

# 1 Samuel (Quality good)

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Preacher: Dawson, Peter (1925-2014)

[ 0 : 0 0 ] as the Lord should be pleased to help me I will ask your attention this morning to a part of the 6th verse of the chapter we read again the first book of Samuel chapter 30 a part of verse 6 the part that is laid upon my mind is the last sentence but David encouraged himself in the Lord his God the whole verse reads and David was greatly distressed for the people spake of stoning him because the soul of all the people was grieved every man for his sons and for his daughters but David encouraged himself in the Lord his God the first thing that we have to notice about the verse the whole verse just for a moment as we shall need to look for a moment or two at the setting of the subject is the contrast between the natural and the godly mind the first part of the verse shows us the natural reaction the people were greatly distressed and understandably so as we have read the chapter together and in that distress the natural mind looks for some outlet for the distress yes indeed they spake of stoning David

David who they followed David who had been their leader and so long as they felt there was someone upon whom they could vent their disappointment their wrath there was that measure of carnal satisfaction in their thoughts but it would be to know had they pursued their thoughts there would never have been the recovery there would never have been the recovery of that which had been taken from them here then we see something which perhaps as we look upon it and condemn it we find from time to time in our own hearts something to be guarded against not as we look upon disappointments look upon distresses look upon those things which come in the natural sense into our lives that there should immediately be looking for a cause looking for some one perhaps who could be blamed for it some reason for it not to find that there is in our hearts such a feeling as this no no this needs to be guarded against there needs to be the realization in our hearts that as these things come that we have to wait upon God and here we see in this last part of this verse how that David's mind remember that David now had been for some years in the fear of the Lord some years in that realization of the hand of God upon him and although now he saw something hard to be understood

David was greatly distressed as well as the people he looked upon what seemed to be the loss of all that had been given to him and yet here must be our thought not as the men not as David's 600 men but as David and David encouraged himself in the Lord his God I have a fear often when I read such chapters as we have had before us this morning less that we are looking into the wrong part of the word of God it would seem that much of this is historic some of it is interesting and maybe especially to us when we were in earlier years we found that this was the more interesting part of the word of God where things happened and where the Lord's people were often and evidently in the forefront and in much need of special and particular guidance yes we do find a matter of interest but do we find a matter of profit do we find that as we look at such chapters as this such records as this as we go through the historical part of the word of God that it speaks to us in the same way as the gospel or the epistles do we find that perhaps there is something in our mind that separates such a period as this from our own lives and separates the dealings of God in the alt-dispensation from those dealings of

God with his people at this time I fear that there is sometimes a barrier a barrier between that which is in present spiritual experience and that which took place many many years ago David lived round about a thousand years before the Lord Jesus came upon the earth and perhaps the very barrier of time would seem to separate such a time as this from our times and then the variety of circumstance we do not have zip legs we do not have such times of invasion such times as were in David's time or we look upon a completely different period in history but we do see a similarity we do see one factor in this time which is common common in the pure sense of the word that same God watching over

David that same God who David was constrained to come to is our God there is not a separation in time with God that time which has passed elapsed time between our age and David's age is but as a moment in the sight of our God that same God to whom David turned is that same God to whom you turn and I'm glad to say to whom I turn and with that same power and although by different means with that same guidance and with that same help we are not in any way different in the relationship between David and his God and you and me and our God it is not any different in the approach unto God yes we have been blessed above

[ 7 : 26 ] David although David was greatly blessed and David was brought to understand much of the grace of God and indeed of the redemption of God but he had no gospel he had no knowledge of the Lord Jesus Christ except as there had been the revelation to his heart and if you read his words you'll find that there wasn't much that was shown today much that he was able to look upon by prophetic means by the inspiration of the spirit that he had some knowledge of the way in which God looked upon his people and his provision for them yes David was not without the knowledge of the grace of God although of necessity without the knowledge of the gospel but he was blessed of God and yet I believe that we must even if perhaps in our hearts we see that David was able to inquire directly of the

Lord and to receive that answer of guidance yet even in this we have much that David was denied remember that he had very little of the word of God he had the law as it had been given and the law as it had been understood but what had he beside we had the gospel we had the gospel of the grace of God in Jesus Christ we had the guidance of the word of God we had the written evidence of the love of God we had the historical record of the dealings of God with his people all to our encouragement all to our guidance and all to our help both temporal and eternal and then perhaps as you read this down this thought came into your mind I must admit that it comes into mine that we are looking upon a natural circumstance there is nothing here that shows that this was to

David's eternal world it was but an incident in the life of David before he became king immediately before in this case it is not that which we can see that David found to be as a great spiritual blessing and oh our circumstances today do not bring us into that circumstantial need of the depth of David's and perhaps our thoughts toward God are not sufficiently of David's thought not sufficiently that we turn again and again to the Lord and to the word of God for the guidance for our circumstantial problems and needs and difficulties yes I believe we come again and again unto God for those things which are eternal those distresses which are against our souls those things which we fear have eternal importance but I fear that we do not live as our forefathers lived we do not live as the

Lord's people in the word of God lived and we only need to go back a generation or two and we see how that our fathers and grandfathers how they lived very much on the providence of God how there had to be a waiting upon him even as David waited oh and don't you think that there is something in this that where we are brought to wait upon the providence of God that we prove his faithfulness and where we prove his faithfulness in providence it is then that we are brought perhaps into a greater spirit of faith for those things which are eternal I know that our temptations and our fears would sometimes separate the one from the other but this should not be so no we see a hand of God and where we see a hand of God opened we see the grace of God and where we see the grace of God oh we know that the blessings of

God are those which are one not to see them that God would bless in the temporal sense in answer to prayer in felt need before him and then that he would deny that blessing in the eternal sense oh perhaps you will say you can look in the word of God and see those who were greatly prospered and given very much in the way of this world's good and yet were not subject to grace and perhaps you will say that you will look round about and you will see those even in this age much of this world's good given unto them yes that's admitted given unto them but none of the grace of God in so far as can be seen it is revealed in the word of God but it is not necessarily known in those that we see round about us we must not judge but the evidence is such and how do I account for that how can I equate that which I just said but we do not see that temporal good which is given to those who are not numbered among the

[ 13 : 00 ] Lord's people to be given in answer to prayer in answer to that need of guidance and that seeking for it no we cannot we must see it as the provision that God has permitted but we cannot see it as the answer to prayer as that which is the evidence of the grace of God the grace of God in providence but where we see that it is in answer to prayer to that need which is presented before him it is then that we can see it as a token as an evidence as a hope of building up a faith faith in the eternal provision of God in Jesus Christ but we must get to the subject more directly David encouraged himself in the Lord his God just wait for a moment with me on the circumstantial evidence for what need David had of encouragement we cannot see a place of greater need in the natural sense the loss of all yes his life was left to him but even this seemed to be tenuous they had no supplies or very little in the way of supplies as we must deduce from the following verses that by the time they arrived at this brook

Besor a third a quarter of David's the father of David's force were unable by reason of weakness to pass over it and evidently those who were able to pass over it must have felt that they had very much need to be refreshed and to be fed for we cannot believe that there would have been those who felt that weakness to such an extent that it caused the results in abl notamnt defeat to hurts the blame probably to be created in perfect health no in great need in the depth of need they were greatly distressed and david too felt that distress in his soul what is more weakening what is more a greater reason for that feeling of inability and weakness than the distress which enters into our hearts.

And how often we are the subject of it. Again, we part a little from the surrounding circumstances of David and we begin to look into our own hearts. How often have you and how often have I allowed the distress which has come into our life from time to time, as it were to overwhelm us?

To go under it. Not to look through it. Not to look upon it and to seek to be given grace to receive it. But to dwell upon the thing that has come.

And to such an extent that it takes all our strength. It takes all that has come. And oh, we feel that there is nothing. And here we are, in a low place, with no felt strength and we fear often, with no encouraging ourselves in the Lord our God.

[ 16 : 26 ] Ah, here we get back to David. There was in David's heart a resting place. Well, you read his Psalms and some of them, we are led to believe, were written before this time.

You read the Psalms of David and you know that he had a resting place. A place where he could place his trust. A few years ago, two years I believe, I was brought to come down here with the first two verses of the 23rd Psalm.

And oh, if you follow in your minds the language of David in the 23rd Psalm, what a resting place he was given. But do you rest there?

Do you find that when such a circumstance, not a zit flag, but something in a manner comparable comes into your lives, that you rest in your God?

Or do you, as the natural propensity is in most of us, dwell in the circumstance? Sit down in the burnt zit flag and weep? Do you find that this is your natural propensity?

[ 17 : 40 ] To surround yourself with the sorrow of the circumstance and dare to dwell. This is often the case. This is often the way in which our natural spirits work, our minds, our hearts, our emotions, would lead us to be, to dwell in self-pity, to dwell in those ways which are oh so much calm, temporal, and there to surround ourselves almost not in the sense of the expression of the Apostle Paul, but to the glory in our tribulations.

Not in the sense in which the Apostle Paul found it, but in a natural, in a manner which oh so often happens. It is, I fear, the propensity.

But here is the guidance and here is the example. David encouraged himself. What? In what he had done in the past? In those other circumstances he had been enabled to overcome?

No. Did he look upon the men round about him and said, well, although I've lost all, I have 600 men and with 600 men I can do anything? No. David was not brought to any resting in himself, but he encouraged himself in the Lord his God.

And then you see that David's circumstances which caused him, yes, perhaps to look back upon past mercies, perhaps to realise the the felt power of God as it had come upon him, perhaps to be able to find in his heart that he could go back to his shepherd days and yea, though I pass through the valley of the shadow of death, I will fear no evil for thou art with me.

[ 19 : 38 ] And perhaps to find that he felt something of that still. Yes, in the midst of this distress he felt that there was still some evidence in his heart of the presence of God.

And even if he could not find this, yet he remembered that he had a God to go to. And when he remembered that he had a God to go to, in itself this was an encouragement.

And yet the word before us shows to us something which is rather particularly worthy. David encouraged himself in the Lord his God.

Here I believe there is something that we need to lay hold upon for a moment. Encouraged himself. Do not think that this was an exercise in psychology.

There was nothing here that David looked into his heart and by a process of reflection or meditation he found that there was something in which he could encourage himself.

[ 20 : 48 ] no. No, but there does need to be sometimes a stopping and a taking stock and a looking. And here we need to learn from David encouraging ourselves.

Moses would have come here with the children of Israel they shall remember all the years the Lord hath led thee, these forty years in the wilderness, all the way the Lord hath led thee, these forty years in the wilderness.

They shall remember. And David too, as he looked into his heart, perhaps looked into his past circumstance, but he looked more than this.

He looked upon the power of God. And I believe that David, in that knowledge in his heart, that the Lord was his God, do you come short of this?

Do you come short of that same knowledge that the Lord is your God? For, if you have been led into the truth of God, if you have been the recipient of the blessings of God, if you have seen the circumstantial guidance of God, you have something to encourage yourself in the Lord your God.

[ 22 : 07 ] If there are those times when you have felt a nearness to God, and if such has been your blessing, and you have felt the indwelling of the Spirit of God, ah, you can come with David, you can encourage yourself in the Lord your God, yes, and here was where David began, he encouraged himself, he stopped, he looked away from the circumstance, and he looked to God, and here is another lesson that we must learn, yes, we would, left to ourselves, sit in our burnt sick place, and we we we and we would glory in the distress which would come upon us, it would overwhelm us, glory in the sense that we should give it our whole attention, but not if we are those who have experience of the mercy of God, yes,

David had that experience, he had that knowledge, God had revealed himself, David had been given faith in tongues before, when David, as a much younger man, went into the battlefield to meet Goliath, he said, I come in the faith of the Lord Jesus, of the Lord, of the God of Israel, whom thou hast to guide, I come in the faith of the God of Israel, whom thou hast defied, it was not in himself that David went against Goliath, it was encouraging himself in the Lord his God, conscious of the hand of God upon him, yes, in that particular case, but here, it was in retrospect, he looked back, and he encouraged himself in that same God, for surely, as we look upon the circumstance, when

David went against Goliath, we can see that it was again, the weak, against the powerful, even Saul, the king, as he looked upon him, he said, thou art but a stripling, and he is a man of war, practiced in war, trained, and David, it would seem, was the height of foolishness to go against him, but not when David knew that he was the subject of the purpose of God, and when we are brought sometimes to Ziklag, we must still see that we are the subject of the purpose of God.

David would not have heard Samuel when Samuel made that declaration at a time when the Philistines were, for the time being, overcome.

Samuel set a stone, and earlier in this first book of Samuel we should find it, but if we look at it carefully, it was in all probability before that David was born.

[ 25 : 22 ] But Samuel set that stone and said, hitherto hath the Lord helped us, Ebenezer. David, in all probability, in that knowledge of that which Samuel had done, that place where the stone had been set up, he would have looked with that same spirit, even upon the circumstance which was before him then.

for when Samuel set the stone up, it was in a time of great stress, a time of great need, and it was encouraging the Israelites in general, in the Lord their God, hitherto hath the Lord helped us.

And oh, we have to come here sometimes, encourage ourselves in past helps, but then your mind will say, and my mind, and my spirit, that not the best experience past will the life of faith maintain.

But no, it won't. Not the experience past, but the experience past will enable us to look forward, and to look forward with hope, if not always in faith, but with hope, with that hope that the Lord will appear again, with that hope that the Lord whom we have proved again in the game will once more prove to be our God and our help.

Oh yes, look back, and look forward, but more than all of this, look up, look up, encourage yourself in the Lord your God. I believe that David's heart was lifted unto God, the God that he had so often praised, so often trusted, so often worshipped.

[ 27 : 15 ] and now, when all the outward evidence was against that faith, yet, David found that faith to be real, and that faith to be sure, and he encouraged himself.

Oh, I like the way it's wrote, encouraged himself. Yes, distressed, but encouraged. Turned his mind not to the distress round about him, but to the God, all powerful, all gracious, all loving, whom he served, and whom he feared, and yet whose presence was sometimes so much felt that he was brought to write those words that I quoted already, for thou art with me.

Yes, it is not always that we are in that greatest realization of the presence of God in our times of greatest blessing or of greatest prosperity.

I fear this is especially so nowadays, in those times of greatest prosperity. We are so busy with our prosperity that we hardly look upon the God of Providence.

We perhaps acknowledge superficially that the prosperity is of God, but we behave as if it is of ourselves. We do not look to God, we look to ourselves, and we look to our needs, and we look to those temporal means.

[ 28 : 51 ] Is it right that we should use temporal means? The Lord provides them, but they must be seen as his and not as ours, of that which he has provided, and that which he has ordered, and not that we have done of ourselves.

We must see it as his, and we must wait upon him. Not in prosperity often are we conscious of the nearness of God, but how often in adversity?

How often in adversity we are brought to realize that we have a God to go to? And sometimes I believe that adversity is brought into the lives of the Lord's people, that they shall have that understanding in their spirits of the mercy of God, the love of God, and again of the provision of God toward them.

For how many of us are able to testify this as we have felt sometimes even in these days that the pressures that are upon us, the necessities, the burdens, to be greater than we can bear, and then to see that it brought us not to think, only upon such things, but to look to God and to feel that measure of trust given, and then to find that in a way that we could not have ordered ourselves, that the way has been made, the mountain has been leveled, the burden has been removed.

Ah, it is then that we are made to fear of the nearness of God, and it is then that we find that our hearts echo, for thou art with me, or we would that we could always say, I will not fear, for we often fear, but often as we look back upon it, we find that there is that way shown, and it is a way in which faith has been strengthened, and that we have been brought into a greater love toward God, for he has revealed himself and made himself to be known.

[ 30 : 58 ] Now, let's try to look at this from yet another aspect. I did not think to go in the way that I have gone, but I was led into this word yesterday, because I felt the need, and I felt the need, and the word came into my heart, and I felt something of the burden of today laid upon me, and although I'm thankful I can look back upon those times of help, and those times when the Lord has appeared, yet it seems to me often as the Lord's Day approaches that I'm emptied of all that I've had, and I need to seek again and again, and sometimes even to find that measure of distress in my mind, in my spirit, and yet, as this tended to press upon me, I had to encourage myself in that help that had been given, and that help that had been received, and then the word came, and as the word came, I hoped that it was the word of the

Lord, but I had to look upon it, and I had to fear even then, less that it was but the process of my mind, not the direction of the spirit, there is always that fear, less it is that which is of the mind, and not of the spirit.

God. I tried to think about this word, and to bring it into our own hearts, especially into our particular needs, spiritual as well as temporal.

I had not thought to dwell much upon the temporal, although the circumstances we look upon it is temporal, yet I believe that the lesson, the teaching is spiritual. David encouraged himself in the Lord his God.

Yes, David had to look upon that distress which had come into his heart, come into his life, and we have to look so often upon the distress which is in our soul.

[ 33 : 06 ] That distress, what is the distress of your soul? What is the pain that comes sometimes as a spiritual ziklag to you?

How do you find it? Do you sometimes find that all the things that you had built up, all the things that you had gathered together spiritually, seem to have been dissipated, seem to have been burnt up, and oh, sometimes you feel to be so empty, to be so devoid of that which is spiritual, and well, there are those times when as you dwell in with you, introspectively, upon that which is spiritual, you are a sick leg.

You find that it seems that it's all gone. Perhaps you look back, your mind remembers those things which were of spiritual value to you at the time, and yet there is so little effect left upon your soul that you feel that they have all been taken.

They have been as a spoil, nothing left, and oh, you feel to be in that state of spiritual distress. You lay upon your bed, you meditate in the night watches, and oh, the heart seems hard, and the spirit seems cold, and there seems not to be that union and communion with God which had formerly been enjoyed.

Which had formerly been enjoyed. It is a time of distress. It is a time of emptiness. It is a time of loss. And we come here.

[ 34 : 50 ] Each one of us come here if we are the subject of the trial of faith from time to time, the subject of that spiritual life which causes us to look within, and sometimes to, as it were, take stop, and to fear and to know that there needs to be, in our soul's experience, some evidence, not only of life, but of the life of God within.

And how often we find that when we are in such a place, that it is emptiness that we find. Emptiness. And why? Why do we find this emptiness when we know that we have a God, a God who is gracious, a God who gives, a God who loves.

And I think because we sit in Ziple, we look into our own souls, we expect to find in ourselves that which will be found only in God.

We expect to be able to look within and to find that stop, that reserve, to find something which is, you know, a place of temporal rest in the spiritual sense.

And you will not find it. You will not find that you can look within and see a reserve of grace. You will not find that you can look within and see that there is life, life that is continuous, life that, as it were, is growing.

[ 36 : 21 ] Not within. No. The word of God is sure that he that eateth of this bread shall live forever, and he that drinketh of the water of life shall never thirst.

It is sure, and it is true, but you will not find it in your own soul as you look within. No. For whenever we look within our own souls to find the gifts of God, it is then that we find emptiness.

For we are looking in the wrong place. We are not looking to the source. We are looking to that which perhaps was given. Yes, there was a manna for the day.

There was that blessing for the time being. There was that which was given of God, real and true, and of God. But there must be, and there shall be, in the life that is, the soul that is lively, that which is of God, day in and day out, but received of God, sought of God, looked for from God, and not looked for within.

Yes, there will need to be, and looked to the source, looking to that place from whence the blessings come, looking to he who is the God of all blessings, looking to Jesus Christ.

[ 37 : 44 ] That means that God has given the Son of God, that second person in the Trinity, whereby we are able to see more clearly and to know more fully than David was able to know in the sense of revelation, the love of God.

Yes, David knew it in the experience of it, but we have it in the revelation of it, how that God revealed his love in his Son. But we shall not find that, however great the mental knowledge of this, that we shall find the help from within, we shall find it from looking unto Jesus.

It is not in looking within, it is not in reasoning, nor in meditation, that we shall find the blessing of the word of God, but we shall find it as the word of God is laid before the throne of grace, as the word of God is pleading, as the grace of God in Jesus Christ is brought even to, as a plea, unto the throne of grace.

It is then that we shall find that there is that help given, that there is that building up, there is that feeding, there is that thirst-quenching water, and then as we are unable to receive it, we shall find that there is the life, the life which is received.

Remember that the Lord in his own teaching, he shows to us that he is the vine, that we are the branches, and except the branches dwelling the vine, they receive no life.

[ 39 : 27 ] And here we have to find that we shall never, never in the whole of our spiritual experience be independent. There shall never be a life which is as it were in and of ourselves.

It will always be in God, it will always be in Jesus Christ, but it will graciously be imparted as that spirit of dependence and of seeking is given to seek it.

That distress of emptiness, that distress that you find so often, you feel to be dead and dried up, not to find the comfort that you need, because you look within.

But then there is yet to be another aspect of this, for you will find, and David felt this, David knew this, later on in his life, David went very deeply into another distress.

And you read for yourselves the 51st Psalm, you have probably read it many times, but read it again, and dwell upon it, and see how David felt when another distress, a greater distress than that of Ziploc came upon him, when he saw that the temptations of Satan had been allowed to prevail against his soul.

[ 40 : 47 ] And why did they prevail? Because there was evidently, historically revealed, that which was in the life of David, which was a separation from the God in whom he had trusted, and the God whose help he had proved, and the God whom, in a right spirit, he loved.

And yet, for the time being, he was allowed to backslide. And oh, there was that distress which is sin. And perhaps you come here, you may well have entered into the distress of sin.

I'm not suggesting for a moment that anyone would have fallen into that sin of David, not notably to that same extent that David did, but there is always that realization of sin in our hearts, and sometimes sin in our lives, and we are brought to realize it, and brought to have that spirit of repentance that was given to David.

But oh, how distressing to the soul is that realization of sin. When it's God given, it is not distressing when it's just natural reasoning.

No, the natural reason will often discount or belittle sin, but the spiritual revelation of it, that which is given of God, that which is brought into the soul's experience, the realization of sin, sometimes we say the conviction of sin, a law work, a realization that the wages of sin is dead.

[ 42 : 27 ] Oh, what distress it brings into the soul that is so affected. And how the devil works upon it. Yes, the devil, even in the means of grace, which is a means of grace, the conviction of sin, will sometimes so work in the soul to make the subject of that conviction feel that it is as it were a shutting off of the grace of God.

That it is the shutting off of it, not the revelation of it, but truly it is something to be thankful for, something to praise the Lord for, although it may not seem so to be in the experience of it, when a conviction of sin is given.

When there is given to us the realization, the knowledge of the depth of sin that is in the heart. For when this is first given, or when this is renewed, it is as a blessing.

Oh, look upon that psalm again, and see how that not the sin, no, indeed, the sin will never be made a blessing, not that will be made a blessing, but when the evidence that we have not been cast off by the grace of God, that we are made to realize it, this is a blessing.

It was not a blessing when Peter denied his Lord, but the blessing was begun when he went out and went bitterly. Already then there was that beginning of restoration.

[ 44 : 06 ] It was not a blessing when David so grievously fell, but it was a blessing when Nathan came to him and said, Thou art the man.

That voice of conviction, that arrow pointed, that which entered into his soul, there was the beginning of that blessing which brought him to confession and to repentance and to plead those so poignantly beautiful words.

Take not thy Holy Spirit from me, manure thy spirit within me, create within me a clean heart. Ah, here were those words, those words which David encouraged himself in the Lord his God.

He looked upon a God he knew to be a forgiving God. He knew to be a God of love. God. And he encouraged himself there much later in his life. In that encouragement he found a God to whom he could go.

A God who cannot bear it. A God to whom, as he went through him, he was enabled to feel that that God was still approachable.

[ 45 : 18 ] Yes, although he felt to have fallen so grievously, and although he knew that he had to confess against thee, thee only, have I sinned. Yet, in this, he knew that there was a God to whom even sinners can come.

Sinners who in themselves can see no hope, no help, yet they can see hope and help in the forgiving love of God. And now we've but begun.

it is not, it was not my intention to stop on such a note as this. But, if the Lord has led me in that way that I have been enabled to set this before you, perhaps the Lord will bring to us something of the comfort of this word as we are enabled this evening to continue in it, if it should be his word.

but the time was gone and we must leave it. But what a beginning we had. First encouragement. But the encouragement came because that David had been led into distress.

And it is often from that place of distress, from that place of either temporal or spiritual distress, that we are brought mostly to realise the love and the power and the grace of our God.

[ 46 : 50 ] It is when we are in need that we realise how great a God has been made known unto us. It is when we are in distress that we are brought to seek the Lord Jesus.

It is when that we are conscious that in ourselves we can do nothing, that we are made to realise that our sufficiency is of God. And it is when that we perhaps are very conscious of the thorn in the flesh, whatever that might be, it is then that the Lord will speak to us and say my grace is sufficient for thee.

For my strength is made perfect in weakness. Ah, it is when we come to places like this that we find the encouragement, that we find the blessing, that we find the help.

may we be helped to think upon it and to encourage ourselves in the Lord our God. Amen.

Amen. Hymn 832, June 73.

[ 48 : 24 ] The men that fear the Lord in every state are blessed. The Lord will grant whatever they want. Their souls shall dwell great.

In 832, Whileétau Ha rozp M hope our clan said to you through the peak 47, As their and marriage deserve a vacuum of war strength.

They have incredible women represent the of the unknown bolag. The hope of the good nós queremos investir, storyboarded by. S staat ao Septiembre do nosña aceites fods. A greater focus of the more Christian and the early years from our own moments, in our past, the cucificerds of all and most, our ruin samen com inspire us to live in May.

The strengtheners of the real and light . Amen. Amen.

Amen. Amen.

[ 51 : 24 ] Amen. Amen.

Amen. Amen.

Amen. And now, may the grace of our Lord Jesus Christ and the love of God, our Father, the communion and fellowship of the Holy Spirit be with us all. Amen.