

Week 9 - God Willing & God Warning

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Date: 03 May 2017

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[0 : 0 0] Well if we could this evening with the Lord's help and the Lord's enabling if we could turn back to that portion of scripture that we read in the letter of James in chapter 4.

James chapter 4 and we're going to look at this section that we read but we'll just take as our text the words of verses 13 and 14. James 4 at verse 13. Come now you who say today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit. Yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say if the Lord wills we will live and do this or that and so on. And so we're continuing our study in the letter of James and as we've said on a number of occasions the letter of James we're to consider it as a handbook to Christian living because the emphasis of the letter is not upon information but upon application. James wants us to be able to apply the gospel in our lives and live out our Christianity in a practical way because our knowledge of the Bible it's no use to us if we can't apply it practically and it's no use knowing what to do and then doing nothing with it. And so this handbook to Christian living is for those who love Jesus and desire to live in submission to his word because Christianity and being a Christian it's not about just believing certain doctrines and following certain traditions it's about taking up our cross and following after Jesus. It's about having our life transformed by the power of the gospel and it's about living out our faith in a broken and a fallen world. And that was the concern James had especially for those to whom he was writing. As we know he was seeking to encourage these young

Christians who were being persecuted for their faith and he wanted to encourage them that living out your faith in a fallen world it's not an easy task because there are many temptations that can cause us to fall into sin and to stumble. And because these young Christians were surrounded by temptation and there was a lack of discipleship and teaching it highlighted many issues for them. Many issues like discrimination, there was gossip, there was backbiting, pride, jealousy, boasting, division, all these things. But the root cause of all these problems was their immaturity. They needed to grow as Christians and they needed to mature in their faith.

And as we've walked through this handbook to Christian living we've been instructed on some of these issues. We've been taught about in chapter 2 the sin of partiality and judging other people by their appearance. We've been instructed on faith and works and their relationship to one another that works is the evidence of faith not the basis of our faith. We've also been challenged in chapter 3 on the tongue and the use of our tongue and then last time we considered James's advice on warring with one another and worldliness. But you know each and every one of these issues that James highlights it all refers back to what James said in chapter 1 about being not only hearers of God's word but doers also.

Because James he stressed to us again and again that living out or having or living a gospel-centered life it's not only about the information that we take in it's also about the application of living it out.

[4 : 04] And so we must listen and we must respond to the teaching of God's word by applying it in our lives. And so this evening James he continues this thread on of hearing and doing. Hearing God's word and living it out and living it out. And he continues the thread by addressing the subjects of planning for the future and pursuing what will not be in our future meaning money. And we ought to see that both these subjects both these subjects they should be taken together because they're both introduced by the phrase come now. We see that in verse 13 of chapter 4 and then verse 1 of chapter 5. Come now. So it says it twice.

Come now. And it's not he James is you'll notice every time he begins something new he always begins with my brothers or brothers. But now he says come now. Or if you're using the authorised version it says go to now. But the original language it actually means to lead. James has been emphatic here. He's it's an imperative. He's issuing a command. And the command isn't for us to lead or to come or to go. The command is for us to stop and listen to his words of instruction. Because James's concern is that well if we have drifted and if we've wandered away in our concentration as to what he's already mentioned about the tongue and partiality. If we've drifted in our attention of what James is saying James wants to grab our attention back and bring us back on course with this phrase come now. Now go to now. Come now he says. James is saying stop and listen to these words of instruction and seek to apply them in your life. Because they're important and they need to be implemented in your life.

And for this reason as we said James is going to address us on the subjects of planning for the future and pursuing what will not be in our future which is money. And I'd like us just to look at these two sections under two headings. God willing and God warning. God willing and God warning.

So if we look first of all at God willing. God willing. Look again at verse 13. He says come now you who say today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit. Yet you do not know what tomorrow will bring. What is your life? For you're a mist that appears for a little time and then vanishes. Instead you ought to say if the Lord wills we will live and do this or that.

Now I'm sure you've heard the phrase Dio Valente. Dio Valente or it's usually abbreviated to the letters D-V. Dio Valente. It's a Latin phrase meaning God willing. Dio Valente. And we'd often use the letters D-V or the phrase God willing when we're planning to do something in the future. And we're saying well this is our plan. This is what we plan to do in the future. But at the same time we acknowledge that everything in our lives is subject to the will of God. But the reason James highlights this teaching of living within or living according to God's will is because these young and inexperienced Christians they were planning their lives away without considering or consulting God in the process and the God that they were professing. Because as Christians their lives and our lives our lives are under the lordship of Jesus Christ. So we have been born again to a living hope.

[8 : 06] We have been given a new heart. We have confessed that Jesus Christ is our Lord. And because we have confessed that Jesus is Lord, he is Lord over every area of our lives. He's Lord over our heart, our home, our family, our conduct, our lifestyle. When we confess Jesus is Lord, he is Lord over every area of our lives. But that wasn't the case with the Christians to whom James was writing.

Which is why he uses the tone that he does. He doesn't call them brothers in this section. But he commands them, come now. Stop and listen to these words of instruction.

And in fact you could say that James was rebuking these Christians and he's admonishing them for their attitude towards God and towards God's will. Because James viewed their planning as arrogant planning. Planning that ignored God's providence in their lives. Because during the first century, particularly at that time in the first century, there was lots of commercial activity. There was lots of economic growth. And this was due to the fact that many of the Jews, they had been dispersed outside the land of Palestine to all these different Greek-speaking cities. And these Greek-speaking cities were predominantly very, very wealthy. I'm sure you've heard of the Decapolis. It's the place where Legion went after he was converted. The Decapolis means 10 cities. And these 10 cities, they were in the ancient world, they were growing not only in population, but they were also growing economically. And many of the Jews, they were leaving Palestine and they were moving into all these cities throughout the Mediterranean. And they were moving there not for freedom, but for finance.

They were moving there for financial gain. And of course, many of the Jewish converts to Christianity, they were already there. They were there because of persecution. So there's Jews moving in, there's Jewish Christians already there, and they're living in Gentile territory. And there's persecution going on.

But now when they're in these foreign cities, the Jewish Christians to whom James was writing, they're now adopting the mindset of the Jews and the mindset of the world, which was a mindset of financial gain. Because many of the Jews and those who already lived within these wealthy cities, the Decapolis, they would make these deliberate and self-confident plans about their future.

[10:50] And they would decide where they will go, where they will go and live, when they will go, how long they will stay there, and even how much money they will try and make. And this is what James means when he says in verse 13, come now you who say today or tomorrow, we'll go into such and such a town or city and spend a year there and trade and make a profit. So there's all these people moving into these cities and making a profit. And James is addressing these young Christians in this church, and he's challenging them as to their perspective on life. And he's saying that they're not to adopt their worldview from the world, because the worldview of the world is man-centered. But the worldview of the Christian, he's saying, is to be Christ-centered, in which Jesus is the king in his kingdom. And those who confess him to be Lord over their life are subject to his rule and his reign. And you know, this is what we mean when we say that God is sovereign. God is sovereign over my life. He's not a sovereign, and he's not a king. He is the king. And he sovereignly rules and overrules in every aspect of our lives. And James is reminding us that that's the worldview we need to possess.

We have to have a Christ-centered worldview that looks at life and all that it has and acknowledges that God is in control of every aspect of it. And of course, this is what we term as God's providence. The providence of God. The catechism reminds us that God, as our king, he executes his decrees. The king executes his decrees through creation and through providence. Creation in making this world, bringing everything into being by the word of his power. But his works of providence, his decrees of providence, where he governs and preserves all his creatures and all their actions.

And he does it by his holiness, his wisdom, and his power. God is sovereign in our lives. And James is saying, we are to have that worldview. We are to view life and see life and live life and have this perspective upon life that makes us realize that God is sovereign, Christ is king, and we are to live within the will of God. But for these young Christians, their motive was all wrong. Because they had adopted a man-centered worldview. And they had made plans in order to better themselves and to gain more money. And you could say, keep up with the Joneses.

They weren't looking at what God wanted them to do in Christ's kingdom. Instead, they were just looking over their shoulder and looking around them to ensure that they were accepted by the society that surrounded them. And all their planning, it was so that they could be part of the world and look like the world and be accepted by the world. But as James raises this issue, he questions them by saying, is that what God really wants for your life? Does God really want you to be investing all your time, your money, your effort into the kingdom of this world? Does God really want you to be laying up for yourselves treasures on earth where moth and rust will corrupt and thieves will break in and steal?

Is that God's will for your life? To be planning for earthly gain? And this is what James is saying in verse 14. He says, you don't know what tomorrow will bring. You don't know what's around the corner. You don't know what's going to come your way. You don't know what God's will is going to be for you. Therefore, why are you laying up treasures on earth? Why are you investing every spare moment that you have in that which will not last? Instead, why are you not investing some of your time in God's will and in the kingdom of God in which Christ is your Lord and your King? Because he says, well, what is your life?

[15 : 22] What's your life all about? He says, why are you here? Why did God put you here? Why did God bring you from darkness into his marvelous life? If your life is but a vapor that only appears for a little while and then vanishes and your life is so short and so momentary and it passes so quickly, he says, why are you investing it and putting all your spare time into what you have and investing it into the kingdom of this world and not the kingdom of God? And you know, when you think about it, the oldest psalm in the Psalter, Psalm 90, and Moses had the same thought. A psalm that's three and a half thousand years old. And yet Moses, it seems, was thinking the same thing. As you know, and as we were singing, Moses in Psalm 90, he praises the Lord for his sovereignty. His sovereignty over all things. God is decreeing everything that comes to pass. And Moses praises the Lord for being the dwelling place of God's people throughout all generations. And for that reason, Moses could see that his life is to be a life of worship and praise to the Lord. Moses' worldview was the worldview of the Christian in which he saw that he's to lay up treasures in heaven where moth and rust can't corrupt and thieves cannot break in and steal. And because of this, Moses reminds us that life, it's too short to waste it. It's too short to waste it investing it in the kingdom of this world.

Because he says, our life, it's like a tale that is told. Our lifespan, he says, it's only three score and ten years. We only get 70 years. And if the Lord wills, he might grant us 80 or some more.

But whatever it is, whatever length of time is allotted to us, says Moses, it will soon be cut off and we will fly away. Therefore, we should pray like Moses, as Moses did. Teach us to number our days that we may apply our hearts to wisdom. Teach us to number our days so that we will invest them in the kingdom of God and not the kingdom of this world. Teach us to number our days so that we will spend our days seeking to lay up for ourselves treasures in heaven. Teach us to number our days that we will apply our hearts to wisdom and live within the will of God. And that's what James is saying to us here.

He's stressing to us to live within the will of God. He says in verse 15, instead you ought to say, if the Lord wills, we will live and do this or that. And what James is saying to us is that our life is so short and our days are numbered. Therefore, we ought to live our lives seeking the Lord's will in all things. Now, we have to be clear on this point. James doesn't mean that planning for the future is wrong. He's not saying that we should throw away our diaries and live for the moment and live every day as if it's our last. And he's not speaking against taking out life insurance or paying a pension for a retirement. And he's not speaking against enjoying life and the blessings of it. That's not what he's talking about. But what James is talking about is that we should invest our lives in the kingdom of God because that's what's of eternal value. But what James is also stressing to us is that we should live our daily lives resting in the providence of God. Instead of arrogantly planning as these young Christians were and saying, this is what we're going to do. This is where we're going to be. This is the way it's going to happen for my life. This is my plan for my life. And well, God will just fit in somewhere. No, what James is reminding us is that we should be living our daily lives in the will of God and under his providential care. And you know, I often hear people saying to me, how can I know God's will for my life?

How can I know God is pleased with what I'm doing just now? How can I know that this is what the Lord wants me to do? And the answer to that is that God's will is his word. The word of God is the revelation of God's will. It is God's revealed will. And as the catechism reminds us, the word of God, it's the only rule to direct us on how we may glorify God and enjoy him forever. And I'm always wary of someone who comes to me and says, God told me that I should do this, or I felt I should do this.

[20 : 32] But then they have no scriptural warrant for it, meaning that the Lord hasn't spoken to them through his ordained means of speaking to us, which is his word. And when you dig a little deeper, they're either fed up with where they are, or there's a problem and they want to move on from it.

But that's not living according to God's will. Running from our problems or moving because of difficulty is, it's not the Lord telling us to change. But you know, this can also work the opposite way too. There are some people who talk about waiting for a verse before they profess their faith in the Lord. But the Bible clearly and explicitly gives plenty of verses that if Jesus is our Lord and we're commanded to remember the Lord's death until he comes, then we should profess our faith. But you know, I believe that there are three books which we ought to read daily in order to know God's will. The first we will call the book of power because it's the word of God, the Bible. We are to read the book of power for direction and guidance. But alongside the book of power, we also have to read the book of prayer. Because the book of prayer goes hand in hand with the book of power. And I always remember my mother speaking about the Reverend Norman MacLeod, who was in Kalanish, Keniai's father. And my mother would always say that when he would finish his prayers, he would end by saying, answer our prayers, if it please the Lord. Answer our prayers, if it please the Lord.

His words were prayed knowing that everything in his life was subject to God's will and the providence of God. Answer our prayers, if it please the Lord. And that's the third book that we should read daily in order to know God's will. We have to read the book of power, the Bible, the book of prayer, and the book of providence. And we read the book of providence by considering our circumstances and our situations and seeing that nothing is there by chance. There are no random events, no random phone calls, no random illnesses or chance meetings. Because God sovereignly ordains every single detail in our lives.

And he uses every detail to cause us to trust in him and rest in his ordained will. And you know, a man who read the books of power, prayer, and providence was Job. We read about Job in the next section. Job's life, as you know, it was full of hardship and trial.

Where he lost everything in a short space of time. He lost his business, he lost his workforce, he lost his children, and then he lost his health. But the book of Job is all about reading God's will in our lives and trusting that God knows what he's doing. Because in chapter 23 in the book of Job, Job, which is a wonderful chapter on God's providence. You can read that when you go home.

[23 : 54] Because it's in that chapter, chapter 23, Job confesses, he says, He knows the way that I take. And when he has tried me, I shall come forth as gold. And then knowing that God is sovereign and that every detail in his life has been ordained for him, Job says, He performs the thing that is appointed for me.

And many such things are with him. Beautiful words. And my friends, seeking the will of God and resting in the providence of God, you know, it should give to us the greatest comfort, even in the midst of sadness and sorrow.

I know that's hard to say and sometimes hard to comprehend and accept. Because as hard as it may be when we encounter the tragedies and trials of this life, our greatest comfort, our greatest comfort is that the Lord is in it and the Lord is in control.

And what may have been to us may be unforeseen circumstances that we never planned, we never saw coming.

What was unforeseen, it was to the Lord, providence. As you know, the word providence means seen beforehand. And for the Lord, everything is providence.

[25 : 15] It's seen beforehand. But for us, all our circumstances, even what will take place tomorrow, it's unforeseen. And yet James is calling us to humbly and prayerfully make our plans and commit everything in our lives into the hands of the Lord who cares for us.

That's what he says. Instead, you ought to say, if the Lord wills, we will live and do this or that. Everything we do, every plan we make, we must do it di o valente, God willing.

And so that's the first word of instruction James gives here. He speaks about God willing. But secondly, he speaks about God warning. God warning. You jump into chapter five.

He says, Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded.

And their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. And as we said earlier, both this section and the previous section, they're linked together by the opening phrase, come now.

[26 : 34] Which James, he's introducing each section with the command to stop and to listen to these words of instruction. And the words of instruction are about planning for the future, which we've just seen, and pursuing what will not be in our future.

That's what he's saying here, about money and things. And having considered the first section about planning for the future, and seeing that the Christians to whom James was writing, they're adopting the worldview of the world and the mindset of financial gain, we can now see that both sections condemn the pursuit of wealth.

Because as James expresses here, a pursuit of wealth, it refuses to seek God's will, and it refuses to live according to God's word.

Because as we said, many of those who lived within these wealthy cities, they were adopting the worldview of the world, and they made deliberate and self-confident plans about their future.

They decided where they will go, how long they will go for, when they will go, and how much money they will make. They planned for their future, they pursued happiness through financial gain, without a thought towards God.

[27 : 49] And James continues his words of instruction here, when he speaks against those who are rich, and misuse their wealth and their power. Now, let's not be tempted into thinking that James is addressing the unconverted.

Because he's not. He's addressing the Christian. And in particular, James is addressing Christian landowners. Because landowners, at that time, in the first century, they were frequently criticised for their greed, and their covetous desire for more and more land.

And because they had more land, they had more workers, and they often exploited all those who worked for them. And in the world of the first century, there was this stark contrast between the classes.

There was always two classes of people. Those, you could say, in the first class, and those in the working class. Those who were rich, and those who were poor. And there was always this gulf between the two classes.

But that wasn't the way that God had ordained it to be. When we read throughout the Old Testament, and this is actually what James is picking up on.

[28 : 59] He's picking up on a biblical theme in the Old Testament. Because when we read the books of Leviticus and Deuteronomy, we see that God had a care, and he had a concern towards the poor.

He had a concern for all his covenant people. But he always had a particular care towards those who were poor. The Lord always ensured that there was provision for the poor.

But more often than not, these laws were ignored, and they were undermined, and the poor were oppressed, and they were taken advantage of by wealthy and powerful landowners. And you know, that was one of the reasons why Jesus told the parable of the rich fool.

You remember that parable? In the parable Jesus, he was condemning the wealthy, and their oppression of the poor. And you remember in the parable of the rich fool, that the rich fool, he built bigger and better barns.

And he made plans for his retirement. He made plans without consulting the will of God. And he told his soul to take it easy.

[30 : 10] But just like James does here, Jesus said that the rich fool he hadn't planned for tomorrow. The rich fool got so caught up in his worldly pursuits that he forgot that his life was just a vapour.

And Jesus says that God came to the rich fool and said to him, And in the same way, James is reminding the Christian that we are to number our days, we are to apply our hearts to wisdom, so that we will not get caught up in worldly pursuits that are foolish.

And they're foolish. Because as James says in verse 2, he says, Your riches have rotted, and your garments are moth-eaten.

Your gold and silver have corroded, and their corrosion will be evidence against you, and will eat your flesh like fire. You have laid up treasure in the last days.

And what James is emphasising to the Christian is that none of these things will last. Not one of them will last. And he emphasises this to the Christian because far too often we as Christians are found clinging to these things.

[31 : 26] Because we find our confidence, and our comfort, and our security, and our acceptance with society. We find it in our wealth, and even our appearance of wealth.

And we find all these things, the confidence in these things, instead of finding confidence, acceptance, comfort, security, in Jesus Christ. But James condemns this because it's so worldly.

And it's so short-sighted. You're not looking to eternity, he's saying. And now James, he doesn't simply condemn the rich because they're wealthy, or having wealth.

He condemns it because of the sinful use of wealth. That there's greed, covetousness, flamboyant, and extravagant use of wealth.

And what James is stressing to us is that wealth can be an obstacle to Christian discipleship. Wealth can be an obstacle to Christian discipleship.

[32 : 32] That was the case with a rich young ruler. He came to Jesus and he said that he had kept all the commandments from his youth. But when Jesus tested him by telling him to sell all that he had, he couldn't part with a penny.

His wealth was an obstacle to Christian discipleship. And it wasn't for any reason that Jesus then turned to his disciples and said, I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.

And Jesus stressed this again and again to us. We mentioned earlier the teaching of Jesus when he says, do not lay up for yourselves treasures on earth where moth and rust doth corrupt and thieves break in and steal.

But Jesus says, lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and thieves cannot break in and steal. But then Jesus says, for where your treasure is, there will your heart be also.

And you know, when you read through the Sermon on the Mount that when Jesus quoted those words, Jesus goes on to say, no one can serve two masters. They will either hate the one and love the other or he will be devoted to the one and despise the other.

[33 : 48] You cannot serve God and money. And you know, what's fascinating if you carried on reading through the Sermon on the Mount, Jesus went on to speak about how we view our life and what worldview we adopt in our lives and what pursuit we are making in our lives, whether it's the pursuit of following in the kingdom of God or this pursuit of happiness and wealth.

And Jesus says, I tell you, do not be anxious about your life. Don't worry about these things, what you'll eat or what you'll drink or about your body or what you'll put on.

He says, is not life more than food and the body more than clothing? And then having explained about that our life is not about seeking temporal happiness and momentary wealth and finding confidence and security and all these things that we cling to, Jesus says, no, no, no.

Seek first the kingdom of God and his righteousness and then all other things. shall be added unto you.

Seek first the kingdom of God. Invest your life into the kingdom of God. And you know, the teaching of Jesus and the teaching of James, it's emphasizing to us that as Christians, to be rich is not to be measured by the world's standards.

[35 : 15] The term rich that James is using, it has to be defined in a biblical context. that we're not to accumulate economic riches that will not last, that will be corrupted and corroded.

He says, we're to seek to gain theological and spiritual riches that are of eternal value. And so James, he denounces rich Christians who selfishly hoard their wealth, defraud their workers, have a self-indulgent lifestyle and oppress the righteous.

That's what he says in verse four. Behold the wages of the labourers who mowed your fields, which you kept back by fraud. They're crying out against you and the cries of the harvesters have reached the ears of the Lord of hosts.

You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. You have condemned and murdered the righteous person.

He does not resist you. But what James is affirming to us this evening is that when it comes to wealth, no one ever says that they have a problem spending money.

[36 : 32] And James isn't saying that we don't enjoy the blessings of life and holidays and all these things because money is not a problem in the parish. It's good to have money in the parish.

Money's not a problem in the bank. It's good to have money in the bank. But what James is saying to us and warning us is that money is only a problem in the heart because it's not money that's the root of all evil.

It's the love of money that is the root of all evil. And it's not wealth that is the problem. It's the love of wealth and the covetous desire for wealth. That's the problem.

And you know, this is a challenge to us. What James is saying, it's very difficult to preach on this. But it's a challenge to us to be wise with our money and see that as those who have confessed that Jesus Christ is our Lord, our parish, our bank account and our money, it belongs to him.

Because as Christians, our lives are under the lordship of Jesus Christ. Every area, as we were saying, of our lives is under his lordship. Our heart, our home, our family, our conduct, our lifestyle and even our money is under the lordship of Jesus Christ.

[37 : 54] And you know, there was one commentator who said, and it was so challenging, I just thought I'd read it to you. He says, one of the sins for which God condemns these people is their selfish accumulation of money and things.

Then he says, in the western world where amassing material wealth is not only condoned but admired, we Christians need to come to grips with this point in James and seriously ask ourselves, when do we have too much?

When do we have too much? And it's a probing question and one in which we can only answer for ourselves.

But the emphasis of this passage and the message which James wants to leave us with as disciples, you know, it's the same message and the same question that Jesus presented to his own disciples when Jesus said, what shall it profit a man if he shall gain the whole world and lose his own soul?

And what shall a man give in exchange for his own soul? And we're being asked that question because in this section of God willing and God warning, James has told us that when we're planning for the future and pursuing riches that will not last and when it takes over our life and becomes our priority, he says, our spiritual life and our spiritual riches, they will suffer as a consequence.

[39 : 27] And so James is telling us as Christians, our priority ought to be to seek first the kingdom of God, invest our lives in the kingdom of God and seek after his righteousness.

Then all the other things will be added unto us. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to Thee that Thou art the one who has brought us to that point in our lives where we confess Jesus to be our Lord.

And we thank Thee that He is our Lord, that we know Him as our Lord and as our Saviour. But Lord, we give thanks to Thee for the reminder that being our Lord is a great task to follow.

O Lord, to submit everything in our lives to His will, to humble ourselves before Him in every aspect and help us, Lord, we pray Thee as Thy people, O to truly have a humble heart before our Lord, to confess Him and to follow Him, to trust in Him, to know that He knows the way that we take.

And when He has tried us, we shall come forth as gold, that He understands every experience and He calls us to submit. Guide us, Lord, we pray and bless us.

[40 : 59] Go before us and do us good for Jesus' sake. Amen. We shall conclude in Psalm 40.

My voice has just gone. Amen. Psalm 40, in the Scottish Psalter, page 260.

Psalm 40, we're singing from verse 6 down to the verse marked 9. Psalm 40 from verse 6. No sacrifice, nor offering, didst thou at all desire.

Mine ears, thou boards, in offering thou. Am burnt, it's not required. Then to the Lord, these were my words. I come, behold, and see. Within the volume of the book, it written is of me.

These are the words of Jesus. And He's submitting to the will of God. To do thy will, I take delight. O thou, my God that art, yea, that most holy law of thine, I have within my heart.

[42 : 09] Within the congregation great, I righteousness did preach. Lo, thou dost know, O Lord, that I refrained, not my speech. These words of Psalm 40, to God's praise.

Amen. No sacrifice, nor offering, is thou at all desire.

I hear, the Lord, say, O Lord, in love, and burnt, it's not required.

Then to the Lord, these were my words. I come, behold, and see.

within the volume of the earth, in writtenness of me.

[43 : 21] To thy will, I take delight, O thou, my God that art, I have within my heart.

Yea, that most holy law of thine, I have within my heart.

within the congregation great, great, I, righteousness did preach.

O thou dost know, O Lord, that I refraineth not my speech.

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.