

# Caite A'Bheil Thu?

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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 chapter that we read, Genesis chapter 3, Genesis chapter 3, and if we read again at verse 8, Genesis chapter 3 at verse 8, and they, that's Adam and Eve, they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man and said to him, Where are you? Where are you?

My unconverted friend, sitting here this evening, as your minister, and as I have often explained to you before, I have a great burden for your soul.

I don't know if you have a burden for your own soul, but I can honestly say that I have a burden for your soul. And when I think of you during the week, and when I pray for you, the question that comes to my mind is this question.

And the question that God, it's the question that God has been asking lost sinners since the fall of Adam. Where are you? Where are you? But you know, when I often think of you, and when I pray for you, for some strange reason unknown to me, these words, they often come to me in Gaelic.

[ 1 : 5 8 ] And as you know by now, you know me, to my shame, I can't speak Gaelic. But even with the little Gaelic that I do know, the words that keep coming to me when I think of you and pray for you is, Kachabelu.

Kachabelu. Where are you? Where are you in relation to Jesus Christ? Kachabelu. Where are you?

And you know, as someone who is unconverted, someone who is uncommitted, someone who has not nailed their colors to the mast and said, and come out saying that you're a Christian.

You know, it's not just me that's asking you this question. It's not just me that's asking you, Kachabelu. God is asking you. God has been asking you for many years.

Kachabelu. And my friend, you need to respond and answer this question. Kachabelu. Where are you? Where are you? Are you lost?

[ 2 : 5 8 ] Kachabelu. Where are you? Are you seeking the Lord? Kachabelu. Are you searching the scriptures? Where are you?

Are you saved? Kachabelu. Where are you? Are you following Jesus? Kachabelu, he's asking. Where are you? Where are you?

And you know, when Adam was asked this question, he didn't know where he was. But he knew that he wasn't in the right place. Adam knew that he had sinned against God.

And Adam knew that his sin had brought him into a state of ruin. Adam knew that he wasn't in a right relationship with God. Adam knew that there was a problem. But he didn't know the extent of the problem.

But when God came to Adam. When God stopped Adam in his tracks. When God spoke to Adam directly and asked him that all important question.

- [ 3 : 59 ] Kachabelu. Where are you? It was then that Adam had to respond. How are you going to respond this evening?
- To God's question. Kachabelu. And you know, there are three things I'd just like us to draw out from this question. And this passage.
- Three points. A royal ruin. A royal run. And a royal remedy. A royal ruin. A royal run. And a royal remedy. So we look first of all this evening at a royal ruin.
- A royal ruin. Look at verse 1 of chapter 3. It says, Genesis chapter 3.
- It opens by explaining how our world came to be in the state of ruin it's in today. And we often refer to the events which take place in this chapter.
- [ 5 : 20 ] Even as it has the title there. If you're using the Pew Bible. We call this chapter the fall. Because Genesis chapter 3 is the account of when mankind. And all of God's created order.
- Fell into an estate of sin and misery. Everything we read of in chapters 1 and 2. It was marred and ruined by the fall of Adam in chapter 3.
- Because even when we read the opening chapters of our Bible. We're given the account of our Genesis. We're given the account of our origin. Our first beginning. And it wasn't a beginning from something.
- Our Genesis didn't take place by particles all colliding together in the form of a big bang. And then there was millions of years of evolution.
- No, we're told right at the very beginning. Genesis 1.1. In the beginning God created the heavens and the earth. God created everything. Out of nothing.
- [ 6 : 22 ] He spoke into the void. Into the vacuum. And out of nothing. By the word of his power. Life came into being. And God said as we read in Genesis 1.
- Let there be. And it was. And he saw there was all very good. And by the word of his power. God spoke this whole world into being.
- He spoke the light. The land. The sea. The vegetation. The sun. The moon. The stars. The birds. The animals. The mammals. The insects. God said let there be.
- And it was. And he saw there was all very good. But as we know. As you read at the end of chapter 1. The last action of God's creative order.
- Was to make us. He made mankind. We're told in Genesis 1.26. Then God said. Let us make man in our image.
- [ 7 : 22 ] After our likeness. And let them have dominion over the fish of the sea. And over the birds of the heavens. And over the livestock. And over all the earth. And over every creeping thing. That creeps on the earth.
- So God created man in his own image. In the image of God. He created him. Male and female. He created them. The creation of mankind.
- Was God's greatest act of creation. Because like a potter. Working with clay. God intimately and intricately.
- He formed and fashioned Adam. From the dust of the ground. And Adam he was made. As we read in the image. And in the likeness of his creator. Adam was created.
- To reflect and imitate. The glory of his creator. That's why Adam was made in the first place. He wasn't made. To reflect his own glory. He wasn't made.
- [ 8 : 16 ] To seek his own glory. Adam wasn't made. To find his own fortune. Or his own fame. Adam wasn't even made. To enjoy. What this world had to offer.
- No Adam's chief end. Our chief end. As we were all taught. From a young age. Our chief end. Man's chief end. Is to glorify God.

And to enjoy him forever. Now because Adam. Was made in the image. And likeness of God. Adam was. You could say. He was the apex. Of God's creation.

Humanity. We are. The climax. And culmination. Of all that God has made. Adam was created. Perfect. Perfect knowledge.

Righteousness. And holiness. That's how the catechism puts it. But more than that. Adam was made. The king of Eden. Adam was created. As king. We're told in Genesis 1.

[ 9 : 15 ] 26. That he was to have dominion. Dominion over all the creatures. He was to rule. As this monarch. In the kingdom of Eden. And you know. This is what we need.

To rediscover. In our day and generation. Adam was created. As king. We were created. As something. That's precious. We aren't here. By some random chance.

Of biology. We aren't here. By scientific accident. No. Our genesis. Our beginning. It began with God. And God has a love.

And a care. Towards his creation. Because he has made us. With dignity. And he looks upon us. With compassion. But you know. When we remove God.

As our creator. We take away our dignity. And we. Take away. The reason. For our existence. When God is pushed. To the side.

[ 10 : 10 ] Man is made. To think. That he has no purpose. In life. Because the one. The amazing thing is. That. Science. It doesn't dignify man. This world.

Doesn't dignify man. The media. Doesn't dignify man. In their eyes. We're no different. To animals. We're just insignificant. We're only a number. We're not important. To anyone.

And therefore. Up until our birth. We can be aborted. Or exterminated. With no one. Questioning us. And if we get. Too old. And too unwell. To look after ourselves. Well we can take. Our lives.

Into our own hands. And die. With dignity. But science. Doesn't dignify man. The world. Doesn't dignify man. Media. Doesn't dignify man. No. God.

God. Gives us dignity. God. Gives us a reason. To live. God. Gives us. A purpose. And life. Because the emphasis.

[ 11 : 04 ] You know. Of the Bible. Is that as God's creation. My friend. You're precious. You are loved. You are made in his image.

And his likeness. We are so important. To God. And God says to us today. That every single one of us. Has been uniquely.

And personally. And individually. Made. And formed in his image. And likeness. And it's in him. That we live. And move. And have our being. Our breath. Is in his hands.

And we are to worship him. We're to ascribe. All praise. Honor and glory. To him. Because he is our creator. He brought us into being.

And he brought us into being. Without our aid. And you know. He has given us a beginning. He has given us an existence. He has made us. A living soul. He has made us.

[ 12 : 00 ] For eternity. And he has made us. With immortality. And my friend. This God. Who loves you. So much. And has given to you. So much. Dignity. He thinks so highly.

Of the life. That he has given to you. An individual life. He thinks. So highly. Of your life. That he will ask you. One day. What you did with it.

And this is the point. My friend. This is the point. God thinks of you. So much. That he will ask you. To give an account.

We are as important. As that. God. He is not going to ask. Any of the animals. To give an account. He is not going to ask. The hills. Or the stars. Or the sun.

Or the moon. To give an account. No. But this God. Who thinks. So highly. Of the precious. Life. That he has made. In you.

[ 13 : 00 ] He is going to ask you. What you did with it. God sees us. As so precious. That one day. He will ask us. Where we are. In relation. To Jesus Christ.

And you know. My friend. When we understand. How highly. God thinks of us. As his own creation. We can see. Why Genesis 3.

Is often described. As the fall. Because Adam and Eve. They were created. With perfection. Perfect knowledge. Righteousness. And holiness. They were created.

In this paradise. They were placed. In the garden. Of paradise. And as someone. Once said. Adam and Eve. Were placed. In a paradise. Of yes.

A paradise. Of yes. With a single. Tree of no. Adam and Eve. Were created. King and queen. Over the kingdom. Of Eden. And they were just. Given one rule.

[ 13 : 55 ] Just one. Rule. Genesis 2. 16. The Lord God. Commanded the man. Saying. You may surely. Eat of every. Tree of the garden. But of the tree.

Of the knowledge. Of good and evil. You shall not eat. Of it. For the day. That you eat. Thereof. You shall surely. Die. It was a paradise. Of yes. And a single. Tree of no. Adam.

Was issued. The condition. Of being king. Over God's creation. And the condition. Was obedience. Obedience. Will bring life. Disobedience.

Will bring death. Will. And as you know. As we've read. Adam and Eve. They were created. With free will. They weren't robots.

They were given. The ability. To refuse sin. They were given. The ability. To seek righteousness. They were given. The freedom. To make their own. Choices. They were able. To choose. Between good and evil.

[ 14 : 50 ] Between bad. And sin. They were able. To choose. But the emphasis. Of Genesis 3. Is that Adam and Eve. They fell. They fell.

From this estate. Of perfect righteousness. And holiness. They fell. Into ruin. They fell. All the way down. Into ruin. Because they stopped.

Listening to God. We're told. That the cunning serpent. Came to Eve. And questioned. God's commandment. It says. In verse 1.

Of chapter 3. Did God really say. Eve. And we know. That the serpent. Lied to her. And he said. That if she ate. From the tree of knowledge. Of good and evil. She wouldn't die.

Now the issue. We should be focused on. Is not. How a serpent. Spoke to Eve. The issue. We should be focused on. Is that. Eve listened. To the serpent. Rather than.

[ 15 : 44 ] God. Eve listened. To the creation. Rather than. The creator. We undermine. God's commandments.

To the creator. And that's what. Caused Adam and Eve. To fall into that. Estate of sin. And that has been. Our problem. Since the fall. We've continued.

To listen. To the creation. We listen. To the world. We listen. To the media. We listen. To the creation. Rather than.

The creator. We undermine. God's commandments. And question. Their significance. In our lives. And challenge. Their importance. To us. Because. Instead of listening.

To the creator. We follow. All the opinions. And all the suggestions. And all the thoughts. And all the feelings. Of the creation. We're listening. To everyone else.

[ 16 : 39 ] But the God. Who is speaking. Into our lives. And asking us. Catch a veil. Do you know. My friend. We need to listen. We need to listen.

To what God. Is saying. Because far too often. We put self first. Instead of God. And you know. We crave.

Acceptance. By our image. Or our income. Or our popularity. Or our knowledge. We worship self. We ascribe glory. To the creation. Rather than the creator. We want to be gods.

Over our own life. And destiny. And it's far more appealing. To us. Than listening. To our creator. But you know.

The result. Of ignoring God. Has been catastrophic. My friend. The ruin. We live in today. Finds its root. In this chapter. In the fall.

[ 17 : 35 ] That moment. In Genesis 3. Verse 6. When Adam and Eve. Coveted. What God had forbidden. We're told. In verse 6. So when the woman. Saw the tree.

Was good for food. And there was a delight. To the eyes. And that the tree. Was desired. To make one wise. She took of its fruit. And ate. And she also gave some.

To her husband. Who was with her. And ate. And you know. Reading that verse. We might think to ourselves. Well. How can something. As simple as eating.

A bit of fruit. Bring this world. Into a state. Any state of ruin. You know. Sometimes. Small gestures. Mean something. Bigger. Just like a wedding ring.

It's a small gesture. It's only a bit of metal. It's only a bit of metal. But what it represents. Is huge. It represents.

[ 18 : 31 ] A marriage. A marriage bond. And to throw it away. Or to throw that ring. In the face of. The one who gave it to you. It would ruin the relationship. It would destroy the marriage.

It would destroy the trust. And you know. That's what we see here. God had given everything. To Adam and Eve. He had made them. King and queen.

Over the kingdom of Eden. He had given them. This wonderful position. Knowledge. Righteousness. And holiness. Made them with. With perfection. And yet.

They threw it all back. In the face of God. And chose to listen. To the creation. Rather than the creator. And the result was that. King Adam and queen Eve.

They were dethroned. They fell from the estate. Wherein they were created. They fell into. This ruin. Of sin and death. My friend.

[ 19 : 26 ] Royalty. Fell. Into ruin. When they stopped. Listening. To God. Royalty. Fell into ruin. When they stopped.

Listening to God. That's what happened. To Adam and Eve. But secondly. We see that royalty. Started running. It wasn't enough. For them to fall into ruin.

They started running. And so we see. Secondly. A royal run. A royal ruin. And secondly. A royal run. A royal run.

Look at verse 7. It says. Then the eyes of both. Were opened. And they knew. That they were naked. And they sewed fig leaves together. And made themselves loincloths.

And they heard the sound of the Lord God. Walking in the garden. In the cool of the day. And the man and his wife. Hid themselves. From the presence of the Lord God. Among the trees of the garden. But the Lord God.

[ 20 : 21 ] Called to the man. And said to him. Where are you? You know. The first thing we ought to notice. In these verses. Is that not everything. The serpent said.

Was a lie. Because Satan told. He told King Adam. And Queen Eve. He told them. That as soon as they ate. The forbidden fruit. Their eyes would be opened.

And that's exactly what happened. It wasn't a lie. But when their eyes were opened. It was a complete let down. Because they came to this knowledge. Of good and evil.

And that knowledge. It enabled them. To know that they were naked. And this is important. Because the last thing we're told. At the end of chapter 2. At verse 25.

We're told. The man and his wife. Were both naked. And they were not ashamed. But then what we see. In this chapter. That after the fall. After Adam and Eve. Had transgressed.

[ 21 : 14 ] God's commandment. By eating the forbidden fruit. Their eyes were opened. To see their nakedness. And their shame. They felt shame. And Adam and Eve.

They were so ashamed. Of what they had done. That they immediately. Tried to cover themselves up. They saw fig leaves together. To make coverings. For themselves. Knowledge of their.

Of their sin. And exposure. Before God. And even before one another. It made them ashamed. They were ashamed. And in response.

To their shame. They wanted. To hide it. They wanted to cover it up. They wanted. To conceal. The horrible reality. Of what they were really like. They wanted to present themselves.

Before God. In another light. They wanted to present themselves. Before one another. In another light. They wanted to. Come before God. And before one another.

[ 22 : 11 ] Different. To the reality. Of what they were really like. They only wanted God. To see the outward appearance. They wanted to hide.

One another. From the reality. Of their true self. They only wanted to show God. Their outward appearance. But you know. The Bible. It clearly says that. Well man.

They look at the outward appearance. But God. Oh he looks at the heart. And you know. We're still trying to cover up. Aren't we? We're still trying to. Cover ourselves up.

And put on a face. To others. And present. Our wonderful. Spiritual makeup. So that no one sees. What's going on underneath. Because in reality. Reality.

The reality is. We are broken people. Living broken lives. In a broken world. And we need this. Jesus. And like Adam and Eve though. We're still trying to hide.

[ 23 : 10 ] Among the trees. We're still trying to. Hide our sin. From the eyes of God. We're still trying to. Cover up what we've done. And pretend that nothing has happened. And everything is fine. Saying my soul doesn't really bother me.

But you know. It's all an impossibility. Because as Adam and Eve. Discovered very quickly. There's no running from this God. We can try and run and hide.

All we like. We can try and cover ourselves up. All we like. But God sees us. God sees you tonight.

God knows your heart. God knows who we are. And God knows who we are. In relation to his son. Jesus Christ. Oh my friend.

God is asking you tonight. Catch a bellev. Where are you? Where are you? But you know. When God searched for Adam and Eve.

[ 24 : 11 ] And when God asked. Where are you? It wasn't in the playful sense of. Come out. Come out. Wherever you are. That's not what God was doing. No. It's Adam.

Where are you? Where are you? He's asking. In other words. What have you done? What have you done? Where are you? And Adam.

He comes forward. And he confesses. In verse 10. He said. I heard the sound of you. In the garden. And I was afraid. Because I was naked. And I hid myself. And God says.

Who told you that you were naked? Have you eaten of the tree. Which I commanded you not to eat? And you know. The Lord's question. Should emphasize to us.

That. We all know that we need to be saved. Who told you you were naked? The question should emphasize to all of us.

[ 25 : 05 ] That we all know. Know that we need to be saved. No one needs to tell us. The minister doesn't need to tell you every week. That you need to be saved. You already know. The only person who told Adam.

That he was naked. Was his God given conscience. As soon as Adam ate the fruit. His conscience bothered him.

Does your conscience bother you? Does your God given conscience bother you? You know. Adam's conscience. It convicted him.

Of his nakedness. And his sin. Before a holy God. And when God put out the question. Where are you? Adam's conscience. It was awakened. And he was alerted.

To his nakedness. And his exposure. Before God. And Adam was convicted. Of his sin. And his conscience. It affirmed to him. That he was lost. He was lost.

[ 26 : 01 ] In this ruin of sin. And he was in desperate need. Of a remedy. Adam knew. That he couldn't run. From God any longer. He knew. That it was.

He had to give it all up. What about you? My friend? Oh. What about you? What about you? What about you?

Are you still trying to run from God? Are you still trying to hide from him? The God who has an all seeing eye. Who watches you even when you slumber and sleep.

But you know my friend. You can't run. You know you can't run. You know you can't hide. And you know that God is speaking to you.

You know that God is speaking to you. Individually. Personally. You know that he's convicting you. And challenging you. And asking you. Catch a billy.

[ 27 : 00 ] Oh. Catch a billy. Where are you? Where are you? My friend. You can try and ignore. Your God given conscience. You can try and ignore it.

You can try and suppress it. You can try and busy yourself. With all the other things of life. You can try and avoid all the questions. About life. And eternity. You can try and put Jesus off.

You can put it off. Till a later date. A more convenient season. In your life. But you cannot run. From this God. You cannot run from him.

You can't hide from him. And sooner or later. He will find you. And he will catch you. And when he finds you.

Whether with Christ. Or without him. You will have to stand before him. And give an account. Oh my friend.

[ 27 : 59 ] Catch a bill. Where are you? You can't cover yourself up. Before God. Because before God.

You're naked and exposed. Give it up. Just give up. And commit your life to him. You know. When God speaks to you.

In his word. Like he's doing tonight. When you're convicted of sin. And when your conscience bothers you. You can't ignore it. You can't cover it up. You can't hide it.

You have to do something about it. You have to do something about it. You have to seek the Lord. You have to cry out for mercy. You have to ask the Lord.

To come into your life. You have to commit your life. To Jesus Christ. You have to say. Like the publican. God be merciful. To me a sinner.

[ 28 : 58 ] You need to ask him my friend. Because God is asking you. Catch a bill. Where are you? And there's no use running from this God.

Because he is the only remedy. To your ruin. And that's what I want us to consider lastly. A royal remedy. A royal ruin.

A royal run. And a royal remedy. A royal remedy. Look at verse 12. The man said. The woman whom you gave to be with me. She gave me the fruit of the tree.

And I ate. Then the Lord God said to the woman. What is this that you have done? The woman said. The serpent deceived me. And I ate. The Lord God said to the serpent. Because you have done this.

Cursed are you above all livestock. And above all the beasts of the field. On your belly you shall go. And dust you shall eat. All the days of your life. I will put enmity between you and the woman.

[ 29 : 54 ] And between your offspring and her offspring. He shall bruise your head. And you shall bruise his heel. You know as soon as God spoke to Adam about his sin.

Adam did what we all do when we're guilty. We blame someone else. When our conscience convicts us. And challenges us.

We divert the attention away from ourselves. To someone or something else. You know I see it all the time. Even in our own house. I don't know what it's like in the Graham household.

But we have three little boys. And well if David breaks something. If David breaks something. First thing he says. It was Finley. Or he says.

It was Daniel. Even though they're nowhere near him. He'll blame them. He'll say it wasn't his fault. And they're somehow involved in the whole chaos that's going on.

[ 30 : 52 ] And you know you can't teach your children to be like that. You can't teach them to blame one another. It's in them. It's in their nature. It's part of original sin. And when we get caught.

Our conscience convicts us. It challenges us. We want to divert attention away from ourselves. We don't want anybody looking at me or questioning me. We want to point the finger at someone else.

We don't want to be under the spotlight. So we'll blame someone else. And you know that's what we see here. Adam blamed Eve. Eve blamed the serpent. They all blamed one another for the mess that they ended up in.

But the truth was. They only had themselves to blame. They only had themselves to blame. They couldn't point the finger at anyone else. Because they all had sinned.

And come short of the glory of God. They had fallen from the royal estate. Wherein they had been created. They fell into an estate of ruin. And you know.

[ 31 : 52 ] We can do the same. We can blame other people. You know. You might be blaming someone. For the reason you're not a Christian tonight.

You might blame your circumstances. You might blame your job. You might blame your husband. Or your wife. You might blame the church.

That you're not a Christian. You might blame other Christians. That you're not a Christian. You might blame your family. That you're not a Christian. You might blame your upbringing. That you're not a Christian. You might blame Adam and Eve.

For the mess of sin. That they've left behind. A classic. Is that we all blame the devil. For our sin. But the truth is.

Like Adam and Eve. You've only got yourself to blame. For the ruin that you're in. There's no finger to point. Except at yourself.

[ 32 : 48 ] The only person. The only person who's responsible for you. Is you. You're responsible. You're accountable before God. You're the reason. Why you're not a Christian today.



It's no one else's fault. No one else is to blame. For the ruin that you're in. No one else is to blame. For the fact that you're not seeking. The Lord wholeheartedly.

No one else is to blame. That you haven't bent your knee. Before King Jesus. No one else is to blame. For the fact that you haven't cried out. To be saved. The finger is only pointing.

At yourself. And my friend. Let's never forget. The extent of this ruin. That we're in without Jesus. Because you know.

The Bible tells us. That the wages of sin is death. The wages of sin is spiritual death. Physical death. And eternal death. The catechism.

[ 33 : 45 ] Puts it so clearly to us. All mankind. By their fall. Lost communion with God. And they are under his wrath and curse. And so made liable. To all the miseries of this life.

To death itself. And to the pains of hell forever. That's the extent. Of our sin. That's the extent of our ruin. And that's what our sin is doing to us.

If we don't do something about it. It's going to take you to the grave. And it's going to take you. If you're without Christ. It'll take you to the pains of hell forever.

And I don't say that lightly. I say it lovingly. My friend. If you don't do something about this. The sin that indwells you.

Is going to take you. Not only to the grave. But to the pains of hell forever. But you know. Even before the pains of death. And the pains of hell.

[ 34 : 47 ] God says to Adam and Eve. You're going to experience all the miseries of this life. You're going to experience all the ailments. And the suffering. Of this life. Because when God dethroned King Adam and Queen Eve.

When he brought them down. He cursed mankind. And he said to them. That even when you're bringing life into this world. It's going to be painful. Eve was told that giving birth.

Would be this painful experience. He says in sorrow. You shall bring forth children. Adam was informed. That it would be through toil. And sweat. And tears that he would feed his family.

Bringing life into the world. Was going to be a painful reminder. Of the fall. But you know. Despite all the pain.

And all the ruin. What we ought to see. Is that in amongst. The prospect of all the miseries of this life. With the curse of sorrow and death.

[ 35 : 50 ] You know what we see here. Is that in the midst of all the pain and ruin. There is the promise of a remedy. In the midst of all the pain of ruin. There is the promise of a remedy.

Because when God cursed the serpent. He issued this fall to mankind. And he issued also the first promise. Of the gospel. Verse 15.

I will put enmity between you and the woman. And between your offspring and her offspring. He shall bruise your head. You shall bruise his heel. There is the promise of the gospel.

It might not seem like much of a promise. But the seed of the woman. Will crush the head of the serpent. And of course the seed of the woman. Was the Lord Jesus Christ.

Because the Bible. From Genesis 3 onwards. It traces the seed of the woman. Throughout the generations. And the Bible is clinging to this one promise.

[ 36 : 50 ] That the seed of the woman. Will come and crush the head of the serpent. And that's what we see at Calvary. What we see at the cross of Calvary. Is the obedience of Jesus.

He is the seed of the woman. And he's there crushing the head of the serpent. He's destroying death. And bringing life and immortality to light. Through the gospel.

And you know my friend. What we're witnessing in this passage. Although it seems maybe. So sad. Because it's all about the fall. What we're seeing in the midst of a royal ruin.

Is that we have the promise of a royal remedy. In the person of Jesus Christ. It's the promise of a royal remedy. I know Paul.

He was wonderful in. Summarizing statements. Paul put it so clearly. He says the wages of sin is death. There's the ruin.

[ 37 : 49 ] But. The gift of God is eternal life. Through Jesus Christ our Lord. There's the remedy. The wages of sin is death. That's your ruin.

The gift of God is eternal life. Through Jesus Christ. There's your remedy. There's your remedy. The gift of God. Is eternal life.

Through Jesus Christ our Lord. My unconverted friend. Katubelu. As I said at the beginning.

When I think of you. When I pray for you. That's all I'm asking. Where are you? Where are you?

Katubelu. Are you lost? Katubelu. Are you seeking the Lord? If you're not. Start tonight. Start seeking him.

[ 38 : 49 ] With all your heart. Katubelu. Are you searching the scriptures? If you're not. Start tonight. Jesus says. Search the scriptures.

For in them you will find life. Katubelu. Are you saved? I hope that's what you want. More than anything.

In this world. To be saved. Katubelu. Are you following Jesus? Do you want to follow Jesus? Katubelu.

Where are you? Where are you in relation to Jesus Christ? Katubelu. Do not run.

From God. He's asking you tonight. Katubelu. You need. To stop running.

[ 39 : 51 ] And start responding. Respond to the remedy. The remedy to your ruin. The gift of God. Is eternal life.

Through Jesus Christ. Our Lord. Katubelu. Where are you? May the Lord bless these thoughts to us.

Let us pray. O Lord. Our gracious God. We give thanks to thee. That thy word speaks. And Lord.

Our prayer is. That we would be listening. That we would listen. To the voice. Of truth. Knowing that the word of God. Who speaks into our lives. Who stops us in our tracks.

And asks us. Where we are with thee. O Lord. We ask. And we pray. That each and every one of us. This evening. That we would be able to. Say even like the hymn writer.

[ 40 : 49 ] That it is well. It is well with my soul. Lord. That our soul. Should be found. In Jesus Christ. That we would look to Jesus. And know him.

And love him. As the author. And the finisher of our faith. Bless thy word to us Lord. May it find lodgment. In our heart. Help us to take it. Into the week. That lies ahead.

And Lord. To give thee. All the glory. That is due to thy name. Bless us then we pray. Keep us we ask. For we ask it in Jesus name. And for his sake. Amen. We're going to bring our service.

To a conclusion. By singing. The words of Psalm 8. Psalm 8. Psalm 8. In the Scottish Sauter. Page 208.

Psalm 8. Psalm 8. We're singing from verse 3. Down to the end of the psalm.

[ 41 : 52 ] And this psalm. It's written by David. David is considering the beauty of the creation. And he sees himself as so small. And so insignificant. When he looks at the vastness.

Of the moon and the stars. And then he realizes. That even God loves him. And God looks upon him. And God is so kind towards him. That he would provide for him.

A wonderful saviour. And you know that's why we should worship God. When I look up unto the heavens. Which thine own fingers framed. Unto the moon and to the stars. Which were by thee ordained.

Then say I. What is man? That he remembered is by thee. Or what the son of man. That thou so kind. To him shouldst be. Down to the end of the psalm. To God's place.

Amen. To God's place. When I look up unto the heavens.

[ 42 : 51 ] Which thine own fingers framed. Unto the moon, unto the sun, with whereby he ordained.

Then say, I want this man that he remember his body.

For what the Son of Manatee so kind to him should be.

For thou a little overhast in the angels' maid.

With glory and with dignity, the covenant has his head.

[ 44 : 31 ] Of thy hands were the midst of Lord.

All hunters be did slain. O deep and tall, serenity and beast.

The tender field to stray. Thou'st of the air, fish of the sea.

All that pass through the sea. I was surrendered all the earth.

Lord, our Lord is thy name. 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.

[ 45 : 56 ] Amen.