

# A Gospel-Centred Calling

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[ 0 : 00 ] Well, if we could, this evening, for the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, Paul's letter to Titus.

Paul's letter to Titus, and we're going to look at the first four verses, but if we just read again at verse four. Titus chapter one, at verse four, where Paul writes, to Titus, my true child in a common faith, grace and peace from God the Father and Christ Jesus, our Savior.

Now, what advice do you give to a young island minister who is starting out in his ministry? What word of instruction do you commend him?

What guidance do you pass on to him? What wise counsel do you share with him? Well, as a young island minister in an island congregation, I can speak from my own experience and say, well, there's a lot, a lot to learn.

And any advice, instruction, guidance or counsel, it's helpful and it's always greatly appreciated.

But, you know, I'm thankful for those who have been there before me and those who have shared their experience, their valuable experience.

[ 1 : 32 ] But, you know, that's what we see here in this letter, in Paul's letter to Titus. Titus is this young island minister who's serving the Lord in an island congregation.

Of course, Titus, he didn't have to deal with all the wind and the gales that we have in the Western Isles. Titus had the privilege of serving the Lord on the sunny Greek island of Crete.

But, you know, it wasn't the weather that affected Titus' ministry. It was the people he served and the place in which he ministered. Because being a young island minister in an island congregation, as you can expect, it wasn't going to be easy.

Neither was it going to be easy in a city congregation. That's where his contemporary was, Timothy. Timothy was in a city charge in the city of Ephesus.

So while Titus had his hands full on the island of Crete, Timothy was laboring in a city charge in Ephesus. And as you would expect, both places and people, they were very different.

[ 2 : 35 ] But the problems were still the same. And that's why Paul wrote these pastoral letters to both Timothy and to Titus. Because these pastoral letters, these pastoral epistles, they were written by Paul, who himself was a pastor.

And Paul wrote these letters to two young pastors who were starting out in the ministry. And Paul wrote them because Paul knew that his ministry was actually drawing to a close.

He says at the end of 2 Timothy that he has fought a good fight, he's finished the course, he's kept the faith. But you know, Paul, he didn't want to leave this world without, first of all, passing on his pastoral wisdom and experience to these young men.

And Paul wrote these pastoral epistles in order to instruct and guide, exhort and encourage Timothy and Titus in their ministries. And here in this letter to Titus, Paul is giving advice to this young island minister in an island congregation.

But you know, we shouldn't be tempted into thinking that because this is a pastoral epistle, that it's only applicable to pastors. Far from it. This letter, it contains good, sound advice for office bearers, for members, and for adherents in a congregation.

[ 3 : 57 ] Because, you know, Paul's greatest concern for the island congregation to whom Titus was ministering, his greatest concern was for the congregation's self-centeredness.

They were a self-centered island congregation. That was the sad thing about this congregation.

They were a self-centered island congregation. But in this letter, Paul reminds Titus that as a congregation, they need to be gospel-centered, not self-centered.

They need to be gospel-centered, not self-centered. And we can see this from Paul's emphasis. We can see the emphasis upon being a gospel-centered congregation.

Because, you know, when we look at the structure to this letter, we see in the opening verses that Paul reminds Titus that he has a gospel-centered call. And then in the second half of chapter one, which we'll consider God willing next Lord's Day, we see that Paul teaches Titus what it is to be a gospel-centered church.

Then in chapter two, Paul gives directions of what it is to be a gospel-centered Christian. And then in the final chapter, in chapter three, Paul reminds Titus that we have a gospel-centered commission.

[ 5 : 14 ] And that's the structure of Paul's letter to Titus. A gospel-centered call, a gospel-centered church, a gospel-centered Christian, and a gospel-centered commission.

And with this, Paul is showing Titus and us that as a congregation, we need to be gospel-centered, not self-centered. But this evening, I want us to consider the opening words of Paul's letter to Titus. Because in them, Paul is reminding Titus that as an island minister, and as an island congregation, that he has been given this gospel-centered calling.

He has a gospel-centered calling. And his gospel-centered calling is a call to preach, a call to pastor, and a call to prepare. So he has a gospel-centered calling.

And it's a call to preach, a call to pastor, and a call to prepare. So if we look first of all at this call to preach, a call to preach.

[ 6 : 19 ] We'll read again at verse 1. It says, Is Paul a servant of God and an apostle of Jesus Christ for the sake of the faith of God's elect and their knowledge of the truth which accords with godliness, in the hope of eternal life, which God, who never lies, promised before the ages began, and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Saviour, to Titus, my true child, in a common faith, grace and peace from God the Father and Christ Jesus our Saviour.

Now as you may be able to see and notice from those verses, the opening four verses of this letter, they are actually one long sentence. And Paul, he often wrote in long sentences.

In fact, when you go to Ephesians chapter 1, the first 14 verses of the chapter is one long sentence. And you know, Paul, he often did that for emphasis.

And Paul does it here with his letter to Titus in order to emphasise to Titus that what he has received from the Lord is a gospel-centred calling.

Because these opening verses and this opening sentence, it sets before us the goal of ministry, the goal of gospel ministry. And you know, although Paul is speaking here from his own experience as an apostle and as a pastor who was called into the ministry, Paul is trying to remind Titus that he views him as this true child in the faith.

[ 7 : 58 ] He says in verse 4, to Titus my true child in a common faith. Paul is sharing his experience, knowing that his experience will be the experience of Titus.

And you know, Paul, he thinks of Titus as his own son in the faith, where he has this love for Titus and this care and compassion towards this young minister as he takes up his island ministry.

But you know, more than that, Paul says that they have this common faith. They have a shared experience. And their shared experience is that they've not only been called to salvation, they've been brought out of darkness into the marvellous light of the gospel.

And they've not only been called to be saints, they've been called to live lives that are blameless and holy before an onlooking world. So they're not only called to salvation and called to be saints, but they're also called to serve.

They've been called to serve wherever the Lord will cast their lot. And their common faith, their shared commission, is to present to their congregation, they're to present to them that grace and peace, which Paul talks about here.

[ 9 : 10 ] The grace and peace which comes to us from God the Father and Christ Jesus, our Saviour. And so by speaking from his own experience, Paul emphasises to Titus that what he has received from the Lord is a gospel-centred calling.

And like Paul, Titus has been called to be served and he has been called to be sent. Titus has been called to serve and called to be sent.

That's how Paul describes himself in verse 1. He says, Paul, a servant of God and an apostle of Jesus Christ. Paul says that as a minister, he has been called to serve and he has been called to be sent.

Paul says that he's a servant of God and that's what Titus is and that's what every minister of the gospel is to be. He is to be a servant of God. But you know what's really interesting is that the word that Paul uses here where he says a servant, the literal translation is that he is a slave of God. He is a slave of God. A minister, he's saying, is to be a slave of God. And you know, there's actually a difference between servant and slave because a servant had rights but a slave didn't.

[10:32] therefore, as a slave of God, a minister is to have no rights of his own. He is to be subject to the commands and commission of his Lord and Master Jesus Christ.

Therefore, he is to go where his master commands him to go. He is to serve where his master commands him to serve. He is to pastor a flock whom his master demands that he pastors. And you know, this is something we need to remember as ministers and as congregations. The minister is a slave of God. Therefore, he's not subject to his own will. He's not subject to the will of his elders or the will of his congregation or his presbytery or even his denomination.

The minister is subject to the king and head of the church and he must submit to the will of his Lord and Master Jesus Christ. But more than that, more than being a slave of God, Paul also describes every minister and himself, he describes himself as an apostle, as one who has been sent.

That's what the word apostle means. It means sent one. And that's what Paul was. He was a sent one. And that's what Titus was. That's what every minister of the gospel is who serves this king and head who is Jesus Christ.

[11:57] That's what every minister is. They're called to serve and they're called to be sent. And again, you look at Titus and he says it's not about himself, it's not about his elders or a congregation or a presbytery or a denomination that sends a minister.

It's the Lord and Master, Jesus Christ, who sends the minister. They're called to serve and called to be sent. But what are they sent to do?

Well, the word apostle, it not only means sent one, but it, the word apostle specifically relates to someone who has been a witness and someone who testifies to the life, death and resurrection of Jesus Christ.

They've been sent to witness and testify to the power of the gospel. That gospel which is the good news of Jesus Christ, the gospel which is the power of God unto salvation to those who believe. And that's what Paul says that he and every other minister of the gospel is. They've been called to serve and called to be sent. In fact, Paul says in verse 1 that he has been called to serve and called to be sent.

[13:16] Then he says, for the sake of the faith of God's elect. He has been called to serve and called to be sent for the sake of the faith of God's elect.

And what Paul means by this is that Titus and every other preacher of the gospel, they have been called to preach. They have been called to preach. And Paul even explains in verse 3 which is still part of the same sentence.

Paul says in verse 3 that the minister has been entrusted by the command of God our Savior to preach. The minister's calling is to preach. And his calling to preach is so that the elect, those whom God has chosen from before the foundation of the world, he is called to preach so that they will come to saving faith.

And you know, my friend, Paul is reminding Titus, he's saying to Titus, you have been called to preach for the faith, for the sake of the faith of God's elect. But you know, some people, and sadly they think this, they think, well what's the point in preaching?

What's the point in evangelism? What's the point in mission? What's the point in pleading with people if only the elect are going to be saved? Why should we bother if it's all in the Lord's hands anyway?

[14:40] There's nothing we can do to save them. What's the point in all of this? But you know, for Paul, it was the fact that there was an elect at all that spurred him on.

It's the fact that God had chosen sinners to be saved. That's what gave Paul the enthusiasm. That's what gave him the confidence. That's what gave him the passion to preach the gospel.

Paul knew that the elect, they were out there somewhere. Paul knew that the elect, they were in the island congregation of Crete. He also knew that they were everywhere.

They were even in the island congregation of Barvis. All the elect are out there but all they need is someone to preach the gospel to them. And you know, it's kind of what Paul reminded the church in Rome.

He said, whosoever calls upon the name of the Lord will be saved. Then Paul asks, and how shall they call on him in whom they have not believed?

[ 15 : 42 ] And how shall they believe in whom of him they have never heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?

So then, says Paul, faith comes by hearing. And hearing by the word of God. And you know, what Paul is saying is that the elect, they are out there. God has chosen them.

And God is calling them to come. God is working in their heart by his Holy Spirit. But the responsibility of the minister is that he just must remember that his calling is to preach.

His calling is to preach. The responsibility of the Christian and the pew is to invite them to be under the sound of the preaching of the gospel. Because the great commission of Jesus Christ is going to all the world.

Preach the gospel to every living creature. So we're to preach without fear or favor of any man because the gospel is the power of God unto salvation.

[ 16 : 48 ] In fact, the word of God, and you know, we forget it so often, the word of God is living. It's active. It's sharper than any two-edged sword. It's able to pierce hard hearts.

It's able to cut through the facade of religion. It's able to penetrate into the depths of our soul. That's why Paul told Titus' contemporary, he told Timothy, preach the word in season and out of season.

Keep preaching that word because the elect will come. The calling of a minister is a calling to preach. The minister is called to serve and called to be sent for the sake of the faith of God's elect.

And you know, the minister he fulfills his calling by preaching the gospel. He's to preach the gospel to those who are dead in sin. He's to preach the gospel to those who are in the darkness of sin.

He's to preach the gospel to those who are in the dungeon of sin. And you know, my friend, the wonder and glory of the gospel is that preaching the gospel brings in the elect.

[ 17 : 59 ] It brings in those who are dead in sin to life and salvation. It brings in those who are in the darkness of sin to the light of salvation. It brings in those who are in the dungeon of sin to the liberty of salvation.

This is the wonder and glory of the gospel that when it's preached it brings in the elect. Now, for you, my unconverted friend here this evening, I don't want this talk of the elect to put you off.

I don't want this talk of the elect to give you an excuse not to seek the Lord because the truth is you have no excuse not to seek the Lord.

You can't say that the gospel doesn't command you to come to Jesus. You can't say that the gospel doesn't compel you to come to Jesus. You can't say that this gospel doesn't plead with you to seek forgiveness and freedom and salvation.

And you can't even say that it's not your time. You know, I've heard that so often. It's not my time. It's not my time. But you know, the gospel clearly says to you, now is the accepted time.

[ 19 : 20 ] Today is the day of salvation. Don't hide behind the doctrine of election. You've heard the gospel which means you need to come and you need to come as the gospel says now.

You need to come now. My unconverted friend, you have a responsibility to the gospel you hear.

And you must respond to it. And as a minister, I have a responsibility to the gospel I preach.

Because as Paul reminds us here, a minister is called to serve. He's called to be sent for the sake of the faith of God's elect. And a minister fulfills his gospel-centered calling by preaching the gospel.

And so Paul reminds us here that Titus has a gospel-centered calling. His gospel-centered calling is a call to preach. And then secondly, he has a call to pastor.

A call to pastor. Paul says in verse one, Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness.

[ 20 : 31 ] So having emphasized to Titus that his gospel-centered calling is to preach the gospel to everyone. He is to preach the word in season and out of season for the sake of the faith of God's elect.

He is to keep on preaching because he doesn't know who will or who will not respond to the gospel. Titus' responsibility and the responsibility of me and every other minister is to faithfully preach the word of God regardless of the situation or the circumstance.

That's his gospel-centered calling. He has a call to preach. And when he preaches, the elect will come. They will be irresistibly drawn by God's grace.

And when they do come, when they're irresistibly drawn and brought into the kingdom, when God's elect are converted, Paul says that the gospel-centered calling of a minister is then to pastor.

He's not only to preach, but he is also to pastor. Because once the elect have come to know grace, they have to learn godliness. And Paul emphasizes to Titus that it's the gospel-centered calling of a minister to pastor his people.

[ 21 : 46 ] He's to pastor them so that they not only know grace, but that they also grow in grace and in godliness. And that's what Paul says here in verse 1.

That a minister is called to serve, and he's called to be sent. And he's called to serve and called to be sent for the sake of the faith of God's elect so that they further their knowledge of the truth, which will lead to godliness.

And you know, this is an important point because even though Paul was an evangelist and a church planter, with this deep desire to see people saved, Paul knew that the Great Commission always said, go and make disciples.

The Great Commission wasn't go and make converts to Christianity. The Great Commission was go and make disciples of all nations. And as you know, a disciple is a learner.

A disciple is someone who not only knows grace, but someone who is also growing in grace. And that was one of Paul's greatest concerns, that those who were converted, that they were also committed, but more than that, that they were also continuing in the faith, that they were converted, committed, and continuing.

[ 23 : 07 ] And you know, that's why Paul went on all these missionary journeys. He went visiting and revisiting all these churches that he had planted and established. On his first missionary journey, Paul witnessed converts to Christianity in all these various churches.

Then on his second missionary journey, Paul witnessed commitment to Christianity in all these various churches. But then on his third missionary journey, where he revisited all these congregations again, Paul witnessed the Lord's people continuing in their Christianity.

And Paul rejoiced. Paul rejoiced to see God's elect not only knowing grace, but growing in grace.

That was certainly the case with the church in Philippi.

Because Paul, he had witnessed the Philippians being converted. He planted the church in Philippi. Paul saw Lydia being converted.

He witnessed the Philippian jailer asking what must I do to be saved. Paul saw him being converted and all his family. And Paul later he returned to Philippi.

[ 24 : 17 ] And he saw that they were committed in the work of the gospel and that they were continuing in the work of the gospel. And in his letter to the Philippians, Paul writes that he rejoiced to know that the Lord had begun that good work in them and that he had promised to bring it on to completion.

Paul rejoiced to see their progress and their joy in their faith in Jesus Christ. And that's what Paul emphasizes to Titus here and to every other minister.

That his calling is not only a calling to preach for conversions to faith, but also a calling to pastor. pastor for commitment and continuation in the faith.

In fact, throughout his letter, Paul, this letter, Paul is stressing the importance of discipleship. And Paul says that discipleship is effective when the church is gospel centred in both its doctrine and its duty.

Discipleship is effective when the church is gospel centred in both its doctrine and its duty. And Paul, he reminds Titus, even at the beginning of chapter 2, he reminds Titus that he is to teach what accords with sound doctrine.

[ 25 : 37 ] And so his calling as a pastor to the people in this island congregation, Titus' calling was to be fulfilled when he discipled his people with doctrine.

But you know, also in chapter 2, Paul says that Titus must disciple his people by reminding them of their duty. Their duty to be a model of good works, showing integrity and dignity and sound speech that cannot be condemned.

Doctrine and duty. And you know, this call to pastor with effective gospel centred discipleship, by emphasizing both the doctrine and the duty.

You know, it was certainly needed on the island of Crete. Sad to say, Titus' island ministry in an island congregation, it wasn't easy.

You know, Titus, he was not only dealing with a young and a growing church, but the locals. The locals were all known for drinking too much. They were pursuing sexual pleasures, and they were involved in many, many immoral behaviors.

[ 26 : 52 ] And as you can expect, because, well, we still see it happening today, the world was influencing the Christian and the church. And they were influencing them so much to the point that the church members and the leaders, they were failing to live up to the high standards of the gospel.

And so the minister's calling as a pastor, Titus' calling was to provide effective gospel-centered discipleship, which focuses both upon its doctrine and its duty.

And this is what Paul says to Titus. Paul says to Titus that he would show good faith so that in everything they may adorn the doctrine of God our Saviour. Show good faith so that in everything they may adorn the doctrine of God our Saviour.

And so in these opening verses, Paul is reminding Titus that he has a gospel-centered calling. And his gospel-centered calling is a call to preach, it's a call to pastor.

And lastly, it's a call to prepare. A call to prepare. Let's read this opening sentence again. Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in the hope of eternal life, which God, who never lies, promised before the ages began, and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Saviour, to Titus, my true child in a common faith, grace and peace from God the Father and Christ Jesus our Saviour.

[ 28 : 37 ] So having emphasized to Titus that his gospel-centered calling is to preach and to pastor, Paul now says that he's also called to prepare.

Now what Titus and every minister of the gospel is to prepare is that he is to prepare his people for eternity. The minister's role is to prepare his people for eternity.

He says, for the sake of the faith of God's elect, the gospel-centered calling of a minister is to make sure his people are ready for eternity.

Paul says the elect, whoever they are, they have the hope of eternal life promised to them. They have this promise to them from before the ages began, before the world began.

Therefore, what Paul is saying is that our gospel-centered calling, it is from eternity to eternity. It's to prepare his people for eternity.

[ 29 : 42 ] And my friend, you know, Paul is reminding us that the gospel-centered calling of a minister is to make sure that you're ready for eternity. Because needless to say, we all know that we're not going to be here forever.

We're only passing through. We're reminded of that fact almost every day. And what Paul is saying to us is that we need to prepare for eternity.

The minister's role is to teach his people how to die well. to prepare for eternity. So you're called to prepare for eternity.

So we need to learn how to live, look and love Jesus more. And we need to learn how to live, look and love the world less.

That's the minister's role. We need to learn how to live, look and love Jesus more and live, look and love the world less. because my friend, we can only die well.

[ 30 : 54 ] We can only die well by living with an eternal perspective and an eternal purpose. We can only die well by living with an eternal perspective and an eternal purpose.

And you know, this is something we should do on a daily basis. We should remember that we're all going to eternity. It's something we should have in our heart and our mind.

that as Christians and as a congregation, we're only here for a short while. Our life is but a vapour, as the Bible reminds us. We're here and we're here for this generation.

For this generation. And our gospel-centred calling is to serve this community in this generation.

This generation. Not, we're not to serve the community of the last generation.

We're not to serve the community of the next generation. We're to serve the community in this generation. And our gospel-centred calling is to make sure this generation in our community is prepared for eternity.

[ 32 : 00 ] Because, you know, what we do for Christ in the here and now will have eternal consequences. Not only for us, but for those around us. And so, my friend, we need to live life with an eternal perspective and an eternal purpose.

We need to live our lives with an eternal perspective and an eternal purpose. Because the gospel-centred calling of every minister and, in fact, every Christian, it's a call to preach, a call to pastor, and a call to prepare.

And we need to prepare for eternity by living with an eternal perspective and living with an eternal purpose. And, you know, that's how the missionary C.T. Studd, that's how he lived his life. That's how he died. He lived with an eternal perspective and he lived with an eternal purpose. And as you know, C.T. Studd, C.T. Studd was a missionary. He went to China. He went to India. He went to the Sudan. He went to the Congo. And he was the founding, well, you could say the founder of the missionary organization WEK International.

[ 33 : 09 ] It's safe to say that C.T. Studd had a gospel-centred calling. He had a call to preach, a call to pastor, and a call to prepare. And he lived life ready for eternity.

Ready for it. You know C.T. Studd, it's in the intimations. You have it before you. He's remembered for this thought-provoking poem. And I just want to close with this poem.

It says everything that Paul is trying to say to us this evening. Two little lines I heard one day, traveling along life's busy way, bringing conviction to my heart, and from my mind would not depart. Only one life, t'will soon be past. Only what's done for Christ will last. Only one life, yes, only one. Soon will its fleeting hours be done.

Then in that day my Lord to meet, and stand before his judgment seat. Only one life, t'will soon be past. Only what's done for Christ will last. Only one life, the still small voice, gently pleads for a better choice, bidding me selfish aims to leave, and to God's holy will to cleave.

[ 34 : 21 ] Only one life, t'will soon be past. Only what's done for Christ will last. Only one life, a few brief years, each with its burdens, hopes, and fears. Each with its clays I must fulfill, living for self or in his will.

Only one life, t'will soon be past. Only what's done for Christ will last. When this bright world would tempt me sore, when Satan would a victory score, when self would seek to have its way, then help me, Lord, with joy to say, Only one life, t'will soon be past.

Only what's done for Christ will last. Give me, Father, a purpose deep. Enjoy or sorrow thy word to keep. Faithful and true, whate'er the strife, pleasing thee in my daily life.

Only one life, t'will soon be past. Only what's done for Christ will last. Oh, let my love with fervor burn, and from the world now let me turn, living for thee and thee alone, bringing thee pleasure on thy throne.

Only one life, t'will soon be past. Only what's done for Christ will last. Only one life, yes, only one. Now let me say, thy will be done.

[ 35 : 34 ] And when at last I'll hear the call, I know I'll say, t'was worth it all. Only one life, t'will soon be past. Only what's done for Christ will last.

My friend, we have received a gospel-centred calling. We need to live life with an eternal perspective and an eternal purpose, because tonight we are being reminded that we only have one life, and it will soon be past, and only what's done for Christ will last.

Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee for thy word, a word that always gives to us a different perspective.

For how often, Lord, we are so worldly-minded, we're so focused on the here and now. But Lord, we pray that thou wouldst give to us an eternal perspective, and give to us an eternal purpose, that we might live our lives for our King, and serve him wholeheartedly, to know that we are those who have been called to prepare, or to prepare for the great eternity, because time is passing, life is uncertain, death is sure, sin is the cause, and Christ is the cure.

And help us, Lord, we pray, to give our all, to give our utmost for his highest, knowing that this Jesus, oh, he has done everything for us. He has made a new and a living way.

[ 37 : 16 ] Help us then, we pray, to bring others to see him, to bring others to confess that he alone is Lord. O Lord, bless us in the week that lies ahead. We do not know what is before us, but we bless thee, Lord, that it is into thine hands that we are able to commit everything, knowing that thou art the God who keeps our going out, and our coming in, from this time forth, and even forevermore.

Take away our iniquity, receive us graciously, for Jesus' sake. Amen. We shall bring our service to a conclusion by singing the words of Psalm 145.

Psalm 145, in the Scottish Psalter, page 444, Psalm 145, the second version of the psalm.

We're singing from the beginning down to the verse marked 6. And you know, these opening words, I love them.

They remind us that, well, God is our Lord, he's our king, and that we are to spend our life magnifying and praising him and blessing him. But you know, I love verse 2.

[ 38 : 36 ] Each day I rise, I will thee bless, and praise thy name, time without end. That should be the way we wake up every morning, saying, each day I rise, I will thee bless.

That despite our circumstances, to praise our king, for his faithfulness, in all things. O Lord, thou art my God and king, thee will I magnify and praise.

I will thee bless and gladly sing, unto thy holy name, always. We'll sing from the beginning down to the verse marked 6, to God's praise. O Lord, thou art my God and king, even thy heart, and thy young grace.

I will thee bless, and gladly sing, unto thy holy name, always.

Each day I rise, thy will be blessed, and praise thy name, thy will be blessed, and praise thy name, for to be blessed, and great God is, his greatness, as I said on googl, and hyge high, and do we love each other, and grace my heart.

[ 40 : 42 ] I will speak of the glorious grace and honor of thy majesty.

Thy wondrous works I will record by men the might shall be extolled of all thy dreadful life so Lord and I thy greatness will unfold.

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.