

John 3:16 - Out of Date?

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Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, the Gospel according to John in chapter 3.

The Gospel according to John in chapter 3. And I just want us to look at one verse this evening, a verse I'm sure that is known to all of us.

Verse 16. John 3, 16. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

If we were to choose one verse from our Bible, a verse that summarizes the message of the Gospel, it would be this verse.

If we were to choose one verse that presents to us God's love for a lost and sinful world, it would be this verse. If we were to choose one verse that gives to us the remedy to our ruin, it would be this verse.

[1 : 17] If we were to choose one verse that explains why Jesus came into the world and was crucified upon a Roman cross, it would be this verse. If we were to choose one verse that describes what we are to believe concerning God and what duty God requires of man, it would be this verse.

My friend, if we were to choose one verse that affirms to us our greatest comfort in life and in death, it would be this verse. John 3, 16.

Because this verse, as you know, it's a precious verse. Because next to Psalm 23, it's probably the most well-known verse in all the Bible.

And it's a verse that I'm sure that you're all very familiar with. It's the first verse that Bible translators put into another language. This verse, it has been inscribed on books and on buildings for many generations.

And even for many generations, countless millions have been taught to memorize this verse. I'm sure you were taught to memorize this verse, even from a young age.

[2 : 30] John 3, 16. It was the German reformer Martin Luther who said that John 3, 16 is the heart of the Bible and the gospel in miniature.

It's the heart of the Bible and the gospel in miniature. But you know, I read an article the other day, or last week I was reading an article, and the article was entitled, Favorite Bible Verse Gets Overhaul.

Favorite Bible Verse Gets Overhaul. And the article said that even though for centuries John 3, 16 has been the most adored Bible verse for Christians, it has recently been knocked off its pedestal as the greatest message of hope.

The article then continued by explaining that in an age of social media with Facebook and Twitter and Instagram, it said that people don't want to post a verse about Jesus' crucifixion and death upon a cross.

And the reason they gave was because it's heavy. And then they went on to say that millennials, those who are born after the year 2000, millennials would far rather share therapeutic messages which are more about their own identity and how faith can help them in their future.

[3 : 50] In other words, the article said that people in the 21st century, they want a book full of therapeutic words to ease their conscience, rather than a Bible to save their soul.

And as we said, John 3, 16, it's the heart of the Bible. It's the gospel in miniature. It's a love letter to our soul.

It's a love letter to save our soul. And the wonderful thing is, it's not outdated. And it's certainly not in need of an overhaul. No, this one verse, it's still able to change hearts and transform lives.

And it's a wonderful verse. Because in this one verse, we're being reminded that we have the hope of a unanimous offering, a universal opportunity, and a unique outcome.

They are our headings this evening. In John 3, 16, we are reminded that we have the hope of a unanimous offering, a universal opportunity, and a unique outcome.

[4 : 58] So we look first of all at a unanimous offering. A unanimous offering. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3, 16, as you know, it finds its context in this well-known nighttime meeting between Jesus and Nicodemus. Where Nicodemus, he comes to Jesus seeking answers to questions that his own religion couldn't provide.

Truth be told, you could say that Nicodemus' soul was bothering him. And who better to come to if your soul is bothering you than to Jesus? But as John highlights at the beginning of the chapter, of chapter 3, we're told that there were issues that Nicodemus had to work through.

Because we're told that Nicodemus was a Pharisee, which means that he lived by the strictest possible rules of his religion. But more than that, we're told that Nicodemus, he was not only a Jew, but he was also a ruler of the Jews.

He was in a position of authority. He was in a position of authority within his own community and within his own religion. And because of this, Nicodemus, he felt that he had a religious righteousness about himself.

[6 : 20] He felt that he had this order of superiority. He had this religious righteousness, but it wasn't a righteousness that had come from God. Because as a Pharisee, as a Pharisee, Nicodemus, he was all about the outward appearance.

He was all about what people can see on the outside. He was all about praying in public and fasting with a sour face. He was all about giving and sounding a trumpet so that everyone would know.

Nicodemus was all about the outward appearance, but none of it pleased God. And you know, that's one of the greatest dangers of religion, doing things just to be seen by others.

You know, Jesus, he said to the Pharisees of his day, these people, they honour me with their lips, but their heart is far from me. And that's what Nicodemus was like.

He came to Jesus just to pay lip service. But you know, that should be a warning to us, not to come to church just to pay lip service to Jesus. Because Jesus knows our heart.

[7 : 28] Jesus knows our mind. Jesus knows what's going on in our life tonight. And like many of you here this evening, Nicodemus, he wasn't a man who was ignorant of his Bible. No, he knew the scriptures.

He knew what they said. He knew what the Bible taught. But sadly, Nicodemus had misunderstood the one great theme of the Bible. God's love for lost sinners.

And you know, you can almost see the confusion on the face of Nicodemus as he seeks answers to all these questions that are in his mind. And he's confused because he receives answers that he doesn't even expect.

Jesus says to Nicodemus from the outset, he says, except a man be born again, he cannot enter the kingdom of God. And Jesus, he affirms to Nicodemus and he affirms to us that you can't be a Christian unless you're born again.

You can't be saved. You can't receive forgiveness. You can't experience salvation. You can't see or enter the kingdom of God unless you're born again. And Jesus says to Nicodemus, do not marvel that I said to you, you must be born again.

[8 : 42] But for Nicodemus, he thought that he was already born again or he was already saved because of his physical birth as a Jew. Nicodemus thought that he was already saved because of his religion of law keeping.

Nicodemus thought he was already saved because of his works of tradition. Nicodemus thought that he was already saved because of his position as a Pharisee and a ruler of the Jews.

Nicodemus thought that if anyone was going to enter the kingdom of heaven, it's him.

But Nicodemus, he's brought down to earth with a bang, isn't he? He's brought down to earth with a bang when Jesus states, you can't be a Christian unless you're born again.

And here in verse 16, Jesus affirms to Nicodemus that in order to be a Christian, God has made a unanimous offering for sinners. Jesus says to Nicodemus, God so loved the world that he gave his only begotten son.

God so loved the world that he gave his only begotten son. And you know, to the mind of a Jew, that statement would have been mind-blowing. Because the Jews thought that God didn't love the

world.

[10:04] They thought that God only loved them. The Jews believed that salvation was for them and them alone. The Jews believed that they were the elect nation of God and that they were God's covenant people.

They were chosen to be a light in darkness. And they were. They were a privileged people. They had a privileged position. But that privileged position made them proud.

They viewed themselves as a cut above the rest. But the reality was, Israel was meant to be a light to the nations. To draw sinners to the Lord. And so when Jesus says to Nicodemus that God so loved the world, Nicodemus found this hard to accept because well he could understand that God's love is infinite, eternal and unchangeable.

He could understand that God's love was a love for the Jews but he didn't understand that it was for the world. But it's not only Nicodemus.

Many others have struggled with the concept of God loving everyone. Some people argue that the world in this verse can only refer to the elect. But let's be clear.

[11:21] This verse has nothing to do with the elect. So let's not hide behind the doctrine of election. This verse explicitly states that God loves the world.

The world he has made. The world includes everyone and excludes no one. And the reason God loves everyone. My friend, the reason God loves you tonight.

Let's make this personal. The reason God loves you is because you are his creation. You are made in his image and his likeness.

Therefore, you are precious to him and he has given to you a precious soul. Your soul is precious. That's why God loves you.

And God's love is being shown towards you each and every day. God's goodness has been shown towards you each and every day. But more than that, more than that, in God's grace, his love and his mercy, do you know that God keeps you out of hell despite your sinfulness?

[12:33] And he keeps you out of hell because of his love for you. Because the truth is God would have every right to condemn you to hell tonight without a word against his judgment.

You've broken his law, you've transgressed his commandments and up until now you've rejected his son as your saviour. And yet, out of love, out of love, he keeps you on mercy's ground in order that you'll seek him.

Out of love, he keeps you alive so that you will seek him with all your heart. So seek him, my friend. Oh, seek him.

Seek him while he's to be found. Seek him now. Today, while there is yet time. And so when Jesus says to Nicodemus that God loves the world, he means everyone.

Because this world has sinned and come short of the glory of God. This world, as we know it, has been born in guiltiness and sin. This world is at enmity with God.

[13:44] This world, in many ways, today wants nothing to do with God. This world has no interest in God and will do anything to stand in the face of God. And yet, this is the world that God so loved that he gave.

God gave a unanimous offering to this sinful world. And the offering was in the form of his only begotten son.

And as we said, to the mind of a Jew, this statement would have been mind-blowing. Not only because Jesus said that God loves the world, but also because Jesus said that God has a son. and that God gave up his son to die. The Jews believe, and they still believe, that the Lord is one. They don't believe that God has a son.

That's their confession. They say, hear O Israel, the Lord our God, the Lord is one. And so to be told that God loves the world, that's one thing. But then to be told that God has a son whom he sent into this world, that's something, oh, that's something completely different.

[14:51] And that would have left Nicodemus completely amazed. But you know, what I find amazing is that this was a unanimous offering because of a covenant agreement between God the Father and God the Son.

It was a unanimous offering. God the Father so loved the world that he gave his only son. But you know, the only begotten son, he was more than willing to come and give his life as a ransom for many.

And this agreement or this unanimous offering between the Father and the Son, it's what we often refer to as the eternal covenant of redemption. Where God the Father and God the Son, they agreed in the realms of eternity before the world was even created.

They agreed to enter into this covenant, this binding promise to save sinners. And in this covenant, God the Father and God the Son, they agreed that God the Son would be sent in order to die in the place of sinners.

It's a wonderful promise, wonderful covenant. And you know, there was a 17th century English Puritan, John Flavel. He has this very imaginative conversation that took place.

[16:13] He created this conversation in his own mind, this conversation between God the Father and God the Son, when they were talking about this eternal covenant.

And in this eternal conversation, Flavel has God the Father speaking to his only begotten Son. And the Father is saying, My Son, My Son, here is a poor company of miserable souls who have utterly undone themselves and now lie open to my justice.

Justice that demands satisfaction for them or it will be the ruin of them. And God the Father asks his Son, What shall be done for these souls? And the Son responds, Oh, my Father, such is my love and my pity for them that rather than they perish eternally, I will be responsible for them as their guarantee.

Bring your bills, Father, bring your bills that I may see what they owe you. Lord, bring them all in and there will be no after-reckonings for them. At my hand you will require it, says the Son.

I would rather receive your wrath than they suffer it. Upon me, my Father, upon me, he says, be all their debt. And the Father, he responds, the Father says, but my Son, my Son, if you undertake for them, you must pay the last penny.

[17:42] Expect no discounts because if I spare them, I will not spare you. And God the Son, he says to his Father, I am willing, Father.

Let it be so. Charge it all to me. I am able to pay their debt. And though, he says, though it will undo me, though it will impoverish all my riches and empty all my accounts, yet I am content to undertake it.

You know, my friend, it's wonderful. It's no wonder Jesus says to Nicodemus, God so loved the world, but he gave. He gave his only begotten Son.

What a gift he gave. The only begotten Son of the Father, full of grace and truth. And as Paul reminds us, that though he was rich, yet for our sakes, for our sake, he became poor, that we through his poverty might become rich.

This was a unanimous offering, the unanimous offering of God to this world, that he gave his only begotten Son, his eternally unique Son, and he did not spare him, but he gave him up for us all.

[19:02] And you know, it's no wonder John, when he writes his letter, he says about Jesus, he looks at Jesus, and John, in his first letter, he says, here in his love, look at Jesus, here in his love, not that we loved God, but that he loved us, and that he sent his Son, his only Son, to be the propitiation for our sins.

God sent his Son, he says, to Calvary, to live our life, to die our death, to cover our sin, to remove God's wrath. That's love.

That's love, my friend. It's sacrificial, selfless love. It's not heavy. It's not gruesome. As some would have us think, no, no, no, that's love.

That's what Jesus says in the Gospel, greater love hath no man than this, that a man lay down his life, for his friends. My friend, this verse is a precious verse, because it reminds us that the Gospel, is a unanimous offering.

But it also reminds us that the Gospel, is a universal opportunity. So a unanimous offering, and secondly, a universal opportunity.

[20:23] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

You know, having explained to Nicodemus, that God has a universal love, for sinners. A love for the whole world. And that God has demonstrated, his universal love, for sinners, by giving his only begotten Son, to die in our place.

And that's even what Paul said. Paul said that God demonstrates, his love towards us, in that whilst we were still sinners, Christ died for us. And so Jesus, having explained the Gospel, to Nicodemus, by saying that, by giving his only begotten Son, God has a universal love, for sinners.

But God has also given to sinners, this universal opportunity, to be saved. Jesus says that the offering, of God's love, is to the whole world.

And the opportunity, to be saved, is to the whole world. God. It's a universal opportunity. It's for whosoever. Don't you just love that word?

[21 : 41] Whosoever. We said earlier, that Jesus' lesson to Nicodemus, about God's universal love, for sinners. It would have blown his mind. But you know, the universal opportunity, for anyone in the world, to be saved.

That would have shocked him. Because as we said, Nicodemus thought that, salvation only belonged, to the Jews. They thought it was their thing. And he believed, that the only way to be, Nicodemus believed, that the only way to be saved, was to uphold, God's law perfectly.

Nicodemus believed, that the only way, for God to love him, was to keep, all of God's commands, and attend the temple, and do all the things, that God's word says, and live it out, absolutely perfectly. Nicodemus believed, that the only way, to find favor with God, was to do all these works, so that God, would be pleased with him, and that he would be worthy, to go to heaven.

And you know, sadly, there are still many people, who think like Nicodemus. You know, they have this, there are many people, in our community, maybe even here tonight, you have this, Islamic view, of Christianity.

And I say that, because it's true, you have the scales. You think that, if you do good enough, God will accept you. If you do, if the scales tip, that God will accept you.

[23 : 03] It's an Islamic view, of Christianity. It's wrong. You think that, by your good works, your good deeds, your church attendance, maybe even a position, in the community, you think that, somehow, you'll earn favor, with God.

But you know, it only shows, the reality, of the darkness, of your own soul, because what Jesus, is teaching here, is that it's not about, grafting out, our salvation.

It's not about, working for our salvation. It's all about, receiving the gift, of salvation. We were saying that, this morning, in Acts chapter 3, the lame man, at the church door, he had empty palms.

All he did, was hold out, his empty hands, and ask. That's all he could do. He had nothing else. He couldn't, earn his way, into heaven.

He just had to ask. And you know, that's, what this is. This is the gift, of salvation, and it's offered, to whosoever. whosoever. Who so ever.

[24 : 11] My friend, there's no type of person, that's exempt, from the message, of the gospel. Doesn't matter, who they are, what they've done, whatever their past is. The universal, opportunity, to be saved, includes, everyone.

And excludes, no one. It's as wide, as possible. It's as wide, as possible. It includes, the whole world. My unconverted friend, the universal, opportunity, to be saved, is for whosoever.

Whosoever. And you know, people, they've often questioned, whether it was Jesus, who said verse 16, or if it was John, who wrote it. But you know, the more I read this, the more I believe, that Jesus said it.

Jesus said this, because there's no one, who gave out, this universal, opportunity, to be saved, more than Jesus. And we see that, time and time again, in the gospels.

Where Jesus says, whosoever, will come after me, let him deny himself, take up his cross, and follow me. For whosoever, will save his life, shall lose it.

[25 : 21] But whosoever, shall lose his life, for my sake, and the gospels, the same shall save it. Jesus said, to the woman of Samaria, whosoever drinks, of the water, that I shall give him, will never thirst again.

Jesus said, to the crowds, after Lazarus, was raised from the dead, I am the resurrection, and the life. He who believes in me, though he were dead, yet shall he live, and whosoever, believes in me, shall never die.

Jesus said, to another crowd, I am the light of the world, whosoever believes in me, shall not walk in darkness, but shall have the light of life. And Jesus says to us, right at the close of the Bible, the last few verses, the last thing Jesus, wants to say to us, in the Bible, is what he, listen to what he says, the spirit and the bride say, come.

And let him, who hears, say, come. And let him, who is thirsty, come. And then Jesus says, whosoever will, let him come, unto me.

My unconverted friend, the universal opportunity, to be saved, is to whosoever. It's whosoever, whether Jew, or Gentile, religious or not, good or bad, male or female, rich or poor, young or old, this Jesus, or this Jesus, is for whosoever.

[26 : 54] And the opportunity, to come to Jesus, for salvation, is to be offered, to whosoever. Whosoever. And the whosoever, includes you.

The offer, of salvation, the opportunity, to be saved, is given to you, freely, and fully, and fully, given to you.

You have an opportunity, to be saved tonight. You have an opportunity, to be born again. You have an opportunity, tonight, of having a new beginning, and being given a new heart, and becoming a new creation.

There's a universal opportunity, to be saved, and it's been offered, to you, tonight. Right here, right now. But there's one condition, you must believe.

You must believe. The universal opportunity, to be saved, is offered to whosoever. It's as wide as possible. But then it becomes, as narrow as possible.

[28 : 05] Whosoever, believe it. You must believe. You must believe. And what you're to believe, is that God is your creator, you're a sinner, and Jesus is your savior.

What you're to believe, is that God loves you, and Jesus died for you. My friend, you must believe. But I want to be clear, on this point. Believing is not just, mental assent, to the truth.

Because, anyone can do that. Anyone can do that. You probably do that already. You probably believe, in your mind, that God is your creator, you're a miserable sinner, and Jesus is a wonderful savior.

You have this mental assent, to it all. But you know, your Bible will tell you, that if you don't respond, to the gospel, you are no different, to the devils of hell.

Because your Bible, reminds you that, even the devils of hell, believe, and tremble. They believe. But the belief, that Jesus is talking about, in John 3, 16, is a belief, that requires, confession, and commitment.

[29 : 24] Because your Bible, it will tell you, and the wonderful thing, about the Bible, it tells you all the time, how to be saved. The Bible says, Romans 10, verse 9, if you confess, with your mouth, that Jesus is Lord, and believe in your heart, that God raised him, from the dead, then you will be saved.

If you confess, with your mouth, Jesus is my Lord, and Savior. And if you believe, in your heart, that God raised him, from the dead, the promise of scripture is, you are saved.

And you know, becoming a Christian, you could say, that it's almost as easy, as A, B, C. Because in order, to become a Christian, you have to, A, admit you're a sinner.

B, believe that Jesus, is your Savior. And C, confess, that Jesus, is your Lord. and commit, your life to him.

A, B, C. Admit, believe, confess, commit. My friend, becoming a Christian, you could say, it's as easy as, A, B, C.

[30 : 30] That's why it's good news. That's why this is the gospel. It's good news. We're the ones, we're the ones, we're the ones, and have all our excuses, and come with all our, and all our, hang ups, and, things that we want, and things that we think, but the truth is, it's as easy as, A, B, C.

Admit, you're a sinner. Believe, Jesus is your Savior. Confess, and commit, your life to him. And you know, to reject, this opportunity, or even to refuse, this opportunity, to be saved.

Is it not complete foolishness? Because included, in this universal opportunity, is a unique outcome. That's what I want us to see, lastly and briefly.

A unique outcome. So John 3, 16, a wonderful verse, because it reminds us, that the gospel, is a unanimous offering. A universal opportunity, and it promises, a unique outcome.

A unique outcome. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting, or eternal life.

[31 : 54] And you know, having explained to Nicodemus, that out of love for lost sinners, God made this, unanimous offering, of his son to die, and be condemned, in their place.

And that was out of love, that God also gave to sinners, this universal opportunity, to be saved.

Jesus, he now promises Nicodemus, that if sinners, if you, respond, to this unanimous offering, and this universal opportunity, you will experience, a unique outcome.

Eternal life. But you know, my friend, the unique outcome, that Jesus promises here, is not just an outcome, between life, and death.

It's an outcome, between eternal life, and eternal death. And the contrast, he's making, is stark.

Because Jesus says, whosoever believeth in him, shall not perish, but have everlasting life.

And my friend, what is it to perish? What is it to perish? Well, to perish, it's not only to die, but it's to die, and experience, complete ruin, and destruction.

[33 : 14] To perish, is to die, on the broad road, that leads to destruction. To perish, is to die, having built your whole life, upon sand. To perish, is to die, without hope, and without Christ.

To perish, is to die, and to go, to hell, where you will be, eternally dying, but never dead. My friend, to perish, is to leave the scene of time.

To die, and enter, into eternal death, where your torment, will never end. It's appointed unto man, once to die, and after that, the judgment.

And to perish, is to enter, that eternal torment, where it will never end. But Jesus, he holds out to us, a free gift.

The gift of eternal life, and he says that, if you respond, to this unanimous offering, and this universal opportunity, you will receive, and you will experience, a unique outcome.

[34 : 22] My friend, Jesus promises life. He promises eternal life. That's why he came. Jesus says, I have come, that you might have life, and have it more abundantly.

Jesus says, he who believes in me, has eternal life. He who hears my words, and believes in him, who sent me, has eternal life. They shall not come into judgment, because they are passed, from death, to life.

My friend, Jesus promises, life. He promises, eternal life. Eternal life, free from sin, sickness, and eternal death.

And you know, I'm sure we've all read, Pilgrim's Progress. If you've never read, Pilgrim's Progress, I'd encourage you to read it.

John Bunyan, he wrote this wonderful book. It's an allegory, you could say, of this man, Christian. But when Christian, at the very beginning, first chapter, if you're not good at reading, just read chapter one.

[35 : 28] The first chapter, Christian is fleeing, from the city of destruction. And as Christian, leaves, as he runs out, of the city of destruction, leaving it all behind, he shouts, life, life, eternal, life.

That's what he was running towards. Life, life, eternal, life. And you know, that's what Jesus promises to us in the gospel. Eternal life.

But we need to flee the city of destruction. We need to run to Jesus, longing for life, life, eternal life.

And tonight, my friend, Jesus promises you, that if you respond, if you respond to this, unanimous offering, this universal opportunity, you will experience a unique outcome.

eternal life. Eternal life. Eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him would not perish, but have eternal life.

my dear friend, John 3, 16, is not out of date. It's not in need of an overhaul, and it's certainly not too heavy.

[36 : 49] It's the Bible in miniature. It's the heart of the gospel, and it's more relevant than ever.

It's a precious verse, because it's reminding us this evening, that the gospel is a unanimous offering. It gives to us a universal opportunity to be saved, and it promises the unique outcome, of eternal life.

The only question that now remains, is what are you going to do with this verse? A verse that you learned from your youth. A verse that if you ignore, it will haunt you for all eternity.

My friend, please respond, to this free offer of the gospel. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, would not perish, but have eternal life.

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we marvel at thy love towards us, and that the gospel is a message of good news.

[38 : 13] O Lord, we pray that we would lay hold of it, that we would lay hold of it with two hands by faith, trusting in this Jesus, who saves to the uttermost.

We thank thee, O Lord, for thy love towards us, that thou art the God who has provided for us that new and living way, help us then to come, to confess our need of thee, and Lord, to confess that we need Jesus.

O Lord, bless us, we pray. Bless thy word to us, and bless this day to us. Bless the week that lies ahead, a week that is unknown to us. But Lord, we commit ourselves into thy care and keeping, knowing that without thee we can do nothing, but that with thee all things are possible.

Go with us then, we pray. Go before us, for Jesus' sake. Amen. We'll bring our service to a conclusion by singing the words of Psalm 40.

Psalm 40, in the Scottish Psalter, page 259. Psalm 40, we're singing from the beginning down to the verse marked four.

[39 : 44] Psalm 40. And you know, my unconverted friend, I want this psalm to be your psalm. That's what I long for. That this psalm would be your experience.

That you would all be able to say, I waited for the Lord my God, and patiently did bear. At length to me he did incline my voice and cry to hear. He took me from a fearful pit, and from the miry clay, and on a rock he set my feet, establishing my way.

He put a new song in my mouth, our God to magnify. Many shall see it and shall fear, and on the Lord rely. Oh, blessed is the man whose trust upon the Lord relies, respecting not the proud nor such as turn aside to lies.

Make these words your words. We're singing Psalm 40 to God's praise. Psalm 40. Amen. Amen. I waited for the Lord my God, and patiently did bear.

And length to me he did incline my voice and cry to hear.

[41 : 15] He took me from a fearful pit, and from the mighty clay, and on a rock he set my feet, establishing my way.

He put a new song in my mouth, and on a rock he set my way.

Many shall see it and shall fear, and on the Lord rely.

O blessed is the man whose trust upon the Lord relies, respecting not the proud nor such, has turned aside to lies.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen.