

# Philadelphia: The Faithful Church

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Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn to the book of Revelation, the book of Revelation in chapter 3.

We're continuing our study of the seven churches in the book of Revelation, and this evening we're looking at the church in Philadelphia. So Revelation chapter 3, it's page 1237, if you're using the pew Bible, and we're reading at verse 7.

Revelation chapter 3 at verse 7, where Jesus says, and to the angel of the church in Philadelphia write, the words of the Holy One, the True One, who has the key of David, who opens and no one will shut, who shuts and no one opens.

I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. Behold, I will make those of the synagogue of Satan, who say that they are Jews and are not, but lie. Behold, I will make them come and bow down before your feet, and they will learn that I have loved you.

[ 1 : 28 ] Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world to try those who dwell on the earth.

I am coming soon. Hold fast what you have, so that no one may seize your crown. The one who conquers, I will make him a pillar in the temple of my God.

Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

He who has an ear, let him hear what the Spirit says to the churches. You know, it's safe to say that there's nothing so important in life as faithfulness.

As we said, all of our psalms this evening, they have focused upon the theme of the Lord's faithfulness towards us. We opened by singing Psalm 89.

[ 2 : 35 ] And Psalm 89, it mentions the Lord's faithfulness 88 times, not 88, eight times in that psalm, because David knew that the Lord was faithful to his covenant promise, and the Lord was faithful to his covenant people.

That's why he could open the psalm and say, God's mercies, I will ever sing, and with my mouth I shall thy faithfulness make to be known to generations all.

So the psalms, they're full of reminders of the Lord's faithfulness. And faithfulness is important, because faithfulness is the basis of trust.

Faithfulness is foundational to trust. We can trust the Lord because he is faithful. And the Bible reminds us that even when we are unfaithful, he remains faithful.

And you know, as Christians, as those who confess Jesus Christ as Lord, we are to be faithful.

We're to be faithful to the Lord. We're to be faithful to our spouse.

[ 3 : 38 ] We're to be faithful to our children. We're to be faithful in our Christian witness. We're to be faithful in our church attendance. We're to be faithful to our own congregation.

As Christians, as those who confess Jesus Christ as Lord, we're to be faithful. Because when we're faithful, Jesus commends us for our faithfulness.

He doesn't commend us for our success. But Jesus will say to us at the end of the day, well done, good and faithful servant. Enter into the joy of the Lord.

And you know, that's what the church in Philadelphia received from Jesus. They were commended by Jesus for their faithfulness. And they received from Jesus the well done, good and faithful servant.

But what's interesting is that the church in Philadelphia, it has often been described as a rose between two thorns. Because in Revelation chapter 3, you have Sardis at the beginning of the chapter, which is the dead church.

[ 4 : 45 ] And then you have the church in Laodicea at the end of the chapter, which is the lukewarm church. But the rose between these two churches, the dead and the lukewarm church, these thorns, the rose between these two thorns is the church in Philadelphia.

A church that was faithful to Jesus despite the opposition it experienced. And their faithfulness to Jesus is what brought blessing and encouragement. Now as we've said before during our study of these seven letters to the churches.

These letters to the seven churches in Revelation were to view them as the results of a spiritual health check. But the reason Jesus is giving the results of this spiritual health check is because Jesus wants his church to be faithful and obedient in a world that is hostile to the gospel.

And it seems that the church in Philadelphia got that message loud and clear. But as we've considered all these letters so far, this is the sixth of seven letters. We've seen that they all use familiar phrases and they all follow a similar structure.

Most of them have the structure of a word of commendation, then a word of condemnation, and then a word of consolation. But unlike the thorns of Sardis and Laodicea, Jesus didn't have a word of condemnation for the rose of Philadelphia.

[ 6 : 14 ] Because Philadelphia was the faithful church. And Jesus, he only had a word of commendation and a word of consolation for the church in Philadelphia.

And so there are headings this evening, just two headings, a word of commendation and a word of consolation. So first of all, a word of commendation.

For Jesus says in verse 7, The church in Philadelphia, which is now known as Alishir in western Turkey, it's about 30 miles southeast of the city of Sardis.

But what's interesting about the church in Philadelphia, or even the city of Philadelphia, the city was founded in the year 189 BC. And the city was given its name by its founder, this king called Eumenes.

He was King Eumenes II, and he was the king of Pergamos, a place that we looked at a few weeks ago. He was king in the city of Pergamos. And King Eumenes, he named the city of Philadelphia in honour of his brother.

[ 7 : 36 ] His brother was called Atalus. And he named this city, Philadelphia, in honour of his brother, because Atalus, he had shown such loyalty and such love towards his brother.

And because of his loyalty and his love, they used to nickname his brother Philadelphus. That's what they called him, that was his nickname. And so King Eumenes, he named Philadelphia, the city of Philadelphia, he named it after the nickname of his brother.

A name which literally means brotherly love. But you know, this city of brotherly love, it certainly lived up to its name. Because it had a church in it.

And although it wasn't a large church with an enviable membership, and it wasn't really active in its community, like the dead church of Sardis that we saw last week.

Even though it wasn't like that, the church in Philadelphia was a faithful church. And it was a faithful church that displayed a lot of love. Because the church members, they loved one another.

[ 8 : 40 ] They loved the Christ in one another. They loved the work of the gospel that they were part of. And they consistently showed a spirit of love in their Christian witness. The church in Philadelphia, the church of brotherly love, you know, it certainly lived up to the commandment of Jesus.

And you remember that Jesus, he gave that new commandment in John chapter 13. Where Jesus said, a new commandment I give to you, that you love one another.

Just as I have loved you, you also are to love one another. By this all people will know that you are my disciples if you have love towards one another.

And so the church in Philadelphia had lived up to its name. But you know, according to Jesus' command, it's a name that should define every church.

Including our church. Every church should be the church of Philadelphia. Every church should be known as the church of brotherly love. Of course the church in Philadelphia, it wasn't perfect.

[ 9 : 44 ] There's no perfect church. But you know, even with all her imperfections and all her weaknesses and all her failures, the church in Philadelphia, it pleased Jesus. And Jesus commends

and he praises the church in Philadelphia for their steadfast love and their faithfulness.

He commends them for their steadfast love and their faithfulness. And you know, that's how Jesus is often portrayed to us in the Bible. Jesus is often known to us as one who was steadfast in his love and his faithfulness.

He was known by his steadfast love and faithfulness. Jesus dealt with sinners according to his steadfast love and faithfulness. Jesus healed the sick. He cleansed lepers. He gave the blind their sight.

He caused the deaf to hear. He raised the dead to life. And he did it all according to his steadfast love and faithfulness. And so Jesus, he commends the church in Philadelphia.

Why? Because they are Christ-like in their character. They are Christ-like. They are showing steadfast love and faithfulness. And without doubt, the church in Philadelphia, it's an example of what a church ought to be.

[11:00] The fruit of the Spirit abounded in the church in Philadelphia. As Jesus worked in them through his word. But as Jesus now writes to this church, he reminds the pastor, the angel of the church, he reminds him of who he is.

He says in verse 7, To the angel of the church in Philadelphia write, The words of the Holy One, the True One, Who has the key of David, Who opens and no one will shut, Who shuts and no one opens.

This self-description of Jesus, It's one of the most comforting of all his letters. Because Jesus reminds the church in Philadelphia, He reminds them first of all, That he is holy.

He is set apart. He's distinct. He's pure. He's without spot or blemish. Jesus, he says, I am without sin. But more than that, The Holy One, It's a title that was often attributed to the Messiah in the Old Testament.

And in his holiness, The Messiah, he was anointed in order to redeem his church by his blood and sanctify her. Make her holy. So that she will be holy and without blemish in the sight of God the Father.

[12:26] And that's what Jesus is doing. And that's what Jesus will do for his church. He promises at the end, at the last day, To present her faultless before his glory with exceeding joy.

And so he describes himself as the Holy One. But then he describes himself as the true one. Jesus is truth personified.

And he confirmed this to his disciples in the upper room in John 14. He said to them, I am the way, the truth, and the life. No man comes to the Father except through me.

Jesus is the true one because he was faithful and obedient to the Father's plan of salvation. He was obedient unto death, even the death of the cross.

He kept truth. He upheld the covenant promise that was made with Abraham and all the generations after him. And he kept that promise from generation to generation to generation.

[13:25] Jesus was true to his promise. He was true to his love. He was true to his loyalty. He was true to his word. Jesus is the true one. And he will always remain true.

Because he's faithful. And that's why we can trust him. That's why we can trust all his promises.

That's why we can trust his word. Other people, they will let us down.

They will disappoint us. But you know, this Jesus, he sticks closer than a brother. He's a friend that sticks closer than a brother. And you know, this would have been such an encouragement to the church in Philadelphia.

And it should be an encouragement to us. That Jesus is who he says he is. He's a true one. And all his promises to us, they are yea and amen in Christ.

And you know, thinking about it here. As someone who's sitting here unconverted tonight. And there are quite a few of you.

[14:33] You know that Jesus promises to you. That if you confess your sin. He is faithful and just. That he will forgive you your sin. And cleanse you from all unrighteousness.

Do you know that Jesus promises to you. That whosoever comes to me. I will in no wise cast out.

Do you know that Jesus promises to you in his word. That if you believe in your heart.

And confess with your mouth. That Jesus Christ is Lord. Then you will be saved. My friend, do you know that Jesus promises to you. Ask and you shall receive.

Seek and you shall find. Knock and the door shall be opened. For everyone who asks receives. The one who seeks finds. To the one who knocks. It will be opened. These are all the promises that

Jesus gives to you.

In his word. And because he's faithful. You can trust every single one of these promises. You can trust them all. You can have no doubt about them.

[15:30] That's why. You shouldn't be unconverted. That's why you should be a Christian. If you can trust what Jesus is saying. You should commit your life to him.

But you know. Jesus also says here. That he is the key of David. Who opens and no one will shut. Who shuts and no one opens.

And what's interesting about that statement. Is that it's a messianic statement about Jesus. And it comes from Isaiah chapter 22. Where Isaiah he prophesied nearly 800 years.

Before Jesus was even born. And Isaiah said that the Lord will place on his shoulder. The key of the house of David. He shall open and none shall shut.

And he shall shut and none shall open. And what Jesus is reminding the church in Philadelphia. Is that as the Messiah. As the Christ.

[16:30] As the anointed one. As the saviour of sinners. He has absolute power and authority. Over the entry into the kingdom of heaven. As the anointed king and head of his church.

Jesus has absolute authority. Over the door. Into the kingdom of heaven. Jesus has the key. In fact. Jesus is the key.

Because as we said. Jesus declared. I am the way. The truth and the life. No one comes to the father. Except through me. Also my friend.

Jesus has absolute authority. Over the door. Into the kingdom of heaven. He has absolute authority. He has the keys. The key of David.

He is the one who opens. And no one will shut. And he is the one who shuts. And no one. Will open. But you know. We read earlier in Matthew's gospel.

[17:27] In chapter 16. And we read interesting words. That Jesus said there. It was a momentous occasion. In chapter 16. When Jesus asked the disciples.

They are walking to Caesarea Philippi. They are just. The 12 of them together. Or including Jesus. And Jesus says to them. Who do people say that I am? And the disciples said.

Well some say you are John the Baptist. Others say you are Elijah. Some say you are Jeremiah. One. A few of them say you are one of the prophets. But then Jesus. He makes the question a bit more personal.

A bit more direct. And he says. But who do you say that I am? What is your opinion on me? And it was then that Peter. We saw that he stepped forward.

And he confessed the confession of the Christian. Peter says. You are the Christ. The son of the living God. And then Jesus. He responded to Peter's confession.

[18:23] By saying really interesting words. He said. Blessed are you Simon Barjona. For flesh and blood has not revealed this to you. But my father who is in heaven. And I tell you.

You are Peter. And on this rock. I will build my church. And the gates of hell shall not prevail against it. And then Jesus said. I will give you the keys of the kingdom of heaven.

And whatever you bind on earth shall be bound in heaven. And whatever you loose on earth shall be loosed in heaven. Very similar to what Jesus is talking about here.

Now. But what we have to be clear upon. Is that Peter. Was not the rock. Upon which Jesus was going to build his church. Jesus wasn't giving Peter.

The authority to forgive sin. And to allow people. Into heaven. As you know. Roman Catholicism uses these words of. Matthew 16.

[19:21] They use them as their proof text. For the existence of the papacy. And they say that Peter was the first pope. And the foundation. He is the foundation of the Roman Catholic Church.

In fact. They say that Peter is literally. Under the Vatican in Rome. He is buried there. He is the foundation. Of the Roman Catholic Church.

And because Jesus said. That he gave to Peter. The keys of the kingdom of heaven. Roman Catholicism. They came to the conclusion. That the pope. Has the same authority.

And the same power. As Jesus. The pope has the authority. And the power. To absolve people of their sin. And admit them. Into heaven. But of course.

Such an interpretation. It's not only a misinterpretation. It completely undermines. What Jesus came to do on the cross. Because by claiming that Peter. Was the first pope.

[ 20 : 19 ] And by saying that Peter. Had the ability to. Forgive sins. And send people into heaven. There's no other word for it. But blasphemy. Because it's putting someone. In the place.

Of Jesus Christ. And that's essentially. What the pope is. He's the vicar of Christ. He stands. In the place of Christ. But no one can ever stand.

In the place of Christ. Jesus said. No one comes to the father. Except through me. And so what we have to understand. Is that when. Jesus said to Peter.

Upon this rock. I will build my church. The rock wasn't Peter. The rock was Peter's confession. The rock.

Was the confession of the Christian. You are the Christ. The son of the living God. And it would be upon that rock. That the church of Jesus Christ.

[ 21 : 13 ] Would be built. It would be upon. The confession. Of the Christian. That the church of Jesus Christ. Would be built. And down throughout the centuries. The church of Jesus Christ.

It has been built. And it has been extended. Only because of the confession. Of the Christian. You are the Christ. The son. Of the living God. And Jesus was saying to Peter.

So long as that rock is proclaimed. And so long as that rock. Is confessed. Not even the gates. Of hell itself. Will prevail against the church.

And my friend. It's through the confession. Of the Christian. That Jesus opens the door. That no man can shut. It's not through the apostle Peter.

Or the pope. Or a priest. Or human wisdom. Or good living. Or mob rule. Or the power of the state. It's not through any of these things. That the door. To the kingdom of heaven.

[ 22 : 08 ] Swings open. But only through. Our confession. That Jesus Christ. Is our Lord. And our saviour. And you know. As someone who is unconverted.

In here tonight. Far better for you. To stand on this rock. And confess. The name of Christ.

And enter through the door. Into the kingdom of heaven. Far better for you. Than to be overcome. By the powers of hell. Far better for you.

Because what Jesus. Is reminding you tonight. Is that there is no other name. Under heaven. Given among men. By which we must be saved.

Other than the name of Jesus Christ. And you know. Having given to the church. In Philadelphia. This encouraging. Self description. Of Jesus.

[ 23 : 06 ] Do you know. I love what Jesus then says. To them. In verses 8. And 9. And notice how many times. Jesus says the word. Behold. In verses 8 and 9.

He says. I know your works. Behold. I have set before you. An open door. Which no one is able to shut. I know that you have. But little power. And yet you have kept my word.

And have not denied my name. Behold. I will make those. Of the synagogue of Satan. Who say that they are Jews. And are not. But lie. Behold. I will make them come.

And bow down. Before your feet. And they will learn. That I have loved you. Jesus gives the church. In Philadelphia. Such encouraging words. But he emphasizes.

These words to them. And he stresses. These words to them. Using this little word. Behold. Behold. And what Jesus is saying. To this church. In Philadelphia. He is saying.

[ 24 : 02 ] Behold. I have set before you. An open door. You have access. Into the kingdom. Of heaven. And no one can stop you. Not even those.

Of the synagogue. Of Satan. Because. Even though you are small. Even though you are weak. You have kept my word. You have not denied. My name. Despite your opposition.

Despite your. Persecution. You have continued. To confess me. As your Lord and Savior. But more than that. Jesus assures. The church. In Philadelphia.

That he will make. Those. Of the synagogue. Of Satan. Who are liars. Jesus says. I will make them come. And bow down. Before your feet. And they will learn.

That I have loved you. And the point. That Jesus is trying. To make here. Is that. The door. Into the kingdom. Of heaven. It's open. To the church. Of Philadelphia.

[ 24 : 58 ] And it's open. Because of their. Faithful. Confession. That Jesus Christ. Is Lord. But those. Who are of the synagogue. Of Satan. He says.

They will not. Enter the kingdom. Of heaven. Jesus. Will shut. The door. On them. And when he shuts. The door. Jesus affirms.

No one. Will open it. And that's because. The synagogue. Of Satan. As we read there. They claimed. To be converted. Jews.

They claimed. To be Jewish. Christians. They. But. The sad thing. Was they rejected. Jesus. As the Messiah. They rejected. Jesus. As the holy one. The true one. The one who is the key. Of David. They didn't have. The confession. Of the Christian. They didn't confess. Jesus Christ. To be the living. And through God. Therefore. They served.

[ 25 : 53 ] Satan. Rather than. Jesus Christ. And you know. There were many. Synagogues. Of Satan. In the first century. There was a synagogue.

Of Satan. In Philadelphia. There was one. In Smyrna. There was one. In Jerusalem. One in Antioch. There was one. In Lystra. Iconium. And Thessalonica. There were many. Synagogues. Of Satan. In the first century. But there are also. Many synagogues. Of Satan. In the 21st century. Because there are many.

Churches. Even in our own. Nation. And they claim. To be a Christian. Church. But sadly. They reject. This Jesus.

Who describes. Himself. As the holy one. The true one. And the one. Who has. The key. Of David. And they certainly. Don't have the confession.

[ 26 : 46 ] Of the Christian. The confession. You are the Christ. The son of the living God. And like. The synagogues. Of Satan. In the first century. Jesus. He condemns. The synagogues.

Of Satan. In the 21st century. And he says. Behold. I will make them. Come and bow down. Before your feet. And they will learn. That I have loved you.

Jesus. Will only. Commend. A church. That is known. By its steadfast. Love and faithfulness. Like the church. In Philadelphia. So Jesus.

Gives a word. Of commendation. But then he gives. To them. A word of. Consolation. A word of. Consolation. Look at verse 10.

Jesus says. Because you have. Kept my word. About patient. Endurance. I will keep you. From the hour. Of trial. That is coming. On the whole world. To try those.

[ 27 : 43 ] Who dwell. On the earth. I am coming soon. Hold fast. What you have. So that no one. May seize. Your crown. The one who conquers. I will make him.

A pillar. In the temple. Of my God. Never shall he. Go out of it. And I will write. On him. The name of my God. And the name. Of the city. Of my God. The new Jerusalem. Which comes down.

From my God. Out of heaven. And my own. New name. He who has an ear. Let him hear. What the spirit. Says. To the churches.

One commentator. Of these verses. Says. These are. Key biblical. Verses. To help us. Understand. The time.

Of the rapture. Now the word. Rapture. Doesn't occur. In the Bible. It comes from. A Latin word. Meaning. A carrying off. Or. A snatching away.

[ 28 : 39 ] But even though. The word. Rapture. Doesn't occur. In the Bible. It's a biblical. Concept. Because the rapture. It's. Been described. As a miraculous. Transportation. Of. Living Christians.

Who are taken. To heaven. At the return. Of Jesus Christ. And of course. Like many things. There's a lot. Of misinformation. About the event. Of the rapture. There's lots.

Of things. Like. They call it. The pre-tribulation. Rapture. You can look that up. For yourself. But when Paul. Wrote his letter. To the Thessalonians. A city. That had.

A synagogue. Of Satan. Paul. Encouraged. The Thessalonians. To remind. Them. To remind them. That. They were to be. Faithful.

By. Remembering. What Jesus. What would happen. When Jesus returns. And Paul says. At the end of. First Thessalonians. Four. Beautiful verses. He says.

[ 29 : 34 ] The Lord himself. Will descend. From heaven. With a cry. Of command. With a voice. Of an archangel. With the sound. Of the trumpet. Of God. And the dead. In Christ.

Will rise first. Then we. Who are alive. Who are left. Will be caught. Up together. With them. In the clouds. To meet the Lord. In the air. And so.

We will always. Be. With the Lord. Now Paul makes clear. That the. At the return. Of Jesus. It will not be. Something secret. It will be visible.

People will not. Just disappear. Everything. Will be seen. And the return. Of Jesus. Will be a bodily return. And it will be. A triumphant return. He will not come.

In lowliness. And meekness. Like he did. At his first coming. Because at his second coming. Jesus will come. In power. And in glory. And you know.

[ 30 : 27 ] It's interesting. I was. I was reading. The work of Christ. By R.C. Sproul. It's his book. And he's talking. About the rapture. And he says. There's a view. That's widespread. In the church today.

Which claims. That Jesus will come back. To rapture the church. Out of the world. Then the great tribulation. Will take place. And after that. Jesus will come again.

So. They're saying. That Jesus will come. He'll take. His people away. And then he'll come again. And judge the world. But that view. Says Sproul. It seriously.

Misunderstands. What Paul described. To the Thessalonians. Because Paul said. That when Jesus returns. As the glorious king. To judge the world. He says.

Every. Every Christian. Who confesses. Jesus Christ. As Lord. He says. They will be raptured. They'll be snatched away. They'll be taken up. And they'll be caught up.

[ 31 : 21 ] Together with the Lord. In the air. They'll not stay up there. But. They will participate. In the exaltation of Jesus. And the final judgment.

And you know. Paul. He wanted to encourage. The Thessalonians. By this. He said to them. At the end of that chapter. In 1 Thessalonians 4. He said. Encourage one another.

With these words. Paul's purpose. In writing about the rapture. Was to encourage the Thessalonians. To remain faithful. And to stand firm. And you know. That's what Jesus is doing here.

He's encouraging. The church in Philadelphia. This small. And fragile congregation. Of faithful Christians. Jesus. Is encouraging them.

To remain faithful. And stand firm. And he says this. So that when he comes again. They will receive.

[ 32 : 18 ] The well done. And the crown. And that's what Jesus promises. He promises those. Who remain faithful. To the end. By holding on to the confession.

Of the Christian. And living it out. Till the end of their days. Jesus promises. The well done. Good and faithful servant. Enter in. To the joy.

Of the Lord. I know. That's why Jesus says. In verse 11. I am coming. Soon. Hold fast. To what you have.

So that no one. Will take your crown. My Christian friend. Jesus. Who is the holy one. The true one. Who is the key of David.

Jesus. Is encouraging us tonight. To be like the church of Philadelphia. The church of brotherly love. To love one another. To love the Christ in one another.

[ 33 : 13 ] To love the community that surrounds us. He's encouraging us. To remain faithful. And to stand firm. So that when he comes again. We will receive the well done.

And the crown. But you know. The other side of this. Is that Jesus is also speaking. To the unconverted. Because.

My unconverted friend. This Jesus. He's. The same Jesus. Who is the holy one. The true one. And the one. Who has the keys of David. Do you know that he says to you.

In the gospel. I am the door. If anyone enters by me. He will be saved. And as you know by now. The only way. To enter through this door. Into the kingdom of heaven. The only way to be saved.

The only way to be born again. The only way. To. To have eternal life.

[ 34 : 10 ] Is by the confession. Of the Christian. My friend. Jesus is asking you tonight. As he asked the disciples. On that road. To Caesarea Philippi.

Who do you say that I am? What's your opinion of me? And you know. If you want to enter through the door. Into the kingdom of heaven.

All you have to do. Is come to Jesus. Like Peter. And every other Christian. After him. You must confess. You alone. Are the Christ.

The son of the living God. Because the promise of the Bible. A Bible that is trustworthy. A Bible that is faithful. The promise of the Bible.

If you believe in your heart. If you confess with your mouth. That Jesus Christ is Lord. You will. You will. Be saved.

[ 35 : 09 ] So friends. Let us enable. Let us be enabled. And encouraged. To be like the church in Philadelphia. The church. Of brotherly love. May the Lord bless these thoughts to us.

Let us pray. Let us pray. Gracious God. And loving Heavenly Father. We realize. That we are often. So unfaithful. We are those.

Who faint and fail. We are those Lord. Who drift and drag. But we thank Thee. That we come. To a King. A King who is always faithful. A King who never changes.

A King who is always good. Towards us. Whose mercy is. is never ceasing and thy love is always flowing. Help us then, we pray, to come and to keep coming, to emulate this Saviour who loved us and gave himself on us.

We thank thee, O Lord, that thou art the one who has opened this door, a door of salvation that no man can shut. Help us, Lord, to hear the word behind us saying, this is the way, walk ye in it.

[ 36 : 18 ] O Lord, speak to us by thy Spirit, we plead, and awaken us and cause us to seek the Lord while he is to be found and to call upon him while he is near.

Bless us in the week that lies ahead. A week, Lord, as we always know, is unknown to us, but it is known to thee. And for that reason, we cast every care into thine hand, knowing that thou art one who cares for us.

Take away our iniquity, receive us graciously for Jesus' sake. Amen. We shall conclude our service this evening by singing to God's praise in Psalm 36.

Psalm 36, and verse 5.

Thy mercy, Lord, is in the heavens, thy truth doth reach the clouds. Thy justice is like mountains great, thy judgments deep as floods. Lord, thou preservest man and beast, how precious is thy grace.

[ 37 : 35 ] Their foreign shadow of thy wings, their sons, their trust shall place. And we'll sing on down to the verse, Mark 9, of Psalm 36, to God's praise. Take on us, please.

Amen. Thank you. Thank you. Thank you. Thank you. Thank you. The Lord is in the heavens, thy truth doth reach the clouds.

Thy justice is like mountains great, thy guardian or sea like mountains.

O th Oxford's holy found. How gracious is thy grace.

Therefore in shadow of thy wings, men's sons there shall place.

[ 38 : 54 ] They with the darkness of thy house shall be best satisfied.

From rivers all thy pleasures thou wilt drink to them, oh my.

Because of life the fountain dew remains alone with thee.

And in the purest light of thine we clearly I shall see.

Amen. 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.