

What's Inside?

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Bible Text: 2 Kings 16
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It is good to be together worshipping the Lord. Thank you, those of you who did not get to [?]. Just pray for us. We had a great, great conference, very encouraging and wonderful preaching. If you are one of those people kind of sitting on the fence trying to decide are we going to make that trip to Indianapolis tonight or are we not, I really want to kind of push you over the fence and encourage you to go. I know you won't be disappointed. God has blessed the preaching ministry of pastor Ted Donnelly around the world. He is a much sought after speaker and we certainly benefited mightily from his proclamation of the Word this week. It is going to be kind of—it is not kind of a [?]
—kind of little mini [?] in one sense tonight. It is going to be seven or eight congregations represented in this joint service. The place is going to be filled with God's people. It is a good opportunity as part of the bigger church to have some fellowship with other brothers and sisters. So I really want to encourage you to come down and enjoy the time of worship of the Lord this evening.

I would like to ask you now to open your Bibles to 2 Kings chapter 16. We have been taking a little break from our study in the gospel of John this summer. We will return there in August. We have been looking in 1 and 2 Kings at a few different kings and stories from this particular time in the history of God's people.

When I was a young boy my parents took our family out to a kind of a major vacation for us out West and one of the events that I remember clearly was the little old western town that they took us to, very stereotypical town. They did a lot of reenactments. There were cowboys walking all over the place and wagons and horses and all of these old store fronts and the great big wide dirt streets and we saw the shows that were put on there and very, very entertaining for a young boy like I was. My mom and dad bought me the cowboy hat, you know, and I was really feeling part of the West.

But then kind of at the end of the trip I was disappointed because I don't know how it happened, but I suddenly realized that the whole town was a big fake. Nobody lived in this town. A few just came and worked there. Nobody conducted businesses. All the buildings were just boards propped up with two by fours in the back. The whole thing was a fake and I had been there for two or three or four hours and I never knew it. I thought this was a real living western town.

There is a lot of fake things in the world today. Sometimes if we are feeling particularly cynical we might conclude that one of man's chief ends is to make things that are not appear as though they are. We love the appearance of things, politicians and radio pundits talk about substance versus, you know, the fake and how we just can't find things that are real. We like to come across rich when we are really poor, knowledgeable when we are clueless as to what is really going on, strong when we are weak. People play this game and you see it. I see it. And, sadly, there are times when we participate in it.

Unfortunately, this game of deception is often played in the arena of spirituality or our spiritual well being. Man is faced with the constant temptation to replace the things of God with substitutes and with forgeries. Men love to seem spiritual when the reality is far different.

Jesus, of course, dealt with this constantly during his life and ministry here on earth. He took on the Pharisees, the scribes, the spiritual leaders of the day and he called them white washed tombs. And, of course, that imagery—if we pause to think about it—nice, white washed, clean on the outside, but a tomb is something, of course, that holds death within its realm because of blind guides. They promise life, but they led people to death.

Well, it is only at the cross of Christ, of course, that we can expose these false expressions of piety. It is only at the cross that we can take what is not real and make it real and that, of course, by the grace of God.

Today we are going to study one of the master deceivers of all time. His name is Ahaz. He is a king of the southern part of the kingdom of Israel, what we call Judah. And 2 Kings chapter 16 tells us his story. So let's listen now to God's Word.

In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, became king. Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the sight of the LORD his God, as his father David had done. But he walked in the way of the kings of Israel, and even made his son pass through the fire, according to the abominations of the nations whom the LORD had driven out from before the sons of Israel. He sacrificed and burned incense on the high places and on the hills and under every green tree.

Then Rezin king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to wage war; and they besieged Ahaz, but could not overcome him. At that time Rezin king of Aram recovered Elath for Aram, and cleared the Judeans out of Elath entirely; and the Arameans came to Elath and have lived there to this day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am your servant and your son; come up and deliver me from the hand of the king of Aram and from the hand of the king of Israel, who are rising up against me."

Ahaz took the silver and gold that was found in the house of the LORD and in the treasuries of the king's house, and sent a present to the king of Assyria. So the king of Assyria listened to him; and the king of Assyria went up against Damascus and captured it, and carried the people of it away into exile to Kir, and put Rezin to death.

Now King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar which was at Damascus; and King Ahaz sent to Urijah the priest the pattern of the altar and its model, according to all its workmanship. So Urijah the priest built an altar; according to all that King Ahaz had sent from Damascus, thus Urijah the priest made it, before the coming of King Ahaz from Damascus. When the king came from Damascus, the king saw the altar; then the king approached the altar and went up to it, and burned his burnt offering and his meal offering, and poured his drink offering and sprinkled the blood of his peace offerings on the altar. The bronze altar, which was before the LORD, he brought from the front of the house, from between his altar and the house of the LORD, and he put it on the north side of his altar. Then King Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning burnt offering and the evening meal offering and the king's burnt offering and his meal offering, with the burnt offering of all the people of the land and their meal offering and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. But the bronze altar shall be for me to inquire by."

So Urijah the priest did according to all that King Ahaz commanded.

Then King Ahaz cut off the borders of the stands, and removed the laver from them; he also took down the sea from the bronze oxen which were under it and put it on a pavement of stone. The covered way for the sabbath which they had built in the house, and the outer entry of the king, he removed from the house of the LORD because of the king of Assyria. Now the rest of the acts of Ahaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Ahaz slept with his fathers, and was buried with his fathers in the city of David; and his son Hezekiah reigned in his place.¹

Let's pray.

Lord, I thank you for this portion of your Word and we pray this morning that you would have something to say to us. We pray that we would hear you that we would be ready to respond to whatever message you want to bring to our hearts and to our souls and to our families and to our church on this day, for we pray it in Jesus' name. Amen.

¹ 2 Kings 16:1-20

Well, we read this chapter and it is an interesting story. It is not at all difficult for us to see that this King Ahaz was a fraud and a great deceiver when it came to the things of God. He focused on all kinds of things that were really not the substance of true religion, not the substance of the covenant. And the man in the end was exposed.

There are several things that we want to see that he focused his life on. I think it will be instructive for us as we contemplate the temptations that face us, the ways that we have a real tendency to live in our own day and age. One of the first things that we will notice here is the tendency to seek confirmation instead of transformation. In other words, he wanted to be conformed to the things around him rather than transformed as we know the Scriptures require of us.

We know God tells us, “Do not be conformed to this world, but be transformed by the renewing of your mind.”²

But you look at the introduction of this chapter and we see immediately that not only did he not do what was right in the sight of the Lord his God which verse two tells us, but also it gives us a pretty good indication of why he didn't do it.

If you look at verse three it tells us that, “He walked in the way of the kings of Israel, and even made his son pass through the fire, according to the abominations of the nations whom the LORD had driven out from before the sons of Israel.”³

There were two groups, in other words, that he modeled his life after, two groups that he looked to to figure out how he would live his life. First of all, people were the kings of the north, the kings of Israel. And if you study this and we alluded to it a couple of weeks ago, there were no kings in the north, there were no kings of Israel that ever did what was right in the sight of the Lord. Every single one of them was wicked and evil and rebellious against the things of God. And here is this king modeling his life and his kingship on those who had rejected God.

Here is a king, a king of Judah walking and living as though there were no God. This became the model for his kingdom.

But there was a second model that he used. We are told also in this verse that he lived, “...according to the nations whom the LORD had driven out before the sons of Israel.”⁴

Now the most despicable rights and religious practices originated in these heathen nations. These were the nations that had filled up the wrath of God.

We often read about the destruction that God ordered upon these people and upon these nations. And it seems as though it is a major response from God. And we wonder why would God order that kind of judgment?

² Romans 12:2.

³ 2 Kings 16:3.

⁴ Ibid.

Of course we know it is a foreshadowing of a judgment that awaits all of us. But God was, in fact, very patient. His longsuffering was filled and filled up as he waited upon these nations to turn and they never would. And they continued to invent more and more ways that they might seek after God. And so God finally orders their complete judgment.

But somehow these nations had become attractive to Ahaz. These nations became the model for how he would seek after God.

Now it is even more amazing to consider this when you realize that Ahaz' predecessors, his own family were all godly men. His great, great grandfather was Joash. His great grandfather was Amaziah. His grandfather was Azariah who we know was Uzziah, one of the ones that Isaiah had prophesied to. His father was Jotham. And if you go back and just simply follow that backwards through 2 Kings, one of the things you will find is that all of these men did what was right in the sight of the Lord. In other words, he had a godly heritage. He had lived out before him for generations now men who had sought after the things of God.

But here in 2 Kings 16 and its corresponding passage 2 Chronicles 28 we are told of Ahaz' wicked deeds. And you can just kind of go down and you can start to... you can chronicle them. You can make a list of them. He made molten images to Baal. He sacrificed on the high places. He set up satanic worship in the valley of Kidron and Hinnom outside the walls of Jerusalem. He sacrificed his own son in his cultic ritual by burning them with fire. And we are told finally that he led the people of God astray.

Back to 2 Chronicles 28:19 there is a good summary of his life. Here is what it says.

“For the LORD humbled Judah because of Ahaz king of Israel, for he had brought about a lack of restraint in Judah and was very unfaithful to the LORD.”⁵

What a commentary that God writes on the life of this king. There is a man who had the model of godly generations before him who instead chose to conform himself to the world. He cared more about being like others than he cared about being like God. And I think as God often does, he takes these kings of the Old Testament and he allows them to follow their own heart's pursuit to its fullest extent, not because in our own lives we are likely to go to such great extremes, but because God wants us to see clearly the path that we are walking upon when we begin to love the things of the world. God wants us to have a clear vision of the destination as we continue to seek the things of the world and not the things of God.

It is easy for us to criticize Ahaz. We can easily see the sins of his life. And I wonder how easy it is for us to see in our own lives where we have given in to the temptations to be conformed to the world. How readily do we accept the language of the world? How readily do we accept the standards of the world, the morality of the world, the philosophies of the world as individuals, as family, as churches? It is the Word of God,

⁵ 2 Chronicles 28:19.

we know, that must mold our desires. Our day is marked by the same things that were summarized about Ahaz' life. Our day and age is a day marked by a lack of restraint. Whatever money will buy, whatever pleasure is in vogue. Is the Church any different?

We look at to closely we often have to conclude that it is not. The Church has been filled with materialism. More and more we hear reports of sexual sins that are in prominent places in leadership in the Church. We know that pleasures abound. And it seems as though the Church in many ways has cast off her restraints. We have become conformed to the world. We continue to seek after the things of God on one level. We continue to say things that we know people want to hear. But how zealous are we in our souls, in our hearts for the pure worship and the pure living that is offered to us in Christ?

I think there is a good lesson here for you children as well. By very virtue of the fact that you are here and that you are here week after week says something about the blessing that God has brought into your lives. God chose to put you boys and girls in Christian homes. He chose to give you parents who love God, that are committed to the things of God.

We study the life of Ahaz and what do you learn? Well, just because you have Christian parents or Christian grandparents, does not mean that your life will go the way of the Lord. Ahaz cast off all of those things. He rejected the faith of his parents and he walked in his own ways.

The day comes for each of you boys and girls when you have to decide. Am I going to follow Jesus Christ. Am I going to love God with all my heart? Am I going to make the God of my parents am I going to make him my God?

This is the thing that God desires from you, to learn from the life of Ahaz. It is not a guaranteed thing.

Learning to resist the temptation to conform to others is one of the first signs of maturity and growth in a Christian life. And so I think all of us, boys and girls and teenagers and adults alike need to examine ourselves.

Say, "Are there areas where I have become like the world? Are there places in my life where you couldn't tell the difference between me and those who don't know Christ?"

What are the circles that you walk in? What would your friends say? What would observers from the outside notice about you? How different would your life be and is your life from those who don't know Christ?

This was the first problem in Ahaz' life. He was conforming himself to the world rather than being transformed.

Well, the second reason that Ahaz was a deceiver was because he had focused on pragmatism instead of promises. This is actually a very unique time in the history of Israel and of Judah. There has been a growing and kind of steady decline in the culture, a

growing and steady turning away from God, a growing and steady unfaithfulness that has been creeping in. And as that has happened, the judgments of God have been increasingly right along with their unfaithfulness. And I can't review it in full, but I can give you a couple of examples.

If you turn back to chapter 10, 2 Kings 10, and look at verse 32 we read there, "In those days the LORD began to cut off portions from Israel; and Hazael defeated them throughout the territory of Israel."⁶

Well, now why? Why did these lands begin to get cut off? Well, it was because of the unfaithfulness of the people of God. So God began to send judgment upon them.

In chapter 15, just before we picked up our reading this morning, verse 37, we read the same thing about the southern kingdom, about Judah.;

"In those days the LORD began to send Rezin king of Aram and Pekah the son of Remaliah against Judah."⁷

Why did he send them? Well, because of a growing unfaithfulness. Ahaz is experiencing this judgment during his reign and the pressure begins to build, the pressure of God's judgment begins to mount. And we have often... we have this idea in our minds that when God brings judgment it is going to come very swiftly. It is going to come very thoroughly. It is going to come very unexpectedly.

And there are many today that say America certainly needs judgment, that God is being gracious. He is withholding judgment, but the day will come when the hammer will fall.

Well, that certainly may be. God can act any way he wants to act. And at times that has certainly happened. But more often than not, the judgment of God comes incrementally. It comes step by step. It comes little by little and who would argue that we are not seeing the judgment of God as it slowly comes from the hand of God upon our own nation? The decline, the giving in to the ways of the world, more and more [?] not only in the Church, but, of course, throughout our entire culture.

Israel and Aram just defeated the armies of Ahaz in a battle and killed 120,000 men. That is a judgment from God, 200,000 of them were held captive. That is a judgment of God. Additionally the Edomites from the south had been attacking the southern borders of Judah and taking prisoners. That is a judgment of God. The Philistines from the west have invaded and taken over a number of the cities and villages. It was a judgment from God. From a military and political viewpoint Ahaz' kingdom was crumbling around him.

But, of course, behind all of this was not just politics. It was not just bad administration. It was the hand of God.

⁶ 2 Kings 10:32.

⁷ 2 Kings 15:37.

Four generations earlier Ahaz' great, great grandfather had come to reign. He was just a boy. You perhaps remember the story of Joash. It was one of the more dramatic stories of a king coming to power because the previous king the family was bent on destroying the entire royal family. In fact, it had succeeded. Every successor to the line of David to the throne had been killed, every single one except for this young boy named Joash and he was protected. He was hidden.

And if you go back and if you look at that story closely what you will find is that this was not just a dramatic story of protecting a young life, but much more was at stake. At the heart of that story, at the heart of that incident was the preservation of the promise of God. At the heart of that was the preservation of the promise that God would send the Messiah, would send his own Son Jesus Christ as an heir to David whom he had promised would sit on his throne forever.

So behind the scenes of all of this we find the gospel. And is that true throughout the pages of the Old Testament? We see Christ and we see the plan of redemption. And there is a much greater battle that is constantly raging not just between good men and bad men, but against the things of God and the powers of darkness.

Now that battle is raging right here in chapter 16. I want you to turn over to a parallel passage to this. It is in the prophet Isaiah. So turn to Isaiah chapter seven. I want you to see two or three things that really fill out this story for us here today. Isaiah seven.

Isaiah seven is telling us something of the motivation that is behind Israel and Aram's attack upon Judah. Verses five, six and seven, in essence, tell us that the thing that they are up against, the thing that they are wanting to do is to replace the royal family. They want to replace the line of David. That is their goal. You can see it there in verse six. They want to set up a different king in the midst of Judah.

So that is what is at the heart of this. And it is right at this point of this great crisis that God sends a prophet on the scene. Elijah and Elisha are long gone by this time. But this new prophet has arisen, this man named Isaiah. And in verses one through four it is a rather amazing declaration that Isaiah makes to the king. Ahaz is feeling this war pressing down upon him. The judgment of God is beginning to get its grip upon the kingdom of God. And God has every reason to be angry with Ahaz. We have already seen his wickedness, his conforming to the world. But rather than simply striking him, what God does to him in these first four verses is offer him peace. He offers him protection. He offers him, as it were, the gospel.

Look at verse four.

“Take care and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram.”⁸

⁸ Isaiah 7:4.

He is saying, “Listen. I can protect you from these men. I can protect you from these assaults. I can make this judgment disappear in a heartbeat.”

Now God knows that Ahaz is a man of no faith. He knows that here standing before him is a king with much external power, but no trust in the Lord. And so God does something even more remarkable. He makes Ahaz an offer. He says, “Ahaz, I know you are having trouble believing me. I know that you doubt whether I can really do this. So, Ahaz, I am going to do something for you that I don’t do often. You think of a sign that you want me to give you, any sign. Let your mind be filled with wonder. You name the sign and I will fulfill that sign so that you will know and that you will believe that I am who I say I am and that I can protect you and that I can protect this promise.”

And do you know what Ahaz says? You see his answer there in verse 12.

“But Ahaz said, ‘I will not ask, nor will I test the LORD!’”⁹

What he in essence says, is, “No. I won’t do it.” He gives kind of a spiritual answer. “Oh, I don’t want to test the Lord.”

It is not testing the Lord if God has invited us to test him. And so God has done in this case and yet he refuses to do it.

So what does God do? What does God say? Well, God gives us one of the greatest Old Testament prophecies of Jesus Christ. And we ought to clearly understand why he does that, because at the heart of the battle you have just seen is not just a battle between good and evil, but it is a battle over the promise of Christ.

And so he says in verse 14, “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”¹⁰

So God simply reiterates the promise of the Messiah. Here is the sign. I will bring forth my Son from a virgin and you will know. Great promise of the coming of Christ.

And as we read on, of course, two chapters later in Isaiah chapter nine and then again in Isaiah 11 we have even a more full expression and promise of the coming of Christ.

When we read that and I think we have a tendency rather to think, you know, why would God do this? We are so undeserving. Ahaz was so undeserving of this graciousness from God. Why would he make such a marvelous promise in the middle of such utter disregard for him? Why not simply strike Ahaz down at that moment and put the next on the throne?

It is at this point that we need to stop and realize that this is really the heart of the gospel. This is exactly what redemption is all about. God demonstrates his own love toward us

⁹ Isaiah 7:12.

¹⁰ Isaiah 7:14.

in that while we were yet sinners Christ died for us. The very first promise of the Messiah in Genesis chapter three was given in what context? The fall. The fall of the world.

Sadly, Isaiah has rejects this promise and the sign. He chooses pragmatism, you see, over promise. He had no faith in God. He would rather put his hope and his trust in what he could touch, what he could see, what he could measure.

So he called upon a foreign army to come to his rescue.

When we face trials in our own lives we are faced with the same options. We can believe the promises of God. We can walk by faith or we can take matters into our own hands. We can do whatever seems to be wise in our own eyes, whatever power, whatever resources that the world offers us we can grasp at those. As we think of this we need to contemplate our own troubles. What does god say about your situation? Let the Word of God direct your steps. Let the Word of God and the power of the Spirit deliver you out of all of your trouble. If you are facing it today, commit yourself to seeking the face of God. Commit yourself to searching out the Scriptures. What are the truths that will guide you through your troubles?

Well, there is a third reason that Ahaz was a master deceiver and that is he focused on the external instead of the internal. He focused on the external instead of the internal.

After the Assyrians did come to his rescue, Ahaz was then called to come to Assyria to pay tribute to his deliverer. And what a sad thing that is. Rather than seeing him go to the house of God, rather than seeing him go to worship God because God has delivered him, instead he has to cross the land, cross the border into a foreign land, to a foreign king and pay homage to him.

While he was in Damascus he sees an altar used there for their idol worship. We already know that he is conformed to the world, so he falls in love with this stupid idol with a stupid altar.

2 Kings 16:10 and following tells us how he ordered this replica of the altar to be made and used in Jerusalem. In fact, here and then over in 2 Chronicles 28 where there is a few more details we get an extensive description of how he completely revamped the worship of God. He thought, I can worship God any way I want to worship God. And isn't that a familiar theme in our day and age? For Ahaz worship was an external thing. He did it simply because it was expected. It was something he was supposed to do. It did not flow from a changed heart and life. So things like altars an acts of worship and the elements of worship were merely matters of external duty.

He viewed it maybe like we would view buying a car. Well, what sounds good? What do I like? What is enjoyable to my sight, to my senses? And this is how worship is often carried out today. Rather than going to the worship. How does God want us to worship him? We simply decide we will worship God in a way that is pleasing to us.

2 Chronicles 28:23 tells us his view of worship.

“For he sacrificed to the gods of Damascus which had defeated him, and said, ‘Because the gods of the kings of Aram helped them, I will sacrifice to them that they may help me.’ But they became the downfall of him and all Israel.”¹¹

Perhaps the greatest trap men fall in today is thinking that things look ok on the outside then everything on the inside must be ok. Of course, we know that is not true. We have to be careful. It is not that God doesn’t care about what is on the outside. Certainly our external acts are the fruit of an internal change. No heart is changed simply by outward action. But always we know when God changes a heart, there will be change that follows from the outside.

Therefore the Proverb says, “Watch over your heart with all diligence, For from it flow the springs of life.”¹²

We can’t play games with God. He sees not only our actions, but he knows the motivations. He knows the desires from which our actions flow.

So here is the challenge for us today. We look inside and we evaluate our own life. What is there? Are we fraud or are we the real thing? Have we been changed by the grace of God or are we here simply for some other purpose? We mustn’t focus on being conformed to the world, but being transformed by the renewing of our minds.

And so we continue to seek the Lord. We continue to see worship as the central thing that we do individually and as families and as a church. For it is in the presence of God that our lives are truly changed. They will be changed in no other way that you need change. If there is significant work to be done in your heart, know that it can only be done as you come to God, as you come to Christ.

Don’t allow pragmatism to drive away the promises of God. We are such busy people and our culture almost dictates to us a lifestyle of pragmatism. What will work? What can I do to get things done the quickest? What can I do to be most efficient?

But those are not always the right questions. Because efficiency is not our goal, but rather pleasing God. What has God promised you? The Bible is filled with promises that if you will come to him, he will receive you, you will see him, you will find him when you search for him with all of your heart.

Work from the inside out. Submit your heart to God so that the fruit of your life will reflect a life that has been changed. If you are facing major troubles and difficulties realize that as you start with the foundation, as you start with the things inside which involve daily examination of your heart and your motives, daily confession of sin, daily

¹¹ 2 Chronicles 28:23.

¹² Proverbs 4:23.

repentance of sin. These are the things that keep us humbled before God. These are the things that keep us in touch with the reality of a spiritual life that we can't see and touch with our fingers. And so we work from the inside out.

All of this, of course, is possible only through Christ. Jesus Christ, again, is the center of this war that is waged in these pages of Scripture. It is Jesus Christ that God wants to wrestle our attention. For all of these things are ultimately possible only through faith and through an abiding trust in him.

So I appeal to you, brothers and sisters, once again, to search your hearts. Examine yourselves and find refuge in the Lord Jesus Christ.

Let's pray.

Father in heaven, thank you for examples, some wicked and evil examples like we see in the life of Ahaz here. Lord, we confess to you this morning we don't want to be like him and yet we are... we can identify, Lord, with the temptations. We identify with the extremes of his life because we have tasted of them, hopefully in smaller ways. But, Lord, there have been many times when we have been conformed to the world and we sought to be like those around us and we confess that to you.

Lord, too often we have done something because it seems like the most efficient way to do it and ignoring your promises. So, Lord, we pray that you would forgive us and fill our hearts and minds with the promises of your Word. And help us, Lord, to realize that even though there is much on the outside that needs to be changed, that simply dressing up the outside will not make a difference on the inside. So, Lord, we pray that you would come and dwell among us, that you would dwell in us, that you would fill us with the power of the Holy Spirit that you would change us so that we might live for your glory. We pray these things in Jesus' name. Amen.

Well, turn to Psalm 25, selection C.

“The Lord is good and just, the way he will sinners show.”

There is a promise for you. He will show you the way.

“The meek in judgment he will guide and make his path to know. All pathways of the Lord are truth and mercy sure to such as keep his covenant and testimonies pure.”

And then we are told in the last stanza about the secret of the Lord.

“The secret of the Lord shall all who fear him know. The knowledge of his covenant, these promises of Christ he unto them will show. My eyes upon the Lord continually are set.”

Here is our commitment.

“For he it is that shall bring forth my feet out of the net.”

There is your deliverance.

Let’s sing all three of these stanzas and following the benediction 72D will be our doxology. Let’s stand as we sing.

[singing]

Now may the grace of the Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be with you now and forever. Amen.

[singing]