

The Lord Shall Pardon...

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Date: 20 June 2021

Preacher: Rev. George Macaskill

[0 : 00] Well, good morning. Welcome to the morning service of Carl Free Church. And whether you're present in the building here, or whether you're listening on telephone conferencing, or on YouTube online, we trust that it is God's voice that we will hear, and God's blessing that we will know. Now, first of all, I have to read this edict on today, Sunday, the 20th of June. The Free Church Presbytery of the Western Isles, having resolved to proceed to the induction of the Rev. Thomas Davis, who has been duly called to be ministered of this congregation, to hear by issue their edict, giving notice to all persons concerned, and especially to members of this congregation, that if any of them have anything to object to the life or doctrine of the said Thomas Davis, they must substantiate their objections to the satisfaction of the Presbytery at a meeting to be held in Carlywy Church of Scotland

Hall on Friday, the 25th of June, 2021, at 6.30pm, with certification that if no one offer any relevant objection, or unless relevant objections be proven in standard, the Presbytery will then forthwith proceed to the induction of the said Thomas Davis, and in written to the pastoral charge of this congregation. That is the edict that has to be read, served and signed. Well, now, let's begin our service of worship by singing Psalm 122.

Psalm 122, we sing verses marked 1 to 6. I joyed when to the house of God go up, they said to me, Jerusalem within thy gates, our feet shall stand in thee. Psalm 122 verses 1 to 6. I joyed when to the house of God go up, they said to me, Jerusalem within thy gates, our feet shall stand in thee. Jerusalem, the city is all but me, we will together. Until Our front of judgment, in the front of divinity.

Descend ■■■■■■ la Peraia e consuminge a Of the side of heaven, Embrace him, and let him come on up, Let us bow our heads in prayer.

[5 : 06] Our gracious Father in heaven, you are the great, high and holy God that is to be feared and is to be worshiped because you are worthy.

You are worthy to be worshiped for who you are. You have created everything there is and you created it simply by speaking.

You rule in heaven and on earth and you are the ones that have prevented us from destroying ourselves for we are the ones that have perverted that which is right.

We gracious God are the species which brought the curse into the universe through our sin and by nature we object to your authority over us.

By nature we do our own thing. By nature we will not have anyone rule over us and yet you call us to enter into your house and worship you.

[6 : 34] Thank you for your patience and your long suffering to us. We pray that you would give us contrition of heart for our wrong behaviour, for our sin.

We pray that you give us humility. We pray that you give us repentance and above all faith in Jesus Christ that he can forgive, that he can bless and that he is with your people.

We ask that you empower us to walk in your ways, that we would genuinely seek your face and your favour upon us.

Empower us to keep your precepts, to walk in your ways learning what you wish us to do.

We ask you to draw us to love you. You are worthy to be loved. You have not dealt with us according to our behaviour.

[7 : 46] We by nature keep you at a distance, keep you from getting too involved in our lives. So Lord we thank you for your patience upon us.

We thank you for your house here. We thank you for your people. We thank you for your church. And how we thank you that you are sending a pastor to them again and we give you thanks that our

brother Thomas Davis as it were has heard the word of the Lord the second time and is coming to minister here graciously and anoint him abundantly with your Holy Spirit.

We thank you for what he's done here already and what he's done elsewhere. We pray that you abundantly anoint him and this congregation as they look forward to Friday evening.

We pray Heavenly Father as we enjoy the comfort of this building. We pray for our brothers and sisters throughout the world in the suffering church.

We pray gracious God that you'd deliver them from their power of their fierce enemies which seem to be increasing.

[9 : 18] We ask Lord that you would destroy every evil system designed against Christ and his church.

We pray for the overthrow of evil throughout the whole world. We think of the situation gracious God in places like the Middle East, Syria, Myanmar, Yemen.

Oh Lord we can hardly think of the problems, the violence, the inhumanity of man's inhumanity to man throughout the world.

Oh gracious God we pray that you would send relief. We thank you for so many aid agencies and pray for everyone especially those who come in Christ's name to send relief.

We thank you that on this island we know so little of the effects of Covid. We thank you for your great mercy to us.

[10 : 31] May we not become bold, may we become instead humble. And we do pray that our politicians would see and realise and acknowledge that not only is there a God in heaven but that God in heaven is controlling earth.

We are not in control of things. We have them at least that humility. May it please you to raise up amongst those in authority, in our royal family, in our cabinet in both Scotland and England, those who would truly turn to you and see that until we go back the way we will never go forward.

We are forsaking you, we have intentionally removed every remembrance of your word from our law book and therefore we are weeping what we have sown.

Give us grace to humble ourselves before you. We thank you Lord for the services of our NHS. We thank you Lord for our care workers and ask that you might remember each one according to their need.

We thank you for them all. And now Lord we pray for all who are mourning, all who have been bereaved. Graciously bless to them we pray the voice of death.

[12 : 04] Graciously console, give the oil of joy for mourning. We pray for those who are seriously ill. Bless medication, treatment, therapies etc. we pray thee.

We ask oh Lord you be with any in the congregation with particular needs who are going through particular trials and burdens at this time. This day that we have appointed as Father's Day we pray that if fathers would be reconciled, we pray for peace, pray for forgiveness.

Lord this is a world of sin but we ask for the grace of Christ to rule. We pray now Lord that as we turn to your word you would bless it.

We pray that you would bless the Gospel, that you would convict us of our need, of our sinnership, of keeping Jesus out of our lives.

Bring him in. May his voice be heard. May his work be known. Bless us Heavenly Father. Everyone body, mind and soul.

[13 : 23] Encourage those who may be discouraged. Give light to those who walk in darkness. Encourage those who are weary.

Feed hungry souls. Feed hungry souls. Restore the backsliding we pray. Restore the backsliding. Convict and bless we humbly pray because we pray only in Jesus' name and for his sake alone.

Amen. Boys and girls, I'm going to say three things today this morning.

First of all, see these glasses of mine. I can see thousands and thousands of miles away from these glasses. That's the first thing I'm going to say.

[14 : 23] The third thing is going to say is, without these glasses, my eyes can see thousands and thousands of miles away.

Do you know that? But I think the third thing I'm going to say is even more surprising. With glasses or without glasses can see thousands and thousands of miles away.

Do you know that? How is that? Well, there are conditions before we can see thousands of miles away and that is it must be dark.

It must be dark. How can we all see thousands of miles away? Well, we see the stars, don't we? But if you look out the window just now, you'll not see any stars, but the stars are there. But you only see them when it's dark. You know, as you grow in your lives, boys and girls, here's the message, here's the lesson.

[15 : 36] God will send you dark times in your life, very dark. And you'll say, Lord, why do you make, why don't you show me what you're doing?

Why don't you tell me why I have to suffer this? Why I have to go through that? Tell me why you made that happen in my life. It was a dark, dark time.

Do you know the answer? Because you can only see some things in the darkness. It needs to be dark before you can see thousands of miles away to the stars.

And you remember this as you live your life. When you go through dark times, God has a purpose. God has a meaning.

God is doing something and we need to learn what it is because there's some things and you can only see them in the darkness.

[16 : 40] So next time you see a star, you remember that, and you ask God to show you why he has sent dark times into your life.

And may God show you his Son who is the light of the world. I'm going to say something else that had no intention of saying.

But I've been told that there's only one real test for blindness. And that is, and I'm not talking about short sightedness, talking about blindness, there's only one real test.

And that is to put you in a room of total darkness. And then shine a torch in the darkness.

And then you're asked, can you see the light shining in the darkness? And if you can't see the light shining in the darkness, you're blind.

[17 : 42] So Jesus is the light of the world. Can you see him? This world is a dark, dark place.

But in the darkness, can you see Jesus, the light of the world? God bless you.

It's great to see children in God's house. Well, we're going to read now from the book of Jeremiah chapter 50.

I'm going to read the first 20 verses. Jeremiah chapter 50.

And we'll read the first 20 verses. The word that the Lord spoke concerning Babylon, concerning the land of the Chaldeans.

[18 : 38] By Jeremiah the prophet. Declare among the nations, and proclaim, set up a banner and proclaim, conceal it not, and say Babylon is taken, bell is put to shame, Merod is dismayed, her images are put to shame, her idols are dismayed.

For out of the north, a nation has come up against her, which shall make her land a desolation, and none shall dwell in it, both man and beast shall flee away.

In those days, and in that time, declares the Lord, the people of Israel and the people of Judah shall come together.

Weeping as they come, and they shall seek the Lord their God. They shall ask the way to Zion, with faces turned toward it, saying, come, let us join ourselves to the Lord in a everlasting covenant that will never be forgotten.

My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains.

[20 : 01] From mountain to hill they have gone, they have forgotten their fold. All who found them have devoured them, and their enemies have said, we are not guilty, for they have sinned against the Lord, their habitation of righteousness, the Lord, the hope of their fathers.

See from the midst of Babylon, and go out of the land of the Chaldeans, and be as male goats before the low of the flock. For behold, I am stirring up and bringing against Babylon a gathering of great nations from the north country, and they shall array themselves against her.

From there she shall be taken, their arrows are like a skilled warrior who does not return empty handed. She shall be plundered, all who plunder her shall be sitted, declares the Lord.

Though you rejoice, though you exult, all plunderers of my heritage, though you frolic like a hyphen in the pasture, and nay like stallions your mother shall be utterly shamed, and she who bore you shall be disgraced.

And she shall be the last of the nations, a wilderness, a dry land, and a desert, because the wrath of the Lord she shall not be inhabited, but shall be an utter dissolution.

[21 : 32] Everyone who passes by Babylon shall be appalled, and hiss because of all her wounds. Set yourselves in a ray against Babylon all around, all you who bend the bow shoot at her, spare no arrows, for she has sinned against the Lord.

Raise a shout against her all around, she has surrendered, her bulwarks have fallen, her walls are thrown down, for this is the vengeance of the Lord.

Take vengeance on her due to her as she has done. Cut off from Babylon the sore, and the one who handles the sickle and time of harvest, because the sword of the oppressor, everyone shall turn to his own people, and everyone shall flee to his own land.

Israel is a hunted sheep driven away by lions. First the king of Assyria devoured them, and now at last Nebuchadnezzar, king of Babylon, has gnawed his bones.

Therefore, thus says the Lord of hosts, the God of Israel, behold I am bringing punishment on the king of Babylon and his land, as I punish the king of Assyria.

[22 : 56] I will restore Israel to his pasture, and he shall feed on caramel and inbeashen, and his desire shall be satisfied on the hills of Ephraim and in Gilead.

In those days, and in that time declares the Lord, in nicrety shall be sought in Israel, and there shall be none.

And sin in Judah, and none shall be found. Therefore I will pardon those whom I leave as a remnant.

May God bless to us the very reading of his word. Now just before we look at it more closely, we'll bow our heads in a short prayer.

Our Father in heaven, we've read your word, and we're now going to look into it seriously. We pray for your Holy Spirit who is present, that none of us would grieve him, quench him, or resist him.

[24 : 21] We pray for your Spirit to instruct us, to enlighten us, to take us by the hand, and to lead us to the place called Calvary.

To find mercy, grace, hope, love, and blessing there for our own souls. So hear us in mercy, answer us in peace as we pray only and all in the name of the Lord Jesus Christ.

Amen. Now as God would help me, I'd like to concentrate on that last verse which we read, verse 20. That is Jeremiah chapter 50 verse 20.

I'll read it again. In those days and in that time declares the Lord, iniquity shall be sought in Israel and there shall be none, and sin in Judah and none shall be found for or because I will pardon those whom I leave as a remnant.

That is an amazing verse, one of surely of the most amazing verses in the Bible because it says in those days and in that time, what were those days?

[25 : 52] What was that time? It was a time of judgment and fearful punishment on the wicked. That's the context.

You've heard people say a text without a context is a pretext, well a context for this verse is punishment for sin, punishment on the iniquity.

But here we've just read in those days, at that time, there are certain people and their sin will not be found.

Three things astonish me about these words. First of all, who are these words speaking about? Are they sinless people? Are they people who've not sinned? That's not what my Bible says.

[26 : 58] Who is it he's speaking about? Who are these blessed people when on the day of judgment their sin will be found so far and there will be none?

Who are they? There are people laden with iniquity. There are people blood red in guilt before God. There are people who have committed hideous and imaginable sins. Idolatry, treason. That's the people who've spoken about.

Are you guilty of some hideous sins? Have you committed iniquity, discretion, sin?

This can be said about you on the only day that matters, the day when an assembled universe will be gathered before God to give an account of their behaviour.

[28 : 03] It will be said of certain people, there's no sin to be found and they were laden with iniquity. But here's the second thing that amazes me, who is saying these words?

Is it someone that has no standards? Is it someone who doesn't care? It's who speaking? Is it someone that is evil?

There's no such thing as sin. There's something in your imagination who's saying it. You know who's saying these words? The Holy One of Israel.

It's someone of whom it says elsewhere in the scripture, he cannot look upon sin. It is so obnoxious to them.

And here he is saying it about a people laden with iniquity. The person who's saying it is the ultimate in honesty, the ultimate in accuracy, the ultimate in justice.

[29 : 17] And he's saying here, the sin of certain people will be sought for on the banana land. But in fact it's the person who said, you have committed two evils and your sins testify against you.

But here he is later on saying, I can't find any sin upon you.

But here's the third thing that astonishes me about these verses. It's what is actually saying. God is not actually saying here, look, I'm going to forget about your behaviour.

He's not saying, look, don't worry, it's not important. He's not saying that, not saying that at all. He's saying there's no sin to be found.

You've committed horrendous transgressions, but there's none to be found.

[30 : 27] Jesus has exterminated your sins. Do you remember what the next, no, it's not the next prophet, the next prophet is Ezekiel.

But two books further on, three books further on actually, you come to Daniel. And in Daniel there's a prediction of a Christ there which says he will finish transgression.

He'll finish it. He'll make an end of sin. He'll annihilate it.

But only Christ can do that. Only Jesus can do that. The Bible puts it other ways in other places.

Jesus wrote, or at least God said through Moses on another occasion, well with Moses that wrote it, but it was, do you remember Balam?

[31 : 35] Balam was an evil sinful prophet who had the gift of cursing people and countries.

And King Balak came to Balam and said, look, I'm going to pay you a lot of money, just curse Israel, just curse the people of God.

And he offered him money, but Balam could not do it. And he said, as you might be familiar with some of you, though you give me thousands of silver and gold, I just can't do it.

It wasn't that he didn't want to do it. He did want to do it. He loved silver and gold. But he says, I just can't. You can up the price as much as you want, King Balak, but I can't do it.

It's impossible. And then he said, he, God, has not observed iniquity in Jacob, nor has he seen wickedness in Israel.

[32 : 43] And you ask a question, how can a holy God say that about a sinful people, but God can because of Christ and because of what Christ did?

David the Samist puts it another way. I've probably mentioned it here before. As far as the east is from the west, so far has he from us removed all our transgressions.

I believe every word of the Bible is inspired, breathed out by God. It's not just a message. It's not just a sentence. It's every word.

So why does he not say here, as far as north is from the south? Well, that's not saying that. It has to say, I'll remove your sins as far as north is from the south.

Why? Well, if you stand in on the north pole and you remove your sins to the farthest place away on earth, the south pole, as far as we can get an earth, isn't it?

[33 : 53] But it could still be found. Just go to the north pole, the south pole, you'll find them. So the Bible doesn't say, he'll remove your sins as far as the north pole is from the south pole.

He says, as far as east is from the west. You know the world revolves around an imaginary spindle between north and south, the north and south pole.

You say, where's the east? Oh, it's round there. So you go to the east and say, where's the east now? Oh, it's round there. Where's the west, they should say. Oh, it's round there.

And he said, well, I'm here now. Where is it? Oh, the west's round there. You go round and round and round. You never arrive. There's no east pole. There's no west pole.

Verse, go round and round. Christ can remove your sins as far as east is from the west.

[34 : 52] So wherever you are in the world, you're saying, oh, where's the west? It's over there. Where's the east? Oh, it's over there. It's always a way.

Christ can do that with our sin. I say, I say, I will blot out your inequities.

I will blot them out. Doesn't say I'll stroke them out. We've been at an election recently and you go along to put down your vote.

You give your card in, the person there looks down along the list. Ah, there's your name. There's your address. Do you notice what they do? They put one stroke, one stroke through your name.

Just one stroke. Why? So that you can still read behind that one stroke. So that if someone else comes in claiming to be you, they can see all you've signed already.

[35 : 52] So the Bible doesn't say you'll stroke out our sins. You say you'll blot out. I remember when I was young and some of you are at least my age and you remember we had to, in school, we had to learn how to write with ink.

And the thing was, you mustn't blot your paper. That was the exercise. You had to write a whole A4 sheet of paper without a blot.

And I remember on one occasion, someone had an almost perfect sheet written without a blot. But there was one re-blot.

That's the bother. But the teacher went away to her cupboard and got out a sticker with a gold star. And got the gold star and placed the gold star right over the blot. You didn't see it. So it was a perfect.

[36 : 58] When you looked at where the blot was, it was covered by the gold star. God says about Christians, when I see the blood, when I see the blood of Jesus over your sins.

I get a sweet aroma. I'm not offended anymore. The blood of Jesus Christ cleanses from all sin. God's pardon, he says, I'm doing this for I will pardon those whom I leave as a remnant. God's pardon is something very, very foul.

Very foul. God will never pardon one of your sins.

When he pardons one of your sins, he pardons all of your sins. He often speaks to unconverted people.

[38 : 10] You try to witness to them and they say, there's this one thing. There's this one thing I've done and I won't forgive this for it. Hey, God wants to forgive all your sins.

Not just that one you're worried about. He wants to pardon them all because if there's one left, that'll destroy you. But the blood of Jesus Christ cleanses from all types, kinds and existence of sin.

Every sin, a Christian is such a privileged person. You believe in Christ today and every sin you've ever committed will be forgiven.

A lot of people don't realize that. A lot of people don't believe it.

But it's true that the forgiveness of God is thorough. Every sin, past, present and future is forgiven by believing on Jesus.

[39 : 28] But when he died on that center cross, it was to pay God for the sins, all the sins of everyone who would believe upon him.

And here's something else you've got to grasp and rejoice in today about God's pardon, God's forgiveness.

It is secondly, not only very, very thorough covering every sin, past, present and future, but it's something irreversibly permanent.

How's that? How's that for security? Irreversibly permanent. There's nothing you can do to undo the forgiveness of Jesus.

That's the gospel. That's the gospel we preach. That's the gospel we rejoice in.

[40 : 36] For this purpose, the Son of God was manifested that he might destroy the works of the devil.

The devil's made you sin. The devil's made us all sin. Oh, we're still guilty. We can't pass the buck and say it was his fault. Oh yes, he tempted you, but we succumbed and we were quite pleased to do it.

That Christ came for this purpose, the Son of God was manifested that he might destroy the works of the devil.

Christ's sacrifice on the centre cross that Friday afternoon renders ineffective all the works of the devil.

Christ's sacrifice at the cross cancels out its power and its effect.

[41 : 45] We don't believe enough in the tremendous power and blessing of Christ's sacrifice at the cross.

When Christ died at the cross, when he cried out with a loud voice, it is finished. He took the punishment of sin upon himself.

Whereas the Bible says elsewhere, the Lord, the Lord laid on him the iniquity of all us believers, all as Christians if you like.

The Lord laid on him the iniquity of us all.

Are you saying here today that Christ's sacrifice is not enough for you?

[42 : 51] Are you saying that as heresy, as blasphemy? That's the worst sin.

There is nobody here today who will ever go to hell for something you have done. I can say that quite confidently.

Sadly I have no authority, no knowledge to say that none of us are being held. None of you are being held. I don't know. I hope not, but pray not desperately.

But none of you will ever go to hell for something you have done. Well you understand that?

Because anything and everything that you have done up to this moment can be forgiven.

And it can be forgiven in one moment if you believe, if you depend on Christ for taking away your sin.

[44 : 00] You see if any of us in this building will go to hell, it is not because of something we have done.

It is because of something we have not done. We have not repented or we have not believed on the Son of God.

Every sin you've ever committed can be forgiven if you believe. If you say sorry to God for what you have done and trust Christ for forgiveness.

That is a gospel. It is the only gospel I know of.

Hell took it all out. The hell due to us was taken out on Christ.

[45 : 04] Hell exhausted all its ornaaker in the head of Jesus Christ that Friday afternoon when he was crucified.

In fact you remember Jesus said it just before it happened. Remember Jesus once the Bible tells us as it were sweat blood.

People say, theologians believe some of them, that what made him sweat blood was that only in the Garden of Gethsemane shortly before he was to suffer, only then did God the Father in love to the Son keep from him all that he was to suffer at Calvary.

And it was realising, realising, he had to endure it across that made him sweat blood. The thought and one of the things these theologians believe is this, it was the fact that on that cross he was to be made sin.

Second Corinthians 5:21 made sin for us. That was a formidable thing which he couldn't look at. He was to be made it and they say that is what made him sweat blood.

[46 : 35] That was more obnoxious to him than all the pain and suffering of crucifixion. And it was, you remember just before going into the Garden or was it in the Garden?

The fact, yeah, yeah, I can't remember. He said, when they came to get him with swords and staves, he said, this is your hour and the power of darkness.

The power of darkness. He said, take me, do your worst to me. Take me. Do your worst to me.

I submit myself to the horrors of hell because I want to redeem my people. I want to save them.

And Satan and his demons dissipated, emptied all that hatred and venom upon the head of Jesus Christ.

[47 : 47] And Christ exhausted all their venom, all their ranker, all their hatred.

He exhausted it. There was none left. That's when he cried out, it is finished.

I've paid for it all. They have nothing to pay. They have simply to receive it.

Now sadly, it does not mean every single person in the world will go to heaven.

If every single person in the world repents and believes they will definitely go to heaven. But someone, don't be among them.

[48 : 47] Don't be among them. Be among them who say, I have sinned against God, but I believe Christ died to pay God for the sins, all the sins of everyone who will be in heaven.

It says, for because your sin will not be found, because I will pardon those whom I leave as a remnant.

So you rightly ask, who are they? Who are the remnant? Good question. Verses four and five.

I say it, sorry, Jeremiah 60 verse four. In those days we've acted and at that time declares the Lord, the people of Israel and the people of Judah shall come together, weeping as they come, and they shall seek the Lord their God, and they shall ask the way to Zion with faces turned towards its sign, come.

Let us join ourselves to the Lord in a never lasting covenant that will never be forgotten.

[50 : 13] That's it. Do you belong to the remnant? Do you belong to the remnant? All your sins are forgiven.

All you have to do is weep over your sin and turn to God. Join yourself to the Lord in an everlasting covenant, everlasting that will never be forgotten.

That's the only hope there is. But you don't need any other. None are excluded who come.

None, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Well, that's it. I do not know any other gospel. It's the only gospel I know of, and it's the only one I want.

[51 : 29] And you'll be the same. So I close. There is nothing greater in heaven, earth, or hell than the sacrificial death of Christ.

Grasp that. If you leave here unsaved and forgiven, leave with us. There is nothing greater than the death of Christ, nothing more powerful.

Your sin, your circumstances, your problem is small, small compared to Christ.

And his work at the cross of Calvary. Maybe you hear and you think you're in massive trouble. You might be in pretty serious trouble.

Nothing compared to Christ's sacrificial, substitutional death. Substitutional.

[52 : 48] You can define Christianity with one word, substitution. Or as the black man, a black man came to a session and asked for membership.

And he didn't have much English and he couldn't explain his experience and he wasn't getting on very well until the desperation he said, hey, look, he died, me no die.

That's where I am. He died, me no die. That's the gospel. And so friends, remember, as we close my last message to you, there is no evil Christ cannot purify.

There is no situation that you are in that Christ cannot retrieve.

There is no problem that Christ cannot save you from. There is no power that Christ cannot overcome.

[53 : 57] Are you a wreck? There is no wreckage Christ cannot beautify.

There is no misery that Christ cannot reverse. May God, the Holy Spirit, make His word, His truth, effectual to every one of us.

Let's bow our heads. Our Father in heaven, please take the things of Christ and make them ours.

Today, now, at this moment, make them ours. Show us ourselves and show us thyself, show us Christ, show us His beauty, show us His power, show us His love.

Hear us in mercy, answer us in peace as we pray only and all in Christ's name and for Christ's sake.

[55 : 11] Amen. Well, we close our service by singing Psalm 130.

We stand and sing Psalm 130. Lord from the depths to thee I cried, my voice, Lord, do thou here, and to my supplications voice give an attentive ear.

Psalm 130, let's stand to praise God. Lord, openest I close to you, O dearly come, O Christ, but with attention to my voice, and I of mercy guide you in your presence.

O come this hour, that you HIST Our sins record my effortednesses with you.

That we may fear you, Lord.

[57 : 07] I read my soul which are the Lord.

My hope is in His word, more than the heart.

Man, let's fall down, my soul, let's fall in the Lord.

Ever opened, yet opened up for see it with Him.

And with whom we dare, the Roman sins.

[58 : 17] Yes, keep the fear in.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all.

Now I'm forevermore. Amen.