

7, we find ourselves in that first part, that man after God's own heart, this chapter and the next chapter. And so let's read God's word and then we'll see what God has to say through it. Pay attention to words, to big words that are here. There are words here about God's house. There is words, O Lord God, that is used over and over. Pay attention as we read through the passage about how God says, I will do this. You're not going to do it. I'm going to do it. I'm going to be faithful to you. I'm making this promise to you. I'm doing this. And God is continuing to make these promises to David. Well, let's listen and read.

For 1 Samuel 7, verse 1, where it says, now it came about when the king lived in his house, and the Lord had given him rest on every side from all his enemies. that the king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains. Nathan said to the king, Go, do all that is in your mind, for the Lord is with you. And the same night the word of the Lord came to Nathan, saying, Go and say to my servant David, Thus says the Lord.

Are you the one who should build me a house to dwell in? For I have not dwelt in a house since the day I brought you up the sons of Israel from Egypt, even to this day. And I have been moving around in a tent, even in a tabernacle. Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd my people, saying, why have you not built me a house of cedar?

Now therefore, thus you shall say to my servant David, Thus says the Lord of hosts, I took you from the pasture, from following the sheep, to be ruler over my people Israel. I have been with you wherever you have gone, and have cut off all your enemies from before you. I will make you a great name, like the name of the great men who are of the earth. I will appoint you a place for My people Israel, and will plant them, that they may live in their own place and not be disturbed again. Nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people, and I will give you rest from all your enemies.

The Lord also declares to you that the Lord will make a house for you. When your days are complete and you lie down with your fathers, I will raise up for your descendants after you who will come forth from you, and I will establish his kingdom. He shall build a house for my name. I will establish the throne of his kingdom forever. I will be a father to him, and he will be a son to me. When he commits iniquity, I will correct him with the rod of men and the strokes of the son of men. But my lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before me forever. Your throne shall be established forever.

In accordance with all these words and with all this vision, so Nathan spoke to David. Then David went in and sat before the Lord and said, Who am I, O Lord God? And what is my house that you have brought me this far? And yet this was insignificant in your eyes, O Lord, for you have spoken also the house of your servant concerning the distant future. And this is the custom or really the law should be there or Torah of man, O Lord God. And again, what more can David say to you?

For you know your servant, O Lord God. For the sake of your word and according to your heart, you have done all this greatness to let your servant know. For this reason you are great, O Lord God. For there is none like you, and there is no God beside you according to all that we have heard with our ears.

And what one nation on the earth is like your people Israel, whom God went to redeem for Himself as a people, and to make a name for Himself, and do great things to you, and awesome things for you, and before your people whom you have redeemed for yourself from Egypt, from nations and their gods? For you have established for yourself your people Israel as your own people forever, and you, O Lord, have become their God. Now therefore, O Lord God, the word that you have spoken concerning your servant and his house, confirm it forever, and do as you have spoken. that your name may be magnified forever by saying, The Lord of Hosts is God over Israel, and may the house of your servant David be established before you. For you, O Lord of Hosts, the God of Israel, have made a revelation to your servant, saying, I will build you a house.

Therefore, your servant has found courage to pray this prayer to you. Now, O Lord God, you are God, your words are truth, and you have promised this good thing to your servant. Now, therefore, may it please you to bless the house of your servant, that it may continue forever before you. For you, O Lord God, have spoken, and with your blessings may the house of your servant be blessed forever.

Well, last week in the first part of this passage, this very famous passage, we said before that in this passage, which is the second longest passage that God has spoken since Moses, God spoke to Moses at Mount Sinai. When God speaks this much, It's in time for us to stop and to listen to what He says. But there's a tremendous thing that's going on here, because as this is the highlight of the highest point of David's life, of what God is doing for him and the promises that he makes to God, On the flip side, we've got the readers of 1 and 2 Samuel. Remember that they're the same book. Remember 1 and 2 Samuel were really first kingdoms and second kingdoms. And then 1 and 2 Kings is really third kingdoms and fourth kingdoms. And so they're all this series.

And God's people, Israel, when they find and are reading this passage, they're not here. They're not in Israel. They're not in Jerusalem. Where are they? We know where they are. They had been captive. They had been captured by Nebuchadnezzar and carried off. They found themselves now to be in exile.

And the question that comes to them is they seek and read God's word and try to figure out their life of the complications of all that they had in exile of being servants to this foreign power. to these people that hated them, to these people that tortured them, these people that were mean to them.

Is God's promises real? Are they real? Are the promises that God made to David real? Is the promise, because what we'll see is beginning after this and after a chapter or two, we're gonna see there's significant failures that's gonna happen here. And God's people are listening to this and reading this, and they find themselves 500 miles away, enslaved to this foreign power. Are God's promises that he made a long time ago, or are they real to me? God had promised to give David an heir forever. God had promised that they would dwell in the land in peace forever, as an everlasting thing. Are they real? And so what we see as we read then the Psalms, Psalms 89, where if we read over there just for a second, just Psalm 89 where we see the Lord's covenant with David and Israel afflictions.

I will sing of the loving kindness of the Lord forever to all generations. I will make known your faithfulness in my mouth. And I have seen loving kindness will be built up forever in the heavens. You will establish your faithfulness. I have made a covenant with my chosen one.

Here is one of the names where we talked about this was the Davidic covenant. But Wayne, I didn't see covenant in anything that you just read. Well, there are verses there and there are chapters here that talk about it. And there's one of them here in this Psalm 89 in verse 3. where it does say, he says, I have made a covenant with my chosen. I have sworn to David, my servant. I will establish your seed forever and build up your throne to all generations. So here is one of the references where the writer here of this, Ethan, the Israelite, says that it was indeed a covenant that God had made with David. And so we have other passages like 2 Samuel 23.

Let's flip over there for just a second. Let's flip around for just a little bit just to make the point. Answering the question, Wayne, I didn't see covenant here. Is this really a covenant? We read in 2 Samuel 23 and verse 5. Truly, is not my house so with God? For He has made an everlasting covenant with me, ordered in all things and secured for all my salvation and all my desire. Will He not indeed make it grow?

Well, we look at another passage back to Psalm 89. I meant to read some other verses there. I skipped around too quick. As is my habit, I'm trying to break. But anyway, Psalm 89, verse 28, where we read this, this. My loving kindness, I will keep for him forever, and my covenant shall be confirmed to him. Verse 34. My covenant I will not violate, nor will I alter the utterance of my lips. Psalm 132. Psalm 132 in verse 12. Psalm 132 in verse 12, it says, if your sons will keep my covenant, And my testimony, which I shall teach them, their sons also shall sit upon your throne forever.

And so it was a covenant. We see these other Bible writers talk about it. And so we see James talk about it in Acts 15, the covenant made with David, quoting from Amos chapter 2. And so there is this covenant that is going on here that God had made. And here we have God's people asking the question about the promises. Well, as we know, we've seen, and there'll be some many years before God brings forward, but when Matthew wrote his gospel, Matthew was specifically answering those two questions. What two questions? What about the Davidic king? What about this person who will be this person who will proceed from the lineage of David? And what about this kingdom that it will endure forever?

Well, Matthew is specifically answering those questions when he writes his Gospels. And so when you read Matthew, you've got to read that with the context of understanding that 2 Samuel 7 is being answered all through Matthew as he, and he starts doing it to the very first chapter of Matthew chapter 1. Why am I burning time with this? Trying to get our hands around this question, this nagging question that's here.

So Matthew begins writing about a genealogy in Matthew chapter 1 and verse 1, just like Moses did in Genesis the book of Genesis. Every time there's a change that happens in Genesis, what it talks about, it gives the genealogy of so and so. This is the genealogy of this right here. Well, this is the genealogy.

So any Hebrew listening to Matthew, all of a sudden reading the first verses that's right here, he starts out, he says, the record of the genealogy of Jesus, the Messiah, the son of David, the son of Abraham. And what we've got to realize is that in the Lord Jesus Christ is the fulfillment of the covenant with Abraham and the covenant made with David. And that there had been all of this years of silence and then here it was in this person. And here is this one

who is the son of David. And we have this genealogy that is given right here, and that is made. We see also about how the Magi, when they come in chapter 2 of Matthew, and what do they come from?

The east. from Persia. They come from somewhere east. They were either Persians, but they came, traveled far away. They knew who this was and said, and they ask in verse 2 of chapter 2, where is he who has been born King of the Jews? For we saw his star in the east and have come to worship him. Now I want you to get a picture of it. These are foreign pagan people. that have come from a foreign land, that have seen the story and they knew that this child was born the King of the Jews. We have come to worship Him. And we listen to that and we think, that's talking about 2 Samuel 7. That's talking about David's son here, that we've come to worship him.

He is a king. We know he's a king, say the Magi. And we don't make that connection as we listen to the sweet stories around Christmas, but there is exclamations, there is trumpets blowing, there is all kinds of things, and the bells and whistles are going off like crazy, that Jesus is the heir. He is the Son of God. He is the Son of David. He is the one in whom all the fulfillment of the promises of the covenant, both the Abrahamic covenant and the Davidic covenant, find in His person.

And I want you to understand that. I want you to see that because it's a big thing that's going on right here. We also see in Matthew chapter 3, for instance, Where there is John that is talking about make way. John's preaching the voice of one crying in the wilderness. Make ready for the way of the Lord. Make his path straight. He goes on, he baptizes Jesus. And when he does this in verse 13, Matthew 3, 13, when Jesus arrived from Galilee at the Jordan coming to him to be baptized, John tried to prevent him saying, I need to be baptized by you and do you come to me but Jesus answering permitted at this time for in this way. Well, a point I'm trying to make is in verse 16. After being baptized, Jesus came up immediately from the water and behold, The heavens were opened and he saw the spirit of God descending as a dove and lighting on him.

And behold, a voice went out from heaven saying, this is my beloved son in whom I am well pleased. And so here is God from heaven saying and making the open declaration here to all the hearers, this is my son. Here he is, I am presenting him to you. And we've seen already in those things, or we see in Matthew chapter 4 where Satan comes to him and is trying to give him, he says, and the devil took him to a very high mountain in verse 8 and showed him all the kingdoms of the world and their glory. He said, all these things I will give you if you will fall down and worship me. Then Jesus said to him, go Satan, for it's written, you shall worship the Lord your God and serve him only. But the kingdom belonged to God.

And so goes on others in places in, just flip over to Luke chapter three for a second. Hey. Yes. They did. They're both genealogies. Joseph's genealogy and Matthew, he also was a descendant of David. So was Mary. Mary's in Luke. Her father was a descendant of David. And so that's important as you read those genealogies and get bored with all those names. What's the connection here, Wayne? Why is this so important? Because they are connected to David, who's connected to Abraham. And so that's exactly the point that's being made. This is him. And so the. Yes. Right. I'm sorry, it's in Luke chapter 2 is where it is, where I was trying to find, that's the problem I get into.

Godly Simeon. Godly Simeon, who God had revealed to him that he would not die until he saw the salvation of God. And here he is holding this child in his arms. And what's he say? Now, Lord, Verse 29 of Luke chapter 2, "Now, Lord, You are releasing Your bondservant to depart in peace according to Your Word. For my eyes have seen Your

salvation, which You have prepared in the presence of all people, a light to the revelation of Gentiles and glory to Your people Israel." What's he doing? He's holding a baby in his arms.

And in him is salvation. And that's what we've got to realize. It is not in some thought that's out there. It is in a person. And that person is none other than the Son of David, the Son of God, the Lord Jesus Christ. And I want you to understand that that's the explosive thing that's happening in the gospel when all of a sudden it makes sense and you go, oh, well that's what's being talked about.

That's why it's so important that he keeps being called these names because it's been a long time. We're not sure what's happened to God's promises. And all of a sudden, he appears, and here he is in the flesh. Well, as wonderful as that is, we can't stay here forever, he says.

So when we move to David, and we see the second part of this, it begins with David's prayer. This is also a good prayer, a model prayer, because David's prayer begins with praise. And then David moves from praise to petition. I want you to see that. But first of all, he's overwhelmed. He's overwhelmed at God's goodness to him. He's overwhelmed with what in the world has God done to him. He is marveling at Yahweh's plan.

What do we find him saying there? He says, who am I, verse 18, who am I, O Lord? And what is my house that you have brought me thus far? He is sitting there in the house of the Lord contemplating the promises. Contemplating what God's word revealed to him by God's prophet said to him and it blows him away. He is marveling at God's goodness to him, isn't he? Sure he is.

Who am I? What am I that you would do this? Why would you do this? I am a shepherd. And he goes on and says that, doesn't he? He says, who am I that in my house? And yet this was insignificant in your eyes, O Lord, for you have spoken also of the house of your servant concerning the distant future. And this is the custom of man.

Well, we see that David is blown away by the mercy of God of what he's talking. He is marveling at Yahweh's plan. David's prayer does not begin with a petition, but it begins with praise. David marvels over this previous grace that God had shown him. How can David fathom Yahweh's ever-loving kindnesses on him?

Who am I that you have brought me thus far? In the middle of page 98 in your book, I just want to read a middle section there that Dr. Davis says something that is so much. He's making the point there, two paragraphs down after marveling of Yahweh's plan, He says, who am I that you have brought me thus far?

He says, Bethlehem was only six miles from Jerusalem. But for David, that distance meant 21 chapters and over 10 years of danger, escapes, treachery, folly, despair, and slander. Yet here he was amazed. Yahweh had brought him to this point. And so the point is that David, in beginning this prayer, he's marveled at the grace that God has given him, marveling at God's goodness to him, that here he was, and he's blown away by that fact, and he's sitting there praying to God, God, he's not prideful? Well, you know, God, I really might have deserved this, or I've been faithful, I am a man after your own heart. What is the, this name of this book is Out of Every Adversity. We don't have to read

much of David to see that it begins with lots of turmoil, lots of adversity, lots of chasings, lots of crazy things going on and happening, but God is ever faithful and now he's sitting there, having just heard God's promises to him. and he's marveling at God's goodness to him. Now stop. Have you, have you ever marveled at the goodness of grace to you? Have you? Have you ever just stopped? Have you ever just stopped to get a hold of it? Like David is here, who am I that God has saved me? Who am I that God would be kind to me? Who am I that God would redeem me? Who am I? Listen, David is marveling at this grace. But the point being made. Move on. Hey. Perfect. Thank you. How applicable. Great. Thank you for saying that.

So if John Newton was contemplating, all right, the parallel passage to 1st, Hank is exactly right, the parallel passage to 2 Samuel 7 is 1 Chronicles 17. And so you can read it's a little different. It's got some stuff left out of it, but we're studying 2 Samuel, so we're going through 2 Samuel's version of this, okay? But how unbelievable that is that John Newton would be thinking about that.

All right, so let's go on because we know David is blown away by this. But David goes on and marvels about the promised grace. Dr. Davis spends a good deal of time talking about this. He doesn't like in the top of 39. He gives some different versions of the chapter, this verse that's down there that I had read earlier in the bottom of 19 where it says, and this is the custom and the new American standard of man, oh Lord. And he lays out some different versions about how they translate this verse and then he's going to spend some time talking about it. I don't want to burn too much time, but I want to skip down just for a second and see what he's talking about. I'll leave that for you to read, all right? The point is what's he mean by it, okay?

The bottom of the page of 99 where it says then, we must forgive David his goosebumps. He seems to see that the kingship Yahweh guaranteed his dynasty. would not only top of 100, but not only bring to rest Israel, but would extend Yahweh's sway and benefits to all humanity. As if the Davidic dynasty were to be the mechanism for fulfilling the Abrahamic promise of blessings to all the families of the earth. He references Genesis 12, and what he's saying here is that David is not only blown away by the grace extended to him, but David has an inkling of an understanding that what God is doing in the Abrahamic covenant and in the Davidic covenant is He is redeeming a people for all time, eternity. forever that he is calling to himself the true Israel of God, this redeemed people to a promised land, a promise that we've not inherited, not a speck of desert on the eastern part of the Mediterranean Sea, but a new heaven and a new Jerusalem of which righteousness dwells to where we will have peace forever with God forever. with his son, the Lord Jesus Christ. And there's an inkling here of that, and he says that's what David is getting at as we start to understand what he's trying to say about that. And so he goes on in the middle of page 100 to talk about David marvels over sovereign grace, verses 20 and 21 here in 2 Samuel, where again, what more can David say to you, for you know your servant, O Lord?

He's not talking about David. He's not talking about how I know Becky. He's talking about how he has a love for Becky. I know your servant. And the no here is the same no of the love knowing. that He knows us intimately, and He knows us in the sense that He set His love on us, His chesed love that is on us.

And so that's the know that is here, and the word that David says is being used here that is so mind-blowing. It is promised grace, but it's also sovereign grace that is being promised here in this verse. And so, Dr. Davis says in the middle of page 100, down toward the bottom, it says, now you have known your servants with no understood in the sense of choose, select, which it has in such context. Anderson is on target. You yourself have singled your servant out, Lord God.

David goes on to add, on account of your word and according to your will, You have done all this greatness. Yahweh's kingdom plan arises solely out of Yahweh's choice and desire, not from any human ingenuity, least of all David's. And so we've got to get our hands around understanding that it is a sovereign God that has elected David. Sovereign God that has set his love on David is a sovereign God. He says, what did we say to pay attention to the words? All those I will words. What were they? I will do this. David is passive. David doesn't do it. David is passive.

I will make your name great. I will make the people of Israel forever. I will make your line extend forever. I will do this for you, David. And David is just receiving this grace. He didn't do it because it was great. He didn't do it because he was smart, he was a good warrior, a good fighter, or whatever like that. He says, I am a recipient. He said, who am I? I am a shepherd. I am a shepherd, a lowly shepherd. I know my sin.

The point in all of this is that we need to keep our eyes focused on that covenant God who is faithful to His people. It won't be but a couple of chapters where we'll see some awfully big failures, even in David. But the point that's being made is even in the failures of His servants, there is a God that has set His love on them and He won't let them go.

And He redeems them. They are not their own. They are His. They have been bought with a price. Isn't that what we learned in 1 Peter 1? So we have been ransomed. We are redeemed. So it's not like we're free. We're free from that person, but we are still bondservants of God. And willingly. And here we are. willingly for ourselves and for freedom.

Yahweh's massive grace, indeed, his word and his desire has doomed David's worship to inadequacy. What can he do but begin with, who am I? And it begins with, there is no God beside you, he says in verse 22. And for this reason you are great, O Lord God, for there is none like you and there is no God beside you according to all that we have heard with our ears. How wonderful goes this prayer.

Well, second thing about this is that he considers God's people. Verses 23 and 24, where he goes on and says, David's praise takes a different focus on Israel. Because it's, well, why is it that God is being, extending David's kingship, and why is God making this promise for the people to the land forever? That his people would dwell and rest forever. It is not for David's sake he's doing this, it's for Israel's sake.

And who is Israel? Israel is us. We are Israel. We are the Church of God. The Church is the Israel of God. We are redeemed by the Son. And we are in those who live in community, we are, isn't that what Romans tells us in Romans chapter 4 and other places where it's, we are the Israel. was me and you and you and you. We're Israel. We're Israel. It's not that group of folks over there.

It is us. It is God's people that faithfully cling to Him. believe in the Lord Jesus Christ and obey His Word. Those that have truly been converted, those that have faith and repentance, and that they follow after Him fully all of His days. Listen to that. We are Israel.

It is for their good that He does all this stuff. Not just so David can have a great name forever. But he does it because of his people, whom he has set his love on from eternity past to the future. Well, he goes on here and talks about this. The passage was 1 Peter 1, verse 18. I just want to flip over there. We might just preach through it. Wasn't that long ago. It was such a great sermon.

But 1 Peter 1, verse 18, where it says, knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with the precious blood as of the Lamb unblemished and spotless, the blood of Christ.

For he was foreknown for the foundation of the world, but has appeared in these last times for the sake of you. Who's the you? We are the you, you are the you, okay? That Jesus has done that, yes. Through him are believers in God who raised him from the dead and gave him glory so that your faith and hope are set on him. We are not our own because we have been bought with a price. Redeemed people are also preserved. Verse 24 we see here.

2 Samuel 7, it's hard to flip around on you. But you have established for yourself your people Israel as your people forever and you Lord have become their God. He uses words here that David spends a good deal of time talking about the word established. The word forever is used over and over, talking about this unlimited duration of David's dynasty. But what we see is that this shouldn't surprise us. This is what God had been saying all along. And I just want to flip over just for a second to those couple of verses that are referenced in Leviticus chapter 26. Leviticus 26. Leviticus 26, verse 44. Leviticus 26,

44. Yet in spite of this, when they are in the land of their enemies, I will not reject them.

Now, when are they going to be in? Are you talking about the first time? Are you talking about 600 years ago? Are you talking about a time when I might've be in exile? Okay. Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking my covenant with them.

For I am the Lord their God, and I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt and the side of the nations, that I will be their God, and I am the Lord. Or we can look over also at Deuteronomy chapter 30 in verses one to six. Deuteronomy 30, 1-6, has banished you and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today and you and your sons, then the Lord your God will restore you from captivity and have compassion on you and will gather you again from all the peoples where the Lord your God has scattered you. If you're outcast or at the ends of the earth, from there the Lord your God will gather you and from there He will bring you back The Lord your God will bring you into the land with your fathers possessed, and you shall possess it, and He will prosper you and multiply you with all your fathers. Moreover, the Lord your God will circumcise your heart and the heart of your descendants to love the Lord your God with all your heart and with all your soul, so that you may live.

Yahweh's people and David's dynasty are things, they are forever entities. What's a forever entity? That means they don't ever go away. David's dynasty and the sure thing, Yahweh's people and David's dynasty are forever entities. That's us. We are forever entities of God's.

We are owned by him, he's redeemed us, he keeps us, and we're his. How can I sin against him? How can I neglect his word? How can I do that? I am redeemed. I have been bought with a price. How is it that I can so flippantly sin against Him who has bought me with the precious blood of His Son? God forgive me. Think about that.

So let's move. declares then that the redeemed and the persevered people are privileged people. He says there in the middle of page 104, I just want to read it for a second. Israel is the people who have had Yahweh as their God. He redeems them from bondage and keeps them through history. But that is not enough for Yahweh. He gives Himself to Israel to belong to them to be their God. Here are Yahweh's people redeemed, preserved, and privileged. That's us. We are those preserved, privileged people of God because we have been redeemed by Him. We didn't do it. I didn't do it. You didn't do it. God did it. God redeemed us.

Well, move then. the latter part of this, and I'm out of time. I may hold it for another time, but just to make the point, the prayers of Yahweh's promises. Dr. Davis moves from praise to petition. He asks the astounding promises to be converted into historical realities. David basically says, God, you said this Now do it. You said you were going to establish my line forever. God, do it. God, you said you were going to bless your people forever. God, do it. God, may your kingdom come. Now do it.

You see, and the point that Davis is making and that I'm trying to make is that when we pray, not only are we to do like David and remember grace, past grace that he's shown to us, but we're to bring to God and pray the promises of God back to him because they are the sure things. How you and I need to know the promises of God. Because that's what David does and gives us a good illustration and purpose here. He says, God, you said this.

Now do it. God, you said you were gonna save your people from across the lands, from every tribe and tongue and nation, of every race and color and creed. Now do it. You see, and how that helps us pray. God, you said you're gonna provide for me my daily bread. So I'm worried about it. I'm going to have any daily bread. God do it. You said you'd forgive me my sins if I confess them. God do it.

You see, and that's the point I'm trying to make is that David does this. David goes over and says, he says, we've got to pray back to God the promises because that's what David's doing here in this illustration here, which is a great illustration of what to do. Not that how to do one, two, three. But the point is how we, you and I, need to know and understand God's promises and pray them back to Him.

God have mercy on me. God forgive me of my sins. But the point that's being made here is the people reading this and us sitting here today are asking the question, God, are your promises real to me? You've said you would bless my descendants, or your promise is real to me. God, you said you'd take care of me, or your promise is real for me.

Do we believe that? The point is, it's 600 years that this is going to happen after this, and there's a long time that's happened, and they're there wondering. I don't know. It's been a long time. I'm not sure God's promises are real. I'm telling you they are. I'm telling you to look at the example here in 2 Samuel 7 of how God fulfilled his promises that are ours in Christ Jesus.

Have hang on. Flee to him. Keep your eyes fixed upon him. And so that's the point I want to encourage you here today at 1045. to claim the promises of God, fix your eyes upon Him, and come now and worship. Let's pray. God, we pray that You would help us to love You, that You would help us, O Lord, to walk according to Your Word. Help us, O Lord, to take the example of David here and sing Your praises and marvel at Your grace and bring before You the petitions, the promises which You have said You would do for us. Help us now. Prepare us now, Lord, as we come to worship in Jesus' name. Amen.