

A Lost Sheep

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- [0 : 0 0] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, the book of Psalms and Psalm 119.
- And I'd like us to consider together this evening the last verse. That's verse 176. It says, Psalm 119 and verse 176.
- The psalmist says there, I have gone astray like a lost sheep. Seek your servant, for I do not forget your commandments.
- I have gone astray like a lost sheep. Seek your servant, for I do not forget your commandments. On a Sunday evening, after preaching, I'm often plagued by the question, what am I going to preach on next Sunday?
- What am I going to say to you, the congregation? What am I going to say to you next week? What passage am I going to preach on? What text am I going to look at?
- [1 : 2 4] And if we're not doing a study on a book or going through a certain theme, it can be very difficult to settle on a passage to preach on. It can be difficult to know what to preach on.
- But all I can ask, or all I can do is ask the Lord for direction and for guidance. All I can do is pray that the Lord would show me a passage of scripture to preach on. Well, on Monday afternoon, last Monday, the boys, they were playing outside in the garden.
- But that Monday afternoon, they decided to be a bit more adventurous than usual. And they decided to go around the back of the barn. And at the back of the barn, it's all long grass and it's quite far away from the house.
- And there's a dry stonewall dyke that the boys, well, when they go around, they're hidden out of view. But you know, when the boys went around the back of the barn the other day, they found a dead sheep.
- And of course, as you would expect, the boys, they came running back, shouting to us, telling us straight away, there's a dead sheep behind the barn. And so Alison and I, we had to go out and find out who the sheep belonged to.
- [2 : 3 2] And the sheep, when we saw it, it had got its head stuck in the rylok fence. And because it was behind the stonewall dyke, no one could see it. And because it was so far away from the manse, no one could hear it.
- And, well, we would never have heard it or seen it at all. We wouldn't have heard it made a sound. But when we went around the back of the barn, we found this dead sheep. And it was on its side, covered in mud, after this hard struggle trying to break free.
- And for those of you who have sheep, I'm sure that you've seen it all before. The sheep with its head caught in the fence, struggling to get free, and it probably starved itself to death.
- And, you know, seeing the condition and the mess that this dead sheep was in, it was so sad. It was sad to think that it was a lost sheep. Because there were no other sheep in the croft.

There were no other sheep in the common grazing at the time. Because they had all been moved. They'd been moved on to the next field. And so this one sheep was lost. It was sad to think that this sheep was so close to help and to safety, but not close enough.

[3 : 45] And it was sad to think that the sheep was trapped by the fence. And it was slowly dying there alone. It was so sad. But it was sad because this trapped, lost, and dead sheep, it made me think about the sheep in this community.

Who are trapped, lost, and dead in their sin. And sadly, there are far too many sheep in our community. Far too many sheep who are trapped, lost, and dead.

And some of them, they're here this evening. Some of them have come to hear the voice of the good shepherd. Because the truth is, my friend, without Jesus as your shepherd, you're trapped by the world.

You're lost in your condition. And you're dead in your sin. And you need to be freed. You need to be found. You need to be rescued. You need to know Jesus as your shepherd.

But you know, as soon as I saw this trapped, lost, and dead sheep, it was this verse in Psalm 119 that came to my mind. And I had a text to preach on.

[4 : 57] I have gone astray like a lost sheep. Seek your servant. For I do not forget your commandments. And I'd like us just to consider this verse together and just draw out three things from it this evening.

First of all, a confession to the shepherd. Then a cry for the shepherd. And then a command from the shepherd. A confession to the shepherd.

A cry for the shepherd. And a command from the shepherd. So we look first of all at a confession to the shepherd. I have gone astray like a lost sheep.

Seek your servant. For I do not forget your commandments. Now as you know and as you can see, Psalm 119, it's the longest chapter in the Bible. And being the longest chapter in the Bible, it's also the longest psalm in the Psalter.

With, as it says there, 176 verses. But even though it's the longest psalm, we shouldn't be put off by its length. Instead, we should try and appreciate the beauty with which this psalm was written.

[6 : 04] Because Psalm 119, it's an acrostic psalm. It's an acrostic psalm. Meaning that the first word of each verse consecutively follows the letters of the Hebrew alphabet.

But what's amazing about this psalm is that there are, well there's 22 letters in the Hebrew alphabet. And in this psalm, there are 22 parts.

And all the verses in each part, they begin with the same letter. And there are eight verses in each part. And that's why each part has a different name or a different title above it.

These are the names or these are the letters of the Hebrew alphabet. And they're telling us that each verse in that section begins with that corresponding letter.

And just to explain what I mean by this. Verses 169 to 176, they're in the section called Tav. And in this section, the first letter or the first word of each verse, it begins with the letter Tav.

[7 : 10] And you know, we can't appreciate this fully because our Bible translation is written in English. But if we were able to read Hebrew and see it for ourselves and even hear it being read to us, it would make us see that Psalm 119, it's a masterpiece.

It's an absolute masterpiece. Because there are 22 letters in the Hebrew alphabet. And this psalm, it has 22 parts with every verse in each part beginning with the same letter of the Hebrew alphabet.

But what's more is that the word Lord, it's used only 22 times. It was intentional to match the number of parts in the psalm.

But you know, as the longest psalm in the Psalter, you would think that Psalm 119, it would touch upon every area of life. And it does. But what Psalm 119 stresses is that we need the word of God for every area of our life.

We need the Bible for every area of our life. Because the focus of Psalm 119 is upon the word of God as the only rule to direct us.

[8 : 20] And in every verse, this is the amazing thing about this psalm. In every verse, except for two verses, you can find them for yourself. In every verse, except for two verses, Psalm 119 repeatedly uses terms that relate to the word of God.

Terms like laws, testimonies, statutes, commands, ways, precepts, judgments, words, promises, decrees.

And when you read through the psalm, you see all these words, these terms appearing again and again. And they're all terms that are used to emphasize to us the importance of God's word.

And throughout the psalm, all these terms, they are used interchangeably. And they're used in order to stress to us that we need the word of God for every area of our lives.

Because the word of God, as the catechism reminds us, it's the only rule to direct us on how we may glorify God and enjoy him forever. But what we see in this closing verse of Psalm 119 is that the psalmist makes a confession.

[9 : 29] He makes a confession to the Lord that he has neglected his word. The psalmist knows the importance of God's word in his life. And that he should be more attentive to it.

And he should read it more. And he should do what it says and put it into practice. But he confesses here in the last verse that he has neglected the word of God. And he has ignored what the Lord has been saying to him.

The psalmist confesses to the Lord whom he knows is his shepherd or is the shepherd. The psalmist confesses that he has neglected the shepherd's voice.

He confesses that he has been disobedient to the shepherd's call. He confesses that he has taken for granted the shepherd's love for him. He confesses that he has presumed the Lord's care and compassion towards him.

And because the psalmist has come to this realization, he says, I have wandered from you. I have strayed from you. I have been misled by the world.

[10 : 33] And I have been deceived by the devil. I'm like a lost sheep. I'm like a lost sheep. That's what he says. I have gone astray like a lost sheep.

Is that you tonight, my friend? Can you see that you're a lost sheep? Would you describe yourself as someone who is lost?

Would you describe yourself like the psalmist and confess that you too have heard the voice of the shepherd? You have heard him speaking to you in his word. You have heard him calling you to follow him.

But up until now, you have ignored his voice. You've heard his voice many times, but you've just let it wash over you. And you knew that maybe when circumstances changed in your life, you knew that his love for you would never change, but you took that for granted.

And when illness came into your experience, you presumed that the Lord would take care of you because he did it in the past. He did it for other people. You know how good the Lord has been to you.

[11 : 38] And you confess to him tonight that he's still good to you. And he speaks to you. And he still loves you. And he still cares for you. And like the psalmist, you've come to the realization that you've wandered away from the Lord.

And you've strayed from his word. And you've ignored what he's saying to you because you don't read the Bible like you should. You don't pray like you should.

You don't attend church like you should. You've strayed. You've been misled by the world. You've been deceived by the devil. You are a lost sheep.

Is that how you would describe yourself? My friend, can you see that without Jesus as your shepherd, you are a lost sheep?

You are a lost sheep. Would you describe yourself as a lost sheep? Well, if you can, then you're in good company. And you should think of it as a good thing that you know that you're lost.

[12 : 38] Because if you know that you're lost, you know that you need to be found. You know that you need to be saved. If you know that you're lost, you know that there's a problem and it needs a remedy.

And your problem is you're lost. You're a lost sheep. But what's interesting is that the word that the psalmist uses to describe himself as a lost sheep.

When he says, I have gone astray like a lost sheep. The word lost, it means perished or dead. The psalmist says that he's like a lost sheep.

A perished sheep. A dead sheep. And you know, that's how the Bible describes someone who doesn't have Jesus as their shepherd. It describes them as trapped, lost and dead in their sin.

They're a trapped, lost and dead sheep. And you know, in Ephesians chapter 2, Paul describes so vividly the condition of a lost sheep. And Paul says that a lost sheep is dead in their trespasses and sins.

[13 : 41] They're walking according to the course of this world. They're following the prince of the power of the air, that is the devil. And they're carrying out the desires of the flesh and of the mind.

A lost sheep is trapped, lost and dead. A lost sheep is trapped by the desires of the flesh. They're lost in the world and they're dead in their trespasses and sins.

They're trapped, lost and dead. And you know, that's what this sheep was like. Trapped, lost and dead. That's what the sheep was like.

The sheep that we found the other day. Trapped, lost and dead. Trapped, lost and dead. It was a sad end. But for you, as a sheep that is trapped, lost and dead in sin.

For you there is still hope. For you there is still mercy. For you there is still time. For you there is still salvation. If you remain a lost sheep in your lost condition, you will have a sad end.

[14 : 49] You'll have an awful end. But my friend, you know that you're a lost sheep. You know that you're a lost sheep. You know that you're in need of a shepherd.

And you know that you're in need of a shepherd because you know what the Bible says to you. You know that the Bible tells you about your lost condition and your need of salvation. And like the psalmist, your confession to the shepherd is that you are a lost sheep.

Your confession to the shepherd is that you've strayed. You've wandered away from him and you're perishing and you're dying in your sin. And because your confession to the shepherd is that you're lost, you need to do what the psalmist did.

You need to cry to the shepherd. Because your confession to the shepherd is that you're lost. You need to cry out for this shepherd to save you.

And that's what I'd like us to consider secondly. We've considered a confession to the shepherd. But secondly, a cry for the shepherd. I have gone astray like a lost sheep.

[15 : 53] Seek your servant. For I do not forget your commandments. Now when we found that dead sheep the other day. With its head stuck in the fence.

It soon became obvious that the sheep had been trying to get to the green grass on the other side of the fence. And in this attempt to get to the green grass. The sheep became trapped.

And that trap it was going to leave the sheep lost. Because as we said the rest of the flock they were taken away from the common grazing. And they went off to another croft.

And the sheep was left behind. The shepherd wondered where it was but he couldn't find it. He had searched everywhere but he didn't know where his lost sheep was.

But in an attempt to get to some green grass the sheep became trapped. And it was what brought it to the end of its life. And you know the same is true for many people who are like lost sheep.

[16 : 53] They think that what's on the other side of the fence is far better. They think that what's outside the boundaries that God's word sets is more enjoyable than what the shepherd has provided for them.

They think that what's on offer in the world is far better than what the shepherd has given to them. Because they think that these things that they're better than what the shepherd says.

They're better than what the shepherd gives. They think that what's outside the perimeter of God's word is more beneficial for them. But that's only the ploy of the devil. Because the ploy of the devil is to make everything look better.

And more exciting and more beneficial to us than what the word of God says. But you know as the saying goes sometimes the grass isn't always greener.

On the other side. Unlike the sheep and the croft the fence is there. The fence is there not to withhold enjoyment. Or pleasure from the sheep.

[17 : 57] It's there for protection. It's there to preserve the sheep. That's why you keep sheep within a fence. You're keeping them off the road. You're watching over them.

You're protecting them. You're keeping them safe within the perimeter that you have set. And that's what the word of God is. It's a fence. It sets the perimeter. It sets the boundary by which we're to live by.

And anything outside that perimeter. That boundary. Which the Bible sets. It leads to death. And the perimeter of God's word has been given to us.

It's been given not to take away from us entertainment or the enjoyment of life. The opposite in fact. The perimeter is there. What the Bible says has been given to us.

The boundaries are set. So that we enjoy life. The way we were created to enjoy it. And these boundaries have been given to us out of love for us.

[18 : 55] But you know thinking about it. People often use the phrase that they're sitting on the fence. When it comes to Jesus and salvation.

They're just sitting on the fence. And they describe themselves. Or they describe someone else as someone who's sitting on the fence. They're neither in nor out. They're not committed either way.

And it's a sad position to be in. And well I would describe many of you here tonight. As fence sitters. You're sitting on the fence. But the truth is sheep don't sit on the fence.

Sheep put their head through the fence. And when they put their head through the fence. They get trapped. And as lost sheep it seems to me.

That you're trapped. Would that be a safe. Or a good description of you. That you're trapped. And you're trapped maybe because you think.

- [19 : 54] That you'll miss out on something. Outside of the fence. You don't want that to happen. You don't want to miss out on. On the gatherings. Or these places that you love to go.
- You don't want to miss out on that. So you're trapped. You want what's on offer in the gospel. But you also want what's outside the fence. You're trapped maybe because you think. That the grass is still greener on the other side.
- But you know that it's not true. You know that it's only temporary. You know that it's only fleeting enjoyment. And you're trapped because. You don't want to make a commitment to either side of the fence.
- You maybe just want to keep your options open. You want to just keep. Trundling along. Going on in life. Coming to church week by week. Listening to what's said.
- But going home and doing nothing about it. And you know. You're trapped. Completely trapped. Completely trapped. In the fence. You're lost in the world. And you're dead in your sin.
- [20 : 55] And deep down you know in your heart. You know that anything outside of the fence. Is an empty promise. And it leads to death. You know that. And you know that.
- It's all there for you in the Bible. The gospel offers you. Every spiritual blessing. But you're not going for it. You're still trapped by the world.
- And you know in this closing verse of Psalm 119. The psalmist knows that he's trapped. He knows that he's neglected the word of God. He knows that he has abused the perimeter that God's word sets. And he has ignored the boundaries that are established in God's word.
- The psalmist knows that he has neglected the only rule to direct him. He knows that he has ignored the voice of the shepherd. He knows that he's not where he should be. He knows that he's been led astray and separated from the flock.
- He knows that he's been trapped by the desires of the flesh. He knows that he's lost in the world and all its pursuits. And he knows that spiritually speaking. He's dead in his trespasses and sins.
- [21 : 57] And because of that he knows he's lost. He knows that he's lost. He knows that he's a lost sheep. But what we see here in this verse. Is that the psalmist's confession to the shepherd.
- That he's a lost sheep. It's then followed by the cry for the shepherd. Because he says seek your servant. Seek your servant. And you know what's remarkable about this phrase is that it's an imperative.
- It's a cry. It's a plea. It's a prayer. It's a petition. And it's directed towards the good shepherd. Seek your servant. The psalmist knows that he's lost.
- He knows that he's trapped. He knows that he's dead in his sin. And the psalmist he's come to the end of himself. And he's crying out to the shepherd. Seek your servant.
- And this request for the shepherd to seek him. It's a beautiful request isn't it? He's at the end of himself. And he's asking the shepherd to seek him as a lost sheep.
- [23 : 01] Because he knows that he cannot save himself. The psalmist is crying out for the Lord to rescue him. And to save him. And you know there's so much humility in this cry for the shepherd.
- Because the psalmist not only describes himself as a lost sheep. He also describes himself as a servant. And you know a servant was the lowest position of society.
- A servant had no rights. It had no claim on anything or anyone. Nothing to boast. Nothing at all to boast to anyone. The servant was the lowest of the low.

He's a slave. And in this confession here the psalmist says that he's a lost sheep. And he has been enslaved to sin. But he wants to be rescued. He wants to be saved.

He wants to be redeemed. He wants to follow the shepherd. And he's humbly crying out to the shepherd. Seek your servant. Seek your servant.

[24 : 01] And is that not your prayer tonight? Is that not your prayer as a lost sheep? You're praying and asking the shepherd to save you. Are you not crying to the Lord?

Seek your shepherd. Come and find me. Come and save me. Come and rescue me. But you know my friend. If you're not crying out for the shepherd.

To save you. Then you don't know how lost you are. If you're not crying out for the shepherd. Then you can't see that you're trapped in the world.

And that you're lost in your condition. And you're dead in your sin. If you're not crying out for this shepherd to save you. Then you cannot see where your sin is leading you.

Because your sin will lead you to a sad end. To a lost end. A lost eternity in hell. And my friend. Cry out for the shepherd.

[25 : 00] Cry out for him. Cry out for him. To have mercy on you. Cry out to him for compassion. Cry out that he'll save you. That he'll rescue you. That he'll redeem you. That he'll forgive you.

That he'll cleanse you. Cry out to him while you're still on mercy's ground. Cry out to him before death calls. And judgment comes. Cry out to the shepherd.

And confess him to be your shepherd. Cry out to the shepherd. And confess. As David was saying in Psalm 23. The Lord is my shepherd.

The Lord is my shepherd. But you know what I find so beautiful about the words of this verse. Is that even though the psalmist knew that he was lost.

And that he had to humble himself as a servant. To cry out to the shepherd. You know the beautiful thing is. That the shepherd became a servant. In order to save him.

[26 : 01] The shepherd became a servant. In order to save him. And I say that because when we consider. The well known words of Isaiah 53. We have there the song of the suffering servant.

And in Isaiah 53. We're reminded of what the suffering servant. Did on behalf of his people. Or what he suffered on behalf of his people.

He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. With his stripes we are healed. But then the servant song explains.

Why the shepherd became a servant. And why this shepherd is suffering on our behalf. He says all we like sheep. Have gone astray.

We have turned everyone to his own way. But this is the glory of the gospel. This is the beauty and wonder of salvation. All we like sheep have gone astray. We have turned. Every one of us have turned to our own way.

[27 : 03] Then he says. But the Lord has laid on him. Not us. On him. The iniquity of us all. The shepherd became a servant.

In order to die in the place of lost sheep. The shepherd became a servant. In order to give his life. As a ransom for many. You know that servant song in Isaiah 53.

It was written nearly 800 years. Before the suffering shepherd was finally revealed. And when the suffering shepherd was finally revealed. Jesus stood up and said.

I am the good shepherd. The good shepherd gives his life for the sheep. My friend. What better shepherd to trust in. Than this good shepherd.

What better shepherd to entrust your life. And your soul. And your eternal well-being.
Than this shepherd. What better person. What better shepherd to cry out to.

[28 : 00] Than this good shepherd. What better words to confess. Than the Lord is my shepherd.
Do you know the Lord as your shepherd?

Do you know him as your shepherd? If you don't know him as your shepherd. Get to know him. Get to know him.

As your shepherd. Get to know this Jesus. As the good shepherd. And so in this wonderful verse. We've considered a confession to the shepherd.

And a cry for the shepherd. But lastly I'd like us to consider. A command from the shepherd. A command from the shepherd. I have gone astray like a lost sheep.

Seek your servant. For I do not forget. Your commandments. Psalm 119. Psalm 119. As you know. It's the longest psalm in the Bible.

[29 : 03] And as we've said. The emphasis of this psalm. Is upon the importance. Of God's word. And that God's word. It's relevant for every area. Of our lives.

And as we've considered. The psalmist's confession. To the shepherd. The confession. Was that he had neglected. The word of God. He had ignored. What the shepherd. Was saying to him. And with that confession.

The psalmist knew. That he was lost. He was like a lost sheep. Trapped in the world. Lost in his condition. Dead in his sin. That was his own confession. He was a lost sheep.

And maybe that's your confession tonight. You see that you're a lost sheep. In need of a good shepherd. But when the psalmist. Made this confession. To the shepherd. He had come to the end of himself.

And when he came to the end of himself. The psalmist cried out. To the shepherd. To save him. He knew that he couldn't save himself. So he prayed. And he pleaded with the good shepherd. Seek your servant.

[30 : 04] Seek your servant. But this is what's remarkable. The shepherd could have said no. The Lord could have said no.

Because. The Lord could have rejected the psalmist. He could have. Left him as a lost sheep. Because he was a sheep. That had strayed. He was a sheep.

That had ignored. God's word. He had wandered away. From the truth. He was disobedient. He had refused. To listen to the voice. Of the shepherd. When the psalmist. Cried out to the good shepherd.

For help. The shepherd could have said no. No. Depart from me. The shepherd could have. Rejected him. He could have cast him off forever.

The psalmist. The psalmist. Was accounted. As sheep. As a sheep. For the slaughter. A sheep that was to be. Slaughtered. Under the wrath. And curse of God. Because of his disobedience.

[31 : 02] And sin. But instead. Instead. As we saw. The shepherd didn't say no. The shepherd didn't cast him off. The shepherd didn't ignore his cry.

The shepherd didn't. Reject him. No. The wonderful thing. About this good shepherd. The shepherd. The shepherd. The shepherd. Was that in order to save. Save. Trapped. Lost. And dead. Sheep.

The shepherd was cast off. The shepherd was left to cry in agony. The shepherd was despised. And rejected. This is the glory of the gospel.

This is what the bible teaches us. This is the beauty. Of salvation. That even though. We have sinned. And we have ignored. God's word.

That we have turned away from the Lord. That we have lusted. After the world. Even though we deserve. To be accounted. As sheep. For the slaughter. The good shepherd.

[32 : 00] Laid down his life. The good shepherd. Was condemned. In our place. The good shepherd. Was slaughtered. On our behalf. At Calvary.

And now because. Sin has been dealt with. The wrath of. God. And the hell that we deserve. It has been averted. And because death has been defeated.

Because of all that. The command of the good shepherd. Tonight. Is come. Come. Come.

Come. Unto. Me. If you are a lost. Sheep. The shepherd's command. To you. Is come.

Come. Unto me. All ye that labor. And are heavy laden. And I will give you rest. Take my yoke upon you. And learn from me. For I am meek.

[32 : 57] And lowly. In heart. And you shall find rest. For your souls. For my yoke is easy. And my burden. Is light. If you are a lost. Sheep.

The command. Of the shepherd. To you tonight. Is come. After all. That the shepherd. Has done. On your behalf.

His command. To you. Is come. Come. And you know. I love. It's amazing. How often. You find.

The shepherd theme. In the bible. And in. Ezekiel 34. You see it there. The lord says. About himself. In that chapter. In Ezekiel 34.

He says. Thus says the lord. God. Behold. I will search. For my sheep. And will seek them out. As a shepherd. Seeks out his flock. When he is among his sheep. That have been scattered.

[33 : 51] So will I seek out. Of my sheep. And I will rescue them. From all places. Where they have been scattered. I will seek the lost. I will bring back. The strayed. And I will bind up.

The injured. And I will strengthen. The weak. I will bring them. Into their own land. I will feed them. With good pasture. I will be the shepherd. Of my sheep. Declares.

The lord. My friend. If you are a lost sheep. The command. Of the shepherd. Tonight. Is come.

If your confession. To the good shepherd is. I am lost. I am lost. I am trapped. I am dead in my sin. If that is your confession.

And if your cry. To the shepherd is. Seek me. Save me. Rescue me. Then I have no doubt. That the shepherd.

[34 : 49] Is looking for you. If your confession. Is that you are lost. And you are crying. To be saved. Then I have no doubt. That the shepherd. Is calling you. The shepherd.

Is commanding you. Commanding you. To come. He is commanding you. To come. To him. To come. To come.

To come. To come. To come. To come. To come. To come. To come. To come. To come. To come. To this good shepherd. And at long last.

At long. Last. Confess with David. The Lord. Is my shepherd. May the Lord bless these thoughts to us.

Let us pray. Gracious God and loving heavenly father. We give thanks to thee that thou art the shepherd. And that we are the flock.

[35 : 45] And oh Lord we plead this evening that. Thou wouldest bring in the lost sheep. That thou wouldest call them to thyself. That as Jesus said himself.

That my sheep hear my voice. And I know them. And they follow me. And I give to them eternal life. And they shall never perish. Neither shall they be plucked out of my hand.

Oh Lord we plead tonight. That those who are lost. Not only in here. But also in our community. That they would hear the voice of the good shepherd. That they would come to him.

That they would know every promise. And every blessing. That is found by trusting in him. Watch over us Lord we plead. Bless us in the week that lies ahead. A week that is unknown to us.

But we give thanks that it is known to thee. And that we have the promise as thy sheep. That goodness and mercy shall surely follow us. All the days of our life. And that in God's house forevermore.

[36 : 44] Our dwelling place shall be. Go before us we ask. For we ask it in Jesus name. And for his sake. Amen. Amen. We shall conclude by singing in that psalm.

Psalm 119. Psalm 119. Page 415. We're singing from verse 172.

Down to the end of the psalm. Psalm 119. From verse 172. My tongue of thy most blessed word.

Shall speak and it confess. Because all thy commandments are perfect righteousness. Let thy strong hand make help to me. Thy precepts are my choice. I long for thy salvation Lord.

And in thy law rejoice. O let my soul live. And it shall give praises unto thee. And let thy judgments gracious. Be helpful unto me. I like a lost sheep went astray.

[37 : 50] Thy servants seek and find. For thy commands I suffered not. To slip out of my mind. These verses of Psalm 119. To God's praise.

As well as their majesty. May have struck and deaf. Christ is next to us. Amen. Amen. Grace is now.

Psalm 119. Amen. Amen. God says. God says. God says. God says. Amen. For He is now right. God says.

God says. God says. Amen. God says. God says. God says. God says. Amen. God says. God says. are perfect righteousness.

Let thy strong hand make help to me. Thy precepts are my choice.

[38 : 59] I long for thy salvation, Lord, and dare thy love rejoice.

O let my soul live, and it shall give graces unto thee, and let thy judgments, gracious, be helpful unto me.

I like a lost sheep when lost with thy servant's city confine.

For like all man's thy servant, Lord, to slip out of my mind.

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.