



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Psalm 115: 1-18

Spring 2024

"Immortal, Invisible, God Only Wise"

TRANSCRIPT

Thank you Seth; and our text this morning brings great glory to the LORD, just as that statement from Revelation urges us to make. We're looking this morning at a psalm, Psalm 115. The psalmist wrote,

115 Not to us, O LORD, not to us,
But to Your name give glory
Because of Your lovingkindness, because of Your truth.

² Why should the nations say,
"Where, now, is their God?"

³ But our God is in the heavens;
He does whatever He pleases.

⁴ Their idols are silver and gold,
The work of man's hands.

⁵ They have mouths, but they cannot speak;
They have eyes, but they cannot see;

⁶ They have ears, but they cannot hear;
They have noses, but they cannot smell;

⁷ They have hands, but they cannot feel;
They have feet, but they cannot walk;

They cannot make a sound with their throat.

⁸ Those who make them will become like them,
Everyone who trusts in them.

⁹ O Israel, trust in the LORD;
He is their help and their shield.

¹⁰ O house of Aaron, trust in the LORD;
He is their help and their shield.

¹¹ You who fear the Lord, trust in the LORD;
He is their help and their shield.

¹² The Lord has been mindful of us; He will bless *us*;
He will bless the house of Israel;
He will bless the house of Aaron.

¹³ He will bless those who fear the LORD,
The small together with the great.

¹⁴ May the Lord give you increase,
You and your children.

¹⁵ May you be blessed of the LORD,
Maker of heaven and earth.

¹⁶ The heavens are the heavens of the LORD,
But the earth He has given to the sons of men.

¹⁷ The dead do not praise the LORD,
Nor *do* any who go down into silence;

¹⁸ But as for us, we will bless the LORD
From this time forth and forever.

Praise the LORD!

Psalm 115: 1-18

May the LORD bless this reading of His Word, and bless our time of studying it.
Let's bow together and ask the LORD to bless our time.

Father, we do pray that You'd bless this time of worship as we study together, as we consider this great Psalm and pray that You would encourage us with it. We live in an age of great doubt in which doubt is cast upon the truth of Your Word and Your existence; and that is nothing new at all for that was the climate, the spiritual climate of the day of the psalmist. And it's always been that way, there's always been an alternative view on reality. There's always been the idolaters, and we have them in our age as well—and we pray that You would strengthen our faith against that.

And that's the encouragement that this Psalm gives—and the promise that, 'for all who look to You and trust in You' there is blessing. There is blessing for that, for 'You are our help and our shield.' (vs11). And so LORD, may we be drawn to You through this time of study, and may we be encouraged in our faith and strengthened in our faith. So bless us LORD, we pray.

And we pray for the material issues of life. We know there are some of our congregation that are not feeling well, who are sick, and we pray that You would give them health, and strength, and healing and encouragement.

We do pray that You would bless those who are preparing for Vacation Bible School, and that You would bless this week and bless those children who come. And perhaps some will be brought to faith in Christ—we pray for that and we pray that others will be built up in that faith. So bless those who give their time and effort, and I pray that it will be a wonderful week.

LORD, bless our time now, as we sing our next hymn. I pray that You'd prepare us through that for a time of study together. And may it not simply be a time of study, we pray it also will be a time of encouragement and worship. So we look to You to bless, for this is a spiritual time together, LORD; You're present with us. Wherever two or more gather, You are there. And so we pray that we would sense Your presence, and that You would open our hearts to receive the truth of this great Psalm. We pray these things in Christ's name. Amen.

(Message) The Russian Cosmonaut, Yuri Gagarin, was the first human into space...(and I can imagine someone out there saying, 'Well, what about Elijah?' [Laughter])...Well, the first *earthbound* human into space. It was 1961. (I can remember it; some of you can't.) I can remember it; and after he circled the earth he was reported to have said, 'He looked outside his capsule and he didn't see God anywhere.' The Communist Party then used that quote in an anti-religion campaign. There's nothing new in that; it's a modern version of a heathen taunt against Israel: "Where now is there God?" (vs2).

Man, it seems, both modern and ancient have lived by the rule that, 'Seeing is believing.' And the pagans could see their 'gods', for they were made of silver and gold. But the God of the Bible is invisible. That's how Paul described Him in 1 Timothy chapter 1, verse 17, "...eternal, immortal, invisible, the only God..."

So God's people live by faith. It's what Paul wrote in 2 Corinthians 5, verse 7, "We walk by faith, not by sight." We live by faith in God's self-revelation in nature, and in Scripture—and primarily in Scripture.

Now that's how the faithful Israelite lived as well. And when he or she did, God blessed him or her. Psalm 115 is all about that, and all about encouraging that—and demonstrates that. It begins with a bold statement of faith and confidence in the LORD, (despite the mocking jeers of the pagans).

"Not to us, O LORD, not to us,
But to Your name give glory
Because of Your lovingkindness, because of Your truth." (vs1).

Derek Kidner commented that this verse has the atmosphere of a great deliverance. He and others have noted that after the *Battle of Agincourt*, (where the British with their long bows defeated the French knights in their armor), Henry V ordered his army to kneel, and he recited this verse; 'Not to us, O LORD. Give all the glory

to God' —which is what the psalmist did here, and all Israel, as they recited this prayer;
"Not to us, but to Your name give glory."

The circumstances of this Psalm are not known. Many students of the Psalm think it is a 'late psalm'—that it was written after the Jews returned from Babylon during the days of Ezra and Nehemiah, and they heard the jeers of the heathen in the land of Judah, (and there were many of them then).

That's possible, but it really fits every age because in every age, the unbeliever challenges the faith of God's people and the existence of the God of the Bible.

When Moses stood before Pharaoh in idolatrous Egypt, and told him, "Thus says the LORD...", (thus says *Yahweh*), "...the God of Israel, 'Let my people go'..." (Ex 5:1). Pharaoh dismissed that—he ridiculed that statement. He said to Moses, "Who is *Yahweh*?", "Who is the LORD?..." (Ex 5:2); and it has the sense of, 'I know Ra, and Amun. I know Osiris and Isis. I see and worship their beautiful images; but who is this *Yahweh*? Where is He? I can't see Him.' He mocked Moses, and he dismissed the LORD as nothing.

So this Psalm is an answer to the taunt of the heathen of their day—and the heathen, the unbeliever, of every day. It answers the unbelievers of our day who deny the LORD's existence and say, "Where is their God?" (vs2).

Again, the confidence of the psalmist, and the faithful, is God's revelation. They state that at the end of verse 1,

"Because of Your lovingkindness, because of Your truth."

That was the revelation the LORD gave of Himself to Moses on Mt. Sinai when He placed him in the cleft of the rock and passed by, showing Moses His glory. That's what Moses requested, "...show me Your glory." (Ex33:18). And we think, 'Well, there's going to be a sound and light show; there's going to be some spectacular theophany!'

Maybe there was, but what we have revealed in that passage is a declaration by the LORD: "The LORD, the LORD God, compassionate and gracious, slow to anger, and

abounding in lovingkindness and truth; who keeps lovingkindness for thousands, and forgives iniquity..." (Ex 34:6&7). That's the God of the Bible: "The King eternal, immortal, invisible, the only God..." (1Tim 1:17). And He has spoken; He has revealed Himself. And what He has revealed is "*truth*". We who believe in Him have the greatest treasure—we have God's Word. We have *truth*. We know what is real, and what is not real. We know what is right, and what is wrong—the way of life and the way of death.

We know what God is. We know who God is. And what He reveals of Himself is His lovingkindness. It's the word, "*hesed*", which is His faithfulness, His unconditional love; it is His unique love of the Covenant. The LORD has entered into a special relationship with a special people—with His people, and He is always faithful to them. He is invisible—but He is absolutely reliable. That is *truth*. And those who believe it will never be disappointed.

This is where we begin, we begin with *truth*. We begin with God's revelation; we begin with faith in it, and then build on that through reading, and studying, and trusting. And that deepens and expands our knowledge, and wisdom, and faith.

The Word of God, Scripture, is self-authenticating. That means, as we read it, the Holy Spirit confirms it in our spirit that it is true. God speaks to us there in the Scriptures—and it confirms itself. We simply know that it is true; it 'rings true' and we believe it.

The world itself confirms it because it fits the revelation of God from nature that gives glory to God. And it fits human nature that confirms the fallenness of man and the need of a savior—all of which is revealed in the Scriptures. Whichever way you look, the world around us, whether it's nature or it's the human nature that so troubles us—it all confirms the truth of God's Word.

And as we believe it and grow in our faith, we experience it: We see His hand in our life. Israel did—the faithful did. They had seen it throughout their history, God's life, His power, and faithfulness.

So, when they heard this very shallow taunt of the heathen, their faith wasn't shaken. Their confidence was based on who God is, based on His truth which reveals that He is a faithful and loving LORD.

He is that—and He is sovereign. That's how the psalmist answered the pagan's question, "Where, now, is their God?" (vs2a). It's simple; the answer is simple. Our God is in the heavens, whether a Cosmonaut could see him or not. That's the answer of the psalmist and of the prophets.

Isaiah made a glorious declaration of the LORD in His sovereignty and His enthronement in Isaiah 40. The whole passage is a magnificent statement of praise to God, but in verse 22 he wrote,

"It is He who sits above the circle of the earth,
And its inhabitants are like grasshoppers."

He is enthroned above—and man, the heathen, and all of his power and all of his pride is as nothing—like a grasshopper.

God is where He should be—where He has revealed Himself to be, enthroned above the earth, above the universe, ruling it with an absolutely sovereign hand;

"He does whatever He pleases", the psalmist said. (vs3b).

Now that is one of the greatest statements of divine sovereignty; "He does whatever He pleases." Paul told the Ephesians that, 'He works all things according to the counsel of His will.' "All things." (Eph 1:11).

The prophets, Isaiah and Jeremiah, likened the LORD to a potter taking a lump of clay and fashioning it according to His will, His pleasure: 'He makes vessels for honor, He make vessels for dishonor.' And Paul used that same illustration in explaining divine election in Romans chapter 9, (verse 20f). And he did so knowing the objection that it would raise, because he heard it many times. And that objection is, 'That's not fair!' 'It's not fair that God is absolutely sovereign and does whatever He pleases!'

But Paul's response to that is very simple: 'You are out of order!' "...who are you O man, who answers back to God?" (ibid vs20). Our God is in the heavens; He does whatever He pleases.

And fortunately for us, a God who is almighty, all powerful is also a God who is holy and good, abounding in lovingkindness and truth—saving multitudes. Now that is a God that we can trust. And He proves Himself to us when we do so, when we trust Him in the most difficult and challenging of times.

What about 'the gods' the pagans confidently trusted in? Well, the psalmist answers their taunt with his own mockery in a scathing but accurate description of them in verses 4-7. "Their idols are silver and gold." (that's very impressive):

"Their idols are silver and gold,
The work of man's hands.
They have mouths, but they cannot speak;
They have eyes, but they cannot see;
They have ears, but they cannot hear
They have noses, but they cannot smell;
They have hands, but they cannot feel;
They have feet, but they cannot walk;
They cannot make a sound with their throat." (vs4-7)

They're nothing. Just blocks of wood, or stone, or metal—inanimate, lifeless objects that give no help in time of need.

We find similar descriptions from Moses in Deuteronomy chapter 4, verse 28, where he warned of "the gods" of Canaan that were going to be seen by these children of Israel as they entered into the land. And he's giving them a warning because they're very intriguing and they would be a great temptation to them. He said they are, "the work of man's hands, wood and stone, which neither see nor hear nor eat nor smell."

We find the same thing in Isaiah 44, verses 6-20, and how a craftsman makes from the same block of wood an idol to worship—and then a fire to warm himself. The ‘stuff’ of his god is perishable, not immortal.

After the Philistines captured the Ark of the Covenant in the days of Eli the priest, they put it in their temple, next to their god, Dagon, as a trophy of victory over Jehovah. (1Sa5:2). What followed is comical. (I don't know that it's intended that way, but you can't help but see a bit of humor in it.) In the morning they found Dagon fallen on his face to the ground before the Ark, as though worshipping the LORD. So they took Dagon, they picked him up and they set him back on his pedestal in his place. The next day they found Dagon again, face to the ground before the Ark of the LORD, in homage. But this time, both hands had been cut off, and were lying on the threshold. (1Sa 5:4).

Idols have feet but they cannot walk. They have hands, but they can be broken off. They need to be carried; they need to be mended. —They are utterly useless objects. Idols may look impressive, (gold, silver), but they don't speak. They give no revelation, they have no truth. They give no counsel to their followers, nor any have wisdom for their followers. They can't help.

And it is no different today, with the idols of modern man. In Colossians chapter 3, verse 5, Paul called “greed”, (the love of money), “idolatry”. Money is good—but it can become an object of worship when a person lives for it. It has obvious advantages: It helps make life comfortable, and it allows us to help others when we have some. And we're all for material wellbeing; that's a blessing. Money is a blessing; it's not wrong to have it. We want it; we want more of it for our own good, and the good of others. God gives it; He gives it abundantly. We live in an age when God has generously ‘poured out His coffers’, as it were, to us.

My point is, it's not to be despised—but it doesn't guard us against unforeseen dangers; it's no god. Life can change in a moment, and forever. We live every moment in the providence of God, surrounded by hidden hazards. The prophet Amos wrote of that;

"As when a man flees from a lion
And a bear meets him,
Or goes home, leans his hand against the wall
And a snake bites him." (Amos 5:19)

Just imagine, the man comes home after that... 'Whew! Boy, that was close!'...and then gets bit! That's scary.

I had a friend whose son had a pet snake, a big one. It got loose and they never found it. *[Laughter]*. I would have had sleepless nights in that house; would just imagine myself getting in bed and my feet touch something cold, and it moves—and tell my wife, 'It's time to go read something.'

Anyway, money cannot buy security—that's only found in the LORD. He is the One, the only One who guides us down the dark halls and through the maze of this world—and protects us.

And that's what this world is to us; you cannot see what's coming one second before—we don't know. But the LORD guides us and He protects us. And when the end comes, (as it will for all of us), material possessions can't deliver us. A person can buy the best medical care available, but ultimately money cannot deliver us from death. Our wealth is no good in the grave; we have to leave it all behind. The idols of this world are not 'a help and shield' to the unbeliever. They can't prevent death; they can't provide heaven.

Idolatry is foolish—it's also dangerous. A person cannot worship a false god without being infected by it—without being infected with error, harmed, and destroyed morally, intellectually, and spiritually. That's the warning of verse 8,

"Those who make them will become like them,
Everyone who trusts in them."

That is a profound statement—that is a severe warning:

"Those who make them will become like them,
Everyone who trust in them."

People become like the objects, or the persons, they worship. The gods of the ancient world were, in their myths and legends, immoral and cruel. And their worshipers imitated that in their lives and religion. The religion of the Canaanites, and the nations around them, was vile. They practiced cultic prostitution and child sacrifice—and it was alluring to the Israelites who joined in that. Even they bowed down to those idols—and in doing that, they made their sons and daughters pass through the fire.

If you've ever been to Israel, the Valley of Hinnom is a beautiful park now, but that's where child sacrifice took place. I've seen children playing in that park and thought, 'What a change from those ancient days when they worshiped these false gods and made their children, their sons and daughters, pass through the fire.'

In *Paradise Lost*, John Milton referred to Molech as, "Horrid king, smeared with blood of human sacrifice and parents' tears, their children's cries unheard."

That same darkness covered the Americas. When Cortés and the Spaniards landed on the coast of Mexico, they were shocked by the Aztec altars that were littered with the remains of body parts of human sacrifice. The Aztecs believed that they had to insure that the sun would rise every day by sacrificing someone; so every day they would take a person to the altar and sacrifice that life.

That's paganism. Modern man thinks he knows better, but modern forms of idolatry are no better, they are just as cruel and destructive. And they change people into their image. Adolph Eichmann sold his soul to the Furor. In Hanna Arendt's book, *Eichmann in Jerusalem*, Eichmann justified sending millions of Jews to the gas chambers based on his loyalty to the state. Loyalty to the leader was the highest virtue to him. "Hitler's words were law." he said. Hitler was his ultimate authority, he followed him without reservation. He prided himself on duty, obeying orders—and he became a mass murderer.

Even the idolatry of greed has a transforming influence. It turns a person in on himself, or herself, and causes a person to become selfish, callous, short-sighted, and

earthbound. Idolatry is cruel and it is seductive—it always has been. It can draw a person into following a demonic personality, or investing his or her life in perishable things. It leads to personal destruction. Be careful what you worship, “Those who make them will become like them”, (vs8b), always. —Always.

On the other hand, worshiping the one true God: the Triune God, God the Father, God the Son, God the Holy Spirit, the Three in One, the One God, produces holiness and selflessness. Our God and Savior Jesus Christ came to serve, not to be served, and gave His life a ransom for many. Those who worship Him become like Him, not in deity but become like Him in character—and so is a blessing to those around them, a blessing to the world.

Paul wrote in 2 Corinthians 3, verse 18 that, as we behold the glory of the LORD in the Scriptures, (that's where we 'see' Him), and as we behold Him there, 'We are transformed by the Spirit, by the Holy Spirit', “from glory to glory.” And that's your experience as you devote yourself to the Word of God—learning of Him, and studying Him, and worshiping Him. It's called sanctification—you know that. It is the transformation of the soul—our new nature, our new life grows and develops progressively: We become more like the Lord God.

So, we are to put away the idols that are in our hearts, and trust in the LORD. That's what the psalmist says in verse 9,

"O Israel, trust in the LORD;
He is their help and their shield."

That word *trust* is an imperative—it's a command. So this is an exhortation, a word of encouragement, instruction. The psalmist is confident in the LORD.

But God's people can become weak in their faith. When the whole world is denying God and ridiculing the Scriptures, God's Word, it challenges the faith of God's people. The majority opinion is often wrong. But nevertheless, it puts pressure on us to

conform; so the psalmist told Israel, 'Don't do that! Don't conform! Trust in the LORD. He is true. He alone is our help and shield. The idols are nothing. Don't trust in them. They don't walk, they don't talk, they don't do anything; they are inanimate objects.'

The world view of the ancients was foolish on the face of it. But it's no more foolish than the assumptions of our day of the vastness of space and the galaxies out there, (which I read recently number between 200 billion galaxies, and 2 trillion). Now that's quite an expanse—2 trillion galaxies out there!

And then 'over 13 billion years ago', (and I don't question these dates), but over 13 billion years ago, a very small particle, a very dense particle "Suddenly", as they put it now, "expanded rapidly". But, "expanded rapidly" was, in reality, an explosion to form the cosmos with all its complexity, symmetry, laws, and regularity. I'm to believe that? Something exploded and brought about order and beauty?

Reduce that just to this blue planet alone, (and for all we know, this is the only blue planet in the universe, with light, and color, and life—burgeoning with life and beauty and order), the belief that it is all the result of random chance defies logic; and certainly defies God's revelation.

The problem is not one of facts, it's one of faith. People make a deliberate choice to reject God's revelation, whether it is in nature around us, or it is in the Bible—and they choose to believe in human reason—trust in human reason and human theories.

Paul explained it in Romans chapter 1, verses 18-25, that "...men...suppress the truth in unrighteousness." (vs18). It's not that they don't have the truth—they have it, but suppress it, "...because that which is known about God is evident within them." (vs19). Calvin called that, 'The seed of religion.' Everyone has a sense of God naturally by virtue of being made in God's image. But men deliberately, consciously, disbelieve it. They actively suppress the truth within them.

Paul explained that God's, "invisible attributes...have been clearly seen, being understood through what has been made, so that they are without excuse." (vs20).

That's Psalm 19, verse 1, "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands."

"They knew God", Paul wrote. (vs21). It's basic, rudimentary knowledge, but still, they suppress that knowledge, and instead of worshiping the Creator, they worship the creation—making images of animals, birds and reptiles, and crawling creatures, and worshiping them. "Professing to be wise," he wrote, "they became fools." (vs22).

It's no different today when people deny the existence of God. It's not a problem of facts, it's a problem of faith. Men don't want God's truth—and they reject it. And when people do that, 'anything, (and everything), goes'—idolatry and it's horrible things associated with it. It's just as true today in this materialistic, God denying age.

"Trust in the LORD." (vs9). 'The idols had mouths, but they didn't speak.' (vs5). The LORD is invisible, but He has spoken; He has revealed Himself. And God's people who have ears to hear, walk by faith, not by sight. That's the challenge; but when we do, when we trust Him, we will discover that He is there and that He will be our "help and shield. " (vs11b). He is faithful.

That's the main lesson of the Psalm; and it is repeated in the next verses. Some think this Psalm was sung antiphonally, that is, with two or three groups singing their parts in the temple. So the congregation, (Israel), sang, then the priests sang, and then maybe a third group, converts, God fearers, sang.

But different groups are addressed in verses 9-11.

"O Israel, trust in the LORD;

He is their help and their shield.

O house of Aaron, trust in the LORD.

He is their help and their shield.

You who fear the LORD, trust in the LORD;

He is their help and their shield."

We walk by faith, not by sight. Faith in His word, faith in His revelation—which is faith in Him who has spoken. And the more we read God's Word, and the more we study it, the more we learn of Him. —And the more we learn of Him, the stronger our faith in Him grows.

And as we walk by faith, the more we find Him to be faithful and always true and faithful. That is the assurance that the Psalm gives in the next verses, verses 12 and 13;

"The LORD has been mindful of us; He will bless *us*;

He will bless the house of Israel;

He will bless the house of Aaron.

He will bless those who fear the LORD,

The small together with the great."

Regardless of who the person was within the nation Israel, the person who trusted in the LORD would be blessed by the LORD. And again, so that we get that, that we understand that, the Psalm repeated it. The Psalm repeats the word "*bless*" four times, and then a fifth time in verse 15. That's the lesson for us in the church: Regardless of who you are, young Christian or old Christian, mature or immature, child or adult, all who trust in the LORD will be blessed.

James Boice wrote, "God's blessing is for you, whoever you may be, if you will only stop trusting in yourself and your own devices, and instead, begin to trust God."

Well, that's what the psalmist prayed for Israel in verse 14 and 15;

"May the LORD give you increase,

You and your children.

May you be blessed of the LORD,

Maker of heaven and earth."

That's the LORD's design for us, His plan—it is blessing. His providence may lead us through some very hard places, but there's always purpose in it. We may not

understand it at the time, but we can believe it because it is what He has revealed. It's what He's promised.

The poet, William Cowper, the hymn writer, William Cowper, put that well with very good counsel,

"Judge not the LORD by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

His smile is always on us, His children, His people, to bless us through it all.

That's His lovingkindness. And He is well able to bless. He is maker of heaven and earth. He's sovereign over all. And so, we are to trust Him, we, who we don't see but who know He is there. And we are to praise Him for His greatness and grace; and He's given us a platform, a stage, on which to do that—it is here on His earth. He owns it. He owns it all: Heaven and earth, the universe, it all is His, but He has given us the earth. We are His tenants here; we occupy His space.

"But the earth He has given to the sons of men." the psalmist writes. (vs16).

And we are to be good stewards of it. Care for it—but use it. James wrote that: "Every good thing given and every perfect gift is from above, coming down from the Father of lights..." (Jas 1:17). That's our Psalm: We're to receive it and we're to use it with gratitude. And the best good thing given....is faith.

Why do you believe in the Lord God, and not some idol or some sophisticated error that has captured the minds of men today? Why haven't you adopted the world view that we see all around us? It's God's grace. Thank Him, praise Him that you have

truth that makes a person wise. "Praise the LORD!" is the last line of the Psalm. Literally it is, "Hallelujah!"

That's what we are to do on this earth while we have the time and the opportunity to do it. Those, "who go down into silence", the psalmist wrote, (vs17b), that is, 'those who go down into the grave' no longer do that—here, that is. They no longer are able to do that before men. Now is the opportunity for us, who are alive on earth, to do that—to praise the LORD, to honor the LORD, to worship the LORD in word and deed. Glorify Him with the time that we have before men and God; to be His servants and make known His truth—and praise Him for it.

Well, we are to do that, "From this time forth and forever", the psalmist wrote. (vs18b). And there is our ultimate hope, the ultimate hope in this Psalm—it's in that word, "*forever*". We, who can worship the LORD, have eternal life. You who desire to do that, who know Him and love Him and want to serve Him, that's the evidence that you have eternal life. That's the reason the Psalm can end with "Hallelujah", "Praise the LORD!" ...the reason to praise Him—we have glory to come *forever*.

We have this brief moment in time and in this place to serve Him and praise Him. So, that's what we're to be doing—praising the Triune God, which includes God the Son, the Lord Jesus Christ. John wrote of Him in John chapter 1, verse 14, "...we saw His glory...full of grace and truth." That's the same as verse 1 in our Psalm, that praised the LORD's lovingkindness and truth. Christ is the "LORD" of this Psalm.

His grace, His lovingkindness was most clearly demonstrated in His sacrificial death on the cross, where He paid the penalty of sin in His own life, in His own death—and did it for all who trust in Him.

So if you're here without Christ, we invite you, 'Come to Him. Trust in Christ and have forgiveness, and have life forever.' And then, may God help you and help all of us, to live a life of praise and glory to Him.

(Closing prayer) Father, what a great truth that is, that we have a shepherd, a good shepherd, who leads us through this world where men say, "Where is their God?" We know where He is. We know who You are; our Triune God who has us in His hand, and who guides us through the maze and dark alleys of this world. We thank You and praise You for that.

And now LORD, we pray Your blessing upon us. The LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name. Amen.

(End of Audio)