

Me: Jesus, what do You want me to do for You?

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[0 : 00] Well, if we could, with the Lord's help, and the Lord's enabling this evening, if we could turn back to that portion of scripture that we read, Paul's letter to the Romans in chapter 12.

Romans chapter 12, page 1141, if you're using the pew Bible. Romans 12, we're going to look at the whole chapter, but if we just read again at verse 1, where Paul writes, I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

What do you want me to do for you? What do you want me to do for you? And that's the question Jesus was asking us this morning.

What do you want me to do for you? And as we saw from Mark's gospel, when we were looking at it this morning, we saw that Jesus' question, it was a very important question, because how we answer Jesus' question, it reveals the true condition of our heart and what we really think about Jesus.

[1 : 33] And as we saw this morning in Mark chapter 10, when Jesus asked the question, what do you want me to do for you? What do you want me to do for you? We saw the disciples and then we also saw a disabled man who had two completely different answers.

The disciples were seeking status, but blind Bartimaeus, he was seeking salvation. The disciples wanted recognition, but Bartimaeus was just repenting.

The disciples wanted position, but Bartimaeus was a penitent beggar. The disciples, they wanted majesty, but all Bartimaeus wanted from Jesus was mercy.

And you know, it's surprising. What's surprising is that that was the attitude of the disciples, that after all that they had seen from Jesus, all that they had heard from Jesus, and that they had, even all that they had been taught by Jesus, and yet the disciples were more blind to who Jesus really was than blind Bartimaeus.

And yet the disciples, well, they learned from blind Bartimaeus how they should have been and how they should have turned to Jesus and responded.

[2 : 47] But this morning we asked, well, Jesus asked us the question, what do you want me to do for you? And well, my unconverted friend, I hope that, like blind Bartimaeus, you ask Jesus for mercy and you ask for forgiveness while you have the opportunity.

But this evening, my Christian friend, I want us to ask Jesus a question. I want us to ask Jesus the same question he asked this morning.

Jesus, what do you want me to do for you? Jesus, what do you want me to do for you? Now, by asking this question, we're not asking Jesus what he wants us to do, what he wants us to do for him in order to be saved.

Because there's nothing we can do for Jesus in order to be saved. There are no works that we can perform. There are no duties that we can carry out. There are no disciplines that we can live by in order to be saved.

Why? Because the gospel doesn't say do. The gospel says done. Jesus has done everything for us in his life and his death and his resurrection.

[3 : 59] And the Bible clearly reminds us that it's by grace that we're saved through faith. And it's not of ourselves. It's the gift of God. It's not of works so that no one may boast.

And so as a Christian here tonight, saved by God's grace, I want us to ask Jesus this evening, Jesus, what do you want me to do for you?

And by asking this question, it's not salvation by works. It's works because of salvation. As I know what James said in his letter, he said, faith without works is dead.

And James went on to say, I will show you my faith by my works. In other words, the evidence that you have, the evidence that you have faith is that you seek to live out your faith.

The evidence that you're saved by grace is that you graciously seek to live out your salvation day by day. The evidence that you're a Christian is that you seek to live like Jesus Christ.

[5 : 01] But what does Jesus want you to do? What does Jesus want me to do? How does he want us to live out our faith? And so as a Christian saved by grace, we come and we ask Jesus tonight, we ask him the question, Jesus, what do you want me to do for you?

And speaking through his servant, the apostle Paul, Jesus says to us, verse one, I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Jesus, what do you want me to do for you? And you know, my Christian friend, in this passage, Jesus is saying to us that he wants us to be a sacrifice, to be a servant and to be a saint.

That's the request. Jesus, what do you want me to do for you? And Jesus says, be a sacrifice, be a servant and be a saint. And there are three headings this evening.

Be a sacrifice, be a servant and be a saint. So first of all, Jesus, what do you want me to do for you? He says, be a sacrifice. We'll read verse one again.

[6 : 21] I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Now, Paul's letter to the Romans, it's a letter that's jam-packed with theology. And this is because Paul wants to explain to us about the wonder and the glory of the gospel.

And that's what the letter to the Romans is all about. It's all about the gospel. Romans is all about the good news of salvation in Jesus Christ and how that good news is to affect our lives.

But as a good preacher, Paul introduces his letter to the Romans. He introduces us to this letter by reminding us how bad the bad news is.

Before Paul tells us how good the good news is, Paul explains to us how bad the bad news is.

Because he says we can only understand how good the good news is if we first of all understand how bad the bad news is.

[7 : 28] And Paul says, as he says in chapter 1, the bad news is that the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men who by their unrighteousness suppress the truth.

And so he says the bad news is we're unrighteous. We've sinned and come short of the glory of God. We're all infected by sin. No one is righteous, he says.

No, not one. And because of our sin and because of our unrighteousness before a holy and a just God, we are under the righteous judgment of God. You want to know how bad the bad news is, says Paul.

You're a sinner. You're unrighteous. You're condemned. And there's nothing you can do to save yourself. That's how bad the bad news is, he says.

So what's the good news? What good news do you have to tell me, Paul? What's the gospel? Well, Paul explains throughout the rest of his letter, throughout the chapters of his letter, Paul explains what the good news is.

[8 : 35] And he says the good news is you can be forgiven for your sin. You can be made righteous before a holy and a just God. But Paul, how does that happen? How can I, an unrighteous sinner, be made a righteous saint?

How is that possible? How is that possible? Paul says in Romans, Romans 3 and 4, by faith alone. Because you can only be made righteous by faith in Jesus Christ alone.

And Paul says, this is the good news. This is the gospel. His opening statement in chapter 1 is, I am not ashamed of the gospel because this is the power of God unto salvation.

For everyone who believes, the righteous shall live by faith. And Paul says, he says, the wages of sin is death.

But the free gift of God is eternal life through Jesus Christ our Lord. But Paul, how do I receive this free gift? Paul says, by faith alone.

[9 : 39] That's how an unrighteous sinner can be made a righteous saint. By faith alone. And you know, Paul's letter to the Romans, although it's a very theological letter, it's actually a very logical

letter.

Because Paul says that, if this is your experience, if this is true of you, if this is your experience, then this is true of you. And he says, if, then.

That's how he works. And you know, it's an amazing way. In an amazing way, Paul connects the whole of his letter together. When you read it. He connects the whole letter together.

Using just one word. Therefore. Paul says, this is the good news. An unrighteous sinner can be made a righteous saint. By faith alone.

Then at the beginning of chapter 2, Paul says, Therefore, you have no excuses for not believing this gospel. You must put your finished work, you must put your faith in the finished work of Jesus Christ for your salvation.

[10:43] And when you do that, you will be made righteous. You will be justified. And then at the beginning of chapter 5, Paul says, Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

And that peace, that justification, says Paul, it doesn't mean that you can continue in sin that grace may abound. Paul says, God forbid. But Paul says, the wonder of our justification is that we are made righteous before a holy God by faith alone.

Therefore, at the beginning of chapter 8, Paul says, There is therefore now no condemnation to those who are in Christ Jesus. And for Paul, the good news is that we have received justification, and we have experienced no condemnation.

And if that's the case, then there will be no separation. And Paul asks, the end of Romans 8, Who will separate us from the love of Christ? Shall tribulation?

No. Distress? No. Persecution? No. Famine? No. Nakedness? No. Danger? No. Sword? No. No. In all these things, he says, We are more than conquerors through him who loved us.

[12:00] For I am persuaded, says Paul, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, neither height, nor depth, nor any other creature, is able to separate us from the love of God, which is in Christ Jesus, our Lord.

And then you come to this chapter. Romans chapter 12. And Paul has given us all this information about our salvation. And now he brings in the application.

And he says, Therefore, Therefore, Since you, an unrighteous sinner, have been made a righteous saint by faith alone, you have received justification, you have experienced no condemnation, you have this wonderful promise of no separation.

Therefore, Therefore, I appeal to you, therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, for that is your spiritual worship.

My friend, Paul is reminding us tonight that after all that Jesus has done for you, this is what he now wants you to do for him. Jesus, what do you want me to do for you?

[13:19] Jesus says, Be a sacrifice. Be a sacrifice. And notice Jesus doesn't say, give a sacrifice. Because Jesus was the sacrifice.

He was the sacrifice that satisfied the divine justice of God. Jesus was the sacrificial lamb offered on the flaming altar of Calvary, consumed by the wrath of God.

Jesus was the sacrifice that was given on our behalf, that died in our place. And now Jesus says to his church, present your bodies as a living sacrifice to God.

Jesus isn't asking us to go to Calvary. He's asking for complete commitment to him. Because in the Old Testament, when an animal was consumed on an altar, it was not only an evidence of substitution for sin.

They die in my place. But in the Old Testament, when an animal was consumed on the altar, it was an evidence of complete commitment to the Lord.

[14:28] Because the whole animal was consumed on the altar. Not part of the animal, but all of the animal. And if anything was kept back from being offered up to the Lord, that displeased the Lord.

And the sacrifice was not accepted. And you know, this is something that we always need to remember as Christians. that the Lord has redeemed us, both body and soul.

We have been bought at a price. And that price which Jesus paid in full at Calvary, was not just for our soul. It was also for our body.

Which means that our body was bought by Jesus. Therefore, our body belongs to Jesus. That's why the Bible tells us to live lives that are holy.

That are distinct. That are God-honoring. Because our body is to be a holy sacrifice of worship to God. Our body belongs to Jesus.

[15 : 32] Both in life. And in death. You know, it should actually be the greatest comfort to us. That our body belongs to Jesus.

Catechism reminds us that the souls of believers are at their death. Made perfect in holiness. And do immediately pass into glory. And then it says, and their bodies.

Still being united to Christ. Still belonging to Jesus. Jesus. Even though they're put into the grave. They rest there until the resurrection. They belong to Jesus. Jesus owns the grave of every Christian.

They all belong to him. And you know, my Christian friend, Jesus has redeemed us. Both body and soul. Therefore, our whole life is to be given over as an act of worship to the Lord.

Every area of our lives is to be sacrificed and given over to the Lord in worship. Every area, whether it's our home, our family, our husband, our wife, our children, our job, our income, our house, our car, our possessions, our skills, our energy, even our time.

[16 : 47] It's all to be sacrificed. It's all to be given over to the Lord and used for his glory. Because my friend, Christianity is not a hobby.

It's not a Sunday thing. It's not a Wednesday night thing. It's not a part of your life that you keep separate and secret from everyone and everything else. Our Christianity is to be wholehearted. Our Christianity is to be an act of complete commitment. Our Christianity is to be sacrificial. Why? Because Jesus gave his life as a sacrifice for us. And now we are to present our body as a living sacrifice, holy and acceptable to God as our spiritual worship.

Jesus, what do you want me to do for you? Jesus says, be a sacrifice. Be a sacrifice. Then secondly, Jesus says, be a servant.

[17 : 59] Be a servant. Look at verse 2. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

For by the grace given to me, I say to everyone among you, not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

And so having explained the good news of the gospel, that an unrighteous sinner can be made a righteous saint by faith alone, and that we receive justification, we experience no condemnation, we have the promise of no separation, and because the Lord has redeemed us, redeemed us both body and soul, we're to present our bodies as living sacrifices.

We're to present our entire lives as an act of worship to God. And what Paul has made clear throughout this letter to the Romans is that we have been bought at a price.

Therefore, we're not our own and we're to glorify God in our body. But you know, as Paul progresses in his theological logic, if you could describe it like that, he says, if you've been bought at a price, if you've been redeemed by Jesus Christ, then he's not only redeemed your body and your soul, he's also redeemed your mind.

[19 : 34] Your mind has been bought at a price. Which is why Paul says in verse 2, do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Paul says your mind has been bought at a price. And as a Christian, you're not to be conformed to the mindset of the world. You're not to imitate and adapt to the worldly mindset.

But what is the worldly mindset that we're not to conform to? What's the worldly mindset that we're to avoid possessing and living by? And you know what's really interesting is that Jesus told us this this morning.

He told us what the worldly mindset is like in the passage we read this morning. Because when Jesus addressed the disrespectful demand of James and John, where they asked to sit one at his right hand and one at his left in his glory, James and John had a worldly mindset.

They had pride in their heart. They were seeking position and power and prominence. They wanted to sit either side of Jesus when he became the earthly king in Jerusalem.

[20 : 58] They had a worldly mindset because well, it's so unlike the mindset that the Christian ought to have. and it's so unlike the mindset that Christ had. Because do you remember from this morning when we read in Mark chapter 10, Jesus called the disciples together and he addresses their worldly mindset.

And Jesus said to them, you know that those who are considered rulers of the Gentiles, they lorded over them and their great ones exercise authority over them. But Jesus said to his disciples, it shall not be so among you.

for whoever would be great among you must be your servant and whoever would be first among you must be slave of all. In other words, your mindset is to be that of humility, not pride.

Your mindset is to be of sacrifice and service, not status. And with this, Jesus went on to say that the mindset of the Christian is to be just like him, just like Christ.

Christ. Jesus went on to say, Mark 10, verse 45, the Son of Man came not to be served but to serve and to give his life as a ransom for many.

[22 : 14] My Christian friend, our mind has been bought at a price. Therefore, we must be careful as to what goes into our mind.

It was John Calvin who stressed, it's what goes into your mind that makes you a strong Christian. And as a Christian, we're not to be conformed to the mindset of the world.

We're not to imitate and adapt to the worldly mindset. So what is our mindset to be like? Like Christ. What's to be in our mind?

Christ. What or who is to be the focus of our mind? Christ. And you know, Paul, he's always addressing these various issues.

And he addressed this very issue when he wrote to the Philippians. When Paul addressed the Philippians, he was addressing issues of pride in the church. There was conflict in the church.

[23 : 16] There was rivalry in the church. There was selfish ambition in the church. They were all looking for status and positions. But Paul described to them the heart and mind of Jesus Christ, which was the heart and mind of humility and service.

And Paul says to them, Philippians 2, let this mind be in you, which was also in Christ Jesus. And Paul goes on, he goes on to describe the greatest act of service and humility ever known.

He says, let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men and being found in fashion as a man, Jesus humbled himself and became obedient unto death, even the death of the cross.

It was the greatest act of humiliation. salvation. And my friend, the heart and mind of Jesus Christ was the heart and mind of a servant because he came not to be served, but to serve and to give his life as a ransom for many.

And it's because our mind has been bought with a price, our mindset is to be conformed not to the world, but to Christ himself.

[24 : 43] Therefore, when we ask Jesus, Jesus, what do you want me to do for you? Jesus says to us, be a servant. Be a servant.

Have the heart and mind of Christ, which was a heart and mind of service. You know, that's what Paul actually draws our attention to in verse 3 here.

He says, for by the grace given to me, I say to everyone among you, not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

Paul is talking there about thinking. He says that if you have the heart and mind of Christ, then you will not think highly of yourself, but you will think wisely and in a Christ-like manner.

And as Christians, because we're all to have a Christ-like mind, Paul says that we must serve the Lord using the gifts and abilities we have been given.

[25 : 51] And Paul, he goes on in verse 4, he uses this wonderful illustration of the human body. He presents to us our own bodies and he uses the illustration of the human body to describe the church because the church is made up of lots of different people with lots of different abilities and different gifts.

And he says in verse 4, for as in one body, we have many members and the members do not all have the same function. So we, though many, are one body in Christ and individually members of one another.

Paul says that together we are just like the human body which has many functions. It can do many things because we're one body in Christ, he says. Therefore, we don't all need to be the hand. We don't all have to be the foot or the mouth or the eyes. But together we are one body with many functions. We're different people with different gifts, different abilities.

And with a Christ-like heart and mind, we're to use what the Lord has given to us to the best of our ability and ultimately for his glory. And you know, it would be completely wrong of us to say that we don't have any ability or any gift at all.

[27 : 10] That would be completely wrong because Paul makes clear these gifts have been given to us according to God's grace. And Paul says, let us use them.

Let us use them. He says in verse 6, having gifts that differ according to the grace given to us, let us use them if prophecy in proportion to our faith, if service in our serving, the one who teaches in his teaching, the one who exhorts in his exhortation, the one who contributes in generosity, the one who leads with zeal, the one who does acts of mercy with cheerfulness.

Whatever our gift is, he says, whatever part of the body we're making up, let us use our gift. Let us use them to the glory of God. And you know, whether it's presenting, whether it's counting money, whether it's cleaning, whether it's making tea and coffee, whether it's baking, organizing, getting alongside people, speaking to people, praying for people, encouraging people, inviting people to come to church, preaching to people, whatever gift the Lord has given to us.

As a body, a body of the Lord's people, Paul is saying to us and reminding us, let us use them by his grace with a servant-like mindset of Jesus Christ.

Let us use them because Jesus is our example and he's the one we are to conform to. Heart, mind, and soul.

[28 : 50] Let us use them by his grace for his glory. Jesus, what do you want me to do for you? Jesus says, be a sacrifice. Be a servant.

And lastly, Jesus says, be a saint. Be a saint. Be a sacrifice. Be a servant. Be a saint. Look at verse 9. Paul says, let love be genuine.

Appear what is evil, hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful and zeal. Be fervent in spirit.

Serve the Lord. Rejoice in hope. Be patient in tribulation. Be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.

Jesus, what do you want me to do for you? Jesus says, be a saint. Be a saint. Now a saint is not a servant of God who died and was buried years ago.

[29 : 54] And as the years have passed, they've climbed this holy religious ladder from the status of venerable to blessed to sainthood. That's what the Roman Catholic Church believes.

But it's hard to understand where they find that in the Bible. Because the Bible says that a Christian is not only to be a living sacrifice and a living servant, a Christian is also to be a living saint.

A Christian is a living saint which means that sainthood, it doesn't begin when you've been dead for 50 years. Sainthood begins at conversion. Because according to the Bible, sainthood is not a process which you go through after your death.

Sainthood is a calling that you receive as a child of God. And the Bible often refers to Christians as saints. That's what we read in verse 13.

Contribute to the needs of the saints and seek to show hospitality. And Paul, in his letters, he often refers to the Christians to whom he's writing as saints. That's how he opened this letter to the Romans.

[31 : 02] He addressed it to all those who are loved by God and called to be saints. That's how Paul began his letter to the Corinthians. He wrote to the church of God that is in Corinth, to those sanctified in Christ Jesus and called to be saints.

For Paul, sainthood wasn't something you received when you're dead. Sainthood is a calling. And that's what Paul reminded the Romans and that's what he reminded the Corinthians.

He reminded these two churches that they were saints because they weren't living like saints at all. Sadly, the Romans and the Corinthians, they were conforming to the ungodliness of the world.

And they were conforming in their mind, their body, and their soul. And yet Paul reminds them, you have been called to be saints. You've been called to be saints.

Therefore, sainthood is a calling. It's a high calling and it's a holy calling. And the calling of every Christian, we've been called to be saints. And of course, the word saint means holy one.

[32 : 14] As Christians, we're to be God's holy ones because we've been called to be God's holy ones. And as God's holy ones, as saints, we're to be devout, we're to be different, we're to be distinct, distinct from the world because we've been set apart.

We're to be separate from the world. We're to come out from among them. We're not to conform to the world and all its standards. We're to be separate. Of course, I've said before, separation is not isolation.

It's contact without contamination. You're calling to be a saint. Isn't a calling to live in isolation as a monk in a monastery?

No, your Christianity, my Christianity, is to affect every area of our lives. Because why? We have been bought at a price.

Heart, mind, and soul. Therefore, our Christianity is to affect our character, our conduct, and our conversation. Our Christianity, our calling to be saints should affect the whole person.

[33 : 22] and that's what Paul draws attention to here. That's what he emphasizes with all these short statements and sentences. Because this list, it all presents to us the character, the conduct, and the conversation that every Christian should possess.

And as the heading suggests, if you're using the Pew Bible, these are the marks of the true Christian. we don't. And I'll admit, we don't, I don't stand up to it.

But this is what should characterize us. This is the standard. We fall short, we faint and fail, but God will fail us never. But this is the standard. This is what should characterize our lives.

This is what should shape our Christianity. And you know, my friend, these verses, verses 9 to 21, we should read and reread these verses so that we have them imprinted on our heart, mind, and soul.

And we should read and reread them so that they will infiltrate and influence our character, our conduct, and our conversation. Jesus, what do you want me to do for you?

[34 : 38] He says, be a saint. How can I be a saint? Jesus says, verse 9, let love be genuine. Abhor what is evil.

Hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal. Be fervent in spirit.

Serve the Lord. Rejoice in hope. Be patient in tribulation. Be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.

Bless those who persecute you. Bless and do not curse them. Rejoice with those who rejoice.

Weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly.

Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so as far as it depends on you, live peaceably with all.

[35 : 41] Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, vengeance is mine. I will repay, says the Lord. To the contrary, if your enemy is hungry, feed him.

If he's thirsty, give him something to drink, for by doing so you will heap burning coals in his head. Do not be overcome by evil, but overcome evil with good.

Stuart Oliott became a minister at the age of 21. He's now 76, and he's still preaching all over the world. He's written loads of books that are worth reading.

He's a very godly man. But in his commentary on these verses, the verses which give to us the marks of the true Christian, all Stuart Oliott could write was this.

These verses should move us to cry out to God, and ask him that our behavior be more pleasing to him in the future than it has been in the past.

[36 : 56] I'll read that again. These verses should move us to cry out to God and ask him that our behavior be more pleasing to him in the future than it has been in the past.

My Christian friend, Christianity is a high calling because we have been called to be saints. And so after all that Jesus has done for us, he has made unrighteous sinners, righteous saints by faith alone.

We have received justification. We have experienced no condemnation. We have the promise of no separation. And so in response to what Jesus has done for us, it's only right that we ask him, Jesus, what do you want me to do for you?

And as a Christian, Jesus is saying to us, be a sacrifice, be a servant, be a saint. It's a high calling, but it's the best life.

There's no better life than to follow Jesus. Be a sacrifice, be a servant, be a saint. May the Lord bless these thoughts to us.

[38 : 16] Let us pray. O Lord, our gracious God, when we stand before the mirror of thy word, we realize that we are not what we ought to be.

we faint and fail, but we give thanks to thee that, as the psalmist reminds us, that God doth fail us never. Help us, Lord, to come to this mirror day by day to see what we are to look like, to who, to the person we are to emulate, to see, Lord, that we are to be more and more like Jesus.

Help us, we pray, as thy people, to be a sacrifice, holy and acceptable to thee. Help us, Lord, to be a servant that is willing and humble, to have the mind of Christ and the heart of Christ, a heart that owes full of humility.

And, Lord, help us to be saints, that thou art the one who has called us to this, thou art the one who has made us holy by faith alone. Help us to live out our lives, bringing glory to thy name, and seeking to extend the kingdom of God.

Lord, bless us, we pray, not because we deserve it, but solely, Lord, because the Lord one who is gracious. Continue with us in the week that lies ahead, that whatever is before us, help us to know, as the psalmist says, that behind, before thou hast beset, and laid on me thine hand, such knowledge is too strange for me, too high to understand.

[39 : 57] Lord, one who is with us, who will never leave us, and never forsake us. Keep us, we ask, for we ask it in Jesus' name, and for his sake. Amen.

Amen. We shall bring our service to a conclusion this evening by singing again in Psalm 48.

Psalm 48, this time near the end of the psalm, page 273, Psalm 48, we're singing from verse 10, and we're singing down to the end of the psalm.

And as we said earlier, this psalm is all about the church. We're to praise the Lord because of his church, and that's what we're being encouraged to do at the end, we're to consider who the church is, and that in response we are to tell the generation coming behind us that this God is our God, and he will be our guide, even unto death.

It's a wonderful psalm. Psalm 48 from verse 10, O Lord, according to thy name, through all the earth thy praise, and thy right hand, O Lord, is full of righteousness always.

[41 : 15] Because thy judgments are made known, let Zion mount rejoice, of Judah let the daughters all send forth a cheerful voice. And it says, walk about Zion and go round, the high towers thereof tell, consider ye her palaces, and mark her bulwarks well, that you may tell posterity, for this God doth abide, our God forevermore he will, in unto death us guide.

These verses of Psalm 48 to God's praise. O Lord, O Lord, according to thy name, through all the earth thy praise, and thy right hand, O Lord, is full of righteousness always.

Because thy judgments are made known, let Zion, mount rejoice, my children from these timings, and orp year before our children of JesuARS, Damen, who on earth nh■, frownEstab insanul send forth what you said.

O deART anevor andâl about après seven Followed and when zich and saw in te■ The heights our stead of tell, Consider ye our policies, And mark a bullworn well, But ye may tell, O said ye, For this court doth abide, A God forevermore he will,

He will, I run to death of skies. 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.

[44 : 10] Amen.