

Identity Crisis

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Date: 09 August 2020

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[0 : 00] But if we could, this morning, with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in the Gospel according to John, John chapter 1, and if we read again in verse 19, John chapter 1 and in verse 19.

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, who are you? He confessed and did not deny, but confessed, I am not the Christ.

And they asked him, what then? Are you Elijah? He said, I am not. Are you the prophet? And he answered, no. So they said to him, who are you?

We need to give an answer to those who sent us. What do you say about yourself? He said, I am the voice of one crying out in the wilderness, makes straight the way of the Lord, as the prophet Isaiah said, and so on.

You know, in the day and age we live in, our identity is important to us. Because you know, every time we log on to our email or our internet banking or Facebook or shopping accounts, we have to check and confirm our identity.

[1 : 19] And we do that with pass codes or passwords. In fact, my identity was stolen the other day as someone, they hacked into my Facebook account and started sharing and sending messages, which immediately alarmed a few people because, well, they know me and they know that I never send anything on Facebook or tag anyone or share much, because I just use Facebook for the church intimations.

So people were alarmed that I was, somebody was using my identity. But you know, it's not only our identity that's important to us, how we identify ourselves is important to us.

Because we identify ourselves in a variety of different ways. We saw that recently with the Black Lives Matter protests. Many people identify themselves by the color of their skin.

But of course, others identify themselves by their nationality or their social status or their gender or their occupation or their disability and some their sexuality. And that's because our identity is important to us and how we identify ourselves is important to us.

But you know, sometimes people feel that they've lost their identity as a person, where they ask themselves the question, who am I?

[2 : 39] What's my role in society? What's my purpose in life? Why am I here? And they have what you call an identity crisis.

And that identity crisis is often brought on by experiencing a traumatic or a life-changing event, an event such as losing a loved one or becoming unwell or a marriage coming to an end or even having children.

Sometimes these traumatic events in our life cause us to have an identity crisis. And some people feel that they've lost their identity.

But you know, what people don't realize is that our identity is important to us and how we identify ourselves is important to us.

It's all because we lost our identity at the fall. You know, we were created with an identity. We were created in the image and likeness of God.

[3 : 40] We were image bearers of the Creator. That was our identity. But you know, when Adam rejected his identity and rebelled against God, we lost our identity.

And our identity, it was messed up and marred by our sin. But the good news of the Gospel is that the only way we're going to know our true identity and the only way that we're going to have our identity restored is by being in Christ.

Therefore the Gospel reminds us that our identity needs to be in Christ. We need to identify with Jesus and Jesus needs to be our identity.

But you know, in order to make sure that our identity is in Jesus and that we identify with Jesus, we need to make sure that we get the identity of Jesus right.

And as we said last week, that's what John's Gospel is all about. John's Gospel is all about making sure that we get the identity of Jesus right. Because if we get the identity of Jesus wrong, we'll misunderstand the Gospel and we'll fail to see that Jesus Christ is the only way of salvation.

[4 : 57] And you know, as a Gospel writer, John's passion and purpose is to reveal the identity of Jesus as the saviour.

Why? As he says himself, so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

But you know, what we see in this passage is that there was confusion over the identity of the Christ. There was confusion because some thought that John the Baptist was the Christ.

There was what you could call an identity crisis. And John the Evangelist, that's John the Gospel writer, he's often called John the Evangelist. He wants to give clarity about the identity of John the Baptist and his baptism.

And so I'd just like us to look at this passage this morning under two headings. Identifying the Baptist and identifying the baptism.

[6 : 01] Identifying the Baptist and identifying the baptism. So first of all, we're identifying the Baptist. Identifying the Baptist.

Look at verse 19 again. This is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, who are you?

He confessed and did not deny, but confessed, I am not the Christ. In the prologue of his Gospel, John, the Gospel writer or John the Evangelist, he introduced John the Baptist to us by explaining that he was the forerunner of Jesus.

John said in verse six, he said, there was a man sent from God whose name was John. He came as a witness to bear witness about the light that all might believe through him.

He was not the light, but came to bear witness about the light. John the Baptist were told he was sent from God. He was apostello from God.

[7 : 07] He was literally an apostle from God. He was God's sent one. He was this unique figure who connected the Old Testament with the New Testament.

Because as we said last week, John the Baptist was the last of the Old Testament prophets. He was the last foreteller and the last foreth teller before the Christ came.

But John the Baptist, he was not only the last Old Testament prophet, he was also the first New Testament apostle because we're told that he was sent from God.

He was God's sent one. That's what the word apostle means. And so as a forerunner of Jesus Christ, John the Baptist was sent to bear witness.

He was sent to testify. He was sent to give testimony to the light of Jesus Christ. And now here in verse 19, John the evangelist, he expands upon the witness and testimony of John the Baptist.

[8 : 10] He says in verse 19, this is the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, who are you? But you know, what we ought to notice from the outset is that John the evangelist, he refers to John the Baptist as John.

Now, I hope you're not getting confused with all of these Johns. I suppose it's just like we often get confused with all of the Donald MacLeod's that live around us.

But you know, John the evangelist, he refers to John the Baptist as John, because in his mind, there's only one John in the gospel narrative, and that's John the Baptist.

As you know, whenever John the evangelist, whenever he referred to himself in the gospel, he used the title, the beloved disciple or the disciple whom Jesus loved.

With John the evangelist, John the writer, he used that term not because he arrogantly thought that Jesus loved him more than any of the other disciples. No, it was actually the complete opposite.

[9 : 19] John the evangelist referred to himself as the beloved disciple or the disciple whom Jesus loved, so that he would remain anonymous and not draw attention to himself.

In fact, Don Carson, he wrote a very good commentary on the gospel of John. He says in his commentary that John's self designation implies a profound sense of indebtedness to grace, and that it was John's quiet way of refusing to give even the impression of sharing a platform with Jesus. And so for John the evangelist, in his mind, there's only one John in the gospel narrative, and that's John the Baptist.

But more so John the evangelist, he doesn't want to draw attention to himself because he's not the gospel. He's not the good news. Jesus is the good news. Jesus is the gospel, and Jesus is to get all the glory.

But you know, the same was true of John the Baptist. He had the same attitude. He also didn't want to draw attention to himself because John the Baptist, he also knew that he's not the gospel, and he's not the good news, but that Jesus is the gospel, and that Jesus is to get all the glory.

[10:44] And you know, my friend, that should be the same for every evangelist and every preacher and every Christian. We should have this attitude of anonymity.

We should have an attitude of anonymity of not wanting to draw attention to ourselves, but to draw attention only to Jesus.

We should want to draw attention to Jesus. In fact, you know, we're to echo the words of another, another who said, I'm just a nobody trying to tell everybody, all about somebody who is able to save anybody.

My friend, we're to have an attitude of anonymity because Jesus, Jesus is to get all the glory.

But you know, what had happened was that the last, as the last Old Testament prophet and the first New Testament apostle, there was lots of confusion over the identity of John the Baptist, not least from the Sanhedrin in Jerusalem.

[11:54] There was an identity crisis. And so the Pharisees, they send this investigation committee of priests and Levites to come and meet with John the Baptist and investigate and interrogate and even try and identify who this lone preacher was.

You know, one commentator makes the amusing statement, well, what else does the church do in a time of crisis, but set up yet another committee? And you know, the first question of this investigation committee is the first question they ask is, who are you?

And John the Baptist, he confesses from the outset in verse 20 that he's not who they think he is. He confessed and did not deny, but confessed, I am not the Christ.

John the Baptist, he wanted to make absolutely clear to this investigation committee that he's not the Christ. He's not the promised Messiah. He's not the anointed one of God.

He's not the one they're looking for. And so the investigation committee, they probe a little deeper and they ask him, well, who are you then?

[13:05] Are you Elijah? Now, the reason they asked if John the Baptist was Elijah was because the very last Old Testament prophecy, which was given by the prophet Malachi, that prophecy said, behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes.

And he will turn the hearts of fathers to their children and the hearts of children to their fathers lest I come and strike the land with a decree of utter destruction.

And you know, some Jews, they took this to mean that Elijah would actually return from heaven because you'll remember that Elijah, he didn't die, but he ascended to heaven on a chariot of fire. And so the Jews believe that Elijah would come again and prepare the way for the Messiah to come. But what's interesting is that Malachi's prophecy, it was not only the last Old Testament prophecy.

Malachi's prophecy was actually the last words of the Old Testament. Malachi's prophecy about Elijah appearing before the day of the Lord and the arrival of the Messiah, they're the words that close and conclude the Old Testament canon.

[14:26] But you know, what we often forget is that there were 400 years of silence. There were 400 years of silence between the closing words of Malachi and the opening words of Matthew.

There were 400 years where there was no prophecy and no proclamation about the Messiah. And so you can understand the confusion that when people saw and heard John the Baptist, that they immediately associated him with Malachi's prophecy and thought that he was Elijah and that he had fulfilled that prophecy.

And you know, they not only thought that John the Baptist was Elijah because he was a lone preacher like Elijah, who preached a message of repentance like Elijah, but they also thought that John the Baptist was Elijah because he dressed like Elijah.

The account of Second Kings tells us that Elijah was dressed in camel's hair and wore a leather belt around his waist, which is just how John the Baptist dressed.

In fact, both Matthew and Mark, they affirm that John the Baptist was clothed with camel's hair when he wore a leather belt around his waist and he ate locust beans, not locust bugs, but locust

beans and wild honey. But still, John the Baptist wasn't the Christ.

[15 : 54] And as he says himself, he wasn't Elijah. Therefore the investigation committee, they ask another question. Are you the prophet?

But which prophet? Which prophet are they talking about? Because there were so many prophets. Well, the prophet they were referring to was the promise of a prophet like Moses that was given way back in Deuteronomy 18.

Because it was there in Deuteronomy 18 that the Lord said, I will raise up a prophet like Moses from among the Israelites, and I will put my words in his mouth, and he shall speak to the people all that I command him.

And from that prophecy from the Lord there, many of the Jews, they believe that this prophet, this prophet like Moses, they believe that he would be the Messiah.

But when John the Baptist is asked, are you that prophet? He simply replies by saying, no. But with the investigation committee needing to present a report to the Sanhedrin, they continue to investigate and interrogate the identity of John the Baptist, and they ask down in verse 22, they say to him, who are you?

[17 : 09] We need to give an answer to those who sent us. What do you say about yourself? He said, I am the voice of one crying out in the wilderness. Make straight the way of the Lord, as the prophet Isaiah said.

John the Baptist, he responds to all the questions of the investigation committee by quoting from the prophetic words of Isaiah chapter 40.

And John the Baptist quoted those words in order to affirm that he's not the Messiah, and he's not Elijah, and he's not a new Moses, but he is the prophetic voice of the Lord.

He is the prophetic voice of the Lord. And the language John the Baptist uses is that he describes himself as a prophetic herald.

He describes himself as a prophetic herald whose purpose was to call the people of his generation to prepare to meet their king. Because you know, when a king was to visit an area, it was customary for a herald to be sent out in advance ahead of the king's arrival.

[18 : 22] And it was the role of the herald to run ahead of the king and to call people to prepare for the arrival of their king. And John the Baptist says to the investigation committee, that's who I am.

That's who I am. I'm the lone voice in the wilderness that has been sent ahead by divine command to preach about the king's imminent arrival and to call people to meet their king.

That's who I am. You know, my friend, John the Baptist was the prophetic voice of his generation, and he was sent to prepare the way for King Jesus.

But you know, it makes me ask the question, who is the voice of your generation? Who is the prophetic voice of your generation?

Who is the prophetic voice that's speaking to you today? Who is the prophetic voice that has been sent to you by divine command? Who is the prophetic voice that reminds you about King Jesus?

[19 : 27] Who is the prophetic voice that's calling you to prepare to meet your king? My friend, is it your Christian husband?

Is it your Christian wife? Is it your converted children? Is it your godly parents? Who is the voice that's speaking to you? Is it your committed friends and neighbors or work colleagues?

Is it your minister or your elders? Who is the prophetic voice in your life? Who is speaking to you about King Jesus? Who is addressing your never dying soul?

Who is calling you to prepare to meet your king? And you're my unconverted friend this morning. It doesn't matter whether you hear the prophetic voice of the Lord in a pulpit or on YouTube or on headphones or in your home or in your family or in your workplace.

What matters is how you respond. What matters is how you respond because there's no doubt that you've heard the Lord's prophetic voice speaking to your life.

[20 : 40] There's no doubt that you've heard the Lord's prophetic voice speak powerfully to you over these past few months of lockdown. There's no doubt that you've heard the Lord's prophetic voice speak to you in providence through all your circumstances, maybe even through your personal circumstances of sin or sickness or suffering or sorrow.

My friend, the Lord's prophetic voice has been speaking to you. But what matters is that you respond.

What matters is that you respond to the voice of the Lord in your life. And my friend, you need to respond with confession and commitment.

You need to respond with confession of sin. You need to respond with confession of the Son. You need to respond with commitment to the Savior.

You need to respond to the prophetic voice in your life, my friend, because I assure you. I assure you today that if you ignore that voice in your life, it will haunt you in hell for all eternity.

[21 : 57] That prophetic voice will haunt you in hell for all eternity. Oh, my friend, make sure you respond to that voice in your life by faith and obedience in Jesus Christ.

And so we see identifying the Baptist, identifying the Baptist, but then secondly, identifying the baptism, identifying the baptism.

Here verse 25, they asked him, then why are you baptising if you are neither the Christ, nor Elijah, nor the prophet?

John answered them, I baptise with water, but among you stands one you do not know. Even he who comes after me, the strap of whose sandal I am not worthy to untie, these things took place in Bethany across the Jordan where John was baptising.

You know, having identified that John the Baptist is not the Christ, or Elijah, nor a new Moses, this investigation committee, they continue their interrogating interview and they do so by plying John the Baptist with more questions.

[23 : 18] But this time they're not identifying the Baptist, but identifying his baptism and why he's baptising people. And John says, I baptise with water, but among you stands one you do not know.

Even who comes after me, the strap of whose sandal I am not worthy to untie. And you know, in these verses, verses 26 and 27, we're given the greatest example of humility.

Because even though John the Baptist had many followers, many people followed him to where he was baptising at the River Jordan, but even though he had many followers, John the Baptist always pointed away from himself and pointed to Jesus.

In fact, John the Baptist put away the honour that many were ready to give him. He declined all of these flattering titles of Christ or Elijah or a prophet, and he said to the crowds that he was nothing more than a voice crying in the wilderness.

You know, the humility of John the Baptist was such that he claimed that he wasn't even worthy to adopt the position of a slave to untie the sandal strap of Jesus.

[24 : 32] Because the mission, ministry and message of John the Baptist was all about exalting the name of Jesus. And you know, my friend, we should seek to imitate and emulate the example of John the Baptist.

An example in which we're clothed with humility and we're not seeking our own honour where we think little of ourselves and we're always willing to decrease in order that Christ might increase and that we would desire to become nothing, that Jesus would be everything.

You know, it was one of the early church fathers who said that the three most important virtues of a Christian, they are humility, humility, humility.

The three most important virtues for a Christian are humility, humility and humility. My friend, we should seek and strive to be clothed with humility.

Because you know, I fully believe that the biggest obstacle to a Christian and the biggest obstacle to someone becoming a Christian, it's not money, it's not entertainment, it's not ignorance, it's pride.

[25 : 50] Pride is the biggest obstacle to salvation. Because you know, my Christian friend, it's pride that keeps us from being humble.

It's pride that keeps us off our knees. It's pride that keeps us from the throne of grace. It's pride that promotes and puffs up and plugs and posts all about self.

It's pride, it's pride that is the biggest obstacle to the Christian. But you know, my unconverted friend, it's not money or entertainment or ignorance that's keeping you out of the kingdom.

It's your pride. Because you know, the truth is, the reason you're not a Christian today is because you're too proud to humble yourself.

You're too proud to bow your knee before King Jesus. You're too proud to deny self and take up your cross and follow Jesus. You're too proud to submit and commit your life to Jesus Christ.

[26 : 54] But you know, my friend, we should seek to imitate and emulate the example of John the Baptist who was clothed and characterised by humility.

He was clothed and characterised by humility. But more than that, John the Baptist, he was actually a complete contrast to those around him because we're told that even though Jesus was among them, they didn't know him.

They didn't know him. Even though Jesus was among them, they didn't know him. In Romans 3, J.C. Reil, he says, it is a solemn thought that John the Baptist's words apply to thousands in the present day, even though Jesus was among them, they didn't know him.

For Christ is still standing among many who neither see nor know nor believe. Christ is passing by in many a parish and many a congregation and the vast majority have neither an eye to see Him nor an ear to hear Him.

The spirit of slumber seems poured out upon them. The kingdom of God is close to them, but they sleep. Salvation is within their reach, but they sleep.

[28 : 09] Mercy, grace, peace, heaven, eternal life, they are so near that they might even touch them, and yet they are asleep. These are sorrowful things to write down, but every faithful minister of Christ can testify like John the Baptist that they are true.

They are true. Jesus was among them, but they didn't know him. Jesus was among them, but they didn't know him.

You know my unconverted friend, that is so true. You know, I think of most of you, and I think that Jesus has been among you all your life.

He has been among you all your life. Jesus was among you when you were growing up, and you had family worship in your home, and you attended Sunday school, and you went to school and you were taught the Bible even in school.

Jesus was among you then, and Jesus was among you among the witness of your Christian parents, or your Christian siblings, or your Christian grannies. Jesus was among you in the faithful preaching of God's word.

[29 : 16] Jesus was among you in the faithful testimony of God's people. Jesus was among you, but you didn't know it, or you didn't want to know it.

And as J.C. Ryle said, it's a sorrowful state to be in. And what you need, what you need, what we've been reminded this morning of what you need is to be baptized, not with water, but with the Holy Spirit.

You need to be born again. You need to be baptized with the Holy Spirit. And that's what's highlighted in verse 29. We're told the next day he saw Jesus coming towards him and said, Behold the Lamb of God who takes away the sin of the world.

This is he of whom I said, after me comes a man who ranks before me, because he was before me. I myself did not know him, but for this purpose I came baptising with water, that he might be revealed to Israel.

On the evangelist, he tells us that the next day after the investigation committee has finished their interrogation, John the Baptist saw Jesus coming towards him and he makes the most profound statement.

[30 : 31] He points at Jesus and he says, Behold the Lamb of God who takes away the sin of the world. But the reason John the Baptist made such a profound statement was because of the baptism of Jesus.

Because as John the Baptist confesses in verse 32 onwards, he says that he didn't know that Jesus was the Lamb of God until he saw the Holy Spirit descend upon Jesus at his baptism.

John Boerwitness were told, I saw the Spirit descend from heaven like a dove and it remained on him. I myself did not know him, but he who sent me to baptise with water said to me, He on whom you see the Spirit descend and remain, this is he who baptises with the Holy Spirit.

And I have seen and I have borne witness that this is the Son of God. You know the baptism of John the Baptist was a baptism of repentance.

Many were gathering at the Jordan River and they were being baptised by John. Others would come to John the Baptist and they would come repenting of their sins and fleeing from the wrath to come and they would be baptised with water.

[31 : 52] But what's interesting is that Jesus came to be baptised by John the Baptist. Jesus received John's baptism. But you know we have to ask the question, well why would Jesus need the baptism of John?

Why would the sinless Son of God need a baptism of repentance? Why would the Christ need to confess his sin and flee from the wrath to come? Well he wouldn't.

But the reason Jesus was baptised is because baptism is all about identity. Baptism is all about identity.

As you know when a child or an adult is baptised they are identified as part of the church. Of course baptism it doesn't save you. It has no power to cleanse you from sin.

It has no ability to make you a Christian. And that's because baptism is all about identity. And what we see here is that Jesus submitted himself to John's baptism in order to identify himself with us.

[32 : 58] You know the perfect Son of God who was the Word who became flesh and dwelt among us. He was not only born like us but he was also baptised in order to identify with us.

And you know this is the wonder my friend. Jesus identified with us in order to live the life we should have lived and to die the death we deserved to die.

Jesus was baptised. Jesus identified with us in order to live the life we should have lived and die the death we deserved to die.

Jesus identified with us in order to be our sinless substitute. Jesus identified with us in order to be our scapegoat. Jesus identified with us in order to be as John the Baptist said in order to be the Lamb of God who would take away the sin of the world.

And as we said earlier our identity is important to us. And how we identify ourselves is important to us. And it's important to us because we lost our identity at the fall.

[34 : 06] We were created with an identity. We were created in the image and likeness of God. We were image bearers of our Creator. That was our identity. But when Adam rejected his identity and rebelled against God and sinned and fell short of the glory of God he lost his identity.

And our identity was messed up and marred by sin. But we've been reminded this morning that the wonder of the Gospel is that Jesus is the last Adam.

And Jesus came to identify with us. Jesus came to be like us in order to redeem us. Jesus became bone of our bone and flesh of our flesh in order to bear our sin in his own body upon the tree.

And I find Jesus identified with us so that as those who have lost their identity we can have it restored by finding our identity in Christ.

We can have our identity restored by finding our identity in Christ. And you know my friend the Gospel is reminding us this morning that our identity, your identity needs to be in Christ.

[35 : 22] Your identity needs to be in Christ. You know my friend the baptism we need is not a baptism of water but a baptism of the Holy Spirit. We need to be born again.

We need to identify ourselves with Jesus. Because the identity we need is the identity of being in Christ and with Christ and committed to Christ.

The identity we need is to identify with Jesus Christ as our personal Lord and Savior. The identity we need is an identity of Confession, Confession and Commitment.

The identity we need is an identity of Confession of sin, Confession of the Son and Commitment to the Savior. My friend the identity we need is the identity of coming out on the side of Christ and confessing openly and honestly.

I am a Christian. That's the identity the Gospel is encouraging us to have. An identity where we say to the world around us, I am one of Christ's.

[36 : 33] I am His and He is mine. I am a Christian. That's the identity you need my friend.

That's who you need to identify with this morning and that's who's identity you need to possess and profess in your life.

The identity of Jesus Christ. You know John the Baptist. He had his identity investigated and we've seen that this morning.

We've been identifying the Baptist and identifying the baptism. And we've been doing that in order, John the Evangelist, the writer, he's been doing that in order to remind us that as sinners we've lost our identity.

We have lost our identity and without Jesus Christ as our Lord and Savior we have an identity crisis. We have an identity crisis in our lives.

[37 : 34] But you know the glory of the Gospel is that Jesus came to identify himself with us. He came to identify himself with us therefore our identity needs to be with him.

Our identity needs to be in Christ. We are to identify with Christ. My friend we are to come to Christ and claim Christ and confess Christ and commit our lives to Jesus Christ as our Lord and Savior.

My friend your identity needs to be in Christ. Your identity needs to be in Christ.
So you can say today I am a Christian, I am his and he is mine. He is my all in all.
My friend your identity needs to be in Christ. May the Lord bless these thoughts to us. Let us pray.
[38 : 42] Our Heavenly Father we give thanks for the reminder this morning that we are the most
Lord who have lost our identity at the fall and yet that identity can be restored through thy Son
Jesus who became like us in order to redeem us.

He became bone of our bone and flesh of our flesh. He was the Word who became flesh and dwelt
among us also that we might behold his glory.

The glory is of the only begotten of the Father full of grace and truth. Lord bless us then we pray
help us to be brought to that point where we openly confess that I am his and he is mine.

Lord do us good and we pray Lord that thou we continue to speak to us with that voice in our life
and remind us Lord that the voice is speaking clearly but that we need to respond in faith and
obedience.

We need to respond in time before we enter the great eternity. Do us good and we pray go before
us for Jesus' sake. Amen.

[39 : 51] But we are going to bring our service to a conclusion this morning and we are going to
sing from the words of Psalm 19. Psalm 19 and it is taken from the Scottish Psalter.

Psalm 19 I am reading or we are singing from verse 7 down to the verse Mark 11. Psalm 19 it is a
Psalm that reminds us that God speaks to us.

His voice is able to be heard. Psalm 19 begins with the reminder that God's voice is heard through
the creation. The heavens declare the glory of God.

The skies proclaim his handiwork. But verse 7 to 11 remind us that God's voice is heard through his
word and we have heard that voice this morning.

You have heard God's voice speaking to you this morning reminding you that you need to respond
to all that you have heard. And the wonderful thing about Psalm 19 is that when we respond to
God's voice something happens.

[40 : 57] When we respond to God's word something happens. We are told God's law is perfect
and converts the soul and sin that lies.

God's testimony is moshure and makes the simple wise. The statutes of the Lord are right and to
rejoice the heart. The Lord's command is pure and doth light to the eyes impart.

I must sing on down to the verse Mark 11 of Psalm 19 to God's praise.

The Lord's command is pure and doth light to the eyes impart.

The statutes of the Lord are right and to rejoice the heart.

[42 : 05] The Lord's command is pure and doth light to the eyes impart.

The statutes of the Lord are right and true and righteous all together.

They more than both give much time though to be desired and are than honey, honey from the
comb that opens in your time.

The Lord's command is pure and doth light to the eyes impart.

The Lord's command is pure and doth light to the eyes impart. The Lord's command is pure and
doth light to the eyes impart.