

Habakkuk's Song

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[0 : 00] Well, if we could, this evening, with the Lord's help, and the Lord's leading, if we could turn back to that portion of scripture that we read, the book of the prophet Habakkuk, page 950 in the Pew Bible, Habakkuk chapter 3, and I'd just like us to look at verses 1 and 2.

Habakkuk chapter 3, reading from the beginning. In the midst of the years, revive it.

In the midst of the years, make it known. In wrath, remember mercy. Mercy. Whenever you watch the news, do you not ever think to yourself, what's happening to the world?

What's happening to our world? Because the world, when you look at the news, it just seems to be spiralling out of control. There's always the threat of the economy crashing.

There's no stability with our members of parliament. There's always chaos. All this chaos with Brexit and the backstop, and if we're going to have no deal or a deal.

[1 : 47] There's unrest from Indy Ref 2, pushing for another vote on Scottish independence. There's social problems all the time. Homelessness. Addictions.

There's the promotion of liberal views from all the secular societies. There's moral confusion from LGBTQI. Not to mention the constant problems from natural disasters and the wars and the rumours of war.

And you know, when we step back from it all and look at our world, we have to ask ourselves, what's happening to the world? What's going on?

Because it seems that we're living in a day of such instability and such uncertainty. And whether we look even at events universally or even personally, everything seems to be spiralling out of control.

There's so much sin. There's so much sorrow. There's so much suffering. What is going on in the world? And you know, that's how the prophet Habakkuk felt when he looked at the world that he lived in.

[2 : 51] Habakkuk wondered, what's happening to the world around me? Because in Habakkuk's world, he didn't have the threat of terrorism from ISIS or even North Korea. Habakkuk's threat came from Babylon.

The Babylonian Empire was growing and gaining momentum in the ancient world. They were capturing cities. They were destroying kingdoms. They were taking nations. In fact, the Babylonians, they were on the cusp of invading the nation or the land of Israel.

But more than that, the threat of destruction from the outside, there wasn't just that threat. There was also the threat of self-destruction on the inside of Israel. Because the Israelites, by this point, they had turned away from the Lord and their worshipping idols.

And they had repeatedly ignored the warnings of the prophets. The warning to repent of their sin and turn back to the Lord. The prophets' message, all these prophets that we read about in the Old Testament, they had the same message down throughout the years.

Judgment is coming. You need to repent because judgment is coming. And judgment was coming because the Lord was going to use the Babylonians to enter the land of Israel and destroy the nation.

[4 : 04] Judgment is coming.

And the people in his world, they're just going to be allowed to run on and sin. And you know, in Habakkuk's day, and even like it is today, there was so much sin, sorrowing, and suffering.

The monarchy was exploiting the people. The politicians were unruly. And the national church was liberal and ungodly. There was no justice for the innocent. There was the constant threat of violence.

And there was even moral confusion among the people. My friend, the world that Habakkuk lived in was exactly the same world as we live in today.

And when Habakkuk looked at the world he lived in, he was asking the same question that we are asking today. What's happening to the world? What's going on?

[5 : 23] Why is there so much chaos? But you know, for Habakkuk, he couldn't understand why the Lord wasn't doing anything. He was wondering where the Lord was in all this.

It seemed that the Lord was silent. He was just letting people run on and sin. And Habakkuk, he was asking the Lord, how long is this going to go on for? In fact, that's what he pleads throughout chapters 1 and 2.

How long, O Lord? How long? How long are you going to remain silent? How long are you going to let the people run on and sin? How long are you going to withhold your wrath and judgment?

In chapters 1 and 2, they're filled with all this uncertainty coming from the lips of Habakkuk. He's asking, how long, O Lord? How long? But then we come to chapter 3 and we see that Habakkuk, he's thanking the Lord for answering his questions.

And what Habakkuk learns here is that despite the sin, the sorrow and the suffering, Habakkuk is reminded that the Lord is sovereign. Despite the sin, the sorrow and the suffering, Habakkuk is reminded that the Lord is sovereign.

[6 : 35] And I want us to be reminded of that this evening as we consider these opening verses. And I want us just to look at these verses under three headings.

Reporting, reviving and remembering. Reporting, reviving and remembering. So first of all, reporting. Reporting.

We'll just read these verses again. A prayer of Habakkuk the prophet, according to Shigenor. O Lord, I have heard the report of you. And your work, O Lord, do I fear.

In the midst of the years, revive it. In the midst of the years, make it known. In wrath, remember mercy. Habakkuk chapter 3 is introduced to us as a prayer of Habakkuk the prophet.

And in many ways, chapter 3 is Habakkuk's prayer. But there are also clues to show us that it's actually Habakkuk's song. It's a prayer that Habakkuk sang.

[7 : 35] Which is what many of the Psalms are. They are prayers that were sung. And the first clue that this prayer is a song is found in the opening verse. Because the opening verse is, you could say, the title of Habakkuk's song.

And as you know, many of the Psalms, they all have titles. And these titles, they either explain what the Psalm is about. Or they give this musical instruction to those who are singing it.

And that's what we read here. A prayer of Habakkuk the prophet, according to Shigenor. And we're told that this song is a prayer of Habakkuk. And it's to be sung to Shigenoth.

And Shigenoth is not a place or a Persian. But it's just literally a Hebrew word. Shigenoth is a Hebrew word that expresses a passionate song.

So Habakkuk's song is a passionate song. It's a song that's full of rapid rhythm. That's what's been described here. You could say it's an upbeat song. It's a song that would be catchy if you were to hear it being sung.

[8 : 38] So it's a catchy song. And the second clue that Habakkuk's prayer is a song is the reference to the choir master at the end of the chapter. We're told it's to the choir master with stringed instruments.

But the third clue that Habakkuk's prayer is actually a song is the word Sela. We see it mentioned at the end of verse 3, the end of verse 9, and the end of verse 13.

Sela. And the word Sela, it's another instruction that means to take a pause. And it's written there in order to remind the reader, and even the singer of this song, we're to stop and consider what's being said.

And, you know, at certain points in the song, Habakkuk, he wants us to reflect upon what he's writing here. Habakkuk is saying to us, as we sing his song, he says, Stop and meditate on these things.

Take time and pause and reflect on this. Don't just let this pass you by. Stop and take it in. Sela. Remember what's being said here.

[9 : 44] And, you know, apart from the Psalms, this is the only chapter in the Bible where the word Sela is used. Which, again, should emphasize that Habakkuk's prayer is a song.

And it's a song of praise because Habakkuk is thanking the Lord for hearing his cries and his complaints. Because, as we said, chapters 1 and 2 in the book of Habakkuk, they're filled with uncertainty.

As Habakkuk, he's considering the sin and the sorrowing and the suffering of the people in his world. And they're suffering because of the leaders.

And Habakkuk is asking the Lord, how long? How long, O Lord? How long are you going to remain silent? How long are you going to let these people run on and sin?

How long are you going to withhold your judgment against them? How long, O Lord? How long? How long are you going to remain silent? How long are you going to remain silent? How long are you going to remain silent? How long are you going to remain silent?

[10 : 41] How long are you going to remain silent? Because when he prayed, there was silence. Do you ever have that? The Lord wasn't answering Habakkuk's prayer.

For Habakkuk, the Lord was silent. And that's a hard response to deal with. Especially when you can see sin. And you see the need of a saviour. The Lord wasn't answering Habakkuk's prayers for the world around him.

And you know, we can often feel like Habakkuk when we pray for the world that we live in. Because we can often look at the world around us. And see how it continues to just take pleasure in sin.

And promote immorality and progress in its depravity. And even though we can pray again and again and again. Where we can pray for our governments.

Both in Westminster and Holyrood. And we can pray for our Prime Minister. And pray for our First Minister. And pray for the members of Parliament. And pray for the Royal Family. And we can pray for those in authority over us.

[11 : 44] Both locally and nationally. We can pray for world peace. Where there's war and unrest. We can pray for disasters both natural and accidental. We can pray for the enemies of the cross.

Who try and undermine the Bible. And persecute the church. And thwart the cause of Christ. We can pray that they would be stopped. That the name of Christ would be honoured in all things. And that this land of ours that was once the land of the book.

We can pray there will be the land of the book again. We can pray again and again and again. But you know sometimes we feel it's just silence from the Lord.

Sometimes we wonder how long oh Lord. How long. And you know it can even be the same personally. When we're praying for our loved ones.

Praying for husbands who are out of Christ. Praying for wives who are still strangers to grace and to God. Praying for children who are on the broad road leading to destruction.

[12 : 44] Praying for neighbours who want nothing to do with the gospel. Praying for friends who have backslidden away from the Lord. Praying for work colleagues who just seem to fill their lives with all the empty things of this world.

And even praying for you. My unconverted friend. Praying for you. We pray for you and plead for you. We long for you that you'd see your sin and your need of a saviour.

But you know. Speaking of myself. As I pray these things. I feel sometimes I'm like Habakkuk asking the Lord. How long for?

How long oh Lord? How long? How long are you going to remain silent? How long must I wait for an answer from you? How long are you going to let these people just run on and sin in their life?

When are you going to break through? How long oh Lord? How long? And like Habakkuk sometimes we want to just give up praying.

[13 : 47] Because we can't see any change coming. And if anything the Lord seems just to be doing nothing. And things are only getting worse. But you know my friend.

Looking at Habakkuk. It's only when we're emptied of our own resources. And brought right down into the depths. That we hear the still small voice.

And that's what Habakkuk says here. He says oh Lord. I have heard the report. I have heard the report. Habakkuk here. He's reporting that the Lord has finally spoken.

The Lord has finally spoken. After all the waiting. And all the praying. And all the pleading. Habakkuk is reporting. The Lord has spoken. The Lord has spoken.

In his commentary John Calvin translates Habakkuk's reporting. As I heard thy voice. I heard thy voice.

[14 : 51] And when the Lord speaks. And Habakkuk hears the voice of the Lord. Habakkuk here. He responds with this prayer of praise.

Habakkuk responds with this prayer of praise. Habakkuk sings praise to the Lord. Because despite the sin. And the sorrow. And the suffering. Going on in the world.

Habakkuk is reminded. The Lord is sovereign. All the Lord is sovereign. And you know Habakkuk. And we need to learn it too.

The Lord speaks and answers prayer. In his own time. Because he's not working according to our timetable. His ways are not our ways.

His thoughts are not our thoughts. And you know that's the purpose of the book of Habakkuk. The book of Habakkuk is in the Bible to remind us that. Despite the apparent triumph of sin around us.

[15 : 52] The sin and the suffering and the sorrowing. Despite its apparent triumph. It's all under the sovereign hand of the Lord. He's in control.

He is sovereign. Which is why Habakkuk moves from reporting. To reviving. That's what we see secondly.

Reviving. So reporting. And reviving. Reviving. He says. O Lord I have heard the report of you. And your work O Lord do I fear.

In the midst of the years. Revive it. In the midst of the years. Make it known. In wrath. Remember mercy. So having begun his prayer song of praise.

By reporting what the Lord has spoken. That the Lord has spoken. Habakkuk praises for redemption. And prays for revival. Habakkuk praises for redemption.

[16 : 54] And prays for revival. Habakkuk praises the Lord. For his redemption. Because he says. O Lord I have heard the report of you. And your work O Lord.

And the work that Habakkuk is referring to. Is the Lord's work of redemption. Through the Exodus. Because for the Israelites. For the Jews. The story of the Exodus.

That was their defining moment. That was the defining moment of their history. It was that moment when. They were freed from bondage. And slavery in Egypt.

It was the moment that they became. A redeemed people. And they were brought up. Out of the land of Egypt. Out of the house of bondage. The Lord's work of redemption. When they were freed in the Exodus.

That was the moment. The Israelites were brought out of slavery. Through the Red Sea. And on towards the promised land. And it was through the Lord's redemption. That the Lord gave his people.

[17 : 52] He gave them the law. He gave them worship. He gave them the promise of the promised land. It was the Lord's work of redemption. And that's what Habakkuk emphasizes.

O Lord I have heard the report of you. And your work. O Lord. It wasn't their work. It wasn't that they saved themselves. And delivered themselves.

Out of slavery and bondage. It was the Lord's work. It was the Lord's work. Of redemption. In delivering his people. From bondage and destruction. It was the Lord's work.

And it was all according. To his grace and mercy. And you know my friend. This is something we must always remember. Redemption is the Lord's work. Salvation. Is the Lord's work.

Because we can't save ourselves. We can't deliver ourselves from sin. We can't redeem ourselves by our own blood. We can't make ourselves fit for heaven.

[18 : 51] We can't do it. We need the Lord to bring us. Out of bondage and slavery to sin. We need the Lord to redeem us. And ransom us by his own blood. We need the Lord to make us good enough.

And fit enough for heaven. We need the Lord to save us. Because salvation is of the Lord. But my unconverted friend. I want to be clear.

That certainly. Although salvation is of the Lord. That certainly doesn't mean. You can sit back. And just wait for salvation. To drop into your lap.

It certainly doesn't mean. That you have to wait for this. Special moment in your life. Or this. Until it's your time. No, no, no. You must pray.

And you must plead. That the Lord would save you. You must pray. And you must plead. That the Lord will deliver you. You must pray. And you must plead.

[19 : 50] That the Lord will redeem you. And make you his. You must pray. And you must plead. That the Lord will deal with you. By his grace. And mercy. And that by his grace.

The Lord will give to you. What you don't deserve. and that's salvation. And by his mercy, the Lord will withhold from you what you do deserve and that's his wrath.

By his grace and by his mercy, you need to pray and plead that the Lord would save you. And you know, when Habakkuk considers what the Lord did at the Exodus in saving and delivering and redeeming his people, it's no wonder he praises the Lord for his work of redemption.

O Lord, I have heard the report of you and your work, O Lord. But as we said, Habakkuk praises for redemption and then he prays for revival.

Habakkuk praises for redemption and prays for revival. And when Habakkuk prays to the Lord for revival, he says, in the midst of the years, revive it.

[21 : 00] In the midst of the years, make it known. In the midst of the years, revive it. In the midst of the years, make it known. And Habakkuk, you can see there, he repeats the phrase in the midst of the years.

And he repeats the phrase because he's emphasizing that what was done in the past would be done again in the present. That's what he wants. Habakkuk prayed that the Lord's work of redemption that was powerfully displayed at the Exodus, he wants to see it in the exile.

Habakkuk prays that the Lord's work of salvation that was gloriously revealed in the past, when they were brought through the Red Sea, he wants that to be repeated in his day and his generation.

My friend, Habakkuk was praying, Please, Lord, repeat your redemption, renew your work, and revive your people just like you did in the past.

Please, Lord, repeat your redemption, renew your work, and revive your people just like you did in the past. In the midst of the years, revive it.

[22 : 08] In the midst of the years, make it known. My friend, Habakkuk is praying for revival. And he's praying for the salvation of souls.

Why? Because he can see that the people are asleep. And the church is dying. When Habakkuk looks at the world he's living in, he sees a church that's on a ventilator.

It's receiving palliative care. And it's an urgent need of the breath of life. But you know, my friend, as we consider Habakkuk's song, you know, we should be asking ourselves, do I pray like Habakkuk?

Habakkuk has such boldness. In the midst of the years, revive it. In the midst of the years, make it known. But do I pray like Habakkuk? Do I praise the Lord for redemption?

And do I pray to the Lord for revival? Do I pray like Habakkuk? Do I pray for the world that I live in, that the Lord would build his kingdom here? Do I pray to the Lord in the midst of the years, here and now?

[23 : 25] In the midst of the years, revive it. In the midst of the years, make it known. Do I pray for the day and generation that I'm living in, longing that the Lord would work like he worked in the past?

Do I pray that the Lord's work of redemption, which was powerfully displayed on the cross at Calvary, do I pray that it will be seen clearly in our nation? Do I pray that the Lord's work of salvation, salvation that was gloriously revealed even during revivals?

Do I pray that it will be repeated in our day and generation? Do I pray like Habakkuk? Do I pray like him saying, please Lord, repeat your redemption, renew your work, revive your people, just like you did in the past?

Do you pray like Habakkuk? Do I pray like Habakkuk? Do I plead with the Lord? Repeat your redemption, renew your work, revive your people, just like you did in the past.

My friend, 70 years on, from the Barvis revival in 1949, are we praying like Habakkuk? Do it again, Lord.

[24 : 35] Do it again. Do it again, Lord. Revive thy work in the midst of the years, in the midst of the years, make it known. Make yourself known.

You know, my friend, we should be asking ourselves, do I pray like Habakkuk? But you know, if we're honest with ourselves, we'd probably say that we don't pray like Habakkuk.

Our prayers are often very narrow-focused, sometimes, if we admit it, self-centered. But we should pray like Habakkuk.

We should. Not only because his prayer, it's a scriptural example for us, but we should pray like Habakkuk, because that's how Jesus taught us to pray. It was Jesus who taught us to pray, thy kingdom come, thy will be done, on earth, as it is in heaven.

And my friend, if we want the Lord to act in our world, and in our day, then we need to adopt the posture, and even the prayer, of Habakkuk. We need to praise the Lord for redemption, and we need to pray to the Lord for revival.

[25 : 48] We need to praise the Lord for redemption, and pray to the Lord for revival. And when we do, when we do, we will know that the Lord is remembering his covenant.

That's what I want us to consider lastly. Remembering. Reporting, reviving, remembering. Reporting, reviving, reviving, remembering.

O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years, revive it. In the midst of the years, make it known.

In wrath, remember mercy. In wrath, remember mercy. There's a key word in the concluding phrase of this verse, and it's the word remember.

Because it's a covenantal word. And that word, it ought to reassure to us that the Lord is a covenant-making, and a covenant-keeping God. And as we said many times before, whenever we see the title Lord in the Bible, those words in capital letters, it means that the Lord, he is the one who keeps covenant.

[27 : 04] He is the one who keeps covenant. And that's what we see here. Habakkuk is praising the Lord for his covenant promise of salvation. But Habakkuk is also praying to the Lord to act according to his covenant promises.

Habakkuk is praying that the Lord would remember his covenant promise. Now that doesn't mean that the Lord had forgotten his covenant promise. Not at all. When Habakkuk asks the Lord to remember, he's praying that the Lord would act according to all his promises, and move in salvation.

He's saying, Lord, remember your promises. Remember the promises that you made. Habakkuk is praying for the world that he's living in, and he's asking, Lord, in wrath, remember your promises of mercy.

Lord, in wrath, remember your promises of mercy. Habakkuk is praying that when the Lord deals with this sinful world in justice, that he will remember his covenant and act in mercy.

And you know, I love this word, remember, because it's used throughout the Bible in relation to God's covenant promise of salvation. That was the prayer of the psalmist when we began this evening.

[28 : 23] In Psalm 106, remember me, Lord, with that love which thou to thine dost bear. The psalmist was praying, Lord, love me. Love me with your covenant love.

Love me with your covenant love. It was also the Lord's promise to his people. The Lord always said to his people, I will remember my covenant between me and you.

I'll remember my promises that I made. The Lord even commands us to remember. He says, remember the Sabbath day to keep it holy because it's the day of covenant blessing.

It's the day that I've given to you to gather as a covenant people to worship. My friend, when the Lord acts according to his covenant, he remembers. And he remembers his covenant forever to a thousand generations.

And we see that throughout the Bible. God remembered Noah. God remembered Abraham. God remembered Rachel. At the exodus with the children of Israel when they were crying to the Lord for salvation, we're told that God heard their groaning and God remembered his covenant with Abraham, with Isaac, and with Jacob.

[29 : 37] My friend, when the Lord remembers, it means he's going to act in salvation according to his covenant promise. And that's what Habakkuk is praising and praying to the Lord for.

Habakkuk is pleading for the Lord to move in his world. He's pleading with the Lord for the world that he lives in. Asking in wrath, Lord, remember your covenant, mercy.

In wrath, remember mercy. Mercy. But you know, we have to ask, when did God's wrath and mercy finally meet?

When did God's wrath and mercy finally meet? There's only one place God's wrath and mercy finally met.

And it was at the cross. Because it was at the cross that Jesus came to deal with the sin of this world. And he came, why? Because God so loved the world.

[30 : 46] And it was on the cross that according to the covenant promise of salvation, that God the Father made his Son to be sin for us.

Even though he knew no sin. And he poured out his wrath upon him. Why? So that we, sinners, would experience mercy.

That's where the wrath and mercy of God met. At the cross. And here's Habakkuk, he's praying, Lord, in wrath.

Remember mercy. And the Lord did. He remembered mercy. Through his Son, Jesus. Wrath and mercy met at the cross.

But you know what I find interesting? And I'll bring it to a conclusion with this. When you're at the, when we stand around the cross, as it were, and we see Jesus there dying, there's a thief beside him.

[31 : 53] And there's a thief dying beside the covenant king, Jesus. And this thief, you remember, he turns to Jesus and he says those memorable words, Lord, remember me when you come into your kingdom.

kingdom. The thief asked for the covenant king to remember him. He asked for the covenant king to act towards him, not in wrath according to his sin, but in mercy according to God's grace.

Lord, remember me when you come into your kingdom. and Jesus, you remember, he promised him today, today you'll be with me in paradise. And you know, my unconverted friend, what better thought to leave here with this evening that if you want King Jesus to deal with you not in wrath according to your sin, but in mercy according to his grace, then you have to earnestly pray just like the thief on the cross.

Lord, remember me because there's one thing the Lord hasn't forgotten you, but you need to plead. Lord, remember me.

Lord, act according to your covenant love and have mercy on me. Lord, remember me. You know, what a prayer.

[33 : 28] And don't you just love Habakkuk's song because in it there's reporting, there's reviving, and there's remembering. And we should take our lead from Habakkuk.

We should take our lead from Habakkuk by praising the Lord for his redemption, but also praying to the Lord for revival. O Lord, I have heard the report of you and your work, O Lord, do I fear.

In the midst of the years, revive it. In the midst of the years, make it known. In wrath, remember mercy. May the Lord bless these thoughts.

Let us pray. O Lord, our gracious God, we thank Thee that the Lord, our God, who is gracious and who does not deal with us as we deserve, but one who shows us his love and demonstrates his love.

And Lord, we thank Thee that wrath and mercy that they met at the cross and that we as sinners who deserve Thy wrath, that we are able to experience mercy.

[34 : 42] O Lord, help us to come. Help us to come, saying like the hymn writer, that nothing in my hands I bring, but simply to Thy cross I cling. And Lord, that Thou wouldst revive us, revive us as a people, revive us as a community, revive us as a nation, awaken us from our slumber and that in Thy wrath, Lord, O that Thou wouldst remember mercy.

Hear us, we pray, act according to Thy covenant for Thou art faithful, for we ask it in Jesus' name and for His sake. Amen. We're going to bring our time to a conclusion by singing the words of Psalm 85.

Psalm 85, we're singing in the Sing Psalms version on page 113, if you're using the blue psalm book. Psalm 85, I mentioned this morning that I'd like to use the Sing Psalms more and I mentioned the reason I didn't in the past is because many people weren't picking them up at the door.

So I'd encourage you, pick up a Sing Psalms if you don't have one. Pick it up, it's not hard to pick up a book. Pick it up and sing. We are here to worship, so let's worship the Lord together.

So sing Psalms, Psalm 85, page 113. And this is David's prayer. We just looked at Habakkuk's prayer song. This is David's prayer song for revival.

[36 : 21] He's pleading with the Lord to show favour, to revive His people. And then he speaks later on in the psalm that love and truth they've met together, righteousness and peace embrace.

Habakkuk said or spoke about God's wrath and mercy meeting at the cross. David says that God's love and truth and righteousness and peace, they met together also and they met at the cross.

So Psalm 85, In times past, Lord, you showed favour to your own beloved land. The prosperity of Jacob you restored by your strong hand.

You forgave your people's trespass. You were pleased their sins to hide. You withdrew all your displeasure. From your wrath you turned aside. We'll sing the whole psalm to God's praise.

In times past, Lord, you showed favour to your own beloved land.

[37 : 27] The prosperity of Jacob hope you restored by your strong hand.

You forgave your people's trespass. You were pleased their sins to hide.

You withdrew all your displeasure. From your wrath you turned aside.

God our Savior, Thou restored us. From us turn away your rage.

Will your anchor burn against us? Will it last from age to age?

[38 : 43] Will you not again revive us that we may rejoice in you?

show us, Lord, your covenant mercy, your salvation grant aye.

I will hear what God the Lord says to his saints to his saints he offers peace.

But his people must not wander and return to foolishness.

surely for all those who fear him his salvation is at hand so that once again his glory may be seen may be seen within our land.

[40 : 15] Love and truth have met together righteousness righteousness and peace and grace.

Righteousness looks down from heaven from the earth springs faithfulness.

what is good the Lord will give us and our land its fruit will bear.

Righteousness will go before him and his royal will prepare 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. Amen.

[42 : 12] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[47 : 12] Amen. Amen.

Amen. Amen. Amen.