

# Conversing With An Angel

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Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, with the Lord's help and the Lord's enabling, this evening we could turn back to that portion of scripture that we read, the gospel according to Luke chapter 1.

Luke chapter 1, and if we read again at verse 26, Luke chapter 1 at verse 26. In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph of the house of David, and the virgin's name was Mary.

And he came to her and said, Greetings, or rejoice, O favoured one, the Lord is with you. Rejoice, O favoured one, the Lord is with you.

Amen. The story is told of a 19th century American missionary called E.C. Adams.

And Adams, he was a missionary who lived and worked in the heart of the Indian jungle. Now, this is the 19th century. And he had spent many, many years in India getting to know the local people and building a church there.

[ 1 : 27 ] And one year, Adams was asked to explain to his Indian congregation what Christmas was and what Christmas was like in the West.

And it said that the message that Adams gave was a message which was not readily forgotten. Because Adams spoke about the many preparations that are made to observe this one day called Christmas.

And he explained to the Indians that people decorated their houses with tinsel and coloured paper streamers. And they had Christmas plants and flowers on their verandas and on the tables in their homes.

They gave presents to one another. There was this great homecoming of family members who had been absent for a long time. He said there were Christmas cards that were sent and received in order to share in the rejoicing of Christmas.

There was an abundance of food eaten, he said, with lots of enjoyment and singing and laughing and happy talk that makes Christmas Day one to be remembered.

[ 2 : 31 ] But then having given such an accurate description of Christmas, both then in the 19th century and now in the 21st century, Adams said in the midst of all such delights, how many thought little of him in whose honour the day was being observed?

He said there were many who would be filled with feasting and some would be drunk, he said. And then Adams asks, but what place did the Lord have in it all?

What place does the Lord have in our hearts? And you know, when I read that story the other day, I couldn't believe how accurate it was.

And that even though it was told over a century ago, nothing has changed. Because here we are again, another Christmas. And there is, as Adams says, there are many preparations before the big day to make it a Christmas to remember.

But as Adams asked, where is Christ in it all? What place does Christ really have at this time of year? And as you know, there is no command in Scripture to remember the birth of Christ.

[ 3 : 49 ] There is only a command in Scripture to remember his death. And yet, we can't avoid the fact that the world is gathering at this time of year in the name of our Saviour.

And if the Christian remains silent and says nothing, then we're missing the opportunity to tell them the truth. Because in reality, many homes throughout our island and our nation, for them, Christmas, you could say, dare I say it, it's a great hypocrisy.

And it's the greatest blasphemy. Because they want a Christmas that is completely devoid of Jesus Christ. But for us, as a church, and a people who seek to love, honour, and obey Jesus Christ, we may not want to make much about Christmas or elevate it to the point that we lose sight of the cross.

But you know, at this time of year, it ought to make us thank God for one of the greatest miracles that this world has ever seen.

The incarnation of Jesus Christ, the Son of God. And this evening, I'd like us to remind ourselves again about the wonder and the beauty of God becoming man.

[ 5 : 06 ] And I want us to do so by considering the announcement of the angel Gabriel, which was made to Mary, the mother of Jesus. Because this announcement from the angel Gabriel, it was, you could say, the first proclamation of the gospel in the New Testament.

And it was my favourite man, J.C. Ryle. He says in his commentary, But what we will notice as we consider this passage is that each time Gabriel spoke, we see something different about Mary. Because the first time Gabriel speaks, we see Mary's surprise. And then we see, as Gabriel speaks again, we see that he talks about Mary's saviour.

And then lastly, we see Mary's surrender. And the other three points this evening. Mary's surprise, Mary's saviour, Mary's surrender.

So look first of all at Mary's surprise. Mary's surprise. If you look at verse 26. In the sixth month, that's the sixth month of Elizabeth having conceived.

[ 6 : 34 ] In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth. To a virgin betrothed to a man whose name was Joseph of the house of David. And the virgin's name was Mary.

And he came to her and said, Rejoice, O favoured one, the Lord is with you. Blessed are you among women. But she was greatly troubled at the saying and trying to discern what sort of greeting this might be.

And the angel said to her, Do not be afraid, Mary, for you have found favour with God. Now this isn't the first time that the angel Gabriel has appeared to one of the Lord's people.

Because hundreds of years earlier, Gabriel appeared to the prophet Daniel. In order to confirm to him that God had heard his prayer. And the prayer that Daniel was making for his nation.

And also at the beginning of this chapter, Luke chapter 1. Gabriel appeared in the temple to Zechariah the priest. Confirming to him that the Lord had also heard his prayer.

[ 7 : 34 ] Because it says down in verse 13. It says, But the angel said to him, Do not be afraid, Zechariah, for your prayer has been heard. And your wife Elizabeth will bear you a son.

And you shall call his name John. He will be called John the Baptist. But who was this angel called Gabriel? Because we know very little about angels.

And yet we believe that they're there. So, what about him? Who is this person called Gabriel? Gabriel. In verse 19. If you look at verse 19.

We're told a little about Gabriel. It says, The angel answered him and said, I am Gabriel. I stand in the presence of God. And I was sent to speak to you.

And bring to you this good news. And so this angel called Gabriel. Gabriel. A name which means man of God. The name Gabriel means man of God.

[ 8 : 32 ] And he stands in the immediate presence of God. Which indicates that he's holy. And he's sinless. But as an angel, Gabriel's responsibility was to bring messages from the throne of God.

To God's people. And with this we might be tempted to ask. Well, why doesn't God speak to us through angels now? And that's because, well, God has spoken to us through his son.

His own son. He is the word incarnate. And he's also the written word. Written down in the Bible.

But what's interesting about the angel Gabriel is not only that his name means man of God. It's also that the word angel means messenger. And you know, I was thinking about this. It's remarkable that the last prophet in the Old Testament.

The last prophet, the last man of God you could say to speak a word of prophecy about John the Baptist. And about the coming Messiah. Was a man called Malachi.

[ 9 : 34 ] And the name Malachi means my messenger. Or my angel. And what we see here is that the first person or the first man of God. To speak a word of prophecy in the New Testament.

About John the Baptist. And about the Messiah. Was God's Malachi. God's messenger. God's angel. Gabriel. And the message Gabriel has is a message of the gospel.

It's a gospel message. And it's a message of good news. And it's to be given to this woman called Mary. The Virgin Mary. And as the writer of his gospel.

Luke emphasizes that Mary is a virgin. Because he tells us that she was a virgin before he even tells us her name. But it says in verse 26.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth. To a virgin betrothed to a man whose name was Joseph of the house of David.

[10:36] And the virgin's name was Mary. And you know with this we ought to see that Mary wasn't expecting an angel to come to her. She wasn't proudly anticipating the arrival of God's messenger to come and tell her that she is the most blessed among all women.

Let alone that she is to be pregnant. Because as we read she was a virgin. She was unmarried but betrothed to a man called Joseph from the line of King David.

But more than that. Mary was a poor girl. She was a poor young girl from a little town in Nazareth in Galilee. Which means that she was so unassuming and humble.

Not only in her manner but also in her position in life. Mary was the most unlikely candidate for an angel of God to appear before her.

And yet God chose her. God chose her. God chose her. Because the angel Gabriel appeared to Mary and said rejoice oh favoured one. The Lord is with you.

[11:44] Blessed are you among women. And of course when it comes to Mary. Well we tend to go to one of two extremes. We either magnify her so much that we lose sight of Jesus.

Which is the position of the Roman Catholic Church. Or we ignore Mary completely. And fail to give her the place which she deserves. Which is sadly often the reformed position.

But it was Mary's cousin Elizabeth that we read earlier on. She referred to her as the mother of my Lord. Which means that we should view her in that light.

We should view Mary as the mother of our Lord. Blessed among women. But not to the same extent as the Roman Catholic Church. Because as you know. You have to mention it.

As you know the Roman Catholics. They honour and they venerate and they elevate the Virgin Mary. To a position that is unwarranted by scripture. Because they herald the doctrine of the Immaculate Conception.

[12:49] That Mary herself was conceived without sin. And that she is held as an object of worship. But she is in fact an object of idolatry.

And she is prayed to. They prayed to Mary. They prayed to her as this mediator between God and mankind. Which is an act of blasphemy. But that is not the Mary we find in the Bible.

And there is no biblical evidence to support it. Because Mary's surprise at the appearance of Gabriel. It affirms to us her humility and her honesty before God.

She never expected it. She never thought that she was going to have God coming to her. She thought that she was the most unlikely candidate for an angel of God to appear before her.

Because we are told she was greatly troubled at this saying. And she tried to discern what sort of greeting this might be. And the angel said to her. Do not be afraid Mary. For you have found favour with God.

[13:55] The angel Gabriel. He emphasises that Mary has found favour with God. But Mary's surprised. It isn't so much because of the appearance of the angel.

I suppose it would be with us. But Mary's surprise is more because she never expected to receive any special favour from God. She never expected special treatment.

Or to be elevated in some way. Or to be venerated by anyone. Because in her poverty and in her humility. Mary could see that there was nothing special about her.

Mary could see that there was nothing unique about her. She was just a poor young virgin girl from a little town in Nazareth in Galilee.

Betrothed to this carpenter called Joseph. And she was probably asking herself when she heard this. What does God want with me? Why does God want to use me?

[14:59] And you know my friend. This is the wonder of it all. That God would use any of us. To further his cause.

And extend his kingdom. Because he doesn't need any of us. But he chooses to use us. And as Paul says. God chooses to use the foolish things of this world to confound the wise.

And he uses the weak things of this world to confound the strong. It's a wonder that God would use any of us. But God has chosen his church to be the means by which this lost world is reached with the gospel.

He has chosen his church to be a light in darkness. And you know if we want to see change around us. If we think and we see the need for change.

If we want to see change around us. Then we need to be the change. If we want to see change in our congregation. Then we need to be the change in our congregation.

[16:04] If we want to see change in our community. Then we need to be the change in our community. If we want to see change in our homes or in our families or in our workplaces, then we need to be the change in our homes, in our families and in our workplaces.

If we want to see change, then we need to be the change. We need to be the change. Because God doesn't call us as Christians to sit in our comfort zones and our holy huddles and keep well away from everything.

He calls us to be the change. If we see the need for change, he calls us to be the change. But with that call, he promises to us that no matter how weak and how insignificant we may feel, we have the same promise that was given to Mary.

Rejoice, the Lord is with you. Rejoice, the Lord is with you. That's a great promise. And that was the promise we were just singing about in Psalm 46.

The psalmist was enabled to rejoice in difficult circumstances and confess that God is our refuge and our strength, even in times of trouble.

[17:22] But then the promise came. God in the midst of her doth dwell. Nothing shall her remove. The Lord to her and help her will.

And that right early prove. It's a wonderful promise to God's people and to the church. To step out. To reach out.

And to be the witnesses that we have been called to be. Because the promise is, the Lord is with us. Rejoice, the Lord is with us.

Emmanuel has arrived. God is with us. God is with us. And that's what literally Mary was literally going to be told by Gabriel.

God in the midst of her doth dwell. God is dwelling in you. God is dwelling in your womb. Emmanuel has arrived.

[18:19] Therefore rejoice, the Lord is with you. The Lord is with you. You can do all things because the Lord is with you. You know, with that we see that Mary's surprise, it was then met by a description of Mary's Savior.

Mary's Savior. That's what we see secondly. Mary's Savior. Look at verse 30. The angel said to her, Do not be afraid, Mary, for you have found favor with God.

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and he will be called the Son of the Most High. And the Lord God will give to him the throne of his father David.

And he will reign over the house of Jacob forever. And of his kingdom there will be no end. The gospel message of the angel Gabriel to the Virgin Mary was the message of a son.

And with that message, Mary was to rejoice and not be afraid because she has found favor with God. You shall conceive in your womb and bear a son.

[19:33] But before Mary is told how her son and Savior is going to be conceived, Gabriel tells Mary what her son and Savior is to be named.

And Gabriel gives Mary's son and Savior three distinct titles. Gabriel calls him Jesus, the Son of the Most High, and the Son of David.

Jesus, the Son of the Most High, and the Son of David. And so the first title, he describes Mary's son and Savior as Jesus.

And of course we know that he was called Jesus because the name Jesus means salvation or Savior. And in Matthew's gospel we're told that an angel, not necessarily Gabriel, but an angel appeared to Joseph and said that Mary would bring forth a son and they shall call his name Jesus for he shall save his people from their sins.

He was to be called Jesus because he would bring salvation to a broken and a fallen world. And we must be clear on this, that the name Jesus is a name which expresses his person and his work.

[20:48] Because he wasn't called Jesus prior to the incarnation. He was the eternal Son of God. He was the Lord. He was the covenant redeemer.

He was Yahweh. He was Jehovah. But at the incarnation, when God became man, the second person of the Godhead became man, when he was given the name Jesus, the God-man was to be given the name Jesus in order to express his person and his work.

You shall call his name Jesus for he shall save his people from their sins. But Gabriel also describes to Mary, her son and her Savior, he describes him by telling her that he was also to be called the Son of the Most High.

That was a title which expressed his eternal nature. That he has existed from all eternities, from everlasting to everlasting.

He's the Alpha and the Omega, the first and the last, the beginning and the end. He is, as the carols put it, very God, begotten, not created. He's the God of God, light of light, one with the Father.

[ 22 : 00 ] He is the eternal Son of God, the eternal Word of God, the Word that was in the beginning with God, where all things were made through him.

And without him, there was not anything made that was made. And it was that eternal Word that became flesh and dwelt among us. He was the only begotten of the Father, full of grace and truth. He's the Son of the Most High. But Gabriel not only describes Mary's Son and Saviour as the God-man Jesus and the eternal Son of the Most High God, he also describes him as the Son of David.

And of course, this title highlights that Mary's Son and Saviour was of royal descent from King David. And when the angel Gabriel gave this description, he was referring to the covenant which God made with David in 2 Samuel 7, where the Lord promised to David that he will raise up his offspring after him, and that the one who comes from his offspring will establish his kingdom.

The Lord said, He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, he shall be to me a son.

[ 23 : 20 ] And for generations, the Jews waited for this promise to be fulfilled. They longed for the Messiah to come and sit upon the throne of King David and establish his kingdom forever.

And so for centuries, the Jews were looking for a king. They looked for someone of royal descent. They looked for one who would be the warrior king like King David, and the one who would overturn all the oppression of the Lord's people.

But you know, the Jews, they never expected the Messiah and the son of David to come from Nazareth in Galilee. They thought that nothing would ever, nothing good would ever come out of Nazareth.

Which is why when the Messiah came, he came to his own, but they did not receive him. And they didn't receive him because they didn't understand him.

And they didn't understand him because they failed to recognize his identity. They failed to see that the promised son of David is Jesus Christ, the son of the most high God.

[ 24 : 30 ] And that's the problem the Jews had, and it's still the problem many of the Jews have today. They fail to recognize the true identity of Jesus Christ.

And we see this throughout the ministry of Jesus, throughout the Gospels, because the chief priests and the scribes and the Pharisees, they condemned Jesus to death on account of blasphemy. Blasphemy that he claimed to be the son of the most high God. And the disciples, they repeatedly got it wrong about Jesus being the son of David.

They were awaiting the arrival of the Messiah to overthrow the Romans and retake the throne in Jerusalem. That's why they were going to fight with swords. But Jesus continually affirmed to his disciples that he came not to be served as the king in Israel, but to serve and to give his life as a ransom for many.

He came to be the suffering servant and to give his life as a ransom for many. And that's the emphasis of the Gospels. That the religious establishment and the disciples of Jesus, they fail to grasp the mission and identity of Jesus.

[ 25 : 47 ] And yet there are others who are demon-possessed and blind. And they recognize straight away who Jesus is. Because the only person recorded in the Gospels to recognize the identity of Jesus as Jesus, the most high God, the only person was Legion.

You'll remember Legion, the man who was possessed by many demons. And yet when he came face to face with Mary's son and saviour, Legion cried out, What have I to do with you, Jesus, the son of the most high God?

Legion recognized the identity of Jesus as the eternal son of God, even when all the religious leaders didn't. But more than that, when Jesus and his disciples passed by, a blind man called Bartimaeus.

Bartimaeus began to cry out, Jesus, son of David, have mercy on me. And it was the disciples who couldn't recognize Jesus.

They're telling Bartimaeus, be quiet, keep quiet. But it only caused him to shout all the more, Jesus, son of David, have mercy on me. Jesus, son of David, have mercy on me.

[ 27 : 06 ] And you know, what we see in the Gospels is that those who should have recognized the identity of Jesus didn't. And those who, in worldly terms, you could say, who should have never recognized Jesus, they did.

They recognized who he was. They recognized the wonder and glory of this person, and they began to follow Jesus. They began to follow Jesus because they believed in his name.

They believed in his name. They believed that Jesus is the Christ. They believed that Jesus is the son of the most high God. And they believed that Jesus is the son of David.

And this was crucial salvation. Because salvation could come through no other than the one named salvation.

And that's what the New Testament church has repeatedly affirmed to us. That there is no other name under heaven given among men whereby we must be saved other than the name of Jesus.

[ 28 : 22 ] Because the only way we can experience salvation and forgiveness of sins and cleansing is through the person called Jesus. And he was called Jesus because he would save his people from their sins.

He was called Jesus because he came to deliver those who would trust in him and commit their life to him from the power of sin and death. That's why he came. But you know my friend, the name of Jesus is so important.

Not only because he's the son of the most high God and he's a descendant of David. The name of Jesus is important because at the great day of judgment when all shall be revealed it will be as Paul says at the name of Jesus Jesus.

That every knee will bow in heaven and on earth and in hell. Every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

My friend, there is no other name under heaven whereby we must be saved other than the name of Jesus. There's no other name worth calling out to for salvation except the name of Jesus.

[ 29 : 51 ] There is no other way to have our sins forgiven and cleansed and to have our life transformed except through Jesus. There is no other way of salvation except through this Christ.

There is no other access to God the Father except through Jesus the Son. My friend, I don't know why you're not a Christian tonight because everything I'm telling you is nothing new.

It's nothing new. You've heard it all before. You know it already. You know that Jesus is the Savior of sinners. You know that Jesus is the Son of the Most High God. You already know that Jesus is a descendant of King David, that he's a royal king.

But you know, maybe what you need to do is do what Mary did when Gabriel spoke to her about her son and her Savior.

Maybe you need to surrender to Jesus at last and live in obedience to him. Maybe you need to stop questioning everything and just submit your life to what has already been revealed to you.

[ 31 : 04 ] Maybe you need to stop putting off what it is that you really want and just cast your lot in with Jesus. Because that's what Mary did.

She surrendered her life to God's word and to God's will. She surrendered her life to God's word and to God's will.

And that's what I'd like us to see last of all. We've seen Mary's surprise, Mary's son, and saviour. But lastly, we see Mary's surrender.

Mary's surrender. If you look at verse 34, Mary said to the angel, how will this be since I am a virgin? The angel said to her, the Holy Spirit will come upon you, and the power of the Most High will overshadow you.

Therefore the child to be born will be called Holy, the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son. And this is the sixth month with her who was called barren.

[ 32 : 14 ] For nothing will be impossible with God. And Mary said, behold, I am the servant of the Lord. let it be to me according to your word. And the angel departed from her.

When Mary was told by the angel Gabriel that she would give birth to God's Son, Jesus Christ, Mary naturally questioned the possibility of such an event.

Because as you know, for a virgin to conceive and give birth to a son was and still is an impossibility regardless of what century we live in.

And so Mary acknowledges the natural impossibility of it. She acknowledges the problem, naturally impossible. But with that, the angel Gabriel affirms to Mary the supernatural possibility that the Holy Spirit will come upon her and the power of the Most High, which is God the Father, he will overshadow her.

It implies that the work of the Incarnation, it's a work of the Trinity, just like salvation, it's a work of the Trinity. But even though this virgin birth seemed naturally impossible, the angel Gabriel reminds Mary that nothing shall be impossible with God.

[ 33 : 35 ] And you know, I believe that that was the word of assurance which caused Mary to surrender, to surrender her will to the word of God. nothing shall be impossible with God.

It was the Holy Spirit overshadowing Mary that affirmed to her that the word of Gabriel was true. And you know, that's true in every case.

Because it's only the Holy Spirit that will convince us that nothing is impossible with God. It's only the Holy Spirit that can affirm to you that God's word is true.

It's only the Holy Spirit that will convince you that it was possible that the Virgin Mary conceived and gave birth to a son. It's only the Holy Spirit that will convince you that God created everything that you see around you by the word of his power.

It's only the Holy Spirit that will convince you that the miracles of Jesus took place, whether it was walking upon water or feeding the 5,000 or being raised from the dead. It's only the Holy Spirit that will convince you that Jesus died upon a Roman cross bearing the punishment of your sin and he rose again three days later.

[ 34 : 50 ] My friend, it's only the Holy Spirit who will convince you that nothing is impossible with God. But the reason you do believe these things, because I know you do, the reason you do believe these things is because the Holy Spirit presses these things upon you.

He presses them upon your heart, convincing you that it's true. He's convincing you that God's word is true. He's convincing you that everything you read in the Bible is true.

He's convincing you that you need Jesus in your life and he's convicting you because you're still a sinner in need of this Savior and you still haven't done anything about it.

He's convicting you, my dear friend, if you can believe, if you can believe that God is the creator of this world and if you can believe the virgin birth and all the miracles of Jesus and the death and resurrection of Jesus Christ, then why do you find it so hard to believe that God is able to forgive your sin?

Why? Why do you find it so hard? Because nothing is impossible with God.

[ 36 : 20 ] Nothing. Again, it was J.C. Ryle who said, nothing's too hard for the Lord. There is no sin too black and bad to be pardoned, because the blood of Jesus Christ cleanseth us from all sin.

There is no heart too hard and too wicked to be changed because the heart of stone in a moment can be changed to a heart of flesh. There is no work too hard for a believer to do.

Let me assure you because we can do all things through Christ who strengthens us. There is no trial too hard to bear, says Ryle, because the grace of God is sufficient for us.

There is no promise too great to be fulfilled and no difficulty too great to overcome because if God is for us, then who shall be against us? Let principles such as these be continually before our minds, says Ryle, for nothing is impossible with God.

And it was upon that principle that Mary surrendered her life and her will to God's word. Because she openly confessed to Gabriel, the angel of God, the man of God, the messenger of God, she said, Behold, I am the servant of the Lord.

[ 37 : 46 ] Let it be to me according to your word. And in those words, Mary submitted and committed her life to the Lord because she confessed the Lord to be Lord over every area of her life.

And she stepped out in faith, she went forward in the promise that the Lord was with her and that nothing was impossible for him. And you know, my friend, I'll just conclude with this.

This conversation between Mary and the angel Gabriel, God has to rejoice with us when he speaks to us in the Bible.

Because like the angel Gabriel, God calls us to rejoice and be glad because God has shown us favor. He has shown us grace. God has been gracious with us because Emmanuel has come.

God with us has come. And he has come to us in the person of Jesus Christ, the Savior of sinners. He's come to us as the Most High God. He's come to us as the descendant of King David, Jesus Christ.

[ 39 : 04 ] And he's come to us not only with the promises of salvation, but also the promise of his Holy Spirit, in which the Holy Spirit, as Gabriel says, will come upon us and overshadow us and impress upon us and convince us that God's word is through and that there is nothing impossible for the Lord.

But like it was with Mary, she had to surrender her life and her will to the Lord and respond in obedience to his word.

She had to commit her life to the Lord and go forward in the assurance that nothing is impossible with him.

That's what we need to be like. My friend, I hope and pray that even before the end of this year, you will be like Mary.

That you will be like Mary. you will experience Mary's surprise and know that the promise of salvation is for you.

[ 40 : 23 ] That you will know Mary's saviour, that you will know him as your saviour and that you will act in accordance with Mary's surrender, that you will commit your life to following the Lord, that you will commit your life to loving, following and being obedient to the Lord.

I long to hear Mary's testimony being your testimony. Behold, I am the servant of the Lord.

Let it be to me according to your word. Be like Mary. May the Lord bless these thoughts to us.

Let us pray. O Lord, our gracious God, we give thanks to thee for the revelation of thy Son, Jesus.

We thank thee that he is a precious saviour, one who is able to save to the uttermost.

Help us, Lord, we pray thee, not to harden our heart, but that as the psalmist said, today if you hear his voice, harden not your heart.

[ 41 : 51 ] Bless us, Lord, we pray thee, help us to see Jesus, help us to walk with him each and every day, to see that he is a precious saviour, who does in us and for us, far above and beyond our asking, or our thinking.

Cleanse us then, we pray, and do us good, for Jesus' sake. Amen. Amen. We shall conclude by singing again in Psalm 46.

Psalm 46, the Scottish Psalter, page 271. We're singing from verse 7 down to the end of the psalm.

Psalm 46, from verse 7. And when it says, the Lord of hosts upon our side, literally, the psalmist is saying, Emmanuel, God is with us.

And he repeats that in verse 7 and verse 11. And then when he says, be still and know that I am God, the words be still are literally surrender your life to God.

[ 43 : 17 ] That's what God is asking. asking you to surrender your life to him. The Lord of hosts upon our side doth constantly remain. The God of Jacob's our refuge has safely to maintain.

Come and behold what wondrous works have by the Lord been wrought. Come see what desolations he on the earth hath brought. Down to the end of the psalm of Psalm 46. To God's praise.

Lord, O who's upon our side doth constantly live hurt.

inhale. Come and behold what wondrous works Up by the Lord be one Come see for the soul nations Beyond the earth accord On to the ends of the earth For shim to peace he turns The pole he breaks The spear he cuts

In fire the child of hers We still not know that I am God Among the people I Will be exalted Thy honor Will be exalted Our God who is the Lord of hosts Is still upon our side The court of Jacob

[ 46 : 23 ] Our refuge A silver will abide The grace of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit Be with you all Both now and forevermore Amen