Chris Dalton has prepared this service and it is his voice that created it.

**Welcome to worship!**

10 years ago, on 16 January 2011, I took the service in Toowong Uniting Church, Brisbane. The lectionary reading was the same as today and my theme was how we find God in disasters. I had prepared the service while my first wife, Judith, who had been Lay Pastor here in Eden, was in a supply ministry role in Emerald as a part of the Uniting Church’s response to those affected by the severe flooding that had occurred in Queensland. Little did I know as I prepared the service that by the time I stood up to lead the service, I would have evacuated my home just a few hours before the Brisbane River flooded it. And little did I know when I was preparing for this service in Eden that by the time I was due to lead the service I would have “evacuated” back to Melbourne!

So now, exactly 10 years later, I again find myself asking: *How do we find God in disasters*? At the start of this year, Janice and I evacuated from Eden in response to the bushfire emergency. Then, just under 6 months ago, Janice and I evacuated from Melbourne to Eden as the second Covid wave hit Melbourne, and last month we came back from six weeks in Melbourne to the threat of a new Covid wave in Sydney. And 46 years ago my parents and sister evacuated Darwin after Cyclone Tracy.

We can’t escape disasters. They happen. So how do we handle the fear, disbelief, despair and loss that they generate. How do we find God in such circumstances?

This is the theme for our service of worship today. Let us pray.

*We come to worship God amidst the disasters of bushfires, floods, Covid, job losses and the death of loved ones. But who is this God? How do we understand God?*

*God is just a three letter word behind which extends a radiant Wonder of grace, mercy and truth.*

*If we employed all the best words from all the languages of the earth we would only have voiced the edges of God’s wonder. But those edges we have clearly seen in Christ Jesus make all the difference between joy and misery, alienation and reconciliation, peace and despair, life and death.*

*To worship this wonderful God we come now, particularly at a time of anxiety, loss and disaster, far from being wise or adequate, yet very close indeed to that supreme Love and Beauty that embraces all those who call on God’s name in spirit and in truth.*

*AMEN*

Our worship title ***COME AND SEE, Go and Listen*** comes from today’s lectionary reading, John 1:29-51, a passage that leads us into thinking about who Jesus is, how we might respond to him, and where and how we can find God in bushfires, Covid, floods and disasters.

I’ll start with a Peanuts Cartoon strip that features Lucy, Charlie Brown and Snoopy staring at some rather large rain-laden clouds in the sky.

‘I can see a large castle in the clouds’ says Lucy, ‘and can just imagine many noble and exciting adventures and romances occurring in it.

‘Hmm’ says Charlie Brown, ‘I think I can make out a giant Teddy Bear, but I’m not really sure’.

Snoopy, ever the realist, thinks *All I can see is that it’s going to rain*.

We can all see the same event, or read the same biblical passage, and yet interpret them in different ways. This illustrates the ultimate mystery that surrounds God, as seen when we talk about Jesus in different ways. In Ephesians 3, for instance, Paul talks about enabling his readers to perceive his understanding of the mystery of Christ. And contained within today’s passage and songs are many images of Jesus that shed some light on this mystery.

So let’s continue our worship by being reminded of the mystery of God in singing ***Immortal, invisible, God only wise***

Don’t let the fresh version of this song stop you singing. I’ll just turn up the volume to drown you out.

As you sing let your mind *wander* freely and creatively as it seeks to imagine the greatness, majesty, beauty and ultimate mystery of the Divine. Rather than putting God in a box, we can let go and worship God with our words, bodies, music, praise, love and joy, unconstrained by human rationality, language and culture. Use your imagination to explore the *wonder* of God!

***Immortal, invisible, God only wise – Steve Greeen***. **Song 1**.

I think a lovely part of any service of worship is to share that worship with others. We are not rocks or islands as Simon and Garfunkel suggest. We are the body of Christ. So I invite you, in a Covid-safe way, wish the person next to you God’s *Shalom*, that state of being that is welcoming, safe, at peace, in community, rejoicing and forgiving. There are no barriers of fear, loneliness, guilt, unworthiness, race, gender or status in God’s church. Take time to greet one another and offer words of welcome.

**Children’s activity?**

What do we listen to?

[Craft activity – A row of disciples](https://www.creativekidswork.com/all-ideas/665-548-craft-activity-a-row-of-disciples)

Our reading today is a story about people deciding to follow Jesus, including disciples of John the Baptiser who wanted to know more about the mystery of Jesus. As you listen to the reading, take particular note of the ways in which Jesus is described.

**Reading** John 1:29-51

What different descriptions of Jesus did you hear?

I counted no less than 9. And even within one such as ‘Lamb of God’ there are different understandings – the victorious Lamb of the Book of Revelation and the sacrificial Lamb of the Abraham and Isaac story. And did Andrew really understand what was meant by “Messiah”?

Part of coming to an understanding of this passage might be to put yourself in the shoes of one of John the Baptiser’s disciples who was searching for something more than what John the Baptiser offered, and to think about how he responded to Jesus.

Are you searching in your faith, like them? Are you disappointed God didn’t prevent the tragic deaths and the loss of homes in the bushfires? Or do you think the bushfires were a punishment from God? Or do you just find it difficult to reconcile the idea of a compassionate loving God in a world where disasters like Covid happen? We come to church as a part of our faith journey, a journey where there is so much more of God’s mystery still to be discovered. Maybe, like John the Baptiser’s disciples, we are searching for ‘something more’ without consciously realising it.

Look at Jesus’ response to the enquiring disciples: ‘what are you looking for?’ And the same question is relevant to us: what are you looking for in your faith journey?

* A Triumphant Messiah, victorious in a battle between Good and Evil?
* A Suffering Servant, sacrificing himself for the salvation of others?
* A Compassionate Saviour, feeding the hungry, clothing the naked, giving freedom to the prisoner?
* A Crusading Prophet, speaking out against injustice on behalf of the poor, marginalised and powerless?
* A Miracle Worker who intervenes to heal the sick and cure the lame?
* A Personal Buddy who is there with you every step of your journey?
* A Guardian Angel who protects us from disasters?

Like John the Baptiser’s two disciples, are you searching for something you can’t yet fully describe? How, then, do you embark on your spiritual search to satisfy your hunger for learning more about God? I think the passage in John gives us a few clues.

In response to Jesus asking ‘What are you looking for?’ the disciples reply ‘Where are you staying?’ This seems a rather strange response, but it’s quite revealing. They want to know more about Jesus. ‘Show us where you live and then we will learn more about you’. ‘Do you live in a rich house or a poor house?’ ‘Do you have lots of possessions?’ ‘Are you a family man?’ ‘What’s your lifestyle like?’ Even . . . ‘Are you a bushfire victim?’ They want to know more about Jesus the Man, whom John calls the Lamb of God. They were searching for practical, everyday evidence of who Jesus was and what made him tick.

Of course, that option isn’t open to us today. Jesus is no longer with us in the flesh. So we need to use our imaginations and what challenges us today, to help us explore faith more deeply. The question you ask can reflect your individual circumstances:

* I’m a businessman facing a midlife crisis; my career hasn’t developed as I had hoped. But I just can’t face the shame of admitting this to my friends and family. How does God help me in my failure? Or
* My marriage is stagnating; my husband and I put up with each other for the sake of the children, but really we’re bored by each other. The flame of love that was between us seems to have all but disappeared. How do I find God in this barren landscape? Or
* I’m really afraid I’ll fail my Uni exams. I can’t afford to repeat a year, so I’ll have to leave. I don’t know what I’ll do. My Dad will be furious. He always said my going to Uni would be a waste of time, and I’ve proved him right . . . again. A fat lot of use it’s been praying to God about this. Or
* My husband has just died. He meant everything to me. Why did God take him away from me when we had been so happy together for 35 years? I can’t find God in this aching emptiness. Or
* We lost our family home to bushfires and our business to Covid. Will God rebuild our home and means of living? I doubt it!

I’m sure you’d have no difficulty in writing your own disaster scenario. It might be about being made redundant, an untimely death, a broken relationship, a car accident, a financial disaster, sexual or domestic violence, mental illness, losing everything, or any of the unfair hands that life can deal us.

*So where are you living, God, while we struggle with the harsh realities of life?* This is the key question John’s disciples asked as they tried to come to terms with a cruel Roman occupation, an oppressively exploitative economic system that just rewarded the very rich, a religious establishment that had corrupted the faith of their ancestors and a life expectancy greatly diminished by starvation, violence and disease.

Did Jesus say to them ‘hang in there, be resilient, for you will be rewarded with eternal life in heaven when you die’? And to us does he say ‘put up with the pain of living in a groaning world, because God has promised that ultimately we will abide in heaven with him’? Is this what Jesus asks us to come and see?

I’ll leave you to reflect a little on these questions as we turn attention away from ourselves to the needs of people around us in our intercessory prayers.

**Prayers for others**

God of goodness, you desire the well-being of all your people and all of creation.   
Where there is suffering, bring your presence, healing God. *(pause)*Where there is grief, bring your comfort, loving God. *(pause)*Where there is arrogance, bring your wisdom, humble God. *(pause)*Where there is harshness, bring your tenderness, gentle God. *(pause)*

Break through into our world and into our living, that we may hear the struggles of your people and the groaning of your creation.   
Whisper to us, that we may hear your call upon our lives, and see your vision of healing and wholeness for the world.  
  
In the silence, we name before you those places and people, whose needs we hear and know. Move in us that we may hear how we can offer care, respond in compassion and participate in bringing your presence. *(Silence)*

Loving God, hear our prayers, our pain, our struggles and our hopes.  
Through Christ, the one who reconciles the world to you, Amen.

God’s love is for all people, so let us pray for all people, not just ourselves.

I invite you to pray for items that have come to mind to you already or for those matters that are on your hearts. Say your prayer aloud or in silence. God will hear you regardless.

Then I will close with a prayer prepared by Bruce Prewer

Lamb of God, please enable us to co-operate with your ministry in the lives of people around us.

Let us be your ears, eyes and hands:

*With the friends whom we have taken for granted.*

*With enemies whom we have ignored or derided.*

*With work colleagues of whom we have been jealous.*

*With the folk we forget to thank in shops, garages and banks.*

Lamb of God, help us to share your respect and love:

*With ethnic groups whose differences make us feel uneasy.*

*With politicians whom we elect then endlessly criticise.*

*With other churches for whom we might have shown little respect.*

*With the sorry millions whom we will never meet*

*yet whose poverty, hunger, disease, and oppression*

*cry out for our compassion.*

Jesus of Nazareth, Lamb of God, may those who cry to you be willing to accept the help you offer, even though it comes at a cost.

May those who do cannot seem to believe in you, or do not want to believe in you, receive your blessing unawares.

May those who, deeply hurt and angry, curse their God, find themselves this very day embraced by your grace.

Lamb of God, you share the pain and bear the shame of the world, continue to have mercy on us all, and grant us your peace. For your love’s sake.

***Amen!***

**Offering**

*These are the gifts that we offer, O God. We bring them with grateful hearts in response to all that you have offered to us. Amen*

**Song 2**

**The Summons**

How does Jesus respond to our question ‘Where are you living?’. He makes no great salvation promises but instead says ‘Come and see’. I’ll explore this by inviting you to ‘come and see’ Jesus being tempted in the wilderness, an event that occurred after Jesus’ encounter with John the Baptiser.

But be warned: ‘Don’t expect this to be easy’. Jesus was in the wilderness, surrounded by wild beasts, hungry, tempted. It’s a picture of utter isolation and loneliness, not spiritual retreat or escapism. He had been on a spiritual high, blessed by God at his baptism, surrounded by followers and now he is all alone in the wilderness, a place of terror feared by the Jews. Nathan Nettleton suggests, even, that it was only after Jesus was ‘broken’ in the wilderness that the angels came to minister to him. Jesus does not always invite us to come and see him in an easy place.

So what do I find in the wilderness when I accept Jesus’ invitation to ‘come and see’?

First, in the terror of that wilderness I experience the loneliness of not having ready answers for those consumed by grief, I feel the sharp stones of people blaming God for their losses, I endure the hunger of not being satisfied by trite religious formulae, I hear the cynical atheist saying the fires prove God doesn’t exist, I am oppressed by the guilt that I have financial security while others do not, I am ashamed that I do not share my good fortune enough with those who have lost everything ... and so on. It is a grim place. ‘My God, my God, why have you forsaken me?’

Then, in the wilderness of a bushfire-ravaged land, I begin to hear the gentle whisper of the wonderful love of God who feeds the hungry, clothes the poor, comforts those who mourn, liberates the captives and brings tears of joy to those who have lost all hope. A telling witness of this for me was how non-church and church neighbours in my local Mt Eliza community in Melbourne spontaneously got together and organised a supply of caravans and tools to be brought up from Mt Eliza to Kiah. Love in action.

In this wilderness, this hard place, I find God. I see in the rain falling from the sky God’s tears for those who have lost all; I see in the broken lives of Covid victims the brokenness of Jesus on the cross reminding us that God is with us; I see in the ruined crops and dead livestock and wildlife the awful destruction of God’s beautiful creation but also the love and compassion of frontline medical workers, community volunteers and wildlife workers.

In the Brisbane floods I saw God’s love in a group of young Mormon volunteers ‘flooding in’ from around Queensland to clean out the muck from submerged garages, getting their hands, clothes and hair very, very dirty. I saw God’s grace in the work of a refugee from the horn of Africa, just three years in Australia, cleaning up my street in Brisbane while his homeland endured the total devastation of war. A refugee cleaning up filthy, contaminated muck from my street! In that wilderness I saw an angel!

And in this very act of cleaning away filth and stench, in the building of hope by those like Michael and Pam who offer counselling, comfort and support – so often when you hear “*are you alright? Do you need anything? How can we help?*” – I see a wonderful metaphor for the healing, transformative power of Jesus.

So in the skeletal remains of burnt homes and in empty shops abandoned because of Covid I see Ezekiel’s valley of dry rejected bones; and in the efforts of locked-down communities reopening their schools I see Jesus as a mother hen gathering her chicks under her wing; and in the nationwide generosity of Australians donating goodwill, time, cups of tea, food and money to bushfire victims I see God’s Spirit moving across the nation.

And to those who in their distress, pain and anger say that there must be no god, for how could a god let something so awful as the bushfires happen, I invite them to explore the paradox of a Creator God choosing to share in the suffering of that creation rather than choosing to exercise divine power to judge, condemn and punish humanity for harming that creation.

I think, too, of the wisdom of a Uniting Church Minister, Ross Kingham, who lost all in the dreadful bush fires in Canberra seventeen years ago, who drew strength from Exodus 20 v 21, where Moses, after delivering the Ten Commandments to the people, *approached the thick darkness where God was*. In the thick darkness of his Canberra bushfire experience, Ross said he encountered God.

Don’t expect your spiritual journey to be easy. Go to that secret place in your heart about which only you know, let go of your anxieties, confront your fears and in that hard, dark place you will discover the Divine and angels will minister to you.

Locate yourself in this wilderness; start in a hard place where you struggle to understand God. Take time to search for God, to discover God, in that darkness – for God is surely there. You don’t only find God in the ‘good bits’, in beauty, success, good fortune, blessings, health and miracles. You also find God in the ‘bad bits’, in despair, grief, loss, suffering, burnt homes, filthy waste and disaster.

For God has experienced it all in the wilderness and on the Cross and that same God now journeys with you.

As an example of this I’ll read a lamentation prepared by a lady from Emerald who was also Secretary of the Uniting Church Central Queensland Presbytery.

*God of all creation, Hear our prayer:*

*From the eye of the storm we call to you.*

*Our hearts are weary, and we are frightened.*

*Oh God of creative power,*

*we call out to you as creation groans around us.*

*As rivers roar to life, claiming all in their pathway,*

*we cry out to you for help.*

*Are you listening to us God?*

*Oh God of calm waters we cry out to you as we walk through the floodwater.*

*As water stakes its ownership of our towns, sitting, waiting, insidiously mocking our possessions*

*Are you walking with us God?*

*Oh God who walked the earth, we weep for those among us who have lost everything*

*As they try to reclaim their lives broken and demolished in spirit, exhausted and overwhelmed*

*Are you weeping with us God?*

*Oh God of Wisdom and Justice,*

*we struggle to understand the force of nature.*

*As the rain keeps coming and the anticipation fills the air, we ask,*

*‘Why? How? When? When again?’*

*Do you have the answers God?*

*Do you have the energy? Resilience? Buoyancy to hold our spirits afloat?*

*We need you God,* We need you….. Where are you God?

*God says: I am with you,* always…..

In the people who care

the emergency services

the people who risk their lives to help strangers

neighbours helping each other

dry, safe places to stay

in the dirty job of cleaning up

God, we see water everywhere, but we see your presence too …

Everywhere…

God of love and mercy

Let each of us carry a rainbow of hope to the people around us:

To the victims of this flood, friends and neighbours;

Help us be your hands and feet, making your presence known to the shattered communities around us.

The final reading is a prayerful meditation that captures some of the thoughts that I have expressed. Close your eyes and let these beautiful words wash over you as you seek to ‘come and see where Jesus is’.

***Reading Psalm 40:1-5***

I waited patiently for the Lord to help me, and he turned to me and heard my cry.  
He lifted me out of the pit of despair, out of the mud and the mire.  
He set my feet on solid ground and steadied me as I walked along.  
He has given me a new song to sing, a hymn of praise to our God.  
Many will see what he has done and be amazed.  
    They will put their trust in the Lord.

Oh, the joys of those who trust the Lord, who have no confidence in the proud or in those who worship idols.  
O Lord my God, you have performed many wonders for us.  
    Your plans for us are too numerous to list.  
    You have no equal.  
If I tried to recite all your wonderful deeds, I would never come to the end of them.

*I waited patiently for the Lord . . . he drew me up from the desolate pit . . . he put a new song in my mouth . . .*

*(and later) let your steadfast love and your faithfulness keep me safe forever.*

Let us now ‘tell out’ of the wonders God has done!

**Song 3 Tell Out My Soul.**

As a benediction I’ll read part of a lovely poem called ‘At the gate of the year’, which was also read by King George VI in his broadcast to the British Commonwealth in the dark days of 1939 at the start of the Second World War.

*And I said to the man who stood at the gate of the year:  
“Give me a light that I may tread safely into the unknown.”  
And he replied:  
“Go out into the darkness and put your hand into the Hand of God.  
That shall be to you better than light and safer than a known way.”  
So I went forth, and finding the Hand of God, trod gladly into the night.  
And He led me towards the hills and the breaking of day in the lone East.*

*So heart be still.*

Let us close with a lovely Gaelic blessing:

*May the road rise up to meet you.*

*May the wind be always at your back*

*May the sun shine warm upon your face;*

*The rains fall softly upon your fields*

*And until we meet again,*

*May God hold you in the palm of his hand.*

**AMEN**

# **17 January, 2021 Epiphany 2B**“Come and See”; “Go and Listen”.

**1 Samuel 3:1-10, (11-20)** Psalm 139:1-6, 13-18 1 Corinthians 6:12-20 **John 1:43-51 Psalm 40**

# **1 Samuel 3:1-10 Contemporary English Version**

### The Lord Speaks to Samuel

Samuel served the Lord by helping Eli the priest, who was by that time almost blind. In those days, the Lord hardly ever spoke directly to people, and he did not appear to them in dreams very often. But one night, Eli was asleep in his room, and Samuel was sleeping on a mat near the sacred chest in the Lord’s house. They had not been asleep very long[[a](https://www.biblegateway.com/passage/?search=1+Samuel+3%3A1-10%2C+%2811-20%29&version=CEV#fen-CEV-6099a)] when the Lord called out Samuel’s name.

“Here I am!” Samuel answered. Then he ran to Eli and said, “Here I am. What do you want?”

“I didn’t call you,” Eli answered. “Go back to bed.”

Samuel went back.

Again the Lord called out Samuel’s name. Samuel got up and went to Eli. “Here I am,” he said. “What do you want?”

Eli told him, “Son, I didn’t call you. Go back to sleep.”

The Lord had not spoken to Samuel before, and Samuel did not recognize the voice. When the Lord called out his name for the third time, Samuel went to Eli again and said, “Here I am. What do you want?”

Eli finally realized that it was the Lord who was speaking to Samuel. So he said, “Go back and lie down! If someone speaks to you again, answer, ‘I’m listening, Lord. What do you want me to do?’”

Once again Samuel went back and lay down.

The Lord then stood beside Samuel and called out as he had done before, “Samuel! Samuel!”

“I’m listening,” Samuel answered. “What do you want me to do?”

# **Psalm 139:1-6 Contemporary English Version**

#### (A psalm by David for the music leader.)

You have looked deep into my heart, Lord, and you know all about me.  
You know when I am resting or when I am working, and from heaven you discover my thoughts.

You notice everything I do and everywhere I go.  
Before I even speak a word, you know what I will say, and with your powerful arm you protect me from every side.  
I can’t understand all of this!  
Such wonderful knowledge is far above me.

# **:13-18**

You are the one who put me together inside my mother’s body, and I praise you because of the wonderful way you created me.  
Everything you do is marvellous! Of this I have no doubt.

Nothing about me is hidden from you!  
I was secretly woven together deep in the earth below, but with your own eyes you saw my body being formed.  
Even before I was born, you had written in your book everything I would do.

Your thoughts are far beyond my understanding, much more than I could ever imagine.  
I try to count your thoughts, but they outnumber the grains of sand on the beach.  
And when I awake, I will find you nearby.

## 1 Corinthians 6:12-20

‘All things are lawful for me’, but not all things are beneficial. ‘All things are lawful for me’, but I will not be dominated by anything. ‘Food is meant for the stomach and the stomach for food’, and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, ‘The two shall be one flesh.’ But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

# **John 1:29-51 Contemporary English Version**

### The Lamb of God

The next day, John saw Jesus coming toward him and said:

Here is the Lamb of God who takes away the sin of the world! He is the one I told you about when I said, “Someone else will come. He is greater than I am, because he was alive before I was born.” I didn’t know who he was. But I came to baptize you with water, so that everyone in Israel would see him.

I was there and saw the Spirit come down on him like a dove from heaven. And the Spirit stayed on him. Before this I didn’t know who he was. But the one who sent me to baptize with water had told me, “You will see the Spirit come down and stay on someone. Then you will know that he is the one who will baptize with the Holy Spirit.” I saw this happen, and I tell you that he is the Son of God.

### The First Disciples of Jesus

The next day, John was there again, and two of his followers were with him. When he saw Jesus walking by, he said, “Here is the Lamb of God!” John’s two followers heard him, and they went with Jesus.

When Jesus turned and saw them, he asked, “What do you want?”

They answered, “Rabbi, where do you live?” The Hebrew word “Rabbi” means “Teacher.”

Jesus replied, “Come and see!” It was already about four o’clock in the afternoon when they went with him and saw where he lived. So they stayed on for the rest of the day.

One of the two men who had heard John and had gone with Jesus was Andrew, the brother of Simon Peter. The first thing Andrew did was to find his brother and tell him, “We have found the Messiah!” The Hebrew word “Messiah” means the same as the Greek word “Christ.”

Andrew brought his brother to Jesus. And when Jesus saw him, he said, “Simon son of John, you will be called Cephas.” This name can be translated as “Peter.”

### Jesus Chooses Philip and Nathanael

The next day Jesus decided to go to Galilee. There he met Philip, who was from Bethsaida, the hometown of Andrew and Peter. Jesus said to Philip, “Come with me.”

Philip then found Nathanael and said, “We have found the one that Moses and the Prophets wrote about. He is Jesus, the son of Joseph from Nazareth.”

Nathanael asked, “Can anything good come from Nazareth?”

Philip answered, “Come and see.”

When Jesus saw Nathanael coming toward him, he said, “Here is a true descendant of our ancestor Israel. And he isn’t deceitful.”

“How do you know me?” Nathanael asked.

Jesus answered, “Before Philip called you, I saw you under the fig tree.”

Nathanael said, “Rabbi, you are the Son of God and the King of Israel!”

Jesus answered, “Did you believe me just because I said that I saw you under the fig tree? You will see something even greater. I tell you for certain that you will see heaven open and God’s angels going up and coming down on the Son of Man.”

**Psalm 40**

**For the choir director: A psalm of David.**

I waited patiently for the Lord to help me, and he turned to me and heard my cry.  
He lifted me out of the pit of despair, out of the mud and the mire.  
He set my feet on solid ground and steadied me as I walked along.  
He has given me a new song to sing, a hymn of praise to our God.  
Many will see what he has done and be amazed.  
    They will put their trust in the Lord.

Oh, the joys of those who trust the Lord, who have no confidence in the proud or in those who worship idols.  
O Lord my God, you have performed many wonders for us.  
    Your plans for us are too numerous to list.  
    You have no equal.  
If I tried to recite all your wonderful deeds, I would never come to the end of them.