

The Coming Generation

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 27 March 2016

Preacher: Rev. Murdo M Campbell

- [0 : 0 0] Well, if we could, this morning for a short while, with the Lord's help and guidance, if we could turn back to that portion of scripture that we read in the book of Psalms, Psalm 22.
- The book of Psalms, Psalm 22, and if we take as our text the last two verses. Psalm 22 at verse 30. Posterity shall serve him. It shall be told of the Lord to the coming generation.
- They shall come and proclaim his righteousness to a people yet unborn, that he has done it. When it comes to the book of Psalms, most of us are familiar with the psalm that we were just singing, the Psalm 23.
- Whether we were taught it in school, or we were taught it in Sunday school, or we're self-taught, or we know Psalm 23 because it's usually the closing item of praise which is sung at a funeral.
- We've become acquainted with the words of that shepherd, Psalm. But it has often been suggested that Psalm 22, Psalm 23, and Psalm 24, they could be considered as this trilogy, in which this group of three psalms focus upon the theme of Jesus Christ as being the shepherd of his sheep.
- [1 : 3 2] Because Psalm 22, it portrays to us the song of the dying shepherd, where Jesus is the good shepherd who laid down his life for the sheep.
- And then Psalm 23, it sets before us the song of the risen shepherd, in which Jesus is the great shepherd of the sheep, who has risen from the dead, and he now feeds his flock, and he brings them eventually into God's dwelling place forevermore.
- And then in Psalm 24, Jesus is presented to us as the chief shepherd of the sheep. He is the chief shepherd who has ascended into the highest heavens to sit at the right hand of his Father, to await the day where he will come in glory again to judge the world.
- And so when we consider this trilogy of who the Lord is as our shepherd, we ought to be reminded that, in one sense, it's only because of the events of Psalm 22, and the good shepherd laying down his life for the sheep, that it's possible for us to take upon our lips the words of the great shepherd of Psalm 23, and the chief shepherd of Psalm 24.
- In other words, it's only because of Psalm 22, where we are presented with the cross of Jesus Christ, it's only because of Psalm 22, that we are able to say in Psalm 23, the Lord is my shepherd.
- [3 : 0 1] And this is what makes Psalm 22 so wonderful. Because in Psalm 22, we are reminded about Jesus Christ and his cross, Jesus Christ and his church, and Jesus Christ and his crown.
- But not only that, Psalm 22 closes by saying, in verse 30, It shall be told of the Lord to the coming generation. It shall be told of the Lord to the coming generation.
- Which I think are very applicable words to our situation this morning. Because in the act of baptism, we are bringing the coming generation into the visible church.
- But I want us to ask, what are we to tell the coming generation? What are we to tell the coming generation that are being brought into the church?

Well, I believe that Psalm 22 is urging us as parents and as grandparents and as a congregation, to tell the coming generation about this shepherd.

[4 : 07] And to teach them all about his cross, his church and his crown. And they are the three areas that I'd like us to focus upon this morning.

I want us to be able to tell this coming generation all about Jesus and his cross. Jesus and his church.

And Jesus and his crown. So we look first of all at Jesus and his cross. Look again at verse 1.

In verse 1 it says, My God, my God, why have you forsaken me? Why are you so far from saving me? From the words of my groaning. And so these opening words of Psalm 22, they bring us face to face with the cross of Jesus Christ.

Because this cry of forsakenness in Psalm 22, it's echoed centuries later when Jesus is hanging upon a Roman cross and he's dying for the sins of his people.

[5 : 11] Because in Matthew's account, his gospel account, having witnessed everything that went on at the cross, Matthew says that at the ninth hour, Jesus cried out with a loud voice, Eli, Eli, lama sabachthani?

Which means, My God, my God, why have you forsaken me? And so this cry of dereliction, this cry of abandonment in Psalm 22, it paves the way for one of the clearest prophetic descriptions of the suffering, death and resurrection of Jesus Christ in the Old Testament.

Because this psalm, it's not about David. And it's not about David's experience. It's a psalm which is all about a greater than David, who through his obedience unto death, he secured salvation for sinners such as you and I.

And so in Psalm 22, we have a clear presentation of the cross of Calvary foreshadowed for us. But it's not only foreshadowed to us in these opening words, because as we walk through this psalm, the picture is building all the time.

The picture of the cross is being opened to us more and more. And it's giving to us this horrific three-dimensional image of the cross of Jesus. But everything we see here is what's presented in the historical accounts of the Gospels.

[6 : 46] It's all there for us in the New Testament. Because when we read in verse 6 to verse 8, Jesus is speaking and he's saying, But I'm a worm and not a man, scorned by mankind and despised by the people.

All who see me mock me. They make mouths at me. They wag their heads. He trusted in the Lord. Let him deliver him. Let him rescue him. For he delights in him.

And all we can see there is what Matthew tells us in his Gospel in the New Testament. That those who passed by at Calvary, they blasphemed Jesus.

They wagged their heads saying, You who would destroy the temple and rebuild it in three days, save yourself. You who are the Son of God, come down from the cross.

And Matthew tells us that the chief priests, they're all there and they're all mocking Jesus along with all the scribes and the elders. And all the religious people of the day.

[7 : 45] All the clergymen. All the ministers. All the churchmen. They're all shouting at the cross. He saved others. He saved others, but he cannot save himself.

If he is the King of Israel, let him come down now from the cross and we will believe in him. He trusted in God. God will deliver him now if he will hear him.

Because he is one who said, I am the Son of God. But this psalm, it not only gives to us the perspective of the cross from the Pharisees and the chief priests who were there.

We're also given the viewpoint of the Roman soldiers who are standing at the foot of this cross. The Roman soldiers, they were hardened to death. They had witnessed the act of crucifixion many times, on many occasions.

They'd seen many people die. But to have been part of the crucifixion of Jesus Christ, to have played a role in crucifying the one who claimed to be the Son of God, it inevitably carried with it an element of honour and prestige.

[8 : 59] It would have been the highlight of their career to have crucified the one who was hated so much by the Jews. And so in order to have this momento, this bit of memorabilia on this for this grand occasion in their career, we're told that below the body of Jesus, which was being suspended in the air upon a cross, below his body were these Roman soldiers gambling to see who would get his only belonging.

The only material that belonged to Jesus was being auctioned at his feet. And that's what we're told in verse 18. They divided my garments among them, and for my clothing they cast lots.

And my friend, this Jesus, who came into the world with nothing, born in the lowest of the low, in a stable laid in a feeding trough, we all know the Christmas story.

This Jesus, who was born in a stable, born and lived in this world with nothing, foxes at holes, birds of the air had nests, but this Jesus, he had nowhere to lay his head.

But if that wasn't enough, if it wasn't enough for God to come into the world and save us, we crucified this Jesus, and he died in this world with nothing.

[10 : 25] Because when we listen to John's account of what happened at Calvary, he tells us that when these soldiers had crucified Jesus, they took his last garments and cut them up and divided them equally into four parts.

For each soldier had a part for themselves. But John tells us that Jesus owned a tunic. And his tunic was without seam.

It was woven from the top to bottom. One piece garment. And so the soldier said, Let us not tear it, but cast lots for whose it shall be.

And John tells us, this was no accident. This gambling session at the foot of the cross wasn't an accident. No, John says that all this took place so that the scripture might be fulfilled.

In Psalm 22, they divided my garments among them and for my clothing they cast lots. Oh my friend, if Psalm 22 has anything to tell us about the cross of Jesus Christ, it's that everything that took place wasn't the result of a random chance event.

[11 : 39] The crucifixion of Jesus Christ, it wasn't the outcome of bad luck. No, it was prophesied and foretold in scripture because it was all according to God's great plan of salvation.

That this Jesus would be handed over and crucified according to the determinate counsel and foreknowledge of God. But what's wonderful about this prophetic psalm is that it not only presents to us what others did to Jesus, it also highlights for us what Jesus himself experienced upon the cross.

Because Psalm 22, it gives to us this insight into the personal inner experience of Jesus as he hung up on the cross for sinners. We're told in verses 14 to 16 about what Jesus experienced upon the cross.

And when we read these words, it's Jesus that is speaking. It's not David. It's not one of the gospel writers. This is Jesus speaking. And Jesus is describing the agony he experienced in order that our sins could be forgiven.

He says, I am poured out like water and all my bones are out of joint. My heart is like wax. It's melted within my breast.

[13 : 05] My strength is dried up like a potsherd. My tongue sticks to my jaws. You lay me in the dust of death for dogs encompass me.

And evil doers, they accompany me. They encircle me. And he says, they pierced my hands and feet. They pierced my hands and feet.

And when we come to the close of this psalm, we'll be reminded that we are, that this will be told to the coming generation.

It shall be told of the Lord to the coming generation. But what are we to tell them about the Lord? Well, we're to tell them about his cross. Tell them about his cross.

We're to tell them that Jesus Christ was crucified according to the scriptures. We're to tell them that Christ died for our sins according to the scriptures.

[14 : 06] We're to tell them that Jesus Christ was buried according to the scriptures. And we're to tell them that Jesus Christ rose from the grave on the third day all according to the scriptures.

My friend, we are to tell the coming generation about this cross. All about this cross. Because this world's one and only remedy for the curse of sin and death is the cross of Jesus Christ.

The difference between eternal life and eternal death is Jesus' cross. The difference between being lost and being saved is His cross.

The difference between heaven and hell is His cross. My friend, the cross of Jesus Christ is central to salvation. And if we want to leave a legacy that will last and have eternal consequences for our children and even our children's children, then we must tell the coming generation about the cross of Jesus Christ.

because it was upon that wondrous cross that the Prince of Glory died. And in the words of Isaac Watts, Jesus died displaying a love so amazing, a love so divine.

[15 : 28] But He died showing a love which demands my soul, my life, my all.

Tell the coming generation about Jesus and His cross. But secondly, I want us to say that we need to tell the coming generation about Jesus and His church.

Jesus and His church. If you look at verse 22, I will tell of your name to my brothers. In the midst of the congregation, I will praise you.

You who fear the Lord, praise Him. All you offspring of Jacob, glorify Him. And stand in awe of Him. All you offspring of Israel. Psalm 22, it doesn't end with the death of Jesus upon a Roman cross.

And neither did all the gospel accounts. Because as you know, all the gospel accounts, they end with the resurrection of Jesus Christ. The gospel accounts conclude with the empty tomb and a risen Savior.

[16 : 38] The gospel accounts present to us so clearly the victory of Jesus over death and the power of the grave. And that's why Augustine, who was one of the early church fathers, he would have had Psalm 22 sung every Easter Sunday.

And he would sing it as his congregation were going to celebrate the Lord's Supper. Because Augustine believed that in Psalm 22, we have presented to us both the death and the resurrection of Jesus Christ.

And that's what we ought to see here in these words. Because there's a contrast in the way in which this psalm is opened to what is now being said. Jesus is still speaking, but He's not speaking in these verses as the forsaken and crucified Christ like He was in verse 1.

He's now speaking as this risen and exalted Lord. But the expressions which are used, they're so personal, they're so direct, that it makes me think that Jesus is speaking to His church.

Because when I read these words, the image which I have in my mind is that as the risen and exalted Lord, Jesus is standing and He is proclaiming a message to His church.

[18 : 00] He has something to say to His people. He has something to announce to His congregation, to this great assembly before Him. And Jesus, as He says in verse 22, I will tell of your name to my brothers.

In the midst of the congregation, I will praise you. What Jesus is saying is that He wants to give glory to His Father and praise Him for the work of Calvary.

And Jesus exhorts His church, His brethren, His congregation, He exhorts us to do the same. Because Jesus goes on in verse 23, You who fear the Lord, praise Him.

All those who are descendants of Jacob, all those who are part of the family of God, give Him the glory. Give Him the glory. All those who are the offspring of Israel, those who are part of the covenant promise and have embraced the gospel in all its fullness, stand in awe of Him.

Stand in awe of what has been done. Stand in awe of the cross. Stand in awe of the empty tomb. He's saying, Give glory to the Father because He so loved the world that He gave His only begotten Son that whosoever believeth in Him would not perish but have everlasting life.

[19 : 28] My friend, Jesus is proclaiming to His church today, Stand in awe of Him. Stand in awe of Him. Because as it says in verse 27, All the ends of the earth shall remember and turn to the Lord and all the families of the nations shall worship before you.

And we are included in that proclamation. We may be as far away from the events that took place at Calvary as geographically possible.

But the effect of this proclamation has had consequences on an international scale. The effect of Jesus proclaiming to His church and Jesus being proclaimed in His church, it has known no boundaries.

Because the promise as it is here in Scripture is that all the earth, all the ends of the earth shall remember and turn to the Lord. And you know, that was always the missionary vision of the Old Testament.

That the message of salvation through Jesus Christ and His kingdom would extend beyond the shores of Israel to the far corners of the world. That was the prayer of the prophets.

[20 : 47] That the earth would be filled with the knowledge of the glory of the Lord as the waters cover the sea. And that was also the desire of the psalmist. We were singing earlier in Psalm 100.

That great missionary psalm where the psalmist's vision and the psalmist's longing was that one day all people that on earth do dwell would sing to the Lord with cheerful voice.

That was always the missionary vision of the Old Testament church. That everyone would come to know Jesus and be part of His church. But this vision, it wasn't shared by the Pharisees.

It wasn't shared by all the religious people and it was hindered as a result. It was held up by pride. It was held up by self-centeredness. The advancement of the gospel was slowed down by those who wanted to keep the gospel to themselves.

They were passengers slowing down the work of the gospel and not participants helping the advancement of the gospel. And you know, the Pharisees and the religious people, they're still present in the church today.

- [22 : 01] They're still here because there are many passengers who go along for the ride. they spectate all that goes on and hinder the work by throwing out their critical comments.
- But they never get involved. There are passengers and participants. But the church of Jesus Christ doesn't need passengers who are unwilling to serve.
- It needs participants who are ready and willing to roll up their sleeves and get involved in the church of Jesus Christ and be an example in our community. Because that's what a disciple is.
- That's what it means to be a disciple of Jesus. It's to serve in the church of Jesus Christ and participate in any way for the extension of his kingdom.
- It's to have a missionary vision that goes beyond self and beyond our own corner to the ends of the earth. Because that was the great commission which was giving to the church of Jesus Christ.
- [23 : 07] That when Jesus was highly exalted after his resurrection he said to his disciples go therefore teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit.
- Go into all the world he said preach the gospel. You shall be my witnesses from Jerusalem unto Judea to Samaria to the uttermost parts of the earth.
- And so the church of Jesus Christ is to have this missionary vision so that we move forward. That we spread the gospel about Jesus. That we reach people with the good news.
- Because as we stand in awe of what God has done in Jesus Christ our purpose as his church is to make others do the same. It's to make others stand in awe of what God has done in Jesus Christ.
- That they too will remember and turn to the Lord. But when verse 27 says they will remember it doesn't mean that they'll call to mind something that was in the past and they'll remember it.
- [24 : 18] It means that they will respond and hear and repent. They will respond to the message of salvation and turn to the Lord in repentance.
- They will respond to the cross and the empty tomb of Jesus and ask for their sins to be forgiven. Because that's what the gospel requires. It requires our response.
- It requires us to take stock of what is being said to us and respond to the offer of salvation. It requires us to close in with this crucified and risen saviour and to make him our personal saviour.
- But this missionary vision of the church it's not only for individuals. It's for families too. We're told that all the families of the nations shall worship before you.
- That's the desire of Christ's church. That families will worship the Lord together. because Jesus is for families.
- [25 : 26] The gospel is for families. The church is for families. This church is for families. It's for parents. It's for grandparents.
- It's for children. It's for grandchildren. For aunties. For uncles. For neighbours. For friends. Our congregation is for families because God delights in families and he delights when families worship him and place him at the centre of their life.
- And what I would love to see more than anything is that the families in our community come as families to this church and that they put God at the centre of their family and I'd encourage you to come as families.
- Encourage others to come as families. I know it's not easy to get to church with young children. It's hard to get children into the car and into church but please try.

Please make the effort to come. Use the facilities of the creche and the Sunday school and the youth fellowship that are available because they are available so that we will put Jesus Christ at the centre of our family.

[26 : 40] But when Jesus speaks about his church and the need to respond and turn in repentance he not only addresses the individual he not only addresses the family he addresses those who are part of every sphere of life because he says in verse 29 all the prosperous of the earth eat and worship before him shall bow all who go down to the dust even the one who could not keep himself alive.

Jesus addresses those who are prospering in life those who have wealth those who have health but Jesus also addresses those who are sick and those who are dying and he says they need the gospel too they all need to remember and turn to the Lord because my friend whoever we are in life and wherever we are in life and whatever stage we are at in life whether we are on our own or we have the blessing of family whether we are prospering with wealth or we are flourishing in our health whether we are declining in sickness or fading in death whatever stage we are at in life our greatest need our greatest need is to respond to the message of a crucified and risen saviour and turn to the Lord and that's what we need to tell the coming generation that wherever life takes them and whatever life has for them whatever life puts in their path their greatest need is salvation in Jesus Christ and so what are we to tell the coming generation tell them about

Jesus and his cross tell them about Jesus and his church but lastly we have been reminded that we are to tell the coming generation about Jesus and his crown Jesus and his crown it says in verse 30 posterity shall serve them shall be told of the Lord to the coming generation they shall come and proclaim his righteousness to a people yet unborn that he has done it he has done it and so as we've come to see psalm 22 is all about the good shepherd giving his life for the sheep but as psalm 22 closes it urges us to tell the coming generation about this good shepherd and this is one of the themes that are repeated throughout the bible the theme of the coming generation generation because time and time again the bible stresses the importance of preparing the next generation and speaking or passing on the message to those who are yet unborn and that's what's emphasized here in these closing verses we're told a posterity or a seed will serve him and this seed it refers to to

Abraham's seed and the promise of blessing that was given to him that through Abraham through his children through his grandchildren through his family all the generations would be blessed through him all the nations of the earth would be blessed through him all the world would come and hear about the salvation of the lord because in his seed there was the covenant promise of blessing and so when we baptize children we're bringing them into that same covenant under the banner of God's blessing because God's covenant promise of blessing is to us and to our children that doesn't mean that their baptism saves them or makes them safe in any way but what it does do is that it brings them into the covenant community of God's church where they're prayed for and they're taught and they're nurtured and they're shaped by God's word from a young age both in home in the home and in the church and I must stress this the home is the most important classroom because what our children are taught at home is what will shape them as they grow up so we need to teach our covenant children we need to teach them to love the lord and to pray and to read the bible and to give thanks at mealtimes and for everything that they have and what our children will pick up on very quickly is that we can't teach them something that we don't first adhere to ourselves we can't truly teach our children to love the lord if we don't love him ourselves we can't teach our children to follow the lord if we don't exemplify what it looks like in our own lives therefore my friend the best thing that we can do for our children as parents is to love the lord and to follow him the best thing we can do as parents and as grandparents and as a congregation is to tell the coming generation about Jesus and his cross and Jesus and his church all because we want them to know about Jesus and his crown we want them to know about Jesus and his crown because the covenant promise of scripture given to us in Zechariah 9:6 is that when we teach our children about the good shepherd and pray that our children will come to know the good shepherd our hope as Zechariah says is that the lord will bless our children and bring them as the flock of his people for like the jewels of a crown they shall shine on the land for like the jewels of a crown they shall shine on the land and that's how I want us to view our children not only in our own families but in the congregation that they are like jewels of a crown but more specifically that they will be jewels in the crown of Jesus because there's no doubt that every parent in here they view their own children as precious our children they are the most prized possession we have we would never put a price on them and we would do anything for them because we want the best for them well my friend the best thing we can do for our precious children is to tell them about this precious savior Jesus Christ the best thing we can do as parents and as a congregation is to tell the coming generation about Jesus and his cross Jesus

and his church and plead that they will come to know and be a jewel in his crown and you know i want you to know that when i speak to you about this as i've said before i not only speak to you as your minister i speak to you as a parent because i know it's not easy i know it's not easy to bring up children i know it's not easy to teach children i know it's not easy to teach children about the lord but my friend it's our responsibility to teach the coming generation to follow jesus so that they in turn will do as it says in the closing verse of this psalm they shall come and proclaim his righteousness to a people yet unborn that he has done it they are the coming generation therefore let us seek to tell them about jesus and his cross jesus and his church and jesus and his crown may the lord bless these thoughts to us let us pray gracious god we give thanks to thee for all the preciousness of jesus help us lord to lay hold of him help us to see that all the great and precious promises are yea and amen in christ bless us lord we ask that thou wouldst go before us bless thy word to our hearts that we oh lord would store it up that we oh lord would take it to ourselves and thoroughly pass it on to the generation following to tell them that this god is our god that he will be our guide even unto death go before us then and do us good for jesus sake amen now only for a few moments before we proceed with the sacrament of baptism i'd like to speak about the importance of baptism and i've spoken about it before but i just want us to remind ourselves about the importance of it and i'd like to do so under just four simple headings plan purpose promise and prayer plan purpose promise and prayer so plan baptism is god's plan because baptism is a sacrament which was instituted by the lord jesus christ there are only two sacraments which were instituted by christ the sacrament of baptism and as we saw last week here the sacrament of the lord's supper and so we should view baptism as god's plan for the church because the command to baptize was given to given by jesus to his disciples and that's our scriptural warrant for what we're doing this morning because in the closing verses of matthew's gospel jesus said go therefore and make disciples of all nations baptizing them in the name of the father and of the son and of the holy spirit teaching them to observe all that i've commanded you and behold i'm with you always even to the end of the age so that's the plan god planned baptism but then there's the purpose the purpose because when we sprinkle water at baptism what are we saying what is our purpose well we're saying first of all that the water is just water it's just water it's not mystical it's not holy water that will change the child in any way because baptism doesn't save us it doesn't make us a christian and it doesn't guarantee that we will go to heaven instead the purpose of baptism and the sprinkling of water is to show us that it's a symbol of cleansing

[37 : 56] so the water at baptism it signifies cleansing which only Jesus can provide by trusting in him baptism is something that symbolizes cleansing the cleansing of the blood of Jesus Christ because the Bible tells us that the blood of Jesus Christ cleanses us from all sin but the water at a baptism it's not only a sign of cleansing it's also a seal a seal where we are brought into the visible church and we're brought under the spiritual care and oversight of the church and that's done by a promise so plan purpose promise the promises which are made at baptism they are vows before God they are solemn oaths a baptism is a joyous occasion but at the same time it's a solemn occasion because we are the gentlemen before us they will stand before God and they will make vows and when each of them take their vows they're promising that their desire is that their child will be brought up to know and to love the Lord and that they'll fulfill their promise by bringing their child to church and to Sunday school as well as praying for them praying with them reading the Bible teaching them and teaching them how to follow Jesus they are solemn promises and they're not to be taken lightly and when these fathers take their vows it's a good opportunity for us parents who have made vows to remember what we have promised and what we have said before God and that where we have failed because we all fail but where we have failed we'd seek his forgiveness and desire by God's grace to uphold our vows more diligently and more faithfully plan purpose promise prayer without doubt prayer is the most important part and the responsibility of prayer is not only upon the parents but we as a congregation we are witnesses to this occasion we're all witnesses to what's going on and therefore we are responsible for praying for the children in our congregation and even the children who have grown up and left the congregation we're responsible to pray for them too because when our children grow up and when they leave their homes and if they have their own families and maybe if they rebel against the Lord and they turn their back upon the church prayer is the responsibility that remains that's what remains because sometimes nothing can be sent to our children yet we can hold the covenant promises of the Lord to him and pray that they will come to know him and love him for themselves so that is in a few words the importance of baptism plan purpose promise and prayer and so we'll now sing in Psalm 22 Psalm 22 that's in the sing Psalms version on page 27 Psalm 22 page 27 singing from verse 27 down to the end of the Psalm and after the Psalm we'll obviously stand to sing but after the Psalm could you please remain standing so Psalm 22 and verse 27 the whole earth will remember him and turn towards the Lord their God all peoples will bow down to him the nations of the world abroad but stand to sing to God's praise the whole earth will remember him and turn towards the Lord their God

all peoples will bow down to him and turn towards the Lord the Lord the nations of the world abroad dominion to the Lord belongs and over lives and see his King the rich of all the earth will be and worship with an offering all those whose destiny is God will humbly kneel before his throne they cannot keep themselves alive for they depend on him alone for there is he will serve the Lord a generation still to come will tell the people yet unborn the righteous heart that he has done do you believe the Bible to be the word of God and the only rule of faith and life yes yes yes do you believe in God the Father Son and Holy Spirit as revealed in the word of God yes yes do you profess faith in the Lord Jesus Christ to be the Son of God and the only savior of sinners yes yes yes yes yes yes yes people and that come to the community of my church.

And help us, Lord, be prayed to do so. To do so in reverence and in glory, bless these homes and these families as we now administer the sacrament. Go before us in all that we do, that Christ will have the glory, that the blessing of the Lord has upon us, and do us good for Jesus' sake.

Amen. I give you a sense of light. Amen. A.D. Madison, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

Lord, bless you. Thank you. Make his face to shine upon you, and be gracious to you, and give you peace. Emily McLeod, baptise you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

[46 : 15] The Lord bless you, and keep you. Make his face to shine upon you, and be gracious to you. Callum Graham, baptise you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

The Lord bless you, and keep you. Make his face to shine upon you, and be gracious to you. We just begin, we mount our hearts, and pray that we just pray. Lord, our gracious God, we thank thee, and we praise thee for, for your life.

We thank thee, Lord, that it is always other-minded, that the Lord, one who has blessed us, that children are God's heritage, they are the fruit of the womb. And Lord, that I wish you remember these homes, and these families.

Remember Kenneth and Marina, as they bring up Katie and I, Lord, Lord, protect them, and uphold them, and guard them, Lord, in their marriage, and in their home.

And Lord, that thou use them for thy glory. Remember Elizabeth and Louise, bringing up little Emily. Lord, use her, we pray thee, that she may be a servant of the Lord, that the family may be used for thy glory.

[47 : 28] Lord, bless them in their home in Glasgow. Protect them, and keep them safe. Watch over them, and provide for their needs. And Lord, remember also, Murray and Evelyn, and all their children, we pray for them, for Stuart, and for Colin, and Callum, and Kelly.

Lord, remember them as a home, and a family, as they grow up together. Protect the children, we pray. Lord, remember all our children, and our children's children, that we would commit them, to the Lord who cares, to the Lord who loves, the God who so loved, that he gave his only begotten Son, he gave his Son, that we might have life, and have it more abundantly.

Oh, bless us, Lord, we pray as a congregation. Help us to give thee the glory, in all that we say and do. Go before us then, and do us good, for Jesus' sake. Amen.

Congregation, please. Amen. Amen. Thank you. Amen. Amen. Amen. We're going to conclude by singing in Psalm 127.

In Psalm 127, the Scottish Sobatch page four to zero. Psalm 127, we sing the whole psalm.

[48 : 51] and after the singing of the psalm assume your seats allow the family to go to the hall I suppose if you want to meet them you can't but just allow them to leave the church psalm number 37 we'll sing the whole psalm accept the Lord to build a house the builders lose their pay accept the Lord the city keep the watchmen watch in vain tis vain for you to rise to the times or wait for rest to keep to feed on so much bread so good he and his beloved sleep the whole psalm is time to sing for God's sake except the Lord who build the house the builders lose their pay except the Lord the city keep the watchmen watch in vain tis been for you to rise betimes for he is beloved's shock oh children the who be bakers bere big love they sleep

O children, our God's heritage, the world's fruit is reward.

The sons of youth, our star-roars are for strong men's hands prepared.

O happy is the land that I've ever filled with those.

The unashamed in the gate shall speak unto their foes.

[51 : 37] 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.