

6 addresses on the Maschil Psalms

Part 2

Speaker	W. Missen
Duration	00:41:36
Online version	https://www.audioteaching.org/en/sermons/wm006/6-addresses-on-the-maschil-psalms

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

[00:00:01] Let us turn to Psalm 44, to the chief musician for the Sons of Korah, Maskell.

As we know, these headings in these Psalms are part of the inspiration of the Psalm. We have heard with our ears, O God, our fathers have told us what work Thou didst in their days in the times of old. How Thou didst drive out the heathen with Thy hand, and plantest them. How Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arms save them. But Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them. Thou art my King, O God. Command deliverance is for Jacob.

Through Thee will we push down our enemies. Through Thy name will we tread the munda that rise up against us. [00:01:02] For I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise Thy name forever.

But Thou hast cast off and put us to shame, and goest not forth with our armies. Thou makest us to turn back from the enemy, and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen. Thou sellest Thy people for naught, and dost not increase Thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me.

[00:02:03] For the voice of him that reproacheth and blasphemeth by reason of the enemy and avenger. All this is come upon us, yet have we not forgotten Thee, neither have we dealt falsely in my covenant. Our heart is not turned back, neither have our steps declined from Thy way. Though Thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we've forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? For He knoweth the secrets of the heart. Yea, for Thy sake we're killed all the day long. We are counted as sheep for the slaughter. Awake, why sleepest Thou, O Lord? Arise, cast us not off forever.

Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression. For our soul is bowed down to the dust, our belly cleaveth unto the earth. [00:03:03] Arise for our help, and redeem us

for Thy mercy's sake.

We've been speaking on the Masculine Psalms.

The word Masculine meaning to give instruction.

And we've seen that these Psalms have a special application to the days of the yet future, when God will again be acting on behalf of his people Israel.

But when Antichrist will have risen up, and the godly Israelites will have been driven out of the land, and will be in great reproach in that day.

But there will be those among them who will be instructed of the Lord. They are the wise ones that are referred to in Daniel.

We notice that also, that in these Psalms, verses Psalm 42 and 43, [00:04:05] and this Psalm tonight 44, and also the next Psalm, which follows 45.

They're not only Masculine Psalms, they're Psalms for the sons of Korah. And we know that the sons of Korah were those who stood for God when their father was in rebellion. And God honored them and gave them a place in his service. And so there are special lessons in connection with this Psalm for those two reasons. It's a Masculine Psalm, and it's a Psalm for the sons of Korah. Those who stood for God, when they even had to take a stand against those who were very closest to them.

And the lesson, one of the lessons we learn as we go through these Psalms is, that God must come first.

Even when it's a question of our loved ones, even when it's a question of our nation, [00:05:03] if any are opposed to the Lord, we must put the Lord first.

And even though it seems sometimes that God has forgotten, as we have expressed in this Psalm that we read tonight, God hasn't forgotten. When it seems that God has hidden his face, it's like the cloud that covers the sun. The sun is still there.

Only the cloud covers us, covers it. But the day comes when the cloud passes and the sun is seen again. I've called this Psalm, given it a title, the Exercise Psalm.

Because we have the Psalmist in this Psalm really exercised. And you know it's a good thing for us to be exercised. To be exercised is to be concerned and to be before the Lord about conditions.

Whether it be our own condition or whether it be the conditions around us. [00:06:04] And the Psalm is naturally divided up into four sections. From verses 1 down through verse 8.

Then beginning with verse 9 down to the 16th verse.

Then 17 to 22.

And then the last four verses, 23 to 26, we have the close.

And we might call this first section a retrospect. The Psalmist, he is looking back to the past. He's really concerned about it as he looks back to the past. He says, we've heard with our ears, O God, our fathers have told us what work thou didst in their days, in the times of old. What he's saying is, our fathers have told us this has been passed down from father to son.

And we have learned how God worked on behalf of his people in the past.

An Israelite would be thinking of the great deliverance from Egypt for instance. [00:07:06] How God brought them out with a high hand and an outstretched arm. How he brought them through the wilderness. How he took them into the land. In fact it says here in verse 3, they got not the land in possession by their own sword. Neither did their own arm save them, but thy right hand and thine arm. God went before them.

And it's really marvelous as we read the conquest of the land of Canaan. How it was just with the exception of that defection at Ai because of sins had been allowed with Achan. It was one glorious triumph as they went right through and conquered city after city.

Until the whole land was subdued. And if some of the original inhabitants were not subdued. It was because the children of Israel rested on their laurels and didn't have the spiritual strength to go forward. And to take complete possession. But they did take possession of the land. [00:08:02] And so they look back and they see that God was with them.

And I think we learn lessons from this.

Perhaps there are two lessons we see here. We see here that in Israel these things weren't allowed to be forgotten.

The history of the past was handed down.

And so I believe it is among us that the history of the past should not be forgotten.

This is recognized even in a national way among the nations.

No matter what country you live in when you go to school you have to study not only the general history of the countries. But the history of your particular country. All of us know that we have to study history. And isn't it true that patriotism is stirred up when we read of the exploits of those who were the pioneers in the country.

[00:09:04] And who at great odds won victories. Or that went into the wilderness and carved out homes for themselves. You see history and biography has a certain value.

We look back and we see that certain things were stood for that were right. And we're encouraged to continue to do that. If that's true even in a national sense how much more in a spiritual sense. Don't we learn something. And aren't we encouraged as we read in the word of God how that God worked in the past. Think of the history of the early church. As we read there the preaching of the apostles and how souls were saved. And how assemblies were formed. And how the church of God grew in those days. That's an encouragement to us. It's true that like the psalmist we might say well we don't see these things today. But even then the very reading of these things helps us. [00:10:04] And I

believe in a certain sense also we should make it our business to study church history. To look back in the past. Aren't we encouraged as we see for instance as we read the history of the protestant reformation. How God worked there in great deliverance in those days in the days of Martin Luther and Calvin and others. We should read those things.

We learn what they stood for. We won't easily be led to be taken up with some of the ideas that Rome is putting forward. If we see what our forefathers stood for in those days. How many of us know anything about the history of men like J.N. Darby and C.H. Macintosh. We should make it our business to read these things. To see the history of how souls were led to gather to the Lord's name. So we have two thoughts I think here. The one is the fathers passed these things on to their children. And that should be done today. [00:11:01] And also we should study God's word ourselves.

And we should study history ourselves. We should make it our business to learn how God worked in the past. And so we find the psalmist as it were is going over the past and seeing how God worked.

And he is very exercised as he thinks of all this because he sees how God worked then. And it causes him to say in verse 6.

I will not trust in my bow neither shall my sword save me. But thou hast saved us from our enemies and hast put them to shame that hated us. In God we boast all the day long and praise thy name forever. And it ends up with the word Selah. And we know that this word Selah it seems it was originally put in as a pause in the music.

[00:12:01] Because these psalms were the psalms you know the book of psalms were Israel's hymn book. They sang the psalms.

And they often it seems that they sang them they were sung accompanied by various musical instruments. And this was a pause.

And it's been allowed to be preserved to us in the scriptures. I believe that it might be for us a spiritual pause.

Just as much as if God is saying to us after he said something and then we get the word Selah. Now that's something to meditate on. Just think on that.

That's something to pause about. You know these pauses are good. When we have the breaking of bread we have our pauses. A brother gives out a hymn. He's led of the Lord by the spirit to give out a hymn. And we have a pause.

I think sometimes perhaps there are longer pauses than there should be. But it's good to have pauses. We don't want but we don't want pauses just for the sake of pauses. [00:13:03] Sometimes I think we're inclined to pause too long or perhaps to wait a little too long. But there are places where a pause is very necessary.

We have to wait for the Lord's leading.

And I think so in our lives too.

God gives us pauses.

God says to us to stop and to wait sometimes. He that believeth shall not make haste. And so we find here we have the pause. As much as to say now this is something to meditate on. And then the psalmist goes on to the next section. Beginning with verse 9.

I think this section we can call concern.

He's concerned.

He sees now that what happened in the past isn't happening now. And so he says, [00:14:10] You know, if we understand the prophetic scriptures are right, we believe that this is going to be true for the godly renevanant of Israel during the great tribulation.

There's going to be that great tribulation that will come upon the land of Israel. It'll come on the whole world. But the land of Israel will be the center of it after the rapture of the church. The great event that Christians are looking for now is the Lord's coming. To take his church out of this scene. Then God will take up Israel. And he'll take up Israel and there will be those among them who will turn to the Lord. Even though the majority will not turn to the Lord. But there will be those among them who will. And there will arise up among them a man that scripture calls Antichrist. [00:15:02] And he will be in Jerusalem.

And he will force the people to worship the image of the beast.

And to receive the mark of the beast in their hand or their forehead. And those who won't receive it will be killed. And to avoid being killed, they'll flee.

And this is the language of those who have fled. They fled to across the river Jordan.

They fled to other countries.

And they're exercised about it. They're in reproach.

And they're looking to the Lord as to why he's allowed this reproach. Isn't that true sometimes, beloved, among us? We find ourselves in reproach.

You know, to be faithful to the Lord has never been a popular thing in the world.

To be faithful to the Lord is never popular with the world. [00:16:04] It's true that the people of the world admire the results of Christianity. For instance, if a man who wants people to work for him, he wants to have conscientious people working for him. He likes to have a Christian working for him because he's conscientious in his work. But if he's really a man of the world, he doesn't have much interest in the Christian's message.

He's not willing to accept it for himself. People want to see the results of Christianity in others. But they don't want to take the truth home to their hearts because they might have to give up something of their sinful life. So we find that the Lord himself says in the first epistle of John, if you were of the world, the world would love his own. Or rather, he said that to the apostles in John's gospel. But he

mentions the world also in the epistle. [00:17:02] If you're of the world, the world would love his own. But because you're not of the world, but I have chosen you out of the world, therefore does the world hate you.

These people in that day will realize that. And we realize it too.

And so we have, this is the concern of the psalmist. He says, as much as to say, God is not with us, openly.

God's not accrediting us in an open way.

No, Satan's the God of this world.

Satan is the prince of this world. This world doesn't want the Lord Jesus Christ. It wants him less and less. Sad to say, even in this country, in the early days God was honored in the schools. Today it's forbidden to mention his name almost in the schools because the world wants to cast him out and doesn't want him to be brought in. So let's just see that the world goes on to its judgment and the Christian is under reproach.

[00:18:04] Just the same as these people will be under reproach. Thou makest us of reproach to our neighbors, it says in verse 13, a scorn of the vision that liveth around about us. Thou makest us a byword among the heathen and the shaking of head among the people. And so forth and so on. You see, the psalmist, he is really concerned as to why God is not intervening on behalf of his people.

He has to come to realize that it's not the time for God to intervene. God will intervene in his own time.

And so it is for us today, beloved. God doesn't publicly intervene on behalf of his people generally today. There are occasions when he does and manifests his power and makes it seem very much where he is. I remember reading that a number of years ago down in Argentina, in a city there, there was an earthquake. And in that city, there had been a Roman Catholic bishop [00:19:05] who had persecuted the Christians, the evangelical Christians in that city. Well, there came a great earthquake into that city and this bishop was in the church celebrating mass when the earthquake came.

And he perished.

They said they could hear his groans and they couldn't get him out because he was buried under the rubbish and he died there.

Yet only two Christians in that whole city were hurt.

And that was just a minor injury. One woman, I think, got her foot hurt and the other one got her arm hurt. Very, very little. It was a wonderful testimony to the people of the city because they all knew that this man had so opposed the gospel to see that those who opposed the gospel, that God allowed a judgment to come upon them and that those who were following the gospel, practically nothing had happened to them. Now, God allows that sometimes.

[00:20:03] He allows a manifestation like that at times. But very often, that doesn't happen.

And the Lord's people are under reproach. God does that on special occasions. It's just like some of the miracles we see in the early days of the church. God brought miracles to attest the gospel. You usually see that in new places.

I believe that in places where the gospel is new, where it's not been preached before, we can expect there to be some miraculous happenings. In places where the gospel has been preached for years and people have heard it and continue to refuse it, God doesn't usually manifest himself in special ways like that. People have his word and they're responsible to listen to the word of God. And so in these days of this, as the psalmist is referring to here, God is not openly manifesting himself yet. They look on to the day when he will. Now he says in verse 17, [00:21:02] he's examining himself.

He says, Is the psalmist boasting when he says this? No, I don't believe he's boasting.

He is exercised to speak the truth.

He's saying, Thou hast allowed all this to happen to us, but we can truly say we haven't forgotten thee.

We can say that, beloved, couldn't we? Under these circumstances, we could say to the Lord, Well, Lord, we don't forget thee.

We gather together from week to week to remember the Lord. We gather together to his name. We haven't forgotten him. He says, Where two or three are gathered together unto my name, there am I in the midst of them. He says, [00:22:01] The Lord says to us, Don't forget me. Remember me.

We remember what the chief butler said to Joseph. You remember when Joseph was in jail in Egypt and he told the chief butler the meaning of his dream? And after he told him the meaning of the dream, he says, Remember me when it shall be well with thee.

For I was stolen away out of the land of the Hebrews, and even here I've done nothing that they should put me in this dungeon. Remember me, says Joseph. When you get out, don't forget to remember me.

You just tell Pharaoh about me.

Because he was suffering in that dungeon. And I think it's lovely that he doesn't find fault with his brothers. He says, I was stolen away out of the land of the Hebrews. He could have said, I had some wicked brothers who sold me into Egypt, and a wicked woman raised a false report against me, and that's why I'm in jail. [00:23:01] He doesn't say anything of that. But he says, Remember me. Did the chief butler remember him? It tells us he forgot him. He did remember him later, and Joseph eventually got out.

But he conveniently forgot Joseph.

And the Lord has asked us to remember him. Because it's true he's not beloved. It's well with us.

It's well with our souls. One of our hymns says, It is well.

It is well with my soul. And for we who can say that it's well with our souls, the Lord asks us to remember him.

And from week to week.

And it's a wonderful privilege for us to do it. Well, the psalmist here could say, We've not forgotten thee. Our heart is not turned back. Though thou hast sore broken us in the place of dragons and covered us with the shadow of death. If we've forgotten the name of our God [00:24:01] or stretched out our hands to a strange God, shall not God search this out? For he knoweth the secrets of the heart. He says, Lord, we've not forgotten thee. But even then, we still don't see God working openly on our path. In fact, he says something here in verse 22 that we have quoted in the New Testament. Yea, for thy sake we are killed all the day long. We are counted the sheep for the slaughter. And I believe that's going to be true in that day. The godly Israelites of that day will be killed as sheep for the slaughter. And those who can escape, they'll escape. But let's, don't lose the place here because I want to turn back to this 45th Psalm and just let's turn over for a minute to the 8th chapter of Romans where this verse is quoted. Because even though we have it here with a Jewish application [00:25:03] or finally a Jewish fulfillment we might say, we find it applied in the 8th of Romans to Christians.

You see it's quoted there in verse 36. As it is written, for thy sake we are killed all the day long.

We are accounted the sheep for the slaughter. But we need to go back in this in this 8th chapter of Romans a little to get the connection here. And we go back now to verse 29.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called.

And whom he called, them he also justified. And whom he justified, them he also glorified. What shall we then say to these things?

[00:26:04] And now we get what we might call or what have been called three triumphant challenges.

We have three questions asked to which the answer is in every case nothing.

The first one is in verse 31.

If God be for us, who could be against us? What's the answer beloved? If God be for us, who can be against us? Nobody.

The second is in verse 33.

Who shall lay anything to the charge of God's elect? Nobody.

Nobody can lay anything to the charge of God's elect. This is what he says. It's God that justifies us. Who is he that condemns us? And the third challenge is who shall separate us from the love of Christ in verse 35.

And he raises a whole list. Shall tribulation, or distress, or persecution, [00:27:02] or famine, or nakedness, or parent, or sword.

Seven things.

And then the quotation from the psalm as it is written. For thy sake we're killed all the day long. We're a count of the sheep for the slaughter. Are the Christians going through trials? Yes. Perhaps we don't know what trials are in this country to what they have in some countries. But we know in some countries of the world today the Lord's people are under great pressure. They're in great trial.

It's really literally true of them in some cases that they're killed all the day long and they're counted the sheep for the slaughter. And we, even we here, every Christian has his trials and his difficulties. And so we could ask the question [00:28:02] who shall separate us from the love of Christ? Shall these things, tribulation, distress, persecution, famine, nakedness, parent, or sword? No. If a person is truly born again, a person is really the Lord's, nothing can separate that person from the love of Christ. If God is for us, nothing can be against us.

No one can lay anything to the charge of God's elect because it's God that justifies.

You know, when the people of Israel came out of Egypt and they were getting near the borders of Canaan, Balak hired Balaam to curse them.

And as Balaam looked upon them, God made him bless them.

And God made him say, I have not seen iniquity in Israel.

Did that mean to say that they were faultless? [00:29:02] No. God himself had to deal with them later because of their defection. But God saw them under the shelter of the blood. And that's how he sees us, beloved. That's why it says, who shall lay anything to the charge of God's elect? It is that God sees us in all the value of the precious blood of his beloved Son. And he will not allow anyone, even Satan himself, to lay anything to our charge. And so we find that this 36th verse that will be true of God's faithful remnant in the coming day, it's true for Christians today. Nothing can separate us from the love of Christ. He goes on a little further. He says, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature.

Ten things.

We have seven things mentioned in verse 35 [00:30:03] and we have ten more things here in verse 38 and 39.

None of these ten things shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Oh, how wonderful it is to see the value of the work of God's beloved Son.

That so great is that value that nothing in the whole universe can separate a person from the love of Christ.

You know, it has been pointed out on how true it is. A person could be a Buddhist without having any personal connection with Buddha.

A person can be a Mohammedan without having any personal connection with Mohammed. A person can belong to any religion of the world without having any personal connection with its founder. [00:31:03] And of all these great religions the founders of them are all dead anyhow. But no one can be a Christian without having a personal connection with the Lord Jesus Christ.

That's just the big difference. Because he's a living Savior and it's because he lives that he's able to save to the uttermost all that come unto God by him seeing he ever liveth to make intercession for them. Oh, what a wonderful thing it is to have a living connection with the one who died and rose again and who now lives at God's right hand to be able to say he's my Savior.

I know him.

I'm in fellowship with him. I have communion with him from day to day. Nothing can separate us from him.

And how true that is.

Even though we might be killed all the day long on account of the sheep for the slaughter. Even though the greatest of calamities [00:32:01] might come upon God's people.

Nothing can separate them from the love of Christ. What a comfort that's going to be for God's remnant in that day. What a comfort today to God's people who are going through trials and difficulties in many parts of the world. What a comfort for us beloved when trials come upon us.

And to be able to turn to the Lord because if our Christianity is going to be swayed by our circumstances we don't have anything very deep. But if we know the Lord is our Savior then no matter what the circumstances we'll continue to join him.

Now we go on to verse 23 and we find the psalmist says there Wherefore hide us...

Verse 23 Awake, why sleepest thou, O Lord?

Arise, cast us not off forever.

Wherefore hide us now thy face and forget us now affliction and our oppression. For our soul is bowed down to the dust. [00:33:02] Our belly cleaveth to the earth. Arise for our help and redeem us for thy mercy's sake.

Now you notice we have two words used here and one is used twice.

In verse 23 it says awake and it says arise and we have the word arise again in verse 26.

Is God asleep?

You know we have people today that are saying God is dead. I've no doubt that their God is dead

because the God that they have never was alive.

But the God of the scriptures and the God of Christians is the supreme ruler of the universe and he is still in control of things but the people who say God is dead I've no doubt that their God is dead because they never had the true God. But sometimes it does seem [00:34:01] as if God has hidden himself.

It does seem that God's asleep.

God doesn't answer the prayers of his people when they ask. But you know God always answers prayer. It's true that sometimes he doesn't answer our prayers when we ask them.

Or he doesn't answer us in the way we expect.

Or he doesn't always say yes.

Even parents when their children ask them something sometimes they say yes and sometimes they say no and sometimes they say wait.

And so it is with God when his people ask sometimes the Lord grants what we've requested. Sometimes the Lord's answer is no and sometimes the Lord's answer is not yet. You have to wait a while. I remember reading about a little girl and she'd asked for something and she didn't get it.

And her mother thought she'd be disappointed and she said to her [00:35:02] well she said the Lord didn't answer your prayer. Oh yes mummy he did. He said no.

Well that little girl had learned something. She learned that sometimes God says no when we ask him for something. And perhaps there are many more much more mature Christians than that little girl that haven't learned that lesson. They haven't learned that sometimes the Lord says no. And if the Lord says no should we be disappointed? No. We should take his answer as that which is best. Well here it seems to the psalmist that God's forgotten. So he says Lord awake.

Arise he says.

Cast us not off forever. God wasn't going to cast them off forever. Those very verses that we read in Romans 8 show that God never casts his people off.

In John's gospel we read them that cometh to me I will in no wise cast out.

God doesn't cast his he never casts his people off. [00:36:02] He'll allow the Godly remnant to be cast out of Jerusalem but he's going to bring them back in again in his own time.

He'll allow us beloved to go through tests and trials but he allows them for our spiritual good. And when we come through them we'll find that we've learned some lessons that perhaps otherwise we'd not have learned.

Arise for our help and redeem us for thy mercy's sake. Now we don't get the answer to this in this psalm but we get the answer in the next psalm.

And I just want to briefly refer to it because the next time the Lord gives me the privilege of speaking I want to take up this 45th psalm.

And the 45th psalm is in such wonderful contrast to what we've had in these psalms from Psalm 42 right through Psalm 44.

And you notice what it says My heart is indicting a good matter. [00:37:02] I speak of the things which I have made touching the King. My tongue is the pen of a ready writer.

And this 45th psalm is all about the Lord Jesus Christ.

The 45th psalm brings Christ in as the answer and to be occupied with him. Oh how lovely it is that this psalm is brought in right here in this portion following on this 44th.

In the 44th psalm as it were he's hiding his face.

But in the 45th psalm he's come out it's just as if the cloud has gone and the psalmist is occupied he's there in the blaze of sunlight as it were occupied with the Lord Jesus himself. He's so occupied with him that he says my heart is bubbling over because that's what that my heart is indicting a good matter means my heart's bubbling over. [00:38:02] It's something like the same thought that we have in the 23rd psalm My cup runneth over.

You know when a cup runs over it's because it's full and you pour more in it can't help running over. My cup runneth over.

That's what the psalmist says here. I'm so full of Christ that I'm just bubbling over. I can't help myself. I'm occupied with him.

The Lord has been brought in as the portion of his heart. And so beloved may that be true of us. May we know the Lord Jesus as the one who has saved our souls and satisfied us as our hymn said that we were singing none but Christ can satisfy none other name for me does love and life and lasting joy Lord Jesus found in me.

Lord there's one here tonight that's not yet found that joy and peace. May you find it tonight beloved friend in the Lord Jesus Christ [00:39:01] because the Lord Jesus Christ is the only one that can satisfy the human heart. Why is it that people are running around seeking all kinds of pleasures in this life and things it's because they're not satisfied. They're seeking satisfaction in the things of this earth and you know you'll never find satisfaction in the things of this earth. The Lord said to the woman at the well he that drinketh of this water shall thirst again.

I read of someone recently visited Palestine and they said that they visited Syke as well and they had a drink of the water of Syke as well. This was a Christian person who said this and they realized that that was the well that was the water of the well that could never satisfy. It was that person that found satisfaction in the Lord Jesus himself. But that not only applies to the water of Syke as well but to everything on this earth that people [00:40:01] seek occupation with to satisfy their souls.

But the Lord Jesus is the one who satisfies and the psalmist comes out to realize that.

So may we realize it too in a fuller measure to be occupied more with the Lord Jesus Christ to be in that sense Christians who give a good testimony to those around us because Christ has met our every need and we're occupied with him. God granted it might be so for his name's sake.

Gracious God our Father we thank thee for the lessons that we learn in this portion of thy precious word. We pray that thou would enable us to take them home to our hearts. We pray our God that should there be any tonight still outside of Christ or that they might come to trust in him who died that they might live to receive the Lord Jesus as their personal saviour and that each one of us thy people may be more occupied [00:41:01] with our Lord Jesus and with his interests day by day as we await his return.

We thank thee for the day that thou hast given us. We pray very especially tonight again our God for our dear young brother David Howland that thou be pleased to lay thy healing hand upon him and raise him up to health and strength and we commit us each one into thy loving care those not with us and some our God too that are not feeling well we commit each one to thee in the precious and worthy name of our Lord and Saviour Jesus Christ. Amen.