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Domestic Blessings

Psalm 128

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Some of the fondest memories I have of childhood were those of family vacations in the summer, and especially for a boy who grew up in central Illinois in the Midwest, the vacations to the Rocky Mountain west were the best. Living, you know, in the flatlands, maybe many of you can identify with that who grew up here. But one of the things in traveling from Illinois to Colorado or Wyoming or Montana, you had to cross this long state called Nebraska. And you had to find something to do, and this was in the day before I-pods and I-phones and Gameboys and in-car DVD players, so we read books, and inevitably at some point along the way we sang songs. And typically those songs ended up being about the destination. So we'd sing songs of the Old West, and yes, I must confess, on the way to Colorado we'd be singing John Denver's "Rocky Mountain High."

Well, there seems to be something about traveling that invokes singing, and singing about the destination, what we can expect there, what that place affords and what it's like, and so forth. Well the Hebrew people were no different. When they traveled, they sang. And typically, when they went to Jerusalem, en route they would sing songs. Of course, I think their songs were a bit more meaningful than the ones I used to sing as a kid. But the song we want to look at this morning – Psalm 128 – was one of those songs. If you have your Bibles, take your copy with me and turn to Psalm 128. If you borrowed a copy of the Bible from one of the information desks, you can find that on page 450. If you borrowed a Spanish Bible, you should be able to find that Psalm on page 644. I'm going to be using the *Today's New International Version* this morning, so it might read a little bit different, perhaps, than the one that you have.

Now, before we actually look at the content of this psalm, I would like us to consider a couple of things. One is, notice that at least in many of your translations you might have a heading that says "A song of ascents." There are 15 psalms that make up a body of psalms called "The Songs of Ascent" – Psalm 120 through Psalm 134. The reason these were called songs of ascent most likely is because these were songs that pilgrims to Jerusalem would sing en route in anticipation of what they would experience – what they would find at their destination in Jerusalem and at the temple. And the reason for the title "Song of Ascents" is because from any direction that you would travel to go to Jerusalem you had to ascend, you had to go up. Jerusalem sat up on a hill and the temple was on Zion – Mt. Zion. And so as they approached and could see, perhaps, the city on the hill, they would sing these songs in anticipation. And because whole families would gather at festival time, it was a time to even think about the blessings of family that God would bring. So this is a song of ascent and with these songs, if you go through them, you'll see many of them, again, focus on Zion – focus on Jerusalem.

Also, this psalm is in a group of literature we might call Wisdom Literature, and in the Old Testament there are several places where we have Wisdom Literature, most notably Proverbs. Wisdom Literature was instruction on how to live life, how to skillfully live according to God's laws. Again, Proverbs – we know that the best as far as Wisdom Literature - again, these short truths of life, and in fact, "wisdom" in the Hebrew simply meant "skill." This was how to skillfully conduct life as God intended and Psalm 128 is one of those. It invokes, again, the ideas of blessings from God for those who walk in paths of righteousness, and about fearing God. Remember from Proverbs, wisdom begins with the fear of God. So we're dealing here with Wisdom Literature. We

might think of Psalm 128 as really an extended proverb, stating a general truth of life, and that truth we want to look at this morning.

But before we get to the content, one last thing that I want us to do is to experience this psalm. This is Hebrew poetry, and Hebrew poetry wasn't meant just to convey a message but to be experienced, and I would like for us to do that this morning. I've asked Heni Bond to come. Heni is going to read Psalm 128 in Hebrew. I want you to imagine you're one of those pilgrims en route to Jerusalem on a dusty road with a group of other travelers, and in so doing you might have heard this.

[Psalm read in Hebrew]

Thank you, Heni. Maybe next time we'll make her sing it. Well, as the Hebrew people heard this psalm sung, what would have come to mind? What would these words have meant to them as they were en route to Jerusalem for one of the festivals? That's what we want to consider in the next few moments and then see what relevance this psalm might have for us today. So let's look at Psalm 128 and we see in the first verse we have a general blessing that is pronounced.

**Blessed are all who fear the LORD,
who walk in obedience to him.** [Or as the New American Standard says, **“who walk in His ways.”**] (TNIV*; Psalm 128:1)

That word “blessed” is a Hebrew word that means to be envied with desire. So it was “to be envied with the desire is the one who fears Yahweh,” again, the covenant keeping God. You probably noticed that in your translations you have capital “L”, capital “O”, capital “R”, capital “D”. That signifies that this is the name that God gave Himself as a covenant keeping God – Yahweh. To be envied with desire are all those who walk in the ways of Yahweh. Now, as you listened to Heni read, you probably didn't hear “Yahweh”. Instead, she read “Adonai”. The Hebrew people so revered the name – this personal name of God – and were so concerned not to violate the command to not take the Lord's name in vain that when they read the Hebrew scriptures, when they came to Yahweh, they wouldn't read it. Instead, they would say, “Adonai” or “Lord”. But this is the covenant-keeping God of Israel and “to be envied with desire are all who fear Yahweh.”

Well, what does it mean to fear Yahweh? In the Hebrew scriptures, there are several different meanings for the word “fear”. It can refer to an emotion of terror. It can refer to reverence or awe at someone or something. It can refer to righteous living. It can also refer to formal corporate worship. I believe it's that third meaning that's intended here, that of righteous living. And why do I say that? It's because of the next line. The next line, I think, defines what it means to fear Yahweh. In Hebrew poetry there is a literary device called parallelism, whereby the writer would state something in one line and then in a second line would amplify, or explain, or elaborate on, or contrast with what was said in the first line. And I think that's the case here – that the second line actually expands upon or defines what the first line means. So what does it mean to fear Yahweh? It means to walk in obedience to Him or to walk in His ways.

Okay, but what does it mean to walk in God's ways? What does it mean to walk in obedience to Him? Well, I think we get that defined for us by, actually, another psalmist. I don't think he wrote this psalm, but wrote many others, and that is King David. In First Kings – and you don't need to turn there, I just want to read a couple of verses – at the very end of David's life, he's giving some instruction, some advice, to his son Solomon. And listen to David's words:

When the time drew near for David to die, he gave a charge to Solomon his son. "I am about to go the way of all the earth," he said. "So be strong, act like a man, and observe what Yahweh [or God] requires: Walk in obedience to Him, and keep His decrees and commands, His laws and regulations, as written in the Law of Moses. (1 Kings 2:1-3)

Notice what David said. He says "walk in obedience to God. Walk in His ways." But then, here David spells out what that actually means, what it means to walk in Yahweh's ways. It means to keep His decrees, to keep His commands, keep His laws, His statutes. So if we go back to Psalm 128, I think that's what the psalmist here has in mind – that it's the person who walks in the ways of Yahweh, who keeps God's commands, His statutes – that's the person to be envied with desire. That's the person to be blessed. Okay, well what are these blessings? Why is such a person to be envied with desire? Well, in verses 2 and 3 we see some of the reasons, and these blessings are all associated with the household – domestic blessings that come about from following in the ways of God.

The first domestic blessing, or household blessing, we see in verse 2 is that of productive and sustaining labor.

**You will eat the fruit of your labor;
blessings and prosperity will be yours.** [The New American Standard has "when you eat." I think that is a bit misleading. It's affirmative. I think the New International Version gets it right: **You will eat the fruit of your labor;
blessings and prosperity will be yours.**]

So your labor will be productive and sustaining. And again, lest you think that this is all about the health and wealth gospel, that's not quite it. Notice, there's no promise of being extravagantly rich and so forth. This is that your work will be productive and sustaining for your household. This, really, maybe is the Old Testament equivalent of "seek first God's kingdom and His righteousness and all the rest will be added to you. You'll be taken care of." So, productive and sustaining labor that will benefit the household is a blessing from God for those who walk in His ways. Then, notice the further blessings that come about to specific family members. Verse 3:

**Your wife will be like a fruitful vine
within your house;
your children will be like olive shoots
around your table.**

In Hebrew literature, a fruitful vine was a metaphor for productivity, and I think in particular, what's in mind here, is that the person – for the man in this case – who follows the ways of Yahweh will have a fertile wife, or a wife who is productive in terms of childbearing. In the ancient Near East, women were highly valued if they were fertile as far as childbearing goes. You think through many of the Old Testament stories of the tragic lives of many who could not bear children and what a huge blessing it was on some when God finally granted that to them. You think of a story such as Ruth. That starts out very dark and grim. It looks like a family is going to actually be eliminated – gone out of existence. You have a Hebrew family that moves to Moab. The two sons, Mahlon and Chilion, marry Moabite women, Ruth and Orpah, and it says that they were there for 10 years and no children. And that was a sign that they were barren and that would have been considered a tragedy because the family line would end.

So a fertile wife who could produce children was considered a blessing from God. And so **“Your wife will be like a fruitful vine”** – she will be productive as far as childbearing. But I think it goes beyond that. This spouse would also be productive in all that she would do for the family. You might think of the woman in Proverbs – the very end of Proverbs – all the qualities discussed. That’s the kind of woman – the wife that the psalmist has in mind. But notice this wife is not just productive in terms of childbearing and in terms of work, but she’s faithful. **“Your wife will be like a fruitful vine within your house;”** And that “within your house” refers to the wife, not the vine. The wife is within the house. In that culture, for a woman to be at home signified she was faithful to her husband. You need to contrast this with the promiscuous woman in Proverbs 7 whose feet scurry about the city. That was characteristic of the adulteress who was not at home, faithful to her husband, but was scurrying about the city.

Now, a brief note here: I do not believe that this psalm is teaching that women must stay home and cannot be out in the marketplace. Please understand that in that culture, to be out and about meant, or was to be identified with a prostitute. That doesn’t carry that signification today. Women go out in the workplace and in the marketplace, and that connotation doesn’t arise. So this is not teaching that a woman’s place is in the home, but in that culture it meant that she was faithful to her husband.

So the person who walks in the ways of God can experience domestic blessing in terms of productivity of labor for the family. Also, a wife who is productive as far as childbearing and whatever work she does around the home, and that she’s faithful. But there’s more at the second part of verse 3:

**your children will be like olive shoots
around your table.**

Again, that idea of children being like olive shoots would again call to mind productivity and that they would be fruit-bearing in the future; a young olive plant that needs nurturing and that later there was promise of fruit bearing, “and your children will be like that.” And notice, all around the table – a tranquil scene of a meal and the table fellowship among a family. Now you can see why the psalmist writes, “To be envied with desire is the person who follows in the ways of Yahweh.” Because if these blessings come about, this is the perfect home we might say. Who wouldn’t want a situation where your labor is productive and sustaining for the family, where the spouse is productive and faithful, where you have children and they are productive, they bear fruit. Verse 4 then reiterates verse 1, I believe:

**Yes, this will be the blessing
for the man who fears Yahweh.**

Maybe you have “they’ll be happy, blessed,” but this word “blessing” here is a different Hebrew word than the term for “blessed” in verse 1, and in fact, in verse 2. This term “blessed” or “blessing” in verse 4 has the idea to confer abundant and prosperous life on someone, and when it’s used in respect to God, it means God is the initiator. Well, why the change in wording? Why use a different Hebrew word here? I believe that the psalmist used a different word here to remind us of something – that it’s God who is the initiator of domestic blessing, really of all blessing, but blessing associated with the family. You know, it would be easy to think: *Okay, to be envied with desire is the person who has these things. We might get to thinking: Yeah, I’m a pretty clever person. I make good choices, I do the right things, and look at the blessed life that I have,* and we might forget that it’s God who is the initiator of the blessing. We don’t deserve it; we don’t earn it;

God's not obligated to give it, He's not in debt to us. But He graciously provides these blessings and He enjoys doing so for those who walk in His ways. But I think it's a subtle – and maybe not so subtle – reminder that we need to acknowledge that the blessings are from Him.

Well, verse 5 now seems to kind of go away from this domestic picture of a home and so forth, but really, there is a connection because verse 5 would have reminded the travelers, again, that they have – even these domestic blessings – that there is a connection between those and the place that they were going.

May Yahweh bless you from Zion;

And again, Zion was that hill, that mountain where the temple was located, and actually, I think the temple was in mind here. There's a connection between blessing on the family and the temple where they were going. Well, what is that? Well, in the Hebrew mindset, the temple was the place where the Creator God took up residence among them. This was the place where God's glory was manifested. This was where heaven met earth. And so really, in saying that **“May Yahweh bless you from Zion;”** – from the temple – it was really a concrete way for them to understand this blessing from God. It wasn't just some kind of general blessing from the sky someplace. They could identify it with the living God who had taken up residence among them in the temple. So this blessing is from God. It's a reminder of the connection that this blessing has with the very place that God was said to dwell among them.

But then in the second line in verse 5 there's also a second connection that is made:

may you see the prosperity of Jerusalem...

In other words, there's some connection between the blessings of the family to the nation as a whole. “May you see, or may you experience, the prosperity or the well-being of Jerusalem.” And so it wasn't just, “Well, blessings on me and my family,” but it was an acknowledgment that many of those blessings come in community. So as God blesses the nation, my family is so blessed as well. And so as they were en route to Jerusalem, they would be reminded of these truths, that “to be envied with desire is the one who fears Yahweh, who walks in His ways, who follows and obeys the commands, the statutes of Yahweh.” Such a person is envied because they will enjoy productive and sustaining labor. They will have a spouse who is productive as well as faithful. They will have children who are productive and will bear fruit. And again, this is in connection with the place where God dwelt and in connection with His people.

Then verse 6, I think, simply reiterates verse 5 - states it in reverse order:

May you live to see your children's children—

I think that's the equivalent of saying, “all the days of your life.” But it also might have the idea, too, that future generations will be prosperous. Because of the importance of the family to the Hebrew people, one was often thought to continue existing in one's children and grandchildren and the future generations. And to have a generation then end – have a family line end – was considered a tragedy. Again, if you go back to the Book of Ruth, that's what makes the beginning of Ruth so tragic. It looks like Elimelech's family line is coming to an end. That may not seem like a big deal

to us, but it was to them. And so to have this idea of living to see the prosperity of Jerusalem all the days of your life, may you live to see your children, their children, again reiterated this blessing.

And then **“peace be on Israel,”** I think is the equivalent of saying, “May you see the prosperity of Jerusalem.” When this last line was sung, or when it was prayed – and we must keep in mind this isn’t just a general asking, “Oh, peace be on Jerusalem. You know, hopefully our neighbors won’t be nasty to us,” and things like that – if one prayed this, it was actually asking that other people in the nation would follow Yahweh’s ways so that they would be blessed and hence the community would be blessed. So to pray for peace on Israel was to pray that my fellow countrymen would be those who would follow the commands of God thus experiencing His blessing, and hence the nation experience His blessing and my family in return.

Well, what relevance does this have for us today? After all, probably many of you aren’t planning anytime soon to make a trek to Jerusalem at festival time. And in fact, you say, “There’s no temple there.” You know, Herod’s temple was destroyed in 70 A.D. There’s actually no temple there. What could we actually glean from such a psalm that those pilgrims sang en route to Jerusalem? Well let me suggest a couple of things. The first is an obvious one, but because it’s obvious, we have a tendency to kind of gloss over it. I think it’s a very important lesson for us, and that is what we learn from Psalm 128 is that our God is a god of blessing. Do you believe that? Our God is a god of blessing. You know, God isn’t someone who’s kind of far out there, who kind of wound up the universe and kind of let it go, but God is intimately involved in the lives of His children – those who love Him, those who follow Him – and He seeks to bless us. He enjoys graciously blessing us. We need to understand that and sometimes we take that for granted. I suggest that a great exercise this week would be for you to spend some time – 15, 20, 30 minutes – and simply reflect on the blessings that God has given you in terms of family. When’s the last time you’ve done that? When’s the last time I’ve done that? I must confess it’s been a while, but that would be a great exercise just to understand how much God has actually blessed us with in terms of our families. But this God that we serve, whom we seek to walk in His ways, is a God who blesses, doesn’t withhold, and He enjoys blessing those who walk in His ways.

A second thing I think that we learn here, or that we should note, is the fact that there are domestic – or household – blessings for following God. Sometimes we think that God just blesses spiritually. *You know, God’s blessed me. I feel closer to Him. It was a very good worship service,* and we think that those are the kinds of blessings that God gives, and He does. But often we fail to realize that God desires to bless us in all of life, and that certainly includes blessings on family – household blessings – and we need to understand that: that God blesses families, again, for those who fear Him – walk in obedience to Him.

Another thing that I think we learn – and this might require a little more thought, may not be quite so obvious, but we’ll spell it out here – is I believe God still blesses from the temple and God still blesses in connection with community, in connection with His children. Now, what can I mean by that? Just a moment ago, I mentioned that the temple isn’t there. Herod’s temple no longer stands on the Temple Mount. What could it mean that God blesses us through the temple? Well, as you read through the Gospels, you discover something very interesting – not just interesting, but I think very important. Jesus claims, and the New Testament claims of Him, to be a replacement of the temple which Jesus in His day saw as corrupt. Remember, the temple was a place where God’s presence was said to dwell among His people. It was the place of God’s shekinah glory. It was the place to have sins taken care of. But you know, everything that the temple was and did, Jesus claimed, and the New Testament claims of Him. Jesus did those things and was those things.

Let me just give you a couple of examples. You know, I mentioned the fact that the temple was the place where God dwelled among His people. It was the place of His glory; it was the place where sins were taken care of. In John's Gospel chapter 1 in verse 14, listen to these words:

The Word [and that's a reference to Jesus] became flesh and made His dwelling among us.

Literally, it reads, "He tabernacled among us." The tabernacle was that not-so-permanent structure prior to the temple that, as the Jews traveled through the wilderness, they would erect as a place of worship, and this, again, was thought to be where God dwelled, where His glory was, a place to go have sins taken care of. But notice it said of Jesus, "The Word became flesh and tabernacled, made his dwelling among us." We have seen His glory, the glory of the one and only who came from the Father full of grace and truth. So in the person of Jesus, God dwelled in bodily form and, again, took up residence among His people. And it was in Jesus where God's glory was manifest. Furthermore, we know – again, due to Jesus' sacrificial work on the cross – that He was the once-for-all atoning offering for sin, thus making all the sin offerings at the temple useless now because Jesus paid for them once and for all.

Also, you think about Mark chapter 2 – the story of the paralytic who was lowered through I believe it was Jesus' house, after He returned to Galilee, is in His house, and they opened the roof, lowered the man down, and in the course of the conversation, Jesus said, "My son, your sins are forgiven." I don't think He just meant for destroying his roof. The religious leaders went ballistic. Why? Because they knew that only God could forgive sins and that was something that you dealt with at the temple. So Jesus is claiming, and it's claimed of Him, to do all that the temple did. He was all that the temple was. He was God in bodily form dwelling among His people full of God's glory, and the person who was the forgiver of sins.

But something else interesting that we find in the New Testament – one of Jesus' close associates, Peter, in one of his letters to a group of largely Gentile churches, makes it clear that the church – all those who follow Jesus – make up the temple of God. In First Peter chapter 2 Jesus is said to be this foundation or cornerstone and upon it this temple is built with living stones. You and I, those who follow Jesus, we're the temple of God. It's in the church now, all those who follow Jesus too, that God now is indwelling through His Holy Spirit. It is where His glory is manifest. It's in the church that forgiveness of sins is proclaimed. Okay, so what does all that mean to Psalm 128? Well it's this: Just as the Jews looked to the temple as the place where blessing would flow because God's presence was there, and just as they looked at the nation around them as being a source of blessing for the family, so, too, we as believers in Jesus, part of the church, see Jesus is a resource for blessings as God in bodily form, the risen Lord. And it's in the community of believers that we experience blessing.

We mentioned that this is a wisdom psalm that tells us how to skillfully live life in God's ways. Well how can I best do that if I want to experience God's blessing? I think the best way is a close, intimate relationship with Jesus. You know, Jesus came not just to die for us, which He did, but He also came to show us how to live the life that He offered and He also taught us how. But He modeled that life on earth. What better person to follow? I made a case a couple of weeks ago in the college worship hour that Jesus was the smartest person to ever walk the face of the earth, and if so, why wouldn't you want to follow such a person. He knew how to live life and how to experience God's blessing. What better way to do that than following Jesus, having an intimate relationship with Him, but also being in community with His followers, in a community of believers like this. You ought to take some time and think about all the domestic and family blessings that God has brought your way in virtue of being a part of a body of believers like this. Think of the

encouragement, yes, the discipline at times, the instruction on how to live life well that you get by being in community. See, that's why I say that I still think that God blesses through His temple, not some building structure somewhere, but through Jesus and through His body - the church - all who follow Him. We can experience those same kinds of blessings because where God is is where the blessings are. That's what the Jews understood when they went to Jerusalem. God was identified with the temple. That's where the blessings were. Well, today, again, God is identified with Jesus and His church.

Now, I can imagine what many of you maybe are thinking at this point. You're thinking maybe one of two things. One is: *Man, I'm a failure. Actually, a psalm like this depresses me. I really, really work hard at following God, but yet my job situation isn't very well.* Maybe a spouse has left, been unfaithful or died. Maybe children have gone wrong, or maybe you can't have children at all. *I must be a failure.* Or, maybe on the opposite end, you're a bit angry and think: *These are my experiences. This isn't true. What Psalm 128 says is not true. That doesn't match up with the way my life is going.* Well, let me offer a couple of words for your contemplation and consideration. One is this: At times when things aren't going well, I think it's very appropriate to examine our lives. We're not perfect people and sometimes we need to check and see, *am I walking in God's ways and thus able to experience His blessing?* That is altogether appropriate, but let me also say that's not always the case. You may be walking in God's ways and yet things might not be going just great for you at present. But I think it's at those times we must be reminded that sometimes God has plans and purposes that we might not see or don't yet understand as to why He allows that.

Think of Job. Job was this person. Job was this person. He was to be envied with desire. He feared Yahweh. He walked in His ways; in fact God bragged on Job. You won't find anyone more righteous than him, but yet looked what happened to Job. Job never knew why. But God had a plan and purpose, and let me suggest that even though you might be going through some dark periods now, you know, family wise, it doesn't mean, necessarily, that you've been unfaithful to God. Again, it's important that we examine our lives, but God might have plans and purposes you yet can't see and maybe won't understand until death or He returns. But we can have faith that such a God is in control nonetheless.

As to whether Psalm 128 tells the truth or not, we need to think back to the kind of psalm this is. Remember we said it's a wisdom psalm, and like Proverbs, this psalm is expressing a general truth of life. But the psalmist takes for granted that we don't live in a perfect world because the psalmist isn't trying to deal with that. He's simply stating a general truth of life much like the proverbs do. The proverbs state general truths of life that if a person walks in this way, generally things are going to turn out in such-in-such a way. This is what Psalm 128 says. Now, we understand that proverbs tell us truths of life, but which at times there are exceptions. You know, "A stitch in time save nine." Typically, you know, some preventative maintenance will help you not to be so bothered in the future, but we all know exceptions to that. Well, that's the case here. Generally it's the case that the person who walks in God's way will experience His blessing. But again, due to God's wise knowledge of what He is doing and His plans and purposes for us that we might not yet know, He might be allowing other things to go on in your life.

And the Scriptures, in fact the psalms themselves, understand that we don't live in a perfect world. Many psalms that we've studied in the past, whether this summer or previous summers, the psalmist has lamented the fact that it seems like the wicked are prospering and the righteous are suffering. So the Bible isn't oblivious to the fact that we live in a fallen, imperfect world. So things do happen to us that, again, seem not to be right, especially when we're walking in the ways of the righteous. But despite the Scripture's acknowledgment that we don't live in a perfect world, despite the fact that

our experiences might lead us to think that this isn't true or somehow I've failed, I believe that Psalm 128 does capture an important truth of life: that those who fear Yahweh are to be envied with desire and that they will be blessed, and that blessing will even reveal itself in domestic life. See, that's something to sing about. It's no wonder that as part of the psalms that they sang en route to the temple that the Jews would celebrate the blessings on family that came from God recognizing that ultimately those blessings came from Him.

In just a moment or two, you're going to have the opportunity to respond to God for the blessings in the form of singing, and as you do you need to think about those blessings that God provides, that He is the one who blesses, that those blessings can reveal themselves in the home, in the household, and that God graciously provides and blesses those who seek to walk in His ways. **"Blessed are all who fear Yahweh, who walk in obedience to him."**

Lord God, my prayer this morning is that if anything that I have said is not in accordance to Your teaching in this passage and in Your Word that we will all quickly forget those things. But if there are things that have been said that are true and consistent with Your Word and You want us to know, that You will etch those into our minds, that we will dwell intently upon them and we will alter and change our lives accordingly so that we are people who are known as Yahweh fearers, we are people who are known to be ones who walk in Your ways, who obey Your commands, Your statutes, Your principles. And Lord, we thank You so much for being a God who blesses, You don't hold back, and even in the difficult times, I think if we thought hard enough and looked hard enough we could see Your blessings even in those dark times. Father, we're about to sing songs to You of praise for Your blessings. Please accept our humble worship as we sing out of love for You, and it's in Your Son's name that we pray these things, and in the power of Your Holy Spirit. Amen.

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