

Commandment #1 - No Other God

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[0 : 00] Well if we could, with the Lord's help this evening, the Lord's enabling, turn back to that portion of scripture that we read, Exodus chapter 20. Exodus chapter 20, and we'll read again the first three verses.

Exodus 20 from the beginning. And God spoke all these words, saying, I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

You shall have no other gods before me. You shall have no other gods before me. It's safe to say that our lives are full of rules and regulations.

Where we have rules and regulations for almost everything we do. From building a house, there are countless rules and regulations that have to be followed.

To drive in a car, we have to abide by the laws of speed and safety. To walking to the shop, we have to follow the green cross code. And even with sport, we have to uphold all the rules and play a fair game.

[1 : 20] Otherwise we're cheating. Our lives are full of rules and regulations. But the truth is, we don't like being told what to do. We don't like to be told to do it this way or to do it that way.

We don't like to be told no. Daniel is always crying when he's told no. He doesn't like to be told no. We don't. And that's because we don't like to be told that we're wrong.

We don't like rules and regulations. Because sometimes they're oppressive. They're restricting. And they take away our fun and enjoyment of what we want to do.

And that's how people have often viewed the Ten Commandments. They view them as just this list of rules and regulations. The list of do's and don'ts.

Well, actually, they're a list of don'ts because they all begin with the same phrase. Thou shalt not. Thou shalt not. Thou shalt not. And after a while of hearing the same phrase, thou shalt not, it sounds so negative and so binding and so oppressive.

[2 : 25] And yet our lives are full of rules and regulations. Because without rules and regulations, there would be chaos. If we built our houses the way we wanted to, it would either fall down or we would cut corners.

If we drove our car without a care or concern for anyone or anything else or the speed that we're going at, then we're sure to cause an accident. If we ignored the green cross code and just walked out in front of cars or we didn't use the pavement or we walked in the middle of the road, we wouldn't live for very long.

And if we played sport, devoid of any of the rules, we would never get picked for the team and we would be branded as a cheat. Our lives are full of rules and regulations.

But without rules and regulations, there would be chaos. And these rules and regulations are there not to oppress us or to take away our fun. They are there for our good and for our protection.

And, well, we teach children to stop at the traffic lights of a busy road and wait for the green man. You tell them, wait for the green man.

[3 : 38] Why? To protect them from being knocked down. It's for their good. When we're in our car, we stop at the red light. We wait for the green light.

And we stop at the red light because if we were to go through the red light, we would either knock somebody down or we'd crash into another car. And so the red light is for our protection. It's for our good.

It might slow us down. It might cause us to be late. And we have to wait and become impatient. But ultimately, it's saving our life and it's saving the lives of others.

It's for our good. So our lives are full of rules and regulations because without rules and regulations, there would be chaos. And the God who has created us, he's not a God of chaos.

He's a God of order. He has ordered all things well. In which everything in creation, you can see it all around us, the sun rising in the morning, setting at night, the moon, the stars, the times, the season, everything moves and works according to God's rules and God's regulations.

[4 : 48] And that includes us. Because as we said over the past few weeks, we have been made in the image and the likeness of our creator. And our purpose is to reflect our creator.

And we do that by keeping God's commandments and enjoying our covenant relationship with him. And as our creator, God has written the rules and the regulations.

He has written them in our heart. He has written them on our heart, proving that they are relevant to every human being. And he has also, as we see here in Exodus 20, he has written them down in stone, affirming that they are permanent and binding.

But as we said, rules and regulations are for our good. They're for our protection. And that's what we have to see the Ten Commandments as. Not a list of don'ts, which are oppressive and restricting and taking away all our fun and the enjoyment of life.

We're to see that the moral law, the Ten Commandments, they've been given to us by our creator. And the reason God commands us to worship no other God and to keep the Sabbath holy and to honour our parents and not to kill and not to steal and not to commit adultery and not to covet.

[6 : 10] It's all for our good.

It's all for our good.

We can clarify the teaching of the commandment. And that's the structure I want us to use. We can ask three questions about each commandment. What is commanded by the first commandment? What is condemned by the first commandment? And what is clarified by the first commandment? What is commanded? What is condemned? And what is clarified by the first commandment?

So we look firstly at what is commanded by the first commandment. What is commanded by the first commandment? Thou shalt have no other gods before me.

[7 : 47] The first thing is obvious but it's worth mentioning. And what's worth mentioning is the negative form of the commandments.

Because apart from remembering the Sabbath day to keep it holy and honouring our father and our mother. All the commandments are a list of don'ts. Don't do this. They all begin with the same phrase.

Thou shalt not. And such a statement as we said it sounds oppressive and restricting. Always say no. But the reason the commandments are negative in their form.

Is because the children of Israel were already in a place of privilege. They were in a place of privilege. Because as we saw last week.

And as we can read in verse 2. It says I am the Lord your God. Who brought you out of the land of Egypt. Out of the house of slavery. The children of Israel. They already knew God as their creator king.

[8 : 47] He is their God. I am the Lord your God. And they also knew him as the covenant king. This is what we saw last week. I am the Lord. He is their Lord.

And they had also been redeemed from bondage and slavery in Egypt. I am the Lord who brought you out of the land of Egypt. Out of the house of slavery. He is their redeemer. Therefore the children of Israel.

They were in this position of privilege. They had been redeemed from Israel. Redeemed from Egypt. Israel had been brought out of Egypt. And they were in this position of privilege.

In which they were to receive all the benefits and blessings of their redemption. As God's covenant people. And this is why the commandments are negative in form.

Because they put this boundary. Or this perimeter around the children of Israel. The commandments you could.

[9 : 42] I suppose you could describe it like a fence. A fence to keep God's covenant people within the fence. And to prevent them from marrying their relationship with the Lord.

And the best way to illustrate it is. Many of you will know it. Imagine a croft full of sheep. In the croft the sheep have been provided all the grass they need.

All the grass they need to survive. And enjoy a good life. But on the perimeter of the croft. There is a fence to keep the sheep from wandering away.

And getting into danger. The fence is there to protect the sheep. And to prevent the sheep from being lost. And so that the sheep will be fed.

By the hand of the shepherd. And that's what the ten commandments are to be like. We're to see them as the fence. God has given us everything we need. To glorify him.

[10 : 44] And to enjoy him. And the ten commandments are the fence around the perimeter. Which indicates. The fence is indicating to us. What does not glorify God.

And enjoy him. So we have all this space to enjoy. But God is saying. Stay away from this perimeter. Stay away from the fence. The ten commandments.

They're in place. Not to take away our fun. Or our enjoyment. Or to frustrate us. They are there to make us see. How good God is. And how privileged we are.

And that we can enjoy the benefits. And the blessings of salvation. But as you know. Only too well. The problem with all of us. As sinful human beings.

Is that the grass is always greener. On the other side. And we want to push the boundaries. We want to test the fence. We want to see.

[11 : 43] Well how far can we go. Without being pulled up for it. But the reality is. The law is permanent. The fence. It's permanent. It's permanent. It doesn't move.

It's binding upon all mankind. The fence can't come down. The law cannot be revoked. Or withdrawn. Or invalidated. Which means that. It's still as active today.

As when it was first written. But you know. When Jesus was asked to give a summary. Of the ten commandments. He didn't emphasize. Our position of privilege.

He emphasized. That we are in a position. Of offense. And upset. Because we don't do. What God has commanded. He said that we are to love. The Lord our God.

With all our heart. With all our soul. With all our strength. With all our mind. And our neighbor as ourselves. So. He says. We have to try and reach up to this. But we fall short.

[12 : 41] Because we don't love. As we ought to. And that's what. Upholding the first commandment. Is all about. It's all about. Loving God. Because if we love God.

Our desire. Will be to love and cherish. All those. Who have been created. In the image of God. The first commandment. Is all about loving God.

For who he is. And what he has done. It's all about. Worshipping. And glorifying God. For being. Our creator king. And our covenant king. And to worship God.

Means to show. What value. We view God. As someone once said. Our worship of God. Reveals our.

Worship of God. Our worship of God. Reveals our worth. Worship of God. It reveals. The worth. And esteem. And reverence.

[13 : 37] We give to God. As our creator. And as our covenant king. Because to worship. And glorify God. Is to love. And to adore.

And to serve God. With a humble heart. It's to put him first. It's to seek him first. It's to. Exalt him. And his name.

In every. And any. Any situation. In life. Whatever the circumstances. But you know. There's more. To what is commanded. In the first commandment.

Than worshipping. And glorifying God. And out of all the commandments. We have to say. That the first commandment. Is the most important commandment. Because we're not only commanded. To love. Worship. And glorify God. We are commanded. That in order to uphold. The first commandment. We need to be. A committed Christian.

[14 : 32] In order to uphold. The first commandment. We need to be. A committed. Christian. Which means my friend. That you can't keep. The first commandment.

Unless you're a committed Christian. Because the first commandment. Commands that we are to know God. As our creator king. And our covenant king. But we must also acknowledge him.

To be our God. And we must acknowledge him. Before others. Therefore in order to keep. The first commandment. We must openly confess. That we are a Christian.

My friend. We have been commanded. In the first commandment. To know God. And acknowledge Jesus Christ. To be our savior. And you know. It should be no surprise to us.

That the first commandment. Commands us. To commit our life. To loving. Following. And serving. Jesus Christ. Because that's the only way. We can experience.

[15 : 28] The blessing. Of eternal life. Is that not what Jesus said. This is eternal life. That they know you.

The only through God. And Jesus Christ. Whom you have sent. That's what eternal life is. My friend. In order to keep. The first commandment. You must let go of self. And commit your life. To Jesus Christ. The commandment. The command given. In the first commandment. Is to be a committed Christian. But what does a committed Christian look like? What does a committed Christian look like? Well. The larger catechism. It's a wonderful document. It gives this list of characteristics. Which. In which we should strive for. As committed Christians. And I just. I love the list. In the larger catechism. [16:24] Because it's all based upon scripture. Every. Every. Reference made. Every statement made. Is all referenced. To scripture. And if you have one at home. I'd encourage you to look up. Where they get this. The. Where the scripture. Comes from. And so. The larger catechism. It asks. What are the duties required. In the first commandment. What is. Commanded. In the first. Commandment. What does a committed Christian look like? And it says. The duties required. In the first commandment. Are the knowing. And acknowledging. Of God. To be the only. Through God. And our God. And to worship. And glorify him. Accordingly. By thinking about him. Meditating upon him. Remembering him. Him. Highly esteeming him. Honouring him. Adoring him. Choosing him. Loving him. Desiring him. Fearing him. [17:19] Believing in him. Trusting in him. Hoping in him. Delighting in him. Rejoicing in him. Being zealous for him. Calling upon him. Giving all praise. And thanks to him. And yielding all obedience. And submission to him. With the whole man. Being careful in all things. To please him. And sorrowful. When in anything. He is offended. And walking humbly. With him. My friend. That's what's commanded. By the first commandment. We are commanded. To be a committed. Christian. We are commanded. To be a committed. Christian. But the second question. We can ask about this commandment. Is what is condemned. By the first commandment. What is condemned. By the first commandment. Thou shalt have no other gods. Before me. And so what we've seen already. [18:15] Is that in order to uphold. The first commandment. We need to be committed. We are commanded. To know God. And acknowledge him. To be our God. Our creator king. And our covenant king. And because he is our God. We will seek to worship. And glorify him. Accordingly. And so. If being a Christian. A committed Christian. Is commanded. By the first commandment. Not being a committed Christian. Is condemned. By the first commandment. If being a committed Christian. Is commanded. By the first commandment. Not being a committed Christian. Is condemned. By the first commandment. Because the first commandment. Forbids. The denying of God's existence. Or not worshipping. And glorifying. The true God. As our creator king. And our covenant king. It's not giving. [19:14] Of our worship. And glory. To God. We're giving it. To another God. God. Something that is. Due to him. Alone. And so. If being a committed Christian. Is commanded. By the first commandment. Then being an atheist. Is condemned. By the first commandment. But the first commandment. Not only condemns atheism. As denying the existence. Of a creator. Who brought this world. Into being. Because. In the Bible. Atheism. Is not just confined to. Denying the existence. Of God. And declaring. That this world. Came into being. By chance. And that millions. And millions. Of years ago. Atoms and molecules. They just collided. Together. To create this. Big bang. And that big bang. Produced the world. And the universe. And everything in it. And over millions. And millions. Of years. It has evolved. [20:09] Into this beautiful creation. That we all see around us. And we've all evolved. From monkeys. And it's sustained. Every day. This is the view. Of the atheist. It's sustained. Every day. Without the help. And assistance. Of God. Okay. But the first commandment. Not only condemns. Atheism. As denying. The existence. Of God. The first commandment. Condemns. Atheism. As not. Worshipping. And glorifying. The true God. As our God. And maybe.

For you my friend. You would shudder. At the thought. Of anyone saying. That you're an atheist. Because you believe. In the existence of God. And you believe. That this world. Was created by God.

And that it's sustained. By God. And you believe. That everything happens. In this world. Is because. God is in control. And you believe. That you believe. All that. Because you believe. The Bible.

[21 : 04] You believe. The Bible. To be God's. Infallible. And inerrant word. And you believe. That because of Adam. We're all sinners. Who have sinned. And come short. Of God's glory. But you believe.

That God so loved. This fallen world. That we're living in. That he sent his beloved son. Jesus Christ. Who was conceived. By the Holy Ghost. And born of the Virgin Mary. And you believe. That God's son. Suffered. Was put to death. On a Roman cross. For the sins of his people. Was laid in a borrowed grave. He rose again. On the third day. But not only that. You believe. That you are a sinner. Who needs to be saved. And you believe. That by trusting in Jesus Christ. And what he has done. On your behalf. And committing your life to him. You will receive the promise.

Of eternal life. And my friend. If you believe all that. Which I know you do. Then the first question.

[22 : 00] I must ask you is. Why aren't you a committed Christian? If you believe all that. Why aren't you a committed Christian? Why aren't you. Haven't you come to.

Embrace. What you already believe. By committing your life. To loving. Following. And serving. Jesus Christ. But the second question.

I must ask. Must ask is. Why do you choose. To live your life. Like an atheist. Why do you choose. To live your life.

Like an atheist. And you may shudder. At the thought. Of being known as an atheist. Because you believe. Everything about God. And the Bible. And Jesus Christ. You believe it all.

On a Sunday evening. But maybe the truth is. You live your life. The rest of the week. Like an atheist. Because an atheist.

[22 : 53] Is someone. Where God is not part. Of their life. An atheist. Is someone. Who lives their life. As if God. Does. Not exist.

Because God. Doesn't come into. Their thinking. He doesn't come into. The way they live. Their life. They don't factor. God into their day. He doesn't.

Convict them. As to. The way they. Conduct themselves. On a daily basis. And even the way. They make decisions. God doesn't. Factor into their life. My friend.

An atheist. Is someone. Who lives their life. As if. God. Does not exist. And for some of you. In here tonight. You might not. Go to the extreme.

Of labelling yourself. As an atheist. But in reality. That's what you are. That's what you are. God is not. A part of your life. God is not.

[23 : 49] Does not. Enter in. Or factor in. To your understanding. Of life. And the decisions. That you make. In life. Where you live your life. From week. To week.

As if God. Does not. Exist. You may come to church. On Sunday. But the rest of the week. Monday to Saturday. You live it.

As if God. Does not exist. And yet. You already know. What the Bible says. About atheists. And you know. What the Bible says. About those who live their life.

Like atheists. We were singing about it. Earlier on. In Psalm 14. God says. The fool. Hath said in his heart. There is no God. The fool.

Hath said in his heart. There is no. God. And you know. That's why the parable. Of the rich fool.

[24 : 44] Is such a solemn. Parable. Parable. Not just because. The rich fool. Had everything he needed. And he lived his life. As if God didn't exist. And it wasn't just because.

He was content. With all he had. That he would say to his soul. Well. Soul. Take it easy. Go into retirement. Eat. Drink. And be merry. The parable of the rich fool. Is a solemn.

And sobering parable. Because. It reminds us. Of what can happen. To a life. That is lived. As if God. Does not exist. But the sad thing.

About the rich fool. Was that. He knew. He had a soul. Because he. He told his own soul. Not to worry. He told his soul.

Everything will be okay. Because life is good. He told his soul. That he's in good health. Just now. He told his soul. That he has many goods. Laid up for. For many years. He told his soul.

[25 : 43] That he has a good retirement package. Because God has blessed him. Which means. That he thought. That he was in a good standing. With God. But what the rich. Atheist.

Had forgotten. Was that. He was living his life. Like a fool. He was living his life. Without God. And when God. Spoken to his life.

It's not at all. What he expected. He didn't expect. God to speak to him. At the age he was at. And he certainly. Didn't expect God. To speak to him. In the way he did. Thou.

Fool. Tonight. Thy soul. Shall be required. Of thee. Solemn words. And.

My uncommitted. And unconverted. Friend. Why do you choose. To live your life. Like an atheist. Why do you choose.

[26 : 44] To live your life. Like a fool. Knowing that you have a soul. And knowing that there is. But one step.

Between you. And the great eternity. One step. Why aren't you. A committed Christian.

Tonight. Why haven't you. Come. To embrace. What you already believe. By committing. Your life. To loving.

Following. And serving. Jesus Christ. Christ. But you know. It's not only the unconverted. Who can live like atheists.

The Christian. Can often think. And act like an atheist. It was Alexander White. He was an influential minister. In the free church.

[27 : 42] During the late 19th. And the early 20th century. And he wrote a commentary. On the shorter catechism. And when commenting. On what's commanded. Or what's condemned.

In the first commandment. Alexander State. Alexander White. He states that. Every Christian. Must confess. How many atheistic hours.

We all spend. Thinking about our worldly pursuits. When we should be thinking about God. And how many atheistic hours. We spend doing things.

That are of no eternal benefit. When we should be investing. When we should be investing. Our energies. Into that. Which is of eternal value. And for the furtherance. Of Christ's kingdom.

My friend. In order for us to keep. The first commandment. We must all. Be committed. Christians. We must all. Be committed.

[28 : 38] Christians. But there's one more question. Which we need to ask. About this commandment. We've asked. What is commanded. By the first commandment. It commands us.

To be a committed Christian. We've asked. What is condemned. By the first commandment. It condemns. Being an atheist. Or living. Like an atheist. But lastly. We need to ask. What is clarified. By the first commandment. What is clarified. By the first commandment. Thou shalt have no other gods. Before me. And the catechism highlights.

That the words. Before me. In the first commandment. Have a specific meaning. Because they. Clarify. What is being. Commanded. In the commandment.

And the first thing. They clarify. Is that we are to. Have no other god. We are to be monotheistic. In our religion. Which means. That we are to worship.

[29 : 33] And glorify. The one true god. Rather than. Any god. Or any gods. We are to be. Monotheistic. Rather than. Polytheistic.

And this. Is what made. The people of Israel. Unique. And what set them apart. From all the other nations. Because. All the other nations. That surrounded. Israel. Surrounded the nation. Of Israel. They worshipped. Many gods. They had. Many idols. They were. Polytheistic. Many gods. But Israel. Was commanded.

To be a monotheistic. People. They were commanded. To worship. And glorify. The one. True God. Their. Covenant. God. And this was the confession.

Of faith. For an orthodox. Jew. That they. Only served. One God. And the Jewish. Confession of faith. It's often referred to. As the Shema. And every Jew.

[30 : 27] Would confess it. That's in Deuteronomy. Chapter 6. Verse 4. Where every Jew. Would say. Hear O Israel. The Lord. Our God. The Lord is one.

And for the orthodox Jew. The Shema. Or this confession. It was. Understood. To be the heart. Of the Torah. It was the key. To keeping. The law of God.

It was the key. To understanding. The whole law. By confessing. That there is no. Other God. Except the Lord. And this confession. Hear O Israel. The Lord. Our God. The Lord is one. It's still recited. Morning and evening. By all devout Jews. All over the world. And it's so important. To all the Jews. That the Jewish boys. In orthodox Jewish homes. They're required. To memorize this verse. As soon as they can speak. Their first words.

[31 : 22] Are to be. Hear O Israel. The Lord our God. The Lord is one. But not only that. Many Jews. They hold the statement. In such high esteem. That. Their desire.

Is to have these words. As the last words. They ever speak. Before they die. And Jews. They're often found. Repeating it. On their deathbed. Hear O Israel. The Lord our God. The Lord is one. Hear O Israel. The Lord our God. The Lord is one. And this confession. Although it might just seem. Like a lucky charm to us. Always repeating it. They're repeating it.

All the time. But this was the statement. Which characterized. The Lord's people. As to. Who they were. And what they were like. Because. They were asserting. Twice a day. Every day. They were. The Lord's people. Were confessing. That the Lord is one. And the Lord alone. Is God. They were asserting. That there was. No other God.

[32 : 17] In their life. Apart from the Lord. And that's to. That's to be our confession too. We are to have. No other God. Besides the Lord.

We are to put. No other God. Before the Lord. And there is always. The danger. In every area. Of our lives. To make good things. God things. Whether that's. Our wife. Our husband. Our children. Our family. Our job. Our home. Our hobbies. Our health. Our wealth. There are a number of things. Which are good things. And great. Blessings. To enjoy. But what the first commandment. Commands.

Is that we are to acknowledge. That it is. God. Who has given them all. To us. And that we must never. Put them before God. We must never make. The good things.

[33 : 13] God things. Because the command is. Thou shalt have no other gods. Before me. But these words.

Before me. They are binding. Upon the whole of creation. Not only because. The moral law. Has been written. Upon the heart. Of every human being. Made in the image. And likeness of God. But also because. The words. Before me. They literally mean. In my. Presence. In my presence.

Presence. And these words. They carry with them. The idea of. Standing in the court. Of a king. So we are standing. In the court. Of a king. In which. God is our creator. King. He is our. Covenant king. And we are always. In his presence. God is. We know. He is omnipresent. He is. Everywhere.

[34 : 07] Therefore. We are always. Standing in the court. Of the king. There is. Nowhere. Where God is not. And everything. We do. Everything. We think.

Everything. We say. Is done. In the court. Of the king. And in the presence. Of the king. Which means. That every time. We put something. Before God. Or in place. Of God. We are doing it. In the presence. Of the king. And we are doing it. Before the eyes. Of the king. And it was. John Calvin. Who says.

In his institute. He says that. When we substitute. Our fictions. For God. We are provoking. God. To jealousy. And the illustration. Calvin uses. Is that of. An unfaithful wife. Who stings. Her husband's heart. More deeply. When her. Adultery. Is committed. Openly.

[35 : 01] Before his eyes. It's done. Openly. Before his eyes. And so. My friend. As our. Creator. King. And our. Covenant. King. God. Commands.

And God. Demands. Our exclusive. Loyalty. And devotion. To him. He commands. Complete. Commitment.

To be committed. Christians. Thou shalt have. No other gods. Before me. And there's a reason. Why it's.

Thou shalt not. Rather than. You shall not. This is where the modern. Translations. They fall down. Because. They don't highlight. The difference between. What's singular. And what's plural.

Because the use of the word. Thou. It indicates. That the command. Is singular. The command. Is. Personal.

[35 : 56] It's. A personal. Obligation. It's direct. Yes. The command. Was spoken to. Every human. Being. Made in the image of God. Yes. It was. Spoken.

To all of the children. Of Israel. But. It's spoken. To them individually. It speaks to. Each of us. Individually. Therefore.

The response. And the responsibility. For upholding. This commandment. It's a personal one. We can't blame. Anyone else.

We can't point. The finger. At anyone else. We can't point. The finger. At something else. We are responsible. Which means.

My friend. That there is. A personal. Obligation. Upon. Each. And every. One of us. To uphold. The first. Commandment. And every. Commandment.

[36 : 51] Thou. Shalt have. No other. Gods. Before me. Thou. Shalt have. No other. Gods. Before me. And so.

Conclusion. What is commanded. By the first. Commandment. The first. Commandment. Commandments us. To be a committed. Christian. What is condemned.

By the first. Commandment. The first. Commandment. Condemns. Being an atheist. Or living. Like an atheist. Living your life. As if. God. Does not exist.

And what is. Clarified. By the first. Commandment. The first. Commandment. Clarifies. That we are always. In the presence. Of the king. Who sees all.

Who knows all. And everything we do. Is before his eyes. And so. In order to keep. The first. Commandment. We must live our lives.

[37 : 47] As committed. Christians. By wholeheartedly. Loving. Following. And serving. Jesus Christ.

Christ. And so. All I want to say. To those. Who are. Not yet. Committed. Christians. All I want to say.

To you. Is. Is it not. About. Time. That you. Committed. Your life. To Jesus. Christ.

Is it. Not. About. Time. That you. Committed. Yourself. To loving. Following. And serving. Jesus Christ.

Thou. Shalt have. No other gods. Before me. May the Lord. Bless these thoughts. To us. Let us pray. Amen. O Lord.

[38 : 47] Our gracious God. We. Bless and praise thee. Lord. The God. Who gives to us. Direction. And how we ought. To live. And serve. And worship thee. We thank thee.

O Lord. For thy word. That is the only rule. To direct us. On how we may glorify. And enjoy thee. Forever. Help us. Lord. We pray. To be obedient to it. Help us.

To serve thee. With a humble heart. Help us. To be committed. To be committed Christians. Those who. Love and. Follow and serve thee. Day after day. Lord.

We confess. That we fall short. We confess. O Lord. That we are not. What we ought to be. But we bless thee. And we praise thee. That when we commit ourselves. To thee. The Lord.

The God. Who has promised. To begin that good work. In us. And will bring it on. To completion. At the day of Christ Jesus. O help us. Lord. We pray. Not to look at our.

[39 : 41] Insufficiencies. But to see. An all sufficient. Savior. Who does in us. And for us. Far above. And beyond. Our asking. What our thinking. Cleanse us.

We pray. Bless us. In the evening. That lies ahead. Enable us. We ask thee there. To glorify thee. And to enjoy thee. Forever. Do us good. For Jesus sake. Amen.

We shall conclude. By singing. In Psalm 96. Psalm 96. In the Scottish Psalter. Psalm 96.

Page 358. Singing from verse 4. Down to the verse mark 7. Psalm 96.

From verse 4. For great's the Lord. And greatly he is to be magnified. Ye worthy to be feared is he. Above all gods beside. For all the gods are idols dumb. Which blinded nations fear.

[40 : 45] But our God is the Lord. By whom the heavens created were. Great honour is before his face. And majesty divine. Strength is within his holy place. And there doth beauty shine.

Do ye ascribe unto the Lord. Of people every tribe. Glory do ye unto the Lord. And mighty power ascribe. These verses. To God's praise.

For great the Lord. And greatly he is to be magnified.

Yea worthy to be feared is he. Above all gods beside.

For all the gods are idols dumb.

[41 : 47] Which blinded nations fear. But our God is the Lord.

The Lord my good. The heavens created were. Great honour is before his face.

And majesty divine. Strength is within his holy place.

And there doth beauty shine. Do ye ascribe unto the Lord.

Of people every tribe. Glory do ye unto the Lord.

[43 : 09] And mighty power ascribe. 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.