

Reaction to the Presence of God

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[0 : 0 0] Good morning everyone. I'm going to open this bottle of water because I think my throat is going to be dry. We were at camp last week and there was an awful lot of shouting and singing and other things but if you know Rachel and I then you'll know that we're quite competitive.

Therefore my throat, my voice might not last. Anyway, let me ask you this morning, how is your posture? How is your posture? I smiled because there was at least one person who straightened himself up and I'm sure that you've thought about that in your head as I was saying that. Now, we change our posture depending on who comes into our field of vision. We either sit up or we relax or we tense or we might even stand up. You know, when a judge comes into the room, we might stand up. Not that I've had the pleasure of doing that that often but, you know, we might stand up, you know, in a day gone by, you know, gentlemen would have taken off their hat at certain occasions and you see we change our posture and our position depending on who is in our presence. Now, we do that out of a sense of interest in the individual or out of respect for that person. I think if you were here last week and I listened to it on the replay, if you were here last week you'll have heard Ciaran saying that at that line up where the soldiers were lined up for the Queen's, in front of the Queen, you'll have heard of the stance and the posture that the soldiers took. Psalm 114 is a psalm that talks about the reaction to the presence of God. And I'm smiling this morning because JT wouldn't have known this and neither would Charles but actually you read the same passage and it was just about the relationship between God and the earth. You know, the diction or the word choice in the psalm is such that the writer gives human characteristics to how the earth behaves in his presence. In our psalm this morning we're going to think about three things. If you're taking notes then you can write these down. We're going to think about deliverance, deliverance out of Egypt. We're going to think about presence, so presence of the Lord and we're going to think about reverence, reverence of his possession. Now the possession that I'm going to speak of here is not his people as we would often think but I'm going to think about the earth. Psalm 24 says this, the earth is the Lord's and the fullness of the world and those that dwell within for he has founded it upon the seas and established it upon the river, upon the rivers. But we will draw a parallel of how nature reacts between verses 3 and 8 in our passage and we will apply it. Now for anybody who is maybe new, the Psalms in general are a collection of 150 different prayers and songs and poems and they're largely split into two categories. Those are praise and I think if you've been through Sunday school then you'll certainly remember these or certainly other points in your life as a Christian then you'll remember these because they are easy to remember. But they're largely broken to that of praise and that of lament. And if you want a fascinating study then just look through each of the 150 chapters in the

Psalms and you could separate out whether or not the writer is writing a song or a prayer or a poem of praise or of lament. Now I'm not a scholar and neither am I well versed in poetry but as you begin to read through you'll start to see that, you know, it won't be hard actually as you start to read through, you'll see that there is a poetic nature, there is a rhythm. And as I say, you know, at Sunday school and that you can see how the Israelites didn't find this particularly difficult to remember and to recite. And I'm sure you could probably smile as if you're like me when you were a young kid and you were growing up then you had to come up at a sworry. I don't know if you ever went to a Sunday school sworry or a presentation and you had to remember some kind of Christian poem or a chapter in the Bible. The Psalms were always the easiest. I think I had Psalm 1 a number of times but they were always easier to remember. One thing that you'll pick up on when you read through the Psalms is the repetition. Now this is not a lazy way of writing, it is just a style, a particular style that emphasises the thoughts of the author. By repetition they're repeating something that is important.

You know, the other thing about the Psalms and it is a great comfort to all of us is this, as we read through them we are struck by how mighty and how powerful God is. It's also a book that, and I'm thinking of Psalms 19 verse 1, it says, the heavens declare the glory of the Lord of God.

[5 : 14] Psalm 23 would be the opposite to that, we were in difficult days and it said, even though I walk through the valley of the shadow of death I will fear no evil. That doesn't mean to say it's easy, it just means that the writer would not be afraid of evil. It gives expression. So the Psalms in general give expression to the heart and the thoughts of the writer and as we draw alongside, we can, and we meditate upon them, you know, we can draw alongside the author in our thoughts and in our meditation, either in our struggles or in our exaltation of the Lord. So we come to the section that we're dealing with today and we started it last week. Our little series is called From the Lips of Jesus and it goes from Psalm 113 to Psalm 118. It's called the Hallel Psalms and that word Hallel just means praise. It's kind of where, I'm not a wordsmith, Rachel really enjoys this kind of thing, but it's kind of where we get hallelujah and that is just the praise of God. But Psalm 113 to 118 is a section in the Psalms that deal with the deliverance both nationally as the nation of Israel and individually. Now, and I will forget this, but I'm sure that Ciarán will have said this last week.

These are a set of Psalms that were sung at the Passover. Psalm 113 and 114 were sung before the meal and then the other four afterwards. They might have been sung at other times, but they seem very fitting to sing at the Passover because they deal with the deliverance out of Egypt. You know, it's quite possible that given that the Lord at the Last Supper was celebrating the Passover, that he would have sung these Psalms. You know, in Matthew and in Mark 14, it says that once they had eaten, they went out and they sang a hymn and it's most likely these Psalms that we are talking of. But at that Last Supper, the Lord Jesus infused the Passover meal, the Passover celebration with a new meaning. He promised to be part of, he promised not a physical deliverance from, you know, physical danger or human oppression, but he promised a spiritual salvation from enslavement and the grave penalty of sin.

Now, I suspect that this chapter that we are reading off here, that we've read here, is not one that you're necessarily familiar with. Unless you have done a study in the Psalms or you regularly read your Bible, it's probably not one of the Psalms that you may be familiar with. It certainly wasn't one that I repeated when I was at Sunday school. But it's a beautiful poem. It's a song of praise, as we've thought, and it's just a little refresher of the deliverance of God's people out of Egypt, through the wilderness and into the promised land. As you see, and I've already said this, but as you see in each of the verses, you see a number of things that are repeated. And it just reinstates or restates the idea that the Psalmist wants to get across in just a slightly different way. It gives a bit more weight, a bit more colour to each of the repetitions. However, I think that each of the lines do talk about a different event. And I think if we were just to skim over the surface of that, we might lose some of the meaning. So for a few short moments this morning, let's just scratch that surface a little bit and dig a little bit deeper and see what's going on in the book, in this chapter. So what's the big idea? Well, on the face of it, and I've already mentioned this, it seems fairly straightforward. I don't think there's anything from a word point of view that we can't understand. And I think it'd be very easy if you know anything about your Bible. And I appreciate that there'll be those who know a lot more about their Bible, and there'll be others who maybe don't know an awful lot. But even if you just scratch the surface, and you'll start to see references to events in the history of the nation. And maybe if you've watched The Prince of

Egypt, or you've watched Joseph, or any of these kind of musicals or films, then you'll start to maybe see one or two bits and pieces of that. So you don't necessarily have to know a huge amount about your Bible, but you will start to see that this references back to events in their history.

[9 : 55] You see, the people of Israel had been enslaved for hundreds of years in Egypt. The time had come for their deliverance, and God had sent Moses to lead the people out of Israel after a number of plagues. And he defeated Pharaoh and Egypt at the crossing of the Red Sea. God then dwells with his people, symbolized in the tabernacle that Moses built. And then we see in the poem that it describes how nature trembled at the presence of God and obeyed him. You know, and we see that with the reference to the pattern of the Red Sea and God meeting Moses at Sinai. Then we've got the reference of Jordan, that Jericho that Joshua crossed as he led the nation into their inheritance.

But the message of the psalm is all about deliverance. And yet I think, and you can have a wee look at your Bibles if you've still got them open, I think if you were to look at the top of your section here,

it says this, tremble at the presence of the Lord. I don't know what it says in your Pew Bible, but I suspect it says something similar. So even though it is a passage about deliverance, it's also a passage about the presence of the Lord. And that's why you can see why I have these three points. Deliverance out of Egypt, the presence of the Lord, and the reverence of his possession. So let's get a little bit deeper and think about these first two things, deliverance and presence. Deliverance, as you read, again, if you've got your Bibles open, you'll see this in the first line, verse one, deliverance. Now I want to give you a when and a then. And I don't know if we've got any teachers that are still in or at Cresce, but at school, you'll get a little sentence structure or you'll get some kind of teaching that goes, given when, or given, yeah, given when, then this will happen. So when you do that, then this will happen. And it's the same if you're a bit more academic and you're in, you're doing some kind of science or maths and you're working at some kind of structure that will say, when this happens, then this happens. And I'm sure that some of you will smile when you get to that. Well, in our first verse here, we've got a when and a then. Verse one, when Israel went out of Egypt, the house of Jacob from a people of strange language. It's not in there, but let's put it in there. Then Judah became his sanctuary and Israel his dominion. When they came out of Egypt, then God dwelt with them. You know, it's an amazing story, this, the story of deliverance. And it's no wonder that they celebrated the Passover every year. It was like a national birthday. I was going to say an independence day, but it wasn't maybe the independence, even though God had liberated them from Pharaoh and he had separated them from Egypt. He had separated them unto himself. So it wasn't maybe the independence that they were looking for. But they were freed from the bondage of their Egyptian masters. And if you were to read in Exodus chapter 12, you'll see there that they were commanded to observe this feast forever. In fact, they were to tell their children this, and it's good to bring your children to church. So if you're here this morning and your child's making noise and they're not outside, then it is good to, that our children hear what we believe and why we believe it.

And it says this, they have to tell their children this, it is a sacrifice of the Lord's Passover. For he passed over the houses of the people of Israel, sorry, people of Israel in Egypt when he struck the Egyptians, but spared our houses. And Caleb was definitely agreeing with that.

Now the Passover, for anyone who isn't familiar with this, is a celebration meal. It was eaten annually to mark the night when the 10th plague was sent into Egypt. It was a plague that killed the firstborn right from Pharaoh's palace to the livestock in the field to the slave's house as well. No one was immune unless they obeyed God. You know, and I think that is a key thing for us to think about this morning. They obeyed God by taking the blood of that perfect lamb and they applied it to their door frames. And the Jewish firstborn was safe as he sheltered under that blood and as the angel of death passed through the land. Now this is a wonderful picture. In fact, we thought about this morning in the breaking of bread. This is a wonderful picture of the Lord Jesus who is described for us in John's gospel as the lamb of God. You know, he was perfect and yet he was killed.

[14 : 49] And his blood was shed in order that we who were living under the enslavement or the servitude of sin could be liberated from the penalty of that sin. And if we obey God in trusting him for salvation, then Jesus' shed blood can be applied to our lives so that when God who, and this is a verse from scripture, spared not his son, when he looks at us, he will spare us from judgment, the judgment that we deserved. So, just maybe a little point to note. If you haven't ever been to the breaking of bread, then can I encourage you to come to the breaking of bread? I mean, some people might refer to it as communion, but it is a short time in the week. It's 45 minutes upstairs, 10 o'clock, where we remember not only our deliverer, we do remember him, and we remember our deliverance. The Lord Jesus says, this do in remembrance of me. You know, it's not mandated in the way that the Passover was mandated, even though the early Christians would do it on the first day of the week, they would do it on a weekly basis. It was their habit. And it's not, it has no sacramental value like we, the Catholic church would teach. It is simply just a time for us to remember the Lord Jesus and what he has done for us, and we praise God for his son. Now, in our Bibles, and it's not necessarily in the chapter this morning, but in our Bibles, this Egypt speaks to us of the world. And for those of us who are saved, for those of us who have been delivered from the world, and I don't mean physically, like the nation were brought out of Egypt, it just means spiritually, to give a little bit of weight to that. You know,

Ephesians chapter 2 says this, and you who were dead in trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. In fact, if, and this is something else you could do, don't do it just now when I'm speaking, but do this when you go home, read through Ephesians chapter 2, verses 1 to 10, and see the parallel between what we're thinking about here, the deliverance of God's people out of Egypt, and through the wilderness, and into the promised land, and read the first 10 verses, and see what you can see as a parallel to what we are talking about. But Egypt is a picture of the world, and God saves his people out of Egypt. He takes them into the wilderness, and he takes them to the promised land. You know, despite the nation of Israel, the Israelites living in Egypt for more than 400 years, it still says this, and this is the second line in verse 1, and don't worry,

I won't, we won't go down the whole eight verses at this speed. We will speed up a little bit, but the second line in verse 1 says this, a people of a strange language. You know, despite living there for 400 years, they retained their identity. They hadn't assimilated, and they hadn't become like the Egyptians, and I think that should be a challenge for us all. You know, whether we are, whether we are, as the hymn would say, pressing on the upward way, then we need to be encouraged to press on, even though we're living in the world, we're not off the world. Or maybe you're a believer who, you might have lost the joy of your salvation, and you've slid back into living as a world, and speaking their language. Don't forget your identity. You know, our identity is now in Christ, Christ, and we've been brought out of the world, and we've been set apart from God. And that should challenge us as well this morning. And if you're not a believer, then that is what is on offer this morning, a deliverance from sin, from the penalty of sin, a deliverance of having to walk, as we've thought about in Ephesians chapter 2, as the course of this world, there is a deliverance. But in our chapter, it's not just about deliverance. It's about the fact that God's presence comes to be with us, and we are filled with the Holy Spirit on the day of our salvation. So, our key point this morning, I do want you to take this home, is this. When they came out of Egypt, then God dwelt with them.

You know, God's presence is with those who he delivered out of Egypt. You know, he dwelt in the tabernacle that Moses built, and then later in the temple, as we'll come on to see. And, you know, it's just when I was thinking about this, you know, God dwells with those that he has delivered. [19:36] Not just anyone, not just any group out there, not just any religion. God dwells with those that he has delivered. Revelation 21 and 3, it says this, the dwelling place, behold, the dwelling place of God is with man. And we should remember that. You know, we're reminded in Paul's letters that our bodies are the temple of the living God. So, when we are taken out of the world, when we're taken out of Egypt, as it were, then God comes to dwell with us. And that should be an encouragement for us this morning. Now, we move into verse 2, and the names that you'll see here, there's two names you see here, Judah and Israel. And they're both talking of the same, just with a slightly different aspect or not, as you might see later on in the life of the nation, where they are split into two.

And you have Israel and Judah. Even though the sanctuary was in Judah, and that's where Solomon eventually built the temple, these, the two in here are one and the same. In fact, actually, when you come to the thing, the first verse, the last sentence in that first verse, and it talks about the house of Jacob, as we've just read, you know, remember that Jacob's name was changed to Israel. It was changed to Israel the night before they crossed the Jordan and went into the promised land. These three, the house of Jacob, Judah and Israel, are all talking of the same. And, you know, as we read this, then just think about the nation as a whole. You know, if you want to dig a little deeper, and when you start to study, this is where you get excited about, where you see these things, you'll discover that there is just a slight difference as to why they have been called Israel and Judah and the house of Jacob. And if you dig in, then you'll find that there's treasure just in these slight differences in the verse.

Now, before we move on, I was also going to mention that the word dominion is in there also. Israel has dominion. That was referencing a throne that was set up. That throne was also set up in Judah. You know, God would exercise his dominion over the nation. Now, fast forward to today, and you come to Colossians 3 in the New Testament, and it says this, that let the peace of God rule in your hearts.

[22 : 10] The question I've got for you today is, does God have dominion in your life? You know, it took Israel out of Egypt, and it says this, Israel has dominion. Does he have dominion in our lives? Now, not a dominion of fear, as we might think of that kind of picture. We have a king in a kingdom with dominion over his subjects, but a dominion of peace, a peace that he offers us by the blood of his son.

Now, that brings me to this section of the poem, where the author gives nature these incredible lifelike characteristics, verses 3 to 8.

And here we're going to think about reverence. So, in the beginning there, we've got the deliverance of Israel out of Egypt.

We've then got the presence of the Lord with them. And now we're going to think about the reverence. And this is a response to the presence of the Lord. You know, the author, he demonstrates that when God's presence was near, nature itself was not only reverent, but it was obedient.

[23 : 20] And we think of that when we think of the seas and the river part in the way that they did. You know, I think the author is doing this, because unfortunately, they're the people who should have been reverent and obedient.

And if you've read through Exodus, you'll remember that they pretty much complained the whole way through the journey, the 40 years that they were in the wilderness. They pretty much complained that whole time. And often they were very disobedient.

You know, I think potentially the author is talking about nature and the way that nature responds, because he's wanting to leave out the failure of the people. And as they are sitting, having their Passover meal, and as they are reciting this, they probably don't really want to be thinking about their failure.

And here we have nature instead being reverent and obedient. It was a response that the people should have had.

Now we've got two bodies of water that are mentioned here. The sea looked and fled, and Jordan turned back. We've then got two landscapes, two elevated landscapes. The mountains skipped like rams, and the hills like lambs.

[24 : 35] You know, both the Red Sea and the Jordan had remarkable events that happened at them, where the nation crossed unhindered, on dry land, as we would be reminded in Nehemiah 9 and Hebrews 11.

The first was the Red Sea. It opened up when Moses took his rod, took his staff and his hand, and he cast them out, lifted them up, and he stretched them out over the water, and the waters parted. Now was Moses doing that? No, it was God. It was God who parted the sea. The sea obeyed because of God's presence, and the people passed through.

And through the desert, God leads his people by a cloud and fire, and he provided them. He provided them bread and meat, and he provides for them water.

The references in verse 8, the water from the rock, are easy to find as you read through Exodus. And I didn't have time to do this, but there's also something in my head that reminds us of the sweetness out of hardness, and it is the provision of honey in the desert as well.

[25 : 56] You know, again, we can see a parallel in this, as we think of in that verse 8, who turns the rocks into a pool of water and the flint into a spring of water.

You know, the parallel for us as we live today is this of the Lord. You know, the Lord was struck on that cross. And you remember at the well at Samaria where that woman comes out, and he says, you would have asked of me, and I would have given you living water.

You know, the Lord Jesus, as he was nailed to that cross, as he was struck like the rock was struck, out of him came living water. And that is where we have our salvation.

Excuse me. Just lost my place.

Excuse me a wee second. So they come through the wilderness, and it's not in here, but they come to Canaan, and they pass through the Jordan.

[27 : 13] Verse 3, and I know I'm skipping a little bit back and forward here, but forgive me for that. So the sea looked and fled, and we've thought about that when it comes to the Red Sea, and then Jordan turned back in similar fashion.

Now, when it comes to the mountains and the hills, most, or there's a lot, there's a school of thought that would think that these are the same. These are the mountains and the hills in Judah. I think that

they're probably slightly different.

I think that the mountains refer to the mountains where, the mountains that trembled. It says that they skipped like rams, that imagery where the Lord, on a number of occasions, met Moses. One, when he gave him the law, and they, you know, remember that the smoke circled the mountain, and it thundered. And then another time, when Moses asked God to reveal his glory, then we have the mountains.

The hills, I do think, are the reference to the Judean hills. And Psalm 121, you might remember this was Sunday school, if you've been in church, but I lift up my eyes to the hills.

[28 : 17] Where does my help come from? And that my help comes from the Lord. That is a reference to these hills in Judea. But these occurrences are nothing other than the intervention of God.

Now, he makes a way through where it is not humanly possible, and he removes obstacles to achieving his purpose. Interestingly, again, you'll see how there's so many tangents in this chapter when you think, when they are told, that even if you had faith like the grain of a mustard seed, you would move mountains.

There are so many references in this small chapter. When I first read it, when I was preparing, I read it and I think, oh, what am I going to speak about in this chapter? Because it seems fairly obvious when you read through it, and it seems fairly short.

And I know I've been speaking for a little bit of time already, but there is an enormous amount in here. So if I've mentioned something that you think, actually, I want to go and read that, then go and read it, because it will do your soul, the world of good.

But God achieves his purposes, and there is nothing that can, nothing is in his way, there is nothing that will stop him as he leads his people.

[29 : 30] You know, in our Christian life, the Red Sea is a picture of our baptism. You know, where we have severed ties with the world, and we have been freed from the slavery of its ruler.

That is why I believe, and I think the Bible teaches, that we should be baptized. Because it is a landmark, just as the stones that are placed in the Jordan, but for the Red Sea, it is a landmark that we can point back to where we have been transformed from the gripping worldly power of the evil one, and we have been liberated, and we have been led by the Spirit in our Christian journey.

You know, we are dead to the world, as the Bible would say. We have died with Christ, and we are alive to God. And the Red Sea is a picture of baptism. If you haven't picked it up at the minute, the parallel of the deliverance out of Egypt and through the wilderness and to the promised land is a parallel to our Christian journey.

And we'll come to that when we come to Jordan. You know, that is another river that is synonymous with baptism. We see many people, even the Lord Jesus, baptized in the Jordan, and many other references.

And it's about, you know, dying and leaving the old behind and moving on to a new life. Now, many scholars would often, would also say that the Jordan speaks to us of leaving this life and then going on to the next, to the promised land.

[31 : 10] It often refers to the freedom that comes from, or comes after a long period of adversity and of waiting. So whether it refers to baptism, or whether it refers to leaving this life and going to be with our Savior forever, then I think it is a parallel through the Christian journey.

Either way, the pictures are wonderful pictures for us to think about in our Christian life. Just turn with me just a second to verse 7.

It says, Tremble the earth at the presence of the Lord. You know, the writer wants to draw attention to how God can sweep away all opposition.

You know, this is a response to God's glorious manifestation, his presence at that time. And you see there that the presence of the Lord at the presence of the God of Jacob.

You know, earth obeys God. And this is another tangent, but it's another proof for us. When the Lord Jesus was on the earth and he, you know, they marveled when he walked on the water and he calmed that storm and they said, even the wind and the waves obey him.

[32 : 26] Nature will only obey its creator. It will only obey God. And that is why, you know, there are so many proof texts in our Bible that would demonstrate that the Lord Jesus is the Son of God.

He is God. Even the wind and the waves obey him. In fact, we were thinking about this this morning and again in the breaking of bread. Luke 19, that even if we were silent, you know, we should sing

his praise.

But even if we were silent, the Lord said, even if his disciples were silent, then the stones would cry out in praise. You know, earth responds to its maker as it recognizes just who he is.

What is our response? You know, a psalm, as with Psalm 113 that we thought about last week, this psalm works more fully in the context of the whole halal.

In singing of this particular section and this particular selection of events in history, it just stresses to us the Lord's supremacy over all.

[33 : 32] Over the people, whether that's been the Pharaoh and the Egyptians, or over the earth. But it just goes to strengthen the confidence of the people who he was leading out of Egypt.

That tiny, and we think about it, where there's a second exodus, as we've been thinking about this recently in Daniel, there's a second exodus out of Babylon and back home, and there was a tiny remnant of Judah.

And I think as they ate the Passover lamb, not only would they have, the Passover meal, not only would they have thought about their exodus out of Egypt, but also their exodus out of Babylon.

You know, it gives them the confidence that God will bring about his purposes. And it should strengthen us too. It should give us confidence. Now let me ask you this.

Is God in your life? Is he your Lord? You know, has he taken you out of Egypt spiritually? And is he protecting and providing for you on the Christian pathway as you journey towards our eternal destination with him?

[34 : 42] Well, if he is, what is our posture? You know, are we reverent in our living? You know, does our life, the way that we live, praise God?

Do we remember, do we enjoy remembering all that he's done for us and all that he is doing for us? You know, I wonder if his presence alters the course of our living.

You know, we have an amazing God, right? One who is not unaware of our struggles. But he is a God who can deliver us from our circumstance.

my thoughts today for us in the room in Brunsfield is this, put our trust in God.

You know, have the confidence in his ability to deliver us. And not only just deliver us, but to dwell with us as we journey through life. You know, there's a great chapter in Romans, Romans, it's Romans chapter 8, it is the great chapter of salvation.

[35 : 52] And Paul asks us, he says this, if God be for us, who can be against us? You know, it's quite possible that that is just an allusion back to these Hallel Psalms.

We read in, and we'll read it in a few, I don't know who's speaking, but in a few weeks, we'll read in chapter 118 and near, let me just read this, Psalm 118, it says this, verse 6, the Lord is on my side, I will not fear, what can man do to me?

As the nation remembered the Passover, and as they sang these poems, these songs, they were encouraged, they were strengthened, and they sang their praise to God for all that he had done.

As we've thought about this this morning, let us be encouraged, let us be strengthened. We're on the victory side, just like those people who would year after year after year remember the Passover.

You know, when we remember our Lord and the breaking of bread, we stand on victory ground.

Egypt's been defeated and the ruler they're in, the world. We are being led through this journey by the Lord and one day we will go to be with him in the place that he has promised us.

[37 : 21] Shall we pray? Heavenly Father, we thank you this morning for these short thoughts in your word.

Father, we thank you that you are a God who delivers. Father, we thank you that you were a God who delivered Israel out of Egypt and you are a God who delivers your people out of this world.

Our Father, we are thankful this morning that the Lord Jesus is the one who delivers us, who gave his life that we might live.

Our Father, help us just to alter our lives, the way that we worship you, our praise, as we think of all that you have done for us and all that you are doing.

And our Father, let us be touched by your presence. Father, we thank you that you said that you will never leave us nor forsake us.

[38 : 35] And as we come before you this morning, we say thank you and we worship you in the name of our Lord Jesus. Amen.