

# Jesus On Every Page

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Date: 19 August 2018

Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well if we could with the Lord's help and the Lord's enabling this evening, we could turn back to that portion of scripture that we read, the Gospel according to Luke, Luke chapter 24, page 1066, and I'd like us to look at the passage we read, but we just take as our text the words of verses 25 to 27.

And Jesus said to them, O foolish ones, and slow of heart to believe all that the prophets have spoken. Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

Reverend Dr. David Murray is currently serving as professor of Old Testament and practical theology in what is called the Puritan Reformed Theological Seminary, and it's in Grand Rapids in the United States.

Most of you will know David Murray as the minister who used to serve in the Free Church Continuing in Stornoway. But David Murray, he's not only a brilliant professor in his field, he's also a remarkable author because he's written some great books.

[ 1 : 33 ] He wrote one book called Christians Get Depressed Too. Another book that was really helpful to me was a book entitled How Sermons Work. But in the last couple of years, David Murray produced a third book called Jesus on Every Page.

And it's a brilliant book, and I would highly recommend it to you. Because as a professor of Old Testament theology, David Murray, he seeks to remind us that Jesus is not only to be found on the pages of the New Testament.

Jesus is also on every page of the Old Testament. Hence the title, Jesus on Every Page. But what David Murray makes absolutely clear is that it's impossible for us to understand the New Testament without first of all looking at the Old Testament.

Because the danger is that we only use or read and study the New Testament. But when we do that, we're neglecting half of the Bible, and we fail to see the beauty and glory of Jesus.

Because as David Murray emphasises, Jesus can be found on every page of the Bible. But you know, I'd not only encourage you to read David Murray's book called Jesus on Every Page.

[ 2 : 45 ] I'd also encourage you to listen to David Murray's poem. He wrote a poem called Jesus on Every Page. And that was because back in 2015, when the book first came out, David Murray, he spoke at this conference, a Ligonier conference, and he emphasised the need to see Jesus on every page.

But then as David Murray closed his lecture in 2015, he closed by reciting a poem that he had written. A poem that walks through every single Old Testament book, revealing where Jesus is to be found on every page.

And you can watch the lecture online and you can listen to it. You can listen to the poem. And so without doubt, Jesus Christ is to be found on every page of our Bible. In fact, it was once said that the entire Bible is about the Lord Jesus Christ.

The Old Testament says he's coming. The Gospels say he's here. The book of Acts proclaim him. The epistles explain him.

And the book of Revelation says he's coming again. And so from Genesis to Revelation, the Bible, it's all about Jesus Christ. And that's who I'd like us to focus upon this evening.

[ 4 : 01 ] I want our focus, as it should always be, I want our focus to be upon Jesus Christ. And I want us to see that when we read our Bible, we are to see Jesus on every page.

Because who better to see standing in our Bible than Jesus Christ? Who better to find in the pages of Scripture than the Son of God? Who better to be both subject and speaker than the only Savior

of sinners?

Who better to find when we come to this book than Jesus Christ? But you know what's so beautiful about this passage that we're looking at this evening? Is that the person who reveals Jesus on every page is Jesus himself.

And Jesus reveals himself during a short journey between Jerusalem and Emmaus. And it was the best journey in the world that anyone could ever have.

You could say that it was the best Bible study that anyone could ever attend. Because Jesus is speaking about himself and he's revealing to these two men as to where he is to be found on the pages of the Bible.

[ 5 : 12 ] But you know, this meeting with Jesus, it wasn't without difficulty. Because like many of us who read and study the Bible, there can be confusion. We can get tangled in the detail.

We can miss the main point of the passage. Or we can focus upon the physical and lose sight of the spiritual. And we can even forget who we're dealing with. We can forget that we're actually dealing with a wonderful Savior, Jesus Christ.

And you know, sometimes it always leads to confusion. That's why Bible studies are good. They help to explain the Bible more deeply and more personally. But that's what we see here on this journey to Emmaus.

There was confusion about the Christ. Which led to Jesus giving clarity about the Christ. And then it resulted in a confession about the Christ.

And they're our headings this evening. We see that there was confusion about the Christ. Then there was clarity about the Christ. And then there was a confession about the Christ.

[ 6 : 13 ] So confusion about the Christ. Clarity about the Christ. And confession about the Christ. So let's look first of all at confusion. Confusion about the Christ.

Look at verse 13. It says, That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem. And they were talking with each other about all these things that had happened.

While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, What is this conversation that you're holding with each other as you walk?

And they stood still looking sad. And so in order to set the scene, we're told in verse 13. That very day. Meaning the day of Jesus' resurrection from the dead.

And so it was Sunday afternoon. It was the first day of the week. And it was the third day after the crucifixion of Jesus. And these two men, they're walking back home along the road from Jerusalem down to Emmaus.

[ 7 : 19 ] And the feast of Passover, it's now over. The Sabbath is over. It's now Sunday morning. And all those who had gathered in Sunday afternoons, all those who had gathered in Jerusalem for the Passover, they were now returning home.

And there may well have been many people walking on the road to Emmaus that Sunday afternoon. But in the minds of these two particular men, the blessing of the Passover, it had been ruined by the death of Jesus.

Because as we can see from later on in the passage, they had hoped that Jesus would be crowned king at the Passover. They thought that Jesus would take control of Jerusalem. They thought that Jesus would overthrow the power of the Roman oppression.

They believed that Jesus was the Messiah. That he was the descendant of King David. And that he was the one who was going to come and redeem Israel and restore it to its former glory.

Like the days of David. These glorious days when David ruled in Israel. But what these two disciples discovered was that when Jesus entered Jerusalem, he entered Jerusalem to be condemned.

[ 8 : 27 ] He was condemned to death by none other than the religious leaders. And he was crucified on a Roman cross. And what's worse is that Jesus was then buried in a borrowed grave.

And he was then guarded by Romans. But the grave, as we're told, it's now empty. The chief priests have paid the Romans to spread this lie that the disciples came while the Roman guards slept and stole the body of Jesus.

And so understandably, there's all this confusion. There's confusion about the things that have happened in Jerusalem over the past weekend. And as they're walking on this seven-mile road

towards Emmaus, we're told in verse 14 that they were talking with each other about all these things that had happened.

They were discussing about how their hopes and their dreams of Jesus being the King and Messiah, it had all been dashed. It had all fallen to pieces.

But you know, I love what it says in verse 15. While they were talking and discussing together, Jesus himself threw near and went with them. You know, those words are so beautiful.

[ 9 : 39 ] Here are these two men. And over one weekend, they thought everything was going to be glorious. But in one weekend, the whole world was turned upside down. Everything they had longed for, everything they had dreamed of, was now in pieces.

And you know, like it is for many of us, when our world is turned upside down in a moment, Jesus himself draws near. And he walks with us. Jesus comes alongside us to speak to us and to remind us, to remind us of who he is and that his words are faithful and true.

And sometimes, like these men, we don't recognize when Jesus is speaking to us. We don't recognize when Jesus is speaking to us in his word. And sometimes we don't recognize when Jesus is speaking to us in his providence.

Sometimes we don't recognize Jesus when he's walking beside us. And that's sometimes because we're so focused upon our problems that we lose sight of his promises.

But as Jesus graciously comes alongside these two men, he asks them a question in verse 17. He says to them, what is this conversation that you're holding with each other as you walk?

[ 10 : 58 ] The two men, they're heartbroken at what had happened in Jerusalem. And they all of a sudden were told that they stopped walking. They stand still, looking sad.

They grind to a halt. And then we're told in verse 18 that one of them, this man called Cleopas, he said to Jesus, are you the only visitor to Jerusalem who doesn't know the things that have happened there in these days?

In other words, Cleopas is saying to Jesus, where on earth have you been? Where have you been over the past few days? Were you not in Jerusalem? Did you not hear about the things that have happened there?

And you know, I love what Jesus says in verse 19. It's just brilliant. Jesus says, what things? What things? Jesus is just drawing an answer out of them.

Jesus is just, he's just reeling them in because Jesus wants to know. He wants to know what's on their mind. Jesus wants to know where they're at. Jesus wants them to be open. He wants them to be honest.

[ 11 : 57 ] He wants them to speak about what they understand. And he wants them to speak about what they don't understand. Jesus wants them to talk about what's clear in their mind and what's confusing them.

And you know, here's some application. You're my unconverted friend here tonight. Jesus is saying the same to you. Because Jesus wants you to talk about where you're at with him.

Jesus wants you to be open and he wants you to be honest. He wants you to speak about what you understand and what you don't understand. Because if you don't, if you just bottle it all up inside, in your heart and in your mind, and if you never speak about your soul or sin or your need of a saviour, then how do you expect to be saved?

How do you expect things to change? How do you expect anyone to know what's going on in your heart, your mind, or your soul? You know, as a minister, I would love access into your heart, mind, and soul.

Not to see your sin, but to try and address some of these preconceptions and misconceptions that you have about Jesus Christ and Christianity. But the good news for you is that I can't see into your heart, mind, or soul.

[ 13 : 22 ] You might think I can, but I can't. If you feel convicted or concerned about your soul, that's because Jesus is speaking to you. And he's reminding you of your need to be saved.

Because Jesus wants you to talk about where you're at with him. Jesus wants you to be open and honest. Jesus wants you to speak about what you understand and what you don't understand.

Jesus wants you to come and learn from him so that you will find rest for your soul. And you know, well, seeing we're on the subject, what might help you is if you came along to Christianity Explored. I'm not saying that'll give you all the answers, but we'll learn about who Jesus is, why Jesus came, what Jesus wants from you. And I'd like you to come. I want you to come and learn about Jesus.

Because what we see here is that when these two men explained where they were at with Jesus, and that they didn't understand fully what had happened to Jesus, do you know what they were given?

[14:29] They were given a Christianity Explored course with a difference. It was a Christianity Explored course run by Jesus Christ himself. And what these men who were confused, who were confused about the Christ, what they received from Jesus, was clarity about the Christ.

They received clarity about the Christ, and that's what we see secondly. So they were confused about the Christ, but then they received from Jesus clarity about the Christ.

Look at verse 25 again. He said to them, after they had given their confession, he said to them, O foolish ones, and slow of heart to believe all that the prophets have spoken.

Was it not necessary that the Christ should suffer these things, and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

These verses remind us that these two men on the road to Emmaus, they not only had the best journey ever, but they also attended the best Bible study ever. In fact, these two heartbroken men who were completely confused about the Christ, what they received was Christianity explored at its best.

[15:48] And, you know, would you not have loved to have been there? I would have. I would love to have been there to hear what Jesus had to say because on that journey to Emmaus, they would have had Jesus teaching on Jesus.

And, you know, that's as good as it gets. It doesn't get any better than that. Jesus Christ, preaching about Jesus Christ and him crucified. They had the greatest preacher addressing the greatest subject, Jesus Christ.

And, you know, it can't get better than Christ preaching on Christ because as we see here, Jesus is both speaker and he's both and he's subject. He's both preacher and proposition.

He's the living word expounding the written word. This is Jesus speaking about Jesus. And, my friend, what does Jesus explain to these two men?

Jesus explains to them that he's the central theme of the whole Bible. Jesus explains that he's the main character in the story of redemption. Jesus explains that he's our only hope in life, our only peace in death, and he's the remedy to our ruin, and he's the savior of sinners.

[17:01] Jesus explains that he's the promised Messiah, and he's to be found on every page of the Bible. But, of course, Jesus was referring to the Old Testament, because the New Testament hadn't been written yet.

But we're told in verse 27 that beginning with Moses, and Moses wrote the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

So, beginning with Moses, and then all the prophets, which would have been from Joshua right through to Malachi. By taking the whole of the Old Testament, we're told that Jesus interpreted to them in all the scriptures the things concerning himself.

But one thing we must notice is that Jesus doesn't go through every page of the Old Testament pointing out where he's to be found. That would have taken days, and Jesus only had about two hours.

Because, as we read in verse 13, the road from Jerusalem to Emmaus, it was only seven miles. And if it takes the average person to walk a mile, it takes them about twenty minutes, so then Jesus' conversation about the scriptures should have lasted just over two hours.

[18:17] And so when Jesus interpreted to them in all the scriptures the things concerning himself, Jesus would have just given them highlights. He would have given them the key moments in the story of redemption.

But where would Jesus begin? We don't really know, but my guess is at the beginning. Beginning with Moses. Beginning with Genesis. Jesus may have interpreted to the things concerning himself about the beginning.

Jesus began at the beginning, in the book of beginnings, the book of Genesis. And Jesus would have explained that when God spoke into the darkness at the beginning of creation and said, let there be light, Jesus would have said, that was his voice that spoke.

Because as John explains to us in his gospel, in the beginning was the word. The word was with God, the word was God, he was in the beginning with God, all things were made through him, and

without him nothing was made that was made, because in him was life, and the life was the light of men, and that light, it shined in the darkness, and the darkness could not overcome it. But more than that, says Jesus, when God created Adam on the sixth day, Adam was made in the image and likeness of God, Jesus would have said, Adam was made in my image and in my likeness.

[ 19 : 41 ] Adam possessed, he possessed my perfect knowledge, righteousness, and holiness. And that's what Paul explains to us in the letter to the Colossians. Jesus is the image of the invisible God, he's the firstborn of all creation, because by him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things were created through him and for him.

But Jesus would also have explained that when Adam listened to the serpent in the garden, and when Adam disobeyed the Lord, and when sin entered into the world, Jesus would have explained that there in Genesis 3.15 that he preached the first gospel.

He preached to the serpent, the devil. Because it was Jesus who said to the serpent, I will put enmity between you and the woman, and between your seed and her seed.

And then speaking about himself, Jesus said, he shall crush your head, and you shall bruise his heel. And from that first proclamation of the gospel in Genesis 3.15, which we were actually looking at this morning, it's then that the Bible traces this promise, the promise that the seed of the woman will come and crush the head of the serpent, but the serpent will bruise his heel.

In other words, the Christ must suffer. And Jesus says this in verse 26. He says in verse 26 to these two men, was it not necessary that the Christ should suffer these things and enter into his glory?

[ 21 : 23 ] And this is the point that these two men missed. This is the point that the disciples of Jesus missed. That the Christ, this Messiah, he must suffer before he enters his glory.

The Jews thought that the Messiah would just enter his glory. They thought that his glory was taking the throne of Israel and overthrowing the power of the Romans. But Jesus makes it clear that Christ must suffer before he enters his glory.

And Jesus is saying to them, this is what was foreshadowed in the Old Testament. This is what the scriptures reveal about me. That there must be a sacrifice. There must be the shedding of blood.

Because without the shedding of blood, there is no forgiveness of sin. And you know, we see that message all the way through the Bible. We see it right at the Garden of Eden.

When an animal had to be killed, it had to be skinned in order to hide the shame of Adam and Eve. We see it with Abel, Adam's son.

[ 22 : 28 ] He presented a more excellent sacrifice than Cain. Why? Because the blood of Abel's sacrifice had pointed to the new covenant in Jesus Christ. We see it in Genesis 22.

We'll consider more of that next week. When Abraham and Isaac, they were on the top of Mount Moriah and God commanded Abraham to sacrifice his only son. And yet the angel of the Lord, he stops Abraham from striking his son.

And it's then, it's beautiful, Abraham makes this prophetic statement about Jesus. He says that God will provide himself a lamb for a burnt offering.

God will provide himself a lamb. But we not only see the sacrifice of Jesus at Mount Moriah in the book of Genesis. We see the sacrifice of Jesus at the institution of the Passover in the book of Exodus.

The book of Exodus, it explains to us this momentous occasion in Egypt when the angel of the Lord would pass over all the houses in Egypt. But in order to protect themselves from the curse of death, the Israelites, they were commanded, commanded that a spotless lamb must be slain.

[ 23 : 42 ] The blood of a lamb must be applied to the door posts and to the lintel of their houses.

There must be a death in order to preserve life and to make life. There must be death on behalf of those who are guilty.

And even there, right at the beginning, we were being taught about the substitutionary atonement of Jesus Christ. That in order to be free and forgiven of sin, there must be a substitute who will die in your place.

And that's what the book of Leviticus is all about. It's all about the need for blood, the need for sacrifice. It was once said that if you want to understand the sufferings of Christ in more detail and in more depth, then study the book of Leviticus.

Because the message of Leviticus, it's, the message is, it is the blood that makes atonement for the soul. The message of Leviticus is you need atonement.

You need a high priest to enter into the most holy place and stand in the presence of God on your behalf and offer blood to make atonement.

[ 24 : 52 ] Then you come to the book of Numbers. And we're told there that the bronze serpent in the wilderness must be lifted up. And that's just what Jesus said to Nicodemus in John 3.

As the serpent in the wilderness is lifted up, even so must the Son of Man be lifted up. Then you read the book of Deuteronomy. It reminds us about the curse that Christ became for us.

Paul speaks about it in Galatians. Christ has redeemed us from the curse of the law, having become a curse for us. For it is written in Deuteronomy, cursed is everyone who hangs upon a tree. My friend, Jesus is on every page. He's on every page in the Bible. In the book of Joshua, Jesus is the Savior who brings his people into the promised land.

In the book of Judges, Jesus is the righteous judge who redeems and restores his people. Jesus is the true Boaz in the story of Ruth. Jesus is the faithful prophet in the book of Samuel.

[ 25 : 53 ] Jesus is the king of kings in the books of kings. Jesus, he's present in every moment of history in the books of Chronicles. Jesus, he's the diligent priest in the book of Ezra.

Jesus is the master builder in the book of Nehemiah. Jesus is the worker of providence in the book of Esther. Jesus is the suffering saint in the book of Job.

Jesus is singing and being sung about in the book of Psalms. You go to Psalm 2. He's the only begotten son of God. Psalm 8, he's the son of man.

Psalm 16, he's the holy one who does not see corruption. Psalm 21, he's the royal king. Psalm 22, as we sang, he's on the cross crying, my God, my God, why have you forsaken me?

Psalm 23, he's the good shepherd. Psalm 24, he's the risen and exalted king. Psalm 34, his bones are not broken, we're told. Psalm 69, he's given the sour wine upon the cross.

[ 26 : 55 ] Psalm 72, he has an eternal reign. Psalm 110, Jesus is the Lord of the Lord. Psalm 118, Jesus is the chief cornerstone which the builders despised.

My friend, Jesus is there. He's there on every page. Every page. Moses spoke of him. And all the prophets, they spoke of him.

They all speak about this Jesus. We don't have time to consider what every Old Testament prophet said about Jesus. But there's, you know, there's one prophet that gave special insight into the personal work of Jesus.

And that was Isaiah. In fact, the book of Isaiah has often been referred to as the fifth gospel. Of course, that's because we can hear Jesus. You hear Jesus in the opening chapter.

He's saying to his people, come now. Let us reason together. Though your sins be as scarlet. Though they shall be made as white as snow. Though they be red like crimson. They shall be made as wool.

[ 28 : 01 ] In chapter 7, we have Jesus, the Emmanuel. He's going to be born of a virgin. In chapter 9 of Isaiah, here, Jesus will be called the wonderful counselor, the mighty God, the everlasting father, the prince of peace.

In chapter 11, Jesus is the one whom the spirit of the Lord shall rest upon. In chapter 40, Jesus is the one who comforts his people by reminding them that all flesh is just like grass.

All its beauty like the flower of the field. The grass withers. The flower fades. But the word of God, he says, stands forever. But you know, you come to Isaiah 53.

And you see the clearest Old Testament prophecy about the sufferings and glory of Jesus Christ. Because Jesus, we're told, he was despised and rejected by men.

Jesus is a man of sorrows. Jesus will be acquainted with grief. Jesus will bear our griefs and carry our sorrows. He will be smitten by God and afflicted.

[ 29 : 03 ] Jesus will be wounded for our transgressions. And because of the serpent and our sin, he will be bruised for our iniquities. It was his chastisement that would bring us peace.

By his stripes we will be healed. All we like sheep have gone astray. Yet the Lord laid on Jesus all our iniquity. Jesus was led as a lamb to the slaughter. He was cut out of the land of the living.

Yet it was the will of the Lord to crush him. And by the work of Jesus, he will make many accounted to be righteous. Do you know, my friend, the Bible, the entire Bible is just one finger pointing to Jesus Christ.

because Jesus, he's to be found on every page. In fact, when you read through the book of Acts, all that the apostles ever preach is Jesus Christ from the Old Testament.

Peter's sermon on the day of Pentecost, he started by quoting the prophet Joel. He said, everyone who calls upon the name of the Lord will be saved.

[ 30 : 12 ] And then he quotes from Psalm 16, then Psalm 110. It's all from the Old Testament. When Philip, when Philip met the Ethiopian eunuch, he met him reading Isaiah 53.

And we're told that Philip, he came alongside him and he preached to him Jesus. When Paul wrote to the Corinthians, he said, I desire to know nothing among you except Jesus Christ and him crucified.

And Paul, he, Paul preached the whole counsel of God. Paul touched on every aspect of theology and yet Paul says, I desire to know nothing among you except Jesus Christ and him crucified.

And that's what Jesus explained to those who were on the road to Emmaus. Beginning with Moses. Beginning at the beginning with Moses and all the prophets, Jesus interpreted, he interpreted to them in all the scripture.

the things concerning himself. What a wonderful day they had with Jesus. And so what we see is that even though there was confusion about the Christ, it led to giving clarity about the Christ.

[ 31 : 29 ] But the outcome of it was that there was a confession about the Christ. There was a confession about the Christ. And that's what I want us to see lastly. Confession about the Christ.

Look at verse 28. It says, So they drew near to the village to which they were going. He acted as if they were going further, but they urged him strongly saying, Stay with us for it is towards evening and the day is now far spent.

So he went in to stay with them. When he was at the table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened and they recognized him and he vanished from their sight.

They said to each other, Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures. And they arose that same hour and returned to Jerusalem.

You know, although their eyes had been kept from knowing Jesus, Jesus revealed himself to these two men in the breaking of bread. Now, I don't think it was the Lord's Supper that they were enjoying together.

[ 32 : 39 ] But what's remarkable is that as soon as the bread, which, as we know, it was the symbol of the body of Jesus in the Lord's Supper, as soon as the bread was broken, their eyes were opened and immediately they recognized who Jesus was.

It all fell into place. And you know, without doubt, as we said, this must have been the best day of their life because Jesus met them. Jesus spoke to them.

Jesus walked with them. Jesus gave clarity to their confusion. And the only outcome they could have was this confession.

And you know, that's the confession of everyone who meets Jesus in the Bible. Did not our heart burn within us while he walked with us on the way and opened up unto us the scripture?

Did not our hearts burn within us? And notice, it wasn't their heads that were burning within them. It was their heart. Jesus didn't give them this intellectual lecture to stimulate their mind.

[ 33 : 48 ] He gave them a sermon to warm their heart, to speak to their soul. Jesus didn't give clarity to their confusion for the sake of their head.

Jesus gave clarity to their confusion so that the confession of their heart would be as it is in verse 34. The Lord is risen indeed.

The Lord is risen indeed. Jesus gave clarity to their confusion so that the confession of their heart would be, did not our hearts burn within us as he walked with us on the way and opened up unto us the scripture?

What a wonderful confession to have about Jesus. And as we said, Jesus is to be found on every page. And that means every time we open the Bible, Jesus is speaking to us.

He's speaking to you from every page. He's there. And tonight, he's speaking to us again from this page.

[ 35 : 01 ] And Jesus is saying to us, come to me. come to me and you will find rest for your soul. Who better to come to?

Who better to listen to? Who better to follow? Who better to commit your life to? Who better to look to in life and in death than this Jesus?

May our confession be like those on the road to Emmaus. even as we leave here tonight, did not our hearts burn within us as he walked with us on the way and as he opened up unto us the scripture?

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks for thy word.

We thank thee, Lord, that we have it in our own language, that we have it in its entirety, and that when we open it, Jesus is there to be found. Help us, Lord, to find him.

[ 36 : 09 ] Help us to seek him. Help us, Lord, to know him and to walk with him. O Lord, we pray that every day that we come to this book, that we would be like those saying, Sir, we would see Jesus, that we would open our Bible, longing to find out about this Saviour, the Saviour who has done in us and for us exceedingly, abundantly above all, more than we could ask or even think.

Bless thy word to us, we pray. Continue with us in the week that lies ahead, that whatever is before us, Lord, that thou wouldst go with us, that thou wouldst keep us on the way and that we would walk side by side with this Jesus who loved us and gave himself for us.

Cleanse us, we ask, and go before us for Jesus' sake. Amen. We shall conclude our service this evening by singing the words of Psalm 16.

Psalm 16, Psalm 16, it's on page 216. And this psalm is a psalm all about the resurrection of Jesus. As we said, our first item of praise was Psalm 98, that's the birth of Jesus. Psalm 119, the life of Jesus. Psalm 22, the cross of Jesus. And Psalm 16, the empty tomb of Jesus.

[ 37 : 43 ] We'll be singing in verse 8. Before me still the Lord I said, sith it is so that he that ever stand at my right hand I shall not moved be. Because of this my heart is glad and joy shall be expressed in by my glory and my flesh and confidence shall rest.

Because my soul engraved to dwell shall not be left by thee, now wilt thou give thine holy one corruption to see. thou wilt me show the path of life of joys that is full stored before thy face at thy right hand are pleasures evermore.

We shall sing these verses of Psalm 16 to God's praise. Psalm 16 1. Before he filled the soul right there did it his soul that he doth ever stand at my right hand I shall not do with me because of this my heart is glad and joy shall be expressed in by my my glory and my flesh in confidence shall rest because my soul in grave to dwell shall not be left by thee nor wilt thou give thine holy world corruption to see thou thou wilt me show the path of life of joy life there is full store before thy face at thy right hand are pleasures never more the grace of the Lord Jesus Christ the love of God the Father and the fellowship of the Holy Spirit be with us all now and forever more Amen