

David vs. Goliath

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- [0 : 0 0] Well, with the Lord's help, let's turn back to the passage we read there in 1 Samuel, in chapter 17. The biblical narrative is, in many ways, is a narrative about warfare.
- Of course, the biblical narrative is about peace, but the idea of peace presupposes the idea of warfare. And the biblical narrative, it contains much by way of warfare.
- After the fall in the Garden of Eden, that commences a spiritual conflict, and that's a conflict that runs right the way through the pages of Scripture.
- You have the forces of darkness on one side, spiritually speaking, and you have the forces of the Most High God on the other side, and both these forces are in constant battle.
- And that spiritual battle that exists between God and the devil himself and the forces of the evil one, that conflict lies in the background of many of the conflicts that you find in the pages of Scripture.
- [1 : 0 9] Many of the physical conflicts that you find in the pages of Scripture. And there are many physical battles in the Bible, especially probably in the Old Testament, there's a number of battles.
- Very often you see the army of Israel doing battle with their enemies. And that's what we see here in this passage. You have Israel and the Philistines, and they're at war with each other.
- But you don't just see battles in terms of armies battling with other armies. You also see individual battles in the narrative of Scripture as well.
- And that's, of course, exactly what we have here in this passage. You have this individual battle between David and Goliath. Probably the greatest battle in the Old Testament, in terms of individual battles anyway, the greatest battle of the Old Testament.
- But although it's perhaps arguably the greatest battle of the Old Testament, it's not the greatest battle of all time. Because this battle here between David and Goliath, this is a forerunner, really.
- [2 : 2 2] It's a forerunner for another battle that would take place hundreds of years after this event. And that battle that would take place was a battle between the greater than David, the Lord Jesus Christ, and the enemy of our souls, the devil, Satan himself.
- And that battle that took place wasn't a battle that took place on a normal battleground, that battle between Jesus and the devil. That is a battle that took place at the hill of Golgotha, at Calvary.
- So there you have this great spiritual conflict between Jesus and the devil. And that is the greatest spiritual battle of all time.
- And that particular battle at Calvary there, that is a battle where, from a human perspective, Jesus seemed to look defeated. Jesus, from a human perspective, seemed to be cornered by the devil.
- But yet against everyone's expectation, humanly speaking, Christ walks away from that battle seen at Calvary victorious. Much like what we see here with David.

[3 : 37] And there's a sense in which every biblical battle, or maybe not every, certainly many of the biblical battles, are illustrative of that great climactic battle between Jesus and the devil.

And I want us to have that in mind as we approach the narrative of David and Goliath here. As we look at this passage and as we go through the passage, we'll look at the passage itself, but we'll try and see beyond the physical and try and see the spiritual parallels that we can make between this battle here and the greater battle between the Lord Jesus Christ and his enemy, the devil at the cross of Calvary.

So let's have a look at the passage itself then. Now here, Israel are at war with the Philistines. So at this point in the narrative, Saul is the king of Israel.

It's a wee bit confusing because actually Saul has been rejected as king by this point. Saul had committed certain sins and as a result of the sins that he'd committed, the Lord had actually rejected him as the king of Israel by this point.

And God had actually already identified David. The young shepherd boy he'd identified and had David anointed as the next king. So Saul has been rejected. David is the next king, but people don't really know about it.

[5 : 02] People don't really know about it at this stage. So the way things are, Saul is still effectively acting like the king here. And a situation is developing in this valley of Elah.

You've got the Philistine army and the Israelite army and they're camped opposite each other. One is on one mountain and the other is on the other mountain. And this giant of a man, a man called Goliath, he steps forward into the valley and he challenges one of the Israelites to a duel.

And he says, if you win, then we will be your servants. And if I win, then you will be our servants. So the narrative here very much begins with the lens firmly focused on Goliath.

It's that initial bit, it's all about Goliath. So in verse 4 all the way down to verse 10 there. It's all about Goliath. It's like the lens is zoomed right in on Goliath.

It's all about how impressive Goliath is. It's all about how strong Goliath is. It's all about how big this Philistine giant is. And he's described in quite an amazing way there in terms of his physical splendor and his might.

[6 : 14] And of course famously he's nine foot tall when you translate the biblical unit there. So he's a giant of a man, an absolute giant of a man. And an aside here, but it's interesting that they've actually found remains in the Transjordan region of people which were actually, from this time period, of people who were very, very large.

They've actually found bones of, I think it's a woman, who were actually nine foot tall. So it's interesting how we read these things. And actually archaeology today actually uncovers and shows that many of the things we read in Scripture are actually true.

And that's often the case. And here you have Goliath and he's presented to us as this highly impressive figure. And when you're reading these verses, you almost feel scared yourself reading it.

You feel scared for the Israelites because he just seems so mighty. And if this is a battle based on how things seem or how things look, then there's only one winner here. And it's not David.

And it's not Israel. It's going to be Goliath. And remember, we're looking at this with Calvary in the background, in the shadow here. And Goliath in this battle is illustrative of the devil himself.

[7 : 33] And like Goliath, the devil can seem to us incredibly powerful. You know, we sometimes look at the devil and we sometimes think he's invincible.

We sometimes look at him and think that he's undefeatable. And when we consider the battle at Calvary, that's also the case. Because there you look at the devil and he looks so powerful.

There in that scene, you know, when you're reading through Psalm 22 and the strong bulls of Bajan are circling around. And you read that setting, that scene, it looks like the devil is incredibly powerful, incredibly mighty indeed.

And from a human perspective, he looks so much stronger than Jesus. Jesus, almost humanly speaking, looks weak. The devil is the one who looks strong in that particular battle.

And here in this battle in the Valley of Elah, you're struck by the outward display of the power of this giant Goliath. But then in verse 12 to 23, the lens of the narrative changes a wee bit.

[8 : 32] So you're focused in on Goliath initially. Then the lens of the narrative pans away from Goliath and focuses in on this young boy called David. Look in verse 12 there.

Now David was the son of an Ephrathite of Bethlehem in Judah. So in other words, it's saying here, David was a son of a fairly obscure, insignificant family.

And we've just heard all this wonderful description about Goliath and how strong he is. And then all of a sudden, and now David was the son of just some reasonably obscure and insignificant family.

David is being presented to us here as not only being part of an insignificant family, but he is presented to us as the least of this insignificant family.

Because we read there that he's the youngest of the sons. And he was the one who was in charge of looking after the sheep. So he was, you know, he was, he was the most insignificant of this, relatively speaking, insignificant family.

[9 : 32] And we note that the only reason he's even here in the first place, the only reason he's in this scene is because his father has sent him on an errand to deliver some food to his brothers who were fighting.

So David is a nobody here in the scene. In terms of the pecking order of importance, he is way, way down, way, way down. All he's doing here.

He's not even a soldier. He's not anyone important. He's just delivering some food for his brothers who were soldiers here in this scene. So the lens of the narrative now shows us David as being weak, as being young, as having no status, as not being particularly important or significant at all.

And he's presented to us in that way in stark contrast to Goliath. Because Goliath is presented as this kind of mighty and this very much powerful figure.

And just like we can think of Goliath as being like the devil in terms of the battle at Calvary. So David here is, of course, illustrative of Christ.

[10 : 40] Because David is a type of Christ. Now that means that David is acting like a pointer towards the Lord Jesus Christ. And that means that we can take parallels from David even here in this battle.

And we can take those parallels and learn something about the Lord Jesus Christ. Make connections between the two. And here we see David, relatively speaking, insignificant individual.

Not particularly strong. Not particularly mighty. And in no way looking like a mighty leader at all. And that is exactly how we encounter Jesus in the pages of the New Testament.

He enters into the battleground of this world. And he looks like the most unlikely of leaders, doesn't he? When you look at Jesus, he looks like the most unlikely of leaders. He looks like the most unlikely of kings.

Now, like David, he's born in Bethlehem. But unlike David, he's born in fairly obscure surroundings and a stable. He's born into a, relatively speaking, insignificant family.

[11 : 49] Jesus is raised in a place called Nazareth, which wasn't really a respectable place to be from at all. And like young David here, Jesus had no important status.

You know, he didn't, he wasn't born as a king, really. He wasn't, as an earthly king, that is. He wasn't born as a scribe or a Pharisee. Or he didn't become a scribe or a Pharisee.

He didn't have a status like perhaps some of the other religious leaders had. And like David, he looked weak and helpless. And that's, that's humanly speaking, how you see Christ at the cross as well.

Not just through his life, but especially at Calvary. You look at him there and humanly speaking, he looks weak in contrast to the power of the enemy, the power of the evil one.

But as we'll soon learn, appearances can very much be deceptive. And we'll learn that in a few moments time. But although David might have looked weak here in this passage, as soon as he speaks, his words show a strength and a power that belie his outward appearance.

[13 : 03] His words show tremendous strength of faith. He looks weak, he looks young. But when he speaks, whoa, does he seem mighty and does he seem powerful? And you see there in verse 26, so at this point, David sees his brothers.

He comes out, he sees his brothers, and he goes out to talk to his brothers. And while he's talking to his brothers, Goliath comes out. And Goliath has been coming out every day.

He's been coming out time and time again. And when he comes out, he's effectively taunting the army of Israel. And David, in verse 26 there, we read, And David said to the men who stood by him, What shall be done for the man who kills the Philistine and takes away the reproach from Israel?

For who is this uncircumcised Philistine? That he should defy the armies of the living God. Tremendous words there. Amazing strength of faith in the words of David there.

The rest of the army of Israel, including Saul, the king, they're too scared to confront Goliath. They're too scared to challenge Goliath.

[14 : 10] They're certainly too scared to fight with Goliath. They're filled with this sense of fear. Fear for their lives. That's the emotion that is driving them just now. But David is driven by a different kind of emotion.

David here, he's angry. He's angry that this giant Goliath is defying the armies of the living God. That he's defying, effectively, God himself.

And David's faith shines through here. And the strength of faith shines through. You see, the others are overwhelmed by Goliath. And the presence of Goliath.

And the might of Goliath. They can't see past Goliath. But David, his faith, lifts his eyes up higher. His eyes are lifted. And he's able to see the infinitely greater strength and power of the living God.

Goliath is nothing compared to God. And David sees that. Israel. Well, most of Israel don't seem to see that. But David does. He sees that. And you notice that he says the living God.

[15 : 16] That's a wee phrase. And perhaps you can read it and think it's not particularly significant. But it is. He doesn't just say the armies of God. The armies of the living God.

And here it's as though he's saying, Yes, Goliath, you are a giant. Yes, you are mighty. But we have God on our side. And our God is a living God.

A God who is present with us. A God who is alive here today. And a God who will not allow his name to be dishonored. In the way that you're dishonoring the name of the living God here today.

David is sure God will defend the honor of his name. He's sure. Absolutely sure God will not allow his name to be dragged through the mud like this. And I think we can do well to learn from the faith of David here ourselves.

Because often when we see the power of evil at work and when we see it forced, we can become discouraged. And we see the power of evil at work all around us.

[16 : 21] We see it even perhaps in our own lives. And when we see that we can become scared. And we can forget that God is a living God. That God is actually with us.

Let's not fall into that kind of way of thinking. Let us remember that our God is always present. And he is very much living. And when we see the enemy trampling the name of God underfoot.

As happens all the time in our society today. When we see that happening. Let's have the faith of David. The faith of David. That faith which looked to God to answer.

And to protect the honor. And to protect the glory of his name. And of course there was no one who had greater concern for the honor of the name of God than Jesus himself.

Than the greater than David. Is that not why he did all that he did? So David here shows his faith. And then Eliab. David's eldest brother.

[17 : 24] He hears David speaking. And Eliab got very angry with David. And in verse 28. Eliab starts to talk down to David there. And he's effectively saying to David there.

What are you even doing here David? You're not a soldier. You're a shepherd. You don't belong here. Stop talking like that. Go back and look after the sheep. Go back to where you belong.

And that was very much spoken in a derogatory sense. And you notice here. That the opposition that David faces here. Isn't just from Goliath. The opposition begins from David's own side.

From the Israelites. He faces opposition from his own people. His own family. Here his own brother. It's one thing to be opposed by the enemy.

It's another thing. When that opposition comes from those on your own side. And that might be something that you might have experienced yourselves. That kind of opposition from perhaps even people who call themselves brothers and sisters in Christ.

[18 : 30] Opposition from within. That's exactly what David is facing here. And of course again. This is something that the greater than David experienced regularly.

Jesus didn't just face opposition from the devil. He didn't just face opposition from the spiritual forces of evil. He faced opposition from his own people.

And we read that right throughout the gospel narrative. He faced opposition even from within his own close companions. And of course he faced opposition even from his own brother.

And what would they say? They would say. You're not the Messiah. You're not the son of God. You're none of these things. You're just Jesus the carpenter. That's all you are.

Not the Savior. Not the Messiah. And of course that then came to the supreme culmination in the cross itself. When they're standing. The crowds are standing there and they're shouting.

[19 : 27] If you are the son of God. Come down from the cross. Opposition from within his own people. Just like David is facing here. Opposition from his own brother.

But somehow Saul hears about the words of David here. And Saul sends for David. And the very fact that he sends for David.

That's a damning indictment on Saul himself. Because Saul was the king. He was the leader. And he should have shown true leadership. And nobody else was wanting to fight Goliath.

So he should have stepped up. And he should have taken to the battlefield. And he should have taken Goliath on himself. Like a true leader. And like a true king. But he's scared. This man Saul here.

He is scared. And he will clutch at any straws available to get out of this. To get out of having to fight Goliath. And when he hears about the words of this young boy. And the bravery and the faith.

[20 : 25] That he seems to be showing in his words. He calls for him. Get that young boy. Get that young boy. And bring him here. And when Saul sees David.

He says to him. In verse 33 there. When he realises just how perhaps how young he is. He says. You're not able to go against the fullest time to fight with him. For you are but a youth.

And he has been a man of war from his youth. But David doesn't stop there. David he responds by again showing his faith in God. And he says no. No Saul.

I am ready to fight this man. When I was a shepherd I would fight bears and lions. And I would kill them. I will be able to take this Philistine. And he says.

The God who delivered me from the paw of the lion. And the paw of the bear. And will deliver me from the hand of this Philistine. In other words. David is saying. It's not by my might. And not by my strength.

[21 : 21] That I will have this deliverance. But it's because the Lord is with me. And the Lord will give me that deliverance. And here. David's faith. It's working backwards and forwards.

You notice that. It's a faith that's going both ways. He looks back. At his past. And sees how the Lord has delivered him in the past. What the Lord has done for him in the past.

And he uses that. As fuel. For his faith. That the Lord will deliver him in the future. And that the Lord will deliver him in whatever difficulties he faces. So his faith looks backwards.

And his faith looks forwards. Because that's how faith should work. That's how it should work in our lives as well. You see. One of our problems. Is that we can have a tendency.

To forget. The Lord's deliverances in our lives. It can easily happen. You can forget. The way in which the Lord delivered you from darkness. And brought you into light.

[22 : 19] You perhaps were very aware of it at the time. But it's amazing when time goes on. You can forget these things. You can forget how the Lord delivered you from struggles of doubt. And perhaps other kinds of difficulties.

And sufferings and hardships. You can forget these things. You can forget perhaps how the Lord delivered you by giving you special strength in a particular situation.

To get you through something. Again at the time. You could never have forgotten it. But it's amazing. With time. As time goes on. You forget. These things. We forget. And we lose sight of his past deliverances.

And when that happens. Losing sight of God's past deliverances. Results in our losing. Or our weakening of our faith. In the difficulties of the here.

And in the difficulties of the now. In today. And that's exactly what's going on here with the Israelites. They've forgotten everything that God has done for them before. And as soon as this Goliath.

- [23 : 17] This giant Goliath comes out. They think we've had it. But not David. Not David. David. David is different. He recalls these past deliverances. And that strengthens his faith.
- In the face of this threat. That lies ahead of him now. His faith looks backwards. And then. It looks forwards as well. And after. David says these things. Saul. Gives him.
- The go ahead. When he couldn't really. Anything but give him the go ahead. After that particular. Speech. And it was. He says on you go. And Saul. Of course. Wants to ensure that David is as.
- Protected as possible. So he gives him his armor. And his shield. And all of these things. And David tries to. Put all these things on. But. Of course. He's struggling.
- He barely. Move with these things. So he discards all of it. And. And he goes into the valley of Elah. With. A shepherd's staff. And. A pouch.
- [24 : 13] A sling. And. A few. Smooth stones. Five. Smooth stones. That he puts. In his pouch. And there. As he walks out. On to that. Particular. Battleground.
- Scarcely. Could you conceive. Of a more uneven fight. You couldn't. Could you. Really. A young boy. With no real weapons. And no armor.
- And he's going out. To fight. A giant of a man. A warrior. An experienced warrior. Someone who has got. Multiple weapons. And someone who's covered.
- Head to toe. In armor. You can scarcely. Try and conceive. Of. A fight. That's more. Uneven. Than that. And. When we.
- Look. At the cross. Of Christ. From a. Human perspective. We can say the same. Because. That's how it looks. From a. Human perspective. It looks like.
- [25 : 08] An uneven. Fight. Does it not? Because you see. Jesus there. And. Humanly speaking. He looks to have no defense. He looks to have no weapons. From what we can see. Or.
- Humanly speaking. He looks to have. No weapons. No defense at all. He's. He's hanging there. And then you look at the devil. And the devil. Looks like he's. Full of weaponry. And. Full of defense.
- And you. You look at it. And you think. Well. Again. There's surely only. Going to be. One winner here. And as David. Comes out. Goliath. Meets him. And. He mocks him.
- Am I a dog. That you come to me. With sticks. He mocks David. And. You know. That's a. A reminder. As well. Of the mocking. That Christ.
- Faced. On the cross. Remember. He faced. Much by way of. Mockery on the cross. And that mockery. Was. Of course. Ultimately. Orchestrated. By.
- [26 : 02] The spiritual. The devil. The devil. Is. Is. At work here. Stirring the crowd. Causing them. To. To sneer. And to chant. And to revile.
- And to ridicule. The Lord Jesus Christ. There on the cross. Just as Goliath. Is. Is giving. This kind of mockery here. So Christ. Faced the same thing. On the cross. But. Here.
- David. Isn't. Scared. He's not. Scared. Of Goliath. And. In. Faith. David. Responds. To the. The geers. Of Goliath. Here. And he says. This day.
- The Lord. Will deliver. You. Into my hand. And I will strike. You. And take. Your. Head. From. You. In other words. Today. Goliath.
- I will. Crush. Your. Head. And is that. Not exactly. What the. Seed. Of the woman. Was going to do.
- [26 : 56] To the. Seed. Of the serpent. To crush. His. Head. And here. This is a picture. Of the. The spiritual reality. Of these things. At Calvary. Where there. The seed.
- Of the woman. Did just that. The seed. Of the woman. Crushed. The head. Of the seed. Of the serpent. And. Sure enough. Here. David. He brings out.

His sling. He fires. His stone. And the stone. Goliath. And the only. Unprotected. Part of his body. In his head. And Goliath. Falls. Over.

And. Then. David. Obviously. Goes up. And he. He doesn't have a sword. Himself. So. David. Takes. Goliath's own sword. And. He kills. Goliath. He takes. Goliath's.

Head. Off. And. Remember. Where we're looking. At all of this. Looking at this. Battle. With Calvary. Very much. In the background. This. This scene. Is. Is. We're. Using it. As an illustration.

[27 : 50] For the events. Of Calvary. Itself. And. There. At Calvary. There. You see. Jesus. Walking. Out. And. As I said. He is. From human perspective.

Unarmed. He's there on the cross. Naked. He has nothing. Absolutely. Nothing. At all. And. Like. David. He. Seems. Defenseless. He seems. Weak.

He looks. As though. He is. About. To be. Destroyed. And. As I mentioned. Just as. Goliath's. Power. And. Might. Was evident. Here. In the valley.

Of Elah. So. Too. The spiritual. Forces. Of darkness. Look mighty. Here. At the cross. They look. Powerful. Here. At Calvary. The strong. Bulls. Of Bashan.

Are there. The picture. Is. Fierce. And. It looks. As though. The spiritual. Forces. Have been. Unleashed. On Jesus. And. Just as. Goliath. Has been.

[28 : 43] Taunting. David. So. The taunts. And. Jeesh. Come. At. Jesus. And. They come. From the crowds. Around the cross. And. Goliath. He would have.

Looked at David. And. He would have. Seen David. Coming up to him. With that little. Stick. In his hands. Because. The sling. It was just a. It was just a. Stick. Really. And. He would have. Seen that. And. He would have. Thought. Well.

I'm definitely. Going to win. This battle. Victory. Is definitely. Mine. And. I think. It's. Fair. To say. The devil. Would have. Dare to have. Thought the same.

Thing. Himself. At Calvary. When he sees. Jesus. There. With his hand. Nailed to. A bit of wood. Nailed to the cross. The devil. Would surely. Have. Looked at.

Jesus. There. And. Perhaps. Dare to think. That. He was. Going to win. I'm. Going to win. Here. I'm. Going to defeat. This one. I'm. Going to defeat. The son. Of God.

[29 : 36] And as Jesus. Bows. His. Head. And. Gives. Up his spirit. And as he dies. Perhaps. At that point. The devil. Did actually think. He'd won. Perhaps.

The devil. Did actually think. That he'd defeated. The Lord. Jesus. Christ. But of course. That wasn't. The case. At all. Was it? Because. Jesus' death. On the cross.

Was. Not. A defeat. It was actually. The greatest victory. That this world. Has ever known. Because. With. The death. Of Jesus. He destroyed.

The power. Of sin. Over God's people. With the death. Of Jesus. He destroyed. The grip. That the devil. Had. On every. Single. One.

Of the Lord's people. And he did that. Through death itself. And there's tremendous. Irony there. There's irony there. Because. Death. Of course. The weapon.

[30 : 28] Of Satan himself. Death is. His weapon. And. In the David and Goliath narrative. David defeats. Goliath. With Goliath's own sword. It's. It's Goliath's own weapon.

That defeats. Goliath. And that's the same thing. At the cross. The Lord Jesus Christ. He defeats. The devil. By using the devil's own weapon. Death itself.

He turns. The devil's own weapon. On him. And he achieves. The victory. Through. Death. Itself. And now. Christ. Stands.

On the battleground. Today. With the sword of the enemy. In his hand. And he casts that sword. To the ground. He. He disarms. Disarms. Disarms. The enemy. He has. The victory. And he turns to us.

And. And he says. Will you share in this victory. That I have purchased. Will you share in the salvation. That I have purchased. For my people. And he says. To do that. You must put your faith.

[31 : 24] In. Me. And. You. Who are the lords. Here. Today. You look at Christ. Standing on this. Battleground. And you look at him.

With his blood stained hands. His pierced hands. And of course. Normally. People stand on a battleground. With the blood of others on their hands. But Christ stands there.

On the battleground. With his own blood. His own blood. On his hands. And he says. I have fought this battle. To save you. The Lord's people. And you see him there.

Everything he has gone through. The pains. The suffering. And you see him there. Victorious on the battleground. And he says. I have done it for you. I have done it to save. You. Amazing.

Grace. Amazing. Love. That the Lord would go to such a battle. He didn't have to go into that battle for us. But he did. He did because of his love for his people.

[32 : 18] And for his grace. Towards. Us. And God willing. We will sit. Tomorrow. At the Lord's table. And we will marvel.

At that victory. That he has achieved. For us. As we see his hands. As we see the. The piercing. The blood. As we see him bearing our sins. As we see him achieving that victory. We know that.

He didn't do that. For others. He did it for us. The Lord's people. Those. Who are. His own. So. We'll stand. And we'll call it God's name.

In prayer. Heavenly Father. We give you thanks.

For the victory. That you have achieved. For us. At Calvary. As we have thought. About the battle. Of Calvary there. And as we have.

[33 : 13] Looked at it. Through the lens. Even of that Old Testament. Battle between David. And Goliath. We are reminded. That the whole of scripture. Points forward. To Christ. That Christ. Is to be found.

As a. A golden thread. From. The very beginning. Of Genesis. Right through. To the very end. Of Revelation. And help us. To marvel. At that. To marvel.

At how. You reveal. Yourself to us. Even in the pages. Of the Old Testament. Scripture. And we ask. Oh Lord. That we might continue. To meditate. On that victory.

That was achieved. For us. Not merely. The victory. Of David. Over Goliath. But that. The greater victory. Of our Lord. And Saviour. Jesus Christ. Over the devil.

Himself. That we have been. Freed from his grips. That sin. No longer. Has dominion. Over us. We have been. Released. Because of the blood. Of our Lord.

[34 : 06] And Saviour. Jesus Christ. And help us. To remember. That blood. God willing. Tomorrow. Cleanse us. From sin. We pray. For Jesus sake. Amen. We'll.

Close. By. Singing. To God's praise. In Psalm. 24. Psalm. 24. Page. 230.

Scottish Psalter. And we'll sing.

The last four stanzas. There. Verse. Seven to ten. A picture of the king. Victorious. Ye gates lift up.

Your heads on high. Ye doors that last foray. Ye lifted up. That so the king of glory. Enter me. But who of glory is the king. The mighty lord is this. Even that same lord.

[35 : 06] That great in might. And strong in battle is. Ye gates lift up. Your heads. Ye doors. Doors that do last foray. Be lifted up. That so the king of glory. Enter me.

But who is he. That is the king of glory. Who is this. The lord of hosts. And none but he. The king. Of glory is. So we'll sing. Verse seven to ten. To the praise.

Of our king. The king of glory. Thank you. Ye gates lift up. Your heads on high.

Ye doors that last foray. Be lifted up, but so the King of glory enter me.

The dew of glory is the King, the mighty Lord is this.

[36 : 20] In that same Lord that great in might, a strong in battle is.

Ye, lift up your heads, ye Lord, do's not to last for me.

Be lifted up, but so the King of glory enter me.

But who is he that is the King of glory?

Who is this? The Lord of hosts and man, but here the King of glory is.

[37 : 45] The grace of our Lord and Saviour Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit continue with you all now and forevermore. Amen.