

# The Golden Lampstand

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[ 0 : 0 0 ] Well if we could, this evening, for a short while, with the Lord's help, if we could turn to Exodus chapter 37, Exodus 37, so we read chapter 27 and 25, that's where the instructions were given, but chapter 37 is where Bezalel made the lampstand, and we're going to be drawing from these verses here.

So Exodus 37, and if we just read again at verse 17, he also made the lampstand of pure gold, he made the lampstand of hammered work, its base, its stem, its cups, its calyxes, and its flowers were of one piece with it, and there were six branches going out of its sides, three branches of the lampstand out of one side of it, and three branches of the lampstand out of the other side of it, three cups made like almond blossoms, each with calyx and flower on one branch, and three cups made like almond blossoms, each with calyx and flower on the other branch, so for the six branches going out of the lampstand, and so on.

And so this evening we're continuing our study of the tabernacle and its importance for us as the Lord's people, and as we've said again and again, everything we're looking at in relation to the tabernacle, it points us to Jesus, because Jesus, he is the word who tabernacled among us, he became flesh and dwelt among us so that we might behold his glory, and that's what I want us to see as we study the tabernacle, I want us to see the glory of Jesus, because Jesus, this study you could say is Jesus our tabernacle, Jesus our tabernacle. As we said before, that when we're looking at the tabernacle and considering all its furniture, we're coming as sinners who are seeking forgiveness, favour and fellowship with God. And as sinners seeking forgiveness, favour and fellowship with God, the first area we'd come to, as we saw in the video, is this white perimeter that surrounds the tabernacle courtyard, we'd come to this white cloth and it would lead us all the way round to the outer gate, and we'd stand at the outer gate, because sinners, they can't approach God any other way except through this outer gate. There's only one way to God, and that's through Jesus, our tabernacle. He is the way, the truth and the life. And so we must come through the outer gate with our substitutionary sacrifice. We must enter into the outer court, and when we enter into the outer court, as we saw in the video, we have two items, we're confronted by two items of furniture, the altar of sacrifice, and then the bronze laver. And these two items of furniture, as we've studied, we've discovered that they present to us two key doctrines in the Christian life. The altar of sacrifice reminds us about our justification, that we're made righteous, we're accepted in the sight of God through faith in the shed blood and death of our substitutionary sacrifice, Jesus Christ.

So the altar of sacrifice reminds us about our justification, but then the bronze laver, as you go further towards the tabernacle, the bronze laver reminds us about our sanctification, that we need to come to the word of God day by day for continual cleansing. Because sanctification, it's an ongoing work of God's free grace, in which we also have a role and a responsibility. But as we moved past those two items of furniture last week, we came to the coverings, the tent coverings over the tabernacle.

And as we saw, there were four coverings, four coverings that point us to Jesus Christ. These four coverings remind us about the person and work of Jesus, our tabernacle. And as we said, there were four coverings, but one Christ. There was the outer covering, which was the resemblance covering, teaching us that Jesus became like us in order to relate to us. Then underneath was the red covering, the redemptive covering, teaching us that Jesus became like us in order to redeem us. Then the third covering, the black covering, not the white one, but the black covering was the righteousness covering, teaching us that Jesus became like us in order to make us righteous. And then the last covering with the cherubim on it was the royal covering, teaching us that Jesus is the King of Kings. He's the Lord of Lords. But as we said last week, it's on entering into the tabernacle, coming inside the tabernacle under these four coverings, the resemblance covering, the redemptive covering, the righteousness covering, then the royal covering. It's coming into the tabernacle under these four coverings that we're made to realize that we are in Christ. We're in Christ.

[ 5 : 26 ] We're covered by Jesus, our tabernacle. As Christians, we are in Christ. And now as those who are in Christ, in Jesus, our tabernacle, there are three items of furniture that we find inside the holy place.

We find the golden lampstand, as we're looking at this evening. There's also the table of showbread, which God willing we'll look at next week, and the altar of incense. So the golden lampstand, the table of showbread, and the altar of incense. And these three items of furniture, they speak very clearly to us of what sinners receive when they're in Christ. We're under the cover.

We're in Christ. So looking at these items of furniture, we're reminded of what sinners receive when they're in Christ. And so I'd like us to consider the first item of furniture in the holy place this evening, the golden lampstand. And I want us to think about this under three headings, three simple headings, the lamp, the light, and the Lord. The lamp, the light, and the Lord.

So first of all, the lamp. And we'll read again in verse 17. The lamp. We're told that Bezalel also made the lampstand of pure gold. He made the lampstand of hammered work. Its base, its stem, its cups, its calyxes, and its flowers were of one piece with it. And there were six branches going out of its sides, three branches of the lampstand out of the one side of it, and three branches of the lampstand out of the other side of it. Three cups made like almond blossoms, each with calyx and flower on one branch. And three cups made like almond blossoms, each with calyx and flower on the other branch. So for the six branches going out of the lampstand. So we're told here that Bezalel, the master craftsman, he made the lampstand out of pure gold, hammered into shape. And of course, the fact that this item of furniture is made of pure gold emphasizes that we're now in the holy place. In the tabernacle courtyard, when we were outside the tabernacle, the items of furniture, which were the altar of sacrifice and the labour, they were both made from bronze. But in the holy place, all the furniture is overlaid with gold, emphasizing that the holy place was a place of royalty. But more than that, the fact that the furniture is made from pure gold emphasizes the holiness and the purity of Jesus, our tabernacle. So we're in the holy place of the holy king.

We're in the holy place of the holy king. And you know, that's what we're reminded of again and again in the Psalms. That when we come to worship, we're not worshiping some pal and we're not coming before him.

[ 8 : 34 ] We're not coming before our king casually. We're reminded again and again, especially in Psalm 21 and Psalm 45, we're reminded that the person we're coming before is a king. And he's a king crowned with a crown of purest gold.

And that when we enter into the presence of the king, we're entering into a holy place. As I know what the Lord said to Moses when he met him at the burning bush, remove the shoes from off your feet, for the ground where upon you stand is holy ground.

So we're coming into the holy place of the holy king. And so when we come to worship King Jesus, we're not to come casually, but cautiously. We're not to come flippantly, but fearfully.

We're not to come informally, but intentionally. We're not to come laxadaisical, but lovingly. My friend, when we come to the Lord's house, to the king's house, and when we enter into the holy place of the holy king, we're to come with reverence and with godly fear.

And you know, the furniture inside the tabernacle, it certainly emphasised that to the Israelites. Because the lampstand, it was made from pure gold. Pure gold hammered onto shape.

[ 10 : 00 ] And you know, it must have been a very heavy lampstand. We're not given the exact size. We're not given the height of it, or even the cubits of what it was. But we're told in verse 24 of this section, we're told in verse 24 that the lampstand and its utensils were made from a talent of pure gold.

And a talent, if you're using the ESV Bible, you'll have a footnote there. And it tells you that it's about 75 pounds in weight, or 34 kilograms. Now, 34 kilograms, I was thinking about that.

Well, that's about two bags of coal. Or just a wee bit shorter than two bags of, lighter than two bags of coal. So it was heavy. It was a heavy lampstand. But you know, if we were to try and buy the golden lampstand today, the price of a golden lampstand would be astronomical.

In today's prices, one kilogram of gold costs over 38,000 pounds. So 34 kilograms of gold would cost in the region of 1.3 million pounds.

Which is slightly out of the budget of the deacon's court. But you know, it helps us appreciate the worth with which the Israelites held their God. That's only one item of furniture in the tabernacle.

[ 11 : 23 ] It reminds you of the worth with which the Israelites held their God. That they gave the sanctuary of God and the amount of gold that they gave to the sanctuary of God. It was reflective of the worth ship with which they ascribed to their holy God.

But what's more, is that the name which the Israelites gave to the lampstand, as you can see there, was the menorah. It's called the menorah, which is the Hebrew word for lampstand.

The menorah. And as you can see from the description, the purpose of the menorah was to resemble a tree. We're told in verse 17, So the lampstand was made of pure gold.

It was of one piece. It was to have a base, a stem, branches, cups, calyxes and flowers. So the lampstand, or the menorah, it was to resemble a tree.

It was a golden tree in the holy place of the holy king. And of course this golden tree, this menorah, it symbolised the tree of life in the Garden of Eden.

[ 12 : 48 ] Because as we said before, the Garden of Eden, that was the first tabernacle. The Garden of Eden was a prototype of the tabernacle.

The Garden of Eden was the first place in which mankind ever experienced the favour and fellowship of their holy God. But as you know, when mankind fell from that perfect estate wherein they were created, they broke favour.

They broke fellowship with the Lord. And the Lord drove Adam and Eve out of the Garden of Eden. He drove them out through the gate in the east. And that's why the outer gate of the tabernacle was in the east.

It was to remind sinners of what happened at the fall. And that the only way for a sinner to experience favour and fellowship and forgiveness with the Lord is by entering through the outer gate that was situated in the east.

But you know, it's when Adam and Eve were driven out of the gate in the east of the garden that the Lord placed at the gate, as you know, cherubim. Cherubim and a flaming sword that turned every way.

[ 13 : 59 ] Why? In order to guard the way to the tree of life. That's why the cherubim, that's why we see them, they're embroidered onto the outer gate of the tabernacle courtyard.

That's why they were cherubim embroidered onto the royal covering that was over the tabernacle. Both the outer gate and the royal covering, which would have been the roof of the tabernacle, they were made from the same material, blue, scarlet and purple yarns of fine twined linen.

And as we said, they're all royal colours. Emphasising that this person is a king, Jesus is the king. But as we said, woven in among all these royal colours of the outer gate and also the royal covering were cherubim.

And the cherubim were to act as guards, just like on the Garden of Eden. They were to act as guards protecting the tabernacle from sinful intruders.

And just like the cherubim and the flaming sword guarding the entrance of the Garden of Eden, they were guarding the way to the tree of life. The cherubim are protecting the tabernacle and the holy place of the holy king from sinful intruders.

[ 15 : 18 ] And you know, the reason the Lord drove Adam and Eve out of the Garden of Eden and guarded the tree of life, the reason the Lord guarded the tree of life is because the tree of life symbolised eternal life.

And so having broken God's law and fallen into a state of sin by eating from the tree of knowledge of good and evil, you know, if Adam and Eve had been left in the Garden of Eden, in that sinful state, they would probably have eaten from the tree of life.

But for them it wouldn't have been a tree of life. In a sinful state it would have been a tree of death. They would have remained in their fallen state and their sinful humanity for all eternity.

There would be no hope of salvation. It would have been for them eternal death. But you know, when you look at it, it was God in his grace and his mercy.

God in his grace and mercy drove Adam and Eve out of the Garden of Eden. And when he drove them out, when you read in Genesis 3, we'll look at it, God willing, on Sunday morning.

[ 16 : 29 ] When God drove Adam and Eve out of the Garden of Eden, he drove them out and he didn't kick them out without any hope. He drove them out with a promise. A promise that he will provide for them a new and a living way.

The seed of the woman will crush the head of the serpent. He drove them out with a promise. And you know, that's what the tabernacle points us to. Points us to Jesus, our tabernacle, the seed of the woman, crushing the head of the serpent.

That's the new and the living way. Because as fallen sinners, the tabernacle is saying to us that we must come and enter through the outer gate in the east.

We must accept the substitutionary sacrifice that's been offered on our behalf. And we must shelter under the cover of this tent.

Jesus, our tabernacle. And so as sinners, we're in Jesus, our tabernacle. We're in Christ. We're covered by Christ. And as we stand before this menorah, picturing the tree of life, we're reminded that we, as those who are in Christ, we have the promise of eternal life.

[ 17 : 40 ] My friend, as those who are in Christ, as those who are united to Jesus Christ by faith. And you know, this is something you always need to remember. As a Christian, you are in Christ. You're united to Jesus Christ by faith.

You're covered by Christ. And you've experienced the promise of eternal life. You are in Christ. All day, every day. All day, every day.

And as those who are in Christ, we have access to the tree of life. And as Revelation 22 describes heaven, which is the place, the holy place of the holy king.

That's where the tree of life is to be found. As someone who is in Christ, you now have access to heaven. The way is open for you.

You have access to heaven. And you know, that's even why Paul says to us, he says in Ephesians, You have received every spiritual blessing in heavenly places in Christ.

[ 18 : 45 ] Because of your union with Christ, you've received everything from where the tree of life is in heaven. This menorah is reminding us this evening that we've received all the blessings of the tree of life in heaven.

Because we're in Christ. We're in Jesus, our tabernacle. And so as we consider the golden lampstand, there's the lamp. But secondly, there is the light.

The lamp and the light. So we'll read verse 18. And we're told there that there were six branches going out of its sides.

Three branches of the lampstand out of the one side. And three branches of the lampstand out of the other side of it. Three cups were made like almond blossoms, each with calyx and flour on the one branch.

And three cups made like almond blossoms, each with calyx and flour on the other branch. So for the six branches going out of the lampstand. So the lampstand, or the menorah, which stood in the holy place of the holy king, as we said, it's a tree.

[ 19 : 52 ] It was a golden tree symbolizing the tree of life. And we know that it was a tree because of the terms that are used to describe it. We're told that it was one piece.

It had a base, a stem, branches, cups, calyxes and flowers. They're all terms that describe a tree. But what's interesting is that this golden tree in the holy place of the holy king has seven branches.

And as you know, the number seven is the number of perfection or completion. Because when God created the world, he rested on the seventh day.

And he blessed the seventh day. And so the seven branches of the menorah are again reminding us of the tree of life in the Garden of Eden. And the perfection and the completeness that existed before the fall.

But what's more is that we're told that on the end of each of the seven branches were flowers. There were cups with their calyxes and flowers.

[ 20 : 58 ] And on each branch, we're told that they all looked like almond blossoms. They all looked like almond blossoms.

Now I don't know what an almond blossom looks like. But I know what it points to. Because an almond blossom in the Bible, it said that the almond blossom was a symbol of hope for the Lord's people.

The almond blossom was a symbol of hope for the Lord's people. And we see this particularly in the book of Jeremiah. Jeremiah, as you know, he was a young man.

Jeremiah was the Lord's prophet who was called and commissioned as a young man to preach to the disobedient people of Israel. They weren't listening to the Lord. They weren't following the Lord.

For generations, the Israelites had ignored God's word and turned away from him and turned to idols. And they were worshipping all these idols. They were on the brink of condemnation and judgment.

[ 21 : 56 ] And being sent into exile. But when the Lord called and commissioned the young man, Jeremiah. We read in Jeremiah chapter 1. It's a wonderful chapter about his call.

The Lord said to Jeremiah, Jeremiah, what do you see? And Jeremiah said, I see an almond branch. Then the Lord said, you have seen well.

For I am watching over my word to perform it. I am watching over my word to perform it. And what the Lord meant was that Jeremiah's passionate and powerful preaching of God's word.

He was saying that it was going to shape and direct the Lord's people away from danger. And you know, that's why Jeremiah was known as the weeping prophet. Jeremiah preached God's word with passion.

And he preached God's word with compassion. And so much compassion that he had tears running down his face. That's why he was the weeping prophet. Because what Jeremiah wanted more than anything else.

[ 23 : 01 ] Was that as he preached God's word. He wanted it to give the Lord's people hope. In the midst of their sin, their sorrow and their suffering. He wanted to give the Lord's people hope.

In the midst of their sin, sorrow and suffering. And you know my friend. As a preacher, that's what I want more than anything else. I want this lamp full of almond blossoms.

This book of God's word. I want it to give you hope and assurance. When you're confronted by sin, sorrow, suffering or sickness.

I want this almond branch. This book of God's word to give you hope and assurance. Because there's nowhere else where we'll find hope and assurance.

No one else. Except in the perfect almond branches of God's word. It's in the word of God that we're reminded. Isn't it?

[ 24 : 01 ] We're reminded that we have a hope. That is infinite, eternal and unchangeable. It's in the word of God that we're reminded that we have a hope. That is sure and steadfast. And more than that.

It's even the anchor of our soul. And as the psalmist says in Psalm 130. I wait for God. My soul doth wait. My hope is in his word.

My friend, our hope is in the almond branches of God's word. It's in the almond branches of God's word. But more than that. As those who are in Christ.

Covered by Christ. United to Jesus Christ. Our tabernacle. Our hope. Our hope is not only in the word of God. Our hope is also in the word of God.

Who became flesh. And dwelt among us. Who tabernacled among us. But you know. As those who are confronted with sin. And sorrow.

[ 24 : 58 ] And suffering. And sickness. The word of God. Not only gives us hope. It also gives us light. Light and hope. In the midst of darkness.

And that was the thing about this menorah. This perfect lamp stand. With its seven almond branches. It was the only means of light. Inside the tabernacle.

There was no other light. Under these covers. There was no other light. Except the light that came from this golden lamp stand. In fact the lamp.

As we read in Exodus 27. The lamp was to burn continually. In the holy place of the holy king. Aaron and his sons were to tend to the lamp stand.

Both morning and evening. So as to ensure that the lamp stand. Was giving light. And guidance. And direction. Continually. And in many ways.

[ 25 : 56 ] Thinking about it. As those who are in Christ. That's what the word of God is to be for us. The word of God is to be our perfect lamp stand.

Which we tend to. Which we attend at. Both morning. And evening. The word of God is to be our perfect lamp stand. Giving us hope.

In the midst of sin. Sorrow. Suffering. And sickness. But more than that. Our perfect lamp stand is to give us light. In the midst of a dark world.

And like it was in the tabernacle. The word of God is to be our only light. In the midst of a dark world. The word of God is to be our only light.

You know that's why the Puritans taught in the catechism. I always go back to the catechism. It's a wonderful document. The Puritans taught in the catechism. That the word of God is what?

[ 26 : 54 ] The only rule. To direct us. On how we may glorify God. And enjoy him forever. Because you know. We're not to be directed and guided. By our feelings or our emotions. We're not to be directed and guided.

By what other people think. And what other people say. We're not to be directed and guided. By the changing fashions and fads of our age. We're not even to be directed and guided. By the media and television.

And they have such a huge influence upon our lives. But my friend. As those who are in Christ. As those who have access. Into the holy place of the holy king. The word of God is to be our perfect lamp stand.

Which we tend to both morning and evening. So that it will give us light and hope. Direction and guidance. In the midst of this dark world. That's what we're being reminded of.

With this lamp stand. And you know. That's why the psalmist could confess. In Psalm 119. And we'll sing it later on. Thy word is to my feet a lamp.

[ 27 : 52 ] And to my light a path. You know. That's the wonderful confession. Of the psalmist. And that should be in our mind. Every time we come to God's word.

We're confessing. As those who are in Christ. Thy word is a lamp unto my feet. And a light unto my path. A lamp unto my feet. And a light unto my path.

And so as we consider the golden lamp stand. We see that there's a lamp. There's the light. And then there's the Lord. The lamp.

The light. And the Lord. So lastly. The Lord. Look at verse 20. On the lamp stand itself. We're told. There were four cups.

Made like almond blossoms. With their calyxes and flowers. And a calyx of one piece. With it under each pair. Of the six branches going out of it. Their calyxes and their branches. Were of one piece with it.

[ 28 : 51 ] The whole of it. Was a single piece. Of hammered work. Of pure gold. And he made it seven lamps. And its tongues. With its trays of pure gold. He made it.

And all its utensils. Out of a talent. Of pure gold. So as we said. The lamp stand. Or the menorah. It stands. Or stood in the holy place.

Of the holy king. And it was a golden tree. Symbolizing the tree of life. It was a golden tree. Promising eternal life. To all those who are in Christ.

Those who are covered. By Christ. But more than that. The menorah. This perfect lamp stand. With its seven almond branches. It assures us. That the word of God.

Which is both inspired. And incarnate. It gives us light. And hope. Direction and guidance. In the midst. Of a dark world. But as we mentioned.

[ 29 : 46 ] The golden lamp stand. Was burning continually. Day and night. Day and night. It was tended to. Because it was to be the only. Means of light. In the tabernacle. The only means of light.

And in relation to that. I just want to say. That the golden lamp stand. In the holy place. Of the holy king. When you look at it. It's symbolic. Of three things. Christ.

The Christian. And the church. The golden lamp stand. Is symbolic of Christ. The Christian. And the church. Because. When you look at it. Christ. Is light.

Christ. Is light. Jesus says to us. In the gospel. I am the light. Of the world. Whosoever. Believes in me. Shall not walk. In darkness. But shall have the light. Of life.

And as the God. Man. Jesus. Could make such a claim. Because God. Is light. And in him. There is no darkness. At all. Christ. Is light.

[ 30 : 44 ] But it's because. Christ. Is light. That the Christian. Is light. Light. Because as you know. The Christian. Is brought out of darkness. Into the marvelous light.

Of the gospel. And the Christian's confession. Is what we were singing about. In Psalm 27. The Lord's. My light. And my salvation. But more than that.

It's because Jesus. Is the light of the world. That he says to the Christian. You are the light of the world. If I am the light of the world. So are you. You are the light of the world.

Therefore says Jesus. Let your light. So shine before men. That they may see your good works. And glorify your father. In heaven. So my. My Christian friend.

Like the lamp stand. In the tabernacle. You are to be a light. In darkness. So when you look at the lamp stand. You think Christ. And the Christian. And the thing is.

[ 31 : 39 ] You might be the only light. In the darkness. Of your home. You might be the only light. In the darkness. Of your family. You might be the only light. In the darkness. Of your neighborhood. Those houses.

That surround you. You might be the only light. In the darkness. Of your workplace. You might be the only light. But as Jesus encourages you. You are to be a faithful.

Christian witness. Shining brightly. In a dark. World. And you know. Paul. When Paul wrote. When Paul wrote. To the Philippians. He summed up the need.

For the Christian. To be a light. When he wrote to them. And he said to them. That there to be a light. He says. In the midst of a crooked. And twisted generation. Shine as lights. In the world.

Holding fast. To the word of life. In the midst of a crooked. And twisted generation. Shine as lights. In the world. Holding fast.

[ 32 : 34 ] To the word. Of life. So Christ is light. The Christian is light. The church is light. When we come to the book of Revelation.

We have seven churches. Mentioned there. And if you remember. John. When John received his. His revelation. His vision of heaven. He saw seven golden.

Lampstands. And it was Jesus. Jesus who explained to John. That the seven golden lampstands. They represent. The seven churches. Of Asia. And therefore.

We can take from that. That the church. Is to be a light. In its community. The church. Is to be a light. In its community. And like Christ. And the Christian. The church.

Is to continually shine. As an example. To those sitting. In darkness. The church. Is to proclaim. Light. And hope. The church. Is to give direction.



[ 33 : 36 ] And guidance. The church. Is to promise. Eternal life. To all. Who come. To Christ. By faith. My friend. The church.

In this community. Is to be a lighthouse. To lead sinners. Into the harbor. Of heaven. Into the harbor.

Of heaven. Because you know. You know. It's amazing. How the whole bible. Fits together. When you come to. Revelation. Chapter 22. We're reminded there. That in heaven.

There's no darkness. There's no night there. Revelation 22. Says. Night will be no more. And those who have entered.

Into the harbor of heaven. We're told. Will need no light. Of lamp. Or sun. Why? Because the Lord God. Will be their light. And they will reign.

[ 34 : 35 ] Forever. And ever. It's a wonderful reminder. The lamp stand. Christ. The Christian. And the church.

So as those who are in Christ. As those who are in Christ. We have the lamp. The light. And the Lord. That's what you have. You have the lamp.

The light. And the Lord. But as Jesus warns. And as we leave here. Leave with the warning. We must not hide our lamp. Our light.

Or our Lord. We must not hide him. But make him known. To all the world. So may the Lord bless.

These thoughts to us. And let us pray. O Lord our gracious God. We give thanks to thee. That we had the privilege.

[ 35 : 28 ] Of coming into the holy place. Of the holy king. O Lord help us always. To come with reverence. To realize that when we are. In the presence of one. Who is royal.

That we are so undeserving. We are undeserving. Of the least of thy mercies. But Lord we bless. And we praise thee tonight. That we are those. Who have been given access. That we are those.

Who are in Christ. We are united to Jesus. By faith. That we have received. The promise of eternal life. We have been given. Hope and direction. And light and guidance.

By thy word. And Lord help us then. As thy people. And as thy church. To be a light in darkness. To live lives Lord. That bring glory.

And honour to thy name. And Lord that we would do. As Jesus. Our king and head. Reminds us. To let our light. So shine before men. That they may see. Our good works.

[ 36 : 23 ] And glorify our father. Who is in heaven. O Lord that that. That would be our longing. That our father in heaven. Would be glorified. Because of what we are doing. Here on earth.

Lord bless us then. Together we pray. Remember Lord. Those who are not with us. This evening. And those who are laid aside. We commit. And we commend them. To thy care and keeping. Realising Lord.

That without thee. We can do nothing. But always with thee. All things are possible. Lord bless us then we pray. Go before us. Do us good. For Jesus sake.

Amen. Shall we bring our service. To a conclusion. By singing the words. Of Psalm 119. Psalm 119.

Page 408. In the Scottish Psalter. Psalm 119.

[ 37 : 22 ] We're singing from verse 103. To verse 107. And as you know. It's a psalm that emphasizes. The importance of God's word.

In our lives. Psalm 119. From verse 103. How sweet unto my taste. O Lord. Are all thy words of truth. Ye I do find them sweeter far.

Than honey. To my mouth. I through thy precepts. That are pure. To understanding get. I therefore every way. That's false. With all my heart. Do hate.

Down to the verse marked. 107. Of Psalm 119. To God's praise. For gr acronymih for■ imbal■■ied.

■ro ■■. Thus nehng muchaltry on Tiago. Ondriven oscarcuchin. They are Holz pro■ Hor in■cakes and■■rev■ All thy words of truth Yea, I do find them sweeter far Than honey to my mouth I do thy princess that are pure To understanding yet I therefore every with us falls

[ 39 : 13 ] With all my heart to hear Thy word is to my feet a lamp And to my path a light I swore not upon Thy will perform To keep thy judgments right I am with sore affliction

In overwhelm, O Lord In mercy raise and waken me According to thy word 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