



Welcome to Blackburn Baptist Church, meeting at Bethesda Chapel once more, on Sunday December 6th 2020 at 10:45.

For those not able to meet in person at present, we hope and pray that you will find this outline of our service helpful, as we all seek to worship God as a Church family, wherever we are.

We welcome those who are watching the recording either at our usual worship time of 10.45 or later. The service should be available to watch on Youtube. We also welcome those who are reading this at home.

Our service today, the **Second Sunday in Advent**, is led by **Alec**, and includes a **time of Communion together**, so those at home may wish to prepare bread and wine to share. Alec is at present still in *Germany*, so is leading today by the power of technology, (Zoom) as long as the computers decide to co-operate!

Paul C introduces the service, then hands over to Alec, who **begins by sharing a welcome**

"This is a very special gathering this morning, it's our second communion service since March and we rejoice that we are once again in the chapel for our meeting together. Special thanks especially to those of you who are physically present in the chapel this morning ,but whoever you are, wherever you are and whenever you are sharing with us, a very very warm welcome. May the Lord bless us all richly as we hear his word, praise his name and pray together on the second Sunday in Advent."

Our opening hymn today is being shown on the screen at Bethesda. It is becoming familiar to us, and we are able to watch it at the chapel as *Getty Music* have given permission for their music to be used in worship, at the present time. Those at Bethesda are not able to sing in light of the current situation, but if you are at home, you can sing aloud to your hearts content!

Christ our hope in life and death.

What is our hope in life and death?

Christ alone, Christ alone.

What is our only confidence?

That our souls to Him belong.

Who holds our days within His hand?

What comes, apart from His command?

And what will keep us to the end?

The love of Christ, in which we stand.

O sing hallelujah! Our hope springs eternal,
O sing hallelujah!
Now and ever we confess Christ our hope in life and death.

What truth can calm the troubled soul?
God is good, God is good.
Where is His grace and goodness known?
In our great Redeemer's blood.
Who holds our faith when fears arise?
Who stands above the stormy trial?
Who sends the waves that bring us night
unto the shore, the rock of Christ?
O sing hallelujah! Our hope springs eternal.....

Unto the grave, what will we sing?
"Christ, He lives; Christ, He lives!"
And what reward will heaven bring?
Everlasting life with Him.
There we will rise to meet the Lord,
then sin and death will be destroyed
and we will feast in endless joy
when Christ is ours forevermore.

O sing hallelujah! Our hope springs eternal;
O sing hallelujah!
Now and ever we confess Christ our hope in life and death.
(O sing hallelujah! Our hope springs eternal;
O sing hallelujah!
Now and ever we confess Christ our hope in life and death.
Now and ever we confess Christ our hope in life and death.)

<https://www.youtube.com/watch?v=Oibli1rz7mw>

Songwriters: Matt Boswell / Matt Papa / Keith Getty / Matt Merker / Jordan Kauflin
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Alec leads us in a time of **prayer**.

"Good morning, shall we pray together. Our loving heavenly Father, you are the King of kings, the Lord of lords, the creator and sustainer of the universe, our hope of salvation. Your love, O Lord reaches to the heavens, your faithfulness stretches to the sky, your righteousness is like the mighty mountains, your justice flows like the oceans tide, so we lift up our hearts to worship and to adore you. Lord God, there is

no God in heaven or earth like you. You keep your covenant and mercy with your servants, showing loving kindness to all who walk with you with all their hearts. We give you thanks this morning that we can once again meet together in fellowship here in the chapel, throughout Blackburn and Darwen and in the world outside. We praise you for the freedom we have to hear your word, to pray to you and to worship you together in this place. Graciously lead and guide our gathering here this morning we pray; we long to give you the glory for who you are and for what you have done, are doing and will do in our lives, in the life of the church, and in the areas in which we live. We gave you our thanks and pray in the name of your son, our Lord Jesus Christ who gave his life that we might live. **Amen.**

He now shares any notices for the week, thanking those involved in the technical team, expressing concern for those who are unwell, and reminding us of the Zoom meetings today (for "virtual coffee" at 1pm) and out Thursday evening prayer meeting at 7.30pm. In addition, Bethesda Chapel will not be acting as a 'postbox' for Christmas cards this year!

We come to meet around the Lord's table - symbolically, either at Bethesda or in our own homes, as communion is led by Paul C

In our prayers also, it's good to know, if you haven't already heard, that Simon and Susia have sent us a message on Facebook to say how good it is to have loving memories of Bethesda and the people here, so that's great to have young families like that who are going away and still have good memories of all the things that they've been able to share whilst they were with us. **Also this morning before we move into communion we light a candle for today, the second Sunday in Advent.** We have four themes of which we light a candle for each theme on Sunday during Advent and today we particularly think about peace. Let me read this to you:

Creator God, when I am disturbed and anxious and the conflicts of this world impose themselves upon me, grant me that inner peace you promised that can defy the darkest human circumstances. Amen

As we now come to communion, for those watching at home this morning, if you would like to join with us by preparing yourselves some bread and something to drink with it, communion is a very special time, a time of intimacy, a time of remembering. In the Old Testament, in the book of Micah, it talks about the people of Israel and about how they did not take their offerings too seriously. They had got blasé about them. It says in Micah that as they came to offer their gifts they did it carelessly. They were prepared to bring not their best but those offerings which perhaps were the runt of the litter, and God did not look kindly upon them because of it. This morning as we come to share in communion together, let us remember what it is that we are sharing. We are in a time of pandemic where it isn't easy for us and in fact we are prevented from meeting, even with our families, around a table for food and drink,

but here today we are not prevented from sharing intimately with Jesus Christ. So as we begin let us pray together: Lord, God our Father, as we come to take bread and wine and share together in remembrance of what you have done for us, help us we pray to be honest with ourselves. to reflect on the fact that we don't always give of our best to you. As we come and consider this morning, we know that in this past week and maybe even this morning, we have not said or done or thought, those things which are pleasing to you. So we confess and we thank you for your promise that as we confess our sins you are faithful and just to forgive us and put us right again, to cast our wrongdoing and our wrong thoughts as far away as the east is from the west, and so we thank you, Lord Jesus we thank you for that promise. Be with us in this short quiet time as we reflect on the truth of the good news of the Gospel. **Amen.**

I heard a short story this week of a mother and her very young daughter, and the mother wanted to come and meet her young daughter at the school when she finished at the end of day. Her daughter was a bit reluctant to let her come, and she thought - well you know, she wants to be grown-up , and she asked "what is it that you know prevents you from wanting to welcome me to the school to pick you up?". And then the daughter said quite honestly and openly "Mum, it's your face, its scarred and my friends talk about you and it's difficult for me." So her Mum said to her: "Well let me tell you there was once a fire in the home, and I was outside in the garden, and I rushed in because you were a young child and were not able to get out, and as I took you in my arms and ran out of the building I got burned. That is why I am as I am." Today we come and meet with a scarred and marred and crucified Lord Jesus, who did exactly that for us so. Jesus says to us 'I am the bread of life, whoever comes to me will never be hungry, whoever believes in me will never be thirsty, so come to me, all you who are weary of carrying heavy burdens and I will give you rest and peace, take my yoke upon you, and learn from me, for I am gentle and humble in heart and you will find rest for your souls, for my yoke is easy and my burden is light.' And so we come to this table, hopefully not ashamed of our Lord Jesus who was marred and crucified for us. We come because we may, not because we must, we come not because we any goodness of our own gives us a right to come but we come because we love the Lord a little and would like to love him more. Come because he loved you and gave himself for you, come and meet the risen Christ for we are his body, so **'Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden, cleanse the thoughts of our hearts by the inspiration of your Holy Spirit that we may perfectly love you and worthily magnify your holy name, through Christ our Lord, Amen.**

The apostle Paul tells us of the institution of the Lord's supper, where he said 'for I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed, took bread and when he had given thanks he broke it, symbolising his body which was broken for each and everyone of us, and said "Do this in remembrance of me." In the same way after supper he took a cup, not a symbolic

one like this, but one with wine in, symbolising a new covenant in his blood and he said to his disciples and says to us "Drink this in memory of me," for as often as you eat the bread and drink this wine you proclaim the Lord's death until he comes.' **So now for those of us in the chapel and those at home, take the bread and eat it in remembrance of Christ's body broken for you. And we take the cup of wine and you too take that cup of wine, as together in unity, we stand together and acknowledge Christ's blood shed for each and everyone of us, Amen.**

Let us pray: Loving God we praise and thank you for your love shown to us in Jesus Christ, we thank you for his life and ministry and demonstrating his power lifting the downtrodden and healing the sick loving the loveless. We thank you for his sacrificial death upon the cross for the redemption of the world, and for your raising him to life again as a foretaste at the glory we shall share. **Amen**

Graham now reads Luke 2, 21-40 - he has recorded this at home and it will be shown on the screen at Bethesda.

"Jesus Presented in the Temple

When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord" and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons.") Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying:

"Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.
For my eyes have seen your salvation,
which you have prepared in the sight of all nations:
a light for revelation to the Gentiles,
and the glory of your people Israel."

The child's father and mother marvelled at what was said about him. Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was on him."

I trust the The Lord will add his blessing to the reading of his word.'

We now listen to another song shown on the screen at Bethesda. Again, part of the Getty library, written by Stuart Townend and Keith Getty, it may be unfamiliar to many of us. It has a very regular rhythm, with a repeated melody, but you may wish to read the words aloud or silently. Kristyn Getty sings it, with an Irish lilting accompaniment of pipes and fiddles, and it finishes with "Gloria" as we sing in 'Angels from the realms of glory!'

Joy has dawned.

Joy has dawned upon the world,
promised from creation:
God's salvation now unfurled,
hope for every nation.
Not with fanfares from above,
not with scenes of glory,
but a humble gift of love:
Jesus born of Mary.

Sounds of wonder fill the sky
with the songs of angels,
as the mighty Prince of Life
shelters in a stable.
Hands that set each star in place,
shaped the earth in darkness,
cling now to a mother's breast,
vulnerable and helpless.

Shepherds bow before the Lamb,
gazing at the glory;
gifts of men from distant lands
prophesy the story.
Gold, a King is born today,
Incense, God is with us,
Myrrh, His death will make a way,
and by His blood He'll win us.

Son of Adam, Son of heaven,
given as a ransom,
reconciling God and man,
Christ our mighty Champion.
What a Saviour, what a Friend,
what a glorious mystery:
once a babe in Bethlehem,
now the Lord of history.

(Gloria, in excelsis deo!
Gloria, in excelsis deo!
Come to Bethlehem and see
He whose birth the angels sing
Come adore on bended knee,
Christ the Lord, the new born King!
Gloria, in excelsis deo!
Gloria, in excelsis deo!)

<https://www.youtube.com/watch?v=1zqAxtZOEU>

This is the internet link if you'd like to try and find it.

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Alec now shares his sermon, entitled "Waiting expectantly"

WAITING EXPECTANTLY?

Psalm 102 begins with the words:

„Hear my prayer, O Lord; let my cry for help come to you.

Do not hide your face from me when I am in distress.

Turn your ear to me; when I call, answer me quickly.“

May I ask you all a question this morning? Do we pray something like this: “God, give me patience; but hurry! Answer me quickly.“

Or do we say „In your time Lord.“

Waiting is hard isn't it. Waiting for decisions, waiting for appointments, waiting for checks, tests and operations, even waiting for a bus or a train or for a traffic signal to change can be a challenge sometimes. Waiting for the end of being in tier 3? Waiting for the end of the pandemic? Waiting to be able to meet and hug your friends and family again? Waiting for Christmas? Waiting for Jesus to come?

In our text so helpfully read for us this morning by Graham there is a lot written about waiting and about timing. The context of this waiting and the reasons for the timing are that we might learn obedience, not specifically to human regulations, but obedience to God our Maker, our Sustainer, our Lord and Saviour.

Look with me at verse 21.

Jewish law prescribed for male children circumcision after 8 days. This was a sign of the child being a sinner deserving of death yet at the same time a symbol of acceptance as a member of the people of God with whom God makes a covenant, an agreement by which on our side we give up our own wills and say to God „I belong to you; Your will be done in my life.“

For the child Jesus this ceremony was the start of his route to the cross. Jesus was sinless but took our sins upon himself. He said Father I want your will to be done not mine. Isn't that just amazing?

Following on from the ceremony he was named Jesus. What a powerful name! What a powerful message in this name! It means Saviour, to deliver, to rescue, to save, to save alive.

What a contrast we have just seen. The circumcised child demonstrating his lowliness, his diffidence, humility, self-effacement and simplicity. In contrast to his lowliness we see in the choice of the name his glory: his honour and distinction, his eminence, his magnificence, his splendour, his grandeur and his majesty.

What a difference: what a contrast. Lowliness and glory.

When we look at verses 22-24 we see the same contrast, this time between the lowliness of the need to bring a purification offering and the glory of being presented as the first-born.

According to Jewish law a mother was counted as being unclean for 40 days after a boy was born. She had to stay at home and was not allowed to go to the Temple. This ritual uncleanness testified of the truth that all mankind is born in sin. The awareness of man's sinful nature should never be forgotten.

Supposing Mary had said, „Hold on. Wait a minute. How can I be unclean! I have just miraculously given birth to Jesus.“ But you see she doesn't say that. She probably doesn't even think it. As a servant of the Lord she goes humbly and obediently and fulfils her duty.

It is a simple, an uncomplicated act of obedience. And one which leads to something even more wonderful: as Mary obediently enters the Temple with her purification offering she makes it possible for Simeon and Anna to recognise Jesus as Lord and Redeemer.

And here I come with a really big question for us all. Are we aware of what it means simply to obey God because of what He tells us in His Word? Do we realise that through these acts of simple obedience others who are looking for a Saviour may find him, may see him, may recognise him for who he is as Saviour and Lord? What an amazing woman Mary is to teach us what obedience is by being obedient.

It was God's perfect timing. And Mary followed.

Are we followers of Jesus? At Christmas time? On Sundays? On Mondays? During the week? When it suits us? Or do we say „Your will be done in my life. I belong to God the Father, my Creator and to Jesus my Saviour. I am His servant.“ Is that what we say? Is that what we do?

With the birth of the firstborn child the people of Israel were to remember God's holiness and devote the child to him. The child should be brought to the Temple to serve there. They would present the child to the Lord. But they could so to speak buy him back. For Joseph that cost the equivalent of about 10 pounds. He would have had to work as the craftsman that he was for about 40 days to put that sum together.

In that second, in that moment as Jesus the child is redeemed from his responsibilities as the firstborn he becomes the bringer of salvation to all nations on earth. So we in Galligreaves can rejoice. The Lord has come, the Lord is king. The servant King is here. For Blackburn, for Darwen, for us, for you and for me. After the waiting the prize. We see the Lord.

Peoples of Blackburn, peoples of Darwen open your eyes. The Lord has come. Don't look anywhere else.

At the beginning of act 2 the curtain opens. Against a magnificent backdrop of a scene in Jerusalem we observe an elderly man sitting on the stage. Behind him on the backdrop itself we notice the Temple. Two men enter the stage chatting loudly, vociferously. They recognise the man and say, „Hi Simeon, what is a religious and moral guy like you doing just sitting around. You're not even using your Smartphone.“

Simeon points out that he may be righteous and devout but not one bit religious or moral or anything like that and that he is waiting for someone. He says he is waiting for the Messiah to come and rescue Israel.

With a decibel level seemingly exceeding that of a jet flying over Blackburn at around 1,000 feet altitude the two men come close to Simeon breaking all the rules of social distancing, laugh their heads off at him and disappear remorselessly stage left.

Please look with me at verse 25. The Holy Spirit was with him. The Holy Spirit had revealed something particular to him. This was a special moment of inspiration rather than continuous guidance. In Romans 8:9 we read „...if anyone does not have the Spirit of Christ, he does not belong to Christ“, and this is the context in which we now live. But for Simeon it is a special moment of inspiration.

Just as an aside, maybe we could take time in this coming week to read Romans 8 to renew our conviction that there is no condemnation for us if we are in Christ Jesus because through him the law of the Spirit of life has set us free from the law of sin and death.

But back to verse 26 in which we read:

This is at least a truly amazing revelation isn't it! Something, someone worth waiting for? Waiting for the supreme one, the anointed one, for that is essentially what the expression „the Lord's Christ“ means.

Then in verse 27 we read: „Guided by the science, in line with BBC announcements and government regulations, he went into the temple courts“. No. It doesn't say that in the Bible. That is just what we do. Verse 27 actually reads, „moved by the Spirit he went into the temple courts“.

Just who is directing our lives? On what basis are we behaving? „Moved by the Spirit, he went into the temple courts.“

Simeon had been waiting for ages. Waiting and waiting. Probably being laughed at and also ignored.

But God had not forgotten him. You see his very name means „God has heard“. God had not forgotten his people Israel.

Neither has God forgotten us. He has not forgotten you. Even if the waiting is hard he has come and is coming again. Hallelujah.

Simeon was led by the Spirit to go into the temple courts. Then the parents brought in the child Jesus. Maybe he had expected an adult Jesus to come. But in any event he took the child in his arms and praised God.

Mary had followed Jewish regulations in bringing Jesus to the temple and in her behaviour in the temple she did so too. Just like we do? We aim to keep the regulations. Psalm 122:1 reads: „I rejoiced with those who said to me, „Let us go to the house of the Lord“.

You see this good news of a Saviour is for the Jews, but not just for the Jews. It is for all people. Even for British people!

The servant of God who waits is very possibly always the most faithful servant. Waiting on God, waiting expectantly for God belongs to true spiritual growth and maturity.

In verses 33-35 we see once more why Jesus has come, how his life on earth has already been planned out. For Simeon this was probably a difficult thing to say, a hard thing to give expression to; but this child was destined to cause the falling and rising of many in Israel, to be a sign that will be spoken against revealing the thoughts of many hearts.

On top of that Simeon has to give notice of what this will mean for Mary. A sword will pierce her heart. Saying that probably didn't make Simeon a candidate for the most popular prophet of the year award but it followed from his servant heart that he did and said what the Lord required of him.

From verse 36 we read of Anna, a prophetess. Anna means child of grace. She came from the most north-westerly corner of Galilee, from the region that was the furthest away from the temple, from the middle of nowhere, from the ends of the earth so to speak. She came that long way to serve. Serving God was her greatest joy, she was in her element. She lived a holy life in the temple, prayed and fasted day and night. She was so fundamentally convinced of the correctness, the importance and the necessity of doing what she did.

I remember an elderly lady, indeed many elderly ladies in my sending church in south London. Wow! They prayed and prayed, they encouraged and built up. They loved and lived for the Lord and his people. They never preached. Not even once. But they lived out the Word. They were like Anna in this. Anna spoke to all who were looking forward to the redemption, to the rescue of Israel, sent text messages, e-mails, organised video conferences and webinars. Nothing prevented her from sharing the good news of Jesus.

So if you are a little bit or a lot older than I am and are listening to this sermon today please be encouraged: your life in the Lord and with the Lord speaks more loudly than the jet I mentioned earlier flying at 1,000 feet and definitely louder than my sermons.

Jesus was carried into the temple and presented to the Lord. Apparently none of the official members, representatives and officials of the temple priesthood paid any attention to him at all or noticed that he was there. The gift of prophecy which Simeon and Anna had received had been completely lost by the priests in Jerusalem. It is a strange and maybe really sad truth, that the Holy One of Israel has been brought into the temple and the official servants of the sanctuary had no idea what was going on. They did not suspect it in the slightest. The temple which Jesus visited, the place where all who were waiting for the rescue of Israel had collected, this temple remained

quieter than quiet. Perhaps like a long-lost relic of true religion. Like a museum of lifeless artifacts and former glories.

Let it never be said of our church that the leaders and the members are not aware of the presence of Jesus in our gathering. Let it never be true of our fellowship that we have got the form and the formalities right but none of the reality. May the living Lord our God be present in all our hearts and minds and central in the gatherings of his people. He alone is worthy of our praise, adoration and worship.

After all this we read in verse 39:

And in verse 40:

This is expanded in 2:52 where we read:

2:40 is parallel to 1:80 where we read the following of John the Baptist:

I have given you many questions and challenges today, questions and challenges which I have first had to ask and answer myself and will continue to answer.

We have looked at obedience, and at lowliness and glory.

But I finish with a look back at our title which concludes with a question mark. „Waiting expectantly?“ Is that what you are doing? Is that what I am doing? Is that what we as a church are doing?

Jesus is coming soon. Let us hold on to what we have, that no-one will take our crown. He who testifies to these things says,“Yes, I am coming soon.“ Amen. Come Lord Jesus.

Our prayers today are led by Victor, who is present at Bethesda.

Shall we pray:

Heavenly Father we humbly worship you today for who you are and for all your abundant blessings to all your creatures, especially mankind, in these uncertain times your mercies have endured, thank you. Help us to perceive you in the everyday activities of life. We pray for our world and to give thanks for the news that a number of vaccines have been produced in the covid 19 epidemic. Thank you for your wisdom as evidenced in the unwavering and dedicated work of scientists collaborating across nations and continents. We pray that as the vaccines are released for use that the most vulnerable will be protected, including those living in less privileged countries. We continue to pray for all doctors, nurses and all other health workers and essential workers all around the world, particularly those in our local hospitals, that they should continue to love and care in the face of unprecedented workloads. We pray you give them strength and keep them safe. We pray for this country that as we approach Christmas Lord, help us to remember that it is the season to celebrate the birth of your Son. Thank you for the wisdom being displayed by government officials, trying to give us some hope in celebrating together, while we pray that everyone will be considerate and mindful of others in everything they do. We pray especially for those who will be alone, for those struggling through loss of income, for

those who are bereaved, for those struggling to see a way out. We pray for our churches that the message of Emmanuel, God with us, will be proclaimed throughout the land to bring tranquillity and hope, We ask that you would prepare the hearts of many to hear your word of good news, and like the shepherds will seek you and find Jesus. We pray for the locals and our neighbours that they too will have willing hearts, help us and guide us in reaching out to them and make us receptive to them whatever their needs may be. We pray for the children of the area, that you would keep them safe and help them understand what Christmas is really all about. Give hope and strength to the teachers and school workers at this challenging time. We pray for ourselves and our fellowship together. Heavenly Father, help us to love one another with the love you have given us to support and genuinely care for each other. Thinking of others and not just ourselves, we pray also for our families, our neighbours and our friends both at home and abroad. Lead us to bring a word in season to them. We ask for your peace and healing for those we know to be sick. Bring your love and joy to those in care homes and those who are caring for others. Give hope to those who are facing difficulties in any way. Whenever any of us is feeling down, may we look to the skies and be renewed in your glory and the grace in the face of Jesus. We bring our church family to you, please give your healing to those with health problems, those waiting for operations, procedures and tests. You know their names Lord, please grant them patience and peace to cope with all before them, in the knowledge that they will soon start to feel better as a result of your divine healing power and their treatment. We ask to give your love to those who are struggling with other everyday problems that are making their lives difficult. We pray that you give them the courage to reach out, and that whoever they do reach out to will be kind and gracious and care. We ask that you continue to bless and guide the leadership of this church who do so much work on behalf of all of us to make the church run in the best way possible. We ask that our Pastor has a good visit home with his family in Germany, that his endeavour is crowned with success and can come back refreshed and renewed and ready for the challenges ahead. Finally Lord, thank you for revealing your unconditional love for us through your word. As we go through the rest of today and into the week, enlighten us, that we may see your wonderful world, help us to turn our eyes away from vanity and to focus on you. Lord we pray this believing and trusting in you, **Amen.**

The final hymn this morning is "I will wait for you", and is sung by Kristyn Getty. The "Intro" and "Outro" are sung to the familiar tune of "I'm not ashamed to own my Lord."

INTRO

Lord, from the depths I call to You,
Lord, hear me from on high
and give attention to my voice
when I for mercy cry.

Out of the depths I cry to You,
in darkest places I will call;
incline Your ear to me anew
and hear my cry for mercy, Lord

Were You to count my sinful ways
How could I come before Your throne?
Yet full forgiveness meets my gaze
I stand redeemed by grace alone.

CHORUS

**I will wait for You,
I will wait for You,
on Your word, I will rely.
I will wait for You,
surely wait for You,
till my soul is satisfied.**

So put your hope in God alone,
take courage in His power to save
completely and forever won
by Christ emerging from the grave

CHORUS

Now He has come to make a way
and God Himself has paid the price
that all who trust in Him today
find healing in His sacrifice

CHORUS

**I will wait for You,
I will wait for You
through the storm and through the night.
I will wait for You,
surely wait for You,
for Your love is my delight.**

OUTRO

I pray my soul waits for the Lord,
my hope is in His word.
More than the watchman waits for dawn
my soul waits for the Lord.

https://www.youtube.com/watch?v=eJUqY_6tqo&list=PL0ONU3wVC9D3mum3zkOW9GEffLwJib3K-index=7

This is the internet link if you'd like to hear and watch it.

Words and Music by Keith Getty, Jordan Kauflin, Matt Merker and Stuart Townend
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CCL no 5664

Finally Alec brings our worship to a close as we share the Grace together May the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, be with us all, now and evermore, Amen.