

Are You A Convicted Christian?

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Date: 31 March 2019

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[0 : 0 0] But if we could, this morning, for a short while, if we could turn back to that portion of scripture that we read, the book of Acts, Acts chapter 4, it's on page 1098 if you're using the Pew Bible, Acts chapter 4, and we'll just read again at the beginning, verse 1.

And as they, that is Peter and John, as they were speaking to the people, the priests and the captain of the temple, and the Sadducees came upon them, greatly annoyed, because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

And they arrested them and put them in custody until the next day, for it was already evening. I want to begin this morning by just asking the question, are you a Christian?

Are you a Christian? And if you're not a Christian, my follow-on question would always be, why are you not a Christian? But if you're not sure that you're a Christian, if you don't know if you're a Christian, the question I want to ask is, is there evidence in your life that would prove that you're a Christian?

Because there must be evidence. That's what Jesus said. Jesus said, by their fruit you shall know them. Therefore, if someone was to examine your life, and not just on a Sunday morning when you come to church, but if someone was to examine every day of your life, if someone was to examine your life, would they find evidence in your life that proves that you're a Christian?

[1 : 5 3] The question that's often asked is, if you were arrested for being a Christian, would there be enough evidence to convict you? If you were arrested for being a Christian, would there be enough evidence to convict you?

And by evidence, I don't mean how well you know your Bible. I don't mean how many Bibles you own and have in your house. I don't mean how often you attend church. I mean, is there evidence in your life that proves to those around you that you're a Christian?

Because hypothetically speaking, if it was illegal to be a Christian, and you were arrested, and charges were brought against you, would there be enough evidence to convict you?

If your accuser said, I think that that person follows Jesus, and loves Jesus, and lives for Jesus, and listens to Jesus, and is even in a relationship with Jesus.

If you were put on trial, you were called to stand at the bar, and you had all these people had to come and give testimony as to what your character is like, and what you're like.

[3 : 0 6] If your family, and your friends, and your neighbours, and your work colleagues, if they were all called to come and give testimonies, would there be enough evidence to convict you?

Or would they testify and say, well, that they never knew that you were a Christian? Would your family, friends, neighbours, and work colleagues, would they testify on the stand and say about you, well, a Christian is someone surely who believes that God is real, and that Jesus came back to life? But I've never heard them talking about that. These are the kind of things that you would talk about and tell. I've never heard him or her speak about Jesus, or that he loves Jesus, or that she follows Jesus.

Would your friends say and testify about you that over the years that they've known you, that you've talked about many things, such as football, you've talked about politics, maybe your family, you've talked about holiday, you've talked about the latest gossip, but never about Jesus?

Would your neighbour testify and say about you? I know that person. I've seen them before. They wave to me now and again. They say hi in the passing. But they've never spoken to me about Jesus.

[4 : 1 8] They've never invited me into their home or even to church. I didn't realise that they were a Christian. What would your work colleagues say? Would your work colleagues testify and say, well, I've worked with that person for about 15 years now, and they've never once told me about Jesus.

I've sat at a desk beside them. I've worked on the same worksite as them. And they've talked about lots of things with me, but they've never spoken to me about Jesus. I didn't even know they went to church.

And you know, it's a challenging question, isn't it? If you were arrested for being a Christian, would there be enough evidence to convict you? If someone were to examine your life and my life, would they find evidence in our life that proves that we are a Christian?

Is there enough evidence in your life and my life to prove that we love, live, and look to Jesus? If you were arrested for being a Christian, would there be enough evidence to convict you?

And I'm asking that question because when we come to this chapter, that's exactly what's happening. Peter and John are arrested for being Christians.

[5 : 31] They're arrested for speaking about Jesus. And there are four things I want us to notice from this passage. But the first thing I want us to note is the arrest. That's the first thing that we see in the opening verses.

We see the arrest. It says in verse 1, As they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them. They were greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

And they arrested them and they put them in custody until the next day, for it was already evening. But many of those who had heard the word believed, and the number of the men came to about five thousand.

Now Acts chapter 4, it follows directly on from the events that took place in Acts chapter 3. Because it was in Acts chapter 3 that as Peter and John, as they made their way towards the temple for what was to be a prayer meeting, they met this lame man sitting outside the church door.

And this lame man was begging. And this unnamed lame man, he was lame from birth. And as a result, we're told at the beginning of chapter 3 that he was carried to the church door every single day in order to beg from all these churchgoers.

[6 : 51] Every day this man would sit there holding out his palm, longing for someone to just have compassion on him and help him by placing a charitable donation in his hand.

The lame man, he was looking and he was longing for an act of grace to be shown to him. And chapter 3, it begins by telling us that as Peter and John arrived at church that day, the lame man was calling out to them.

And we're told that Peter and John, they didn't just pass him by. They didn't ignore him. They didn't see this lame man as worthless and insignificant. They didn't see him like all the other churchgoers did.

No, Peter and John, they saw this lame man as someone who was made in the image of God and therefore someone who was precious to God and someone who had a precious soul.

And this lame man, as he's sitting there holding out his hand to receive a gift of grace, Peter says in chapter 3 and verse 6, It was a miraculous moment.

[8 : 18] Peter gave to this man the greatest gift, the gift of salvation. And the lame man rejoiced. He was walking and leaping and praising God.

And as a result, the lame man, he came to the prayer meeting with Peter and John. He came to the place of worship. He walked into church, something he longed to do, but something he could never do.

And you know, my friend, even with that point, if you have a desire to worship God, if you have a desire to be in the Lord's house, then come to church more often.

What better place to be on the Lord's day than in church? What better place to come, even to come to the prayer meeting during the week? Because it's all open to anyone and to everyone.

There's no restrictions. There's no restrictions whatsoever for anyone to come to church. But you know, as this lame man, as he entered church, he's now walking and leaping and praising God.

[9 : 19] The congregation, they're amazed at what's happened to him. They saw what had happened. They knew who he was. He was the lame man that always sat at the church door begging.

But the people questioned Peter and John. They questioned him as to how all this had happened and how he was now able to walk. And Peter, he responds in chapter 3 by saying that it wasn't by their power, it wasn't by their piety that this man was now walking.

He says it was all according to the power of the resurrected Savior, Jesus Christ. The Savior, he says, whom they delivered and whom they denied in the presence of Pilate and had crucified on a Roman cross.

Peter says it was that Savior who saved and healed this lame man. This resurrected Jesus did it all. And that's who Peter and John are speaking about when they're arrested.

They're speaking about Jesus and the resurrection. And Peter and John, they're arrested in church. They're arrested in church by the priests, the captain of the temple, and the Sadducees.

[10:32] We're told that in verse 1. The churchmen of the day arrested Peter and John. But what's interesting is that the Sadducees are mentioned at the end of verse 1.

The Sadducees, they were one of three Jewish theological schools in Israel. There were, as you know, the Pharisees, then there was the Essenes, and then there was the Sadducees.

And the Pharisees, well, we hear a lot about them. They were those who were deeply religious. They were always obsessed with the outward appearance. They loved the public persona of religion.

That's what the Pharisees were like. But the Essenes, they were the complete opposite. The Essenes were, you could almost say they were like monks. They just hid away. They lived a very monastic life away from public.

They wanted to live away from people. So the Pharisees were public. The Essenes were private. And then you have the Sadducees. The Sadducees were a group that were more defined by what they were against than what they were for.

[11:39] The Sadducees were against the doctrine of the resurrection, which is key as to why Peter and John are being arrested. The Sadducees didn't believe in the resurrection.

They didn't believe in the resurrection at the last day when God will open every single grave and the dead will rise and stand before him to be judged. Instead, the Sadducees, you could say, they were almost like atheists.

The Sadducees were almost like atheists because they believed that when you died, you died. And the Sadducees believed that at death, the soul perished with the body.

There's no afterlife, they said. And because there was no afterlife, the Sadducees didn't believe in heaven and they didn't believe in hell. Something many people today don't believe.

They deny the reality that it's appointed unto man once to die and after that, the judgment. And so Peter and John, they're arrested by the Sadducees because they're preaching about the resurrection.

[12:44] And you know, this is the first time in the early church that Christians are persecuted for preaching the gospel. Of course, it wasn't going to be the last time because it's still going on today.

But you know, what's remarkable is that in the midst of all this persecution, persecution through preaching about Jesus and the resurrection, in the midst of all that's going on, we're told in verse 4, but many of those who heard the word believed and the number of the men came to be about 5,000.

In the midst of persecution and through preaching about Jesus and the resurrection, the gospel was still spreading. It was still spreading. And you know, we see that even today with countries like North Korea or China or India or Nigeria, all these places that are being persecuted.

Where you're even put to death for being a Christian, they're persecuted for their faith. And yet, through preaching about Jesus and the resurrection, the gospel is still spreading.

And people are still being saved. But you know what always amazes me? What amazes me, and what's even remarkable about you, my unconverted friend, is that you hear about Jesus and the resurrection every single week.

[14:13] You hear about this Jesus who has died for sinners and he's been raised for our justification. You hear about him in a public place, unlike those who are persecuted, you hear about him in a place that's safe and secure, unlike those who are persecuted.

And you hear about this Jesus so clearly, and yet you're still not saved. Still not saved. And, well, why is that?

Why are you doing nothing about this resurrected Jesus that you keep hearing about? Only you can answer that question. And so from this passage, we're asking, if you were arrested for being a Christian, would there be enough evidence to convict you?

And for Peter and John, there was more than enough evidence. Which is why there was an accusation made against them. That's what we see secondly. So there's first of all the arrest, and then secondly, the accusation.

The accusation. Look at verse 5. On the next day, the rulers and elders and scribes gathered together in Jerusalem with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high priestly family.

[15:30] And when they had set them in the midst, they inquired, by what power or by what name did you do this? And so having arrested Peter and John for preaching about Jesus and the resurrection, these two apostles, they're put on trial the following morning.

All these churchmen, they all gather together the next day. They gather in Jerusalem, and they put Peter and John on the stand. And they start making an accusation against them.

But, you know, it's interesting who's part of this investigation and this interrogation of Peter and John. Because we're told that Annas is there, Annas the high priest, and Caiaphas, who are part of the high priestly family.

And this is interesting because when Jesus was arrested, when Jesus was put on trial, which was only about three months before this was written, when Jesus was put on trial, the first person Jesus was made to stand before was Annas, the high priest.

And John tells us in his gospel that Annas was the father-in-law of Caiaphas. And when Jesus stood on trial before Annas, Annas could find no fault with Jesus.

[16:47] So then he sent him on to Caiaphas. But Matthew tells us in his gospel that Caiaphas had always been conspiring with the chief priests to have Jesus arrested.

All the way through Jesus' ministry, Caiaphas wanted Jesus arrested. And that was because when Jesus began his ministry, Caiaphas had this prophecy that Jesus would die for the nation.

And ever since then, Caiaphas wanted to put Jesus on trial and put him to death. And when Jesus finally stood before Caiaphas, Jesus said nothing to him.

He had nothing to say to Caiaphas. Jesus said nothing. And Caiaphas, well, he just accused Jesus of blasphemy and sent him to the cross. But you know, you come to this chapter and you see that history, it's just repeating itself.

It's only three months later. Three months since Jesus had stood on trial before Annas and Caiaphas. And now Peter and John, they're standing on trial before the same people, Annas and Caiaphas.

[17:55] And they've been accused of preaching. Preaching about who? This Jesus whom they crucified. They've been accused about preaching about this Jesus and his resurrection from the dead.

And as we said, this is the first time in the early church that Christians were being persecuted for preaching the gospel. But it wasn't the last time. And in many ways, there wasn't going to be a last time.

Because it's still going on today. And you know, persecution is something that Jesus promised the church. Jesus said in John 15, if the world hates you, know that it hated me but before it ever hated you.

And Jesus then went on to say, if you were off the world, the world would love you as its own. But because you're not of the world, but I chose you out of the world, therefore the world hates you. If they persecuted me, Jesus says, they will persecute you.

And you know, persecution has been part of the church since the very beginning. Jesus was persecuted and those who followed him, they suffered persecution for their faith.

[19:08] All the apostles, apart from the apostle John, they all died a martyr's death. Peter and Bartholomew, they were crucified upside down.

Andrew, he was crucified on an X-shaped cross, hence the St. Andrew's cross. Matthew died by the sword in Ethiopia. Thomas was pierced with a lance.

Simon the zealot, another apostle, he was sawn in two. Matthias and Paul, they were beheaded.

Philip, he was said to have died by hanging. All the apostles, they all suffered a martyr's death, apart from John.

John died of natural causes, while being imprisoned on the Greek island of Patmos. Persecution was part of the church. It's been part of the church since the beginning.

If you confess the name of Christ, you were almost signing your death warrant. But as I said, the reality is, persecution isn't confined to the first century.

[20 : 08] It continues today. In fact, it's estimated that in the 21st century, one in nine Christians in the world are persecuted for their faith.

And the Christian charity, Open Doors, they're going to be visiting us in May. Open Doors, they've been helping persecuted Christians over the past 60 years.

And they work in over 50 countries across the world, and they supply Bibles, and they teach church leaders, and they give practical help and even emergency relief.

And they estimate that over 245 million Christians are being persecuted today for their faith. And the most dangerous place to be a Christian being North Korea.

But they say that the number one cause of Christian persecution in the world is the spread of radical Islam. Now, we hear a lot about radical Islam, especially on the news.

[21 : 16] Even in the past few weeks with the attacks on the mosques in New Zealand. But what's interesting, and what proves how anti-Christian our media really is, is that that same weekend of the mosque attacks in New Zealand where 50 Muslims were killed, do you know that there were 120 Christians slaughtered in Nigeria?

But the media refused to report on it. And on the one hand, we watched the news and we had all the presidents and the prime ministers and all the royalty and religious leaders, they're all falling over themselves, extending their condolences to victims and their families of those in New Zealand. And rightly so. It was an awful tragedy. But you know, when it came to the Christians and their families in Nigeria, the media just washed over it.

They remained silent. All their dignitaries never said a word. And you know, it makes you realise how anti-Christian our media really is.

But you know, the media may have remained silent with the persecution of Christians in our present day. But when it came to Peter and John's persecution, they weren't willing to remain silent.

[22 : 33] They didn't remain silent at all. Because when their arrest brought forward the accusation, it was then met with Peter's account. That's what we see thirdly.

We see the account. The arrest, the accusation, and the account in verse 8. We're told, Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders, If we're being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him, this man is standing before you well.

This Jesus is the stone that was rejected by you, the builder which has become the cornerstone, and there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

In these verses, Peter, he gives an account of what happened to the lame man and how he can now walk. And what's amazing is that Peter is fearless with his faith.

And it's amazing because you could say that only three months earlier, when Jesus was standing on trial before Annas and Caiaphas, three months earlier, Peter was just outside the high priest's palace and he was there denying that he had ever heard of Jesus.

[24 : 05] But now three months later, Peter is standing up for his saviour and he's speaking out about his faith. And Peter, you can see that he's so fearless with his faith.

He doesn't care who hears him. He doesn't care what anyone thinks of him. He's standing up and he's speaking out for Jesus. And you know, you can just listen to what Peter is saying in verse 10. He says to them, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead, by him this man is standing before you well.

And you know, Peter even backs up his statement with scripture. He quotes Psalm 118, which we were singing earlier. He quotes that in verse 11. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone.

But more than that, Peter's boldness and fearless faith was such that he goes on to tell those who have arrested him and put him on trial. He tells those who have accused him and those who have even arrested him, he tells them they're lost.

[25 : 21] He tells them they need to be saved. And then he tells them that there's no one else who can save them apart from this resurrected Jesus. That's his fearless faith.

He says in verse 12, there is salvation in no one else. There is no other name he says, under heaven, given among men by which we must be saved.

And you know, my friend, I wish that we had the same boldness without faith. That we would be fearless and not fearful.

That we wouldn't worry about what other people think of us or what other people would say about us, but that we would just stand up and speak out for Jesus.

The Bible reminds us that the fear of man is a snare. And for long enough, Peter had been trapped in that snare. For long enough, Peter, he lived in fear of what other people thought about him and what other people would say about him.

[26 : 26] That's why he denied Jesus. He denied Jesus because he was afraid of the crowd. He worried about what other people would say. The fear of man was a snare to him. And it's a snare to many people.

Maybe even a snare to you. Because maybe you worry about what other people will think. What other people will say if you were to stand up and speak out for Jesus.

But you know, my friend, if you were arrested for being a Christian, would there be enough evidence to convict you? For Peter and John, there was more than enough evidence to convict them. And there was evidence because they loved this resurrected Jesus.

They stood up for him. And they spoke out for him. And that's what we're to do. This is the church. Peter and John are the church. They're standing up for Jesus.

They're speaking out for Jesus. And that's what we're to be. We're to be bold believers. We're to be courageous Christians. We're to be, we're to have a fearless faith. We're to be, we're to be daring disciples.

[27 : 31] We're to stand up and speak out for Jesus. Because that's what the church is meant to be. It's not meant to be a holy huddle that hides away from everyone.

The church is to act like Peter and John. Because when the world put Peter and John on trial for being a Christian, the world realised how bold they really were.

We're told in verse 13, when they saw the boldness of Peter and John and perceived that they were uneducated, common men, they were astonished and they recognised that they had been with Jesus.

And you know, my friend, what better testimony to have as Christians and as a church than for people to say about us that we have a boldness with our faith. And it's because of our boldness that people recognise that we have been with Jesus.

Because of our boldness they recognise that we have been with this Jesus. And you know, in the day and generation that we live in, we need to be bold believers. We need to be fearless with our faith.

[28 : 43] Why? You know, is that not what we teach our children? I'm sure we're all aware of the chorus that we, maybe you learnt it when you were young. I learnt it when I was young.

Be bold, be strong, for the Lord your God is with you. Is that not the words we put into our children's mouths? Be bold, be strong, for the Lord your God is with you.

I'm not afraid. I am not dismayed because I'm walking in faith and victory. And you know, if that's how you and I lived our day-to-day Christian lives with this boldness, this fearless faith to stand up and speak out for Jesus, then if we were arrested for being a Christian, there would be more than enough evidence to convict us.

But what's remarkable in this trial is that even though Peter boldly stands up and speaks out for his faith, they don't condemn him. That's what we see lastly with the announcement.

We've seen the arrest, the accusation, the account, and then the announcement. Look at verse 14. The announcement is given, but seeing the man who was healed standing beside them, they had nothing to say in opposition.

[30 : 00] But when they had commanded them to leave the council, they conferred with one another, saying, what shall we do with these men? For a notable sign has been performed through them, is evident to all inhabitants of Jerusalem, and we cannot deny it.

If you were arrested for being a Christian, would there be enough evidence to convict you? And you know, when these churchmen had completed their investigation and their interrogation of Peter and

John, they certainly had enough evidence to convict them as Christians. But it wasn't evidence to condemn them because they had done nothing wrong. even the churchmen had to admit that healing the lame man was an amazing act of grace and mercy. And so the announcement of the trial, the verdict of Peter and John was that they were convicted as Christians, but they were not condemned as criminals. They were convicted as Christians, but not condemned as criminals.

These churchmen, they couldn't punish Peter and John because there were so many people praising God for what had happened to this lame man.

[31 : 10] All the churchmen could do is ask Peter and John to stay silent about their faith. Now look at verse 17. It says, But in order that it may spread no further among the people, they said, Let us warn them to speak no more to anyone in this name, the name of Jesus.

So they called them and charged them not to speak or to teach at all in the name of Jesus. The churchmen knew that Peter and John were Christians, but their faith wasn't worthy of condemnation.

So Peter and John, they were commanded to stay silent. And that's what we see in our own day and generation. Christians are marginalized and they're commanded in the workplace, they're not to speak about their faith, they're not to even live out their faith.

And of course, we're to live peaceably. We're not to antagonize people, we're not to protest, but as Christians, we're to live as bold believers. We're to be fearless without faith in Jesus Christ.

We're not to be afraid to stand up and to speak out about Jesus. And you know, I love how Peter and John respond when they're told that they have to stay silent.

[32 : 28] I love what they say. They say in verse 20, we cannot but speak of what we have seen and heard. We cannot but speak about Jesus.

That's how we should be as individuals. That's how we should be as a church. That we cannot but speak about Jesus. Where we want to speak to him. We want to speak about this Jesus to others. And we want to bring him up in everyday conversation. We want to encourage those who may be struggling with life or struggling with issues in their home or in their family. We want to help those who are lost by telling them to turn to Jesus and ask him for help.

And you know, that's how we should be as Christians. I cannot but speak about Jesus. I cannot but speak about Jesus. And when we live our lives in that way, you know that we will pray for opportunities to speak about Jesus.

We will want to invite people to come to church. We'll want to invite them to come to fellowships. We'll want to invite these people who are maybe lost or struggling to meet other Christians because we want them to come and know Jesus.

[33 : 46] We cannot but speak about Jesus. That should be the motto of our Christian life. That's the way we should be as a congregation. We cannot but speak about Jesus.

This resurrected Savior who saves to the uttermost. But sadly, all too often, we think that if we stand up and if we speak out for Jesus, people will criticize us and even condemn us.

But you know, my friend, I would far rather declare Jesus than deny him. I would far rather declare Jesus than deny him because Jesus, he solemnly warns us, whosoever denies me before others, him or her, will I also deny before my Father who is in heaven.

I would rather declare Jesus than deny him. And you know, my unconverted friend, I would rather that you declared Jesus than denied him because you know who he is.

You know what he's done. You know that he can save you. I would rather that you declared him as your Lord and King than go on every day of your life still denying him, denying that you know him.

[35 : 25] We cannot but speak about Jesus. And so having considered this passage in Acts 4, we've seen the arrest, the accusation, the account and the announcement.

And it leaves us with just that one question. If you were arrested for being a Christian, would there be enough evidence to convict you?

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee that thy word is truth.

And Lord, we pray that that we would hear thy truth, that we would submit ourselves to it, that we would seek to apply it in our lives by thy spirit. And Lord, we pray that each and every one of us all that we would declare this Jesus, that we would be like Peter and John who could not but speak about Jesus because this Jesus is the lover of our soul.

He is one who saves to the uttermost. He died that we might have life and have it more abundantly. Help us then, we pray, to declare him. Help us to love him.

[36 : 43] Help us to live for him. Help us to look to him day by day and to speak about his faithfulness, his goodness, and even his friendship, that he is a friend who laid down his life for us.

Lord, bless us then, we pray. Go before us, we ask. Keep us on the way and do us good, taking away our iniquity, receiving us graciously, for Jesus' sake. Amen.

We're going to bring our service this morning to a conclusion by singing in Psalm 40. Psalm 40, it's on page 259, if you're using the blue psalm book.

Psalm 40. Psalm 40. Psalm 40. Psalm 40. Psalm 40. Psalm 40. Psalm 40. Psalm 40. Psalm 40.

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Psalm 40. We're singing from the beginning down to the verse marked 4.

Psalm that's familiar to, I'm sure, everyone here. If it's not familiar to you, I'd encourage you to familiarize yourself with it. It's a wonderful psalm because it is the testimony of every Christian.

[37 : 52] Those who have cried out to the Lord for mercy and the Lord pulls them from the fearful pit. He sets their feet He sets their feet upon a rock. He gives to them a new song to sing.

And the wonderful thing is, as it says at the end of verse 3, many shall see it and shall fear and on the Lord rely. When you're a Christian, living your Christian life with that new song in your mouth, there should be more than enough evidence to convict you or to convict you that you're a Christian. So we're singing Psalm 40. I waited for the Lord my God and patiently did bear. At length to me He did incline my voice and cry to hear. These verses to God's praise.

I waited for the Lord my God and patiently did bear.

a blessed and patiently did He did incline my voice and cry to hear.

[39 : 15] He took me from a fearful pit and from the mighty clay and on our own He set my feet establishing my way He put a new song in my mouth Our God to my divine Many shall see Yet I shall fear and on the Lord rely

O blessed is the man whose trust upon the Lord relies respecting not the proud nor such as turned aside to lies The grace of the Lord Jesus Christ the love of God the Father and the fellowship of the Holy Spirit be with you all now and forevermore Amen Amen Amenemaker Fatherquent Amen box relatable