

On This Mountain

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Date: 01 April 2018

Preacher: Rev. Murdo M Campbell

[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 book of the prophet Isaiah, chapter 25.

Isaiah chapter 25, and I'd like us to read again at verse 6. Isaiah 25 at verse 6. On this mountain, the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well-refined.

And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces.

And the reproach of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, behold, this is our God. We have waited for him, he that might save us.

This is the Lord. We have waited for him. Let us be glad and rejoice in his salvation. But I want us to focus especially upon the words that are repeated throughout these verses.

[1 : 2 9] On this mountain. On this mountain. Over the past decade or so, the interest in mountain climbing, it has greatly increased with more and more people taking to the hills and to the mountains.

And the interest in mountain climbing and rock climbing, it has increased so much to the point that it's set to receive its debut as an Olympic sport.

It's going to be held in the 2020 Olympic Games in Tokyo. But you know, even though mountain climbing is a relatively new thing, I've never done it myself, although it's a new thing, when you consider the history of the Israelites and the landscape and the terrain that they lived in, you could say that the Israelites were renowned mountain climbers.

Because when we look at the narrative of the Bible, mountains often feature in the story of redemption. Take for example, Mount Ararat. That was the mountain upon which Noah's ark came to rest after the floodwaters had subsided.

Then there's Mount Moriah. That was the mountain upon which Abraham planned to sacrifice his son Isaac. Then there's Mount Sinai. That was the mountain upon which Moses received the law from God.

[2 : 5 4] Then there's Mount Hor. That was the mountain upon which Aaron the high priest died. The Lord commanded Aaron to ascend Mount Hor and to pass on all his vestments to his son Eliezer.

And when Aaron had passed on all his priestly vestments to him, we're told that Aaron died. Then there's also Mount Carmel. Mount Carmel, as you know, it was the great arena upon which there was this competition between the Lord, the covenant God and Baal, the false idol.

And this Baal was this false idol that had captured the attention of the people of Israel. But on Mount Carmel, the prophet Elijah, he commanded the Israelites to worship the God who answers by fire.

And you'll remember that when the prophets of Baal cried to their God, there was silence. But when Elijah prayed to the Lord, God consumed the altar with fire.

But you'll remember that after Mount Carmel, you see Elijah running from one mountain to another. He went from Mount Carmel to Mount Horeb in order to hide from Queen Jezebel.

[4 : 07] And it was upon Mount Horeb that Elijah was given this glimpse of the glory of God. And the Lord spoke to him. And you remember that the Lord spoke to him not with fire or in the wind or in the earthquake.

But the Lord spoke to him with a still, small voice. There are many, many mountains that feature in the narrative of the Bible. There's Mount Ebal, there's Mount Gerizim, Mount Tabor, Mount Gilboa, Mount of Olives.

We've all heard of that mountain. And Mount Hermon. Mount Hermon is the tallest mountain in the landscape of Israel. And all these mountains, and there's many, many more of them that feature in the narrative of the Bible.

But there's one mountain that's repeatedly mentioned in the Bible as God's holy mountain. And that's the mountain of the great king, Mount Zion.

And Mount Zion, it was precious to the Lord's people because that's where Jerusalem was situated. Jerusalem was the capital city of Israel. And it was, as a city, it was built into the mountain of Mount Zion.

[5 : 20] And it became the capital city. It became the city of God when King David took the Ark of the Covenant into the city of Jerusalem. And so for the Lord's people, Zion was this beautiful dwelling place.

Not because it was the capital city of Israel. Or because it was, or because the king's palace was there. Zion was beautiful because that's where the Lord dwelt among his people in the temple.

Mount Zion was the city of the covenant king. And it's to Mount Zion. You'll remember that all the Jewish pilgrims, that's where they travel for all their annual feasts every year.

They'll be in Jerusalem tonight for the feast of Passover. So Mount Zion, it's a precious place to the Jew. And when you read through the Psalms, you'll see that the Jews, they repeatedly praised the Lord for Mount Zion.

And that's what we saw in all the Psalms that we were singing about this evening. We saw that they were speaking about the glory of Mount Zion. Mount Zion was the focus of Israel's worship because that's where the glory of the Lord dwelt among his people.

[6 : 34] But what's interesting is that the prophet Isaiah mentions Mount Zion nearly twice as much as the Psalms. And that's because Isaiah knew that salvation would come from Mount Zion.

And in the passage we're considering this evening, Isaiah prophesies about three things that will take place on Mount Zion. He says, on this mountain, there will be a great banquet.

On this mountain, there will be a great banishment. And on this mountain, there will be a great blessing. So Isaiah says three things. On this mountain, there will be a great banquet, a great banishment, and a great blessing.

So we look first of all that on this mountain, there is a great banquet. You look at verse six. Isaiah writes, on this mountain, the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food, full of marrow, of aged wine, well refined.

Now the book of the prophet Isaiah, we all know that it's one of the most loved books in the Old Testament. And Isaiah, he's probably most well known for his prophecy about the suffering servant in Isaiah 53.

[7 : 56] I'm sure many of us learned it maybe in school or in Sunday school. Where Isaiah, he prophesies so vividly about the cross of Jesus Christ, nearly 800 years before it took place.

And that the suffering servant, he would be wounded for our transgressions and bruised for our iniquities. And without doubt, Isaiah's prophecy in Isaiah 53, it was a vivid foreshadowing of the horrors of Calvary and all that Jesus would endure on behalf of sinners.

But Isaiah, he wasn't just a foreteller. Isaiah was also a foreteller. Isaiah was a preacher of the gospel. He was a herald of the truth.

He was a minister of God's word. And Isaiah's ministry, it was a long ministry, but it was a Christ-centered ministry. Because for an Old Testament prophet, Isaiah proclaimed so much about Jesus Christ that when reading through this book, and I'd encourage you to read it, that when reading through this book, you'd be certain that Isaiah wrote it at the time of Jesus.

800 years before Jesus walked up on the earth, Isaiah was writing about the birth of Jesus and the anointing of Jesus and the ministry of Jesus and the rejection of Jesus, the sufferings of Jesus, the death of Jesus, the resurrection of Jesus, and even the kingship of Jesus.

[9 : 21] Isaiah wrote so much about Jesus that this whole book has often been referred to as the fifth gospel. But even though Isaiah's ministry was a Christ-centered ministry, it was a difficult ministry.

And what made Isaiah's ministry difficult was the sin and the rebellion of the people. Because when Isaiah was called to be the Lord's prophet, when he was called to foretell and to forth-tell the Lord's message to his people, he had to keep preaching a message of coming judgment to a people who weren't listening and a people who just weren't interested.

Isaiah had been called to a people who had turned their back upon the Lord to serve other gods. But Isaiah had to keep preaching to them this message of the Lord's coming judgment because his calling wasn't to please man.

He had to keep preaching the message of the Lord's judgment because his calling was to be faithful to the Lord and faithful to the Lord's message. And in order to be faithful to the Lord, Isaiah had to remind the Israelites that judgment is coming and they need to repent.

They need to turn to the Lord in repentance. But sadly, like it is for many today, the Israelites were ignoring all the warnings. They were ignoring all the warnings.

[10 : 51] But you know what's interesting about this section in the book of Isaiah is that chapters 24 to chapter 27, they don't focus upon the judgment of the Israelites for their disobedience and idolatry.

This section in chapters 24 to 27, it focuses upon the judgment and destruction of sin, Satan, and death. This section focuses upon the vindication and the triumph of Jesus over the powers of sin, Satan, and death.

And you know, this section, chapters 24 to 27, it's often been referred to as the Isaiah Apocalypse or the little apocalypse.

And the word apocalypse means revelation. That's why the last book of the Bible, the book of Revelation, it's the book of the apocalypse. Because in that little, or that, I suppose it's 22 chapters, in that book of the apocalypse, everything is finally revealed at the return of Jesus Christ.

And judgment is pronounced, and vindication is granted to God's people. But you know, what Isaiah is doing here in chapter 25 is that he's prophesying about the apocalypse.

[12 : 12] Isaiah is prophesying about the time when on this mountain, on Mount Zion, Jesus Christ, he will bring judgment upon sin, Satan, and death.

And by doing so, Jesus will vindicate his people, and he will set them free from their enemies, the enemies of sin, Satan, and death. But you know, what's so beautiful about this prophecy is that before the banishment of the enemies, the great banishment of the enemies, and before the great blessing of eternal life, Isaiah speaks about the great banquet of the gospel.

And he says in verse 6, And you know, the first thing we ought to notice about this great banquet, it's not the provision of the banquet.

What we should notice is, who is providing the banquet? Isaiah tells us that the provision of the banquet has been made by the Lord of hosts.

The Lord of hosts, which is a title to describe the Lord as a warrior. He's the Lord of hosts. He's the Lord of the armies. And as the Lord of the armies, Isaiah is reminding us that he has all authority in heaven and on earth.

[13 : 46] He's the King of kings. He's the Lord of lords. He rules over and he overrules in all aspects of creation and providence. He has power and dominion over all peoples and all nations.

And he has a charge over a multitude of legions of angels and archangels. Heaven is his throne. And the earth is just his foodstool.

And yet what Isaiah says here, it's the most wonderful truth of the gospel. He says that the Lord of hosts, with his complete omnipotence over all creation and his myriads of angels ready to do his will and fight his cause, and yet he says the Lord of hosts humbles himself and he enters into the battle that is to be fought and the war that is to be won.

He says the Lord of hosts lays aside his authority. He lays aside his glory. He lays aside his power and he enters into the arena of Calvary all on his own.

And on Mount Zion, outside the city walls of Jerusalem, we see there hanging, nailed to a Roman cross, the Son of God.

[15 : 08] And Isaiah says, on this mountain, the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine, well refined.

My friend, what Isaiah is saying to us is that through the death and resurrection of Jesus Christ, a great banquet has been provided. And the description that Isaiah gives of this great banquet which has been prepared and provided is that it's a banquet like no other.

It's a feast of rich food, he says, with the choicest of meats, the finest of vegetables, and the most expensive of wines. It's a great banquet.

It's a great provision which has been prepared for us by the Lord of hosts, Jesus Christ. And you know, for you, as someone who is unconverted, Isaiah reminds you here that the invitation to come to this great banquet, it's extended to all people.

As someone who is unconverted tonight, you are invited to come to this great banquet of the gospel. And as an invited guest, Isaiah reminds us, you don't need to bring anything with you.

[16 : 34] You don't need to come with all your own efforts or all your good works or even your good living because the host, he says, has provided all that you need. The host has provided for you peace with God, pardon from sin, and the promise of eternal life.

The host has provided everything. Peace with God, pardon from sin, and the promise of eternal life. And my friend, Jesus is inviting you to come to this great banquet of the gospel.

Jesus is inviting you to come. And you know, Isaiah's description here of this great banquet, it reminds me of the parable that Jesus told in Luke chapter 14.

You remember that Jesus, he told the parable of the great banquet. And he told the parable to Pharisees. He told the parable to those who thought that they didn't need to come to the banquet.

He told the parable to those who thought that they were too good to come to the provision of the great banquet. And in the parable, Jesus says, a man once gave a great banquet and he invited many.

[17 : 49] And he sent his servant to say to those who had been invited, come, for all things are now ready. But they all began to make excuses.

And the master of the house, Jesus says, he became angry and said to his servant, go out into the streets and the lanes of the city and bring in the poor and the crippled and the blind and the lame.

And the servant said, sir, what you have commanded has been done and yet there is room. So the master says to the servant, go out to the highways and the hedges and compel people to come in that my house may be filled.

For I tell you, none of those men who were invited shall taste my banquet. And you know, for you, my unconverted friend, this great banquet, it's a wonderful provision for you.

It is the greatest provision that has been ever presented to you in your life. And it's a full and free offer of salvation in Jesus Christ. And the host, Jesus himself, he bids you to come to this banquet and commit your life to him so that you will receive the promise of eternal life.

[19 : 04] But you know, my friend, if you continue to make excuses, if you continue to put it off, if you continue to ignore what is being said to you, if you continue to excuse yourself as to why you can't come to this banquet, then Jesus warns us that the master of the house will not always strive with you and he will invite others in your place.

My friend, the great banquet of the gospel, it's a wonderful provision for sinners. And you're invited to come. You're invited to come because the host has provided peace with God, pardon from sin and the promise of eternal life.

And so on this mountain, Isaiah says, there was a great banquet. But secondly, on this mountain, Isaiah says, there was a great banishment.

A great banishment. Look at verse 7. He says, and he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.

He will swallow up death forever and the Lord God will wipe away tears from all faces and the reproach of his people he will take away from all the earth for the Lord has spoken.

[20 : 39] And so in this wonderful prophecy about what will take place on this mountain. Isaiah says that outside the walls of Jerusalem a great banquet will be provided through the death and resurrection of the Lord of hosts Jesus Christ.

But then in these verses, in verse 7 and the beginning of verse 8, Isaiah prophesies that through the death and resurrection of the Lord of hosts there will be a great banishment.

There will be a great banishment of the enemies of the Lord of hosts. The enemies sin, Satan and death. Isaiah prophesies that the Lord of hosts who is the Lord of the armies of heaven and earth he will destroy death and he will bring life and immortality to light through the gospel.

And that's what Isaiah says on this mountain the Lord of hosts will swallow up the covering that is cast over all peoples. He will swallow up the veil that is spread over all nations.

He will swallow up death forever. On this mountain the Lord of hosts will swallow up death. And this phrase swallow up it means to remove or to destroy.

[21 : 58] But the reason Isaiah uses the word swallow up it's to emphasize that something that is removed or destroyed can be replaced. If you remove something you can replace it.

But he says he uses the word swallow up to emphasize that it's complete when it's gone it's gone forever never to be seen again. And that's what Isaiah is saying that when the Lord of hosts comes on this mountain on Mount Zion all his enemies sin Satan and death they will be swallowed up forever.

They will be annihilated. they will be wiped out and destroyed by the death and resurrection of the Lord of hosts. And that's what happened.

Through the death of Jesus Christ there was as John Owen puts it the death of death in the death of Christ. Death was completely destroyed and through the resurrection of Jesus Christ he gives to us the promise of eternal life.

The promise that through much tribulation we will enter the kingdom of heaven. And you know that's the imagery Isaiah is giving to us here. He says that on this mountain he will swallow up the covering that is cast over all peoples.

[23 : 18] The veil that is spread over all nations. And what's interesting is that the covering and the veil that Isaiah is referring to it's sackcloth.

Sackcloth is something that we know it's repeatedly mentioned in the Bible as this mourning garment. When someone in their family especially for the Jews when someone died they'd immediately put on sackcloth.

Those who were in mourning and sorrowing over the loss of a loved one they would cover their faces with sackcloth as this expression of grief and brokenness.

But what Isaiah is emphasizing to us is that when the Lord of hosts comes he will swallow up this covering this covering of sorrow and grief that is cast over all peoples and he will remove this veil this covering of sackcloth and he'll do it all on this mountain.

On this mountain the Lord of hosts will swallow up the covering that is cast over all peoples the veil that is spread over all nations he will swallow up death forever. And as the Bible reminds us again and again death is the result of our sin.

[24 : 38] The wages of sin is death. When Adam fell he brought all mankind into an estate of sin and misery and the result was all mankind by their fall as the catechism puts it they lost communion with God.

They are under his wrath and curse so made liable to all the miseries of this life to death itself and to the pains of hell forever. Sin brought death.

Sin brought sorrow. Sin brought heartache and pain and suffering. But Isaiah as Isaiah prophesied long ago this Jesus this Lord of hosts he came to swallow up death.

He came to lift out veil of mourning. He came to take away our sack love. He came to remove our pain. He came to bear our griefs and to carry our sorrows.

And he did it all by triumphing as king over his and our enemies. He did it by putting all his enemies under his feet.

[25 : 49] My friend on this mountain on Mount Zion Jesus came to deal with our sin and to die our death so that we could have the promise of eternal life through the power of the resurrection.

And you know over this weekend everyone knows today is Easter Sunday and over this weekend Christians the world over have been celebrating the death and resurrection of Jesus Christ.

The Christian calendar says that Jesus died for sinners on Good Friday and he rose again on Easter Sunday. But you know I read the other day that the road which Jesus walked through the city of Jerusalem towards the cross it was a road called the Via Dolorosa.

The Via Dolorosa. So that after well after his judgment by Pontius Pilate Jesus as you know he was beaten he was mocked he was spat upon by the Roman soldiers then he was forced to carry his own cross through the streets of Jerusalem towards Golgotha where he was to be crucified.

But the road that Jesus walked through the streets of Jerusalem on which was on Mount Zion this road it was called the Via Dolorosa the way of sorrows.

[27 : 14] The Via Dolorosa the way of sorrows. And you know it makes you realize that when Jesus went to Calvary he walked the way of sorrows in order to bear our griefs and to carry our sorrows.

And what Isaiah is saying to us here is that through the great victory that was accomplished on the cross it was the great banishment because Jesus banished his and our enemies.

He banished sin. He banished Satan. he destroyed death. And through his victory Jesus has turned our mourning into dancing. And all this that Isaiah is saying here this is what the Apostle Paul picks up on in the New Testament.

That as Christians as those who trust in the victory of Jesus Christ as those who have Jesus as their only comfort in life and in death we do not mourn as those without hope.

We do not mourn as those without hope. And you know it was about the resurrection that Paul sought to encourage the Thessalonians.

[28 : 27] Many of the Thessalonians were being taught that the resurrection isn't true it's all a lie. And it was causing the Thessalonians concern because they wondered what had happened to their fellow Christians who had died.

But Paul assures them that because of the death and resurrection of Jesus they have fallen asleep. And so Paul says we do not mourn as those without hope because we believe that Jesus died and rose again and through Jesus God will bring with him those who have fallen asleep.

And you know this is the greatest comfort when a Christian dies. that the Bible describes the death of a Christian as falling asleep in Jesus.

Falling asleep in Jesus. And you know for you as your minister I hope and pray that that's how we will all end our days in this world.

I hope that we will all fall asleep in Jesus. I hope that we'll all fall asleep in Jesus. Knowing him as our Lord and as our saviour.

[29 : 42] And I love that catechism. I'm always reminded about it when a Christian dies. Because it's the Christians hope in death. That the souls of believers are at their death made perfect in holiness.

And they do immediately pass into glory. But their bodies, their bodies are still being united to Christ. They do rest in their graves. They sleep in their graves until the resurrection.

And my friend, this is why Paul could say about the death and resurrection of Jesus Christ. He could say that Isaiah's prophecy has been fulfilled because death has been swallowed up in victory.

And as Christians, we can say with confidence, oh death, where is your sting? Oh grave, where is your victory? But thanks be to God who gives us the victory through our Lord Jesus Christ.

Thanks be to God who gives us the victory through our Lord Jesus Christ. And so what we see in this beautiful prophecy is that on this mountain, on Mount Zion, it was a great banquet.

[30 : 52] On this mountain, there is a great banishment. And then lastly, on this mountain, there will be a great blessing. A great banquet, a great banishment, and a great blessing.

A great blessing. We'll read again in verse 6. On this mountain, the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.

And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.

It will be said on that day, behold, this is our God, we have waited for him, that he might save us. This is the Lord, we have waited for him.

Let us be glad and rejoice in his salvation. So we said earlier that chapters 24 to 27 in the book of Isaiah, they've been referred to as the Isaiah apocalypse, or the little apocalypse.

[32 : 11] And as we said, the word apocalypse means revelation, that's where the book of Revelation gets its name. It's the book of the apocalypse. It's the full and final revelation of when everything is revealed at the return of Jesus Christ, and judgment is pronounced, and vindication is granted to God's people.

And as we said, this is what Isaiah is prophesying about here. He's saying that on this mountain, on Mount Zion, Jesus Christ will bring judgment upon sin, Satan, and death.

And by doing so, he will vindicate his people, he will set them free, from their enemies, the enemies of sin, Satan, and death. And that's what we've discovered in this passage.

That through the cross, there was a great gospel banquet prepared for sinners to come. Through the death and resurrection of Jesus Christ, there is a great banishment of his and our enemies, sin, Satan, and death.

But what Isaiah reminds us in these verses of apocalypse is that because of the great banquet of the gospel, and because of the great banishment of sin, Satan, and death, because of it all, there will be a great blessing of eternal life.

[33 : 31] And the great blessing is that he will swallow up death forever. The Lord will wipe away tears from all faces. The reproach of his people he will take away from all the earth.

For the Lord has spoken. It will be said on that day, behold, this is our God. We have waited for him that he might save us. This is the Lord.

We have waited for him. Let us be glad and rejoice in his salvation. And you know, it's amazing to think that this section in Isaiah is called the little apocalypse, the little revelation.

Because what Isaiah prophesies about here, 800 years before Jesus walked the face of the earth, and yet what Isaiah prophesies here is what the apostle John confirms to be true in his book of Revelation.

You'll remember that when the apostle John was exiled on the Greek island of Patmos, he received this great revelation from the Lord. He received an apocalypse.

[34 : 35] He received a vision of the throne room of heaven. And John writes in Revelation chapter 7, I looked, and I saw a great multitude that no man could number, from every nation, tribe, people, and language.

And they were all standing before the throne and before the Lamb, clothed in white robes with palm branches in their hands, and they were singing with a loud voice, salvation belongs to our God who sits upon the throne and to the Lamb.

and you know, this is what Isaiah prophesied would happen, that when the Lord's people are vindicated, they would rejoice and be glad in his salvation.

And you know, I've always loved that question that was asked about the multitude that was there in heaven. who are these, clothed in white robes, and where have they come from?

And then you hear the answer given, these are the ones who have come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

[35 : 51] And John says this is why they're before the throne of God, and this is why they serve the Lord day and night in his temple. Because he says, he who sits on the throne will shelter them with his presence.

They shall hunger no more, neither thirst any more. The sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God shall wipe away every tear from their eyes.

And you know, my friend, all this, all this that Isaiah is talking about here, it's promised to the person who puts their trust in Jesus Christ and commits their life to him.

All this is promised to you because on this mountain, on Mount Zion, the Lord of hosts provided a great banquet.

the Lord of hosts, the Lord of hosts, you could say, the Lord of hosts promised a great blessing. And what's remarkable is that this promised blessing will come to its climax and culmination on this mountain.

[37 : 14] For on the heavenly Mount Zion, John says, as we're told in the closing words of the book of Revelation, on the heavenly Mount Zion, there will be a new heaven and a new earth.

And on this mountain, there will be a holy city, a new Jerusalem. and it will be there that the church of Jesus Christ will come down from heaven, out of heaven from God, prepared as a bride, adorned for her husband.

And we're told that on that day, on this mountain, God will wipe away every tear from their eyes and death shall be no more.

Neither shall there be mourning, nor crying, nor pain any more. why? For the former things have passed away.

My friend, all this, all this is promised to the person who puts their trust in Jesus Christ and commits their life to him.

[38 : 27] All this is promised to you if you come and confess Jesus Christ as your Lord. on this mountain, on this mountain, he will swallow up death forever and God will wipe away tears from all faces and the reproach of his people he will take away from all the earth.

For the Lord has spoken. May the Lord bless these thoughts to us. let us pray. O Lord, our gracious God, we give thanks to thee for thy word, that it is the revelation of thyself, it is the revelation of the great plan and purpose of redemption.

salvation. And we thank thee, Lord, that we are included in that great plan and that we are part of thine own purposes, that a holy God would look upon sinful man and desire to dwell with him for all eternity.

And we pray, Lord, that each and every one of us would realize this great banquet of the gospel that has been prepared for us, prepared and provided by a wonderful saviour, a saviour who has defeated death, who has conquered the grave and brought life and immortality to light.

And help us then, we pray, to see the greatest blessing, the greatest blessing in life and in death, to know Jesus for time and for eternity.

[40 : 06] O Lord, continue with us, we pray. Grant to us thy blessing, Lord, as we leave this place and as we go into a new week that lies before us. We do not know what a day nor an hour may bring, but we give thanks to thee that we are able to cast everything into thine hand, knowing that thou art the one who cares for us.

Go before us then, we ask, for Jesus sake. Amen. We're going to bring our service to a conclusion, singing the words of Psalm 84.

Psalm 84, again in the Scottish Psalter, page 339. Psalm 84 is the psalm of the pilgrim.

He desires to be in the Lord's house. He desires to be on Mount Zion with the Lord's people. And he is spurring us on in verse 7.

He says, So they from strength unwearied go, still forward unto strength, until in Zion they appear before the Lord at length. Lord God of hosts my prayer here, O Jacob's God give ear, see God our shield look on the face of thine anointed dear.

[41 : 30] We'll sing down to the end of the psalm of Psalm 84, to God's praise. Psalm 84, before the Lord at length.

Our God of hosts my prayer here, O Jacob's God give ear, sing on our shield look on the face of thine anointed dear.

For in thy courts one day excels a thousand and my my God's heart's will, I keep adorn and dwell in tents of sin.

of sin. For God the Lord's Son and shield, will grace and glory give, and will with all with all no good from them that uprightly do it.

is. O thou that art the Lord of hosts, that man is truly blessed, whom I assure it get confidence on thee alone of rest.

[44 : 42] 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 forever more. Amen.