

Psalm 106: The God of History (2)

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[0 : 0 0] But if we could, for a short while, with the Lord's help, if we could turn back to this psalm which we read, Psalm 106, Psalm 106, and we'll just take as our text, verse 1, where the psalmist says, praise the Lord, oh give thanks to the Lord for he is good, for his steadfast love endures forever.

Now with our news, often dominated by Brexit and Donald Trump and politics and sporting events, historians, they're particularly concerned that this year these things will overshadow a significant anniversary of Armistice Day.

As you know, 2018 it marks 100 years since the end of the First World War. And although I don't believe that we will overlook this great milestone, because if we did, well, it would be a poor reflection upon us as a nation.

And as I mentioned last week, the old saying, people who don't know their history, they're fated to repeat it. But more than that, our motto for remembering the fallen servicemen and women of the past, our motto, which we affirm every year, is that we will remember them.

And we continue to remember the fallen year by year, lest we forget. And you know, in many ways, that's what Psalm 106 is all about. Psalm 106 is about remembering the past, lest we forget.

[1 : 5 2] And it's about remembering past faults and past failures, lest we forget. But more than that, Psalm 106 is about remembering the Lord's covenant faithfulness towards his people, lest we forget.

Now, as we said last Lord's Day, when we were looking at Psalm 105, we said that Psalm 105 and Psalm 106, they are historical psalms.

And these two psalms, they are to be considered together because together they trace the history of the Israelites. And they trace the history from God's covenant promise that was given to Abraham in Genesis 12.

And it traces it with all the generations following. All the way through Abraham, Isaac, Jacob, through to the Exodus, the wilderness journey, to the promised land, the kingdom of David and Solomon and all the kings.

Then on to the exile in Babylon. And Psalm 105 and Psalm 106, they're part of this two-part drama, this two-part story, which gives to us the timeline of history for the Israelites.

[3 : 0 1] But when we consider Israel's history, it's a history of repeated failure. It's a history of the Lord's faithfulness and Israel's unfaithfulness.

It's a history of rebellion and restoration. And this is what's remarkable because both Psalm 105 and Psalm 106, they were written at this end of the timeline.

Written when the Israelites were in exile in Babylon. And so the timeline of history, this timeline which these two psalms cover, it's from the time of Abraham, about 2000 BC.

And it's all the way through the history of the Israelites to the exile in Babylon, which is about 400 BC. And it's about this 1600-year period.

That's what these two psalms cover. But, you know, the reason the Israelites were receiving a history lesson whilst they were in exile in Babylon was to remind them that by looking back throughout all these years, they were going to see the Lord's covenant love and faithfulness towards them.

[4 : 09] But the reason the Israelites were in exile in Babylon in the first place was because of their unfaithfulness towards the Lord and his covenant. And, you know, the Lord, he had warned the Israelites that he was going to bring judgment upon them.

He had said to them that if they didn't turn away from their idols and repent of their sin, that he was going to send them into exile. But the Israelites, they ignored what the Lord said.

They did their own thing. And even though the Lord sent prophet after prophet after prophet, the Israelites still didn't listen. Until finally Nebuchadnezzar, king of Babylon, he invaded Jerusalem, he destroyed the city, and he took the Israelites captive into Babylon.

And it was there in Babylon that the Israelites, they were there living in a foreign nation under the rule of a foreign king, and they were made to worship foreign gods. But, you know, even in the midst of all these dark circumstances that they experienced, even in the midst of it all, the Israelites had hope.

And they had hope because of the Lord's covenant love and faithfulness. They had a sure hope that despite their unfaithfulness, their continual unfaithfulness, despite all that, the Lord would continue to remain faithful.

[5 : 26] And for the Lord's people who were in exile in Babylon, under the chastisement of God, these historical psalms, they were a great encouragement to them.

They were an encouragement to them to remember that despite their unfaithfulness to the Lord, the Lord will remain faithful to his covenant and his covenant people.

And, you know, that's what Psalm 106 is all about. It's all about remembering past faults and past failures. But more than that, Psalm 106 is about remembering the Lord's covenant, his covenant love, and his covenant faithfulness towards his people.

And so as we consider, you could say, part two of these historical psalms, as we consider it, this psalm, I'd just like us to look at it under three headings. Three headings.

Remembering and rejoicing. Remembering and rebelling. Remembering and restoring. Remembering and rejoicing. Remembering and rebelling.

[6 : 30] And remembering and restoring. So if we look first of all at remembering and rejoicing. Remembering and rejoicing. Look at verse one. The psalm says, Praise the Lord.

Oh, give thanks to the Lord, for he is good, for his steadfast love endures forever. Who can utter the mighty deeds of the Lord, or declare all his praise? Blessed are they who observe justice, who do righteousness at all times.

Remember me, O Lord, when you show favour to your people. Help me when you save them, that I may look upon the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory with your inheritance.

What we have to see straight away is that Psalm 106, it begins just where Psalm 105 ended. Psalm 105, it ended by exhorting all of the Lord's people to praise the Lord, to give their hallelujah to the Lord for his covenant love and faithfulness.

And then Psalm 106, it just begins with this same exhortation, to praise the Lord, to give your hallelujah for the Lord's covenant love and faithfulness.

[7 : 43] But what's interesting about Psalm 106, is that this exhortation to praise the Lord, to give your hallelujah, it's repeated at the end of the Psalm, at verse 48, it says, Blessed be the Lord, the God of Israel, from everlasting to everlasting.

Let the people say, Amen. Praise the Lord. And so we can see that Psalm 106, it has these two bookends, which exhort us to give our hallelujah to the Lord.

And you know, that's the theme of this Psalm. That despite our rebellion against the Lord, we have a reason to rejoice. We have a reason to rejoice, because when we remember who the Lord is, we have the assurance that the Lord has continued to remain faithful to his covenant promise.

And like Psalm 105, which is full of covenantal language, we saw that last week, Psalm 106 is also full of all this covenantal language, that emphasizes the Lord's continual faithfulness towards his covenant, and his covenant people.

Now, as we said last Lord's day, the covenant which God entered into with his people was a covenant of grace. It was a covenant which God made with Abraham and all his descendants, not because of anything good in them, but solely because of God's grace.

[9 : 11] The Lord initiated his covenant with Abraham, and Abraham received this covenant promise by faith. And in that covenant, as we saw last week, the Lord promised to Abraham and to all his descendants throughout the generations that he would be their God, and they would be his people.

And that even if they were rebellious, and even if they were unfaithful to this covenant, the Lord would remain faithful to the covenant. That's why it's called the covenant of grace.

Because the covenant which God has made with sinful mankind, it's completely undesired. It's gracious. It's unmerited favor that has been shown to us.

Because God, in his love, and out of his own good pleasure, he chose to make a binding promise. And the beauty of God's covenant of grace, as we saw last week, is that the Lord sought to do something in order that there was nothing that could break this covenant promise.

The Lord sought to do something in order that he could redeem a people to himself, regardless of how wayward they could be. And the wonder of it all, my friend, is that despite our sinfulness, the Lord graciously bound himself to us.

[10 : 33] He has bound himself to his covenant promise. And so the covenant of grace that was made with Abraham, it was an unbreakable covenant. It was an unbreakable covenant.

But of course, in order to receive such rich blessings of this covenant, the Lord demands faith and obedience. The Lord demanded the faith and obedience of Abraham.

And the Lord demanded the faith and obedience of all his descendants. The Lord demands faith and obedience in us, as those who are brought into the covenant of grace.

Because the conditions of this covenant of grace is that obedience will bring blessing, but disobedience will bring cursing. And that's why the Israelites were in Babylon.

They were disobedient to the covenant. And they were brought under God's judgment. But what's remarkable is that the covenant of grace could not be broken.

[11 : 34] Because the Lord graciously, he bound himself to his people and to his covenant. And you know, the psalmist, he reminds us about the unbreakable nature of this covenant with all these covenantal terms that he uses.

Because he says in verse 1, Praise the Lord. O give thanks to the Lord, for he is good, for his steadfast love endures forever. And that phrase, steadfast love, or mercy, or loving kindness, that phrase, it's mentioned throughout the Bible.

And every time you see it, wherever you're reading in the Bible, wherever you see steadfast love, or mercy, or loving kindness, you should immediately think, covenant of grace.

Because that's what it's referring to. It's referring to God's covenant love and compassion towards his people. And this love that's mentioned, it's permanent.

It's continual. It's faithful. It's binding. It's the marital love that's totally committed. Totally committed to us.

[12 : 44] And that's why the psalmist is calling all of the Israelites who are now in exile in Babylon, under the rule of another king, they're in slavery. He's calling them, and he's calling us, who are repeated failures as Christians, the psalmist is calling us to remember and to rejoice.

To remember and to rejoice. We're to remember the Lord's covenant love, and we are to rejoice in that covenant love. We're to give out hallelujah, and we're to praise the Lord, because his steadfast, faithful, binding covenant love, it endures forever.

And you know what I love about reading these covenantal terms, and you know, and their emphasis, it's their emphasis upon the Lord's enduring love, and his enduring faithfulness.

What I love about this, is that they all point us to who Jesus is, and what Jesus has done on our behalf. Because as we said, the title Lord, it's the title of the covenant king, Jesus Christ.

The title Lord, it means the one who keeps covenant. And this is what I love about reading the Psalms. Because in them we find Jesus on every page.

[14 : 08] And we find Jesus here being revealed to us, as the covenant king. And he's the one who keeps covenant with his people. He's the one who loves his people, with an everlasting and an unchanging love.

And he's the one who blesses his people, not according to their sin, but according to his covenant of grace. My friend, Jesus Christ is the covenant king.

He's the one who keeps covenant with his people. And he blesses us, even though we don't deserve it. And you know, it's no wonder the Psalmist says in verse 2, who can utter the mighty deeds of the Lord?

Who can declare his praise? What the Psalmist is asking is, who is like the Lord? Who is like this covenant king, this mighty warrior, who loves his people, and defends his people, and protects his people, according to his covenant promise?

Who is like Jesus, he's saying. And the Psalmist is saying, there's no one else. There's no one like Jesus. Because in Jesus, we're blessed with every spiritual blessing in heavenly places in Christ.

[15 : 21] We're blessed because we respond to him in faith and obedience. And because of this covenant love, and the protection, and the blessing, because of all that we receive from Jesus, the Psalmist says in verse 4, remember me, Lord, when you show favor to your people.

Help me when you save them. The methodical version, I love the way it's put, where he says, remember me, Lord, with that love, which thou to thine dost bear, with thy salvation, O my God, to visit me, draw near.

I love those words, remember me. Remember me. It's so personal. And it's a prayer for the Lord, not to deal with us according to our sin, but according to his covenant of grace.

To deal with us in love. Because these words, remember me, they're covenantal words. It's all bound into the covenant. And when you read the Bible, you find the Lord's people, they're often praying these words, remember me.

They're asking the Lord to act towards them, not according to their sin, but according to his covenant of grace. And that's what the Psalmist wanted. When he said, remember me, O Lord, when you show favor to your people.

[16 : 48] Help me when you save them, that I may look upon the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory with your inheritance.

The Psalmist wanted the Lord to remember him so that he could rejoice in the Lord's salvation. There was remembering and rejoicing. But you know, although I don't believe that he realized the full extent of what he was saying when he said it, I do find it fascinating that when the thief on the cross was dying beside Jesus, he was dying beside the covenant king, I find it fascinating that he turns to Jesus.

You remember the occasion. There's three crosses. There's one who's railing at Jesus. The other is rejoicing in Jesus. And he says, the thief on the cross says to Jesus, Lord, remember me when you come into your kingdom.

Now, although I don't think he understood the full extent of what he was saying, but he was asking the covenant king to remember him. He was asking the covenant king to act towards him, not according to his sin, but according to God's covenant of grace.

The thief on the cross was saying to King Jesus, remember me. Lord, remember me when you come into your kingdom. And King Jesus promised him rejoicing when he said, today, you will be with me in paradise.

[18 : 25] What better words could you ever hear? And for you, if you're unconverted tonight, if you want Jesus to deal with you, not according to your sin, but according to this, his covenant love and grace, then you have to, if you want him to deal with you in this way, then you have to pray like the thief on the cross.

You have to confess that Jesus is your Lord. You have to pray, Lord, remember me. Lord, remember me. Deal with me in your love, not in your wrath.

And so in this historical psalm, we see remembering and rejoicing. But secondly, we see remembering and rebelling. Remembering and rebelling. Look at verse 6.

He says, Both we and our fathers have sinned. We have committed iniquity. We have done wickedness. Our fathers, when they were in Egypt, did not consider your wondrous works. They did not remember the abundance of your steadfast love, but rebelled by the sea, at the Red Sea.

Now, as we said, Psalms 105 and 106, 106, they're historical psalms all about the Lord's covenant faithfulness. And as we said, they give to us this historical timeline from the establishment of God's covenant with Abraham all the way through the descendants to the Exodus, to the wilderness journey, to the promised land, to the exile, and to Babylon.

[20 : 00] And when you consider the history of the Lord's faithfulness, it's evident to see. And that's what Psalm 105 emphasized. It emphasized the Lord's faithfulness to his covenant people throughout that history.

But Psalm 106, it draws attention to the unfaithfulness of the covenant people throughout that history. And that's what we see from verse 6 onwards.

Because last week, you could say, Psalm 105, it brought us from the time of Abraham to the Exodus. The Exodus from Egypt. Then Psalm 106, it brings us from the Exodus to Babylon.

That period of history. But Psalm 106, it begins at the Exodus by confessing the sin and rebellion of the people. He says in verse 6, both we and our fathers have sinned.

We have committed iniquity. We have done wickedness. What the psalmist is saying is that as those who are now in exile in Babylon, looking back, they're saying, we are no better than our fathers.

[21 : 08] We're no better than those in the past. Because like our fathers, we have sinned. We have committed iniquity. We have done wickedly. And just to show the Israelites who were in exile in Babylon, just to show them how sinful their fathers really were, the psalmist, he begins to retrace the history all the way back to the Exodus.

He retraces the history of the Israelites back to the time of the crossing when they crossed the Red Sea. And he says in verse 7, our fathers, when they were in Egypt, they did not consider your wondrous works.

They did not remember the abundance of your steadfast love, but rebelled by the sea at the Red Sea. The psalmist says that the Israelites who came up out of bondage and slavery in Egypt, they didn't rejoice in the Lord.

And they didn't remember the Lord's covenant love towards them. Instead, he says, they rebelled. They rebelled against the Lord. But you know, when the psalmist gives this history of the Israelites' failure, he's not trying to highlight the sins of the Israelites.

He's trying to highlight the salvation of the Lord. And we have to see that. Even though he's presenting to us all their sin, he's wanting us to see the salvation of the Lord through it all.

[22 : 33] And he's saying to us the wonder of God's grace is that the Lord was willing to redeem such a sinful and a rebellious people because he didn't have to redeem them. He wasn't obligated to redeem them.

He didn't owe them anything. They didn't deserve to be saved. But he redeemed them because the Lord had covenanted himself to them. It was the Lord's initiative.

And it was all out of his grace and love and mercy towards sinful and rebellious people. And that's what salvation is. We are sinful and rebellious against the Lord.

Just like the Israelites. They were sinful and rebellious towards the Lord. And yet, verse 8 says, yet he saved them for his name's sake that he might make known his mighty power.

He saved them for his name's sake that he might make known his mighty power. The Lord brought salvation to sinners so that others would come to know how wonderful he is.

[23 : 40] And is that not what the gospel is all about? The Lord saves sinful and rebellious people like you and me and he saves us because of his covenant love and mercy and grace and he saves us so that we will make known this wonderful salvation to other people.

That's why Jesus said to the disciples when he ascended to heaven, you are now my witnesses from Jerusalem to Judea to Samaria to the uttermost parts of the earth. You are to make known my mighty deeds for my name's sake.

And you know, is that not what the apostle Peter said when he wrote his letter to the churches? He says to them, you are a chosen generation. You're a royal priesthood.

You're a holy nation. You're a peculiar people. You are saved so that you will show forth the praises of him who hath called you from darkness into his marvellous light.

That's your purpose in this world, he says. Because in the past, Peter says, you were not a people. You weren't part of God's covenant but now you are part of the people of God.

[24 : 53] You hadn't obtained mercy in the past but now you've obtained mercy. And your purpose is to show forth the praise of him who called you from darkness into his marvellous light.

And so the psalmist, he's not trying to highlight the sins of the Israelites. He's trying to highlight the salvation of the Lord and how wonderful that salvation is and that more and more people can come to know how wonderful this salvation is for themselves.

That's why he says in verse 9, the Lord rebuked the Red Sea. It became dry. He led them through the deep as through a desert. So he saved them from the hand of the foe and redeemed them from the power of the enemy.

And the waters covered their adversaries. Not one of them was left. Then they believed his words and they sang his praise. In these words, the psalmist describes the Lord as a shepherd.

A shepherd who saved lost sheep. He describes the Lord as one who saved them. He redeemed them. He led them. He protected them.

[25 : 59] He covered them. And he made sure none of them were missing. The Lord shepherded his people. He watched over them like a flock and we're told in verse 12 that they believed his words and they sang his praise.

Everything was going so well for them. They responded in praise to the Lord. The Israelites, they were redeemed and they were rejoicing. But you know, you go on to the next verse.

It didn't take long until they were rebelling. It says in verse 12, Then they believed his words, they sang his praise, but they soon forgot his works. They did not wait for his counsel.

They believed his words, they sang his praise, but they then forgot his works. They didn't wait on his counsel. In other words, the Israelites, they threw it all back in the face of God.

They had been redeemed. They were rejoicing. But it didn't take long until they were rebelling. It didn't take long until they forgot what the Lord had done for them.

[27 : 10] And they ignored what the Lord was saying to them. And you know, that was the means of Israel's rebellion. They forgot his works. And they didn't wait on his counsel.

And it should be a warning to us that the moment we fail to put the Lord first and the moment we ignore his word, we are leaving ourselves open to disaster.

Leaving ourselves open to destruction. Because when the Lord and his word are sidelined, just like it was for the Israelites, when we sideline the Lord and his word, there is then no rule to direct us.

There's no rule. And when there is no rule to direct us, no order in our lives, it leads to chaos and confusion. And that's what we see in our nation today.

The land of the book. And yet chaos and confusion reigns. Because as a nation, we did, or we're doing as Israel did. We're doing what's right in our own eyes.

[28 : 20] We've forgotten the works of the Lord's salvation. And we have not waited upon his counsel. We've put the Lord to one side. We've put his word to one side. And we're just doing what pleases us.

We're doing what's right in our own eyes. And like the Lord did with the Israelites to make them see how foolish they are, the Lord is doing the same with our nation.

He's giving us what we want. He's giving us over to ourselves. Our sinful desires. And like it was for the Israelites, it will only lead to destruction.

And the psalmist reminds us that it all started, it all started when the Israelites stopped worshipping the Lord. It all started when they pushed the Lord to one side. When they put his word to one side.

That's when it started. And he says in verse 16, sorry, verse 19, they made a calf in Horeb and worshipped a metal image.

[29 : 22] They exchanged the glory of God for the image of an ox that eats grass. They forgot God, their saviour, who had done great things in Egypt. You look at it.

And it's so relevant to us today. They forgot the Lord. They ignored his counsel. They turned away to worship idols. And it was this downward spiral further and further away from the Lord with the next generation being more ungodly than the last.

And because of the rebellion, they began to despise the Lord and despise his promises and ignore what he was saying. Look what he says in verse 24. Then they despised the pleasant land, having no faith in his promise.

They murmured in their tents. They did not obey the voice of the Lord. And the downward spiral, it kept going and kept going until we come to verse 28.

Then they yoked themselves to the Baal of Peor, an idol. And they ate sacrifices offered to the dead. And then on entering the promised land, they crossed over the river Jordan.

[30 : 31] And then we're told in verse 34, they did not destroy the peoples as the Lord had commanded them. They sidelined the Lord's word. They mixed with the nations.

They intermarried with those who worshipped idols. They learned to do as they did. They served their idols which became a snare to them. They sacrificed their sons and their daughters to the demons.

They poured out innocent blood, the blood of their sons and daughters whom they sacrificed to the idols of Canaan. And the land was polluted with blood. Thus they became unclean by their acts and played the whore in their deeds.

Then the anger of the Lord was kindled against his people and he abhorred his heritage. He gave them into the hand of the nations so that those who hated them ruled over them. Their enemies oppressed them and they were brought into subjection under their power.

Many times he delivered them but they were rebellious in their purposes and were brought low through their iniquity. And you know what we have to see from this history of the Israelites is the rebellion against the Lord it grew and grew and grew.

[31 : 42] As a people and as a nation they moved further and further and further away from the Lord. And like it is in our nation today they lived as they pleased they did what was right in their own eyes.

But it all started when they forgot the Lord and they didn't wait for his counsel. It all started when they put the Lord and his word to one side and did what was right in their own eyes.

And you know we can be so quick to blame the Israelites and say how disobedient and how foolish they were but the truth is we're just like them. We're like them as a nation.

We're like them as a church. We're like them as a people. We're like them as individuals. Because our heart which is so deceitful it constantly wants to rebel against the Lord.

It constantly wants to push the boundaries. To go our own way to do our own thing. We're just prone to wondering and rebelling against the Lord. God. It's the most natural thing to us.

[32 : 57] But you know what always fascinates me is that it should have only taken the Israelites 11 days to travel from Egypt to the promised land.

It should only have taken them 11 days but it ended up taking them 40 years. And it took them 40 years because they repeatedly wandered.

They repeatedly strayed. They continually disobeyed and rebelled against the Lord and his word. As the saying goes I'm not sure if this is accurate.

It took 4 days to get Israel out of Egypt but it took 40 years to get Egypt out of Israel. And that's because Israel had to learn to depend upon the Lord.

They had to learn to listen to his word. They had to learn to put the Lord first. They had to learn to stand upon the promises of God's word. And you know what 40 years in the wilderness should emphasize to us?

[33 : 59] It should emphasize how patient the Lord is with his people. How patient the Lord is with us. How he deals with us so graciously and so patiently.

Because if we think about the years that we spent wandering away from the Lord or misspent time or blessings that we missed because we were doing something elsewhere we shouldn't have been and yet the Lord didn't deal with us as we deserve.

He dealt with us according to his covenant of grace. He was so patient with us, so loving, so tender. And the wonderful thing about the Lord's grace towards us and his patience with us and his goodness to us.

The wonderful thing about it is that the Lord will fulfill his promise. He who began the good work in you will bring it on to completion.

Isn't that a wonderful promise? He who began the good work will bring it on to completion. That's what, that's why the Lord was patient with his people.

[35 : 14] His covenant promise to, to finish the good work he started. And that's how the psalmist concludes this historical psalm. He not only speaks about remembering and rejoicing, remembering and rebelling, but he speaks lastly and briefly about remembering and restoring.

Remembering and restoring. Look at verse 44. Nevertheless, he looked upon their distress. When he heard their cry, for their sake, he remembered his covenant and relented according to the abundance of his steadfast love.

He caused them to be pitied by all those who held them captive. And from verse 44 onwards, the psalmist brings this two-part historical psalm.

He brings it to a conclusion by once again reminding us as the Lord's people, he reminds us about his covenant faithfulness. That despite our repeated sin, our continuous rebellion, our constant idolatry, and all the things that we do against the Lord and his word, we're told nevertheless.

Nevertheless. Don't you just love that word, nevertheless? You know, it always reminds me when you see the word nevertheless. It always reminds me of what Jesus said in the garden of Gethsemane.

[36 : 35] He's in the agony of the garden. The cross is before him. The weight of sin was laid upon him. And he's presented with the cup of his father's wrath.

And Jesus says, My father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as you will.

And my friend, the glory of the gospel is that Jesus drank the cup of the father's wrath to the last drop so that we don't have to even taste it. Nevertheless, nevertheless, instead of God's wrath and punishment for our sin being poured out upon us, we're told in verse 45, for their sake, he remembered his covenant and relented according to the abundance of his steadfast love.

The Lord remembers his covenant. He relented, he repented according to the abundance of his covenant steadfast love. And this is what's so beautiful.

The word relented or repented, it literally means comforted. Meaning that the Lord remembers his covenant and he comforts his people by reminding them about the abundance of his steadfast love.

[37 : 58] He comforts us. He doesn't deal with us according to our sin. He doesn't punish us as we deserve. He comforts us with the abundance of his love.

And he assures us of his forgiveness. And he affirms to us his promises. And he declares to us his faithfulness. And you know our response should be just as the Israelites responded to the Lord, save us, O Lord our God.

And gather us from among the nations that we may give thanks to your holy name and glory in your praise. Blessed be the Lord, the God of Israel, from everlasting to everlasting.

And let all the people say, Amen. Praise the Lord. Our response to the abundance of the Lord's love and the assurance of his forgiveness and the affirmation of his promises and the declaration of his faithfulness, our response to it all should be to give the Lord our hallelujah.

that's what he says. Blessed be the Lord, the God of Israel, from everlasting to everlasting. And let all the people say, Amen.

[39 : 08] Praise the Lord. Hallelujah. my friend, the time has gone, but you know, we have good reason to rejoice tonight because the God of history deals with us not according to our sin, but according to his love, his covenant love and faithfulness.

And the covenant king, King Jesus, he bids us to come to him in faith and obedience so that we will enjoy all the blessings of this covenant.

And so if you're still outside this covenant, if you don't know the blessings of this covenant of grace, Jesus bids you to come.

To come. And say like the psalmist did, say like the thief on the cross did, Lord, remember me.

Remember me. May the Lord bless these thoughts to us. Let us pray. O Lord, give to us the prayer of the psalmist, where he said, Lord, remember me with that love which thou to thine dost bear.

[40 : 26] And Lord, we thank thee for thy love that has been demonstrated towards us. In thy son, Jesus Christ, that he is the covenant king and head.

And help us, Lord, to worship him. Help us to praise him with all our heart. Help us to be thankful. Forgive us, Lord, for our waywardness, for our rebellion, for the times, Lord, that we stray.

And Lord, help us, we pray thee, to say as the psalmist does, my flesh and heart doth faint and fail. but God doth fail me never.

That that would be our testimony as we go into a new week. That we would know that the Lord is faithful to us. That his promises are to us, yea and amen in Christ.

That we can lean upon them and rest in them. And know, Lord, that they are sure, steadfast and sure, in him who is the anchor of our soul. Go before us, Lord, we pray.

[41 : 26] Bless us in the week that lies ahead. A week that is unknown to us, but known to thee. Help us then to commit everything into thy care and into thy keeping.

Do us good, we ask, for we ask it in Jesus' name and for his sake. Amen. We shall conclude by singing the closing words of this psalm.

Psalm 106. Psalm 106. I've written verse 42, but that's not right.

Verse 44, down to the end of the psalm. Psalm 106 from verse 44. Yet their affliction he beheld.

When he did, he did hear their cry, and he for them his covenant, did call to memory. After his mercy's multitude, he did repent, and made them to be pitied of all those who did them captive lead.

[42 : 30] We'll sing to the end of the psalm of Psalm 106. To God's praise. Yet their affliction he beheld when he when he when he did hear their cry, and he for them his covenant did call to memory.

After offend the truth to them captively.

Our Lord, our God, us save and gather the heathen from among that we thy holy name may praise in our triumphant song.

Let's be Jehovah Israel's God to all eternity.

Let all the people say Amen. Praise to the Lord give me.

[44 : 48] 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. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.