

# A New Beginning

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[ 0 : 0 0 ] Well, if we could, this morning with the Lord's help and guidance, could we turn back to the book of Deuteronomy, chapter 11. The book of Deuteronomy, chapter 11, and if we read again at verse 8.

Deuteronomy 11, verse 8. You shall therefore keep the whole commandment that I command you today, that you may be strong and go in and take possession of the land that you're going over to possess, that you may live long in the land that the Lord swore to your fathers to give to them and to their offspring, a land flowing with milk and honey.

For the land you are entering to take possession of, it is not like the land of Egypt from which you have come, where you sowed your seed and irrigated it like a garden of vegetables. But the land that you're going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, a land that the Lord your God cares for.

The eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year. Is it not the case that at the beginning of another year in our life, we often become very reflective?

Where we stand now on the threshold of a new year and we look back over the year that has just gone by. And I suppose what can be said about 2015, many things can be said, but what most of us will see is that it went by very quickly.

[ 1 : 4 0 ] But when we reflect upon the events which have taken place in our lives, whether that's personally or as a congregation or as a community or even as a nation, there have been many events which have brought happiness.

For in the past year there were births, births in our congregation, there were marriages, marriages in the congregation, there were baptisms, there were baptisms in the congregation.

There were also milestones which were celebrated, there were birthdays, everybody had a birthday, some milestone birthdays, there were also anniversaries. And there have been many events in the past year which have brought happiness.

But of course we live in a world of sin and the effects of sin have also made known to us in the year which has just gone by. They have made known and brought in experiences of sadness and sorrow where some homes and families in our community have encountered bad news or illness.

Others were confronted with the brokenness of families and many experienced the pain and sorrow of loss. For there were those of our community who were with us this time last year who are now no longer with us.

[ 3 : 0 1 ] And my friend, even though it may be through a veil of tears, it's good to look back. And it's good to reflect upon the past and see the Lord's hand in it.

And although you may not have seen it at the time, on reflection, maybe you now see that the Lord was with you then. And you see that the Lord was beside you then.

And the Lord was for you then. Despite everything that was going on in your life, it's good to look back and see that the Lord was there. Because when we look back, we can rest and be assured as we go forward into a new year that the Lord is still there.

That the Lord will always be there too as we go into a new year. And you know, that's why the book of Deuteronomy was written. Because when we come to the book of Deuteronomy, we find the children of Israel, they're gathered at the banks of the river Jordan.

And where they've been traveling through the wilderness for the past 40 years. And now they've come to the border line, the border of the promised land. They're on the threshold of a new beginning.

[ 4 : 12 ] They're on the verge of a new start in life. Where the wilderness is now behind them and the promised land is before them. And all that stands between them and the promised land is the Jordan River.

But before the children of Israel were to proceed towards their new beginning, the Lord commanded Moses in the book of Deuteronomy to remind the children of Israel of all that they had received from the Lord in the past.

Since they had been delivered from slavery in Egypt. And by looking back, they were also to look forward. And so in the book of Deuteronomy, Moses, he recounts all the key events in their journey.

And Moses, he reminds them of the past and the Lord's faithfulness towards them despite their unfaithfulness. And he does so in order to reassure the children of Israel that the Lord will continue to be faithful towards them in the present and also in the future.

When they cross into the promised land. And so as we stand upon the threshold of a new year and we begin it in the Lord's house on the first Lord's day of this year.

[ 5 : 26 ] I'd like us to consider from this passage what the children of Israel were reminded when they were on the threshold of a new beginning. Because they were reminded of past problems.

They were reminded of present promises. And they were reminded of future provisions. So past problems, present promises and future provisions.

So if we look firstly at past problems. If we go to verse 1. Past problems at verse 1. You shall therefore love the Lord your God and keep his charge, his statutes, his rules and his commandments always.

And so as we can see, chapter 11, it opens with the word therefore. Which highlights to us that the command to love the Lord your God, keep his charge, his statutes, his judgments and his commandments always.

It was a command which was issued because of what had been said in the previous chapter. And so in order for us to understand the promise of the present and the provisions of the future.

[ 6 : 36 ] Now we're being reminded here that we must look to the past. The context of the passage. That's why the word therefore is used here at the beginning of chapter 11.

So that we consider everything that has just been said. It's so that we consider all the past problems which the children of Israel encountered. And the past problems which they encountered and which Moses reminded the children of Israel about was the occasion in the wilderness when the children of Israel rebelled against the Lord by building a golden calf.

And that's what's recorded for us in Deuteronomy chapter 9. You'll see the title if you're using the pew Bible, the title The Golden Calf. Because in there Moses reminded the people of Israel of that occasion right at the beginning of their wilderness journey.

When they arrived at the foot of Mount Sinai and the Lord had called Moses up to the top of Mount Sinai to receive the Ten Commandments. And Moses, he was on the top of Mount Sinai for 40 days and 40 nights.

But during those 40 days the Lord was speaking with Moses and he gave him the two tablets of stone. And upon those two tablets of stone were the Ten Commandments.

[ 7 : 57 ] And Moses says that they were the tablets of the covenant. They were the agreement between God and his people. Where the people were to uphold the laws of God and remain faithful to the Lord.

And through their obedience the Lord would bless them. But as you know during that 40 day period while Moses was on the top of Mount Sinai. The children of Israel were at the foot of Mount Sinai.

And they were busy building for themselves this golden calf to worship. And when Moses came down Mount Sinai he saw what the children of Israel had done.

And how they had created for themselves this idol to worship. Instead of worshipping the living and through God. And in Deuteronomy chapter 9 Moses describes what he saw.

And he describes how he felt. And he describes how he reacted when he came down the mountain. Because he says. When I came down the mountain.

[ 8 : 57 ] I had two tablets in my hand. And I looked and behold you had sinned against the Lord your God. For you had made for yourselves a golden calf. And you had turned aside so quickly from the way in which the Lord had commanded you.

Within 40 days he says. And because of it my anger. In my anger I took the two tablets of stone. And I threw them out of my hands.

And I broke them before your eyes. And after praying to the Lord for you for another 40 days and 40 nights. Moses says. I took your sin. I took your sin.

That golden calf which you had burned. Which you had built for yourselves. And I burned it with fire. And I crushed it. And I ground it down. And I threw it away.

And Moses went on to say. Then I prostrated myself before the Lord. For another 40 days. And for 40 nights. And I prostrated myself. Because I knew that the Lord would destroy you.

[ 9 : 59 ] But I prayed. And I pleaded on your behalf. And I said. Oh Lord God. Do not destroy your people. Or your inheritance. Whom you have redeemed with your greatness.

And whom you have brought out of Egypt. By a mighty power. And your outstretched arm. And Moses says. Do you know what the Lord said to me? Do you know what the Lord said to me?

I will renew my covenant with my people. I will renew my covenant with my people. And that's what Deuteronomy chapter 10 is all about.

It's all about Moses going back up the mountain. To receive another two tablets of stone. To replace the two that were broken. And the Lord then rewrites the commandments for his people.

And he reaffirms his covenant commitment towards his people. And he reasserts the covenant obligations of his people. Which is why chapter 11 begins with a command.

[ 11 : 00 ] And you shall therefore love the Lord your God. And keep his charge. His statutes. His rules. And his commandments. Always. But my friend.

The reason why the children of Israel were to love the Lord. Wasn't because they were commanded to. It was because the Lord loved them first.

And instead of destroying the people of Israel. Which he had every right to do. Because they had sinned against the Lord. They had built this golden calf to worship. And yet.

The Lord shows mercy. The Lord gives grace. The Lord reveals that he is long suffering. And slow to wrath. And the wonder of the Lord my friend.

Is that. He hasn't changed. Despite the centuries. And the millennia. That separate us from the children of Israel.

[ 11 : 55 ] The Lord doesn't change. He still acts the same way towards sinners. Where he removes their sin. He renews his covenant. And we are no better than the children of Israel.

But we're no different to them. Our sin and rebellion against the commandments of God. They're still the same. We've sinned against the Lord. We've broken his covenant.

We've destroyed the tablets of stone. We've acted disobediently. And if we deserve anything from the Lord. We deserve to be cast into hell.

If we deserve anything from the Lord. We deserve hell. That's what we deserve. And yet. And yet. God's servant.

Jesus. He entered into this world. He says himself not to be served. But to serve. And to give his life. As a ransom for many.

[ 12 : 57 ] And he echoes the words of God's servant Moses. Jesus. And he says to us on the pages of scripture. I took your sin. I took your sin.

I became sin for you. I was made like that golden calf. Which was burned with fire. And crushed. And ground down. And cast away.

Because I was wounded. For your transgressions. I was crushed. For your iniquities. I experienced the chastisement. In order for you to have peace.

I was cut out of the land of the living. For you. I took your sin. And in taking your sin. I renewed the covenant.

Was that not what Jesus said. The night before he was crucified. This is the new covenant. In my blood. This is the renewal. In my blood.

[ 13 : 56 ] This is the redemption. In my blood. This is salvation. In my blood. And as Jesus renewed the covenant. Upon Mount Calvary. He asks us.

Do you love me? Do you love me? Do you love me? And it's no wonder to us. That when Paul considered Calvary.

He said. We love him. Because he first loved us. We love him. Because he first loved us. My dear friend.

Do you love Jesus? Do you love Jesus? Because he's the only one who can show us mercy. He's the only one who can forgive our sin.

He's the only one who can give us grace. And at the threshold of a new year. We're being reminded in this passage. We're being reminded in this passage of our opportunity to have a new beginning.

[ 14 : 52 ] To have a new start. To experience renewal. To enjoy a second chance. And you're here today in the Lord's house. And how I'm so thankful that you're here.

So thankful that you've come. Because you're in the house of God. And you're here to worship the God of second chances. Because you may have messed up in the past.

You may have done things in the past that people don't even know about. You may have fallen away from the Lord. You may have gone through the most difficult of circumstances. And experienced the hardest of providences.

But on the threshold of a new year. Here's an opportunity for renewal. Here's an opportunity to come to Jesus. Confessing your need of him.

And your love for him. Here's an opportunity to put the problems of the past behind you. My friend, here's an opportunity to lay aside every weight and sin that doth so easily beset us.

[ 15 : 52 ] And look to Jesus. To look to Jesus. Because he is and he will always be the author and the finisher of our faith.

Oh, who better for you to cast all your cares of the past upon than this Jesus. Because he not only deals with our past problems.

But when we come to him, he gives to us present promises. Present promises. So we'll consider secondly present promises.

He says in verse 8. You shall therefore keep the whole commandment that I command you today. That you may be strong and go in and take possession of the land that you're going over to possess.

That you may live long in the land that the Lord swore to your fathers to give to them and to their offspring. A land flowing with milk and honey.

[ 17 : 03 ] And so having considered the past problems which the children of Israel encountered. Moses now seeks to reaffirm the present promises to the children of Israel. And the promise which Moses reaffirms is the promise of land.

But before Moses confirms the present promise, he reminds the children of Israel where it is they have come from. He reminds them where they come from. Which is why he again uses at the beginning of verse 8 the word therefore.

He uses the word therefore. Moses uses it in order to connect what is said in verses 2 to verse 7 with the promise of verses 8 and 9. Because what Moses says in verses 2 to verse 7.

It seeks to emphasize the Lord's faithfulness towards the children of Israel. Because as they stand on the banks of the river Jordan. They're standing on the threshold of their new beginning.

And they're waiting to cross over into the promised land. Moses reminds the children of Israel that where they are today is not because of themselves.

[ 18 : 11 ] And the fact that they're on the threshold of this new beginning. It's nothing to do with them. But it's all of grace. For their 40 year journey through the wilderness towards the river Jordan.

It was a journey of grace. A journey of grace. And with this Moses reminds the children of Israel of all that the Lord has done for them in the past. And he brings them right back to the beginning of their journey.

When they were slaves and when they were in bondage in Egypt under the rule of Pharaoh. And Moses stresses to the children of Israel that their salvation was nothing to do with them.

He says there was all because of the Lord your God. And his greatness he says his mighty hand. His outstretched arm. His signs and his mighty acts which he did in the midst of Egypt to Pharaoh and all his land.

But says Moses he not only redeemed you. He defeated all your enemies. By what he did to the army of Egypt and their horses and their chariots.

[ 19 : 20 ] How he made the waters of the Red Sea part on either side for you to cross over. But when Pharaoh's army was following behind the waters overflowed them.

And he destroyed them all. And he destroyed them all he says to this day. But more than that says Moses. More than that. Look at what the Lord did for you until you came to this point in your life.

Look at what the Lord did for you. From the banks of the Red Sea to the banks of the River Jordan. Look how he protected you. He protected you from enemies within the camp and enemies out with the camp.

And throughout your journey up until this day you have seen every great act of the Lord which he did. Which he did. And with all this history now behind them.

Moses reminds them of all that the Lord has done. The Lord's deliverance. The Lord's protection. The Lord's faithfulness. And he reminds them that their salvation was all the Lord's doing.

[ 20 : 31 ] And a phrase which is repeated again and again in verses 2 to 7. It's a phrase which should be put in bold letters and underlined. Because what Moses repeatedly said about the children of Israel and what they had experienced.

He said it's what he did for you. It's what he did for you. It's what he did for you. It's what he did for you. And you know my friend that's the message of the gospel.

Because it's all about what he did for you. It's all about what Jesus did for us. Because like the children of Israel. Our salvation it's all of grace.

It's not because of our own efforts. Not because of our own faithfulness. It's not because of our love for the Lord. It's not because of our good works. Not because of our church attendance or our tithing.

It's all of grace. All of grace from beginning to end. It's all about what Jesus has done for us. My friend salvation was.

[ 21 : 35 ] And salvation will always be. The doing of the Lord. And wonderful. Wonderful. In our eyes.

But why? Why does Moses remind the people. Of this great salvation. Simply because we're so prone to forgetting.

Why do we have the Lord's Supper? Because we're so prone to forgetting. So that we'll remember the new covenant. In his blood.

And that we will lay hold of the promises. Which are. Being given to us. Moses. Wanted to remind the children of Israel.

About their great salvation. That they would lay hold of the promised land. Because the promise of land. It was first given to Abraham.

[ 22 : 34 ] When the Lord made a covenant with him. Back in Genesis 12. When the Lord called Abraham from idolatry. He said. Get out of your country.

And from your family. And from your father's house. And go to a land that I will show you. And when the Lord took Abraham to the land of Canaan. Abraham stood in the promised land.

And the Lord said to Abraham. I will give this land to your descendants. And so when the children of Israel. Who were the descendants of Abraham.

When they were in bondage in Egypt. Their longing was to see what Abraham saw. Their longing was to experience what Abraham had been promised.

They longed to see the land of Canaan. Which is why it's called the promised land. It was the land which was promised to Abraham. And to all his descendants after him.

[ 23 : 32 ] And now after many years of waiting. Holding on to the promise. Clinging to the Lord's promise. They're just about to receive the promised land.

And they're to receive it. Not because of who they are. But because of who the Lord is. And the Lord's goodness to them. And Moses emphasizes.

He emphasizes and re-emphasizes this to them. Throughout the whole book of Deuteronomy. That the Lord your God. Is not giving you this land. Because of your righteousness.

And because of the uprightness. Of your heart. He says it's all of grace. And when you read through the book of Deuteronomy. And I'd encourage you to do so.

It's a wonderful book. Because when you read through this book. You'll see that the book of Deuteronomy. It's all about the promise of the land. It's all about the promised land.

[ 24 : 27 ] And the children of Israel going in to possess the promised land. And when they do go in and possess the promised land. In the opening pages of the book of Joshua.

The book of Joshua is all about the conquest of the land. And then when you go into Judges. It's all about the corruption of the land. But this promise of the land.

Which was reaffirmed to the children of Israel. At the banks of the river Jordan. It was given to them to remind them. Of where they had come from.

And where they are going to. It was to remind them that they had come out. Of Egypt and bondage in Egypt. And they're going to the land of Canaan.

The land of promise. And you know my Christian friend. That's what we should always do. Always remember where you have come from.

[ 25 : 27 ] That you were once a stranger to grace and to God. Once in bondage in your sin. But now as those who have been broken free. Remember where you're going.

Remember what's ahead. Remember that the promised land is over your Jordan River. Remember that it's all before you. Jesus said that. In my Father's house are many mansions.

If it were not so. I would have told you. But I go and I prepare a place for you. In the promised land. And if I go and prepare a place for you.

I will come again. And I'll bring you through the Jordan River. Into the land of promise. That's the great hope for the Christian. My friend if you're unconverted.

What is your hope? What is your hope today? Where do you stand? In relation to the Jordan River.

[ 26 : 27 ] Because we'll all have to pass through it. Some will go to the promised land. Some will be lost in the river. But what I find so beautiful about this promise of the promised land.

Is that Canaan was not only referred to as the promised land. But the land of promise. And there is a difference. Because the promised land was for the children of Israel to go in and possess.

But the land of promise was for the whole world. In which the world was to receive all the blessings which flowed out of the land of promise.

Because the covenant which was made with faithful Abraham. It was a covenant promise of land. And a covenant promise of a person. It was through Abraham and his descendants that all the nations of the earth would be blessed.

And so it was in the land of promise that the great drama of the Bible was unfolded. Because it was in the land of promise that Jesus was born to save his people from their sins.

[ 27 : 40 ] It was in the land of promise that Jesus lived and walked a perfect life. And proclaimed a perfect message. It was in the land of promise. Upon the capital of the land of promise.

That Jesus was crucified for the sins of his people. It was in the land of promise that the body of Jesus was laid in the dust of the ground. In the tomb. It was in the land of promise that Jesus rose triumphantly over the grave.

But it was from the land of promise. That the message of the gospel spread out. Through the whole world. From Jerusalem to Judea.

And to Samaria. And to the uttermost parts of the earth. My friend it was all the way from the land of promise. That the gospel came to Barbus.

And the present promise which has been issued to you today. Is that there is nothing you can do to save yourself. But to trust in the portion of this promise.

[ 28 : 47 ] Because there is no other name under heaven. Given among men. Whereby we must be saved. Other than the name of Jesus Christ. Jesus Christ.

The only name. There is no other way to be saved. There is no other way. Other than the way of Jesus. My friend the only way to get to the promised land.

Is to believe in the portion of the promise. So will you not lay hold of this present promise. Which is being held out to you today.

Because when you do. You will be given the assurance of all the future promises. All the future provisions. That are for you. Which brings us lastly to look at the future provisions.

The future provisions. We have considered the past problems. We have considered the present promises. But lastly I would like us to consider the future.

[ 29 : 50 ] The future provisions. The future provisions. As he says in verse 10. The land that you are entering to take possession of.

Is not like the land of Egypt. From which you have come. Where you sowed your seed and irrigated it. Like a garden of vegetables. But the land that you are going over to possess. This is a land of hills and valleys.

Which drinks water by the rain from heaven. A land that the Lord your God cares for. The eyes of the Lord your God are always upon it. From the beginning of the year.

To the end of the year. In these verses. Moses gives to us a description. Of the future provisions. In the promised land.

And he gives them. In contrast to the land of Egypt. Where Moses says that the promised land. It's not like the land of Egypt. Because the land of Egypt.

[ 30 : 44 ] It was generally flat. A flat land. And in contrast to this. We're told that the promised land. It was full of hills. And full of valleys. But by giving to us this contrast.

Between Egypt and Canaan. Moses wasn't drawing our attention. To the contrast between the landscapes. Of the countries. But he was drawing our attention. To the contrast.

Of the method of farming. Which was employed in these countries. Because Moses says that in Egypt. When the children of Israel were there. The only way that they received blessing.

From the earth. The only way that they planted their crops. And received the fruit of their labors. Was by sowing the seed. And watering it by irrigation.

Or literally it means. Watering it by your food. And so in the land of Egypt. Where the landscape was flat. In order to grow crops.

[ 31 : 39 ] And receive the blessing. Of the crops of the earth. The children of Israel had to irrigate it. They would have to dig out by hand. This artificial river. Which was obviously really hard work.

Because you'd have to dig it for miles. In order for the water to flow. From the river Nile. Which it seems was the only source of water. And they had to make this artificial river.

To go all the way down. To their plot of land. And by irrigating the water. By creating the artificial canal. For them. The water of course would be used.

To water the sown seed. And the seed would germinate. And grow and produce. A good harvest. But this method of irrigating the water. Which was used in Egypt.

To receive the blessing of the crops. It's contrasted with the way. In which the earth was watered. In the promised land. Because Moses says. Verse 10.

- [ 32 : 37 ] The land that you're entering to take possession of. Is not like the land of Egypt. From which you've come. Where you sowed your seed and irrigated it. Like a garden of vegetables. But the land you're going over to possess.

Is a land of hills and valleys. Which drinks water. By the rain from heaven. And so by making this contrast. What Moses is stressing. Is that the blessing of the crops in Egypt.

It was hard work. It was hard work. Because it was dependent upon digging. This canal. And providing water from miles away. But the blessing of the crops.

In the promised land. It's completely different. Because the Lord sends the rain from heaven. To water the promised land. And Moses explains the reason.

Why the Lord sends rain. Upon the promised land. Because he says that. The promised land. In verse 12. Is a land that the Lord your God cares for. The eyes of the Lord your God.

- [ 33 : 35 ] Are always upon it. From the beginning of the year. To the end of the year. And what Moses is drawing our attention to. Is the fact that. The future provisions and blessings.

Of the children of Israel. That they will receive in the promised land. It's all because. The Lord cares about the promised land. And the Lord's eyes are always upon it.

But the Lord not only cares about the land. He also cares about. The people of the land. And he cares about them. From the beginning of the year. To the end of the year.

And so the blessing of rain. And the blessing of crops. It's all year round. From the beginning of the year. To the very end of the year. The blessing. It's an abundance of blessing.

Because. Moses. He's already ascribed. The promised land. In verse. Verse. Eight I think. He describes it as. A land flowing with milk.

- [ 34 : 30 ] And honey. And so the promised land. Is a land of abundance. It's a land of blessing. It's a land. That is. Full. Full of blessing.

But it's also a land. Which receives its blessing. By not working hard. Working the land. Like you did in Egypt. It comes.

Only by God's. Gracious acts. Towards. His people. The blessing. Doesn't come. He says. By works. It comes.

By grace. And there's the contrast. The blessing. Of the land of Egypt. All of works. The blessing. Of the land of promise.

Full of grace. Full of grace. All of grace. And of course. We can see. The deeper contrast. The spiritual. Contrast.

- [ 35 : 26 ] That it's impossible. To receive the blessings. Of the promised land. By your own efforts. It's impossible. To receive the blessings. Of salvation. By your own works.

Because it can only be received. By grace alone. The free gift. Which is. Gracious. Graciously given. And my friend. That's what salvation is. It's a free gift of God.

Eternal life. Through the provision. Of the death of Jesus Christ. On our behalf. Salvation. It's all of grace. The apostle Paul. Reminds us.

That it is by grace. That you're saved. Through faith. And that. Not of yourselves. Not of works. Lest any man should boast. Therefore.

If salvation. Is all of grace. Then we have nothing to boast. But to boast. In the cross. Of Jesus Christ. Because the blessing.

- [ 36 : 22 ] Of salvation. Belongs to him. And we graciously. Receive it. Not because of our works. But because of love. Because of love. And obedience.
- Because of love. And obedience. That's what Moses told. The children of Israel. As he went on. In verse 13. He said. And if you will indeed. Obey my commandments. That I command you today. To love the Lord your God.
- And serve him. With all your heart. And with all your soul. He will give the rain. For your land. And its season. The early rain. And the latter rain. That you may gather. In your grain. Your wine.
- And your oil. And he will give grass. In your fields. For your livestock. You shall eat. And be full. I think the blessing. Of rain.
- All year round. Was not dependent. Upon works. But upon love. And obedience. Because according. To the covenant. Obedience. Will bring blessing. But disobedience.
- [ 37 : 19 ] Will bring curse. Worship. Which is why. There is the warning. Given in verse 16. He says. Take care. Lest your heart. Be deceived. And you turn aside.
- And serve other gods. And worship them. Then the anger of the Lord. Will be kindled against you. He will shut up the heavens. So that there will be no rain. And the land. Will yield no fruit.
- And you will perish. Quickly. Off the good land. That the Lord. Is giving you. And so Moses. Issues the warning. Of the covenant. In order to stress.
- That the promise. Of God's gracious. Abundant blessing. Is not dependent. Upon works. The blessing. Is dependent. Upon love. And obedience.
- The promise. Of the future provision. It's not. Dependent. Upon what we do. But our response. To what has been done. My friend. The future provision.
- [ 38 : 14 ] Of the Lord. From the beginning. Of the year. To the end. Of the year. It depends. Upon our response. Of love. And obedience. To the Lord. And so what is the application.
- Of all this. What is the application. Of this Old Testament. Passage. The future provision. In Jesus Christ.
- Is eternal life. Eternal life. And it's yours. It's all yours. Every blessing. That follows it.
- It's all yours. If you respond. In faith. And love. And obedience. To the Lord. Eternal life. It's yours.
- From the beginning. Of the year. From January. The third. 2016. Until the end. Of the year. 31st of December. 2016.
- [ 39 : 10 ] Every year. Until you're last. Until you're last. It's yours.
- All year. Round. Every year. Until you leave this world. And so as we stand. On the threshold. Of a new year. Lord. We know that we have past problems.
- But we also know that we have been. Presented this morning. From the Bible. Present promises. And future provisions. Christians. But you know.
- What I desire. More than anything. This year. It's for you to come out. On the side of the Lord. That you would follow the Lord.
- That you would give up. Your fear of. Other people. That you would put away. Thoughts of. Unworthiness. That you would cast away. Concerns or doubts.
- [ 40 : 17 ] And that you would just. Throw yourself. Upon the mercy of God. Because he's done everything. For you. It's all of grace.
- But all he asks. Is that you respond. My desire. More than anything. Is that your. New year's resolution. Will be to seek the Lord.

While he is to be found. Because with every. Passing year. You know that. That opportunity. Is getting smaller and smaller. And shorter and shorter.

But when you do. Seek the Lord. You will find him. And the promise. Which is in his word. Is that the Lord.

Your God. Will care for you. And the eyes of the Lord. Your God. Will be upon you. From the beginning. Of the year. To the very end. Of the year. Every year.

[ 41 : 19 ] Throughout your life. May the Lord. Bless these thoughts. To us. Let us pray. O Lord. Our gracious God. We. Bless and praise thee. For every promise.

That is yea. And amen. In Christ. Help us. We ask. To lean upon them. Help us. O Lord. To take them. To ourselves. And to see. That they are.

For us. That they are. Directed. To us. That we would. Truly hear. The voice of Jesus. Assuring us. That they belong. To us. O Lord.

Bless us. We pray thee. Guide us. Lord. We ask. That thou. Would lead us. All towards. The promised land. That glory. Glory. Dwelleth. In Emmanuel's land.

O Lord. Bless us then. We pray. Keep us. In the day. That lies ahead. And in the year. That lies ahead. For we do not know. What. Either will bring.

[ 42 : 13 ] But we thank thee. That we cast. Every care. Into the God. Who knows. And the God. Who cares. Do us good. Then we pray. For Jesus sake. Amen. We shall conclude.

By singing. In. Psalm 116. Psalm 116. Page 396. Singing from verse 7.

Down to the verse marked 12. O thou my soul. Do thou return unto thy quiet rest. For largely lo the Lord to thee. His bounty hath expressed.

For my distressed soul from death. Delivered was by thee. Thou didst my mourning eyes from tears. My feet from falling free. I in the land of those that live. Will walk the Lord before.

I did believe. Therefore I spake. I was afflicted sore. I said when I was in my haste. That all men liars be. What shall I render to the Lord. For all his gifts to me.

[ 43 : 24 ] These verses of Psalm 116. To God's praise. O thou my soul.

Do thou return. Unto thy quiet rest.

For my distressed soul from death. For my distressed soul from death.

Eli specifically. Thou and Ma sâr rivers be. Bellos to heaven. God'sished soul from life. For my distressed soul from death. For my distressed soul from Room.

ministre God'sUCK uh be. For my distressed soul from death. For myMLVi earth is born unrightly. from falling grief.

[ 44 : 33 ] I am the land of those that live will walk the Lord before.

I can't believe them for I still I thought some latest soul.

I said when I was in my hands that all men I heard be.

What shall I render the Lord for all is given to me.

The grace of the Lord Jesus Christ, the love of God the Father, the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. to