

The Precious Blood

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[0 : 00] Well, if we could, this morning with the Lord's help and the Lord's guidance, if we could turn back to that portion of scripture that we read. 1 Peter chapter 1, page 1220 in the Pew Bible.

1 Peter chapter 1, actually if we go to the page before, 1219, verse 17.

And if you call on him as father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile. Knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

But particularly the words, the precious blood of Christ. The precious blood of Christ.

When we consider the person who wrote this beautiful letter, we ought to think of it as a reunion.

[1 : 26] We are all familiar with reunions because every year we see it in the Gazette, there are 40th or 50th reunions. Which those from maybe the class of 76 or 66, they reunite after many years.

And of course I haven't been to one yet, but I suppose that when a 40th or a 50th reunion takes place and you meet up with old school friends and old acquaintances, which you haven't seen for years.

Inevitably, I suppose they've changed.

And I suppose they are some of the things that you would encounter at a reunion. Well, as I said, when we consider the letter of Peter, we ought to think of it as a reunion.

Because by the time this letter was written, it's been at least 20 or 30 years since we last heard from Peter. We were certainly with him through his education as he was being taught to be an ambassador for Christ.

[2 : 56] And as those who were looking on, we've witnessed Peter's high points and Peter's low points. We were there when Peter rebuked Jesus for saying that he was going to go to the cross.

We were there when Peter was rebuked by Jesus for always butting in and coming up with the first thing that came into his head. We were there when Peter denied ever knowing Jesus.

They were all the low points. But we were also there for all the high points. We were there when he was called away from his nets to be a fisher of men.

We were there when he was appointed as the rock upon which the church of Christ would be built.

We were there when Jesus washed Peter's feet. We were there when Peter looked into the empty tomb of Jesus and saw that he is risen.

And we were there when Peter stood up on the day of Pentecost to preach. And over 3,000 souls were saved. We were there with Peter. We were there with him.

[3 : 59] But now after all these years, we are reunited with Peter. And when we read his letters, we see that he's a different man to the one we found in the Gospels.

Because the way Peter writes, he portrays to us that he's a man who learned from Jesus. He has gained Christian experience.

He has grown in grace. He has matured in his faith. And it's wonderful to see it. And to know that the promise for Peter is the same promise for every Christian.

That he who has begun a good work in us will bring it on to completion in the day of Christ Jesus. But our reunion with Peter is for a specific purpose.

Because Peter has, who's now, he's an established leader in the church. And he's writing to Jewish converts to Christianity who are being persecuted for their faith.

[4 : 58] Where they're being persecuted by the Roman Empire. And particularly the Roman Emperor Nero. Who had this, Nero he had this satanic hatred for Christians.

To the point that if Nero ever got his hands on you. He would have you captured. And he would have you impaled on a pole. Outside his palace.

In the road that leads up to his palace in his garden. And he would set you on fire. You would be a lamppost to light the way to his palace at night. That's what he thought of Christians.

That's what it meant to be a Christian in the first century. You were signing your death warrant. And it's into that awful situation which Peter writes.

And he writes building upon everything that he's learnt from Jesus. As they face opposition for their faith. He's trying to encourage these Christians.

[5 : 57] As they're going through the mill. And he does that in his opening words. By reminding them of the hope that they have in Jesus Christ. Because he says that they've been begotten again to a living hope.

And that they've received an inheritance that is incorruptible. Undeclared. That does not fade away. And it is reserved in heaven for them. But until that day.

He says you are being kept by the power of God. Through faith unto salvation. And it's a marvellous promise. It's a glorious hope that he gives to them.

But what I love about the way in which Peter writes his letter. Is that he not only reminds these persecuted Christians. Of the hope that they have in Jesus. He also reminds them of the preciousness of Jesus Christ.

Because throughout his letters. Peter repeatedly uses the word precious. He says to those who are persecuted Christians. He says to them in verse 7.

[7 : 05] That their faith in Jesus Christ. Is much more precious than gold that perishes. And then here in verse 19. Which is going to be the focus of our study today.

Peter reminds these Christians about the precious blood of Jesus. In chapter 2. Which we'll be looking at this evening. Peter tells them about the precious stone.

That is Jesus. And then if you go into his second letter. Peter. He calls all these persecuted Christians. And he says to them that you need to cling. To the great and precious promises of God's word.

And so the message of Peter to the church. Is consider the preciousness of Christ. Consider the preciousness of Christ.

And that's what I'd like us to do today. I'd like us to consider the preciousness of Christ. But this morning I'd like us to think about the preciousness of the blood of Christ.

[8 : 10] Because Peter says that's how we are redeemed. We are redeemed by the precious blood of Christ. And I'd like us to consider these words under just two headings.

The necessity of redemption. And the nature of redemption. The necessity of redemption. And the nature of redemption. So we look firstly at the necessity of redemption.

I'll read these verses again. In verse 18. Knowing that you were ransomed or redeemed from the futile ways inherited from your forefathers. Not with perishable things such as silver or gold.

But with the precious blood of Christ. Like that of a lamb without blemish or spot. And in these words Peter brings us right to the heart of our precious gospel.

And he does so in order to remind us of the necessity of redemption. He wants to remind us why our redemption in Jesus Christ is essential to our salvation.

[9 : 18] And he says to us, you know this already. You already know that you've been redeemed and ransomed by the precious blood of Christ. But it's always good to be reminded.

It's always good to be reminded why you have been redeemed. And how you have been redeemed. And you know my friend, we should never tire of hearing the gospel. We should never tire of hearing the good news of salvation through Jesus Christ.

We should never tire of hearing the story of redemption. Because it may be an old, old story. But it's ever new. It's new to us every day.

And every time we encounter this glorious message. It should come to us with freshness and warmth and wonder. At the depth and height and breadth of God's love being demonstrated to us in the death of Jesus Christ.

But you know when you read these words. It's as if Peter is saying to us. If you want to be a Christian. Living in a fallen world. A world that is hostile to the gospel of Jesus Christ.

[10 : 29] And hostile to the followers of Jesus Christ. And if you want to live for Christ. He says then. Gird up the loins of your mind. That's what he says in verse 13.

And in other words. Peter is saying. Set your mind on the things of Christ. Because that's where your hope is. That's where your confidence lies. That's where grace is to be found.

It's to be found in Jesus Christ. So remind yourself of what you were without Christ. And now remind yourself what you are in Christ.

Well. What were we without Jesus Christ? What were we when we didn't know Jesus and his redemption? And Peter tells us that when we didn't know Jesus.

Our life and conduct was aimless and futile. When we didn't know Jesus. And when we were still strangers to grace and to God.

[11 : 32] Our life was being lived in vanity. When we didn't know Jesus. Our life and our conduct was without direction. We were lost.

It was without meaning. Because we were ignorant of the grace and glory of God. And it was without purpose. Because we lived for ourselves. And for our own glory.

And for our own gain. And not the chief end for which we were created. And Peter says. He says to us in verse 14. As obedient children.

We are not to conform to our former lusts. As we did in our ignorance. Because when we were ignorant of the redeeming grace of Jesus. We conformed ourselves to the world.

And the standards of the world. And the way of the world. And the words of the world. And the thoughts of the world. And the things of the world. In our ignorance of Jesus. We were immersed in the world.

[12 : 32] Living a lawless life. And completely unholy. Before we knew Jesus. Before we were called to a life of holiness. And separation.

And distinction. We were unholy. We were unholy. We didn't live thinking about God. Or Jesus. Or the cross.

These things were nothing to us. They meant nothing to us. They had no bearing upon our life. Because we put everything else before them. And we didn't consult God.

We didn't look to him for direction in our lives. We didn't think about God. Or what he said. Or what we were to do in our lives. Or where we were going to go.

We never consulted God. Because we lived as we pleased. We did what we wanted. We went where we desired. And Peter says that all this was a life which we inherited from our forefathers.

[13 : 32] We inherited it from our forefathers. Because the same problem which we have now. Is the same problem our forefathers had. It's the same sickness and disease which has been handed down to every generation.

We have it. Our parents have it. Our grandparents had it. Our great grandparents had it. And all our forefathers before us. They had this great sickness and disease of sin.

And it's a sickness and disease which was inherited way back. With our parents Adam and Eve.

And the Bible it's quick to remind us all the time. That we all fell in Adam's transgression. We all sinned when Adam sinned.

We all fell short of God's glory when Adam fell short of God's glory. Because God's promise. God's covenant which was made with Adam in the beginning.

[14 : 32] It was broken. It was shattered. It was destroyed. And it was destroyed not only for himself. But for all his posterity. All the future generations coming after him.

We are all marred. And we all sinned in Adam. And fell with him in his first transgression. And the mess that Adam brought us into.

Was a mess of sin and misery. And it hasn't left us. It hasn't left us. People often wonder why there is so much evil in this world.

So much violence. So much hatred. And war. And poverty. And abuse. And family breakdowns.

And family breakups. And we try and point the finger at everything else.

But the reality is. We are the problem. We are the problem. Why is there so much evil in the world?

Because we are in it.

[15 : 30] Because we are in it. We are the cause. We are the issue. We are the carriers. Of this sickness. And disease. And we are all infected.

And we are all passing it on. To the next generation. My friend. What a curse it is. What a curse we are under. Paul tells us that.

The curse has left all mankind. Dead. In trespasses and sins. And we are all walking according. To the course of this world.

According to the prince of the power of the air. That is the devil. And it has left us as sons of disobedience. Conducting ourselves in lustful ways.

And fulfilling the desires of the flesh and of the mind. And we are by our very nature. Children of wrath. My friend.

[16:26] Our sin. Has left us. Wayward. Needing direction. It has left us. Lawless. Needing guidance. It has left us in bondage.

Needing freedom. It has left us in slavery. Needing liberty. It has left us. Under the ownership of a tyrant. Needing redemption. It has left us.

Dead. Needing. Life. It has left us. Dead. Needing. Life. And Peter is reminding us that.

This is why our redemption was necessary. This is why Jesus came. To provide our redemption.

This is why he came.

But before Peter reminds us of the wonder and glory of our redemption. He reminds us that we not only inherited the problem of sin from our forefathers.

[17:26] We also inherited the idea that we could provide a redemption for ourselves. That somehow we have the remedy to our ruin. Without going to Jesus.

And we have the remedy within our own strength. And within our own intelligence. And within our own efforts of work. Where we can redeem ourselves.

And make ourselves fit for heaven. Because we have. As Peter says. The traditions of our forefathers. We have the traditions of those.

Who went before us. And if it worked for them. It's sure to work for us. If we can just do what they did. Then we will be fine. And God will accept us.

If we can only copy all the forms. And rituals. And processions. And practices. And change nothing. And don't move anything. Then we will surely have favor with God.

[18:26] And Peter says to us. That when we didn't know Jesus. We tried to redeem ourselves.

And make ourselves acceptable to God. Because when we didn't know redemption through blood.

We sought redemption through religion. When we didn't know redemption through blood. We sought redemption through religion.

We followed the traditions and the practices. Of our forefathers. We went to church. Either to silence our parents. Or to silence our conscience.

We sat in the pew. Looking interested. But in our minds. We were miles away. We went to Sunday school. To gain a knowledge of the Bible. But it was a knowledge that was being stored.

For another day. We read our Bibles. Just to say that we've done it. But we don't actually remember what we've read. We would sometimes pray.

[19:27] Only when we needed God. Or just to make sure that God knew we were there. We did what was expected of us. But nothing more. Nothing more than that. Because it was all to ensure that the box was ticked.

The checklist was complete. The self redemption was accomplished. And it was all done in the hope that God would accept us. Because we knew that we weren't perfect.

We made mistakes. We did things that were wrong. But we would also admit that we weren't that bad. And if anyone was to ask us about our soul.

Then the checklist would come out. And we would tell them. Well I go to church. I pay my tithe. I listen to the minister. I went to Sunday school. I read my Bible. I pray.

I'm friendly. I'm a nice person. I keep myself to myself. And I don't bother anyone. In other words. Everything is fine. And hopefully God will accept me. And I'll get into heaven one day.

[20:26] And Peter says. When we thought like that. The reality was. Our life was empty. Our life was empty.

It was meaningless. It was without purpose. It was vanity. It was empty. And it was empty. Because it was without Jesus.

The only thing that ever needs to be written. In our checklist. Is redeemed by blood. Redeemed by blood.

But it's only when we came to see. The emptiness of our life. And the depravity of our sin. And the extent of our sickness. It was only then that we realized.

That there was nothing we could do. To help ourselves. And provide a redemption. And it's then that we saw. That the remedy to our ruin. It comes from outside of ourselves.

[21:28] And it had to come from another. Who was more than willing to help us. And you know my friend. That's what the apostle Paul. Came to discover for himself.

And I hope and pray. That we'll all discover. What Paul discovered. Because when Paul reflected upon all his. His self efforts.

And his. His attempts at. Redemption by religion. He said. I had done it all. I had done it all.

I had confidence in everything that I was doing. You want a checklist. He says. I'll give you my checklist. Circumcised the eighth day. According to the commandment of God.

I was from the stock of Israel. God's chosen and elect people. I was from the tribe of Benjamin. That tribe that came out of the exile. I was a Hebrew of the Hebrews. A thoroughbred Jew.

[22 : 22] But more than that he says. Concerning the law. I was a Pharisee. Concerning zeal. There was no one more zealous than me. I was persecuting the church. Concerning the righteousness.

Which is in the law. Blameless. Absolutely blameless. But. Says Paul. And thank God there was a but. He says.

What things were gained to me. All that jeffest. What things were gained to me. Those I counted. Loss for Christ. Loss.

I count all things. Loss. Because I now know. Christ Jesus as my Lord. I may have suffered the loss of all these things. But I now count them.

But done. That I may win. Christ. My friend. Paul's checklist. All that. It went from. Emptiness. To fullness. When he found.

[23 : 17] The redeeming blood. Of Christ. And that's the testimony of every Christian. They're redeemed by precious blood. But is that your testimony?

Does that describe you? Is that on your checklist? Or do you want that to be your testimony? Do you see the necessity of redemption?

That without being redeemed by precious blood. Our life. Is empty. And we're still. In the sin of Adam. We're in bondage. In slavery. In brokenness. And bankruptcy.

And we're just living. According to the tradition of our forefathers. Trying to accomplish. Redemption by religion. Redemption. My friend. Do you see the necessity of redemption?

Maybe I should be more direct. Do you see the necessity of your redemption? Do you see the necessity of your redemption?

[24 : 19] That you need to be redeemed. By the precious blood of Christ. And so we've considered the necessity of redemption. But secondly.

I'd like us to consider the nature of redemption. The nature of redemption. If we just read our text again. Peter says.

Knowing that you were ransomed from the futile ways inherited from your forefathers. Not with perishable things. Such as silver or gold. But with the precious blood of Christ. Like that of a lamb. Without blemish. Or spot. And so as Peter continues to remind us of the preciousness of Jesus. He's told us that when we didn't know Jesus.

We needed our redemption. Redemption was necessary. Because without Jesus. Our life was empty. We're in sin. We're in bondage. We're in slavery. We're bankrupt. We're broken.

[25 : 14] And we're doing what we could. By our own self-righteous acts. To please God. And accomplish our own redemption. And Peter tells us plainly. All such efforts are worthless.

They're useless. They're absolutely hopeless. But Peter says to us that it's not only our religion that is worthless to God. He also says that our money is worthless too.

He says our silver and gold can't provide a redemption. Because they're perishable. Silver and gold doesn't last. It decays.

Silver and gold doesn't keep its value. It depreciates in value. It fluctuates in value. It has no lasting value. It has no eternal value.

And what Peter is reminding us is that we not only can't earn our redemption. But we can't buy our redemption. There's no amount of silver or gold in this world.

[26 : 14] Not even all the silver or gold in this world will be able to buy our salvation. We can't buy our way into heaven. We can't pay our way into heaven.

Because heaven is not for sale. It's not redeemable by money. My friend, no amount of cash in our pockets or in our bank accounts will ever be able to pay the ransom price for our redemption.

It's of no value to God. No value. I'm sure that many of you here, you shop at Tesco for your weekly shopping.

And you're always looking for a bargain and what's on offer in Tesco or looking to add more points to your club card. And if you're a club card holder, you're bound to receive many offers through the post.

Where you get a booklet full of coupons. Which promise you that if you buy this certain product, you'll get 50 extra points on your club card.

[27 : 15] And you can later use all these points to try and buy something else. But if you've ever noticed, on the back of every coupon, there is the declaration.

This coupon has no cash redemption value. This coupon has no cash redemption value. And that's what Peter is reminding us.

This glorious salvation with the promise of sins forgiven and cleansing and the eternal hope of glory. Peter is saying to us that it has no cash redemption value.

You can't buy it with money. Because your money is worthless. You can't buy salvation. It's of no value to God. No, we need something more valuable.

More precious. For many people, there is nothing more precious than money. But Peter tells us that there is something far more precious than religion or money.

[28 : 17] And it's blood. And that's what God wants. God doesn't want our religion or money. He wants blood. He wants blood.

But why does God want blood? What an awful thing to want. Why does God want blood? Well, the Bible tells us that the life of the flesh is in the blood.

Life is in the blood. And even on a medical scale, we know the importance of blood. Because without blood pumping through our veins and our arteries, we would be dead.

And we've always been confronted by those appeals on the television. Please give blood. Because life is in the blood.

And so we know how important blood is physically. But we also know that all the references to blood in the Bible, they point out how important blood is spiritually.

[29 : 19] And that life is in the blood. Because when Adam and Eve sinned and they were overcome with shame and they knew their nakedness before God, God provided a redemption.

He provided a covering to clothe them using the skins of an animal. Which means there was blood. When Cain and Abel brought their offerings to the Lord, Cain offered the fruit of the ground. But his brother Abel, he offered his firstborn lamb. And we're told that the Lord rejected Cain's offering of corruptible vegetation.

And he accepted Abel's offering of precious blood. And when you carry on in the story of redemption, when the children of Israel, when they were in bondage in Egypt and the Lord was going to send the plague of death.

In which the firstborn of every household would die. It says that if the blood of a lamb was sprinkled on the doorposts and on the lintel of the house, the Lord would see the blood and pass over.

[30 : 32] And those who were under the blood would live. Because life is in the blood. And then you carry on further in the story of the Bible. And when the high priest, he went into the Holy of Holies once a year on the Day of Atonement.

In order to ensure that the people of Israel would experience forgiveness and receive cleansing. What did the high priest bring with him? What could he possibly take in order to satisfy a holy God? Would his outward apparel be enough? No. Would his faithfulness to God's law be enough? No. Would gold or silver be enough?

No. What would be enough to provide atonement for sinners? Nothing but blood. The blood of a lamb without blemish and without spot.

And this is what Peter is pointing us to. That spiritually we're in bondage. We have been sold into sin. We are slaves to sin. In order to secure our redemption, we need to be set free from our bondage and slavery by a ransom.

[31 : 47] A ransom. And when the ransom is paid, we'll be set free. But the ransom price, it's not religion or it's not money, but blood. Blood is required.

Because the only thing that will satisfy the righteous judgment of a holy God is blood. But not any blood. It has to be sinless blood.

It has to be spotless blood. It has to be perfect blood. It has to be precious blood. It has to be blood in which there is true life. Abundant life.

Everlasting life. Eternal life. Because life is in the blood. And that type of blood. And that type of blood. Could only be found in the veins of one man.

Jesus Christ. He was the Lamb of God. Who came to take away the sin of the world. And that perfect Lamb of God.

[32 : 48] Came not to be served. As he says himself. But to serve. And to give his life as a ransom. A redeeming price.

For many. For many. And for centuries. From Mount Moriah. For centuries.

The people of God. Had been saying with Isaac. Where is the Lamb? Where is the Lamb that is to be slain? But it was on Mount Moriah.

Abraham. Had rejoiced. To see this day. When God. Would provide himself. As a Lamb. Without blemish. And without spot.

And my friend. Is that not. What's at the heart of our gospel. That we have in Christ. Who was not only sinless. And spotless. But we also have one. Who was willing to die.

[33 : 44] He was willing to pay the ransom price. He was willing to provide. Our redemption. Through his blood. But you know what I find so beautiful. If you ever read through the book of Leviticus.

It's a book that's. Full of blood. But it's there in Leviticus. That the Lord reminds his people. Of the importance of the cross.

Upon which the Prince of Glory died. Because the Lord. In a sense he points us to Calvary. And he says in Leviticus 17.

The life of the flesh. Is in the blood. But I have given it to you upon the altar. To make atonement for your soul. For it is the blood.

That makes atonement. For the soul. And it's this precious blood. That Peter is speaking about. That's the blood that makes atonement for the soul.

[34 : 44] The precious blood. Of Jesus Christ. And you know it was so precious. To all of the New Testament writers. That they were all speaking about it.

All talking about. The precious blood. Of Christ. Paul says that the blood of Jesus. It's the blood of the new covenant. And that we're justified.

By blood. We have redemption. Through his blood. We have peace. Through the blood of his cross. And without the shedding of blood. There is no forgiveness of sins.

John. Who was another New Testament writer. He was so thankful for the blood of Jesus. Because he says that the blood of Jesus. It continues to cleanse us from all sin.

The cleansing. It's not just a one time act. But the precious blood of Jesus. Cleanses us every time. We confess our sin to God.

[35 : 45] And it's only because of the blood. That the promise is held out to us. That if we confess our sin. He is faithful and just. To forgive us our sin.

And to cleanse us. To wash us. To make us white. From all our sin. Cleansing us. My friend. The blood of Jesus. Cleanses us.

Cleanses us from all sin. We don't need some. To go to someone else. To confess our sin. We don't need to go to a priest. To confess our sin. We don't need to go to mass.

To make sure our sins. Are cleansed. We don't need to go to anyone. We just need to go to Jesus. And his precious blood. We just need to go to Jesus.

And his precious blood. And this is why Peter considers the nature of our redemption so wonderful. Because we are redeemed.

[36 : 41] We are redeemed by the precious blood of Christ. The precious blood of Christ. Christ. But you know.

It's not just the church on earth. That considers the blood of Jesus to be precious. Jesus. When the apostle John. Received that glorious vision of heaven.

And it's given to us in the book of Revelation. He saw heaven and the throne room of the Lamb. And we're told there that one of the elders asked John.

Pointing to those who were there. Who are these? Clothed in white robes. And where have they come from? And. John says.

You know. And the man did know. The elder did know. He says. Well these are the ones. Coming out of the great. Tribulation. This is every Christian.

[37 : 43] Who has died. Trusting in Jesus. And what distinguishes them. Is that they have washed their robes. And made them white. In the blood.

Of the Lamb. It's a glorious thought. Isn't it? That's. What heaven thinks. Of the blood of Christ. It's precious blood.

My friend. My friend. The necessity of redemption. And the nature of redemption. It's all in the blood. It's all in the blood.

The precious blood. Of Christ. Christ. But I must. I must ask you today. As the hymn writer asked long ago.

Have you been to Jesus. For the cleansing power. Are you washed. In the blood. Of the Lamb. Are you fully trusting.

[38 : 47] In his grace. This hour. Are you washed. In the blood. Of the Lamb. Are you washed. In the blood. In the soul.

Cleansing blood. Of the Lamb. Are your garments. Spotless. Are they white. As snow. Are you washed.

In the blood. Of the Lamb. My friend. Are you washed. In the blood.

Of the Lamb. That precious. Blood. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God.

May we give thanks to thee this day. For. The reminder of what Jesus has done. We thank thee O Lord. For that precious blood. That we are redeemed not.

[39 : 44] With corruptible things. Such as silver or gold. But the precious blood of Christ. Help us to look to Jesus. Help us to know in him. There is cleansing.

There is forgiveness. There is life. Abundant life. Life everlasting. Help us to look to Jesus then. To behold the Lamb of God.

Who takes away the sin of the world. Bless thy word to us this day. And help us Lord. To rest in thee on this day. To rest in the Lord. And to wait patiently upon thee.

That if we are spared to meet this evening. That thou Lord wouldst meet with us. That we may exalt thy name together. Do us good we pray. For Jesus' sake. Amen.

Amen. We shall conclude by singing in Psalm 130.

[40 : 40] Psalm 130. The Scottish Psalter. Page 421. We're singing from the beginning. We're singing the whole psalm.

Psalm 130. Lord from the depths to thee I cried.

My voice Lord do thou hear. Unto my supplications voice. Give an attentive ear. Down to the end of the psalm. And plenteous redemption. Is ever found with him.

And from all his iniquities. He Israel shall redeem. The whole psalm to God's praise. Lord from the depths to thee I find.

My voice Lord do thou hear. Unto my son.

[41 : 44] To make nations part. Job on the depths to thee.

Lord do está. Like thou or are. Just my iniquity, but death with thee, For goodness is the fear of may let's be.

I wait for God, my soul doth wait, My hope is in its word.

For that day's last, for morning's watch, My soul waits for a long.

I say for God, they've got to watch, The morning light to see.

[43 : 37] Let Israel open the door, For with them mercy speak.

And plenty of redemption Is ever found with them, And from all his iniquities, 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.