

Christmas & The Lord's Day (1)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 25 December 2016

Preacher: Rev. Murdo M Campbell

[0 : 00] Would you turn with me this morning, with the Lord's help, to Paul's letter to the Philippians in chapter 2.

Philippians chapter 2, page 1180, if you're using the Pew Bible. Philippians chapter 2, and we're going to read at verse 5.

Philippians 2 at verse 5.

And so on.

Philippians 2. I hope you have a good Christmas. Hope you have a good one. Hope you enjoy yourself.

[1 : 37] These are some of the kind gestures which people, maybe yourself, have been saying to one another over the past few days in the run-up to Christmas, where everyone has been encouraging one another by saying, I hope you have a good Christmas.

But sadly for the majority of people today, having a good Christmas doesn't involve worshipping Jesus Christ. Having a good Christmas is only about food, family, and fun.

Of course, there's nothing wrong with that in and of itself. But a Christmas without Jesus Christ is not a Christmas at all. And you know, I was thinking in the run-up to Christmas, that this year, this Christmas, it's the best Christmas ever.

And I was thinking that this Christmas will be a good Christmas, not because there will be anything special in the way of food, family, or fun, but simply because today, Christmas day, coincides with the Lord's day.

And we could say that today, the best day of the year, coincides with the best day of the week.

Because the best day of the year is today, Christmas day.

[2 : 53] It's a day in which the Church of Jesus Christ reminds themselves of one of the greatest miracles in this world's history, the incarnation of Jesus Christ. But today, the best day of the year coincides with the best day of the week.

Christmas day coincides with the Lord's day, the day that the Lord has made holy and set aside for us to rest our bodies and to gather to worship a risen Savior.

This is the best day of the week, because it's the first day of the week. And every Lord's day should be a reminder to us that we worship a Savior who is risen.

We do not worship a Savior who is dead, but one who ever lives. And we should, you know, we should be saying to one another every Friday and Saturday night, I hope you have a good Lord's day.

Instead of saying at this time of year, I hope you have a good Christmas, we should be saying to one another, I hope you have a good Lord's day. Because the Lord's day, it's the best day of the week.

[4 : 01] And so today is not only the best day of the year, it's also the best day of the week. And today we are not only reminded about the humiliation of our Savior Jesus Christ, we are also reminded about the exaltation of our Savior Jesus Christ.

And so what better day of the year to come to the Lord's house and worship him than today? What better day to come and worship Jesus Christ than today?

What better day to come and gather together and lift up our voices in praise and adoration of our Savior than today? But sadly, many churches in our island and in our denomination, they've decided not to gather for worship this evening.

Many have decided to close for the evening service. Worshippers have already decided not to bother coming because they have other things which are more important than worshipping Jesus Christ.

But why? Why? Why close churches on the best day of the year and the best day of the week? Why stay away from the Lord's house on the Lord's day?

[5 : 12] Why stay away from the Lord's house on the best day of the year and the best day of the week? Because this is the day that we have the opportunity to worship a wonderful Savior and remind ourselves of his humiliation and his exaltation.

Because in his humiliation, our Savior became man. Bone of our bone and flesh of our flesh. And in his exaltation, our Savior rose again from the dead.

My friend, this is the day that the Lord has made. Let us rejoice and be glad in it. And is that not what the psalmist was saying in Psalm 118?

In our opening item of praise. He longed for the best day of the year. He longed for the arrival of the chief cornerstone, the church. Jesus Christ.

But not only that, the psalmist longed for the best day of the week. He longed to see when the Lord would do wonderful things in our eyes by raising the chief cornerstone from the dead.

[6 : 19] My friend, this is the day that the Lord has made. Let us rejoice and be glad in it. Because today, the best day of the year coincides with the best day of the week.

And I want us to see that that's what the apostle Paul is talking about from these verses in Philippians 2. He's talking about the humiliation and exaltation of Jesus Christ.

He's talking about Christmas Day and the Lord's Day. He's talking about Christmas Day and the Lord's Day. And Paul wants to remind us that everything Jesus experienced is for us.

It was for us. If I can use the expression, Christmas Day is for us. And the Lord's Day is for us. And I'd like us to consider Jesus' journey of humiliation and exaltation.

I'd like us to consider it both this morning and this evening. This morning, I'd like us to see what Christmas Day is all about. By looking at the humiliation of Jesus Christ.

[7 : 26] And then this evening, we'll look at what the Lord's Day is all about. By looking at the exaltation of Jesus Christ. Because Paul reminds us here that the best day of the year and the best day of the week, it was a journey of humiliation and exaltation.

It was a journey from the crown to the cross. And it was a journey from the grave to glory. And so this morning, we follow Jesus' journey of humiliation from the crown to the cross.

So if we look firstly at the crown. The crown. Look at verse 5. Paul says, Have this mind among yourselves, which is yours in Christ Jesus.

Who, though he was in the form of God, did not count equality with God a thing to be grasped.

When the apostle Paul wrote his letter to the Philippians, he was imprisoned in Rome for being a preacher of the gospel.

And yet Paul considered it a privilege and a joy to suffer in the name of Christ. Because he knew that what Jesus had done for him in order that he could be saved, it was far greater.

[8 : 49] And as a result, Paul calls the people of Philippi to count it all joy to be a Christian. He says that whether we suffer or experience opposition or oppression for the sake of Christ, we are to count it all joy.

In fact, at the end of his letter, Paul urges all the people of Philippi, and he urges me and you, he urges us to rejoice in the Lord always.

And he says, again, I say it, rejoice. And the reason Paul calls us to be joyful and to count it a joy to be a Christian is because there's no room for pride in the church of Jesus Christ.

He says there's no room for selfish ambition. There's no room for promoting self and praising self and exalting self. Because Paul reminds us that we need to have this humble attitude and a heart of service that joyfully serves the Lord out of a love for Jesus and a love for others.

But in order for us to understand what Paul is talking about, he presents to us the greatest example of love and humility and service. And he does so by pointing us to Jesus.

[10 : 02] And he says that whatever we face as a church or as a community or as families or as individuals, Paul says our focus needs to be upon Jesus.

Whatever trials or temptations or heartaches or sorrows or experiences of suffering that we will encounter in this life, we need to look to Jesus. In order to count it all joy, says Paul, we must look to Jesus.

Because he is our example. He is the one we are to model our lives upon. He is the one we ought to imitate. Not the celebrities or the popular figures of this world.

And not even our parents or our neighbours or godly Christians. No, says Paul. The example we are to follow is Jesus Christ, the Son of God.

And that's why Paul begins this wonderful illustration of the humiliation and the exaltation of Jesus. He begins it with the words, let this mind be in you, which was also in Christ Jesus.

[11:09] Paul says that we are to have the mind of Christ. We are to think like Jesus. But how did Jesus think? What kind of mind did Jesus have?

Well, it was a mind of humility. It was a mind of humility. Because the first place Paul directs us to is his crown.

His crown. Paul directs us to where Jesus was before he humbled himself. He directs us to the starting point of Jesus' humiliation before he became man.

He directs us to the crown of Jesus. And to the glory and to the majesty and the honour of Jesus. And Paul says, look where Jesus was. Look where Jesus was.

Jesus was in the form of God. That doesn't mean he was something like God. What Paul means is that when you looked at Jesus, you saw God.

[12:08] Is that not what Jesus said about himself? If you have seen me, you have seen the Father. You have seen God. Jesus was in the form of God.

Before he became man. Before he was born. Before Christmas Day, you could say. He possessed the image of God. The likeness of God. The glory of God. The honour of God. The majesty of God. Everything that was God, Jesus possessed. Everything that made God, God, Jesus possessed. He owned it for himself. It was attributed to him.

What God did, he did. What God was, he was. He was in the form of God. Which means, as our catechism puts it.

He was infinite, eternal and unchangeable. In his being, wisdom, power, holiness, justice, goodness and truth. He was in existence before the beginning.

[13:07] Before the creation itself. Because he was without beginning. And he's without end. He's from everlasting to everlasting. He is the creator. He is, as John says himself in his gospel.

He is the word who was with God in the beginning. And all things were made through him. And there was not anything made that was made. Nothing was made without him.

And my friend, it's because of who Jesus is. That the creation praises him. And the creation declares his glory. And proclaims his handiwork day after day.

It's because of who Jesus is. That the angels cry. Holy, holy, holy. Is the Lord God Almighty. Who was and is and is to come. It's because of who Jesus is.

That God the Father and God the Spirit love him. It's because of who Jesus is. Said the psalmist as we were singing in Psalm 93. That the Lord doth reign.

[14:07] And clothed is he. With majesty most bright. Look where Jesus is, says Paul. Look what Jesus had. He was in the form of God. Yet he humbled himself.

For you and me. And this was the mind of Jesus. This was what's on. This was what was on Jesus's mind. He didn't count equality a thing to be grasped.

He thought it not robbery to be equal with God. Which means that his mind wasn't upon himself. His thoughts weren't taken up with his own glory. And his own honor.

And his own majesty. No the wonder of what Paul is reminding us here. Is that on the mind of Christ. Was you and me. The mind of Jesus Christ.

Was focused upon you and me. When Jesus was in glory. He was thinking about saving you and me.

[15:06] And this is why today is the best day of the year. And the best day of the week. This is why we should come to church today. And thank God for what Jesus has done. Because when Jesus was in his glory.

We were on his mind. When Jesus was in glory. He was thinking about you. And he was thinking about me. And you know it's a wonderful thought. A wonderful thought.

And that's why Paul said in 2 Corinthians 8. He said the grace of our Lord Jesus Christ is this. This is what grace looks like. Though he was rich.

Though he had praise and honor and glory in heaven. Yet for your sakes. He became poor. So that you by his poverty.

Might become rich. And my friend. This is something we should never forget. And it's the reason we have to rejoice today. Because when Jesus was in glory.

[16:06] We were on his mind. And he humbled himself for us. And he did it. So that we could enjoy the riches of his grace. He did it so that we could experience the greatness of his mercy. He did it so that we could receive forgiveness of sins. He did it so that we could have peace with God. He did it so that we could be saved. My friend. Jesus did it all. Because God so loved the world. That he gave. And what a gift he gave. He gave his only begotten. His one and only. His precious son. And he gave him. That whosoever believeth in him. Would not perish.

But have everlasting life. He left the crown of glory. For the cradle. In Bethlehem.

[17:06] And that's what we see secondly in Jesus' journey of humiliation. From the cross to the crown. They come to the cradle. The cradle.

Look again at verse 5. He says. Have this mind among yourselves. Which is yours in Christ Jesus. Who though he was in the form of God. Did not count equality with God.

A thing to be grasped. But made himself nothing. Taking the form of a servant. Being born. In the likeness. Of men. The descent.

Downwards. In the humiliation of Jesus Christ. It took its first step. When Jesus was born. The first step of Jesus' humiliation.

Was the incarnation. In his taking to himself. Human flesh. In which the second person. Of the Trinity. God the Son.

[18:04] became man. By voluntarily. Taking upon himself. Our nature. And of course. We know that this took place. Because he was conceived of the Holy Ghost.

And born of the Virgin Mary. And that's the Christmas story. But it was the well-known theologian. J.I. Packer. He said that the Christmas story.

It's usually prettified. He said. And beautified. By all the nativity plays. Which are acted out. Christmas by Christmas.

But says Packer. The Christmas story. Was really rather. Beastly. And cruel. Because the reason Jesus was born. Outside a small hotel.

In an obscure village. Called Bethlehem. Is because nobody. Would offer a bed. To a woman. In labor. And so she had to give birth. To her firstborn son.

[19:02] The son of God. In stables. And she had to cradle him. In a cattle trough. And Packer says. That we should shudder. At the callousness.

And the degradation. Of the birth of Jesus. Where he came to his own. But his own. Would not receive him. And this is what Paul means.

When Jesus. Jesus made himself. Nothing. The one who is God. Possesses. The image of God. The likeness of God. The glory of God. The majesty of God.

And the splendor of God. And yet. Paul says. He made himself. Nothing. He made himself. Nothing. And that's what the word. Humiliation means.

It means. To come down. From the highest rank. To a low estate. And in the glory of heaven. Jesus possessed. The highest rank.

[19:57] He was king. He was king of kings. And king of glory. And yet. What Paul is saying. Is that Jesus. Made himself. Nothing. Jesus. Emptied himself. He emptied himself.

And it seems like. A strange statement. To make about Jesus. That. He empties himself. But that's what. Paul is literally saying. He emptied himself. And for many years.

Theologians debated. Over the issue. And the question. Which they discussed. Was well. If Jesus. Emptied himself. What did he empty himself of?

And many argued. That when Jesus. Became man. He. Emptied himself. Of all his divine power. And his divine attributes. And his divine glory. And it was like.

He laid aside. This outer. Coat of divinity. And he. Just put it to one side. In order to become man. And then. After he had. Been raised.

[20:55] And ascended. To heaven. He. Put back his coat. Put back on his coat. Of divinity. But my friend. That view of the incarnation. It misses the glory.

Of who Jesus is. Because Jesus. Is both. God. And man. Jesus. Is the God man. In which. He has two distinct natures.

His divinity. And his. Humanity. And they exist. In the one person. Jesus Christ. And as one person. Jesus. Is not less God.

And more man. And he's not more God. And less man. He's not 50% God. And 50% man. He is 100% God. And 100% man.

And Paul. He affirms this to us. In his letter to the Colossians. He says that Jesus. Was not some lesser form of God. But he was the fullness.

[21 : 52] Of the Godhead. Bodily. And that's what. Paul is trying to portray. To us here. Because. He's presenting to us. This great. Paradox. That. In the emptying of Christ.

There was a fullness. In the emptying of Christ. There was a fullness. And it's hard for us. To get our minds around that. And many have tried. For centuries.

And we're still trying. But. What Paul is saying. Is that when God. Humbled himself. By becoming man. He didn't lose. He gained.

He didn't lose. His divinity. He didn't cease. To be God. In any way. No. His humiliation. Took place. By. Adding to him. Himself. A human nature.

Our nature. As one commentator put it. The incarnation. Was. Subtraction. By addition. The incarnation. Was.

[22 : 49] Subtraction. By addition. Get your head. Around that one. Subtraction. By addition. But this is the wonder. Of the incarnation. That Jesus Christ. Emptied himself.

By taking. He took to himself. And by taking. To himself. Our human nature. That's what humbled him. That's the act of humiliation.

Not what he laid aside. He didn't lay aside anything. The carols that say. That he laid aside. His glory. It's not true. Because in his act of humiliation.

He. He was taking to us. Himself. Our nature. And. In taking to himself. Our nature. He wasn't. Laying aside. His divinity. He was veiling it. In his human flesh.

He was veiling his glory. And his majesty. And his divinity. In our nature. And our likeness. My friends.

[23 : 45] Such was the humiliation. Of Jesus Christ. That he was born. In the likeness. Of men. He was born. In our likeness. He entered into. Our experience.

He became. One of us. So that he could relate. To us. And this is the wonder. Of who Jesus is. That he was born.

In our likeness. So that he could. Relate to us. In all our weaknesses. And in all our infirmities. He could understand. Everything we go through.

In our lives. Because he was made like us. But the humility of Jesus. Was that. If we had seen him. In the flesh. He wouldn't have looked.

Any different. To any of us. There was no halo. No shining face. No white robes. No crown. He was born.

[24 : 42] Born of our bone. And flesh of our flesh. And it was Isaiah. Who prophesied. As we were reading. In Isaiah 53. Prophesied. 700 years. Before the appearing.

Of Jesus. He will have no form. Nor majesty. And when we shall see him. There is no beauty in him. That we should desire him. There was nothing.

That stood out. In the way he looked. To make us think. That he was different. To any of us. And as a baby boy. He just looked like. Every other baby boy. That's where that.

Carol away in the manger. Gets it wrong. The cattle are lowing. The baby awakes. But the little Lord Jesus. No crying he makes. Jesus would have cried. Like every other baby.

Because. To him. To look at him. He was just a man. But in reality. He was the God man. He was the God man. Who was. Not only born.

[25 : 38] Into this world. But the depth. Of his humiliation. Was such that. The king of glory. Was born. In a stable. And laid in a feeding trough. And you know.

We all know. What they look like. We all know. How dirty they are. We all know. That we would never. Eat from them ourselves. And we would never. Imagine laying.

A newborn baby. In one. Let alone. The son of God. And yet. That's the position. He chose. That's the reputation. He took to himself. He became.

Nothing. He humbled himself. To nothing. Nothing. But why? Why did he do it? Well Paul says.

So that he could take the form. Of a servant. He took the lowest position. To be a servant. A servant who would be obedient.

[26 : 33] In every area of his life. A servant. A servant who would be obedient unto death. Even the death of a cross. And this is why he was given the name Jesus.

Call him Jesus. The angel said. Because he shall save his people from their sins. And from his very beginning in this world. Jesus was to be a servant.

A servant. Who would save his people. From their sins. Who would deliver them. From sin. And is that not the message which Jesus proclaimed. Throughout his ministry.

The son of man. He has come. Not to be served. As a king. But to serve. As a servant. And give his life.

As a ransom. For many. Jesus didn't come to be served as a king. But in his self-humiliation. He took the lowest position.

[27 : 30] To serve. And to save his people. And in his service to us. He remained obedient to his father's will.

Because his entire life. From his birth. Until his death. It was an act of obedience and service. It was an act of obedience to the father.

And it was an act of service to his people. In which Jesus upheld the laws impeccably. He walked his life.

Blamelessly. He spoke. Righteously. He lived. Uprightly. He cared. You could say. Incessantly. He helped others.

Relentlessly. And he loved. Unconditionally. My friend. It was because of his perfect obedience. It was because. He was the perfect son of God.

[28 : 29] Who came not to be served. But to serve. That's why he could give his life. As a ransom for many. It was because he was touched. With a feeling of our infirmities.

And was in all points. Tempted as we are. Yet. Without sin. That's why. He could give his life. As a ransom for many. And today. On the best day of the year.

And the best day of the week. Paul. Is reminding us. That this is what Jesus has done. For. Us. He left. The crown of glory.

Made himself. Nothing. By replacing it. With a cradle in Bethlehem. And he became. An obedient. Servant. But are you listening to this? Are you listening to this?

Jesus Christ. Remained. Obedient. Throughout his life. So that he could. Offer himself. As a ransom.

[29 : 24] For many. And where did he pay. The ransom. Paul tells us. That he became. Obedient. Unto death.

Even the death. Of the cross. Which brings us. To consider our last stop. In Jesus's journey. Of humiliation. The journey.

Of humiliation. Was from the crown. To the cross. The crown. Of glory. Which Jesus had. To the cradle. To where Jesus.

Was made nothing. And became a servant. But now we reach. The lowest point. In Jesus's journey. Of humiliation. We reach. The furthest point. From the crown.

Which was the cross. So we look at the cross. Read again. At verse five. Have this mind. Among yourselves.

[30 : 21] Which is yours. In Christ Jesus. Jesus. Who though he was. In the form of God. Did not count equality. With God. A thing to be grasped. But made himself nothing. Taking the form. Of a servant.

Being born. In the likeness of men. And being found. In human form. He humbled himself. By becoming obedient. To the point of death. Even death. On a cross.

Jesus. And when you read these words. Does it not. Astonish you. The lengths. That Jesus. Went. In order to save you. When you read these words.

Does it not amaze you. The extent. That Jesus would go. In order for your sins. To be forgiven. And for you to experience. Eternal life. My friend. It should astonish you.

It should. Amaze you. It should make you. Rejoice. That Jesus. Would do all this. For you and me. But what Paul points out. To us here. Is that. In the humiliation.

[31 : 15] Of Jesus. The Christmas story. Is not the end. Of the story. Because even though. Jesus was born. In the likeness of men.

And he. Took to himself. The form of. Of an obedient. Servant. Paul says. He went lower still. Because as we follow. Jesus.

Throughout his life. And ministry. It was constant. Humiliation. Humiliation. His own people. The Jews. They wanted. Nothing to do with him. They wanted him.

They wanted him. To go away. Leave them alone. And the religious leaders. They were constantly. Plotting to deceive him. And kill him. And all the time. You could say. That Jesus is going down. Down. Down. Until one. Early one. Friday morning. We find Jesus. On his knees. In the garden of Gethsemane. Sweating blood.

[32 : 10] Praying. Praying. To his father. If it be possible. Let this cup. Pass from me. Nevertheless. Not as I will.

But as you will. But his humiliation. Was to go lower still. Because in a short space of time. Jesus would journey. From Gethsemane.

To Golgotha. And during that journey. Jesus would be. Betrayed. Flogged. Scourged. Beaten. Mocked. Spat upon. Hated.

Vilified. And forsaken. And all the time. In the humiliation of Jesus. Jesus was going. Down. Down. Down. To the point. That he humbled himself.

And became obedient. Unto death. Even. Even the death. Of the cross. And when reading.

[33 : 05] What Paul has written. In this verse. In verse 8. It's as if he found it. So hard. To believe. That that's the extent. That Jesus would go. In order to save us.

That he would experience. The death of the cross. And it's as if Paul. Is saying to us. Of all the deaths. To die. Jesus died. The death of the cross.

Of all the deaths. To die. Jesus died. The most humiliating death. To be nailed naked. To a tree. But more than that. He says. Of all the deaths.

To die. Jesus died. The most agonizing death. Ever inflicted. Upon a human being. Because the act of crucifixion. It's no ordinary death.

You were said to die. A thousand deaths. And experience death. Not by pain. But by suffocation.

You would suffocate. On your own blood.

[34 : 04] And the only way. To draw in some breath. Was to push down. On the nails. In the hands and feet. And there would be this fight. That would go on. The fight. To stay alive.

Because everybody. Has this inbuilt in them. To stay alive. The fight would go on. For hours. Even days. But the wonder of the cross. Is that this servant.

Jesus. He came not to be served. But to serve. Obediently. And he was obedient. To death.

Because death never overcame him. He entered into death. He submitted his life. To death. Father. Into thine hands. I commit my spirit. He submitted his life. To death. And that's what Jesus said. To his disciples. I lay down my life.

[35 : 02] That I might take it up again. No one takes it from me. But I lay it down of myself. I have the power to lay it down. And I have the power to take it again. Which means that at any moment.

At Calvary. Jesus could have come down from the cross. He could have stopped the crucifixion. He could have ended everything there and then. But he didn't.

And he didn't. Because he was obedient. Obedient. To the will of his father. He was obedient.

Unto death. Even the death. Of the cross. My friend. Today is the best day of the year. And the best day of the week.

Because we have been reminded. That Jesus came not to be served. But to serve. And to give his life. As a ransom for many. And is that not what Isaiah was telling us?

[36 : 04] We're reading the prophecy. And he's telling us that. He was despised and rejected of men. A man of sorrows. Acquainted with grief. He bore our sins.

He bore our griefs. Carried our sorrows. We did his dream. Him stricken. Smitten of God. And afflicted. He was wounded for our transgressions. He was bruised for our iniquities.

The chastisement of our peace was upon him. And with his stripes. We are healed. The Lord hath laid on him the iniquity of us all. He was oppressed.

He was afflicted. He was brought as a lamb to the slaughter. He was cut out of the land of the living. He poured out his soul unto death.

Why? To set us free. To set us free. He came to redeem us from the curse of sin and death.

[37 : 02] He came to be our substitute. He came to die our death. He came to take away our sin. He came to endure the wrath and hell that we deserve. My friend Christmas.

It's all about the humiliation of Jesus Christ. And the humiliation of Jesus Christ was down, down, down.

The humiliation of Jesus Christ was a journey from the crown to the cross. And Jesus took that journey in order that we could be saved.

In order that we could be saved. He has done everything possible in order that we can experience eternal life. He has given to us the greatest gift.

Because the free gift of God is eternal life through Jesus Christ. Our Lord. And all he wants us to do now.

[38 : 14] Is come to him. And ask him. To receive that gift. You don't pay for it.

He's paid for it. What better gift to receive today. Than the gift of eternal life. So will you not ask him today.

To receive the gift of eternal life. Because he has done everything for you. Everything.

But he has done more than that. Because the crown to the cross. It's only part of the story.

Christmas is not the end of the story. Because today is also the Lord's day. And as we shall see this evening. The story is not complete.

[39 : 17] Until we consider Jesus' journey of exaltation. From the grave. From the grave. To glory. Today is the best day of the year.

And the best day of the week. My friend. This is the day. That the Lord has made. Let us rejoice. And be glad in it.

May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. We thank thee for thy son Jesus.

We thank thee that he came willingly. That he died obediently. And we thank thee that he rose triumphant over the grave. We thank thee O Lord for the wonder of salvation.

That it is the free gift of God. Which is eternal life through Jesus Christ our Lord. Help us Lord to lay both hands upon it. Help us to believe it.

[40 : 17] Help us to live it and to follow it. To see the wonder of what Jesus has done. Bless us Lord we pray thee. Bless us this day. The Lord's day. Help us to rejoice in the Lord always.

As Paul said again I say rejoice. We have great reason to rejoice today. For a saviour who was born. Christ the Lord. And a saviour who is risen.

For he is not here. For he is risen. Do us good we pray thee. Bless us and keep us. For we ask it in Jesus name. And for his sake. Amen.

I shall conclude by singing in Psalm 138. Psalm 138. Page 431. Psalm 138.

We're singing from the beginning down to the verse marked 5. Psalm 138. A psalm of praise. Psalm 138.

[41 : 23] From the beginning. Thee will I praise with all my heart. I will sing praise to thee. Before the gods and worship will. Toward thy sanctuary. I'll praise thy name in for thy truth. And kindness of thy love.

For thou thy word has magnified. All thy great name. Above. Down to the verse marked 5. Of Psalm 138. To God's praise. To God's praise. Be will thy praise.

Be will thy praise. With all my heart. I will sing praise to thee.

The Lord to thee before the God's unborn ship will to haunt thy sanctuary.

I'll praise thy name before thy truth, and I'll give sooth thy love for thou thy word last magnified.

[42 : 51] O thy great name above, thou didst me answer in the day when I to thee did cry.

And thou, my fainting soul with strength, did strengthen him worthy.

All kings upon the earth, but I shall give thee praise, O Lord.

When I'll sleep from thy mouth shall hear thy true unfaithful word.

In the righteous ways of God, with gladness they shall sing.

[44 : 33] For great's the glory of the Lord, who doth forever reign.

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