

Psalm 69: Those Who Love His Name

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[0 : 00] Well if I could, this evening for a short while, if I could turn back to that portion of scripture that we read, the book of Psalms and Psalm 69.

The book of Psalms, Psalm 69, and I'd like us to look at the whole Psalm, but if we just look at the last two, if we read again at the last two verses. So verse 35, Psalm 69 and verse 35. For God will save Zion and build up the cities of Judah, and people shall dwell there and possess it. The offspring of his servants shall inherit it, and those who love his name shall dwell in it. Those who love his name shall dwell in it. These closing verses of Psalm 69, they have often been considered to be a favourite among the Lord's people.

Especially when it comes to singing these verses in Gaelic. Because in these verses we're given the hope of the Christian, and the assurance that God will be faithful to his promises of salvation.

[1 : 20] For the promise that's presented to us here, is that those who love his name, those who love the name of Jesus, they will know his promises.

They will possess a great inheritance, and they will experience his eternal presence. Those who love the name of Jesus will know his promises.

They will possess a great inheritance, and experience his presence. And you know, it's no wonder the closing verses of Psalm 69 are a favourite among the Lord's people.

Because for those who love his name, these verses, they give to us the hope and the assurance of the Christian. But you know, even though these verses are full of promise and praise, they actually find themselves within a context of pain and persecution.

To the point that you could almost say that Psalm 69, you could almost say Psalm 69 was written before, during, and after the shadow of Calvary.

[2 : 22] And I say that because even though this psalm was written by David, where he describes his personal experiences of pain and persecution. You know, as those now reading this psalm in the 21st century, and as those who now have the full revelation of scripture.

We know that this psalm, Psalm 69, it's always straining and stretching forward to describe the personal experiences of the pain and persecution of Jesus Christ.

In fact, Psalm 69, it's a messianic psalm. Psalm 69 is a messianic psalm. And what we mean by a messianic psalm is that it's a psalm which speaks clearly about the promised Messiah, Jesus Christ.

Of course, all the psalms, they all speak about Jesus. They all direct us to praise Jesus. But not all the psalms are messianic. But Psalm 69, it's a messianic psalm because it draws our attention to Jesus.

But you know, when we refer to a psalm as a messianic psalm, it doesn't mean that every verse of the psalm speaks about Jesus. It could be just one verse, or it could be a section of verses that speak about Jesus.

[3 : 36] And you know, we can recognize a messianic psalm if there's a reference in that psalm to the Messiah, and then it's explained in the New Testament and applied directly to Jesus.

So we can recognize a messianic psalm when we're reading through the book of Psalms. We can recognize a messianic psalm if there's a reference to the Messiah in a psalm, and then it's explained in the New Testament and then applied to Jesus Christ.

And Psalm 69, it's one of those psalms. In fact, it's one of the most quoted psalms in the New Testament, which should clearly emphasize to us that it's a messianic psalm.

But as we said, these closing verses of Psalm 69, they're full of praise and they're full of promise.

And they're full of praise and promise because they give hope and assurance to those who love the name of Jesus.

But these verses, as we said, these verses of promise and praise, they find themselves within a context of pain and persecution. And as you know, context is important because it's the context that gives clarity to the conclusion.

[4 : 50] It's the context that gives clarity to the conclusion. And that's certainly true of Psalm 69. The context of the whole psalm gives clarity to the conclusion.

The context gives clarity as to why we love the name of Jesus. The context of Psalm 69 gives clarity as to why we tonight love the name of Jesus.

And I'd like us just to consider, well, the context and eventually the conclusion. I'd like us to consider it under three headings. Three headings. Sinking, suffering and singing.

Sinking, suffering and singing. So look first of all at sinking. We're looking at, look at verse one.

Where the psalmist says, Save me, O God, for the waters have come up to my neck.

I sink in deep mire where there is no foothold. I have come into deep waters and the flood sweeps over me. I am weary with my crying out. My throat is parched.

[5 : 54] My eyes grow dim with waiting for my God. You know, when commenting on this psalm, the Old Testament professor, Alan Harmon, we mentioned him last night at the Bible study.

When he makes this comment on this psalm in his commentary, he says, The very fact that Jesus takes part of this psalm upon his lips, it should cause us to look carefully at it.

And you know, the reason Jesus took Psalm 69 upon his lips was because his soul was exceedingly sorrowful, even unto death.

And you know, that experience of having a distressed soul, you'll remember that it began in the Garden of Gethsemane. Where Jesus, we know in the Gospels, Jesus came into the Garden of Gethsemane, confesses to his disciples, My soul is exceedingly sorrowful, even unto death.

But you know, in Psalm 69, when you come to it, you can almost hear Jesus speaking about his soul being exceedingly sorrowful, even unto death. Because Psalm 69, it opens with this cry for help.

[7 : 03] And this cry for help, it's coming up to God, you could say, out of the depths. And the imagery that the psalmist is using is that the soul of Jesus, he says, is sinking in deep water.

He's describing it as if he's drowning because he's got nothing and no one to cling to. The waters, he says, have come up to my neck. And he's been dragged underwater.

He's now fighting for every breath and he's battling every wave that's washing over his soul. But you know, all the time that Jesus is sinking, he's sinking deeper and deeper.

He's going down, down, down. And yet, as he goes down, this cry comes up. Save me, O God, for the waters have come up to my neck. Literally, he's saying, the waters have come up to my soul.

They've come over my soul. And you know, you can imagine Jesus in the Garden of Gethsemane. The waters of sin. The cup of his father's wrath that he must bear for his people.

[8 : 08] It's causing him to sink deeper and deeper. And you know, that's what sin does, doesn't it? It makes us sink deeper and deeper. It brings us further and further away from God.

But in Psalm 69, we see that the soul of Jesus in the Garden of Gethsemane, it's exceedingly sorrowful. But not because of his own sin.

He was without sin. His soul is exceedingly sorrowful. Because of our sin. It was because of our sin that the soul of Jesus was sinking deeper and deeper.

Where it was getting darker and darker. Further and further away from the father. And it's as if he's crying out here. Save me, O God. For the waters have come up to my neck.

I sink in deep mire. Where there is no foothold. I have come into deep waters and the flood sweeps over me. I am weary with my crying out. My throat is parched. My eyes grow dim with waiting for my God.

[9 : 07] And you know, when you read these words. All you should be able to hear is Jesus on his knees. Praying in the Garden of Gethsemane.

Oh my Father. If it be possible. If it be possible. Let this cup pass from me. Nevertheless. Not as I will.

But as you will. And you know my friend. There's a depth to the prayer of Jesus. That we'll never comprehend. Or understand. But what's so wonderful is that the cup of his father's wrath.

It didn't pass from him. No, our Jesus. As we know. He took the cup. He drank the cup. He submitted to the father's will. He became sin for us.

Even though he knew no sin. He became sin for us. So that we could be made the righteousness of God in him. And you know my friend.

[10:04] Is that not why we are those who love the name of Jesus? Is that not why we love the name of Jesus? Because he was willing to save us from our sins.

We love him. Or we love him because he first loved us. And the wonder of it is that he loved us. And he gave himself for us. And we should never lose sight of that.

We should never lose sight of what he has done for us. But you know Psalm 69. It also reminds us that Jesus was not only sinking in his soul because of sin.

He was also sinking in his soul because of subjection. As you know that it was after Jesus had prayed in the garden of Gethsemane. That he was subjected to the betrayal of Jesus.

And the beating of the people. And it was with that that you could say verse 4 comes to life. He says more in number than the hairs of my head are those who hate me without cause.

[11:06] Mighty are those who would destroy me. Those who attack me with lies. What I did not steal must I now restore. You know this verse it emphasizes to us the innocence of Jesus.

The innocence of Jesus. And yet for being innocent he was betrayed with a kiss. And he was beaten by his own people. They hated him. And Jesus knew that they hated him.

And he knew that they hated him because he even quotes this verse. He quotes verse 4 of Psalm 69. In the upper room with his disciples. Just before he goes to the garden of Gethsemane.

Jesus knew that he hated them. Because when you read John 15. Jesus says the word that is written in their law must be fulfilled. Then he quotes Psalm 69 verse 4.

They hated me without a cause. My friend Jesus knew that they hated him. Which is why Jesus said to his disciples. If the world hates you.

[12:07] Know that it hated me before it ever hated you. The world hated him. He came to his own. And his own did not receive him.

But as we said not every verse of this messianic psalm refers to Jesus. There are parts of Psalm 69 which clearly refer to David's experience.

Because well Jesus was without sin. But David says in verse 5. O God you know my folly. The wrongs that I have done are not hidden from you. Let not those who hope in you be put to shame through me.

O Lord God of hosts. Let not those who seek you be brought to dishonour through me. O God of Israel. So that's David speaking there. But you know if you carry on in the psalm. We can certainly say that verses 7 to 9 are messianic.

We can certainly say that they apply to Jesus. Because they're quoted in the New Testament. Look at verse 7. It is for your sake that I have borne reproach. That dishonour has covered my face.

[13:12] I've become a stranger to my brothers. An alien to my mother's sons. For zeal for your house has consumed me. And the reproaches of those who reproach you have fallen on me.

Do you remember when Jesus cleansed the temple? He drove out the money changers. And he overturned the tables. And he said to all those there.

My house is a house of prayer. And you've made it a den of thieves. And it was then when Jesus said that. That we're told that the disciples remembered what the Messiah would be like.

Because they remembered what was written here in Psalm 69 verse 9. For zeal for your house has consumed me. And you know it's a wonderful reminder.

That Jesus was always committed to his father's will. And he was committed to his father's will. Not only in his death. But also throughout every day of his life.

[14:11] And throughout his ministry. He walked in obedience every day according to the will of his father. And as you can expect when you do that. You'll face opposition.

We see that in verse 10. When I wept and humbled my soul with fasting. It became my reproach. When I made sackcloth my clothing. I became a byword to them.

I'm the talk of those who sit in the gate. And the drunkards make songs about me. It seems that everyone hates Jesus. That even the drunkards they sing songs about him. They mock him.

And in many ways that still happens. The drunkards still make songs about Jesus. But Jesus says in verse 13. But as for me. My prayer is to you.

Oh Lord. At an acceptable time oh God. In the abundance of your steadfast love. Answer me. In your saving faithfulness. And you know my friend.

[15:09] Every time I think of the opposition and persecution Jesus faced. I'm always reminded of what the 19th century preacher. Octavius Winslow said about the death of Jesus.

You know I always go back to these words that he asked. Who killed Jesus? And he says. It was not Judas for money. Not Pilate for fear.

Not the Jews for envy. But the father for love. Who delivered Jesus up to die. And the wonder of it is that we're being reminded here. That God the father so loved the world.

That he gave. He delivered. He sent his only begotten son to Calvary. That whosoever would believe in him. Whosoever would call upon his name. Would not perish but have eternal life.

This is the wonder of wonders. That despite all the attempts of man and Satan to get rid of Jesus. And yet it wasn't Judas for money. Or Pilate for fear.

[16:07] Or the Jews for envy. Or even the Romans for the hardness of their own heart. No it was God the father out of love for lost sinners like you and me. And so when we hear Jesus praying in Psalm 69.

We have to hear him praying for us. He's there because of us. He's asking to be delivered because of our sin.

He says in verse 14. Deliver me from sinking in the mire. Let me be delivered from my enemies.

And from the deep waters. Let not the flood sweep over me. Or the deep swallow me up.

Or the pit close its mouth over me. Answer me O Lord. For your steadfast love is good. According to your abundant mercy. Turn to me. Hide not your face from your servant.

For I am in distress. Make haste to answer me. Draw near to my soul. Redeem me. Ransom me.

Because of my enemies. You know when we hear Jesus saying these words.

[17:07] We have to remember that he's sinking all because of my sin. It's all because of me. He's there because of me. And we must never lose sight of that fact.

He's there because of me. And tonight as those who have come to know this wonderful salvation.

Because of this wonderful saviour. We are those who love his name.

We are those who love his name. We love the name of Jesus. Don't you love the name of Jesus?

You know we love his name. Because of his sinking.

But we also love his name because of his suffering. That's the second point. Sinking. Suffering.

Look at verse 19. You know my reproach.

And my shame and my dishonour. My foes are all known to you. Reproaches have broken my heart so that I am in despair. I looked for pity but there was none. And for comforters but I found none.

[18:11] They gave me poison for food. And for my thirst they gave me sour wine to drink. And you know as we progress through Psalm 69. We see that there's also this progression in the experience of Jesus.

Because his experience progresses you could say from painful persecution from his enemies to painful punishment. Where Jesus, he's confessing to his father.

In verse 19. You know my reproach and my shame and my dishonour. My foes are all known to you. Jesus confesses that there are so many against him.

There are so many that hate him. And his reproach is so great that there are so many accusations against him. So many lies have been fabricated and formulated against him.

And Jesus says these reproaches. These reproaches they have broken my heart. Those whom he created. Turning against him.

[19:11] Rebelling against him. These reproaches have broken my heart. All the accusations against him. They were all lies. And he says they broke my heart.

He's been wrongly accused. But more than that. Psalm 69 expresses the despair and isolation that Jesus felt.

As he was put on trial. And then sentenced to death by crucifixion. He says in verse 20.

Reproaches have broken my heart. So that I am in despair. I looked for pity.

But there was none. And for comforters. But I found none. There was no one to comfort him. There was no one to support Jesus. In his hour of need.

The scripture had been fulfilled. Smite the shepherd and the sheep. They will scatter. And that was certainly true. Because when Jesus was arrested. All the disciples. They deserted him.

[20:09] And even Peter denied him. He looked for pity. He looked for those closest to him. To help him and comfort him. But Jesus says. Comforters. I found none.

There was no one there. No one there to help him. In his time of need. There was no one there. When he was put on trial. There was no one there. When he was mocked. And scourged. And whipped. And spat upon.

There was no one there. When he was beaten. And stripped naked. And then humiliated. There was no one there. Everyone deserted him. Some denied him. But there was no one there for Jesus. There was no one there for our Jesus.

He was all alone. Isaiah says he had to tread the winepress alone. He had to experience the isolation and the abandonment of his friends and even his own father.

And you know, as the scene progresses, when we come to the central moments of the Bible, we see this man upon a cross. And we know why he's there.

[21 : 10] We know why he's there, but we know that he doesn't deserve to be there. And yet he's there. He's there, says Isaiah. He's there at Calvary. He's been despised and rejected by men.

He's now a man of sorrows. He's acquainted with grief. And he's there. He's acquainted with grief all because he's bearing our griefs. He's carrying our sorrows. He's been stricken and smitten and afflicted by the hands of foes and the power of his own father.

He's there on the cross. And he's been wounded for our transgressions. He's been crushed for our iniquities. The chastisement that would bring us peace. It's been poured out upon him.

My friend, everyone had deserted him. Everyone had denied him. The father had left him to cry that cry of dereliction. My God, my God.

Why have you forsaken me? And yet is that not why we are those who love his name? We are those who love his name.

[22 : 15] That in the midst of the desertion and the denial and the dereliction and the darkness of Calvary, we love the name of Jesus. Because it was upon the cross that there was this great exchange.

It was Calvary's great transaction. Where the worst about me was laid upon him. And the best about him was laid upon me.

My sins transferred to Christ. His righteousness transferred to me. And my friend, is that not why we love his name? Is that not why we are those who love the name of Jesus?

That this Jesus, who was so rich, the King of Heaven, and yet for our sakes he became poor. That we through his poverty might become rich.

And what poverty the King of Heaven had to experience and endure in order to save us. What poverty he had to go through. Because he experienced and endured the poverty of his fellow man.

[23 : 17] He experienced and endured the poverty of his own friends. He experienced and endured the poverty of his own father. He was left abandoned. You know, what depths and what darkness Jesus had to go through.

In order to bring us into the marvellous light of the gospel. But you know, while Jesus hung upon the cross. Even though there was no comfort given to him from his friends or even his father.

We see that the world offered him comfort. His friends or his father didn't comfort him. But the world offered him comfort. And Jesus refused it.

We're told in verse 21. They gave me poison for food. And for my thirst they gave me sour wine to drink. And as we know, this verse, verse 21.

It's either quoted or alluded to by all of the four gospel writers. Matthew, Mark, Luke and John. They all draw attention to the gall. The gall that was offered to Jesus while he was hanging on the cross.

[24 : 23] Because, you know, in the darkness of the cross. When Jesus had cried, my God, my God, why have you forsaken me? It was then that they offered this gall mixed with wine.

They offered it to him on a reed or a sponge to Jesus. But we're told that he refused it. And he refused it because gall, as we see here, it's a poisonous herb.

And it was something that was given to victims during, or those who were nearing the end of their crucifixion experience. They were nearing the point of death.

It was to dull the pain. And you could almost say it was to make the victim slightly more settled and comfortable. As death took hold of them. This poisonous herb called gall was, I suppose, an anesthetic.

It was the first century equivalent of morphine. But when it was given to a victim, it would not only dull the pain, it would also dull all their senses and make them very drowsy.

[25 : 26] And as you know, someone who's drowsy, well, they lack self-control. And you often see it when people are dying. They're given morphine to dull the pain. They're given morphine to take away the sting of death.

Because there is a sting. But you know, for Jesus, as he was being crucified in the place of sinners, he always wanted to be in control. He didn't want to be made comfortable as he died for sinners. He didn't want the sting of death to be taken from him. He was there to take it away. He was there to take it away as he came face to face with the last enemy, death.

And so when Jesus was offered this gall, he refused to take it. And he refused to take it because Jesus, as the king of kings, suffering in the place of sinners, he wanted to be in control. He wanted to lay down his life for his people. And he did. Because as soon as Jesus refused the comfort from the world, the gospel writers tell us that Jesus cried with a loud voice and gave up his spirit.

[26 : 35] He cried, Father, into your hands I commit my spirit. And it was through his death that Jesus took away the sting and the pain of death.

And, you know, that's even reflected for us here in verse 29. Where Jesus says, or the psalmist says, but I am afflicted and in pain.

Let your salvation, O God, set me on high. There's this commitment, committing into the hands of God. And, you know, this verse, it brings an end to the sinking and the suffering of Jesus.

Because it reminds us that Jesus was not only humiliated to the point of death, he was also highly exalted. He was set on high, as it says at the end of verse 29.

Jesus was set on high. And that's what the verse is emphasising, that God's salvation was not complete until the humiliated Saviour was highly exalted.

[27 : 37] And, you know, Paul reminds us of that. That it was when Jesus was highly exalted.

When Jesus was resurrected. It's when he was resurrected that he was given the name above all names. And that's the name we love. He was given the name, the Lord Jesus Christ.

My friend, we are those who love his name. We love his name because of his sinking. We love his name because of his suffering.

But as those who love his name, he has put a new song in our mouth. And he's put a new song in our mouth so that we will be found singing praise to his glorious name.

That's what we see lastly. We see singing. Sinking, suffering and singing. Look at verse 30. He says, I will praise the name of God with a song.

[28 : 41] I will magnify him with thanksgiving. We said earlier that it's the context that gives clarity to the conclusion. It's the context that gives clarity to the conclusion.

And that's certainly true of this psalm. The context gives clarity to the whole conclusion of this psalm. The context of pain and persecution gives clarity to the conclusion of promise and praise. The context of sinking and suffering gives clarity to the conclusion of singing. The context gives clarity as to why we love the name of Jesus.

And as we've discovered, we love the name of Jesus because of what Jesus has done for us through his death and through his resurrection. We love the name of Jesus because we have this hope and assurance that he gives to us as our saviour and Lord.

My friend, we love the name of Jesus because it's through him and through him alone that we have possessed an eternal inheritance. And that one day we will experience his eternal presence.

[29 : 47] And as the psalmist reminds us, it's because of his salvation that we love the name of Jesus. Don't you love the name of Jesus? We are those who love the name of Jesus.

And the psalmist says in verse 30, I will praise the name of God with a song. I will magnify him with thanksgiving. We praise the name of God with a song. We sing praise to his name.

Why? Because they called his name Jesus. We love the name of Jesus because they called his name Jesus. And they called his name Jesus.

For he shall save his people from their sins. And tonight, you know, we love the name of Jesus. We are those who love his name. And we love his name because even though he was humiliated to the point of death, God has highly exalted him.

God has given to him a name that is above all names. And Paul reminds us that it's at the name of Jesus that every knee will bow. Every knee will bow in heaven and on earth and even in hell.

[30 : 53] Every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. My friend, we are those who love his name. We love the name of Jesus because

there's no other name.

There's no other name under heaven given among men by which we must be saved. And the promise which is given to us and to our children is that whosoever calls upon the name of the Lord will be saved.

Whosoever calls upon the name of Jesus will be saved. And as those who have called upon his name, we are those who love his name. And as those who love his name, we have the promise of possessing his great inheritance.

An inheritance that is incorruptible, undefiled, that fadeth not away, but is reserved in heaven for us. We have the promise of possessing his inheritance and the promise of standing in his presence.

Do you know we are those who love his name? And you know the context of sinking and suffering. It's giving clarity to this conclusion of singing.

[32 : 02] And that's how the psalmist concludes the psalm. He concludes the psalm about those who love the name of Jesus. He says in verse 34, he says, Let heaven and earth praise him, the seas and everything that moves in them.

For God will save Zion and build up the cities of Judah. And people shall dwell there and possess it. The offspring of his servants shall inherit it. And those who love his name shall dwell in it.

Those who love his name have received the promise of possessing, his inheritance and the promise of standing in his presence.

My friend, we are those who love his name. We are those who love his name. And you know, I just want to conclude with, maybe I've told you this story before, the story of R.C. Sproul.

He was once at a minister's conference. And at the minister's conference, a professor, a really old professor, he stood up. And he was to give a lecture on the name, the names of God.

[33 : 12] And all he did was stand up and he just stood before the lectern. And he repeated off by heart all the names that refer to Jesus.

He repeated every name. And this is what R.C. Sproul writes. He just stood there and said, Rock of Ages, Redeemer, King of Kings, Bread of Heaven, Living Water, Son of God, Our Sure Foundation, Good Shepherd, Fairest Among Ten Thousand, Saviour, Mediator, Our Advocate, Alpha and Omega, The Stone Which the Builders Rejected, Beginning and End, Wonderful Counselor, Friend of Sinners, Great Physician, Anointed One, Healer of Broken Hearts, Lamb of God, Prince of Peace, Blessed Hope, Our Atonement, Mighty Fortress, Shelter, The Narrow Gate, Lord of Grace, God of All Comfort, Word of Life, Rose of Sharon, Lily of the Valley, Bright and Morning Star, Glorious Lord,

Emmanuel, Living Word, Chief Cornerstone, Creator, Ancient of Days, The Eternal One, Author and Finisher of our Faith, First and the Last, Son of Man, Almighty God, Resurrection and the Life, The Way, The Truth and the Life, The True Vine, Everlasting Father, The Captain of our Salvation, And then Sproul said, That's just scratching the surface.

But you know, At the end of the 45 minute lecture, Sproul says, The entire audience was reduced to quiet tears. And this is what happens, He says, This is what happens when we focus upon the name of Jesus, And all that He has accomplished for us.

My friend, Tonight we gather in the name of Jesus, Because we are those who love His name. We are those who love His name.

[35 : 23] May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, We give thanks to Thee for the name that is above every name.

We thank Thee, O Lord, that we know the name of Jesus, And that we have come to confess His name, Confess Him as our Lord and Saviour. We bless Thee and we praise Thee for His faithfulness to us, That He was obedient unto death, Even the death of the cross, That He is the one who died in our place, That we might have life and have it more abundantly.

But He is also the one who is exalted, Highly exalted, Given a name above all names, And that He is seated at Thy right hand, Still making intercession for us.

And help us then, we pray, Lord, To live every day, Loving the name of Jesus, And living for the name of Jesus. O that we would seek first the kingdom of God, And His righteousness, That we would live for Him day by day, Seeking to proclaim Him, In every which way that we can, To proclaim Him in our walk, And even in our talk, To proclaim Him, Lord, As the one who loved us, And gave Himself for us, That we would be willing, As the psalmist says, To tell it to the generation following, That this God is our God, And that He will be our guide, Even unto death.

Lord, bless us then, we pray, Go before us, we ask, Part us with Thy blessing this evening, And take away our iniquity, Receive us graciously, For Jesus' sake.

[37 : 01] Amen. We're going to bring our service to a conclusion, And we're going to sing, The last two verses, Of Psalm 69, We're going to sing them in Gaelic, Psalm 69, The last two verses, We'll sing them in Gaelic, I'll read them first of all, In English, Verses 35 and 36, For God will Judah's cities build, And He will Zion save, That they may dwell therein in it, In sure possession have, And they that are His servants seed, Inherit shall the same, So shall they have their dwelling there, Their love, His blessed name.

Or Baalchen yu da toki dhia, Is sirar si on lesh, I chum gu meal ead i gu buan, Ga haeitioch uch am fest, Do lich e herve seoch gu fia, Is salaf roe yilas i, Sand raum a ver da anamsin gra, Sir chani aincha ni.

So we'll remain seated for this singing, Of Psalm 69, The last two verses, To God's praise. To God's praise. O'er the Bajin yu, O'er the Bajin yu, O'er the Bajin yu, Son lao who I am, O'er the Huam, Thank you.

Thank you.

Thank you.

[40 : 03] Thank you.

Thank you.

For the glory of the Holy Spirit be with you all, now and forevermore. Amen.