

I Believe in Jesus Christ

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[0 : 00] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, 1 Corinthians chapter 1. 1 Corinthians chapter 1, and our verse for consideration this evening is verse 9.

1 Corinthians chapter 1 and verse 9, where it reads, God is faithful by whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

God is faithful by whom you were called into the fellowship of his Son, Jesus Christ, our Lord. This evening we're continuing our study on the Apostles' Creed. And we're studying the Apostles' Creed because it has been read, recited, and reaffirmed by Christians throughout the world for centuries.

And as you know, the Apostles' Creed is a summary statement of faith. It's a belief statement. It's a mission statement. And it has asserted and affirmed the who, the what, and the why of the Christian church, or the church of Jesus Christ, down throughout the centuries.

[1 : 21] But like all creeds, confessions, and catechisms, as we said before, the Apostles' Creed is not exhaustive, but it is encouraging. It's an encouraging statement of faith which we are called to believe in our heart and also to confess with our mouth.

That's why it's referred to as a creed. The word creed, as we've said before, it comes from the Latin credo, meaning I believe. Believe. I believe.

Therefore, the Apostles' Creed is to be believed in our heart, but also confessed with our mouth. It's to be believed in our heart and confessed with our mouth.

And as I said before, that's what I'd like us to do each week that we study the Apostles' Creed together. I'd like us to believe these words wholeheartedly, but I'd also like us to confess the words of the Apostles' Creed either silently or audibly.

So, if you can, please say it with me again this week. I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell.

[2 : 41] The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Now, as I said before, you are not saved by simply reading, reciting, or reaffirming the Apostles' Creed. You are only saved by believing, receiving, and resting upon Jesus Christ alone for salvation.

You're only saved by believing, receiving, and resting upon Jesus Christ alone for salvation. But in our study of the Apostles' Creed, we have so far confessed, just the opening two lines, I believe in God the Father Almighty, maker of heaven and earth.

And as we said last Lord's Day, God the Father Almighty, He is the Father of creation, the Father of providence, and the Father of salvation. And we are called in the gospel to believe in Him, to trust in Him, to receive Him, to rest in Him as our heavenly Father.

[3 : 58] But now this evening, we're being called to confess in the Apostles' Creed, the next line. I believe in Jesus Christ, His only Son, our Lord.

I believe in Jesus Christ, His only Son, our Lord. And as we consider this statement of faith this evening, I want us to simply ask the question, Who is Jesus?

Who is Jesus? And from this statement, we learn three headings, boys and girls, three headings. Jesus is the only Savior. Jesus is the only substitute.

And Jesus is the only Son. Jesus is the only Savior. He's the only substitute. And He's the only Son. There are three headings this evening.

So first of all, Jesus is the only Savior. Jesus is the only Savior. Now look at our text this evening. Verse 9. God is faithful by whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

[5 : 08] You know, this statement in the Apostles' Creed, which we're considering this evening, it's one that asserts and affirms that every other religion, and every other idol, and every other God, and every other sect, and every other cult, and every other faith belief, and every other attempt to get to heaven.

It's asserting and affirming that all these ways, they are completely and utterly false. They are all the wrong way.

Because Jesus is the only Savior. Jesus is the only Savior. And I can say that with assurance and authority, not just because it's what I believe personally, but because it's what Jesus Himself said with assurance and authority.

You remember when Jesus spoke to the disciples in John chapter 14, and He said to them, that well-known I am saying, I am the way, the truth, and the life.

No man comes to the Father but by Me. I am the way, the truth, and the life. No one comes to the Father but by Me.

[6 : 24] And notice Jesus didn't say, I am a way to heaven. He didn't say, I am one of many ways to heaven. No, Jesus said, I am the way.

I am the only way. And there is no other way except through Me. And you know, that might be an unpopular statement in the day and generation that we live in.

It may be even considered ignorant, or by some it might be considered as arrogant, because we live in a world of inclusion and acceptance of everything and anything.

But my friend, just because people are serious and sincere in their religion, sadly that doesn't make them right. That doesn't make them right.

In fact, the Bible says they're wrong. The Word of God asserts and affirms that they're wrong. The Bible clearly says, there is no other name under heaven, given among men, by which we must be saved.

[7 : 32] And that name is the name of God's only begotten Son, the Lord Jesus Christ. My friend, Jesus is the only Savior.

Jesus is the only Savior. And you know, I love the words of our text this evening. Verse 9, boys and girls, remember it's verse 9. And you know, if, if, it would be a great verse actually to memorize. Maybe the Sunday school teachers can take note. This is a good verse to memorize for the Sunday school. God is faithful by whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

These words were certainly a helpful reminder and reassurance to the church in Corinth, who were anything but faithful and anything but enjoying fellowship. Because, as we read in chapter 1, the Corinthian church was overrun by disloyalty, disunity, and division.

And yet, Paul reminds them, God is faithful by whom you were called into the fellowship of His Son, Jesus Christ, our Lord. But as you can see, this verse highlights for us the titles that are often associated with the only Savior of sinners.

[8 : 45] And they're also the titles that the Apostles' Creed draws our attention to, that the only Savior of sinners is the Son of God, and He is the Lord Jesus Christ.

And I don't know if you noticed, as we read through 1 Corinthians chapter 1, how many times Paul referred to Jesus with all his titles, Lord Jesus Christ.

You can read through it later on, but he kept saying that He was the Lord Jesus Christ. And that's what the Apostles' Creed calls us to believe and confess. I believe in Jesus Christ, His only Son, our Lord.

I believe in Jesus Christ, His only Son, our Lord. And so the first title, or the first name which we're called to believe and confess, is the name Jesus.

Jesus, as you know, that was the name that the angel told Joseph to name Mary's son. The angel appeared to Joseph in a dream, and the angel said to Joseph, Mary will bear a son, you shall call His name Jesus.

[9 : 52] Why? Because He shall save His people from their sins. Joseph was to name Mary's son Jesus, which means Savior, or salvation, because He was born to save His people from their sins.

And my friend, Jesus is His human name. It's His personal name. Call His name Jesus, for He shall save His people from their sins.

But we're told the personal and the human name of Jesus in order to express and also emphasize to us His humanity. Because as you know, Jesus is a human Savior.

He's 100% God, but He's also 100% man. He's fully God and fully man. He is the God-man. And He humbled Himself by taking to Himself our nature.

He became bone of our bone and flesh of our flesh. God became man. That's the wonder of the incarnation. God became man.

[10 : 56] And that's what our catechism teaches us. Who is the only Redeemer of God's elect? The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so continues to be both God and man, both in two distinct natures, in one person forever.

And we'll look at this in more detail when we come to consider the next statement of the Apostles' Creed, where it says, Conceived of the Holy Ghost and born of the Virgin Mary. But you know, what's been expressed and even emphasized in the statement, I believe in Jesus, what we're being taught here is that the gospel is not a literature piece.

The gospel is a living person. The gospel is not a literature piece. The gospel is a living person. Jesus, who is presented to us in the gospel, He is a living person.

And as a living person, He's not only man, He's also God. He's not only our creator, but He's also become creation too. He came to dwell amongst His creation.

He's not only sovereign, but He's also our Savior. He's the Savior of sinners. And because of who Jesus is, there is no other name under heaven given among men by which we must be saved.

[12 : 28] because as Paul tells us in Philippians chapter 2, it will be at this name, the name of Jesus. It will be at this name, the name of Jesus, that every knee will bow.

Every knee will bow. And we're told that they will bow in heaven. They will bow on earth when He comes at the second coming. And they will bow in hell. Every knee will bow.

And every tongue will confess that Jesus Christ is Lord. But you know, the question we always need to ask ourselves is, well, where will I bow?

Will I bow in heaven? If He comes to the second coming, will I be bowing on earth? Or will I be bowing in hell? Where will I bow? Will it be in heaven or earth or in hell?

And of course, that all depends on whether or not you've called upon the name of Jesus and claimed Him as your Savior. Because Jesus is the only Savior. And there is no other name under heaven given among men by which we must be saved other than the name of Jesus.

[13 : 41] And so my unconverted friend, here or at home this evening, Jesus is a living person. He's a person that you must come to.

You're not being invited to come to the pages of Scripture. You've been invited to come to a living person. And you're to confess your sins to Him.

And you're to commit your life to Him. Jesus is a living person whom you must believe in and believe on and believe upon. You must lean your whole weight, your whole life, your whole eternity upon Jesus.

You need to believe and trust in Jesus with your life and trust in Jesus with your death. Because my friend, the gospel is not a literature piece.

The gospel is a living person. And you are invited to this living person. And we're to believe in this living person. We're to receive this living person for salvation.

[14 : 42] salvation. Therefore, it's not enough to simply say, well, I believe. If that belief doesn't change your behavior. It's not enough to say, I believe in Jesus.

Or I believe in God. Or I believe what this creed says and I like reading it. It's not enough to say, I believe the Bible and what it teaches about God and man and sin and salvation and life and death and heaven and hell.

Because believing in Jesus is not about knowledge. It's not about intellect. As we said before, the demons of hell, they believe in God. They believe in Jesus. And they tremble.

But you know, when this creed calls you to confess, I believe in Jesus Christ, His only Son, our Lord, it's calling you to receive Him.

To ask Him to save you. That's what it's calling you to do. To receive Him. And to rest upon Him alone for salvation.

[15 : 42] It's calling you to confess, to believe in your heart, to confess with your mouth that Jesus is the only Savior. Jesus is the only Savior.

But more than that, Jesus is the only substitute. That's what we see secondly. Jesus is the only Savior and Jesus is the only substitute.

Jesus is the only substitute. Look at our verse again this evening. God is faithful by whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

Now as we discover, the first title or the first name which we're called to believe and confess in the Apostles' Creed is the name Jesus, which means Savior or salvation.

But then the second title or the second name is the Christ. He is Jesus Christ. Now as you know, Christ is not His surname.

[16 : 46] It is His title. It's His messianic title, just like prime minister or president or king. And the word Christ, it means anointed.

It's the anointed one, the chosen one, the set apart one. Therefore, as the Christ Jesus, He was God's chosen king. He was God's representative on earth.

He was the anointed one, the Christed one whom the Old Testament pointed towards and whom the Old Testament promised. He's the one whom the Jews were and are still waiting for.

But throughout the Gospels, we see that Jesus asserted and affirmed time and time again that He is the Christ, the chosen one of God.

But for many of His followers, including the disciples, they thought that if Jesus is the Christ, He will be the king over Israel. Their understanding of the Christ was that if the Christ is to be a descendant of King David, which He was to be, then He will sit upon the throne of King David in Jerusalem and He will be a king like King David, a conquering king.

[18 : 01] They thought that the Christ would be the king of Israel who would restore the kingdom of Israel. They thought that the Christ was going to be an earthly king with an earthly kingdom and possess political powers.

They thought that the Christ was going to overthrow the Romans and take control of the nation again. But as you know, my friend, Jesus Christ came to bring peace.

not a sword. He came to establish the kingdom of heaven, not the kingdom of Israel. He came to redeem sinners, not to restore Israel. He came to be our substitute on the cross, not a soldier in a cavalry.

But you know, the amazing thing about the disciples was that just like our unconverted friends, it didn't matter how many times they were told who Jesus is and why Jesus came.

They didn't understand. They didn't get it. It didn't matter how many times they were told who the Christ is and why the Christ came. They still didn't get it. They still didn't understand.

[19 : 07] They still didn't respond in faith and obedience. And we see that in the gospel accounts because when Jesus asked his disciples what public opinion says about him, you remember when Jesus asked that question, well, who do people say that I am?

Who do people say that I am? And there was confusion about the identity of Jesus because some said that he was John the Baptist raised from the dead. Others said that he was Elijah who had come down again from heaven.

And others said that he was just, well, one of the prophets, just like an Old Testament prophet. But you remember how Jesus, he turned the whole question and he made it very pointed and very personal and he asked his disciples, who do you say that I am?

Who do you say that I am? And then we read that Peter, he stepped forward and he confessed, you are the Christ, the Son of the living God. But here's the thing, even though Peter stepped forward and confessed, you are the Christ, the Son of the living God, he didn't fully understand what that meant.

He didn't really understand the identity and even the intention of the Christ. Because when you read in Mark chapter 8, as soon as Jesus explained to his disciples, or as soon as Peter confessed that Jesus is the Christ, Jesus then explains to his disciples that the Christ must suffer many things and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

[20 : 44] And on hearing this, having just confessed Jesus as the Christ, Peter takes Jesus aside and rebukes him. He rebukes him for saying such a thing, that the Christ is going to suffer and die and then be resurrected.

And Peter rebuked Jesus because his understanding of the identity and the intention of the Christ was that the Christ was meant to be someone who was sovereign over his people, not a substitute, and certainly not a sacrifice.

And yet, that's what Jesus repeatedly reaffirmed to his disciples all the way through his ministry. He told his disciples, he told the crowds who followed him that he is the Christ who has come to seek and to save the lost.

He's the Christ who came not to be served, but to serve and to give his life as a ransom for many. He's the Christ, he told them. the Christ who loved us and gave himself for us.

But you know, I think Paul, the apostle, he expresses the role and the responsibility of the Christ really clearly when he defines him and even describes him as our mediator.

[22 : 04] Paul writes in 1 Timothy chapter 2, he says, there is one God and there is one mediator between God and man and he is called the man Christ Jesus.

There's one God and one mediator between God and men, the man Christ Jesus. And notice Paul referred to the mediator as Christ Jesus. He is Christ Jesus, not Jesus Christ.

And there's a reason for that. Now, as you know, because of our sin, there's this great chasm between a holy God and us as sinful man.

But through our mediator, our mediator between God and men, Christ Jesus, he is able to relate to both God and man. He's able to relate to both parties.

And he's referred to as Christ Jesus because as the Christ, as the Christ, he is first and foremost God's representative on earth.

[23 : 06] He is the anointed one. He is the Christed one. He is Christ Jesus. So, first and foremost, he is God's representative. He's the Christ.

But then he's also Jesus. He's our representative. It's his human name. He's bone of our bone. He's flesh of our flesh. He was touched with a feeling of our infirmities.

He became like us in order to redeem us. Therefore, he is the only mediator between a holy God and sinful man because he is the man, Christ Jesus.

He's God's representative and also our representative in one person because he has two distinct natures, God and man. He is both divine and human, two distinct natures in one person forever.

He's the God-man. And this is what makes him unique. This is what makes him the only savior and the only substitute of sinners because as God and as man, he acts as our redeemer.

[24 : 13] As God and man, he acts as our redeemer. You know, this is what I love about our catechism. And I'd encourage you to keep reading the catechism.

Keep reading it because it's a wonderful document. The shorter catechism, you might get bogged down with the larger catechism, but the shorter catechism is always good to read and to memorize because even this doctrine here, this teaching, it's woven into it because our catechism teaches us that Christ, our redeemer, executes the offices of a prophet, a priest, and a king both in his humiliation in becoming man and his exaltation.

He executes his office as a prophet by revealing to us through his word and spirit the will of God for our salvation. He is our prophet. He tells us how we are to be saved.

He executes his office of a priest. How? By offering himself. Offering himself as a sacrifice to satisfy divine justice. He offered himself on the cross in order to reconcile us to a holy God and make continual intercession for us as our mediator.

And he executes the office as a king by subduing us to himself, by ruling and defending us, and by restraining and conquering all his and our enemies.

[25 : 45] It's a wonderful doctrine. These wonderful catechisms, they remind us that Christ, as our redeemer, he executes the offices of a prophet, a priest, and a king in his humiliation and his exaltation.

My friend, Jesus is the only substitute. There's no other person in all creation or in all history who is both God and man in one person and who has acted in the work of redemption to save lost sinners like you and I.

And because there is no other person, my friend, there is no other way, therefore, there is no other name under heaven given among men by which we must, we must be saved.

You know, that's why we're called to confess the Apostles' Creed. I believe in Jesus Christ, his only Son, our Lord.

I believe in Jesus Christ, his only Son, our Lord. And so we're asking the question this evening, who is Jesus? Who is Jesus?

[27 : 07] And from the statement in the Apostles' Creed, we learn that Jesus is the only Savior, he's the only substitute. And then lastly, Jesus is the only Son.

He's the only Son. Jesus is the only Son. Look at our text again this evening. God is faithful by whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

Now we mentioned last Lord's Day that when we considered the opening statement of the Apostles' Creed, we said that it's a distinctly Trinitarian Creed because it has been divided, as you can see, into three parts where we're exhorted and encouraged to confess.

First of all, I believe in God, the Father Almighty, maker of heaven and earth. Then the second section, I believe in Jesus Christ, his only Son, our Lord. And then the last section, it begins with, I believe in the Holy Ghost.

The Apostles' Creed is a distinctly Trinitarian Creed which expresses and explains that there are three persons in the Godhead. The Father, the Son, and the Holy Spirit.

[28 : 20] These three are one. They're one. One God, the same in substance. They are equal. They're not a hierarchy. It's not Father, Son, Holy Spirit. They are equal and they're equal in power and in glory.

But you know, as we consider the middle section of the Apostles' Creed which is the longest section, it begins with this exclusive statement. And as we said, it's a statement that asserts and affirms that every other religion, every other sect, every other cult, every other faith belief is the wrong way.

It's false. Because by believing and by confessing, I believe in Jesus Christ, his only Son, our Lord, we are saying that the Lord Jesus Christ is God.

The Lord Jesus Christ is God. And you know, that might seem like an obvious thing to us. But when you compare it to every other religion, every other sect, and every other faith belief, the statement, the Lord Jesus Christ is God, in that statement you are saying that he's not one God among a host of 33 other million, 33 million other gods, like the Hindus claim.

He's not a prophet, like the Jews and the Muslims claim. He's not the created Son of God, like the Jehovah Witnesses claim.

[29 : 49] He's not one of three beings. He's one God. He's a Persian in the Godhead. He's not one of three beings, as the Mormons claim. He's not just a moral example for us to emulate, as the secularists and the atheists claim.

No, by saying the Lord Jesus Christ is God, by saying that, by making that statement, by making that confession, you are saying about him, he's the only Savior, he's the only substitute, and he's the only Son.

He's the only way of salvation. He's the Son of God. That's what we're reading here in this verse. His Son, Jesus Christ, our Lord.

The Lord Jesus Christ is the Son of God. And you know, this is something the Apostle John emphasized in his gospel time and time again.

We saw that as we were studying the first half of John's gospel, that John emphasized that the Lord Jesus Christ is the eternal Son of God and the only Savior of sinners.

[31 : 01] And John stressed this point throughout his gospel because he knew that if we get the identity of Jesus wrong, we'll misunderstand the gospel and we'll fail to see that Jesus is the only way of salvation.

And so, from the outset of his gospel, from the very first verse, John tells us that Jesus is not created like the Jehovah Witnesses claim. No, he's the Son of God, he says.

He's from everlasting to everlasting. He's the Alpha and the Omega. He has no beginning and he has no end because he's infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

He was the Word who was in the beginning with God and was God and still is God. because all things, says John, they were made through him and without him nothing was made that was made. But John tells us that that same eternal Word who was in the beginning with God, he became flesh and dwelt among us. And he dwelt among us, why?

[32 : 08] So that we would behold his glory, the glorious of the only begotten of the Father, full of grace and truth. And you know, throughout his writings, John emphasizes that Jesus, this Jesus, he's not only God's Son, he's one with the Father, he's co-eternal with the Father, he's co-equal with his Father, he was actually face to face with the Father in the beginning.

But more than that, John says that the Lord Jesus Christ is eternally begotten of the Father. He is the only begotten of the Father, he is the only begotten Son.

He's the only begotten Son. And we know that phrase, don't we? We know that phrase, the only begotten, because we learned it as children.

John 3, 16, for God so loved the world that he gave who? The only begotten Son, his only begotten Son.

And as the only begotten Son of God, he was eternally begotten of the Father. He's what you would call the monogamous.

[33 : 26] I love that word. The monogamous, it means only begotten. It's a word that John uses to describe Jesus throughout his gospel and in his letters.

He's the monogamous, which means that Jesus Christ, he's the one and only Son. He's the unique Son. He's the special Son. He's the glorious Son.

He's the beautiful Son. He's the Son who is altogether lovely. He's the incomparable and irreplaceable Son. He's the monogamous.

He's the only begotten Son. And you know, the wonder of wonders is that God so loved this world that he gave that only begotten Son.

Why? Why? So that whosoever believes in him will not perish but have eternal life.

[34 : 27] Do you know, my friend, the condition of possessing the promise of eternal life, the condition of being saved, it's not in any other religion or any other ritual. But by faith in the only begotten Son of God, the Lord Jesus Christ.

And you know, this is so important because if you remove the deity of the Son, if you say that Jesus is not God, you have no Savior, you have no substitute, and you have no salvation.

If you remove the deity of the Son, you have no Savior, you have no substitute, and you have no salvation. Because, my friend, the reality is karma won't cleanse us.

Buddha can't take away our guilt. Muhammad isn't our mediator. The watchtower won't provide atonement. Joseph Smith can't make us righteous.

No, there's no other way. There's no other name, there's no other salvation. salvation. Because, as the Bible states so clearly, there is no other name under heaven given among men by which we must, we must, it's a must of necessity.

[35 : 49] We must be saved. And that name, my friend, is the name of God's only begotten Son, the Lord Jesus Christ.

And what does Paul say? God is faithful. God is faithful by whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

My friend, this evening we're being called to confess the Apostles' Creed. We're being called to see that Jesus is the only Savior, He's the only substitute, and He's the only Son.

We're being called to confess, I believe in Jesus Christ, His only Son, our Lord. Can you say that tonight?

Wholeheartedly, I believe in Jesus Christ, His only Son, and He is my Lord. He is my Lord.

[36 : 56] Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, may we give thanks to Thee this evening that we have been reminded that there is no other way and that there is no other name under heaven given among men by which we must be saved.

And our plea is that we would tell this name to others that we would be willing to tell it even to the generation following that this God is our God and that He will be our guide even unto death.

O Lord, give to us a boldness and a passion for Jesus because of what He has done for us, that He has died in our place, that He is our only Savior, He is our only substitute, He is the only Son, the begotten Son of the Father.

And Lord, our prayer is that as Thy people, that we might behold Him in all His glory, His glory of grace and truth. Lord, bless Thy truth to us this evening.

Bless, Lord, the Lord's day to us. We thank Thee for it. And we pray as we go into another week that whatever is before us, whatever is in our cup, whatever is in our experience, that we would keep looking to this wonderful Savior, who is the only mediator between God and men, the man

Christ Jesus.

[38 : 28] Oh Lord, do us good, we pray. Take away our iniquity. Receive us graciously for Jesus' sake. Amen. We're going to bring our service to a conclusion this evening by singing in Psalm 2.

Psalm 2 in the Scottish Psalter. It's on page 201 if you're using the blue psalm book. Psalm 2, we're singing from verse 7 down to the end of the psalm.

Psalm 2 is a psalm that reminds us or even teaches us that Jesus is the only begotten of the Father. it's amazing how Jesus is presented to us in every psalm.

He is there to be seen and there to be found. And here he is here being displayed as the only begotten of the Father, full of grace and truth.

And as the only begotten Son, we're being told right at the end of Psalm 2 to kiss the Son. Kiss the Son. We're being told to come and bow before this Son, the only begotten Son of God.

[39 : 46] The sure decree I will declare, the Lord hath said to me, Thou art mine only Son this day, I have begotten thee. Ask of me and for heritage, the heathen I'll make thine, and for possession I to thee will give earth's utmost line.

We'll sing down to the end of the psalm of Psalm 2 to God's praise. Son of Psalm 2 should decree I will declare, Thou Lord has said to me, Thou are mine os In this sunless day, I come to God in Thee.

As the doctor pray to Thee, A procrastination shot to Thee, will give their sad most kind.

Merch out us with the mighty rock of the Lord, bring them all.

And the supporter shall not shout, let us in peace at all.

[42 : 07] Therefore, give me wise, the great of the judges of the earth, circled in fear unseen, but he drives them plain when you are alive.

Let ye the sun bless him, The Lord s nose, I will be humbled by a ■hooran NSA gulfed and my mother who believes in Hashem.

Christ, all adorned say. 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.