

Soli Deo Gloria - To The Glory of God Alone

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[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 book of Exodus, Exodus chapter 33.

Exodus 33, and if we just take as our text the words of verse 18. But it says there, Moses said, please show me your glory.

Please show me your glory. It was A.W. Tozer, he was an American theologian and writer during the 19th century.

And he once said, God is looking for men in whose hands his glory is safe. God is looking for men in whose hands his glory is safe.

And by this, Tozer meant that God is looking for men and women who will have a passionate pursuit for the glory of God. God is looking for men and women who are not about promoting themselves and promoting their own name and their own reputation.

[1 : 17] God is looking for men and women whose chief burning desire is to magnify and exalt the name of God throughout their lives. God is looking for men in whose hands his glory is safe.

You know, although Tozer wrote those words in the 19th century, they certainly described the reformers of the 16th century. Because the primary purpose of the reformers in seeking a reformation throughout Europe was the glory of God.

And the reformers, they sought reformation because they believed that the Roman Catholic Church was robbing God of his glory. Because the question that surrounded the reformation, as you know, was how can a sinner be accepted by a holy God?

And the Roman Catholic Church said that salvation is in Jesus Christ and. They wouldn't deny that salvation was in Jesus Christ. But the Roman Catholicism always said that salvation was in Jesus Christ and.

And the Latin word that they used for and was the word et. Christos et. Christ and. And they taught that salvation is in Jesus Christ and good works.

[2 : 37] Jesus Christ and church membership. And baptism. And indulgences. And the mass. And purgatory. And praying to Mary. And praying to the saints.

And confession. And last rites. Jesus Christ. Roman Catholicism taught that salvation was Jesus Christ and. And. And. But the reformers, as we've come to know them over the past few weeks, Martin Luther, John Calvin, John Knox, along with many others, they all responded with a resounding no.

Because the reformers said that any doctrine that teaches Christos et, Christ and, it's robbing God of his glory. And so in defence of the truth of scripture, the reformers stressed that salvation isn't through Christos et, Christ and.

It's sola Christos, Christ alone. And you know, the entire reformation of what took place in the 16th century, it was just a battle over two words.

Et and sola. And or alone. But you know, those two words, they made the difference between giving God the glory he demands.

[3 : 49] Or not giving God the glory at all. And in order to defend and promote and exalt God's glory, the reformers, they came up with these five Latin phrases which emphasise the foundation of true biblical Christianity.

And we've considered the first four of them already. Because when the Roman Catholic Church, they taught that salvation is based upon scriptura et, scripture and.

And they taught that it's scripture and tradition, scripture and ecclesiastical council, scripture and the Pope. But the reformers responded to scriptura et by saying that salvation is based upon sola scriptura, scripture alone.

And the reformers emphasised that the scriptures contained in the Old and New Testaments, they are the only rule to direct us on how we may glorify God and enjoy him forever.

But then when the Roman Catholic Church taught that a sinner is made righteous in God's sight by fide et, faith and good works, faith and acts of penance, faith and monetary gifts.

[5 : 00] Again, the reformers, they had to respond and say to fide et. They said that a sinner is made righteous before a holy God by sola fide, faith alone. And the reformers said this because sola scriptura, scripture alone taught from Romans 1.17 that the righteous shall live by faith.

They live by faith alone, sola fide. But you know, as we know, that wasn't the end of the debate because the Roman Catholic Church taught that a sinner receives that righteousness through grace.

And righteousness comes to the sinner, they said, by grace and grace and the sacraments, grace and the mass, grace and indulgences.

But the reformers said it's not gratia et, it's sola gratia. It's grace alone. It's all grace alone, meaning that salvation is not ours to earn or ours to receive through our diligence or our obedience to rituals. No, it's all a gift from God. And again, the reformers, they based their teaching upon sola scriptura, scripture alone. And they said from Ephesians 2, chapter 8, by grace you have been saved through faith.

[6 : 14] And that not of yourselves, it is the gift of God, not of works, lest any man should boast. But for the reformers, there was still the issue of a mediator. Because the Roman Catholic Church taught that there is more than one mediator with God.

And they said that when we pray, we're to pray to Christos et, Christ and, Christ and Mary, Christ and the Pope, Christ and the saints. But as you know, the reformers said it's not Christos et. It's not Christ and. It's sola Christos, Christ alone. And based upon scripture, again, the reformers pointed to 1 Timothy 2.

There is one God and there is one mediator between God and men. The man, Christ Jesus. And you know, when you think about it, these five reformation solas, they were this great structure that was pointing upwards to God.

Because the foundation of this structure, it was always sola scriptura, scripture alone. Everything had to be based upon scripture alone. All the opinions, all the doctrines, all the experience, the way they govern church, the way we worship, the way we live our lives.

[7 : 26] It's all according to sola scriptura, scripture alone. But then built upon that foundation. Building upon the foundation of scripture alone. You could say the reformers, they put in these three pillars.

These three pillars of sola fide, sola gratia, sola Christos. And they said that these three pillars, they taught that we can only be saved by faith alone, through grace alone, in Christ alone.

But then the capstone on top of this building pointing upwards. The capstone, the pinnacle of reformed teaching. The spire, you could say, that points upwards to God is that everything must be solid et o gloria, to the glory of God alone.

And the reformers emphasised that if there is any crack in the foundation of sola scriptura, it will rob God of his glory. And if there is an extra pillar added to these three pillars of sola fide and sola gratia and sola Christos, if you add an extra pillar, it's robbing God of his glory.

And so, my friend, the reformers, they were so passionate about this, not only because it was the truth of scripture, but also because it was all about the glory of God for them. And in the reformation, the reformers, they rediscovered the gospel of a saving God, and they proclaimed that salvation was by faith alone, through grace alone, in Christ alone, and it's all to the glory of God alone.

[8 : 55] That was the reason for the reformation in the 16th century. The glory of God alone. It was all about God's glory. And, you know, if we want a reformation in our day, if we want to see blessing in our congregation and blessing in our community, then we need to live our lives for the glory of God.

And if God is going to receive all the glory and salvation, then the church must stand upon scripture alone. You know, we need to be, as Tozer said, we need to be men and women in whose hands the glory of God is safe.

We need to fulfill our chief end. To glorify God and to enjoy him forever. But just for a little while this evening, I'd like us to consider three things about God's glory.

Three things about God's glory. And I'd like us just to ask three questions about God's glory. What, why, and who? What, why, and who?

So first of all, what? What is God's glory? What is God's glory? If you look again at verse 18. It says there, Moses said, Please show me your glory.

[10:18] And he that is the Lord said, I will make all my goodness pass before you, and will proclaim before you my name, the Lord. And I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy.

But he said, You cannot see my face, for man shall not see me and live. Now in this chapter we see that Moses, the servant of the Lord, he prays that the Lord would reveal his glory.

Please show me your glory. Now we can ask, did Moses know what he was asking for? Not really. Because the Lord had to explain to Moses that if the Lord revealed the full intensity of his divine radiance, he would not live. You cannot see my face, for man shall not see me and live.

But even though Moses didn't fully understand what he was asking for, it's evident that he had this personal desire to know more about the Lord. In fact, it seems that Moses deeply desired to fulfill his chief end.

[11:25] He wanted to live his life for the glory of God. Moses is completely devoted to God and his glory. And Moses, he had already experienced the revelation of God in the form of the glory cloud in the tent of meeting.

We were told about that in verse 8. It says there in verse 8, Whenever Moses went out to the tent, all the people would rise up and each would stand at his tent door and watch Moses until he had gone into the tent.

When Moses entered the tent, the pillar of cloud, the glory cloud, would descend and stand at the entrance of the tent. And the Lord would speak with Moses. And when all the people saw the pillar of cloud, the glory cloud, standing at the entrance of the tent, all the people would rise up and worship, each at his tent door.

Thus the Lord used to speak to Moses, face to face, as a man speaks to his friend. Moses, he had already experienced the revelation of God in the form of the glory cloud.

But Moses knew that God's glory was veiled in the glory cloud. God's glory wasn't fully revealed in all its splendor. It was veiled. And Moses, his request here in verse 18 is, Please show me your glory.

[12:41] Reveal everything to me. It was Moses' personal desire to know more about the Lord in order that he could serve him better. And you know, that's what we should be like.

Because like Moses, the Lord has revealed himself to us. He hasn't revealed himself to us in the fullest sense. But the Lord has revealed himself to us through his word.

And the Lord has made known to us what he wants us to know about himself. There are things that the Lord, things about the Lord that, well, we don't need to know these things.

And there are things that are hidden from us. Unlike Moses, who only saw God's glory partially because of the glory cloud. It was veiled. You know, we can only see God's glory veiled in his word. But like Moses, our personal desire, our personal longing should be to know more about the Lord so that we can serve him better. And you know, wherever we are in our walk today with the Lord, this should be our personal prayer.

[13:48] This should be our daily prayer. Lord, show me your glory. Show me your glory. Because if we desire to have a closer walk with the Lord, if we desire to know the Lord more deeply, more personally, more intimately, then this should be our prayer.

Show me your glory. Show me your glory. And if we feel as a Christian, if we feel sluggish, or if we feel lazy or lukewarm, or we want our passion for the Lord to be rekindled, then this should be our prayer.

Lord, show me your glory. Show me your glory. Because what we see here is that more than anything else, Moses wanted to know and pursue God's glory.

And our desire as Christians should be to live our lives devoted to the glory and honour of God. Our lives should be devoted to the glory and honour of God.

But what is the glory of God? What is God's glory? Well, theologians describe God's glory in two ways. And they say that there is God's intrinsic glory and there is God's ascribed glory.

[15:07] There is God's intrinsic glory and there is God's ascribed glory. Now, God's intrinsic glory, that's the word I can use, God's intrinsic glory is the sum and substance of all that God is.

Meaning that God is altogether glorious. And there is nothing that we can do or say to add to the intrinsic glory of God. We cannot give intrinsic glory to God because God is already completely glorious.

But to understand the intrinsic glory of God is to know all about the attributes of God. To understand His intrinsic glory is to understand His holiness, His righteousness, His omnipotence, His omniscience, His omnipresence, His grace, His mercy, His patience, His peace, His wrath, His judgment.

To understand the intrinsic glory of God is to understand that He is the Alpha and the Omega, the first and the last, the beginning and the end. My friend, all that God is constitutes His intrinsic glory. And so when we ask what is God's glory, we are really asking what is God? Because God is altogether glorious.

[16:32] And you know, when the Westminster Assembly gathered together in the 17th century, when they gathered to discuss the questions for the Shorter Catechism and the larger Catechism and also the Confession, they had great difficulty with this question, what is God?

And as you can imagine, they had difficulty with the question, because how can you put into words what is God? They couldn't describe the beauty and the majesty and the radiance of God's glory. Because the word glory, it literally means heaviness. And that's why the Westminster Assembly struggled to describe God's glory.

Because it was such a weighty matter. it's a heavy subject. God's glory is deep and indescribable and unfathomable.

What is God? What is God's glory? How can you describe it? But you know, the story is told that when the Westminster Assembly, when they couldn't provide an answer to this question, what is God?

[17:38] They decided to stop and just pray about it. Pray about an appropriate answer to put down in the Catechism. And so the Westminster Assembly, they asked one of the young men to lead in prayer. And when this certain young man stood up to pray, I don't know who he is or who he was, it said that in the course of his prayer, the man said, God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

And that was the answer that the Westminster Assembly put down in the Catechism. What an answer it is because it describes so beautifully the intrinsic glory of God.

It describes God's glory. God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

So what? What is God's glory? God's glory is God himself because God is altogether glorious. But secondly, I want us to ask why?

Why has God revealed his glory? Why has God revealed his glory? You look again at verse 18. Moses says, please show me your glory.

[19:01] And the Lord says, I will make all my goodness pass before you and will proclaim before you my name, the Lord. And I will be gracious to whom I will be gracious and I will show mercy on whom I will show mercy.

And so when Moses prayed to see the fullness of God's intrinsic glory, God didn't have to reveal himself to Moses. When Moses prayed, please show me your glory, the Lord could have said no. Because the Lord was under no obligation to reveal his glory to sinful mankind. The Lord didn't have to reveal himself. The Lord didn't have to make himself known because sinful man, he cannot add anything to God's intrinsic glory.

Sinful mankind cannot add to a God who is altogether glorious. Therefore, the Lord didn't need to reveal himself to mankind. The Lord didn't have to reveal himself to Moses.

Moses. But he did. And the Lord revealed himself to Moses, not because of who Moses was, or because Moses was obedient, or Moses was this faithful servant.

[20:10] It was nothing in Moses that made the Lord reveal himself. It was all out of the Lord's grace and mercy that he revealed himself. Because when the Lord agreed that he would reveal himself to Moses, the Lord said, it was all because I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.

And you know, when we consider what the Lord said to Moses, it's humbling to think that the God of all glory has graciously and mercifully revealed himself to sinful mankind.

The God of glory has made himself known to us. You know, when you consider Psalm 19, this is what overwhelmed David.

David looked at God's creation. He looked at the beauty of creation that surrounded him. And he says in Psalm 19, the heavens, they declare the glory of God.

And the skies, they just proclaim his handiwork. David looked at the vastness and the beauty of God's creation. And he saw it as a sermon all about God's glory.

[21 : 32] And he saw that through everything and in everything, God was proclaiming his glory. The God of all glory was graciously and mercifully revealing himself to sinful mankind.

But it was not only God's general revelation that overwhelmed David, where God generally revealed himself to all of mankind through the creation. God's special revelation through his word also amazed David.

Because David came to discover, like every believer, that God's special revelation of himself, God's word, it's able to convert the soul. That's why David said in Psalm 19 and verse 7, God's law is perfect and converts.

The soul and sin that lies, God's testimony, is most sure and makes the simple wise. David looked at the glory of God in creation and in God's word and it humbled him.

He was amazed at it. And what we're seeing here is that Moses is praying, show me your glory. He's praying that God would reveal to him more of his intrinsic glory so that Moses will be enabled to ascribe more glory to God.

[22 : 53] God. And as we said earlier, theologians, they describe God's glory in two ways. There's the intrinsic glory that is God himself and there is God's ascribed glory.

Intrinsic glory and ascribed glory. And this is the wonder of God. God has revealed his intrinsic glory. He has revealed himself so that we will ascribe glory to him.

And that's what we're seeing in this passage. Moses is praying that God will reveal his intrinsic glory, the glory that cannot be added to, the glory that cannot be subtracted from, the glory that is infinite, eternal, and unchangeable, the glory that is altogether glorious.

Moses is praying that God will reveal that glory so that he will be enabled to ascribe glory to God.

And ascribed glory, that's the glory that we are to give to God because of who he is.

we are to ascribe glory to God because God has graciously and mercifully revealed to us his intrinsic glory.

[24 : 03] My friend, God has revealed his glory to us in his creation and in his word and we are to reflect that glory back to God.

we are to ascribe glory to God by praising him and worshipping him in the manner in which he commands. We're not to ascribe glory to God according to our desires and our wants.

We are to ascribe glory to God in the manner in which he has revealed himself to us. Meaning that as his creation we have been created for God's glory and we are to use God's word to ascribe glory to God.

And you know that's why the Psalms speak so much about the glory of God because the Psalms they not only reveal God's glory to us they also reflect God's glory back to him.

They ascribe glory to God and that's what we were singing about in Psalm 96 where the Psalmist he called us all he called us all tonight to sing that new song to the Lord and declare his glory to the nations.

[25 : 14] And by singing to the Lord the Psalmist said ascribe to the Lord O families of the peoples ascribe to the Lord glory and strength ascribe to the Lord glory due to his name bring an offering and come into his courts.

He said he was saying that we need to ascribe glory to the Lord and to the Lord alone. And you know this is what the reformers were so concerned about.

Because for far too long glory was being ascribed to the priests and to the Pope and to Mary. But the reformers taught and they emphasized from Scripture that glory is to be ascribed to solideo gloria, to the glory of God alone.

And the reformers based their teaching upon Isaiah 42 verse 8 where the Lord says to his people I am the Lord. I am the Lord that is my name.

My glory I give to no other nor my praise to graven images. And what the reformers discovered was that God is a jealous God and he will share his glory with no one.

[26 : 25] Not the priest, not the Pope, not the Virgin Mary, not with us. All glory is to be ascribed to solideo glory, to the glory of God alone.

But you know, the reason the reformers had such a passion for ascribing glory to God is because they understood more and more of the intrinsic glory of God. And you know, this is what we have to understand.

This is what we have to grasp. This is why we have to see that God's intrinsic glory and God's ascribed glory, they have to be held together.

They're both related. Because the more you know about God's intrinsic glory, the more you will want to reflect that glory and ascribe that glory back to God.

As someone once said, it is your theology that produces your doxology. It is your theology that produces your doxology.

[27 : 27] And that was certainly true of the reformers. Their theology produced their doxology. their study of God produced in them this deep desire to glorify God in their lives.

Their study, the more they looked into the scripture, the more they knew about God, the more they understood about God, gave them this deep passion to reflect all glory away from themselves and back to God.

And you know, that's the same for us too. That the more we know God, the more we get to know God, the more we have a heart for God that is enlarged for God, the more that we'll desire to give all the glory, all the honour, all the worship and adoration and praise to God and to God alone.

As John the Baptist put it so succinctly, he must increase and we must decrease. My friend, we need to adopt the prayer of Moses.

Show me your glory. And we need to pray that God would enable us to grasp with our heart more of the length and the breadth and the depth and the height of God's glory.

[28 : 41] We need to pray that we would know God more closely, more deeply, more fully. That's what will cause us to give God the praise, the honour and the glory in our lives.

And you know, wherever we are in our spiritual life, whether we've just become a Christian or we've been walking with the Lord for the past 50 years, there is not one of us here who has arrived in knowing the fullness of who God is.

And if Moses, the man of God, if he needed to pray, show me your glory, then how much more do we need to pray to God, show me your glory.

We need to pray, Lord, show me your glory, every time we read the Bible. We need to pray, Lord, show me your glory, every time we pray. We need to pray, Lord, show me your glory, every time we come into church.

That should be our longing. Lord, show me yourself, reveal yourself to me, Lord, show me your glory. And that should be our prayer so that we will be taught to love the Lord more deeply, to walk with the Lord more closely, to live for the Lord more obediently, and to serve the Lord more faithfully.

[29 : 58] Our prayer should be, Lord, show me your glory. Show me your glory. And so we're asking these three questions about God's glory.

We've asked what? What is God's glory? God's glory is himself because he's altogether glorious.

Why? Why has God revealed his glory? He's revealed it out of his grace and mercy.

God has revealed himself so that we will reflect that glory back to him. We'll ascribe glory to his name. But the last question I want us to ask is who?

Who is God's glory? Who is God's glory? Look at verse 21. The Lord said, Behold, there is a place by me where you shall stand on the rock.

And while my glory passes by, I will put you in a cleft of the rock and I will cover you with my hand until I have passed by. Then I will take away my hand and you shall see my back, but my face shall not be seen.

[31 : 05] When Moses prayed to the Lord, when he prayed, show me your glory, the Lord didn't say no. But the Lord didn't reveal to Moses the full intensity of his divine radiance because, well, as we said, Moses would never survive.

The Lord said, you cannot see my face for man shall not see me and live. But the Lord did allow his glory to pass by Moses. And he said that he would hide him in the cleft of the rock.

And Moses, he had this privilege to have a personal encounter with the glory of God. But, you know, what I want us to realise is that Moses is not the only one who was privileged or who is

privileged to have a personal encounter with the glory of God.

We can have a personal encounter with the glory of God because God's glory has been revealed to us in person. You know, for centuries, God had revealed himself to his people and he had revealed himself in the form of the glory cloud that we're reading of here in chapter 33.

That God dwelt in that glory cloud in the tabernacle and then later in Solomon's temple and he dwelt there in the Holy of Holies. And that glory cloud, it was with the Israelites throughout their wilderness journey, throughout their time in Jerusalem.

[32 : 37] And it was, the glory cloud was always there right up until the temple was destroyed and they were exiled into Babylon for their disobedience. But as you know, when the Israelites returned from Babylon, when they rebuilt the temple, the second temple, the glory cloud never returned.

And without the glory cloud, the Israelites thought that the Lord had just abandoned them. He'd left them. He'd forgotten them. And that was until the prophet Haggai reminded the Israelites that the latter glory of this house shall be greater than the former.

And after over four centuries of waiting for the latter glory of God, it was finally revealed in Persian. And this is what I love about the Bible, how it all links together.

Because when we come to John's gospel, John's good news, John has good news for us and he says to us, God has revealed himself. God has made himself known. The eternal word of God, who was in the beginning with God, he says that word has become flesh and he has dwelt among us. And we have seen his glory, the glory as of the only begotten of the Father, full of grace and truth. Who? Who is God's glory?

[34 : 00] My friend, Jesus Christ is God's glory, veiled in human flesh. as the writer to the Hebrew says, Jesus is the radiance of the glory of God and the exact imprint of his nature.

And this is the wonder of salvation, that God has graciously and mercifully revealed his intrinsic glory in order that we will ascribe glory to him.

glory to God, we need Jesus. And this was the central point of the Reformation, that as those who have sinned, that's us, sinned and come short of the glory of God, we cannot ascribe glory to God without a mediator.

And as the reformers emphasised, soli deo gloria, to the glory of God alone, it can only be achieved through sola Christos, Christ alone, because without Christ, we cannot ascribe glory to God.

Without this Christ as our mediator, we cannot ascribe, we cannot reflect the glory of God. That's why everything we do, everything we pray, it's in Jesus' name.

[35 : 15] It's all in Christ. And that's what the apostle Paul meant when he said in 2 Corinthians 4, the God who said let light shine out of darkness he has shone into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

My friend, God has revealed his glory to us in the person of Jesus Christ. And because we've been created for God's glory and we are to ascribe glory to God, we can only do it by being in Christ. that's the only way that those who have sinned and come short of the glory of God, that's the only way that we can ascribe glory to God. We have to be a disciple of Jesus because as a disciple of Jesus Christ, our salvation is by faith alone, through grace alone, in Christ alone.

We are in Christ, we are hid in Christ, washed by Christ, saved by Christ, united to Christ, we are in Christ.

And in order to ascribe glory to God, to reflect God's glory back to him, we are to live our lives under the lordship of Jesus Christ. Jesus is to be Lord in every area of our lives and every activity we do as a Christian is to be sanctified by Christ to the glory of God.

[36 : 45] As Paul said, whether you eat or drink, whatever you do, whatever you're doing, do it all to the glory of God. Do it all to the glory of God.

And you know, I believe that Psalm 115, we're going to sing it in a moment, Psalm 115, the opening verse, it sets before us our life's song in this world.

Not unto us, Lord, not to us, but do thou glory take unto thy name in for thy truth and for thy mercy's sake. My friend, our God is a jealous God and he will not share his glory with anyone else.

God and so we must live our lives taught by sola scriptura, scripture alone. And we must walk through life by sola fide, faith alone, through sola gratia, grace alone, in sola Christus, Christ alone.

And we must do it all to the glory of God alone, solid death of gloria. May our prayer be then, Moses' prayer, please show me your glory.

[38 : 11] May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, give to us the prayer of Moses, that we would plead with thee and say, Lord, I beseech thee, show me thy glory, that thou, Lord, in thy grace and in thy mercy, that thou wouldst reveal thyself to us more and more, that we as a congregation would have our eyes lifted heavenward, that we would see the beauty of Jesus, us, that we would understand the radiance of thy glory, and that we, Lord, would respond in humility, that we would respond in repentance, that we would respond in desiring to praise and magnify thy name, for thou alone art worthy of praise.

Help us, Lord, we pray in our lives to, or to give thee the glory in everything, to live lives that seek to bring the glory to God, and to live lives under the lordship of Jesus, that Jesus would be our Lord, he would be our Lord in every area of our lives, whether in home, or at work, or wherever we go, that Christ would be our head, and that we would serve him day and night.

Oh, bless us, Lord, we pray, teach us, we ask, that our prayer would be like the psalmist, teach me thy way, and in thy truth, O Lord, then walk will I, unite my heart, that I, thy name, may fear continually, bless us, we pray, go before us, and do us good, for Jesus sake, Amen.

We shall conclude in those words of Psalm 115. Psalm 115, page 394, Psalm 115, we're going to sing verse 1, and then we're going to sing verse 12, down to the end of the psalm.

Psalm 115, he's not here tonight, so I can tell you this is Stephen's favourite psalm. Psalm 115, verse 1, and then verse 12 to the end, not unto us, Lord, not to us, but do thou glory take, unto thy name, for thy truth, and for thy mercy's sake.

[40 : 35] In verse 12, the Lord of us have mindful been, and he will bless us still, he will the house of Israel bless, bless Aaron's house, he will. Down to the end of the psalm, of Psalm 115, to God's praise.

Not unto us, Lord, not to us, but do thou glory take, unto thy name, in for thy truth, and for thy mercy's sake.

name, the Lord of us hath mindful be, and he will bless us still, he will the house of Israel bless, when they lost house, he will.

be, the Lord, and great, that fear the Lord, he will them surely bless, the Lord will you, you, and your seed, be more and more in peace.

O blessed are ye of the Lord, who made the earth and hell, the heavenly heavens are God's body, earth, tomb, and sons of him, death nor who to silence go, God's grace do not we hard, but hence work we forever will, bless God, praise ye the Lord.

[43 : 08] 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 forever more. Amen.