

The God of the 46th Psalm

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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 in the book of Psalms and Psalm 46.

Psalm 46, and we'll just read again from the beginning. To the choir master of the sons of Korah, according to Alamothe, a song, God is our refuge and strength, a very present help in trouble.

God is our refuge and strength, a very present help in trouble. So, every time I consider the words of Psalm 46, I'm always reminded of what the Reverend Kenneth McRae wrote in his diary.

The Reverend Kenneth McRae, as many of you will know, he was the minister of Stornoway Free Church from the 1930s to the 1960s. And in his diary, I'm sure many of you maybe have it, his diary, he records this momentous occasion which took place only days prior to the Second World War breaking out.

And he writes in his diary, he wrote there, the summer communion services in Stornoway held traditionally on the last Sunday in August were held in 1939 in the imminent prospect of the coming war.

[1 : 3 6] And the evening of that Lord's Day differed from anything ever seen before in the island. The services of the day were solemn beyond description. After they were over, as naval reservists filed to the steamer pier to board the Loch Ness, the harbour area, usually deserted at such an hour, was full with people, as if it had been a market day.

And then in his diary, Kenneth McRae, he gives this excerpt from what the local press reported. And he writes, the crowd on the pier that night was probably the largest which has ever been gathered there in the history of Stornoway.

And it was a strangely silent company. There was not even a hum of conversation. There was the steady stream of reservists walking through the crowd and up the gangway.

But their leave-taking with friends was also silent. A quiet handshake, at most a simple word of farewell. Then up with the kit bag and away.

It was eerie, he writes, to see the deck of the ship filling up until there was scarcely standing room. And not a whisper rising from the crowd. Then suddenly the silence was broken.

[2 : 4 8] At first a single voice rising shakily into the air of a Gaelic psalm. It was a presenter putting out the line. Some of the crowd round about the fish-marked door took up the verse and the solemn words of the 46th psalm swelled out to the tune's drought water.

That night, although war had not yet actually broken upon us, we felt that the scene was symbolic. It was not the Loch Ness which was casting off her ropes and leaving the shelter of a quiet anchorage.

Man himself was setting out on a new voyage across seas uncharted except in the foreseeing providence of the Almighty.

And as you know, on that night in 1939, many servicemen, they left our shores to face the horrors of war. And some of them never to return again.

But what's remarkable is that they went in the hope and the assurance that the God of the 46th psalm would be their refuge and their strength in times of trouble.

[3 : 56] And needless to say, it was going to be the God of the 46th psalm who would bring comfort and consolation to many homes and many families during those years of war.

And I'm sure it's safe to say that even tonight, the God of the 46th psalm has brought you comfort and consolation during your times of trouble.

And you know, I keep coming back to this great psalm because, you know, it gives hope to the hopeless. Psalm 46 gives strength to the weary. It gives comfort to the broken.

It gives help for the helpless. It gives direction even to those who are lost. My friend, Psalm 46 is one of those psalms that you can never get tired of singing.

Because in it, we're reminded who the God of the 46th psalm really is. And that's what we're going to see this evening. Who is the God of the 46th psalm?

[4 : 55] And the psalmist, he says, the God of the 46th psalm is our refuge, our river, and our ruler. The God of the 46th psalm is our refuge, our river, and our ruler.

And they are our headings this evening. Our refuge, our river, and our ruler. So first of all, our refuge. The God of the 46th psalm is our refuge.

We'll read from the beginning again. And the title. To the choir master of the sons of Korah, according to Alamo, a song. God is our refuge and strength, a very present help in trouble.

Therefore we will not fear, though the earth gives way. Though the mountains be moved into the heart of the sea. Though its waters roar and foam. Though the mountains tremble at its swelling.

Selah. Psalm 46, as you can see, and even as we were reading earlier on, it's divided into three sections using the word selah, which means praise.

[5 : 59] And so in this section, verses 1 to 3, the psalmist wants us to praise the God of the 46th psalm because he's our refuge. The God of the 46th psalm is our refuge.

Now, as we're told in the title, Psalm 46 was written by the sons of Korah. And not a great deal is known about the sons of Korah, apart from the fact that they were Levites.

And as Levites, they were to attend to all that related to the tabernacle and also to the worship of God. So you could say the sons of Korah, they were worship leaders. But when we go to the book of Numbers, in Numbers chapter 16, we're given an account of the Korahites, which was a section within the tribe of Levi.

And the Korahites, they carried out this act of rebellion against Moses and Aaron. And because of this act of rebellion, God judged the Korahites.

And he judged them by causing the ground under their feet to split open and for them to fall into, you could say, a hole in the earth.

[7 : 07] We're told in Numbers 16 that the earth opened its mouth and swallowed them up and they went down alive into the pit and the earth closed over them and they perished.

But what's really interesting is that the sons of Korah were spared. And it seems that as a form of gratitude to God, the sons of Korah, they dedicated themselves to leading the worship of God.

And Psalm 46 is one of the Psalms which the sons of Korah wrote. And as we said, the sons of Korah, they want us to give our selah, they want us to give praise to the God of the 46th Psalm because he is our refuge.

And by describing God as our refuge, the sons of Korah, they want to create this picture in our mind. They want to create the picture of a mighty fortified city.

A mighty fortified city with walls and high towers and iron gates. It's a protected city. And you know, even considering what Martin Luther wrote during the dark period of the Reformation, Martin Luther, the German reformer, he would often call his friend Philip Melancthon and he would say, come Philip, let's sing the 46th Psalm.

[8 : 27] And having translated Psalm 46 into a metrical format, much like our own Psalter, Luther and Philip Melancthon, they would sing, a mighty fortress is our God, a bulwark never failing, our shelter he amid the flood of mortal ills prevailing.

A mighty fortress is our God. And that's the image which is being portrayed to us. That God, our refuge, is like a mighty, impenetrable fortress.

In fact, the sons of Korah, they were actually thinking about the city of Jerusalem. They were using the city of Jerusalem as an illustration to describe God as our refuge.

Because the city of Jerusalem, it was a mighty fortress. It was surrounded by high walls with high towers, watchtowers on each corner. And it was all enclosed by iron gates.

It was a mighty fortress. And to the eyes of a Jew, there was no greater city than the city of Jerusalem. Because Jerusalem was where the temple was built.

[9 : 34] Jerusalem was where God's people gathered together for these great festivals and feasts every year. Jerusalem was where God even dwelt amongst his people. But the mighty city of Jerusalem, it was only an illustration of God a refuge.

The city of Jerusalem was to be reflective of who the God of the city of Jerusalem really was. And you know, what the sons of Korah are saying to us is that we need the God of the 46th Psalm to be our refuge.

We need the God of the 46th Psalm to be our mighty fortress. Why? Because our lives are often filled with confusion and chaos.

We need the God of the 46th Psalm to be our refuge because as we read in verses 2 and 3, we're told, Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, though its waters roar and foam, though the mountains tremble at its swelling.

There are these verses, verses 2 and 3, that give to us this picture of chaos and confusion in which all the powers of the natural world are in disarray because we're told there that the earth is opening, the mountains are shaking, the seas are foaming and roaring.

[10 : 59] It's a picture of chaos and confusion. It's a picture of uncertainty and unpredictability. And you know, thinking about it, if there was ever a family who knew what it was and knew what it was like to experience the uncertain and unpredictable nature of this world, it was the sons of Korah.

They had witnessed the foundations of the earth giving way. They had witnessed their family being swallowed up by the earth. They saw how quickly life can change and take an unexpected turn and leave us in chaos and confusion.

And you know, it's so true, isn't it? It's so true that our lives, our family, our homes, our health, our job, our security, it can seem so strong and so safe and it can go along like that for many years.

But you know, it doesn't take much for our world to just give way and for all the circumstances in our lives to begin like the sea to foam and lower and even the foundations, the very foundations of our life which seem so solid and so secure, it doesn't take much for them to start trembling and shaking.

And yet in all the chaos and confusion of our lives, the sons of Korah are reminding us that even though our world may give way, even though our circumstances may foam and lower, even though the very foundations of our life may tremble and shake, even though our world may be turned upside down in a moment, the sons of Korah say, we will not fear.

- [12 : 48] We will not fear. Why? Why? Look at the mighty fortress, they say. God is our refuge and our strength and our very present help in trouble.
- my friend, the God of the 46th Psalm is our refuge. He's our mighty fortress. He's our safety and our security. He's our shelter and our protection.
- And you know, despite all the changing situations and circumstances in our lives, the God of the 46th Psalm is our constant because he doesn't change.
- He doesn't alter. He doesn't move. He's our mighty fortress. And my friend, the God of the 46th Psalm is our refuge and he's a very present help.
- He's a very present help. And that word help, it's a key word in the Psalm. And we'll see it again later on.
- [13 : 56] But the word help as it's used here, it expresses the idea of a yoke of oxen in which you would have two oxen yoked together to plough a field.
- And they would be linked by the yoke. They would walk side by side together. And as they walk side by side yoked together, they're bearing the burden of the plough behind them.
- And that's who the God of the 46th Psalm is. He's a very present help. He's the God who bears the burden. Because in our times of trouble and distress, he comes alongside us.
- This is the wonder of who he is. He comes alongside us. He walks with us side by side. And he bears our burden. The God of the 46th Psalm comes to us in our time of need.
- And he bears our burden. And as I'm at the promise that Jesus gives to us in the Gospel, come unto me. All ye that labor and are heavy laden, and I will give you rest.
- [15 : 04] Take my yoke upon you and learn from me, for I am meek and lowly in heart, and you shall find rest for your souls. For my yoke is easy and my burden is light.
- And why is the burden light? Because Jesus is bearing it. That's why Jesus says to us, come. Come and cast all your burdens and all your worries and all your sorrows and all your cares upon me.
- Because I care for you. Come unto me. My friend, he's a very present help in times of trouble.
- And is that not your testimony tonight? Even as someone who doesn't yet confess that they're a Christian, I'm sure that you would still say that the God of the 46th Psalm has been a very present help in your times of trouble.
- Because you know, I know that for some of you here this evening, when you look back over your life and you see all that the Lord has brought you through, and you consider them, these experiences as some of the hardest providences that you've had to endure.
- [16 : 20] And yet, you can still say with the children of Israel, He has been my fortress. He has been my refuge and my strength. You can still say the eternal God is our refuge.
- And underneath, I found Him to be. I found His everlasting arms to uphold me. The eternal God is our refuge. and underneath are His everlasting arms.
- And does that not cause you to say with the psalmist, Selah. Selah. My friend, we're to praise the God of the 46th Psalm because He's our refuge.
- He's our refuge. But He's also our river. He's also our river. That's what we say secondly. Our refuge and our river.
- We'll read verses 4 to 7. We're told there, there is a river whose streams make glad, the city of God, the holy habitation of the Most High.
- [17 : 25] God is in the midst of her. She shall not be moved. God will help her when morning dawns. The nations rage, the kingdoms totter. He utters His voice, the earth melts.

The Lord of hosts is with us. The God of Jacob is our refuge. Selah. So in this section, verses 4 to 7, the sons of Korah encourage us to praise the God of the 46th Psalm because He's our river.

And with this, our attention has again been drawn to the mighty fortified city of Jerusalem. Because we're told that inside Jerusalem, in verse 4, there is a river whose streams make glad, the city of God.

And this river made the people of God glad because it was an artificial river. Jerusalem, if you remember, it was built upon a high mountain called Mount Zion.

And as you know, water, it doesn't flow upwards. It doesn't go up mountains. And so this river whose streams make glad, the city of our God, it was an artificial river.

[18 : 33] It was an artificial canal that was built during the reign of King Hezekiah. And it was built in order to ensure that there would be this constant supply of fresh water flowing into the city of Jerusalem.

So Hezekiah had this tunnel built, this duct built, in order that water would be directed and flow towards the city under its thick walls and gather in a pool on the east side of the city of Jerusalem.

And you know, it was a piece of structural engineering genius to have this artificial river flowing through the city of Jerusalem. But the wonder of this river that the psalmist highlights is that whilst there could be chaos going on outside the city with an enemy approaching, there could be chaos outside outside, and yet the psalmist is saying that even with the chaos outside, there could be calm inside.

There could be calm inside the city walls because there's this constant supply of fresh water flowing into the city. And it's interesting because the water gathered in this pool on the east side of the city and it gathered in a pool called the Pool of Siloam.

And I'm sure we've heard of the Pool of Siloam. The Pool of Siloam or the Scent Pool. It was where water was being sent into the city.

[20 : 06] And for the Jews, this provision of a river flowing into the city of Jerusalem and flowing into a pool called the Scent Pool, it was a great reminder of God's provision of salvation for his people.

And you know, that's why John in his Gospel, John in his Gospel, in John chapter 9, he tells us the name of the pool which the man who was born blind washed in.

John tells us that the man who washed in the pool, he calls it the Pool of Siloam. The man who was born blind washed in the scent pool. He washed in the provision of God's salvation.

And you know, I love what the man who was born blind said when he came back seen. Don't you just love what he says? He says, a man called Jesus made mud and anointed my eyes and said to me, go to Siloam and wash.

Go to the scent pool and wash. So I went, he says, and I washed and I received my sight. He didn't know how it happened but all he could say was, one thing I do know, though I was blind, now I see.

[21 : 20] He went and he washed in the scent pool. He went and he washed in God's provision of salvation. You know, this is the wonder of it. You know, my unconverted friend, that's all that's required of you.

That's all that's required of you, that you go and wash in God's provision of salvation. Nothing else is required of you but that you go and wash in God's provision of salvation.

And what is God's provision of salvation? Well, the hymn writer reminds you that God's provision of salvation is that there is a fountain filled with blood, drawn from Emmanuel's veins and sinners plunge beneath that flood, lose all their guilty stains.

My friend, the gospel encourages you and says to you, you must go and you must wash. That's all that's required of you. You must go and you must wash in the scent pool, the pool of Siloam.

You must go in and wash in God's provision of salvation because the God of the 46th Psalm is our river. He is our river and his streams will make you glad.

[22 : 37] I guarantee it. The God of the 46th Psalm is our river. But you know, the river which flowed through the city of Jerusalem, it not only emphasized God's provision, it also emphasized God's presence.

Because we're told in verse 5, God is in the midst of her. She shall not be moved. God will help her when morning dawns. The nations rage, the kingdoms totter, he utters his voice, the earth melts.

The Lord of hosts is with us. The God of Jacob is our fortress, Selah. My friend, the God of the 46th Psalm is not only a refuge protecting his church, but he's also a river in the midst of his church.

Because as we're told here, he dwells among her. He dwells among his church. She might look small, she might look weak, she might look very vulnerable against the world, the flesh, and the devil.

But it's for that reason that the sons of Korah say, God will help her. God will help her. And we're seeing this word help again.

[23 : 55] The word help here, it's the same word as verse 1, but instead of emphasizing that God, the God of the 46th Psalm is a refuge who bears our burden, this time the word help affirms to us that the God of the 46th Psalm, he is a river, river, and he's flowing in the midst of his church as her only source of life.

He's our river, he's our river of life. Which means, my Christian friend, that the God of the 46th Psalm is not only by your side when you face trouble, but he's also in the midst of your troubles.

this is the wonder of who our God is. He's with us when we face the hardest of providences. He's with us in the midst of all our suffering, all our sickness, all our sorrows.

He's with us because he's in the midst of us. He's with his church because he dwells in his church by his Holy Spirit. He's with us.

the God of the 46th Psalm is with us tonight. And you know, that was the hope and the assurance Paul had in the face of trial and tribulation and distress and persecution and famine and nakedness and danger and peril and sword.

[25 : 23] You know, that's why he says in Romans chapter 8, that's why he says, I am persuaded. I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come, neither height nor depth nor any other creature is able to separate me from the love of God which is in Christ Jesus our Lord.

My friend, it's no wonder the sons of Korah are confessing about the God of the 46th Psalm that the Lord of hosts is with us. The God of Jacob is our refuge.

Can you say that tonight? Is that your testimony tonight? That the God of the 46th Psalm is in your midst? He's with you and he's still with you through every experience that you're going through.

Can you say tonight the Lord of hosts is with us? The God of Jacob is our fortress. Selah. My friend, praise the God of the 46th Psalm because he's our refuge and he's our river but he's also our ruler.

He's also our ruler. That's what we see in the last section of this Psalm in verses 8 to 11. Our ruler. We're told in verse 8, come, come behold the works of the Lord, how he has brought desolations on the earth.

[26 : 57] He makes wars cease to the end of the earth. He breaks the bow and shatters the spear. He burns the chariots with fire. Be still and know that I am God.

I will be exalted among the nations. I will be exalted in the earth. The Lord of hosts is with us. The God of Jacob is our fortress. Selah.

In this last section the sons of Korah encourage us to praise the God of the 46th Psalm because he's our ruler. And as our ruler he gives us commands.

And there are two commands I want to draw your attention to. The first command that our ruler gives is in verse 8. He says come, behold the works of the Lord. Come, behold the works of the Lord, how he has brought desolations on the earth.

He makes wars cease to the end of the earth. He breaks the bow and shatters the spear. He burns the chariots with fire. And the question we're left with is, well, what were the works of the Lord?

[28 : 02] What were the desolations that he brought in the earth? What were the wars that he made to cease? And the context of the psalm or where this psalm came out of, it was an occasion during the reign of King Jehoshaphat.

the occasion is recorded for us in 2 Chronicles chapter 20. And it was at a time when the mighty fortress of Jerusalem, Jerusalem was this mighty fortress that was, you could say, impenetrable.

And yet it was being surrounded by the Ammonites and the Moabites. And with the Ammonites and the Moabites, they had allied themselves together and they were gathering around the city of Jerusalem and they were just waiting for the right moment to attack the city.

And for the Jews inside, there was no way of escape. They couldn't get out. They were surrounded on every side. They were surrounded and hemmed in by their enemies.

But you know what's amazing when you read 2 Chronicles chapter 20? The Lord commands his people to do nothing. He commands his people to do nothing.

[29 : 13] The Israelites are commanded not to fight against their enemies. With everything stacked against them, they're surrounded by their enemies, they're hemmed in, they can't do anything and the Lord commands the Israelites to deal with their enemies not by chariots, not by bows, not by swords, not by spear.

He says, no, no, no, by song. Deal with your enemies by singing to them. the Israelites they were told to stand on the walls of Jerusalem, this mighty fortified city, they were to stand on the walls and sing praise to the Lord.

And when you read the chapter you could almost say that they gave their Selah to the God of the 46th Psalm because they sang praise the Lord for his love endures forever.

Praise the Lord for his love endures forever. Praise the Lord for his love endures forever. They were singing the hallelujah to the Lord. And as the Israelites sang, we're told that the Lord broke the bow, he cut the spear, he burned the chariot in fire, and he turned what was a scene of war into a scene of peace.

When the Israelites praised the God of the 46th Psalm, were told that all the Moabites and all the Ammonites who had surrounded the city of Israel, the city of Jerusalem, they all turned and killed one another.

[30 : 51] You know, my friends, singing praise, giving the Selah, it sent the enemies of God to their death. And we're being encouraged this evening to praise the God of the 46th Psalm because he's our ruler.

God of the world. And the wonderful thing is he has sent our enemy to his death. Because as the Bible tells us, the God of the 46th Psalm has crushed the head of Satan.

He has conquered sin. He has defeated death. And tonight the gospel says to us, come, come and behold the works of the Lord.

Come and survey the wondrous cross upon which the Prince of Glory died. Come and see this Jesus because it's there our ruler, our King Jesus conquered all his and our enemies.

We're to come and behold the works of the Lord. Come and see how Jesus has crushed the head of Satan. Come and see how Jesus bore our sins in his own body upon the tree.

[32 : 05] Come and see how Jesus has defeated death. Where we can now say, O death, where is thy sting? O grave, where is thy victory? Come and see, come and behold the works of the Lord.

Because it's there, our ruler conquered all his and our enemies. But you know, our ruler, he not only commands us to come and behold the works of the Lord.

He also says in verse 10, he also commands us, it's a command, be still and know that I am God.

Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth. It's often been thought that the command to be still and know that I am God was to literally be still.

To be still from all the busyness of life. And be still from all the pressures and all the rushing around. Be still and reflect upon God's word and meditate upon what he's saying to us.

[33 : 17] And although that's important, very important, especially in the day and generation where we live, where we seem to have no time for God or his word. But you know, that's not what this verse means.

Because the command to be still literally means surrender. Surrender. That's what we're being told. This command is a command to surrender.

And the command was being given to all those who had not yet come to surrender before the Lord. So my unconverted friend, the Lord is saying to you that our ruler is commanding you to be still.

He's commanding you to stop and take stock of where you're at and surrender your life to the Lord. Our ruler is commanding you to come and see what the Lord has done in salvation and surrender your life.

Bow your knee, commit your life to King Jesus. My friend, the God of the 46th Psalm is saying to you, you must come and you must surrender.

[34 : 28] You must take stock of your sin. You must take stock of your life. You must take stock of the fact that you might not have another opportunity to hear this message again.

You must take stock of the fact that the command is come. come and be still. Come and surrender on your knee and come and seek the mercy and forgiveness of our ruler.

Because our ruler commands us, come and behold the works of the Lord. Be still and know that I am God. But you know the command of our ruler in the 46th Psalm is it was only, you could say, a foreshadowing.

a foreshadowing of what would later be given in the gospel. That command or that commission, it was given by King Jesus.

And it's interesting when you read Matthew's account of the resurrection of Jesus, these commands of our ruler in verses 8 to 11, these commands here, they're repeated. Do you remember the empty tomb of Jesus?

[35 : 46] An angel appeared. An angel appeared and spoke to the woman at the tomb. And the angel said, he is not here, for he is risen.

Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead. Four commands.

Come, see, go, tell. Come, see, go, tell. My friend, that's the command of our ruler. Come, see.

Come and see the works of the Lord. Come and see what desolations he has brought. Come and see how Jesus has defeated death, conquered the grave, and brought life and immortality to light through the gospel.

Come and see the works of the Lord and then go. Go and tell people to be still and know that I am God. Come and see the works of the Lord and go and tell people to surrender their life to King Jesus.

[36 : 52] Come, see, go, tell. That's the command of our ruler. Come, see, go, tell. And of course our first reaction is, I can't do that.

I am not spiritual enough. I'm not eloquent enough. I'm not gifted enough. I'm not knowledgeable enough. I'm not able to speak about my faith. I'm not able to share it with those I work with.

I'm not able to speak to those in my family. And you know, I find it so hard to speak to people in my own family about the gospel. But the command of our ruler is come, see, go, tell.

And do you know who would be reminded of this evening is that the God of the 46th Psalm, the God of the 46th Psalm is our ruler. He's the one who commands us, come, see, go, tell.

And as our ruler, we've also been reminded that he's our refuge. He's our refuge in times of trouble. He's our river who's in the midst of us. And he's our ruler who commands us to go, to come, see, go, tell.

[38 : 01] And you know, we have to do it. As hard and as difficult as it may be, we have to go. Come, see, go, tell.

Because as we go, we have the assurance of verse 11. The Lord of hosts is with us. The God of Jacob is our fortress. Selah.

Selah. Selah. My friend, praise the God of the 46th Psalm. Praise him because he's our refuge. He's our refuge in times of trouble.

Praise the God of the 46th Psalm because he's our river. He's our river who flows in the midst of us. And praise the God of the 46th Psalm because he's our ruler.

Our ruler who commands us, come, see, go, tell. He's our refuge, our river. And our ruler. And our response should be, Selah.

[39 : 06] Praise the God of the 46th Psalm. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee this evening for that wonderful reminder of who thou art.

A God who is our refuge, a refuge and our strength and a present help even in times of trouble. And Lord, help us then to trust in thee, to be found sheltering within that mighty fortress and to know that when we are in God, when we are in Christ, we have all the assurances and all the promises that are given to us in thy word.

But Lord, help us to know that when we are in Christ, there is a river that is flowing with us, flowing and giving us life and assuring us that God is in the midst of us and he shall not be moved.

Lord, bless us then, we pray. Help us to follow the commands of our ruler, to come, see, go, tell, to tell it to the generation following that this God is our God and that he will be our guide even unto death.

Lord, bless us then, we pray. Help us to worship thee as we conclude, to give thee all the praise and all the glory that is due to thy name. Keep us, Lord, in the week that lies ahead, that whatever is before us, whatever duties we have, help us, Lord, to trust in thee and to know that thou art one who is with us every step of the way.

[40 : 41] Keep us then, we ask, for we cannot keep ourselves, for we ask it in Jesus' name and for his sake. Amen. Amen. Well, we'll bring our service to a conclusion by singing the closing verses of Psalm 46.

Psalm 46, page 271 in the Scottish Psalter. Psalm 46, from verse 7 down to the end of the psalm.

The Lord of hosts upon our side doth constantly remain, the God of Jacob's our refuge us safely to maintain. Come and behold what wondrous works have by the Lord been wrought.

Come see what desolations he on the earth hath brought. We'll sing down to the end of the psalm of Psalm 46, to God's praise. praise. The Lord of hosts upon our side doth constantly remain, the God of Jacob's refuge, a sacred to maintain.

Come and behold what wondrous works have by the Lord been brought.

[42 : 37] Come see what desolations he on the earth hath brought.

Come to the ends of all the earth for them to be seeker.

The hope he breaks the spear he cuts in fire the child of hers.

Be still unto the time I am caught among the heathen I will be exalted I on earth will be exalted high.

Our God who is the Lord of hosts is still upon our side.

[44 : 30] The God of Jacob our refuge forever will abide.

the grace of the Lord Jesus Christ the love of God the Father and the fellowship of the Holy Spirit be with you all now and forever more.

Amen. Amen.