

Mistakes, Memories & Marriages

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[0 : 0 0] But if we could, this evening with the Lord's help, the Lord's enabling, if we could just read again in verse 12 of 1 Samuel 7. 1 Samuel chapter 7 and at verse 12.

We were told there that then Samuel took a stone and set it up between Mizpah and Shen. And he called its name Ebenezer. For he said, Hitherto hath the Lord helped us.

Hitherto hath the Lord helped us. You know, that was Samuel's confession after Israel had defeated their enemy, the Philistines.

Samuel, as we read there, he built a stone memorial as a reminder of the Lord's faithfulness to his people. And he called the stone memorial, he called it Ebenezer, which means the stone of helping.

And Samuel confessed, Hitherto hath the Lord helped us. And you know, that's the confession you often hear from every Christian pilgrim who is plodding and ploughing through the pilgrim's progress.

[1 : 1 6] They raised their Ebenezer and they confessed with Samuel. Hitherto hath the Lord helped us. And you know, I'm sure that that's what Christiana and Mercy, I'm sure that that's what they confessed to one another as they lay down to sleep in the palace beautiful.

Because as we continue in part two of the pilgrim's progress, we have been following Christiana and Mercy and the four boys. And we've followed them as they fled from the city of destruction and passed through the slough of Despond.

And we saw them and we saw that they experienced mercy at the gate, that they heard messages in the interpreter's house, that they stood at the cross.

They persevered up the hill called difficulty and they encountered even lions and grims, the giant grim at the porter's lodge. And then last Lord's Day, we saw that they received the pilgrim's welcome as they came into Palace Beautiful.

And we saw that when the pilgrims arrived at Palace Beautiful, they were fed, they had worship and then they went to bed. They slept. And we're told that Christiana slept in the same bed that Christian slept in.

[2 : 3 3] And Christiana confessed, she said, And you know, as we continue into this next section in part two of the pilgrim's progress, we can look at it under three headings.

I want us to see three things. Mistakes, memories and marriages. Mistakes, memories and marriages. So first of all, we'll look at mistakes.

Bunyan writes, So in the morning when Christiana and Mercy were up and ready, they came down and they asked one another, As you do, did you sleep well? To which Mercy replied, she said, It was one of the best night's lodging that I ever had.

And with that, both prudence and piety, they persuaded Christiana and Mercy to stay at the Palace Beautiful for a whole month. Then Bunyan tells us that about a week into their stay, a man named Mr. Brisk, he proposed to Mercy.

But we'll come back to that later on when Mercy eventually gets married. But the mistake at the Palace Beautiful was when Christiana's eldest son, Matthew, it was when he became sick.

[4 : 12] But you know, I have to think, I think that Bunyan is almost too descriptive with Matthew's sickness. Because he says, You know, Bunyan, he doesn't hold back with his description.

Description, it's not a very medical description. But obviously he's describing Matthew's stomach pains and sickness. He's describing the vomiting and diarrhoea that he was going through.

But as we read in the story, There lived not far from Palace Beautiful a man named Mr. Skill, who was an approved physician. And so Christiana, she sends for him and he comes.

And when Mr. Skill, when he comes into the room and observes Matthew, he concludes that he's sick because of something he ate. And Mr. Skill said to his mother, Christiana, He said, What is Matthew's diet?

Diet, said Christiana, Nothing but that which is wholesome. But Mr. Skill said, This boy has been tampering with something that lies in his stomach, undigested.

[5 : 29] And it will not go away without means. And I tell you, he must be purged or else he will die. And it was then that Matthew's younger brother, Samuel, he nudged his mother, he poked his mother, and he said to Christiana, Mother, what was that which my brother did gather up and eat so soon as we were come from the gate that is at the head of this way?

You know that there was an orchard on the left hand on the other side of the wall, and some of the trees hung over the wall, and my brother did pull down the branches and did eat.

Now what Samuel was referring to was when they had passed through the wicked gate, and they were going on towards the interpreter's house, they had to walk beside the large perimeter wall of Beelzebub's castle.

And it was at that point that Bunyan wrote, he said, There was on the other side of the wall a garden, and that garden belonged to Beelzebub.

And some of the fruit trees which grew in that garden, they shot their branches over the wall. And they that found them did often gather and eat them to their heart.

[6 : 47] And Christiana's boys were told, As boys are apt to do, they bent the branches down, and they plucked the fruit and began to eat.

And Christiana, we're told, she rebuked them for eating the forbidden fruit, but yet the boys carried on eating. And Bunyan writes, And you know, that was the last we heard of their mistake until they reached here, the palace beautiful.

Of course, the reference to the garden and Beelzebub's forbidden fruit, with these references, Bunyan is bringing us back. He's bringing us back to Genesis chapter 3, where it all began.

And he's reminding us about God's command to Adam in the garden of Eden. You may eat of every tree in the garden, but of the tree of the knowledge of good and evil, you shall not eat of it.

For in the day that you eat thereof, you shall surely die. Bunyan is reminding us about original sin. He's reminding us about Adam's failure to obey, and Adam's fall from righteousness, his fall into any state of sin and misery.

[8 : 06] Bunyan is reminding us about the effect that sin has had upon our lives from the very beginning. The effect of sickness, suffering and sorrow.

And you know, there are so many lessons for us to learn from Matthew's mistake. Because like Matthew and Adam before him, we're all familiar with the attraction and the allurements of forbidden fruit.

We're all familiar with the fruit that just hangs down before our eyes, and it looks so tantalizing and tempting. And it's just within reach.

It's within reach. But you remember that Paul reminds us in Galatians 5, that the forbidden fruit which hangs down from the trees in Beelzebub's garden, it's not only damaging to us, it's also destructive.

Paul writes in Galatians 5, the works of the flesh are evident. Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these, says Paul, I warned you as I warned you before, that those who do such things will not inherit the kingdom of God.

[9 : 33] But Paul calls us to avoid the forbidden fruit of Beelzebub and enjoy the flourishing fruit of the Spirit. Because he says to us, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

But you know, we're all tempted by the forbidden fruit. The fruitful fruit, the fruit of the Spirit, well, it's there. But we're often tempted by the forbidden fruit, even as pilgrims.

But you know, with Matthew's mistake, we're reminded of the things we did. We're reminded of the things we got up to in our youth. Sometimes things without our parents knowing.

You know, Bunyan himself, he could certainly relate to Matthew's mistake. Because Bunyan, he wrote, later in his autobiography, he wrote about his experience as a child.

And he said, As a child, it was my delight to be taken captive by the devil at his will, and being filled with all unrighteousness, I had but few equals for cursing, swearing, lying, and blaspheming the holy name of God.

[10 : 51] But you know, we can all relate to Matthew's mistake. And we can all confess with David in Psalm 25. And say, You know, my friends, sometimes our past sins, they haunt us.

And we look back and shudder at the things we did. Or the things we said. Or the places we went. But you know, the hope of the gospel is that in Christ, we're cleansed.

We're made righteous. We're forgiven. And that's what Matthew received. Because we're told that Mr. Skill, he prescribed Matthew a potion.

But the first potion was too weak. Because it was made, we're told, of the blood of a goat, the ashes of a heifer, and the juice of hyssop.

Which, of course, was the Old Testament prescription for the atonement. Every year on the Day of Atonement, the high priest would have to offer the blood of a goat, and the ashes of a heifer, and he would sprinkle the blood using a hyssop branch.

[12 : 08] But, as we're told, it was too weak. It wasn't perfect. It didn't satisfy for sins. It didn't achieve a full atonement, because there had to be an atonement the following year.

But then we read that Mr. Skill saw that the first potion was too weak. And when he saw that it was too weak, he prescribed Matthew one that would do the job. And Bunyan tells us the name of that prescribed potion.

Because it was written in Latin. It was written in Latin. The name of it was Ex carne et sanguine Christi. Ex carne et sanguine Christi.

The flesh and blood of Christ. You know, it's based upon the words of Hebrews 9. That's what Bunyan is referring to. Where it says, For if the blood of goats and bulls and the ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

And with that, Mr. Skill, he made the prescribed potion, he made it into pills, and he ordered that Matthew take them, these pills, three at a time, fasting with a quarter pint of tears of sorrow.

[13 : 45] And Bunyan writes, But, you know, as a parent, Christiana, she blamed herself for Matthew's mistake.

She called herself a careless mother. And she would, as any parent would, she wanted to provide and to protect her children.

Which is why we're told that she requested that Mr. Skill prescribe for her 12 boxes of pills. You know, Christiana, as a single mother, she knew that with four boys, it was going to be hard work.

It was going to be hard work dealing with their mistakes. Then we read, Now about this time, their month was up, and it was convenient for them to be going.

But Joseph said to his mother, Don't forget to ask the interpreter that great heart should be sent, that he may be our guide the rest of the way. But just before the pilgrims departed Palace Beautiful, they were shown four things to meditate upon while they continued along the king's highway.

[15 : 08] The first was one of the apples that Eve ate and gave to her husband Adam to eat. So it was a picture of sin. The second thing they saw was Jacob's ladder to heaven and the angels ascending and descending upon it.

It was a picture of God's promises. Then they were shown a golden anchor, which was a picture of the Christian's sure and steadfast hope in Christ.

And then the last thing that the pilgrims saw was the mountain upon which Abraham offered up Isaac. It was a picture of God's provision of salvation in Jesus Christ.

And so along the king's highway, the pilgrims were to meditate upon the problem of sin, the promises of God, the prospect of hope, and the provision of salvation.

Along the king's highway, these pilgrims, as they continued on their journey, along the king's highway, the pilgrims were to meditate upon the problem of sin, the promises of God, the prospect of hope, and the provision of salvation.

[16 : 20] And you know, my Christian friend, needless to say, we should do the same as we walk along the King's Highway. We should meditate on the problems of sin, the promises of God, the prospect of hope and the provision of salvation.

We should do the same. Now about this time, writes Bunyan, and one knocked at the door. And it was Great Heart who encouraged the pilgrims to continue in their journey.

Which brings us to consider, secondly, memories. So mistakes and memories. Memories. Bunyan writes, now they began to go down the hill into the valley of humiliation.

It was a steep hill and the way was slippery, but they were very careful so that they got down pretty well. As you know, Palace Beautiful, it stood at the top of the hill difficulty.

They had come up the hill difficulty and now they were going down into the valley of humiliation. But Palace Beautiful was at the top of the hill. And so, in many ways, Palace Beautiful was what you could call a mountaintop experience.

[17 : 37] It was a place of rest, relief and refreshment during the pilgrims' progress. But as you know, we can't stay on the mountaintop because the Christian life, it isn't a series of mountaintop experiences.

The Christian life is also a series of valleys. And that's what we see. That's what we see as the pilgrims following the footsteps of Christian. They leave the Palace Beautiful and they descend into the valley of humiliation.

And like it was for Christian, the valley of humiliation would lead also into the valley of the shadow of death. And that's what it's like in the Christian life, isn't it, my friend?

That's often what it's like. That one valley just leads into another valley. That the pilgrims progress. It's not a series of mountaintops. It's actually more like a series of valleys.

One valley leading into another valley. But as we're reminded in part two, it's in the valley. It's in the valley that we learn to look, love and lean upon the Lord.

[18 : 47] It's in the valley that we learn to look, love and lean upon the Lord. It's in the valley that we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

And that's what Bunyan writes. He says, When they were down in the valley, piety said to Christiana, This is the place where Christian, your husband, met with the foul fiend Apollyon and where they had that dreadful fight.

I know you heard about it, but be of good courage. As long as you have great heart to be your guide, we hope you will fare the better. Then great heart, he says, We need not be so afraid of this valley, for there is nothing to hurt us unless we procure it ourselves.

It is true that Christian did here meet with Apollyon, but that fray was the fruit of those slips he got in going down the hill. Alas, he says, it is for the fruit of their doing that such things do befall them in the valley of humiliation.

This valley of humiliation is of itself as fruitful a place as any the crow flies over.

[20 : 04] You know, what Bunyan is teaching us is that the valley of humiliation, it isn't the same for everyone. Because, you know, some pilgrims, they slip into the valley of humiliation, while other pilgrims are sent into the valley of humiliation.

Some pilgrims descend into the valley of humiliation through their disobedience. Other pilgrims descend into the valley of humiliation by divine providence.

But, you know, my friend, whatever it is that leads you into the valley of humiliation, as we said, it's in the valley that we learn to look, love and lean upon the Lord.

It's in the valley that we learn to look, love and lean upon the Lord. It's in the valley that we realise that it's a fruitful place. It's a place where we grow in grace.

Because, as Great Heart says, he says, Behold how green this valley is, and how beautified it is with lilies. Indeed, it has very fruitful soil, and doth bring forth by handfuls.

[21 : 12] For God resists the proud, but gives grace to the humble. He gives grace to the humble. So in the valley, we grow in grace.

Then we read that the youngest son, James, he says to his mother, Christiana, he says, There is a pillar, and it looks like something is written upon it.

Let's go see what it is. And so they go over to the pillar, and they look at what's written on the pillar. And it reads, Let Christians slips before he came hither, and the battles that he met with in this place be a warning to those that come after.

Then as they went on a little further, Samuel, the other son, he says to Great Heart, He says, Sir, I perceive that in this valley my father and Apollyon had their battle, but whereabouts was their fight?

For this valley is very large. And Great Heart, he replies, he says, Your father had that battle with Apollyon at a place just ahead of us, in a narrow passage just beyond forgetful green.

[22 : 25] It's the most dangerous place in all these parts, because if pilgrims often forget the blessings they've received, and how unworthy they are of them.

So they then came to the monument, this memorial stone, which marked the place where the battle took place between Christian and Apollyon.

And Great Heart, he says to Christiana, he says, This is the place where Christian stood, and where Apollyon fought against him. Here is some of your husband's blood on these stones.

And you can also see some of Apollyon's broken darts. Look how they beat the ground with their feet as they fought, to make good their places against each other, and how with their byblows they did split the very stones in pieces.

And with that Great Heart, he shows the pilgrims, he shows them the memorial stone that Christian had erected after his victory against Apollyon. And the pilgrims saw the plaque that was written on the stone, because it read, Hard by here was a battle fought, Most strange and yet most true, Christian and Apollyon sought each other to subdue.

[23 : 46] The man so bravely played the man, He made the fiend to fly, Of which a monument I stand, The same to testify. You know, like the prophet Samuel, That we read there in 1 Samuel 7, Like the prophet Samuel before him, Christian, He raised his Ebenezer, In the valley of humiliation, And he said, Hitherto hath the Lord helped us.

Hitherto hath the Lord helped us. Then we read that, When they passed through the valley of humiliation, They came upon the borders of the valley of the shadow of death.

This valley, we're told, Was longer than the other, A place also most strangely haunted with evil things, As many as are able to testify. But these women and children went the better through it, Because they had daylight, And because Great Heart was their guide.

But you know, Just because the pilgrims went through the valley of the shadow of death, Better than maybe Christian went through it, It didn't mean that it was easier for them.

Because as we read, They still encountered the darkness. They still heard moans of dead men. They still heard hissing. They still had the ground shake beneath their feet.

[25 : 09] And there was all these snares around them, As they walked through the valley of the shadow of death. The boys were terrified as they walked. We're told that the women, They turned pale.

And James started throwing up with fear. But Great Heart, we're told, He encouraged the pilgrims, saying, Let us pray for light, That can lighten our darkness, And rebuke not only these, But all the Satans in hell.

So we're told they cried and prayed, And God sent light and deliverance. And you know, It's a great reminder to us, isn't it? It's a reminder to us, That when we walk through the valley of the shadow of death, We're to pray to God, To direct us, And guide us, With his light.

We're to pray for direction, And guidance, With God's light. You know, I've always loved the words of Psalm 18, Where David prays, He says, The Lord will light my candle so, That it shall shine full bright.

The Lord my God will also make my darkness to be light. And you know, We should make that our prayer, When we're confronted, And even confused, By the valley of the shadow of death.

[26 : 27] We should pray, The Lord shall light my candle so, That it shall shine full bright. The Lord my God will also make my darkness to be light.

Then we read that as the pilgrims came to the end of the valley, They met another giant, A giant this time he's called Maul. And we're told that this giant called Maul, He used to spoil young pilgrims by deceiving them.

And with that we're told that Maul, He accuses Great Heart by, He calls him a kidnapper of women and children, Taking them into a strange country, And also weakening Satan's kingdom.

And then we read that there's a fight between Maul and Great Heart. And this fight, It lasts for hours. But it ends with Great Heart, Removing Maul's head from off his shoulders.

And with that, The pilgrims, They build another memorial stone. They build another memorial with Maul's head, Planted on the top of it. And the words written underneath.

[27 : 38] The words, Then as they went forward, They came to an oak tree, And were told that they found an old pilgrim there, Fast asleep.

The pilgrims knew that he was a pilgrim, By the clothes he wore, And the staff in his hand. And so Great Heart, He goes over and he wakes the old pilgrim up, And the old pilgrim, He opens his eyes, And when he looks at Great Heart, He cries out, What's the matter?

What are you, And what is your business doing here? And Great Heart says, My name is Great Heart. I am a guide to these pilgrims, That are going to the celestial city.

And we're told that the name of the old pilgrim was called Honest. He had come from the town of Stupidity, Which was very close to the city of Destruction.

But as they began walking together with Honest, The pilgrims, They asked Mr. Honest, They asked this man called Honest, If they had heard of a man called Mr. Fearing.

[29 : 09] And Honest said, He said, Yes, I knew him very well. He was a man that had the root of the matter in him. But he was one of the most troublesome pilgrims That ever I met with in all my days.

And Great Heart said, I was his guide. I was his guide from my master's house, The interpreter's house, All the way to the gates of the celestial city.

But you know, as you would expect, Mr. Fearing, He was a man who was always overcome with fear and doubt. And with that Great Heart, He remembered what Mr. Fearing was like as he walked with him along the pilgrim's progress.

Great Heart said, Everything frightened him. Everything frightened Mr. Fearing. To the point that he lay crying at the slough of Despond for about a month.

He lay there crying for about a month with many pilgrims passing on before him. And then when he eventually came to the wicked gate, He stood for a while at the gate before he knocked.

[30 : 18] And when the gate opened, He would let other people in. He would give place to others and say that he wasn't worthy to go in. When he arrived at the interpreter's house, Says Great Heart, He lay out in the cold for a good while before he knocked on the door.

When he came to the cross, He just wanted to stay there. He didn't want to go on to the celestial city. When he came to Palace Beautiful, He didn't say very much. He was very, very quiet.

But he enjoyed the valley of humiliation. That's what Great Heart says. It was very interesting that he enjoyed the valley of humiliation. He even kissed the flowers upon the ground there.

And that's how he was all the way to the celestial city. He was always full of doubts and fears. But as Honest said, He had the root of the matter in him.

He had the root of the matter in him. And you know, When I think of some of you this evening, I think that there are So many of you Who are like Mr. Fearing.

[31 : 30] So many of you like Mr. Fearing Because you have the root of the matter in you. You're a Christian. But you live your life thinking that you're unworthy And unwanted.

Maybe even unwelcome. And you make your pilgrimage difficult for yourself Because you live your life full of doubt And full of fear.

You fail to see the joy of God's promises. And you choose rather to live in doubt and despondency. But you know my friend, Mr. Fearing is worth remembering.

Because he had the root of the matter in him. He had the root of the matter in him. But he was restricted with fear. And you have to ask yourself this evening, Do I have the root of the matter in me?

Am I a Christian? But a Christian that's struggling with doubts and fears. So as they went on, The pilgrims, they were getting weary.

[32 : 36] So we're told that they stopped at the inn of a man named Gaius. And in the Bible, when you read the Bible, Gaius, the Gaius that's mentioned in the Bible, He's revealed to us as One of two people whom Paul baptised.

And he was also, we're told, An elder in the church who often hosted pilgrims on their journey. And this brings us to consider, lastly and more briefly, marriages.

That's our third point this evening. So mistakes, memories and marriages. Mistakes, memories and marriages. So marriages. So when the pilgrims arrived, Gaius, he went down into the kitchen.

He went down to the kitchen to speak to the cook, Whose name was an amazing name. Taste that which is good. And so he told the cook to get supper ready.

Then Gaius, he came up again to the living room, And he told the pilgrims, he said to them, Come, my friends, you are welcome. And I am glad that I have a house to entertain you in.

[33 : 39] And while supper is being prepared, Let us talk about good things together. And they have this long discussion. But at one point in their discussion, Gaius speaks on behalf of women.

We're told that he says, As death and the curse came into the world by a woman, So also did life and health. God sent his son, born of a woman.

When the saviour came, he says, This woman rejoiced in him before either man or angel. Women followed Christ and ministered to him. It was a woman that washed his feet with her tears, And a woman that anointed his body for burial.

It was women that wept when he went to the cross, And women that followed him from the cross to the sepulcher when he was buried. It was a woman that were there first with him at his resurrection morning.

And women that brought tidings first to the disciples, That he was risen from the dead. Women, therefore, says Gaius, Are highly favoured. And share with us in the grace of life.

[34 : 52] And you know, it seems that this talk about women, It paved the way for Gaius to suggest that Mercy and Matthew get married.

Which was very interesting because, As we mentioned earlier, Mercy was, When she was at the palace beautiful, Mercy received a proposal.

There was this man called Mr. Brisk, And he proposed to Mercy, But Mercy refused. And Bunyan explains the reason why Mercy refused to marry Mr. Brisk.

And it was because he wasn't a Christian. Mercy said, He pretends to religion, But he stuck very close to the world.

But Mr. Brisk, He proposed to Mercy more than once, Because, as we're told, She was a beautiful young woman. But Mercy said, I purpose never to have a clog in my soul.

[35 : 54] I purpose never to have a clog in my soul. Of course, Bunyan, He's warning pilgrims about the possible danger Of marrying someone who's not a Christian.

Do you know when Spurgeon was asked by a female member in his congregation If she should marry her unconverted fiancé, Spurgeon asked her to stand up on his desk.

She had come to his study, And Spurgeon says, Well, stand up on my desk. And so she stands up on his desk, And Spurgeon says to the woman, Now pull me up. And Spurgeon, as you know, He was a big man.

And it was impossible for this woman To pull Spurgeon up onto the desk. But you know, with a little tug, Spurgeon, He pulled the woman down from the desk Onto the floor.

And with that Spurgeon said to his church member, That's what your marriage will be like. You can't pull him up, But he can certainly pull you down.

[37 : 02] You can't pull him up, But he can certainly pull you down. Then Mercy, She also explained that she had a sister called Bountiful.

And that Bountiful was married to a selfish Christian, Who always argued with her, And eventually threw her out. And in the 17th century, It was actually illegal to get a divorce.

And Bunyan there, He's teaching us again about marriage, That in the context of marriage between two Christians, The Bible teaches that you shouldn't get a divorce.

Because as Christians, As Christians we have vowed not to separate Until God shall separate us by death. Therefore as Christians we must be committed in our marriage, We must communicate in our marriage, And we must have Christ at the centre of our marriage.

But you know, While the pilgrims stayed with Gaius, There was not one, But actually two marriages. Because Matthew and Mercy, They got married. And then Gaius' daughter Phoebe, She gets married to Christiana's youngest son, James.

[38 : 20] And so there's a double wedding. There's two weddings. And we're told that the pilgrims, They stayed with Gaius and his family, For about ten days. And then they continued on their journey.

And Bunyan writes, Now by this time they were come within sight of the town of Vanity, Where Vanity Fair is kept. So when they saw that they were so near the town, They consulted with one another, How they should pass through the town.

And some said one thing, And some said another. And so God willing, We'll see what happens to the pilgrims at Vanity Fair, As we continue in part two, Of the pilgrims' progress, Next Lord's Day.

Well may the Lord bless these thoughts to us. And let us pray together. O Lord, our gracious God, We give thanks to Thee this evening For the reminder that our mistakes are dealt with, And that they have been dealt with Through the flesh and blood of Christ.

We thank Thee, Lord, for that wonderful prescription That has been provided for us. And we give thanks to Thee that it is a free prescription, And that sinners are able to come and receive that free offer.

[39 : 45] But Lord, we give thanks to Thee for even the memorial stones That are set up along the pilgrims' progress, That remind us every time that hitherto Hath the Lord helped us, That Thou art the one who will uphold us, And the one who will keep us.

And even as we were considering there About marriages and Christian marriage, Lord, we pray that Thou wouldst bless our homes, And bless our marriages. Protect our marriages, we pray.

Because we know that the evil one, He is a divider. He is called the devil. And he seeks to divide. But Lord, we pray that our home would be, Our homes would be centred upon Christ.

That He would be the foundation of our marriages. And the foundation of the message that we live out. That He would be the foundation of our home. And that Thy righteousness would extend to our children, And even our children's children.

Oh Lord, remember us, we pray. And bless us, Lord, in the week that lies ahead. That Thou wouldst go before us in all things. That we would ever look to Jesus, The author and the finisher of our faith.

[40 : 55] Cleanse us, we ask. For we ask it in Jesus' name. And for His sake. Amen. Amen. Well, we're going to bring our service to a conclusion this evening.

We're going to sing in Psalm 45. Psalm 45, and we're singing the verses in Gaelic. Psalm 45, we're singing verses 13 and 14 in Gaelic.

And Psalm 45, as we're mentioning there about two weddings. Psalm 45 is actually a wedding song. It describes a marriage between the king and his bride.

And it's a beautiful love song. And it's a song that describes this love that exists between the king and his bride. And I'd encourage you to read it. And you know, there are a few in the congregation.

And this is their favourite psalm. And I was thinking of you. You know who you are. I was thinking of you this week as I was considering Psalm 45 for this evening's service.

[41 : 58] So we're going to sing verses 13 and 14. I'll read them first of all in English. Behold the daughter of the king, all glorious is within. And with embroideries of gold, her garments wrought have been.

She shall be brought unto the king in robes with needle wrought. Her fellow virgins following shall unto thee be brought. And the verses in Gaelic.

Nienan rí gu jarifestai, ha ule laaj e glór, ha cooli e te heumpi fós, eir opraig le hór. Im ráth de je oparch reis le snaad, ver í guúsin rí.

Hík húk a glúch a kóyadach, sa maitannan n'jé. So we'll sing these verses of Psalm 45 to God's praise. Shabbat Shalom.

Shabbat Shalom. Shabbat Shalom. Thank you.

[43 : 26] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.