

Our Jesus

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[0 : 0 0] Well, if we could, this evening, with the Lord's help, turn back to that portion of scripture that we read. Hebrews chapter 9. Hebrews chapter 9.

And if we read again at verse 11. Hebrews chapter 9, verse 11. But Christ, being come and high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh, how much more shall the blood of Christ, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new covenant, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

But particularly the words at the beginning of verse 15. He says, He is the mediator of the new covenant. He is the mediator of the new covenant.

[1 : 4 1] Last Friday morning, there was a knock at the door of the manse. And I opened the door and I was confronted by two women, which I had never met before.

But in meeting them and doing the usual greetings, their first question to me was, Do you ever read the Bible? And I said, Yes, I do. And then they asked, Do you like reading the Bible?

And I said, Yes, I love it. And so they proceeded with a further question. Why do you love it? And I said, Well, because it's God's word.

And it was at that moment that one of the women standing at the door, they asked if I would take some of their literature. And at that point, she pulled out a watchtower magazine, which immediately indicated to me that these women were Jehovah Witnesses.

But I refused their magazine. And I said, I said, I didn't want it. And thank you very much. And they said, Okay, sir. Have a nice day.

[2 : 5 2] But just as they were about to turn away from the door, I asked them a question. And I said, Can I ask you a question? And they said, Yeah. I said, Why do you twist what the Bible says about Jesus?

Because you don't believe that Jesus is God. You believe that he was created. And my question had sparked a 15 to 20 minute conversation, you could say, or a debate about the person and work of Jesus Christ.

But I think in the end, we had to agree to disagree that we were on different planes and going in different directions. But when I came back into the study and sat down to this question, which we are studying this evening in the Shorter Catechism, I realized that this one question, it cuts right through every religion, every sect, every cult that ever tries to deny the supremacy of Jesus Christ or distort the biblical teaching of his person and work.

Because this one catechism, it separates Reformed Christianity from all the other false ideologies in the world. And what's so wonderful is that this one catechism, who is the Redeemer of God's elect?

The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man and so was and continues to be both God and man in two distinct natures and one person forever.

[4 : 34] My friend, the wonder of this one catechism is that it presents to us the beauty and the glory and the majesty of our Jesus.

Our Jesus. And that's what I'd like us to see tonight. I want us to see our Jesus for who he is and what he is like.

Because there's no better person to talk about. There's no better person to think about. No better person to preach about. No better person to meditate upon other than our Jesus.

Our Jesus. And you know, that's what the writer to the Hebrews wanted too. because he wanted the Jewish Christians who were being persecuted for following Jesus, he wanted them to see that following Jesus is far better than turning back to their old religion of Judaism.

And in order for these Christians to see how wonderful their Savior is, the writer elevates Jesus and he exalts Jesus and heralds him before them as one who is supremely better than all the other types and shadows of the Old Testament.

[5 : 53] For he says that Jesus is better. And he says he's better than the prophets, he's better than the angels, he's better than Moses to lead his people, he provides a better Sabbath rest for his people, he's better than Aaron the high priest because he's the great high priest.

This Jesus provides a better covenant, he provides a better sanctuary for worship, a better sacrifice than all the bulls and the goats.

But to top it all, the writer to the Hebrews, he goes through this whole host of men and women in Hebrews 11 who were in the Old Testament who walked by faith and not by sight.

And he brings us all the way through his letter to the end of his letter after emphasizing and re-emphasizing the greatness and the glory of Jesus.

And then he says at the beginning of chapter 12, Therefore, seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight and sin that doth so easily beset us.

[7 : 05] Let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith. For the joy that was set before him, he endured the cross, despising its shame.

He's now set down at the right hand of the throne of God. Consider him, he says. Consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

Consider him. Consider him. Well, my friend, that's what I want us to do this evening. As we look together at Catechism 21, I want us to consider our Jesus.

Consider our Jesus. And I'd like us to do so under three headings. Jesus, our Redeemer, Jesus, our Mediator, and Jesus, our Savior.

Jesus, our Redeemer, Jesus, our Mediator, and Jesus, our Savior. So we look firstly at Jesus, our Redeemer. Jesus, our Redeemer.

[8 : 26] our text in verse 15 says that Jesus is the Mediator of the New Covenant. But in order for Jesus to be the Mediator of the New Covenant, he must first of all be understood to be the Redeemer of the New Covenant.

Because that's what we saw last week when we looked at Catechism 20. We saw that God has revealed to us his amazing grace. Because God didn't leave us to perish in our estate of sin and misery.

God didn't leave us to walk according to the course of this world. God didn't leave us to fulfil the desires of our flesh and of our mind. God didn't leave us dead in our trespasses and sins.

No, my friend, when all looked lost and completely hopeless, we were fit for hell and not for heaven. But God.

But God in the richness of his mercy and the greatness of his love. Even when we were dead in sin and trespasses and sins, this God, this God of all grace out of his own good pleasure from all eternity formulated a plan of redemption in which he entered into this covenant of grace in order to deliver those whom he had elected.

[9 : 57] To deliver them out of an estate of sin and misery and bring them into an estate of salvation by a redeemer.

By a redeemer. And now in Catechism 21 it's asking who is the redeemer of God's elect? Who is the redeemer of God's elect?

Who is this person who has entered into a covenant of grace with God the Father? Who is this redeemer? Who is he? Who is he? And the Catechism categorically states the only redeemer of God's elect is the Lord Jesus Christ.

The only redeemer. He is the second Adam who came to restore what the first Adam had lost. He is the redeemer of the covenant and he is the only redeemer.

There is no one else. There is not another. He is the only redeemer. And what the Catechism wants us to be clear on is the exclusive claim which the Bible makes about this redeemer.

[11 : 09] He is the only redeemer. The only redeemer. which means that every other religion, every other idol, every other god, every other sect, every other cult, every other faith belief, every other way that says the right way to be saved is completely and utterly false.

Because there is no other way to be redeemed except through our Lord Jesus Christ. And the choice isn't between the religion that the Bible offers and the religions that others offer.

The choice is between having Jesus as our redeemer or not being redeemed at all. The choice is between the only way or all the wrong ways.

And that's what all these religions and sects will tell you is that it's all about doing. It's all about what you do for God that will earn you your way into heaven. With the Muslim, the Mormon, the Hindu, the Jehovah's Witness, the Buddhist, and even the Roman Catholic, they all tell you that you need to do something in order to get into heaven.

But do you know what's wrong with each and every one of these religions and sects? It's that they all say that Jesus is not enough. They all say that Jesus is not enough.

[12 : 37] Someone once said the difference between Christianity and every other religion in the world. It's that all the other religions are about man trying to reach up to God.

But the beauty of Christianity it's about God reaching down to man. It's about God reaching down to man. And my friend, that's what grace is.

It's God reaching down to mankind. behind. It's God providing a way of redemption by grace alone, through faith alone, in Christ alone.

He is the only redeemer. The only redeemer. But we also need to ask, who has he redeemed? Who has he redeemed?

And the catechism explains that the Lord Jesus Christ is the only redeemer of God's elect. He's the only redeemer of God's elect.

[13 : 40] Which implies that not everyone is saved, and not everyone goes to heaven. And there's no denying that the doctrine of God's election is a big topic, and a difficult topic to understand.

But what I fear is that we get bogged down in it, and we miss the beauty and the greatness of this doctrine. Because the beauty of the doctrine of election, is that no one deserves to be saved.

No one earns the right to be elect. No one can warrant the right to be redeemed. For as we saw last week, salvation is all of grace. It's a gift.

It's a free gift. It's not ours to work for. It's not ours to offer to anyone else. It's not even dependent upon who we are, or where we live, or what family we are from.

It's God's gift of eternal life. And that's what makes election so wonderful. That God, from before the foundation of the world, in his love and his grace and his mercy, and out of his own good pleasure, he elected some to be redeemed.

[14 : 47] And in electing some, he left others. But what we must also be clear about is that the God of the Bible is not a cold, harsh God who commands some people to go to heaven and others to go to hell.

That's not the teaching of the Bible. Because the teaching of the Bible is that no one deserves salvation. But when it comes to the doctrine of election, the Bible never teaches that we should just sit back and do nothing.

The Bible never teaches to hide the doctrine of election and hide behind it and say, well, if I'm going to be saved, I'll be saved and there's nothing I can do about it.

That's not the message of the Bible. You read through the whole Bible, my friend, and you'll never find that you're being told to stay where you are.

Because the words which the Bible uses are all imperatives. Call to me and I will answer. Look unto me and be ye saved.

[15 : 52] Come unto me and find rest. Ask and you shall receive. Seek and you shall find. Knock and the door shall be opened to you. And all these words which the Bible uses, call, look, come, seek, ask, knock, they're all words which require a response.

They all require a response. They require a response to the work of the only Redeemer of God's elect. Which means that it's fitting for us not only to ask, who has he redeemed?

But how has he redeemed? How has he redeemed? As we've said before on a number of occasions when we use the term redemption, we're using the language of the marketplace.

It's the language of buying back, in which the price, the ransom price for our release has to be met. the price for our deliverance from bondage to sin has to be paid in full in order that we can be free from sin.

And the metaphor and the imagery of redemption and a ransom price being paid by a Redeemer, it's a theme which runs throughout the whole of Scripture.

[17 : 16] That we need to be redeemed. because by nature we are in bondage to sin, we're under the wrath of God and we are those without hope. But God has provided a Redeemer.

And that theme and imagery of redemption is clearly seen, you've seen it before in the experience of the children of Israel, where they were in bondage and in slavery in Egypt.

But God didn't leave his people there. He didn't leave his elect nations upon whom he had set his love. He redeemed them by a Redeemer who was at that time Moses.

Because Moses was the means by which the children of Israel were released from slavery in Egypt. But even during those 40 years in the wilderness when the children of Israel, when they were travelling on towards the promised land, the Lord had provided a method in which sinners could be redeemed and experience forgiveness and be brought into a relationship with a holy God.

And the Lord did that through the tabernacle, the medium of the tabernacle, where there were animal sacrifices offered daily in order to make peace with God and reconciliation with God.

[18 : 38] But what's so wonderful is that all the time, all the time these types and these shadows which are beautifully set before us in the Old Testament are all pointing and they're all straining and looking forward to the arrival and the birth of the Messiah who was to be the only Redeemer of God's elect.

And that's what the writer to the Hebrews is picking up on in this chapter where he's drawing our attention to the fact that our Jesus is a far superior sacrifice and a far greater Redeemer than all the Old Testament types and shadows.

For he says it wasn't by the blood of bulls or of goats that Jesus achieved our redemption. It was by his own blood. It was by his own blood.

He entered in once into that holy place in order to obtain an eternal redemption for us. And he says if the blood of bulls and of goats and the ashes of a heifer, if all these shadows and pointers towards the Redeemer, if they were able to cleanse and sanctify and purify, then he says how much more shall the blood of Christ.

How much more. Oh my friend, our Jesus is the Redeemer of the covenant of grace and he's our Redeemer by means of his death.

[20 : 16] For we are redeemed not with corruptible things, says Peter, such as silver and gold, not by all the types and the shadows of the Old Testament.

We are redeemed only by the precious blood of Christ. Jesus, our Redeemer, Jesus, our Redeemer.

But secondly, we see Jesus, our mediator. Jesus, our mediator. As we said earlier, our text in verse 15 says that Jesus is the mediator of the new covenant.

He's the mediator of the covenant of grace. And understanding the role of Jesus as our mediator is key to understanding why he became man.

Because the Greek word for mediator, it signifies a middle person, a middle man, which stands between two disagreeing parties.

[21 : 23] And that's what's repeatedly emphasized to us, that mankind is at enmity against God. Because we have broken God's law, we have failed to live upright lives, we have sinned and fallen short of God's glory, we are not following in the chief end for which we were created.

And the result of our disobedience towards a holy God is that God cannot tolerate sin. He's of purer eye than to behold iniquity. Therefore, we are under the wrath and condemnation of God and mankind must be punished.

And so we have these two parties, these two parties that are at enmity with one another, and there's this great chasm which separates them, in which there is no communication, no communion between holy God and sinful mankind except through a mediator.

Therefore, the purpose of a mediator, this middle man, his purpose is to bring an agreement between these two opposing parties.

And his role as mediator is to help these two conflicting parties to come to an agreement. And he does that by guaranteeing the certainty of the agreement.

[22 : 53] And the agreement which our mediator guarantees and certifies to be upheld is of course the covenant of grace. that's the agreement between God and mankind, the covenant of grace.

And so Jesus Christ mediates, he becomes the empire, the intermediary, the referee between us and God. And he reconciles us to God.

He removes the enmity, he takes away the hostility through his blood, so making peace. peace. And that's what Paul meant when he said that we have peace with God through our Lord Jesus Christ.

But how? We need to ask how? How is Jesus our mediator? How is he our mediator? Well, a mediator is not only someone who can guarantee an agreement between both parties.

A mediator must also be able to relate to both parties. Which means that our mediator must be able to relate to both God and both man at the same time.

[24 : 11] And one of the clearest statements in Scripture is what Paul said in his first letter to Timothy in chapter 2. Paul is encouraging the young minister Timothy to even pray for those who are royalty.

Pray for those in leadership and positions of authority and pray for them, he says. Give thanks for them. Even when they're leading the nation astray, you're to pray for them.

And Paul explains why we ought to pray for our leaders. Because he says, God our Savior desires that all will be saved and come to a knowledge of the truth.

For there is one God and one mediator between God and men, the man, Christ Jesus. Says Paul, and he gave himself as a ransom.

One God and one man, one mediator between God and men, the man, Christ Jesus. And Paul's statement to Timothy is key to understanding how Jesus is our mediator.

[25 : 21] Because in order for Jesus to relate to both God and man, he must be both God and man. He must be the God-man. And that's what this catechism is stressing to us.

But what you'll notice is that every word in this short catechism has been carefully chosen and inserted in order to express the teaching of scripture. Because the first thing which is said about the redeemer of God's elect and the mediator of the covenant of grace is that he was the eternal son of God.

He's the eternal son of God. And when the catechism says who being the eternal son of God, it's teaching us that Jesus has no beginning.

Jesus had no beginning. he's the only begotten son who was begotten from all eternity. He's eternally begotten from the father. In other words, he has always been the son of God.

And there was at no point when he was not the son of God. He has always been and will always be the eternal son of God. And the catechism says this not only to teach us but also to defend against the heresy which claims that or claim that Jesus was created.

[26 : 47] A heresy which the Jehovah witnesses hold to. For a Jehovah witness claims that Jesus is the son of God. They claim that he's the son of God but he is not God.

He's another God, a lesser God, an inferior God which inevitably has implications. Because if Jesus is not God then he can't be our redeemer and he can't be our mediator and he can't be our saviour because he can't relate to both God and man at the same time.

But when John opens his gospel he wants to affirm to us that this Jesus, this Jesus, he is the eternal word who was in the beginning.

he was the word who was with God in the beginning and he's the word who was God in the beginning. And that as a creator and not a creature all things were made by him and without him, without him was not anything made that was made.

But says John that eternal word was made flesh and he made his dwelling amongst us that we might behold his glory, the glory as of the only begotten of the father, full of grace and truth.

[28 : 09] And so what we see here is that Jesus is our mediator because he is both God and man. And I feel that I'm only scratching the surface with this but if you want to look at this more I'd encourage you to do so.

And if you do then look at the larger catechism which is a wonderful document. And look at questions 36 to 42 because you'll be able to see the many ways in which Jesus is described as our mediator.

But the key reason as to why Jesus is our mediator is because he is both God and man. He can relate to both God and man. He is as the catechism says God and man in two distinct natures and one person forever.

God. And this union which the catechism speaks of it's the union of two natures the divine nature and the human nature.

The union of two natures the divine nature and the human nature and this union is to be found in one person Jesus Christ where the son of God the second person in the trinity he was by nature divine but at the incarnation he took to himself a human nature in which both natures were united in the second portion of the trinity and this union between two natures in one portion.

[29 : 41] This union is often termed as a hypostatic union. The hypostatic union which literally means the union of two substances.

Two natures. One portion. But what we must be clear on when we speak about this union is that both natures remain preserved and distinct in one portion.

And this is the great mystery of the incarnation and I'm not expecting you to get your head around it or because I can't even get my head around it and even the greatest minds can't get their head around it.

But nevertheless it's good to explain what happened when the divine nature and the human nature were united in the portion of Jesus. And I think the confession and another great document it gives to us a detailed account of what happened at the incarnation.

In chapter 8 at paragraph 2 it says that the whole perfect and distinct nature, the Godhead and the manhood, they were inseparably joined together in one portion without conversion, composition or confusion.

[31 : 00] Without conversion, composition or confusion. And that's what's important. The divine nature and the human nature were inseparably joined together in one portion without conversion.

Which means that the divine nature didn't change into the human nature or the human nature didn't change into the divine nature. Two distinct natures, one person forever.

Without composition, the confession said, means that the union of these two natures, they didn't mix to form this new nature, this new person.

So it's two distinct natures, one person forever. Without confusion means that both natures didn't change when they were united. Jesus never became less divine whilst he was on earth.

Because he was always fully divine. And when Jesus took to himself a human nature, it wasn't in some way a sub-human nature. Or lacking any element of humanity, he became fully human and he continues to be fully human.

[32 : 14] As the catechism says, continues to be God and man. man. Two distinct natures, one person forever. And it's hard to get your head around, I know.

But when thinking about all this, we have to ask, what's the application of it all? What's the significance of knowing all this? What is the relevance of knowing that Jesus became man?

And you know, you can go as far back as the 11th century. And there was a man asking the same question. A man called Anselm and he was asking the question, why the God-man?

Why the God-man? And in his work, Anselm discovered that the only way for sinners to be redeemed, the only way for sinners to be reconciled to God, the only way for sinners to be saved, is that perfect God and perfect man exist in one person, namely Jesus Christ.

And the conclusion which Anselm came to was that our Jesus couldn't be our redeemer, he couldn't be our mediator, he couldn't be our saviour, unless he was fully God and fully man in one person.

[33 : 40] And my friend, because he is fully God and fully man, this Jesus, our Jesus, has secured a redemption through his blood.

He has brought reconciliation between God and man and he has provided a way of salvation. But my friend, what are you doing with this Jesus?

what are you doing with this Jesus? What are you doing with him? What is your response to what Jesus has done for sinners? I know it's difficult to grasp and grapple with all these concepts, but it's understanding the beauty and the majesty and the glory of who Jesus really is.

What are you doing with him? And do you know what I think? a life that is lived without Jesus. What is a life that is lived without Jesus?

One word. Empty. Empty. Completely empty. Jesus our Redeemer.

[34 : 57] Jesus our Mediator. And lastly, Jesus our Saviour. Jesus our Saviour. Saviour. And what becomes apparent when we consider a subject like this one is that the role of Jesus as our Redeemer and our Mediator and our Saviour.

It truly emphasises the uniqueness of the person of Jesus Christ. But the reason why Jesus is our Saviour is because the Catechism says he continues to be both God and man in two distinct natures and one person forever.

Which means that Jesus is still both God and man. He is still the God man. He is still God and man after his resurrection and his ascension to the right hand of God.

And he is our Saviour because he ever lives. He is our Saviour because he ever lives. And what is so remarkable is that because our Saviour lives, the Bible says that he has been given a name which is above every other name.

And in the words of Psalm 72, his name forever shall endure. Last, like the sun it shall, men shall be blessed in him and blessed.

[36 : 21] All nations shall him call. And that was the great promise of the gospel in the early church that whosoever shall call upon the name of the Lord shall be saved.

Because there is no other name under heaven given among men whereby we must be saved other than the name of our Lord Jesus Christ.

And was that not the question which the Philippian jailer asked? What must I do to be saved? What must I do to have salvation? he was told believe in the Lord Jesus Christ and you shall be saved.

Which means that we must believe in the distinct person with a distinct name. The distinct person with a distinct name, the Lord Jesus Christ.

Because that's the emphasis of the New Testament. We have peace with God through our Lord Jesus Christ. We are reconciled by our Lord Jesus Christ.

[37 : 27] We are saved by the grace of our Lord Jesus Christ. His name is key to our salvation because in order to be saved we must believe in the name.

We must confess the name. We must call upon the name because there's no other name under heaven whereby we must be saved. And this name of our saviour God is distinct because it sets before us his position, his purpose and his promise.

It sets before us his position, his purpose and his promise. His position because he is Lord. He is the Lord Jesus Christ.

And as Lord he is creator and king. He demands that our lives are lived in submission to his authority because we are not Lord. He is Lord.

And because he is the creator and because he is king, the promise is that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord.

[38 : 40] To the glory of God the Father. His position, he is Lord. He is the Lord Jesus Christ. His purpose, he is Jesus.

He is the Lord Jesus Christ, which is the name that was given to Jesus at the incarnation. He was given the name Jesus. Where the angel said to Mary, you shall call his name Jesus because he shall save his people from their sins.

And that was the sole purpose of Jesus becoming man, to save his people from their sin. that was his purpose. His position, he is Lord.

His purpose, he is Jesus. His promise, he is the Christ. He is the Christ. He is the anointed one which was promised throughout the Old Testament, promised at the very beginning, the seed of the woman which would come in the fullness of time and crush the head of the serpent.

And the title Christ, it indicates the union between the divine nature and the human nature. Where the name of, the name Christ is the revelation of both God and man in one person.

[40 : 03] And that's, that was Peter's confession. You remember when Peter came to discover the identity of Jesus, where Jesus had asked him, who do you say that I am?

And Peter pointed at him, thou art the Christ, the son of the living God. You are God and man. And so you see my friend, we must believe in the distinct person and the distinct name.

Because it emphasizes the position, the purpose and the promise. Lord Jesus Christ. There's no other name under heaven given among men whereby we must be saved.

My friend, there is no other name, no other redeemer, no other mediator, no other savior, other than our Jesus. Our Jesus.

Our Jesus. It was Thomas Watson who said in his commentary on the catechism, and with this I'll close, that after reflecting upon this catechism and the majesty of it and the glory of it and how far it stretches your mind, it was obvious that he had been given this elevated and exalted view of Jesus after considering who Jesus really is because he said, Jesus Christ is the sum and quintessence of our gospel.

[41 : 47] He is the wonder of angels, he is the joy and triumph of the saints. The name of Christ is sweet, it is music to the ear, honey in the mouth and a pleasure in the heart.

Isn't that beautiful? That the more Thomas Watson thought about Jesus, his heart burned within him to learn more and more about Jesus.

And the question is, are we like that? Do we have this desire to know more and more about Jesus? To know more and more about our Jesus?

Our Jesus? Because he is Jesus, our Redeemer, Jesus, our Mediator, Jesus, our Saviour. But all I want to know tonight, is this Jesus, your Jesus?

Is this Jesus, your Jesus? And if he is not your Jesus, please make him your Jesus. please make him your Jesus.

[43 : 10] Because he is a wonderful person. He's a wonderful person. May the Lord bless these thoughts to us. Let us pray. Amen. O Lord, we give thanks to thee for the only begotten of the Father.

We marvel of what he has done. We stand in awe of his love towards us. We marvel that he is God and man. But we thank and praise thee that he is our mediator.

He is one who has brought peace between us and God. One who has redeemed us with his blood. One who has saved us from our sin. Help us then, we pray, to look to him.

Not that we might understand him fully, but that we might realise what he has done for us. O Lord, bless us, we plead. Guide us and keep us.

That thou wouldst keep us even in the week that lies ahead. A week that is unknown to us. But bless us, Lord, we ask. Remember us as we gather for fellowship. Encourage us, Lord, in thy truth.

[44 : 21] And encourage us more and more to see Jesus. Cleanse us, we pray, for Jesus' sake. Amen. We shall conclude by singing in Psalm 130.

Psalm 130 in the Scottish Psalter. And we'll sing the whole psalm. Psalm 130.

Lord, from the depths to thee I cried. My voice, Lord, do thou hear. Unto my supplications voice, give an attentive ear. Lord, who shall stand? If thou, Lord, shouldst mark in equity, but yet with thee forgiveness is, that fear thou mayest be.

Down to the end of the psalm, where he says, and plenteous redemption is ever found with him, and from all his iniquities he is real, shall redeem. The whole psalm, Psalm 130, to God's praise.

Lord, from the depths to thee life night, my voice, Lord, do thou hear.

[45 : 45] Unto my saud ■is remind time.

O Lord, to mark in equity, O get with me forgiveness, But fear thou mayest be.

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

More than they doth the morning fall, My soul waits for the Lord.

I say more than they doth to watch, The morning light to see.

[47 : 34] Let Israel open the door, For with Him mercy be.

Amen, Dios. Redemption is ever come within, And from all His iniquities, He is well shall redeem.

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.