

# Jesus The Fugitive

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[ 0 : 00 ] Well, if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read, the Gospel according to John, in John chapter 7.

John chapter 7. And I'd like us to look at the whole passage that we read earlier on. But if we just read again at verse 1. John chapter 7 at verse 1.

After this, Jesus went about in Galilee. He would not go about in Judea because the Jews were seeking to kill him. Now the Jews' feast of booths was at hand.

The Jews' feast of booths, or the feast of tabernacles, was at hand. When we hear the name Osama bin Laden, we immediately know who's being referred to.

Because up until his death in 2011, Osama bin Laden was the leader of a terrorist group called Al-Qaeda. He was also the world's most wanted man.

[ 1 : 14 ] And as you know, Osama bin Laden, he was responsible for the masterminding of 9-11, that terrorist attack in 2001, which resulted in the deaths of nearly 3,000 people.

And he subsequently became the subject of a decade-long manhunt, where it was an international manhunt. They were looking for this man. He was the world's most wanted man.

The FBI were offering \$25 million to find Osama bin Laden, whether dead or alive. And bin Laden, he remained on the run, living as a fugitive, until he was found by the U.S. Navy in Pakistan, where he was shot and killed on the 2nd of May, 2011.

And so when we hear the name Osama bin Laden, we immediately know who's being referred to. Because in the 21st century, he was the world's most wanted man.

And I say this because if we were living in Israel during the 1st century, and someone said the name Jesus of Nazareth, we would immediately know who they were referring to.

[ 2 : 27 ] And that's because Jesus of Nazareth was becoming Israel's most wanted man. Because in the eyes of the Jews, who were the religious leaders, they saw Jesus as this political and religious terrorist.

They saw him as someone who was acting unlawfully. They saw him as someone who was in pursuit of political gain. Because as you know, the Romans at the time, they were in power.

They were governing the nation of Israel. But they had given the Jews a measure of freedom, freedom to worship their God. And as long as the Jews paid their taxes, as long as they remained quite peaceful as a nation, things would go well for them under Roman rule.

But as Jesus continued his short three-year ministry, the religious leaders thought that Jesus was guilty of religious extremism and political terrorism. And that as Jesus moved around the country, as he moved around the regions of Judea and Galilee, he was gathering support.

And the Jews thought that he was inciting people to turn against the Romans and ultimately against the religious leaders. And the religious leaders, they thought that if they didn't take Jesus out now, he would take over the nation.

[ 3 : 49 ] They thought that if they didn't take Jesus out and kill him, he would cause a religious revolution. And so what we have to understand from the context is that there was this tension, this growing tension all the time between the Jews and their against Jesus.

And it's escalating all the time. Jesus was fast becoming Israel's most wanted man. But what we see in this passage is that Jesus, he's living as a fugitive.

Jesus is in hiding. He's hiding in Galilee. Because the time of his death has not yet come. And as it often is in John's gospel, all the events, they take place during a feast.

And we'll see that. And so I want us to consider these opening verses, the first 24 verses of John 7. And we want us to consider them under three simple headings. A feast, a family, and a fugitive.

A feast, a family, and a fugitive. So if we look first of all at a feast, that's our first heading, a feast. We'll read again in verse 1.

[ 5 : 02 ] We're told that after this, Jesus went about in Galilee. He would not go about in Judea because the Jews were seeking to kill him. Now the Jews' feast of booths was at hand.

And in these opening verses of chapter 7, John sets the scene by explaining that since the events that took place in chapter 6, Jesus has continued preaching the gospel of the kingdom of God throughout the region of Galilee.

But Jesus, he never traveled south. He never went into the region of Judea. And we're told that was because the Jews, who were the religious leaders, they were seeking to kill Jesus.

But as we're told, the religious leaders, we're told there in verse 2, that they had other matters, other pressing matters, because the feast of booths, or the feast of tabernacles, was at hand.

And again we see that John, he gives context to the chapter by mentioning that a feast is taking place. Now, as we said before, we would usually skip over verse 2, and we'd go on to verse 3 and continue reading throughout the chapter.

[ 6 : 12 ] But John, he draws our attention to all these feasts in his gospel, not only to highlight that the Jews, they went up to Jerusalem three times a year, but also he wants to give us this timeline of Jesus' life and ministry.

He's always giving us the timeline as to where Jesus is in his life and ministry. And what we ought to notice is that most of what John records for us in his gospel, it takes place during a Jewish feast.

You'll see that again and again as you read through his gospel. And as we said, there are three feasts held in Jerusalem each year. There's the feast of Passover, which is around March-April time.

That's why we have Easter. It was after Passover that Jesus rose from the dead. Then there's the feast of Pentecost, held 50 days later. And then there's the feast of Tabernacles, held around September-October time.

And by repeatedly mentioning these Jewish feasts, John is giving to us this timeline. He's giving to us the years that Jesus carried out his ministry. Because as you know, when Jesus began his ministry, it was going to be a short three-year ministry.

[ 7 : 26 ] And his ministry had begun just after his baptism, which is recorded for us in John chapter 1. Then about a year later, after the wedding in Cana of Galilee, in chapter 2, Jesus, we're told, he goes up to Jerusalem for the feast of Passover, which was held March-April time.

And it was on that occasion that Jesus, he threw out the merchants of the temple, and he overturned the tables of the money changers. Then as you go through John's Gospel, you read that six months later, around September-October time, and a year into his ministry, Jesus went up to Jerusalem again, which is in John chapter 5.

And this time, Jesus went up to Jerusalem for the feast of Tabernacles, the same feast that's taking place in John chapter 7. But you remember, if you can remember that far back, when we looked at John chapter 5, it was during the feast of Tabernacles that Jesus healed a man on the Sabbath.

The man had been lame for 38 years, and Jesus healed him on the Sabbath. And as we'll see later on, that's what the main bone of contention was between the Jews and Jesus, that Jesus healed this man on the Sabbath day.

But as we follow the timeline of John's Gospel, we see that in John chapter 6, a further six months have passed. It's now the feast of Passover again.

[ 8 : 54 ] So we're into another year. And it was during the feast of Passover, or the feast of unleavened bread, that Jesus, as we saw a few weeks ago, he fed the crowds with bread and declared, I am the bread of life.

And now we come to John chapter 7 and chapter 8. They're very closely connected. And another six months have passed. And again, it's back to the feast of Tabernacles.

And so in Jesus' short three-year ministry, there's a year between chapters 1 and 2 in John's Gospel. There's six months between chapters 2 and 5.

Another six months between chapters 5 and 6. Another six months between chapters 6 and 7. And then it will be a final six months between chapter 7 and 12.

Because after making these big strides of a year and six months and six months and six months, after chapter 12 onwards, when you read through the Gospel, John gives to us almost an hour-by-hour account of the final moments of Jesus' life and ministry.

[ 10 : 01 ] And you know, although John has only given us a snapshot of Jesus' life and what took place, he draws our attention to all these Jewish feasts, not only to give us context, but always to give us a countdown to the cross.

He's giving us this countdown to the cross because that's where John is bringing us. He's bringing us to the greatest moment in history when Jesus died on behalf of sinners.

But now that we're in chapter 7, and it's around September, October time, it's the Feast of Tabernacles again. And what that means for John is that Jesus is now two and a half years into a three-year ministry.

In other words, he only has six months to live. He only has six months to live. Jesus is six months away from his life and ministry coming to an end. Jesus is only six months away from being captured and convicted and then crucified.

Jesus is only six months away from being delivered over to death. You know, my friend, Jesus was only six months away from being wounded for our transgressions and bruised for our iniquities.

[ 11 : 18 ] But the thing is, Jesus, of course, he knew all this. Jesus knew what was ahead of him. Jesus knew that his hour was coming. Jesus knew, even at this point in John 7, he knew that he only had six months to live.

And, you know, it always reminds me, even when I was coming to this passage earlier in the week, does it make you think, it reminded me, but does it make you think that if you knew that you only had six months to live, how would you feel?

How would you feel if you knew that you only had six months to live? Would you live differently to the way you're living now if you knew that you only had six months to live?

My Christian friend, would you listen to the Lord more diligently? Would you look to the Lord more earnestly? Would you love the Lord more deeply? Would you live for the Lord more faithfully if you knew that you only had six months to live?

My unconverted friend, whether here or at home, would you come and call and commit and confess Jesus Christ as your Lord today if you knew that you only had six months to live?

[ 12 : 38 ] You know, I'm sure that we'd all live differently and we'd all act differently and we'd all deal with people differently if we knew that we only had six months to live.

And yet our Bible, our Bible exhorts and encourages us to live our lives as if every day is our last.

Because as you know, and as we're reminded so often, we're not promised six months to live. We're not even promised tomorrow. And you know, if this pandemic has reminded us of anything, if it's reminded us of anything, it's that, and as much as we might think it and want it for ourselves, we are not in control.

We are not in control. And we don't know what a day nor an hour will bring in our lives. And so with only six months to live, as we said, there was this escalating tension between Jesus and the Jewish leaders, especially during these feasts.

But there was also tension between Jesus and his family. And that's what we see secondly. And so in this section, there's a feast, and then we see a family.

[ 13 : 56 ] A family. Look at verse 3. We're told there that, so his brothers said to him, leave here and go to Judea, that your disciples also may see the works that you're doing.

For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world. For not even his brothers believed him. Not even his brothers believed him.

And you know, like the feast of Passover and Pentecost, the feast of Tabernacles, it was a family feast. It was an annual festival in which all the families would come together and they would travel together towards Jerusalem to celebrate the feast there.

And they would sing, as we were looking earlier on at Psalm 122, they would sing that as they went up to Jerusalem for the festivals. And it's interesting that the Feast of Tabernacles, or the Feast of Booths, as it is in the ESV, it was the most popular feast out of these three annual feasts.

There would be hundreds of families. They would travel from all over the nation of Israel and they would go up to Jerusalem together. But during the eight-day Feast of Tabernacles, what's interesting about it was that all the families would live outside the city.

[ 15 : 19 ] They wouldn't live in the city. They would go outside the city of Jerusalem and live in booths or succas. That's what they were called, which is a tent or a tabernacle.

That's why it's called the Feast of Tabernacles. And each family, they would live together in these little tents, these succas, these little booths, and they would live there during the eight-day Feast of Tabernacles.

Because the purpose of the Feast of Tabernacles was to commemorate and to celebrate the Lord's provision of salvation. They were always thinking back to the time when the children of Israel were delivered from slavery and bondage in Egypt and how they were led by God's servant Moses through the wilderness for 40 years.

And as you know, as they traveled for 40 years in the wilderness, they lived in tents. They were pilgrims traveling. The children of Israel lived in these little succas, these tents or tabernacles.

They lived in temporary accommodation as they moved from place to place. And to this day, Jews still commemorate and celebrate the Lord's provision for the children of Israel during those 40 years of wandering from slavery to salvation.

[ 16 : 33 ] And so the Feast of Tabernacles was a family feast. It was a family festival. Families would gather together. But in Jesus' home, we see that there wasn't going to be a family feast.

Instead, you could say that there was going to be a family feud. Because it seems that Jesus' half-brothers and sisters, because the word used in verse 3 and also verse 5, it refers to both brothers and sisters.

It seems that Jesus' brothers and sisters, they knew that there was this escalating tension between their elder brother Jesus and the religious Jews. But Jesus' brothers and sisters, they weren't taking the side of their elder brother.

Rather, they were siding with all the Jewish leaders. Because they didn't really know who Jesus was. They didn't trust Jesus as their Savior. They didn't really want to follow Jesus in his crusade.

They thought that Jesus was wrong in the way that he was behaving. And they also knew that in Judea, if you went south, over the border into Judea, their brother was a wanted man.

[ 17 : 47 ] They knew that he was a fugitive, hiding in Galilee. In fact, the way verses 3 and 4 are worded by one of Jesus' siblings, it highlights that as a family, there was hostility in the home.

There was even, you could say, hatred towards Jesus. We're told that his brother said to him, leave here and go to Judea, that your disciples also may see the works you're doing.

For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world. Now, when you read those words, you can sense the hostility and hatred towards Jesus.

You can see that these siblings of Jesus, they disputed and derided their brother. They're exhorting and encouraging Jesus to go to Judea.

They're telling him to go south with this animosity and antagonism towards him. They're saying to Jesus, go to Judea, go to Jerusalem, go to the feast. Make sure you go so that your disciples, your followers, your supporters, make sure they can see the works that you're doing.

[ 18 : 59 ] For no one can work in secret if they want to be known openly. In other words, they're saying to him, stop hiding and show yourself to the world.

And you can sense the hostility and the hatred towards Jesus, can't you? To the point that Jesus' family, they probably hoped that Jesus would get caught.

They probably hoped that he would get arrested. Now, obviously, this wasn't Mary's view of Jesus, but it was the view of his brothers and sisters. Because they may even have thought that they wanted him to be put to death.

And, you know, this animosity and antagonism, this hostility and hatred towards Jesus from his own family, you know, it's not a stretch of the imagination.

This was all foreshadowed to us, wasn't it, in the life of Joseph? Because in the Bible, Joseph, as you know, he's a type of Christ. Joseph is a type of Christ.

[ 20 : 02 ] And Joseph's life, when you read through the life of Joseph, it's a wonderful read, you can see that there are so many parallels that take place in the life of Jesus. And you remember how Joseph's brothers, they wanted to kill him, but Reuben persuaded them to sell Joseph instead.

And they did. They sold Joseph for 20 pieces of silver, which was another foreshadowing of what would happen in the life of Jesus. But as we see in verse 5 here in John's Gospel, John explains why there was this disputing and derision in the family.

He explains why there was antagonism and animosity. He explains why the hostility and hatred towards Jesus was coming from within his own home. We're told there in verse 5, for not even his brothers and sisters believed in him.

Not even his own brothers and sisters believed that he was the Son of God and the Savior of sinners. Not even his family had faith in Jesus Christ and trusted him with all their heart.

And notice how Jesus responded to his family and how he responded to their fierce hostility and hatred. He says in verse 6, My time has not yet come, but your time is always here.

[ 21 : 27 ] The world cannot hate you, but it hates me because I testify about it that its works are evil. You go up to the feast. I'm not going up to this feast, for my time has not yet fully come.

After saying this, he remained in Galilee. You know, Jesus makes an interesting statement there about his own family because he says in verse 7, The world cannot hate you, but it hates me because I testify about it that its works are evil.

And what Jesus was saying to his own family, his brothers and sisters, was that the world cannot hate you because you're still of the world. You still belong to the world.

You're still blinded by the God of this world. And you know, it was a telling statement of the lost condition of those who were in the family of Jesus. But you know, what's remarkable is that the lost condition of those in the family of Jesus, it was the complete opposite for those who followed him.

Jesus said, The world cannot hate you because you're still of the world. But you remember what Jesus said to his followers, to the disciples in the upper room in John 15.

[ 22 : 40 ] He said, If the world hates you, know that it hated me before it ever hated you. If you were of the world, the world would love you as its own. But because you're not of the world, but I chose you out of the world, therefore the world hates you.

And Jesus knew that the hatred and hostility that he was receiving from his own family was because they were still of the world. They were still blinded by the God of this world.

And you know, my Christian friend, Jesus knows what it's like to live with those who are still of the world and still blinded by the God of this world.

Jesus knows what it's like to be confronted with unbelief at home. Jesus knows what it's like to have family members who are lost and out of Christ.

And you know, we should take great comfort in that. That Jesus knows. Jesus knows what the family situation is like.

[ 23 : 46 ] And that as a Christian, you may have lost that burden of sin, but you've now gained, in many ways, a burden of sorrow. And your burden of sorrow is for your unconverted family and your unconverted friends.

Because, you know, as a Christian husband or wife, your earnest desire and longing above everything else is for your unconverted spouse to be saved.

As a Christian parent or grandparent, yes, you want the best for your children and your grandchildren, but your earnest desire above everything else is for your children and your grandchildren who are on the broad road that leads to destruction.

Your longing is that they'll come onto the narrow path that leads to life. Even as a Christian son or daughter, your earnest desire and your earnest longing above everything else is for your blinded brothers and sisters, like Jesus' blinded brothers and sisters.

Your longing is that their eyes will be opened and that they'll see Jesus. Even as a Christian neighbor, a Christian work colleague, a Christian friend, your earnest desire and longing above everything else is for those who are around you that they will taste and see that God is good.

[ 25 : 07 ] And you know, my friend, Jesus knows, Jesus knows that you have this burden of sorrow for your family and your friends. Jesus knows that it breaks your heart to see that they're blinded and out of Christ and that they're blinded by the God of this world.

Jesus knows that it burdens your soul that they're still not saved. Jesus knows that after all these years of praying for them and pleading with them to take up their cross and follow Jesus, they're still not saved.

But my Christian friend, I want to say to you this morning, don't give up. Do you know how easy it is for us to give up praying and pleading with them?

But don't give up. Don't stop pleading and praying for your spouse. Don't give up pleading and praying for your siblings. Don't give up pleading and praying for your sons and your daughters.

Don't give up pleading and praying for their soul. Because the wonderful thing is Jesus knows. Jesus knows what the family situation is like.

[ 26 : 19 ] And for you, my unconverted friend, whether you are here or at home, I want to say to you that if you have a Christian family member in your home or you have a Christian friend, and, you know, I know some of you are surrounded by Christians.

Do you know, I want you to remember that God has placed them in your life. And they are there, first of all, to pray for you. But secondly, they're there to plead with you, to plead with you to come and follow Jesus.

And whether that Christian in your life is your spouse or a sibling or a son or a daughter, I want to tell you that just because they love Jesus doesn't mean they love you any less.

In fact, it means that they love you more, a lot more, because they can see that you're lost and they can see that you need to be saved. They long for you to come to Christ for salvation.

They long for the day that you'll come and call and commit and confess Jesus Christ as your Lord and Savior. But, you know, my Christian friend, you know, you might be pleading and praying for those who are in your family who are unconverted.

[ 27 : 43 ] But, you know, as I looked at this passage, maybe the experience of your family will be the experience of the family of Jesus. Because, my Christian friend, it wasn't until after Jesus had died that some of his family became Christians.

It wasn't until after Jesus' death that some of his brothers and sisters came to trust in him for salvation. You know, we see that in the book of Acts. Some of his brothers and sisters are gathered with the church and they're praying.

Two of the New Testament letters were written by Jesus' brothers. The same brothers who are here in John 7 who are showing animosity and antagonism towards him.

And yet, these brothers, they wrote part of the New Testament, James and Jude. And, you know, my Christian friend, you might have the same experience. That might be in your cup.

It might not be until after your death, or maybe it might even be through your death, that some of your family come to trust in Jesus Christ for salvation.

[ 28 : 53 ] The thing is, Jesus knows. Jesus knows your family. And he knows your family situation. It's a wonderful reminder that Jesus knows what our family experience is like.

And so in this section of John's Gospel, we see a feast. We see a family. And then lastly, we see a fugitive. A fugitive. Look at verse 10.

We're told that after his brother should have gone up to the feast, then he also went up, not publicly, but in private. The Jews were looking for him at the feast and saying, Where is he? And there was much mothering about him among the people.

While some said he's a good man, others said, No, he is leading the people astray. Yet for fear of the Jews, no one spoke openly of him. As we said earlier, Jesus was becoming Israel's most wanted man.

In the eyes of the Jews who were the religious leaders, they saw Jesus as this religious and political terrorist. They saw him as someone who was acting unlawfully.

[ 30 : 00 ] And they thought that he was in this pursuit of political gain. He wanted to take over the nation. That's what they had in mind. And they thought, Well, if we don't stop him now, he'll take over.

If they don't take Jesus out and kill him, he'll cause a revolution. And we can see the tension escalating all the time between the Jews and Jesus. Because what we read there is that as soon as some of Jesus' family members were recognized at the feast, the Jews begin interrogating them.

They start asking, Where is he? Where is your brother? Where is he? They're looking for him. But we're also told that not everyone is against Jesus. Not everyone thought that Jesus was leading people astray.

Some thought that Jesus was a good man. But of course, they didn't say that openly because they didn't want to be associated with this revolutionary. But what we read, or what we read there is that about three or four days into this eight-day feast of tabernacles, we're told that Jesus, the fugitive, comes out of hiding.

And he makes this public appearance in the temple in Jerusalem. And he makes the appearance right in front of the Jewish leaders. And what's remarkable is that when you read through the passage, Jesus begins to preach.

[ 31 : 21 ] And God's people are marvelling at what he says. Because we're told that Jesus taught God's people and he preached as one who had authority.

And he had authority, John explains, not just because he said it, but because God's word says it. And that's true of any preacher. What's said from this pulpit is authoritative.

Not because a man says it, but because God's word says it. That's where the authority lies. It's in God's word. It's God's word that's authoritative.

And as Jesus explained to those who were in the temple that day, in front of the religious leaders, he explained to them, if you want to live according to God's will, then you must live according to God's word.

That's what he said to them. If you want to live according to God's will, you must live according to God's word because God's word is authoritative. authoritative. Jesus explained to them, you must surrender and submit your life to the inspired, inerrant, and infallible word of God.

[ 32 : 28 ] But then Jesus, he went on in verse 19. And he said that in verse 19, has not Moses given you the law, yet none of you keeps the law?

Why do you seek to kill me? Jesus said that if the word of God is authoritative, and if God's people, if you claim and confess to have surrendered and submitted your life to live according to God's will and live according to God's word, Jesus was asking the whole temple, he was asking them, why are you such hypocrites?

It's a bold statement, isn't it? Jesus was saying to them, why are you such hypocrites? hypocrites. And what he says to them is, by seeking to kill me, you're breaking the sixth commandment.



And yet at the same time, you're condemning me because you believe that I broke the fourth commandment a year ago by healing a man on the Sabbath.

Do you remember in John chapter 5, we mentioned it earlier, Jesus was there and he healed this man who had been lame for 38 years and he healed him on the Sabbath day and it caused an uproar because they thought Jesus was breaking the Sabbath and so they want to kill Jesus and for a whole year they're waiting for Jesus to come back to the Feast of Tabernacles.

[ 33 : 57 ] For a whole year they're holding a grudge against Jesus. For a whole year they're looking for him and waiting for him. For a whole year they continue to be critical of this Jesus and they want to condemn him.

And you know what Jesus revealed in the temple that day was that God's people they were nothing but holy hypocrites. That's what Jesus asks them. Why are you such hypocrites?

You know, it's such a challenge, isn't it? Because Jesus preaches the same message to us, doesn't he? And he asks us the same thing. Why are you such hypocrites?

Why do we hold grudges? Why do we criticize people and condemn people while refusing to see our own hypocrisy? And God willing we'll continue with what happens in the temple.

We'll look at it more next week. But you know, in verse 24 Jesus addresses these holy hypocrites in the temple and he addresses them head on. That's what amazes me about him.

[ 35 : 02 ] He says, do not judge by appearances. Verse 24 but judge with right judgment. Do not judge by appearances but judge with right judgment.

He addresses them head on. And of course those words they echo the teaching of Jesus in the Sermon on the Mount where Jesus preaches to us, preaches to our heart.

Everyone loves the Sermon on the Mount but it's in the Sermon on the Mount that Jesus gets to the heart of the problem which is the problem of the heart. And he addresses holy hypocrisy in our own hearts.

And he says to us, judge not that you be not judged for with the judgment you pronounce you will be judged and with the measure you use it will be measured to you.

Why do you see the speck that is in your brother's eye but do not notice the log that is in your own eye? Or how can you say to your brother let me take the speck out of your eye when there is the log in your own eye?

[ 36 : 10 ] You hypocrite says Jesus. And he's the only one who could ever say that to us because he was perfect. You hypocrite first take the log out of your own eye and then you'll see clearly to take the speck out of your brother's eye.

You know what a sermon. What a thing to hear for this crowd to hear in the temple. To preach Jesus preached right to the heart.

That's what he's doing with us this morning. Even as the Lord's people he's preaching right to the heart with challenging words from his lips that we need to take heed to our hypocrisy.

And we'll see more of this as we come to the passage next Lord's Day. But the time has gone and we'll leave it there today. But God willing we'll pick up where we left off next Lord's Day.

So may the Lord bless these thoughts to us. Let us pray. O Lord our gracious God we give thanks to thee that the word of God is authoritative and that it reads us better than we can read it ourselves.

[ 37 : 18 ] and that even though we have the Bible open before us it is often us who are open before the Bible that we are revealed and unveiled for what we really are.

That if we are out of Christ thy word reminds us so clearly that we need to be in Christ. That if we are living lives contrary to thy truth thy word reminds us that we need to step in line and follow Jesus.

and Lord give to us even the prayer of the psalmist to say teach me thy way and in thy truth O Lord then walk will I unite my heart that I thy name may fear continually or that we would seek to live lives that bring glory to thy name.

Lord forgive us where we fall short and how we do fall short that thou wouldst cleanse us that thou wouldst create within us that clean heart and renew a right spirit within us all that we would ever look to Jesus to love him and follow him as the author and the finisher of our faith.

Go before us and we pray take away our iniquity receive us graciously for Jesus' sake. Amen. We're going to conclude our service this morning by considering the words of Psalm 92.

[ 38 : 41 ] Psalm 92 it's in the Scottish Psalter page 353 again if you're watching from home the words won't come up on your screen so have your Psalm book open if you can.

We're considering the words of verse 12 down to the end of the Psalm. Psalm 92 Psalm 92 is a psalm or a song for the Sabbath day. It was sung by the Jews every Sabbath which would have been of course for them Saturday but we worship on the Christian Sabbath the Lord's day and it's a psalm which is full of thanksgiving.

It begins to render thanks unto the Lord it is a comely thing and to thy name O thou most high due praise aloud to sing and it reminds us how we're to spend the Sabbath day thy loving kindness to show forth when shines the morning light and to declare thy faithfulness with pleasure every night.

But you know the benefit of the Sabbath this is how the psalm concludes is that through Sabbath keeping and Sabbath rest we flourish we flourish under God's word we flourish because we rest our bodies.

Verse 12 But like the palm tree flourishing shall be the righteous one he shall like to the cedar grow that is in Lebanon those that within the house of God are planted by his grace they shall grow up and flourish all in our God's holy place.

[ 40 : 12 ] So we'll consider the words of Psalm 92 from verse 12 down to the end of the psalm to God's praise. Psalm 93 But like the palm tree flourishing shall be the righteous one he shall like to the the tedar grow he shall like to the tedar grow that is in life alone those that in the the hearts of God are planted by his grace they shall grow up and flourish all and flourish all in our God's holy place and in all days when others may may fruit till poor shall bring they shall be past and who know that they shall be proud and full of sand and may be flourishing to show that upright is the Lord he is our rock to me and he from all unrighteousness and he from all unrighteousness is all together free

We'll stand for the benediction. 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 in his