

Alive in Christ

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[0 : 00] Seeking the help and the blessing of the Lord, let us turn back to the portion of scripture that we read together in the letter of Paul to the Ephesians and chapter 2.

And we can read from the beginning. And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience, among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath like the rest of mankind.

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ.

By grace you have been saved, and raised us up with him, and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace and kindness toward us in Christ Jesus.

The people to whom the apostle wrote this letter, the Ephesians, had already believed the gospel.

[1 : 36] And as we see in chapter 1, he thanks God for their faith in the Lord Jesus and of their love to all the saints.

He reminds them that they have been sealed with the Holy Spirit, and therefore they have the earnest of the inheritance within them.

But coming to the end of chapter 1, he prays that the eyes of their understanding may be enlightened, because he wants them to grasp the greatness of their salvation in Christ.

Especially he wants them to grasp the greatness of the power of God towards them as believers.

And where does he begin?

Well, here in chapter 2, he begins where God finds us. And you who are dead.

[3 : 13] He found us. What is true of us is that we were dead. Now, death in the word of God can be seen in three ways.

And they are all as a consequence of sin. There is natural death, which is the separation of body and soul to which we are all appointed.

For it is appointed unto man once to die. And then there is spiritual death, which is man's separation from God during his lifetime.

And then there is eternal death, which is the separation from God for eternity. And this is referred to in the book of Revelation as the second death for all who reject the salvation of God in Jesus Christ. Now, here in chapter 2 of his letter to the Ephesians, the apostle is obviously speaking of spiritual death.

[4 : 28] For in the next verse, verse 2, there he speaks about them walking in a certain way or in a certain direction.

To be dead in the sense in which we have it here in chapter 2 is to be without life.

It is the opposite of life. And what is life in the biblical sense? In the biblical sense of life in the biblical sense of life.

So we can say that life is to know God and Jesus Christ as the one who was sent by God.

There is no other way that we can know God but through the Lord Jesus Christ. Jesus said to Philip, he who has seen me has seen the Father.

[6 : 10] Death then is the opposite. It is to be out of relationship with God. To have life is to know God and Jesus Christ as the one who was sent by God.

But I think we can go even further than that. To know life is to trust in Jesus Christ.

To have saving faith is to trust in Jesus Christ. There are many who can have a knowledge of God.

There are many who believe that God exists. There are many who believe that Jesus came into the world. That he was born of the Virgin Mary.

There are many that believe that Jesus went to the cross. Many that believe that he died and was buried. Many believe that he rose again and ascended to the right hand of the Father.

[7 : 23] Many believe that he shall return. But that is not in itself saving faith. It is included in saving faith.

But there is more in saving faith than to have that knowledge and to believe it. There is the element of trust. We must trust in what we know and what we believe.

We must leave ourselves and completely lean upon Jesus Christ. There is no place in saving faith or I.

The I must be left aside. We must come to an end of ourselves. And we must totally and absolutely give ourselves over to Jesus Christ and his finished work.

The elements of saving faith is knowledge, belief and trust. That is what makes up saving faith. And there are many who have that knowledge.

[8 : 40] If you are under the gospel, as I am sure most of you are, from Sabbath to Sabbath, from week to week, you have a knowledge of God and you have a knowledge of God's provision in Christ because that is what is preached to you very faithfully from Sabbath to Sabbath.

And I am sure that most of you believe what you hear from your minister from Sabbath to Sabbath. But that will not save you.

You must trust, as he exhorts you from Sabbath to Sabbath, to trust in the message that he has given you about Jesus Christ and him crucified.

And only when you get rid of self and you lean completely and absolutely upon God's provision in his darling of heaven, in his beloved son, Jesus Christ, will you be saved.

You can have that knowledge. You may believe it and go to hell. You must trust. And only in trusting will you be saved.

[9 : 57] And that is life. Life eternal. To know God. To know Jesus Christ. And to trust in the revelation that God has given of himself through the Lord Jesus Christ for your salvation and to lean and depend upon that alone.

What are you depending upon tonight for your salvation? Are you depending upon how good you are? The good deeds that you do? Your attendance upon the gospel?

Is that what you are leaning upon for your salvation? Well, you will not find salvation. You must lean completely and absolutely on Jesus Christ and his finished word.

Jesus Christ and him crucified. Paul says, as he wrote to the church, I don't want to know anything else among you but Jesus Christ and him crucified.

He is the focus of my preaching. He is the focus of my ways. I don't want to know anything else but Jesus Christ and him crucified.

[11 : 17] Because in him there is life and life eternal. And here the apostle is writing to the Ephesians.

And he wants them to grasp the greatness of their salvation in Christ. Remember how the writer to the Hebrews says, How shall we escape if we neglect so great a salvation?

The greatness of our salvation. Have I and you really grasped the greatness of our salvation in Christ?

How we really grasped the greatness of the power of God towards us as believers? Well, it is to our good to evaluate these things.

To see the value that there is in these things. The greatness of our salvation in Christ. The greatness of our salvation in Christ.

[12 : 27] And the greatness of the power of God towards us who have believed. And here the apostle brings us and he says, This is how you grasp it.

Think for a moment where God found you. Think for a moment where you were when he found you. And he says, You were dead.

Spiritually dead. You were dead in the trespasses and in sins. You were without life. Spiritual life.

And here he brings before us the characteristics or the features that belongs to those who are dead. In which you once walked following the course of this world.

Following the prince of the power of the air. The spirit that is now at work in the sons of disobedience. There are people who walked according to the course of this world.

[13 : 35] The world here is not speaking of the physical world of trees and rivers and so on. But speaking about the mindset. The mindset that is in the world.

The mindset that is in the world is a mindset that leaves God out of their reckoning. And forgets that the individual must face eternity.

That's the mindset of the world. Because man by nature is not interested in spiritual things or in spiritual blessings.

And probably finds them rather boring when one begins to speak of spiritual things.

The natural man finds that very, very boring and very, very tiresome. That's the mindset of the world. The person who here is described for us is only interested in the life of this world.

[14 : 45] And things that can be touched and felt and handled. He is totally ignorant regarding the things of the spirit. He is totally ignorant of love to God.

He is totally ignorant of holiness. Of hatred of sin. He is a person. He is a person who is dead. And he is dead in the trespasses and sin.

Romans chapter 5. There we have this person described for us. In Romans chapter 5. If you read it after. You will see that the way the apostle Paul there describes this man for us.

As a person who is powerless in matters of salvation. He says that person is without strength. Powerless in the matters of salvation.

He says that the person is ungodly. And the person is a sinner. In the same epistle of the Romans in chapter 12 verse 2.

[15 : 56] The apostle warns believers. He says not to be conformed to this world. But be ye transformed by the renewing of your mind.

The apostle John says love not the world. Neither the things that are in the world. The lust of the flesh and the lust of the eyes. And the pride of life.

Here we are told that this course. This mindset. This system of the world. Is controlled by the prince of the power of the air.

In other words. This is controlled by the devil. Here we are reminded. This is not something that was true in the past. But it is something that is presently active.

Because here it says. The spirit that is now at work. In the sons of disobedience. It is not something of the past.

[17 : 00] But something that is continuous. It is active presently. The spirit that is now at work. In the sons of disobedience.

The word spirit here means the principle. The principle that works in the children. Are in the sons of disobedience. Before the quickening work of the Holy Spirit.

Our lives were controlled by the devil. And he worked and does work in the lives of men and women. To produce disobedience to God.

Now having believed. Does not mean that we are free from the workings of the devil. We just have to continue reading in this letter itself.

And come to chapter 6. And there in verse 12. The apostle says. In verse 11.

[18 : 05] He says. Put on the whole armor of God. That you may be able to stand. Against the schemes of the devil. For we do not wrestle against flesh and blood.

But against the rulers. Against the authorities. Against the cosmic powers. Over the present darkness. Against the spiritual forces. Of evil. In the heavenly places.

So even after having believed. We are not free. From the workings of the devil. But what is it. To be the sons of disobedience.

Well I think the apostle. Sums it up. Like this for us. Again going back to the epistle to the Romans. Chapter 8 verse 7. The natural mind.

Is enmity against God. Is not subject to the law of God. Neither indeed. Can be. Now we must remember of course.

[19 : 08] That disobedience. Is not something that begins with us. In this world. In fact. We were born. As children of disobedience.

Here what we have is. The doctrine of. Original sin. That's really what is brought before us here.

In these first verses. Of chapter 2. The doctrine of. Original sin. As given to us. In Psalm 51. Behold I was shapen in iniquity.

And in sin did my mother conceive me. Here is David. Writing that psalm.

Having committed adultery. And murder. But he is awakened by the prophet. And he examines himself. And he says. How could I do. Such.

[20 : 03] A thing. Do you yourself sometimes. After you have committed. A deed of sin. Do you ever stand back.

And say to yourself. How. Could I have committed. Such a thing. How could I have. Done. Such. A thing. Maybe.

You've sinned. And you've promised yourself. Never again. And. Before you know it. You're back. And you've committed. The same sin again. And you say. How could I have done. Such a thing. Well. David says. Says. As scripture says. There is only one answer. It is as steep as this. I was shapen.

In iniquity. And in sin. Did my mother conceive me. Was back to. Original sin. We start from the very moment.

[21 : 02] Of our conception. With a sinful nature. When you listen to. The politicians. Of the day. In regard. To the social disorder.

In our society. They think they can solve it. With better education. With better housing. Economic improvement. Not realizing.

That the root. Of the cause. Of our social disorder. In our society. Is much deeper. It is to be found. In the polluted.

Sinful nature. With which. We were born. Here. We find that. The apostle. In verse 3.

He turns. And he says. Among whom. We all once. Lude. In the passion. Of our flesh. Carrying out. The desires. Of the body.

[21 : 59] And the mind. And were. By nature. Children of wrath. Like the rest. Of mankind. He reminds us.

That. What he. Has. Just said there. That. It is true of all. It is true of. Jew. And. And. Gentile. He reminds us.

Of where all this. Is leading to. Bringing. The wrath of God. Upon us. We were the children. Of wrath. Like the rest. Of mankind.

This is universal. It is. Among Jew. And Gentile. This is a place. Where we would still be.

If God. Had not intervened. In our lives. And had rested us. In verse 3.

[22 : 57] There. He is showing. How test for us. And sin. How it. That evil principle. That is sinners. How it. How it. It manifests itself. How the disobedience. Manifests itself.

In our lives. Lusts. Of the flesh. Fulfilling. The desires. Of the flesh. And. Of the mind.

The desires. Of the body. And. The mind. The apostle. Is. Is reminding us. That these words. That the.

In these words. That the whole of man. Is depraved. Total. Depravity. Not absolute. Man can do. Good things.

He is not absolutely. Depraved. But he is totally. Depraved. The words. Lust. And. That we have. Here. This word. Lust. Or this word.

[23 : 53] Passion. Of. Our flesh. Carrying. The desires. Of the body. And. The mind. They are strong words. And.

He reminds us. That all this. Leads to us. Being under the wrath. Of God. This is how. Sin affects. Our. Standing. Before God. We are under. The condemnation. Of God.

We are under. The wrath. Of God. We are under. The curse. Of God. That's where. He finds us. That's where. We were. And if you are.

Tonight. Without Christ. That is where. You are. Now. Whether. That offends you. Or not. That's not. My worry.

At all. I'm bringing you. The word. Of God. And I'm telling you. Where the word. Of God. Finds you. If you are. Without Christ. Here.

[24 : 50] Tonight. That's where you are. But then. You see. The apostle. Turns. And these. Two words. Are so. Special.

But. God. Verse 4. But. God. God. And that makes. All the difference. Has these words.

Entered into your own experience. Have you been. Rejoicing. That these words. Are found. But. God.

You see. This brings before us. It's not the man. That we have. Described up to now.

That moves. Towards God. No. It's God. That moves. Towards. The man. Isn't that wonderful. My friend.

[25 : 47] It's not the sinner. That moves. Towards God. But it's God. That moves. Towards. The sinner. But. God.

Reminding of the movements. Of God. Towards us. This is a theme. That. Is brought before us. In chapter 1. And. The apostle. Is never tired.

Of. Reminding his readers. Of the fact. That salvation. Is. Of. God. And neither should I. Or you. Be. Tired. Of. Reminding yourselves. That our salvation. Is. Of. Of. God. The.

The planning. Of our salvation. And the way. In which God. Has brought it about. Reminds us.

[26 : 42] That. Our salvation. Is. Entirely. Of. God. When we think.

Of salvation. You know. We. So often. Think of ourselves. We so often. Think of. Our experience. Of what it. Means to us.

And. And that is. Important. I'm not saying. It's not important. It is important. But we should. Never forget. That salvation. Begins.

With. God. The plan. Of salvation. Began. With. Him. He was the one. Who moved. Towards. The sinner.

Not the sinner. Towards. Him. From the very beginning. It wasn't. Adam. And his wife. That moved. Towards God. They run away. They tried.

[27 : 36] To hide themselves. Then try to justify. Themselves. It was God. Who moved. Towards them. But God.

And that's where our assurance. Stands. Our assurance. Of salvation. Stands. Not in how we feel. But in what God. Has done.

In chapter one. The apostle pointed. The point. That out to us. That our salvation. Is the work. Of a triune God. It's a work. Of the father.

And of the son. And the holy spirit. And here. The apostle continues. And reminds us. That God. Is not only. Merciful. But that he. Is rich.

In mercy. Neither. Does he. Is simply love. Is simply love. But. It is a great.

[28 : 37] Love. But God. Being. Rich. In mercy. Because of the great. Love. With which.

He. Loved. Us. Even. When. We were dead. In our trespasses.

Made us alive. Together. With Christ. We have a God. With us.

We have a God. That dealt with us. In the sad condition. We were in. And a God. That has brought us. To life.

He has brought us. To life. He has made us. Alive. Or. He has quickened us. He has made us. Alive.

[29 : 35] Together. Brought us. To life. In relation. To God. Brought us. Into our relationship. With God. Brought us. Restored. Our relationship. With God.

He has linked us. To Jesus Christ. Everything is linked. To Jesus Christ. He has made us. Alive. Or he has quickened us.

What. What does that mean? Well. The Holy Spirit. Comes. And brings. That. A person. Alive. He quickens.

That person. The Holy Spirit. Starts. An enlightening. Process. And gives. That person. An insight. Into. Spiritual. Things.

As the apostle. Says. In another place. Now we have received. Not the spirit. Of the world. Not the principle. Of the world. But the spirit. Which is of God. That we may know.

[30 : 32] The things. That are freely given. To us. Of our God. Even when we were dead. In our trespasses.

Made us alive. Together with Christ. By grace. You have. Been saved. And raised us. Up with him. And seated us.

With him. In the heavenly places. In Christ. Jesus. We have been made alive. Together. With Christ. He reminds us.

That. All this has happened. To us. Together. With Christ. And these verses. He constantly repeated. He has.

Constantly repeated. This emphasis. That. This emphasis. Of being. Together. With Christ. And here. We are faced.

[31 : 30] With. Another great doctrine. And that is. The doctrine. Of our union. With Christ. Being united. To Christ. Now. We can look.

At our union. With Christ. In two ways. We can look. At what we call. Federal union. Or covenant union. Paul speaks. Of that. Especially. In the fifth chapter. Of his letter. To the Romans. Where. Christ. Was considered. And regarded. By God. As the head. And representative.

Of his people. Adam. Was. Regarded. By God. As the. As the head. And representative. Of the human race. He was their federal head. Or their covenant head. God made a covenant. With Adam. And as our. Representative. He. He sinned. Against God. And he was punished. And certain consequences. Follow. But because.

[32 : 25] Adam. Was. Our representative. In our head. What happened. To Adam. Also. Therefore. Happened. To all his prosperity. And to us. That's how the catechism. Puts it.

Now. The bible. Speaks of Adam. As the first. Man. And the first. Adam. But it also. Speaks of Christ. There in the. Data to the Corinthians. He. He. Speaks of Christ. As the second man. And the last Adam. Two heads of humanity. Christ. Is also the head. Of a covenant. And what. He did. Also applies. To all. Who are. United to him. Who are joined. To him. We were all. In Adam. We were all. The consequences. Of his fall. We were all. The children of wrath. Even us others. But in our salvation. And this is something. We must grasp. It is important.

[33 : 21] For our own comfort. To grasp this. That we are now. In Christ. Or with Christ. By faith. We are united.

With Christ. We are in. Christ. The other way. Of looking at our union. With Christ. Is what is called. Our mystical union.

Or our vital union. The bible says. That the union. Between Christ. And his people. Can be. Compared. To the union. Between the various parts.

Of the body. With the whole body. And especially. The head. My fingers. And your fingers. Are a vital part. Of your body. They are not just.

Things that are tied on. There is a living. Organic. Vital union. Amen. So that the blood. That flows through my head. Flows through my fingers. What this means for us.

[34 : 17] In Christ. Is. What happened to Christ. Happened to us. In him. Therefore the apostle. Can say in another place. I am. I have been crucified. With Christ. Nevertheless.

I live. Yet not I. But Christ. Liveth in me. And the life. Which I now live. In the flesh. I live. By the faith. Of the son of God. Who loved me. And gave himself.

For me. Paul here. Says to the Ephesians. That we have been. Raised up with him. And that we are now. Seated in the heavenly places. In him. So that we can say.

That we are. With Christ. Again. If you allow me. To go back. To the epistle. To the Romans. Chapter 5. Verse 10.

There we read. That we are saved. By his life. Now I think it is the same. That is the AV translation. And I think it is the same. In the ESV.

[35 : 14] That that is what we say. We shall be saved. By his life. But a better translation. Would be. Saved. In his life. We shall be saved.

In his life. Before. We were outside his life. But now. Because we are united. To him. By faith. We are in the life.

Of Christ. And because we are. In the life. Of Christ. Our position. Is secure. That is our security. We are in Christ.

We are in the life. Of Christ. We shall be saved. In the life. Of Christ. I shall get to heaven. In the life. Of Christ. We are in Christ.

We are united. To Christ. We are in his life. We are in his life. He is the one. Who died. To deal with our sin. He rose again. He is the resurrected Jesus.

[36 : 13] He has ascended. To the right hand. Of the father. And I am in him. I am in him. In chapter 1.

The apostle spoke of us. Having spiritual blessings. In heavenly places. And using this expression. Heavenly places there. And here. The apostle is using an expression.

That was very popular. In the first century. In Jewish mind. There were three heavens. The first heaven. May be described. As the place where the clouds are.

The second heaven. Would be where the moon, Sun and stars are. And the third heaven. Is the place where God is. You will recall how Paul refers. To the third heaven. In his experience. As recorded in. Second Corinthians. And chapter 12. The place where God. Manifests his presence. And glory. And where the Lord Jesus Christ. [37 : 11] In his resurrected. And glorified body. Dwells. And where there are also. The spirits of just men. Made perfect. Those who have died.

In the Lord. That with Christ. At this moment. So. The apostle reminds. Right. In the first chapter. We all. That all we have. And all the blessings. That we enjoy. As believers. Comes. From Christ. Who is there. In the heavenly places. So here. In the second chapter. He reminds us. That spiritually. We are united. To Christ. In heaven. We are united. To Christ. In heaven. But God. Been rich in mercy. Because of the great love. With which he loved us. Even when we were dead. In our trespasses. Made us alive. Together. With Christ. [38 : 08] We are in his life. I was crucified with him. I was buried with him. I rose again. I ascended. To the heavenly places. With him. In Christ.

And that's my security. That's where. I am secure. So that in the coming ages. He might show the immeasurable riches.

Of his grace. And kindness. Tours us. In Christ. Jesus. Another phrase. That the apostle. Continuously use.

As he speaks. Of the grace. Of God. It's all down. To the grace of God. Reminding us. That we never. Ever. And can never. Merit.

Our own salvation. Again. The emphasis. Is that our salvation. Is in God alone. And that the glory. Of his grace. Is made.

[39 : 04] Known. In our salvation. It is the grace of God. That made my redemption. It is the grace of God. That came in the forgiveness. Of my sins.

It is through the riches. Of his grace. And the glory. Of his grace. That I have. Salvation. That in the ages.

To come. He might show. The exceeding riches. Of his grace. And his kindness. Tours us. Through Christ Jesus. Through Christ Jesus. The riches.

Of God's grace. Is seen. In the ransom. Price. That was paid. For our redemption. And also. In the way. That we receive it. We receive it freely.

It cost him. Doesn't cost us. He paid. The ransom price. It's given to us. Freely. Oh.

[40 : 00] Everyone that thirsteth. Come ye to the waters. Come by. Without money. And without price. The riches. Of God's grace. Is like himself. It is infinite. They cannot be measured.

It is immeasurable. It cannot be measured. And here also. Is God's purpose. Brought before us. Regarding his people. Yes. Tonight. God's people may be despised. And scorned. But the day is coming. When the world will have a glorious sight before them.

As they see all God's people. Being acquitted. Before the judgment seat of Christ. And to them will be unfolded. The wonder of this present age.

Where God is moving in grace. To save poor guilty sinners. As his kindness. Has been made manifest. In his son Jesus Christ.

[40 : 56] In the future day. The world will see. What God has been doing. Through the gospel. Well my dear friend. Here is where God finds us.

And this is. What God has done. For us. Where he found us. In a pit. Where he found us. In a deep pit.

In which he found us. And we would have remained there. And we would have been lost. If it wasn't. That he intervened. But God.

A gracious God. A compassionate God. A God. A God who delights. In mercy. And the wonder. And for all wonders is this. He passed by the angels that fell. And he took hold. Upon the seed of Adam. He took hold upon me and you.

[41 : 58] And he brought us. He brought us out of. That pit. And he put our feet upon that rock. Which is. Jesus Christ.

And if tonight. You have that. Assurance in yourself. If you have. Let go of yourself.

And you have trusted in Christ. And you say. Yes my feet is on that rock. Then he spread a new song. Tonight. In your mouth. A song to praise him.

For his grace. For his mercy. For his loving kindness. And he spread a desire. In your heart. Desire to grasp.

The greatness. Of the salvation in Christ. To grasp. The greatness. Of the power of God. Towards you. As. A believer.

[42 : 55] And that's what the apostle is. Desirous of. And is that not. What your desire is of yourself. As you prepare yourself. To go.

To go. To go to the. Lord's table. To go to. The feast. That he has prepared. For you. While you are left.

In this world. A reminder. Of the cost. Of my salvation. A reminder. A reminder. Of what God. Has done.

In his grace. Towards me. Who loved me. And gave. Himself. For me. May the Lord bless.

Our thoughts. Let us pray. Eternal and ever. Blessed Lord. We. Give thanks. To thee. This night. For the greatness. Of the salvation. That thou.

[43 : 50] Has worked out. In the son. Of thy love. For sinners. Such as we are. We give you. Thanks. O Lord. That you came. To where. We were.

That you came. And that you took us. From the pit. Which we have. Dug for ourselves. And that thou. Didst. Put our feet. Upon the rock. Which is Christ. And thou.

Gave a new song. In our mouth. To praise. And to magnify. The riches. And the glory. Of thy grace. In Jesus Christ. We ask. O Lord.

That thou would continue. With thy people here. In the days. That lie ahead. That thou continue with them. That they may know. Thy. Thy blessing. Upon them. As they come together.

In fellowship. In the assembling. Of themselves. Together. In the. Place that has been set apart. In the church. And as they come together.

[44 : 45] In fellowship. In their own homes. Throughout the district. We pray. Lord. That thy blessing. Would accompany him. For all we ask. Is in Jesus name. And for his sake.

Amen. We shall conclude. By singing. To the Lord's praise. From Psalm 130. Psalm 130. Lord. From the depths. To thee I cried. My voice. Lord. Do thou hear. And to my supplications. Voice.

Give an attentive ear. Lord. Who shall stand. If thou. O Lord.

Should smack iniquity. But get with thee. Forgivenesses. That fear. Thou mayest be. We shall sing. The whole psalm. To the Lord's praise. Psalm 130.

Lord. From the depths. To thee I cried. My voice. Lord. Do thou hear. to thee. Lord.

[45 : 42] To thee. To thee. I cried. My voice. Lord. To thee.

the hill unto my son a patience was given a tent to hear Lord who shall stand with though Lord us my mater with reap with I plus thee Kauf for give attention I hear the assez I wait for God, my soul does wait.

My hope is in this world, more than they lack for more than watch.

My soul waits for the Lord. I say more than they lack for more than watch.

The morning's night to see. Let Israel open the door.

[48 : 05] For if the mercies be unventious redemption.

Except for women's unprovoked.

And from all his equity. He is well shall redeem.

Amen. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all, now and for evermore.

Amen.