

# Psalm 105: The God of History (1)

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[ 0 : 0 0 ] But if we could, with the Lord's help, and the Lord's enabling, if we could turn back to that portion of scripture that we read, Psalm 105, Psalm 105, and if we just read again at the beginning, where the psalmist says, O give thanks to the Lord, call upon his name, make known his deeds among the peoples, sing to him, sing praises to him, tell of all his wondrous works, glory in his name, let the hearts of those who seek the Lord rejoice, seek the Lord and his strength, seek his presence continually, and so on.

Now I think I would be accurate in saying that as a nation and as people, we love our history. We enjoy reflecting and remembering our local and our national history. Even this year I'm sure that many documentaries will be shown and many celebrations will be made to commemorate the centenary of Armistice Day. This year marks 100 years since the end of the First World War. And as a nation, we love our history, and we see that even locally as well. We see people writing books and writing even the Pranagan book that we were mentioning earlier on. We love history. We love looking back.

And in many ways we have a great and we have a fascinating history. But you know, the purpose of studying history is that we will learn from history. We're to learn from the past in order that it will shape our present and prepare us for the future. Because as the old saying goes, a people who don't know their history are fated to repeat it. A people who don't know their history are fated to repeat it. And you know, in many ways, that statement describes our nation.

We're repeating our history. But you know, it certainly describes the nation of Israel. Because when we consider Israel's history, it's a history of repeated failure. It's a history of the Lord's faithfulness and Israel's unfaithfulness. It's a history of rebellion and restoration.

[ 2 : 3 2 ] Rebellion and restoration. But you know, what's remarkable is that this psalm was written when the Israelites were in exile in Babylon. And the reason the Israelites were in exile in Babylon was because of their unfaithfulness and their rebellion against the Lord. For centuries, the Lord had warned the Israelites that he was going to bring judgment upon them if they didn't turn away from their idols and repent of their sin. But the Israelites, like many in our nation, they just ignore the warnings. And even though the Lord sent prophet after prophet after prophet, the Israelites, they didn't listen. Until finally, Nebuchadnezzar, king of Babylon, he invaded Jerusalem, he destroyed the city, and he took the Israelites captive into Babylon. And it was there in Babylon that the Israelites, they were in a foreign nation, they were under the rule of a foreign king, and they were made to worship foreign gods. The Lord brought judgment upon the Israelites for their unfaithfulness.

But you know, even in the midst of these dark circumstances, the Israelites had hope. And they had hope because of the Lord's covenant faithfulness. They had hope that despite their unfaithfulness and all their sin, the Lord would remain faithful. And you know, that's what Psalm 105 is all about. It's all about the Lord's covenant faithfulness. But more than that, Psalm 105, it's a historical psalm. But it's only part one. It's only part one of the historical psalms because Psalm 106 is part two. And God willing, we'll look at Psalm 106 next Lord's Day. But Psalms 105 and Psalm 106, they're historical psalms. And they're to be considered together because together they trace the history of the Israelites from God's covenant promise to Abraham. And they follow this timeline all the way through the wilderness in towards the promised land. And for the Israelites in exile in Babylon, which is years and years after, this historical narrative, this historical psalm, it would have been an encouragement to them to remember that despite their unfaithfulness to the Lord, despite their rebellion, despite their sin, the Lord will still remain faithful.

He will remain faithful to his covenant. And I'd like us just to consider this Psalm, Psalm 105 this evening. And I'd like us to consider it just under three headings. The celebration of salvation,

salvation, the covenant of salvation, and the Christ of salvation. The celebration of salvation, the covenant of salvation, and the Christ of salvation. So first of all, the celebration of salvation. Look again at verse one. But the psalmist says, Oh, give thanks to the Lord, call upon his name, make known his deeds among the peoples, sing to him, sing praises to him, tell of all his wondrous works, glory in his holy name. Let the hearts of those who seek the Lord rejoice. Seek the Lord and his strength. Seek his presence continually. Remember the wondrous works that he has done, his miracles, and the judgments he uttered. And as we said, this Psalm was written to encourage the Israelites when they were under God's judgment in exile in Babylon. And it was written to remind the Israelites that despite their unfaithfulness to the Lord, the Lord will remain faithful to them. So this Psalm, it was written to remind the Israelites that even though they have been disobedient and wayward and unfaithful to the Lord, they still have a reason to celebrate. They had a reason to rejoice. They have a reason to sing praise and to sing psalms. They have a reason to give thanks to the Lord, all because of his covenant faithfulness in salvation. And you know, when we consider the context of this Psalm with the Israelites in slavery in Babylon, you can imagine that the Israelites, they're downcast and they're broken because of their sin and their disobedience and their unfaithfulness to the Lord. They've been exiled out of their homes.

They've had to leave their families. They've had to just flee, been driven into Babylon by Nebuchadnezzar. So they're broken. They're mourning the land that they've left and the kingdom that they've left behind.

[ 7 : 11 ] And they're probably wondering how they're ever going to escape from Babylon. And as you can expect, the Israelites, they would have become despondent, almost to the point of giving up, thinking, well, there's no hope for us.

But when you read this Psalm, and you read it into that dark context, you can see how uplifting this Psalm really is. Because it's an inspiring Psalm.

It's a moving Psalm. Because when you read the opening verses, the Psalmist is calling all of the Lord's people. He's calling us. He's calling those of us who are tired of sin.

Those of us who are despondent because of our repeated failures. Where we feel so poor as a Christian. And so disobedient to the Lord. And we feel so unfaithful.

And so unworthy. And sometimes we just feel so far away from the Lord that we wonder if we're even saved at all. And because of all our sin. And all the struggles.

[ 8 : 11 ] And all the sorrows of life. Sometimes we think that these things, they bring us to breaking point. And yet in the midst of all that we may be going through in our lives, the Psalmist, he's inviting us.

And he's calling us. And he's urging us to lift our eyes heavenward. Lift our eyes and look to the Lord, he's saying. And you know, when you read these opening verses, you have to see that they're filled with imperatives.

They're filled with commands. Filled with pleas. They have all these petitions and exhortations for us to come and celebrate our salvation.

He says, Oh, give thanks to the Lord. Call upon his name. Make known his deeds among the peoples. Sing to him. Sing praises to him.

Tell of all his wondrous works. Glory in his name. Let the hearts of those who seek the Lord rejoice. Seek the Lord and his strength. Seek his presence continually.

[ 9 : 16 ] Remember the wondrous works that he has done. His miracles and the judgments that he has uttered. All these imperatives. All these pleas and petitions for us to come and celebrate our salvation.

The psalmist, he's inviting us. He's calling us. He's urging us to lift our eyes above our present circumstances and the way we feel.

And he's saying, Celebrate your salvation. Celebrate your salvation. Look to the Lord and rejoice and celebrate because this salvation that you have, it's completely undeserved.

It's undeserved. And that's the emphasis in these verses because the psalmist says in verse 2, Sing to him. Sing praises to him. Tell of all his wondrous works. Then in verse 5, he emphasizes those wondrous works.

Remember the wondrous works that he has done. His miracles and the judgments he uttered. And it's, what's fascinating about it, it's all past tense. It's all accomplished.

[ 10 : 23 ] The wondrous works that he has done. And the miracles that he has uttered. And he says that we're to celebrate our salvation and make it known. Why?

Because it's complete. It's accomplished. It is finished. And you know, we have good reason to celebrate our salvation tonight. We have good reason to rejoice in the Lord. We have good reason to celebrate his wondrous works and the miracle that we are as those brought from darkness to light. Because you know, when we look at our own lives and what the Lord has done in us and for us, we know that his wondrous work of salvation in our lives, it is exceedingly, abundantly, above all, more than we could ask or even think. More than we could ask or even think. And if you're not a Christian tonight, this is what you're missing out on. This is what you're missing out on. You are missing out on true, lasting joy. Because what the psalmist is reminding us here is about the Lord. The Lord who found us far away from him, crying out to him in our lost condition, with no hope in the world. [ 11 : 43 ] And the psalmist is reminding us that he found us. He found us in our trespasses and sins. He took us from the fearful pit. He pulled us up out of the miry clay.

He set our feet upon that solid rock. He established our goings. He put the new song in our mouth. He washed us in his blood. He made us white as snow. He clothed us in his righteousness. He brought us into his family. He restored us. He redeemed us. He renews us. He did it all.

We didn't do it ourselves. We couldn't save ourselves. All we could do was throw ourselves at his mercy and plead his forgiveness and appeal to his grace. And tonight, we are being called to rejoice. We are being invited to celebrate because of what the Lord has done. We are to celebrate our salvation through the death and resurrection of our saviour, Jesus Christ.

[ 12 : 46 ] It's wonderful. And you know, everyone loves the parables of the lost sheep and the lost coin and the prodigal son.

I'm sure you love those parables in Luke 15 because it's in those parables that those who were lost are found. But don't you just love those words that are repeated in those three parables where they say, rejoice with me.

Rejoice with me. Rejoice with me that for I have found my sheep that was lost. Rejoice with me for I have found the coin that I had lost.

Rejoice with me for this my son was dead and is alive again. He was lost and is found. Rejoice with me. And that's what the psalmist is saying to us here.

Rejoice with me. Let's celebrate the Lord's salvation. Let's look upward. Let's look above our circumstances and the way we feel and celebrate the Lord's salvation because we have good reason to rejoice and celebrate in the Lord's salvation.

[ 14 : 02 ] We have reason to rejoice and celebrate in the Lord's salvation because of his covenant of salvation. His covenant of salvation. And that's what I'd like us to see secondly.

The covenant of salvation. The celebration of salvation and then the covenant of salvation. Look at verse 6. He says to us, O offspring of Abraham, his servant, children of Jacob, his chosen ones. He is the Lord our God. His judgments are in all the earth. He remembers his covenant forever. The word that he commanded for a thousand generations. The covenant that he made with Abraham. His sworn promise to Isaac. Which he confirmed to Jacob as a statute. To Israel as an everlasting covenant. Saying, To you I will give the land of Canaan as your portion for an inheritance. And so having invited us and called us and pleaded with us to celebrate the Lord's salvation. The psalmist, he now retraces the history of salvation.

[ 15 : 10 ] He retraces the history of where this celebration began. And he goes all the way back to the beginning. He goes back to when God entered into a covenant of grace with Abraham.

Abraham. And that's what the psalmist wants us to do. He wants us to consider the history of this celebration. He wants us to think about the wondrous works that the Lord has done amongst his covenant people.

And he wants us to remember what the Lord has done. That's why he says in verse 6, O offspring of Abraham, his servant, children of Jacob, his chosen one. He is the Lord our God.

His judgments are in all the earth. And by those words, the psalmist, he's trying to bring us all the way back to Genesis chapter 12 when God first called Abraham.

And you know, the psalmist, if you look at this, think of it as a timeline. He's going back in history nearly 1600 years. Because from the time this psalm was written where they were in exile in Babylon, it was about 400 BC.

[16:18] 400 years before Christ was born. And he's going back in history from 400 BC all the way back to the time of Abraham, 2000 BC. And the psalmist, he brings us all the way back to remind us that that's where the covenant of grace was inaugurated and established.

In Genesis 12, we are reminded that when the Lord called Abraham out of our of the colonies, when he called him out of idolatry, out of darkness, the Lord said to Abraham, go.

Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation and I will bless you and make your name great so that you will be a blessing.

I will bless those who bless you and him who dishonours you I will curse. and in you all the families, all the nations of the earth shall be blessed.

And you know, what we have to see is that Abraham, he received this covenant promise not by any merit of his own but by divine initiative. The Lord initiated his covenant and Abraham received the covenant promise by faith.

[17:38] And in that covenant the Lord promised to Abraham and he promised to his seed the generations following that he would be their God and they would be his people.

And the Lord promised that even if they were wayward or if they were disobedient or if they were unfaithful to the covenant the Lord promised that despite man's unfaithfulness the Lord would still remain faithful.

And it's this covenant that God made with Abraham that's why we call it the covenant of grace. But you know when we speak about the covenant of grace or covenant theology what do we mean?

This is what I love. This is what holds the whole Bible together. God in his love and out of his own good pleasure he chose to make a covenant to make it with Abraham this binding promise.

But when a covenant was usually made it was made between it was a mutual agreement an agreement between two equal parties on the same standing.

[18:46] It was a binding contract. But the problem with making a covenant with Abraham or mankind was that God knew the heart of man. And he knew that mankind could never keep their side of the contract.

Mankind would fail in their covenant responsibilities and nullify the covenant because that's what happened with Adam. That's what happened in the Garden of Eden.

The covenant was made with Adam but Adam sinned and fell into any state of sin and misery. But the beauty of the covenant of grace that was made with Abraham is that the Lord sought to do something in order that there was nothing that could break the covenant.

The Lord sought to do something in order that he could redeem a people to himself regardless of how wayward they could be. And you know the wonder of it all my friend is that the Lord graciously bound himself to the covenant.

He graciously bound himself to his people. And so the covenant was made with Abraham and that covenant it was an unbreakable covenant. An unbreakable promise.

[19:58] But of course in order to receive the rich blessings of the covenant of grace the Lord demanded faith and he demanded obedience. The Lord demanded the faith and obedience of Abraham.

The Lord demanded the faith and obedience of Abraham's seed because the conditions of the covenant of grace is that obedience will bring blessing but disobedience will bring cursing.

And that's why the Israelites were in Babylon. They had disobeyed. Their disobedience had brought cursing. But you know what's remarkable is that the covenant of grace could not be broken because the Lord has graciously bound himself to this covenant.

He's graciously bound himself to his people. It's just like a marriage contract. It's he's covenanted himself to his people.

He's entered into a relationship with them. And you know the psalmist reminds us about the unbreakable nature of this covenant when he says in verse 8 he remembers his covenant forever.

[21:05] The word that he commanded for a thousand generations. The covenant that he made with Abraham his sworn promise to Isaac which he confirmed to Jacob as a statute to Israel as an everlasting covenant.

And this is what's so beautiful about this covenant. That the covenant of grace it was not only given to Abraham but it was also given to all his posterity. It was given to Abraham and to Isaac and to Jacob.

That's why when you read the Old Testament and the Lord says I am the God of your fathers the God of Abraham the God of Isaac and the God of Jacob. It's in that statement that the Lord is revealing himself as the God of the covenant of grace.

And the Lord is reminding his people just what the psalmist says here he remembers his covenant forever. and the word which he commanded for a thousand generations.

My friend this covenant promise of God's grace it's the same promise that's given in every generation. The covenant was made with Abraham. That covenant it's the same covenant that was affirmed to Isaac and to Jacob and to Joshua and Moses and to David and to Solomon and to Hezekiah and all the prophets and every believer who's ever lived in the history of this world they've all claimed the covenant of grace to themselves.

[ 22 : 35 ] My friend the God of the Bible he's a covenant making and a covenant keeping God. And as someone once said you are valuable not because of who you are but because of whose you are.

you are valuable not because of who you are but because of whose you are. And what the covenant of grace reminds us is that we belong to the Lord because the Lord has covenanted himself to us.

He has covenanted himself to you and because of his covenant you can have assurance tonight that he will never cast you off. That he will never leave you and he will never forsake you.

And as a child of God you can have the assurance that because the Lord has bound himself to you by his love and his faithfulness that's where you find assurance. That's where you find the assurance of your salvation.

That's where your hope of salvation is. It's in God's covenant of grace. It's in the heart of the covenant. Because you are part of this covenant and you're part of it not because of anything you've done or anything you've achieved but by faith and by faith alone.

[ 23 : 55 ] Simple faith in Christ who is the covenant head. By faith you're part of the covenant solely because of the Lord's stand alone act of providing redemption in Jesus Christ.

My friend your salvation is certain tonight and your salvation is sure because of the Lord and the Lord alone. God's but you know we must never forget that this covenant promise of God's grace it's promised to us and to our children.

In fact family was what was at the heart of the covenant made with Abraham. The Lord said to Abraham Genesis 12 through you all the families all the nations of the earth will be blessed.

And so the covenant of grace you could call it a family covenant because it's to us and to our children. And I say this because the sacrament of baptism which we administer to our children it signifies and it seals as the catechism reminds us it signifies and seals their engrafting into Christ their partaking of the benefits of the covenant of grace and their engagement to be the Lord's.

Now baptism doesn't mean that they will be the Lord's but it's a promise that we make as parents praying that our children will come to know the Lord and experience the promises of his covenant.

[ 25 : 31 ] It signifies and seals our children being brought into the visible church being brought under the word of God and being prayed for according to the covenant of grace.

And you know that's the hope we have for our children. Our hope is that they will come to know the Lord and the blessings of this covenant. And you know maybe for you tonight your children are growing up or they've grown up they've moved out of the house they've got their own family they even have maybe have their own children and their own lives and yet they're still as far as you can see strangers to grace and to God.

Well my friend this is our hope. This is what we cling to. This is what we plead. This is what we keep coming back to.

We keep pleading the covenant of grace and we keep pleading to the Lord that he would grant the covenant promises of his grace as he says himself to us and to our children.

To us and to our children. Because as the psalmist affirms to us he remembers his covenant forever. the word that he commanded for a thousand generations.

[ 26 : 54 ] And we are to keep pleading the covenant promise. If he remembers his covenant forever we are to keep reminding him, keep urging him, keep pleading, keep pleading the covenant promises that are to us and to our children.

And so in this historical psalm the psalmist reminds us about the celebration of salvation and the covenant of salvation. But lastly he reminds us about the Christ of salvation.

The Christ of salvation. Look at verse 12. When there were few in number of little account and sojourners in it, wandering from nation to nation, from one kingdom to another, he allowed no one to oppress them.

He rebuked kings on their account saying, touch not my anointed ones, do my prophets no harm. And as we said, Psalm 105, it's a historical psalm about the Lord's covenant faithfulness.

And as we've seen the psalmist, he's invited us, he's called us, he's urged us to celebrate in the Lord's salvation, because the Lord's salvation, it's all founded upon God's covenant with Abraham.

[ 28 : 09 ] But as we've also said, that Psalms 105 and Psalm 106, they're to be considered together, because together they trace the history of the Israelites. They trace this timeline of history, the timeline from God's establishment of his covenant with Abraham, all the way through into Egypt, out of Egypt, through the wilderness, on towards the promised land.

But even though Psalms 105 and 106, even though they retell the history of the Israelites, up until they reach the promised land, where they differ, is that Psalm 105 looks in detail at the history from Abraham to the exodus.

But then Psalm 106, it goes from the exodus to the promised land. And that's why we have to look at part two next week. And when you look at the whole history, they give to us this fascinating insight, not only into the history of Israel, but also into God's covenant faithfulness to them as a people.

Because the Lord is constantly remaining faithful throughout all those years. He's remaining faithful to his covenant promise. And because he remains faithful to his covenant promise, he's always with his covenant people.

And that's what we see throughout the rest of this Psalm. That whatever the Lord's people went through, whether it was Abraham or Isaac or Jacob or Joseph or Moses or the children of Israel, whatever they went through, the Lord was with them and the Lord was protecting them.

[ 29 : 50 ] The Lord was blessing them. And you know, that's the emphasis of the rest of the Psalm. It's just saying to us, he did it. They didn't do it, the Lord did it.

And the Lord blessed them and the Lord acted graciously towards them all because of his covenant. And that's what we're told in verse 12. When there were few in number, of little account and sojourners in it, wandering from nation to nation, from one kingdom to another people, he allowed no one to oppress them.

He rebuked kings on their behalf, saying, touch not mine anointed ones, do my prophets no harm. He did it. The Lord did it. And as you know, the title, the title, Lord, capital letters, L-O-R-D, that's the title of the covenant king.

The psalmist is, he's calling us in this wonderful psalm to celebrate the salvation that has been accomplished by the covenant king, Jesus Christ. And the title, Lord, it means the one who keeps covenant.

That's who Jesus is. He is the one who keeps covenant. And my friend, the Lord Jesus Christ, he's the one who keeps covenant with you because he loves his people.

[ 31 : 05 ] And he loves them with an everlasting and an unchanging love. And he blesses his people. Why? Only according to his covenant of grace. He's the one who keeps covenant.

And because he's the one who keeps covenant, he acts on behalf of his people. And that's what we see in this psalm. Because as the psalmist reflects upon this timeline, this history of Israel, he talks about the bondage and slavery in Egypt that the Israelites experienced.

And he says that the Lord sent Moses and Aaron to try and redeem them. And when that didn't work, when Pharaoh refused to let the children of Israel go, the Lord sent plagues upon the people of Egypt.

Look at verse 26. And notice the emphasis upon the Lord acting on behalf of his people. He sent Moses, his servant, Aaron, Aaron whom he had chosen.

They performed his signs among them and miracles in the land of Ham. He sent darkness and made the land dark. They did not rebel against his words. He turned their waters into blood and caused their fish to die.

[ 32 : 20 ] Their land swarmed with frogs, even in the chambers of their kings. He spoke and there came swarms of flies and gnats throughout their country. He gave them hail for rain and fiery lightning bolts through their land.

He struck down their vines and fig trees and shattered the trees of their country. He spoke and the locusts came, young locusts without number, which devoured all the vegetation in their land and ate up the fruit of their ground.

He struck down the last plague, all the firstborn in their land, the first fruits of all their strength. You see it. He did it all. The Lord did it.

The Lord defended them. The Lord acted on their behalf. They were just bystanders in the whole thing. He did it all. They were in bondage and slavery.

They couldn't do anything to save themselves, but the Lord did it. The Lord did it all for them. And then in verse 37 we're told, Then he brought out Israel with silver and gold, and there was none among his tribes who stumbled.

[ 33 : 23 ] Egypt was glad when they departed, for dread of them had fallen upon it. When they could do nothing for themselves, the Lord redeemed them.

He brought them up out of the land of Egypt, out of the house of bondage. And you know, is that not what the gospel is all about? Is that not what the gospel reminds us?

That in history, God demonstrated his love towards us, in that whilst we were yet sinners, Christ died for us.

When we were without hope in the world, in bondage to sin, under the sentence of death, and unable to save ourselves, Christ died on our behalf.

But you know, not only that, more than that. Because when we came to trust in Jesus Christ, when we came to know him, and love him, and follow him, as our saviour, and as our shepherd, he gave to us every spiritual blessing in heavenly places in Christ.

[ 34 : 31 ] And you know, that's the image that's given in verse 39. It's given to us, the Lord is blessing his people, and he does in them and for them exceedingly, abundantly, above all, more than they could ask or even think.

Because it says in verse 39, he spread a cloud for a covering, and a fire to give light by night. He provided for them.

They asked, and he brought quail, and gave them bread from heaven in abundance. He opened the rock, and water gushed out. It flowed through the desert like a river.

He provided for their every need. And why did the Lord do it? Why was he so gracious to this people? Why is he so gracious with us?

Verse 42, for he remembered his holy promise, and Abraham his servant. It's all about the covenant of grace made with Abraham.

[ 35 : 32 ] The Christ of salvation, the Lord of lords, the one who keeps covenant. He was gracious towards his people because of the covenant of grace. But then notice how the psalmist concludes the psalm.

I know we're just skimming the surface, but I just want you to see the emphasis of it. Look at what he says in verse 43. So he brought his people out with joy, his chosen ones with singing, and he gave them the lands of the nations, and they took possession of the fruit of the people's toil, that they might keep his statutes and observe his laws.

Praise the Lord. So the psalmist concludes this historical psalm by calling us to faith and obedience. He urges us to celebrate the Lord's covenant and the Lord's covenant faithfulness, but he also challenges us to be faithful. He challenges us to be faithful to the covenant and obedient to his laws.

And just like the Israelites, he challenges us to be faithful and obedient in our context. To be faithful in our Babylon, to be faithful in our witness, he challenges us to live more closely to the Lord, to walk with him day by day, to keep his word, to understand his word, to keep looking to him, to live in obedience to his word.

[ 37 : 05 ] He challenges us to love Jesus and follow Jesus and worship Jesus and give out all for Jesus. Why? Because Jesus Christ, he's the covenant king.

He's the Christ of salvation. He's the one who has done it all for us. He's paved the way. He's done the wondrous works. And so we're to live in faith and obedience to him.

And if you're not a Christian tonight, the psalmist, he's urging you to have this joy, to have this joy in your life by having faith in the Lord and living obediently to his word.

And as Christians, we're being called to continue to have faith and to continue to live obedient to God's word. And so Psalms 105 and 106, they're historical psalms, beautiful psalms.

They remind us about the Lord's covenant faithfulness. And God willing, we'll consider Psalm 106 next Lord's Day. But this evening, we've just been reminded, and it's good to be reminded.

[ 38 : 21 ] We've been reminded about the celebration of salvation, the need to celebrate and rejoice that we are saved. We've been reminded of the covenant of salvation. The reason we're saved is because of God's covenant with Abraham.

And we're reminded again of the Christ of salvation. He's the covenant king who has done it all for us, paved the way, made a new and living way for us to come.

And you know, it's no wonder the psalmist concludes with the words, praise the Lord. These are good reasons for us to praise the Lord.

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee for the wonder of salvation, the beauty of salvation, what thou hast done for us in Jesus Christ. We thank thee, Lord, for thy covenant faithfulness, that despite our unfaithfulness, our waywardness, our disobedience, that thou art one who is still faithful, and that even Jesus was faithful, he was obedient, obedient unto death, even the death of the cross.

[ 39 : 39 ] Help us, Lord, then we pray, oh, to rest in this covenant promise, to find assurance in it, to find salvation in it, and Lord, to plead this promise, because it is a promise to us and to our children.

Lord, remember us then, we pray. Bless us in the week that lies ahead. Whatever is before us, whatever, Lord, is for us this week, we give thanks to thee that thou art the one who is going before us, who is leading us and guiding us.

Help us then to keep looking to thee as our saviour, and to keep trusting thee in us as our shepherd, and to know, Lord, that thou art the one who will never leave us and never forsake us.

Go before us, then we ask, for we ask it in Jesus' name and for his sake. Amen. We shall conclude by singing the concluding words of this psalm.

Psalm 105. Page 377. We're singing at verse 40 down to the end of the psalm.

[ 40 : 57 ] They asked, and he brought quails. With bread of heaven he filled them. He opened rocks, floods gushed, and ran in deserts like a stream.

For on his holy promise he, and servant Abram thought, with joy his people his elect, with gladness forth he brought. Down to the end of the psalm.

To God's praise. Amen. Amen. Amen. Amen. Amen. The astound he brought wails with bread, of heaven he filled them.

He opened rocks, but stars can run in deserts like a stream.

For on his holy promise he hath set a different heart.

[ 42 : 10 ] He opened up, and he opened up, and he poured his love, and he poured his love, and he poured his love. With joy his people his elect, with gladness forth he brought.

And unto them the pleasant lands, he of the heathen give.

Gay according to the police. body about who heathen. A four-wheeled the blessing of his journey.

in heaven Ph venderasen give. known and their fail, and poor he repented him. In heaven then, he poured his yetkei love! The God of Israel's holy Episode his men give! In heaven that thanks to his holy sagt and thy name. In heaven then, they my turf.

Amen. According to his word. And that they might his laws obey.

[ 43 : 28 ] Give praise unto the Lord. The grace of the Lord Jesus Christ.

The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Never and forevermore. Amen.