

Tuesday, October 4, 2022 • Read Psalm 69:1–18

Questions from the Scripture text: Into whose hands was this Psalm committed (superscript)? What musical note is attached? Who penned it? What is the immediate request of v1? How does David describe the urgency of the situation? How does v2 flesh out this urgency? How does v3 describe David's condition in this circumstance? What is he doing to cope? What actual details of the circumstance does v4a–b add—who are how many? What are they like (v4c)? What makes this worse (v4d)? What are they saying David has done (v4e)? What verdict has been reached (v4f)? What is David's own view of himself, and Whom does he know knows this (v5)? For whom else is he concerned (v6a)? What else does he call them (v6b)? What is he concerned about happening to them? What was he willing to have happen to himself and why (v7)? Who have begun treating him what way (v8)? Why is he willing to endure this shame—what has eaten him up (v9a)? What have fallen on him (v9b)? From whom? How did he respond (v10a)? Which of the two reproaches was worse (v10b)? How deep was this reproach (v11a)? What did his enemies/brothers conclude from this mourning (v11b)? Who else has heard and adopted these conclusions (v12)? But with whom is the Psalmist primarily concerning himself (v13)? How is he addressing Him (v13a)? What does he trust about the timing of the answer (v13b)? What does he trust about the source of the answer (v13c)? What does He trust about the character and conclusion of his Hearer (v13d)? What is he asking God for (v14a–b)? From whom does he ask to be delivered (v14c)? From what does he ask to be delivered (v14d)? How many times does he repeat this in how many ways (v14c–15c)? What is he asking for in v16a? Why? What does he ask God to do in v16b? According to what? What does he ask God not to do (v17a)? Why (v17b)? What does he add to his request in v17c? What particular request does he make in v18a? What other request would this fulfill (v18b, cf. v1, 14)?

What sort of distress may come upon those who genuinely love God and His house? Psalm 69:1–18 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these eighteen verses of Holy Scripture, the Holy Spirit teaches us that **just as Christ was wrongfully hated, mocked, and executed, so also those who are united to Him are conformed to His character and even His suffering.**

A Psalm about the persecution of Jesus. From the beginning of His ministry, it was clear that Jesus was the One about Whom David ultimately wrote this Psalm. We've seen that in several Psalms, most famously Psalm 16 which both Peter and Paul preached was actually more properly about Christ than about David. Now, we recognize v9 from our passage as describing Jesus in Jn 2:17 in His first visit to the temple in His public ministry. Later, on the night that He was betrayed, He quotes v4 as being about Himself in Jn 15:25.

When we get to the imprecatory (prayer for cursing) portion of the Psalm, it will be important to remember that these are attacks upon Christ. Refusing to glorify God or give Him thanks is an attack upon God (cf. Rom 1:21–23, 3:23; 2Th 1:8a). And rejecting the claims of Christ is an attack upon Christ (Rom 1:3–5, 16:26; 2Th 1:8b–10).

The intensity of the persecution, v1–3. It is a great mistake to think that believers will not suffer. David, of course, did not suffer to the extent of Christ, Whose suffering was anticipated in David's own. But David's own suffering was great. The metaphor in v1 is already strong, before the richness filled in of the "deep mire" and "floods overflowing" in v2. And the pain of the circumstances in v2 is felt with great intensity in his experience of them in v3. How many believers have been weary with crying, throat dry, looking for God until it feels like all ability to look for Him has been extinguished! This is not an anomaly. Through many tribulations we must enter the kingdom of God (cf. Ac 14:22). Everyone who desires to live a godly life in Christ Jesus will be persecuted (cf. 2Tim 3:12).

The occasion of the suffering: unjust persecution, v4–5. On the one hand, we can always learn from and be sanctified through our suffering. We know that God, Who has already punished all our sin upon Christ (cf. Rom 8:1), uses it in this way (cf. Rom 5:3–5; Jam 1:2–4). Like David in v5, whenever we suffer we may recognize before the Lord that we don't deserve any better from Him. But, it is often the case that we ought rightly to be treated better by others.

If they hated Christ without a cause (v4a, cf. Jn 15:25), then we shouldn't be surprised when the same happens to us. A believer's life may include being targeted by a multitude (v4b) and the mighty (v4c). Was not our Lord denounced by a multitude and jointly condemned by the throne of Herod and the emissary of the empire (cf. Ac 4:27)? We should expect no better (cf. Jn 15:20). And when we are not only falsely accused but condemned (v4e–f), let us remember that the sinless Lord entered into union with us precisely to bear our sin (cf. 2Cor 5:21).

Accept it from Scripture, dear Christian. You will be accused. Only determine so to live in honor of your Lord that, as much as possible, the accusations and judgments will be false (cf. 1Pet 2:11–12, 19–20). Thus, you will have a fellowship not only with David and other believers as our Psalm shows, but with Christ Himself Whom this Psalm prophecies (cf. 1Pet 2:21–23). Part of "returning the Shepherd and Overseer of your souls" is living for righteousness under fire as He did (cf. 1Pet 2:24–25).

The danger in persecution, v6. David's great concern here is that he would sin (v5), and the result would be an unnecessary causing of believers grief or doubt over how we have represented the faith (v6, cf. Ps 73:15). If we are honest with the Lord about our weakness, and if we are conscientious about how this may affect those whom He loves and redeems, then our prayers should feature concern that we not cause shame and dishonor to believers.

The opportunity in persecution, v7, 9. Our suffering presents that danger, but also an opportunity to suffer for the Lord's sake (v7a). If it is His wisdom that our suffering would be best, then we are willing to submit to His will. And if it is submission to Him that makes us willing to suffer, then it is an opportunity to display that He is worth that cost.

Indeed, the Lord Himself has great zeal for His house (v9a)—His worship, the display of His gospel, the redemption of His people. And if we mirror this zeal, those who despise Him will despise us for it as well (v9b). This was, of course, most true when He Himself came for the sake of His house, to die for the sake of His house, and the reproach fell upon Him (cf. Jn 2:17, 18; Rom 15:3). But it continues to be true in all of the sufferings of His people (cf. Rom 8:36).

The worst persecutions, v8, 10–12. As many Psalms relate and prophesy, the hardest oppression and persecution is not that which comes from enemies but from family and close friends (v8; cf. 41:9; 55:12–14). This was most true for our Lord (cf. Mk 3:21; Lk 8:19; Jn 7:3–5). Here, David's dear ones take his distress as further occasion to mock (v10–11), and take the lead in spreading his shame from the highest to the lowest (v12). As with David and Himself, Jesus tells us that many believers will find their nearest ones becoming their worst enemies (Mt 10:21, 34–36; Lk 12:53, 21:16).

Knowing it in advance does not make the pain to be less; the pain is great because family and friendships are great gifts designed for great blessing. The relation of the first and second Persons of the Trinity are the original from which created fatherhood and sonship arise. Election in the Son and the adoption and union that come from it are the original from which brotherhood arises. Knowing from Scripture that their enmity is prophesied doesn't make the pain of that enmity small!

But knowing it in advance prepares us to embrace God's good will and intentions for us in their evil intentions (cf. Gen 50:20). And knowing that this suffering is something that we share with Christ makes the suffering itself almost pleasant as it is sweetened by the sharing of it with Him Whom our soul loves (cf. Rom 8:17; 2Cor 1:5; Php 1:29; Col 1:24).

The hope in persecution, v13–18. The worse our persecutions, the more we see the blessedness of the One to Whom they drive us. Many have experienced the soul-suffocating effects of dwelling upon their enemies (or frenemies) and their attacks. But having had these attacks prophesied should turn us to the One Who not only has prophesied them, but uses them for our good.

By the grace of the Spirit, David turns his attention away from his persecutors to his Redeemer: “But as for me, my prayer is to You, O Yahweh” (v13a–b). The Lord’s timing is right (v13b). The Lord’s steadfast love is great (v13c). The Lord’s salvation is sure and true (v13d). The Lord’s steadfast love is good (v16a). His “compassionate compassions” are a multitude (v16b). O how salubrious the persecution that turns us to Him! And when we find Him as He is, we remember our persecutions as they are: light and momentary. When we cry out to be delivered from it (v14), to be sustained in it (v15), and to have fellowship through it (v17–18), we are crying out for nothing less than what God has promised, and we can do so with the confidence of those who are agreeing with God.

O that we would learn by the same Spirit! This is not ignorance of who man is and what man is doing; he “calls a spade a spade.” It is simply giving more credence to Who God is and what God is doing; he calls the Savior the Savior!

When have you been falsely accused? Why should you prepare to be? What good purposes will the Lord have in it? How, then, should you plan on responding when the persecution comes.

Sample prayer: O Lord, our prayer is to You in Your acceptable time, in the abundance of Your steadfast love and the faithfulness of Your salvation! Hear us, for Your steadfast love is good, and turn to us according to the abundance of Your compassionate compassions! As we come to You, draw near to our souls and redeem them we ask in Jesus’s Name, AMEN!

Suggested songs: ARP69A “Save Me, O God” or TPH69B “Thy Lovingkindness, Lord, Is Good and Free”

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Psalm 69, verses 1 through 18. These are God’s words to the chief musician. Set to the lilies assalm of David. Save me, O God for the waters. Have come up to my neck. I sink in deep mire where there is no standing. I have come into deep waters where the floods overflow.

Me, I am weary with my crying. My throat is dry. My eyes fail while I wait for my God, those who hate me without a cause are more than the hairs of my head. They are mighty. Who would destroy me? Being my enemies wrongfully, though. I have stolen nothing.

I still must restore it. Oh God. You know, my foolishness and my sins are not hidden from you. Let those who wait for you, oh Lord, Yahweh of hosts be ashamed because of me, let not those who seek you be confounded because of me. Oh God of Israel because for your sake I have brought in approach.

Same has covered my face, become a, stranger to my brothers and an alien. To my mother’s children, because zeal for your house, has eaten me up and the reproaches of those who approach you have fallen on me, when I wept and chastened my soul with fasting. That became my reproach.

I also made sackcloth my garment. I became a byword to them. Those who sit in the gates speak against me. I’m the song of drunkards, but as for me my prayer is to you. Oh, Yahweh in the acceptable time. Oh god. And the multitude of your mercy, hear me in the truth of your salvation, deliver me out of the mire and let me not sink.

Let me be delivered from those who hate me and out of the deep waters. Let not the flood water. Overflow me nor let the deep swallow me up and let not the pitch. Shut its mouth on me. Hear me. Oh, you always for your loving? Kindness is good turn to me, according to the multitude of your tender mercies.

Do not hide your face from your servant For I am in trouble. Hear me speedily draw near to my soul and redeem it deliver me because of my enemies.

So far the reading of God’s inspired and Denarantwort.

There are those who think and sometimes even speak as if loving God and neighbor. Well, would mean that we would be well, liked and admired and respected that we wouldn’t have trouble. And it’s true that sometimes in times of revival, when the Lord is moving to save people. One of the things he sometimes uses is the beauty of what has salvation looks like and those whom he is conforming to the image of Christ.

But what happened with Christ is that because of his love for God and his zeal for his father’s house for that very reason he was reproached and hated those who In themselves and in their character We’re at enmity with God we’re at enmity with Christ because he was the perfect display of God.

And so we are imperfect in the light of Christ that is in us. And yet, we are light in the world. But what the scripture does says, is not, and the darkness, saw the light that it was good. No, it says the darkness hates the light because it’s deeds are evil.

And so that is the experience not just of David as he writes this Psalm and a believers as, we are being conformed to Christ. But as the New Testament identifies quoting, this Psalm, This is actually a prophecy of what it is like for Christ himself. And the means, by which he ultimately goes to the cross, and the turns for us, and for our sin.

And so it’s first and foremost to Psalm about the persecution of Jesus. And John 2 verse 17. Verse 9 is quoted. Well, zeal for your house. Has eaten me up. And those the reproaches of those who reproach God fall upon us. Indeed for his sake, We are consumed. We’re cheapest.

We are shaped we’re as cheap to the slaughter and for his sake, we are killed all day long. Romans 8. So Jesus is fulfillment of this Psalm and our experience are tied together. And we see that in John 15 where he not only quotes verse 4. They hated me without a cause but also in that context in John, 15 verse 20, he says, if they do this to him, then we should not expect that.

They will do better with us. He does promise that We who believe in him will do greater works than his that from his throne and glory and by his Spirit and his church, he’s going to bring Much more effective and widespread conversion. But he also promises us that that greater works.

And that greater fruit is not going to be matched by or accompanied by kinder treatment from the world. No, he says they did this to the master and they’re going to do it to you, too. John 15 verse 20 and then he quotes this Psalm 5 verse 5 verses later saying that it is necessary that these things would happen to fulfill the

scripture.

They hated me without a cause. And so this is a Psalm, especially about the persecution of Jesus and the persecution that believers should expect. We're going to get not only this week, but especially next week and the second half of the Psalm to very strong imprecations, which means praying and praying, curses down calling down, curses upon the enemies in this Psalm, and we should remember, then when we get to that even though we're not covering that portion today, that these curses are rightly, there's not so much because they're they are our enemies but because they are Christ's enemies and in so far as their enemies to us and union with Christ.

Yes, because they are our enemies and the Lord cares about that. But that is, especially by virtue of our union with Christ and so it should never be a vengeful spirit for ourselves with which we pray and Precatory prayers but it should be in. Indignation that are redeemer. Our God, our Creator, our Savior.

Our king would be so treated by those who owe him faith and allegiance and love and obedience and gratitude that they would not hate him without a cause but that they would love him for much and infinite. Good cause. So the first place, it's a solemn about the persecution of Jesus and you see the intensity of the persecution, you have the intensity of the circumstances in verses 1 and 2.

And you have the intensity of his experience in the circumstances. In verse 3, intensity of the circumstances is described by this extended metaphor waters. Have come up into my neck up to my neck. I sink in deep mire. There is no standing. I've come into deep waters where the floods overflow.

Me. And so the circumstances are something that is just to powerful. Yeah, existential threat to life that in our creaturelyness and even he subjected to weakness by adding creatureliness to himself experienced, and he responds with the intensity of verse 3. And David as he feels this intensity is, is speaking, not only about himself but prophetically about Christ so that we might remember that.

Jesus is fully man that weariness and longing and weakness are not necessarily sinful. And so he talks about his energy, he talks about his throat, he talks about his eyes. He's painting a picture here. This is not a very difficult circumstance that he passes through untouched that has no effect upon him.

And we see that in the Gospels, We see the Lord in agony. We see the Lord grieving, we see the Lord indignant. We see we see the Lord disappointed or angry here. The picture is weary with crying throat, dry, eyes, feeling, and still God has not intervened yet verse 3 while I wait for my God.

So you see the intensity of the persecution. You see the occasion for the suffering is unjust persecution. And not just and just persecution. But Note hate me without a cause and being my enemies wrongfully is unjust, but you see how many and how mighty they are who do? So How many more than the hairs of my head?

How mighty they are mighty who would destroy me and they are having their effect judgment has been rendered sentences been pronounced Though, I have stolen nothing. I must restore it. Now, we can expect to be judged unjustly in this world, and we can expect that There will be times when everybody thinks it's right.

And only God knows that it's wrong. But let us remember that. When this occurs to Christ, he actually has been sinless. David confesses in verse 5 and we confess with him. Oh God. You know my foolishness my sins are not hidden from you and the Lord Jesus being sinless and yet having calm out of love for us to atone for our sin.

Verse 5 would be an encouragement to him that his suffering is for our sake. His suffering is to atone for the sin of ours that he knows that we will not be saved from hell or made righteous before God, unless he suffers. And so for love to his father, and for love to his flock, the good shepherd, sets his face to a Jerusalem to be hated without a cause to be despised.

Even by his brothers and even to be punished by the wrath of God, who knows, perfectly our sin, and therefore, the punishment will not be reduced in the smallest amount. Just because it's on his son but the reason it has to be his son is because it cannot be reduced.

So it's amazing to think of this Psalm, being a crystallogical, psalm and a prophecy of Christ, and now he would read it. God made him who knew no sin to be sin for our six. God made him who, you know, sin to be sin. So that in him, we might become the righteousness of God.

And so when we suffer, we should make sure that it is without a cause or at least that those who hate us and those who accuse us would do. So unjustly, First Peter 2, especially Peter applies this early in the chapter and verse 11 to 12, make sure that when the world persecutes you that you are being punished for good, not for evil.

Don't suffer as an evil doer. Bring praise to God in the last day and the judgment for suffering as a righteous person. And so, it's encouragement, not just in the time of our suffering, but it's an encouragement to conduct ourselves righteously, one of the things that people fall into, who make themselves belligerent agitators, because they think that somehow Christianity is going to take over the the politics.

All those we saw in in Acts 13 and 14 yesterday, and this time of great spread and even the conversion of multitudes Christianity, didn't take over the politics. It became more persecuted, not less, but one of the one of the dangers in that sort of thinking, is that you become this, you know, agitator in the society and you become one, who suffers not so much for doing good.

But for being obnoxious, he says no you want to suffer like Christ did for for doing good and for opening not your mouth and taking it patiently like Jesus. Did We learned that also here? From Psalm 69, notice that he's not raising his objections with the men. He's raising a prayer to God and what he says to God in verse 5, as although they are unjust.

And what they do to me. You Lord are not unjust and what you're doing because you know, my sin, my foolishness doesn't hidden from you. It takes away our, you know, any risk of pride and indignation when we're being punished unjustly by men because however, unjust the men may be in punishing us.

God is not unjust but merciful in disciplining us and his mercy has actually satisfied his justice. So that we would not be punished because Christ has taken all of the punishment.

Now the danger that David sees in the situation isn't that he would get killed or that he would have to go through with paying back this thing that he didn't even steal in verse 4. The danger is that he might cause other believers to stumble. Let not those who, wait for you?

Oh, Lord, you all way of hosts be ashamed because of me, let not those who seek you be confounded because of me. Oh god of Israel. He's concerned that If other believers see, the way that he responds, if he despairs, if he doesn't continue in faith, if he doesn't know the nearness of God to him, if he isn't confident of God's judgment in the last day, upon the enemies and of God's saving him out of every trouble that the way he responds might cause other believers to stumble.

It's the same concern as ASAP in Psalm 73. Who says if I had spoken thus, I would have betrayed a generation of your children, Remember ASAP and has discontent and his envy of the wicked was in danger of speaking and acting in such a way that a generation of God's children might fall into the same sin.

And so, David is worried about his own sin, in verse 5, getting expressed, and how he responds to this unjust persecution and becoming a cause of stumbling for other believers. So when we were in a difficult situation, we have an opportunity to turn to the Lord, like David does here and to remember Christ to his prophesied here and with peace, and joy and confidence in God, to lay before him, the injustice of the situation knowing that like our Lord Jesus.

We can as Peter says, entrust ourselves to Him who judges justly as we suffer quietly, and rather than causing a generation of God's children to stumble, believers who know us and go through it with us will be strengthened in faith by God's blessing, to them His Word, which they're able to see reflected and applied as the Spirit applies it to us.

Now, the worst part of the persecution isn't those who started out as his enemies, those who started out as his brothers, I've become a stranger to my brothers and an alien to my mother's children. As those who are closest to him, who can see how grieved, he is. Not so much for himself, but for God, and for God's house.

And for God's people, because zeal for your house is eating me up and they're approaches of those who are approach. You have fallen on me and it's precisely because his love for God. And for God's people has landed him in a situation where he is suffering in verse 9.

That's the cause for which the brothers and the mother's children are mocking him. And we actually see that happen in the gospels, his brother's despising him and it as most in Galilee have come to do by that point and saying you should go up to the feast. If you're really, if you're right about all these things and about yourself, except for he's not up at the feast yet, the Jews having desired to kill them the last time he was in Jerusalem, but that happens in Christian's lives.

We tell them of the goodness, of our God, and the faithfulness of God. But then when we're grieving over the condition of the church and over the spiritual danger that people are in of responding wrongly to their circumstances. Those who know us best can see and observe that there's actually pain and sorrow involved in being a Christian in this world.

And they were approach us. But what is he saying? In verse 9, who's saying the reproaches that are falling on us, are the reproaches that they have for the Lord in Romans 15. Verse 3, the Apostle quotes this about believers as they follow Christ.

So the worst part of the persecution is not when the enemies, it's when those who are near to us and he says when I wept and chasing my soul with fasting, that became my reproach. So see your Christianity isn't making your life. Any better. Look at you weeping, Look at you, chasing your soul with fasting.

Look at you making sat clothier. Garment and he becomes a byword to them. They start gossiping and the gossip from his family goes as high as the city gate in the first half of verse 12. And as low as the bar or whatever. The first at first century, Near Eastern, equivalent or 10th century near eastern equivalent and David say, in David's case.

And it's the gossip of his family that ends up being the ends up with him being spoken against in the gate and sung about by the drunks. It's really a low position but if your enemies are against you and your family is against you and those in high, highest position are against you and those in lowest position are against.

You Is everyone against you.

No, because there's someone who is greater than everyone together. It's God. That's right.

And you notice how full versus 13 through 18 are of the character of God. So he says, as for me, my prayer is to you. Do you see how useless and counterproductive? It is for us when people start turning against you to focus on them to think about what they are doing, or what they are seeing saying, or who might believe them who is in high position, or who might believe them who's in low position.

We're already told in the Bible this prophesied right here that this is the experience often a believers. And so he says where would I? Where would I turn? That's for me. My prayer is to you. He turns his attention to God. God in whom there's a multitude of of steadfast love.

It's hesitant in 13 C there God, whose salvation is Emmett. It's, it's true and reliable, and steady. God, who verse 16 has. He said, is good and his compassionate compassions. As tender mercies as translating, a doubling of the word for compassion. Actually are a multitudes so a multitude of compassionate compassions.

In other words, all of the oppositions of the many and the greatest of the oppositions of the mighty and the most treacherous oppositions of those who are near to him, you put them on one side and you put the compassions of God on the other side. And the number of God's compassions are more and the strength of God's compassions are more.

There's you know, one of the songs that get sung in the 7-eleven worship and the contemporary-ish, She called him something else. Churches, My sins. There are many. They are many. Your mercy is more. That's true. That's a truth from Romans but here's a truth. From Psalm 69 verse 16, My enemies are many.

Your compassions are more. And so he turns his attention to God and he does ask to be delivered, in verse 14, out of the deep waters and that he will not sink. And he's talking, of course, in the language of the metaphor that he had in verse 2 asking for God, to save him and the midst of this trouble.

But not the flood water, overflow, me, and reluctant the deep swallow me up. Let not the pit shut its mouth on me. But what is his solution? His solution is not situational as much as it is personal verse 17. Do not hide your face from your servant, verse 18, draw near to my soul and redeem it.

Now the situation is temporary, but in the midst of the situation, what he wants is that which the Spirit has already helped him begin to do that, he would turn from all of his enemies to his Lord. That the spirit would continue to bring home to him that he has the face of God.

He has the smile of God and that God is near to his soul and it is if he can't continues to have that experience If he doesn't respond in sin, that God knows about in verse 5. But in faith that God gives him by the knowledge of God's nearness to him, then he won't betray the generation of God's children.

The other believers won't stumble because of him they will see here as a man to whom God drew near even in a circumstance like that. How great is his God, how compassionate this is God, How sure is has God's faithfulness? How many are his God's compassions? How good is his God?

Steadfast love. And he is our God and He will be like that to us forever. Isn't that? What happens when we read about God? And and believers in situations like this on the Bible when we read about God and believers and hard situations and biographies, don't we love to read Christian biographies of saints who have been in great apparel and great trouble and everyone against them.

But what did God do? God made them to know his own nearness and just God by himself was more in their life than everything else that was against them and we read those books. Then we say oh my god is like that. Well what Psalm 69 verses 1 through 18 is telling us is that when we come into a situation where people are against us and they raise up other people against us and it is unjust and untrue and incorrect.

God is giving us the opportunity to know him to be like that and to be the ones in whose lives and in whose situations. Other believers got to hear about what God did for us and say look at his god. Look at her God. My God is like that and that's what David is praying that the Lord would do for him and that situation.

And when we come into similar situations, we should pray that the Lord would do that for us and spray.

Our Father in heaven, we pray that you would Grant to us faith in which to walk with you that we would not need peril and hardship in order to know the multitude of your mercy. And of your compassionate compassions, your steadfast, the goodness, and multitude of your steadfast love the faithfulness, the truth of your salvation, but oh Lord, whenever in your wisdom and in your love, these would be driven home to us by difficulty and circumst in our circumstances and enmity and false accusation.

We pray that whatever your wisdom and love does not determine and desire that you would give but O Lord in those situations. We pray that your your spirit would bring to memory this portion of your word and drive at home to our hearts, and give us the desire to be those in whose hearts and in whose circumstances your glorious perfections were shown, and you're nearness towards your servants and your favor upon us for Christ's sake.

We thank you that he has atoned for our sin and we pray that we would be light in the world with his light. Even when that brings enmity by those who are at enmity with him, O Lord. There are many, who reproach you. We pray that you had. So identify yourself with us that we would be so near to you that reproaches that are falling upon you would fall upon us that you would give us the privilege and the joy of having it be for your sake.

If it does come to our being killed all day long, as sheep for the slaughter Lord, we see our hearts and our minds and and how far they are from what we see in your word. But we thank you that it is your word that you use to conform us to Christ.

And so we pray that by your spirits work in us and by your spirit's use of this passage a little bit more of that distance would be bridged a little bit more of the work that you have done have begun would be done. And until You have completed that work that you have begun in us and the day of Christ Jesus, which we ask in his name.

Amen.