloved, you might say, well now, how does this fit in with the gospel? It was Adam that sinned, and it's we of Adam's race that have sinned against God. That's true.

But it was not possible, as it was here, it wasn't possible with regard to man's sin, that one of Adam's descendants according to the flesh, or even seven of them, could make an atonement for the rest of the human race. That was not possible. No man can by any means redeem his brother or give to God a ransom for him. [00:22:12] So that's why God had to send his son. There was no one to take the place of these men, but God did provide one to take our place, to make an atonement. When it was a question of satisfying the Gibeonites, seven of Saul's sons were sufficient, and they were satisfied. But beloved, when it was a question of satisfying the claims of a holy God, even if the whole of Adam's race had been offered up in sacrifice, that would not have met the claims of God. It had to be one who had no sin of his own, yet it had to be one who was a man. And there I believe we have a point of contact. These had to be of the family that had done the wrong. The Redeemer had to be, in a certain sense, connected with the family that had sinned. I believe that's the thought that we have in Hebrews 2. [00:23:12] I'll just read the verse there, in the 2nd chapter of Hebrews. It says in verse 14, For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy or annul him that hath the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. He also himself took part of the same. Seeing that children are partakers of flesh and blood, it says, he also himself likewise took part of the same. This is a great mystery. The mystery of the incarnation. Something that can never fully be understood or explained, but we accept it, beloved, that the Lord Jesus Christ was God over all, blessed forever, yet he became a man. [00:24:21] God used the Virgin Mary to give him his humanity. He comes into this world a true man, a perfect man, without ceasing to be God. Because he was God, he could offer up a perfect sacrifice. Because he was man, he could make an atonement for sin. He became a man that he might die. He couldn't have died had he become an angel, because angels don't die.

Because he was God, he never died. But as the man Christ Jesus, he died, he offered up himself on Calvary's cross and shed his precious blood, and he made a complete atonement. God has been satisfied. A man had to offer. [00:25:08] So it says in Paul writing to Timothy, he says, there is one God and one mediator between God and men, the man, Christ Jesus. Christ Jesus the man. That's why he became a man, in order that he might die for the sons and daughters of Adam's race. So God has found one. David found these seven sons, and he handed them over to the Gibeonites, and they offered them up. And the Gibeonites were satisfied, because an atonement had been made. And so beloved, God's beloved son comes down from the glory and becomes a man, and goes to Calvary's cross, and there offers up himself without spot to God, and fully meets all the claims of a holy God as to the question of sin. That sinners might be saved, and that we might be able to come to God, having the whole question of sin, realizing that that whole question of sin was settled when the Lord Jesus offered up himself on the cross. That work was finished. [00:26:14] And now God is offering a full and free salvation. Salvation to everyone who comes in recognition of his need. And we must stress that, that it's coming in recognition of one's need. You know, there's a great many people think that the gospel is just a question of giving a mental assent to the truth of what the Lord Jesus did. But it's much more than that. It is because a man recognizes, or a woman, because a person recognizes that he's a sinner, or that she's a sinner. That's why scripture stresses repentance toward God and faith in the Lord Jesus Christ. There must be the recognition of need. It's not just giving a mental assent and saying, oh yes, I believe that Jesus died on the cross. The devils believe and tremble. They don't get anything out of it. [00:27:02] James says, thou believest as one God, thou doest well. The devils also believe and tremble. They believe there's one God. It's because I'm a lost sinner. Because I know I'm a lost sinner. I'm a lost sinner on the road to hell. Lost and undone. And then I see that there was one who died for me, and that there's hope for me, because the Lord Jesus made the atonement. He met the claims of God. He fully satisfied God. Suppose there had been one other of Saul's sons after this. Scripture doesn't tell us if there were. But supposing there had been one that had come along after this atonement had been made. Would the Gibeonites have asked for him, too? No. They said seven. They said, we want seven. And there had been one more. He would not have been hanged because the atonement had been made, and he would have gone free. And Mephibosheth, he went free because as far as he was concerned, God's grace had already come in. That's why David spared him. David had made a promise to him. David had pardoned him for Jonathan's sake. And so God has pardoned us for the sake of his beloved son. [00:28:14] They, the kings, spared Mephibosheth, the son of Jonathan. Then it says in verse 9, he delivered them up to the hands of the Gibeonites, and they hanged them there in the hill before the Lord. And they fell all seven together, and were put to death in the days of harvest. In the first days of the beginning of barley harvest. Now, we notice two things here. One is, we have the number seven. You know, in Scripture, there's a great deal of instruction in numbers. I don't think it's good for us to get over-occupied with numbers.

Some people have become so over-occupied with the numerical structure of Scripture that they have failed to see the spiritual beauties in it. But up to a point, there's a great deal of instruction in the numerics of Scripture. And as anyone who has read F. W. Grant's numerical Bible will see that there's a wealth of instruction there. And a great deal of blessing has come out of it. [00:29:26] And seven is one of the cardinal numbers of Scripture. It's the perfect number. We have seven days in the week. And that can't be improved on. I understand that during the French Revolution, they were going to decimalize everything. Well, we know that the decimal system has a great deal in its favor in money and things like that. And it's very good. It makes it much easier reckoning. But they weren't able to decimalize the week. They tried to bring in a week of ten days. Ten days in the week. They had to go back to seven days in the week. [00:30:03] God established the week of seven days in the first chapter of Genesis. And man cannot improve on it. And it has been proved that to work six days

and then have one day of rest from that work and then go back to the work again, that that's the perfect cycle to maintain good health. I remember during the First World War, they started making people work seven days a week. And they say for a little while, this was the munitions, for a little while, the output increased. And then the output started to decrease. Why? Because the people weren't doing their best. Man is made that he cannot keep on working seven days a week, except only for a short period. God has established. Six days shut down labor and do all my work and the Sabbath days is the rest for the Lord in Israel. And we have the same principle, even though we know that we don't have the seventh, but the first day and the first day is connected with our Christian position at the beginning of the week as the Sabbath day was at the end of the week for Israel. [00:31:14] But the principle of one in seven still exists for us in the New Testament. We have six days in which to attend to our affairs and one day in which we should especially give to the Lord. And the very fact that we come to meetings and we're occupied with the Lord's things and we're giving the Lord his portion, the Lord is pleased with that. And what's more than that, beloved, we're having a complete change from our regular occupation. And that in itself is healthy for our bodies as well as being a great spiritual blessing. It's one of the things that helps to keep us in good health. And I believe the Lord sees to it that it is so. Man cannot improve on what God has established. And so God established the number seven. And we find that it's a number that speaks of perfection. And so there were seven of these that were given. Saul's sons handed over to the Gibeonites. [00:32:12] And it speaks to us, as we look at the type, it speaks to us of the fact that the work of the Lord Jesus Christ was a perfect work. You remember that on the Day of Atonement the blood had to be sprinkled once on the mercy seat and seven times before the mercy seat. Once someone has said, once on the mercy seat for the eye of God, seven times before the mercy seat for the high priest to see it, for us to see it. Seven times for the perfect standing of the high priest before God. So it speaks of perfection again. The perfect work of Christ, fully satisfied. This man, after he had offered one sacrifice for sins, forever sat down at the right hand of God, for henceforth expecting till his enemies be made his footstool. Christ has done a perfect work and nothing can be added to it. All we have to do is to see our need and accept that work. [00:33:09] Then another thing that we notice here was that at the time they were put together it says it was the beginning of barley harvest. But there was a famine in the land. How come there was a barley harvest when there was a famine in the land? Well, it lets us see that the moment that God is obeyed and there's a recognition of how he has been dishonored, he begins to give the harvest. The famine, I believe, was over from the moment that David got exercised about it and sought the means of remedying this.

And I suppose it took some time from the time that David made this decision until these men were actually hanged there before the Lord. And right at that time, there's the beginning of the harvest. And the barley harvest in Israel came first and then the wheat harvest came after. [00:34:05] And you could imagine that after the barley harvest, there would be the wheat harvest. That is, God came in for blessing. God's claims had been met because it wasn't only the question of meeting the claims of the Gibeonites. It was the question of meeting the claims of God. God was speaking to them. God was not pleased with what had been done. They had made a promise to God that hadn't been fulfilled. And so God held them responsible for it. Here's the days of barley harvest when this happened. Now there's another thought here. We have the action of this Rispa. Very lovely.

[00:35:01] What a grief this must have been to her, poor woman. And these carcasses are left there. Apparently they're hung up on the tree and left there. And all this time. And she won't let the birds come near. The carrion birds come near. And she takes an interest in this.

It shows what grief there must have been. David's told about it. And he sends and gets these bones

of these seven men. And he also takes the bones of Saul and Jonathan that had been killed all these years before. And brought them, it says, in verse 14, and the bones of Saul and Jonathan, his son, buried they with them. If you have the new translation you'll notice it says, with them. In the country of Benjamin, in Zelah, in the sepulchre of Kish's father. And they performed all that the king commanded. And after that God was entreated for the land. [00:36:03] So even though the barley harvest has come, it's just, we might say, the beginning of the promise. But God is not fully entreated for the land until everything that speaks of Saul, the man after the flesh, is put out of sight.

Here's the bones of these men still hanging there on the tree where they were hanged. And here's the bones of Saul and Jonathan have not been properly taken care of. So David gathers them all up. And he buries them. They're put out of sight. What speaks of the first man has been put out of sight. And then God's entreated for the land.

And beloved, this is a further lesson that we learn, I believe, after we are converted. When we are converted, when we come to know the Lord Jesus as our Saviour, the thing that we learn about is that we were sinners. We committed sins. And because of the sins that we committed, God has to bring judgment upon the human race. [00:37:17] And we learn that the Lord Jesus died for our sins. And he shed his precious blood to wash our sins away. Then we have to learn something else. After we are saved, we learn that not only has God forgiven us our sins, but we learn that God has condemned this evil nature. And we still have an evil nature. And because we are saved, we don't lose this evil nature. It's with us to the end of the journey until the Lord takes us to be with himself. But he does show us how we can overcome it. And we have that brought out in the 6th of Romans where it says, Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And we learn the lesson that our standing in Adam was ended at the cross. That not only did the Lord die for our sins, but in him God judged sin as a principle. He made him to be sin for us who knew no sin, that we might become the righteousness of God in him.

[00:38:23] They saw the end of Saul. Everything that spoke of Saul was put away. It was buried. And all that was left of Saul's house, as we said before, was the family of Mephibosheth. And they were only there on the ground of pure grace. So it wasn't the old Saul. God saw the end of Adam's race in the cross of the Lord Jesus Christ. And God's judgment is eventually going to be poured out upon it. And the only ones who are going to escape it are those who by grace have been saved and have come to the Lord Jesus. And every poor lost sinner who owns his or her need of a saviour and takes the Lord Jesus will be those that will be found in the glory with the Lord. Not now connected with the old Adam, but connected with the second Adam. The first man is of the earth earthy, the second man is the Lord from heaven. We are now not linked up with the old Adam. We are, we still have a link with Adam, the first Adam according to the flesh. [00:39:24] But when we receive our glorified bodies we'll have our final link with the first man severed. And even now it's our privilege to reckon that we're dead indeed unto sin and alive unto God through our Lord Jesus Christ. And to recognize that God has linked us up with the second man, his beloved son. The atonement has been made. God has been satisfied. May we know what it is to have the Lord Jesus as our saviour. To know the value of the atonement for the forgiveness of our sins. And to know what it is to see too that God has seen the end of the flesh in the Lord Jesus Christ and in his death on the cross. And then it says the Lord was entreated for the land. That's when we really begin to experience true blessing and make progress in our Christian life. [00:40:18] Let us close with prayer. And we pray that we thy children may know more of what it is to see ourselves linked up now with the second man. And that we see that the cross was the end of the first man in thy sight. We just commit us now to thee as we thank thee for another day that thou hast given us.



[00:41:15] Pray for those not with us tonight. Some our God have not been able to come. Some who are with us this afternoon because of family not with us. We commit each one into thy loving care. We do pray for each family represented. And we think especially of those that need our prayers in a special way. We commit them each one to thee. We commit us now to thee as we give thanks in the precious and worthy name of our Lord and saviour Jesus Christ. Amen.