

# A Living Service

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- [ 0 : 0 0 ] Well, if we could, this evening for a short while, and with the Lord's help, if we could turn back to that portion of Scripture that we read in 1 Peter chapter 4.
- 1 Peter chapter 4, we're going to look at the whole chapter, but if we just read again at verse 16. 1 Peter chapter 4 and verse 16, where Peter says, Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that time.
- For it is time for judgment to begin at the household of God. And if it begins with us, what will be the outcome for those who do not obey the gospel of God?
- And so on. This coming Tuesday, it will mark 335 years since the death of the two Solway martyrs, Margaret MacLachlan and Margaret Wilson.
- They're probably better known to us as the two Margarets, because it was during the killing times near the end of the 17th century that the covenanted nation of Scotland, they experienced severe persecution from the monarch for refusing to confess the king as the head of the church.
- [ 1 : 2 5 ] And if you know the history, you'll know that over 400 Presbyterian covenanters, they had been ejected from their ministerial charges by King Charles II, because King Charles wanted to make the National Church of Scotland.
- He wanted to make it Episcopalian, where the king would be the head of the church, rather than what Presbyterians believe, and what most congregations would believe now, that Jesus Christ is the king and head of the church.
- But when these Presbyterian covenanters, when they were ejected from all their charges, they began holding what they called conventicles, which were effectively open-air services.
- But as you know, and as you would expect, the monarchy, they retaliated in uproar. And during the reign of King Charles II and also King James VII, the killing times, they resulted in over 200 covenanters being martyred for refusing to make an oath that the king was the head of the church.
- And on the 11th of May, 1685, near Whigtown in the far southwest of Scotland, there were two women who were drowned in the Solway Firth.
- [ 2 : 4 3 ] And they were drowned because they attended one of the conventical services, and they also refused to make the oath that the king is the head of the church. The two Margarets, as they were known, the two Margarets, they were tied to wooden stakes in the water, and they were to await their death by the incoming tide.
- The older of the two women, who was called Margaret MacLachlan, she was tied out to sea, she was tied furthest out to sea, while the younger Margaret Wilson, she was tied to a stake closer to the shore.
- And the king's soldiers who tied them, they hoped that the 18-year-old, the young Margaret Wilson, they hoped that she would give up her beliefs and swear the oath to the king when she saw the older Margaret MacLachlan drowning in the sea before her.

But the young Margaret Wilson refused. And when the tide eventually reached up to her neck, the young Margaret Wilson, she had the king's soldiers come to her again and asked her to swear the oath.

But she refused. She said, I will not. I'm one of Christ's children. Let me go. And with that, the young Margaret Wilson, as the tide came over her neck to drown her, she began singing the words of Psalm 25.

[ 4 : 08 ] My sins and faults of youth do thou, O Lord, forget. After thy mercy, think on me, and for thy goodness great. And she went on to sing, God good and upright is, the way he'll sinners show, the meek and judgment he will guide, and make his path to know.

And you know, that day, the two Margarets, they drowned in the Solway Firth. They paid the ultimate price because they took up their cross and followed Jesus.

They loved Jesus and they wanted to put him first in their lives. But the reality was, and the reality is, they weren't on their own.

Because there have been many other martyrs throughout history, throughout the history of the church, there have been many people who refused to deny Jesus and have suffered for it.

And it was all because they had a living service to the king, a living service to King Jesus. And you know, that's what Peter draws our attention to this evening.

[ 5 : 15 ] As we've seen throughout his letter, Peter has encouraged and he's exhorted the suffering and scattered saints to live like Jesus and to love like Jesus. And Peter has explained to us that as Christians, we have a living salvation through a living saviour, and we're being built up into a living structure.

And we're to have this living subjection that may even result in a living suffering. And now in this passage in chapter 4, Peter says that we're to have a living service.

We're to have a living service because as Christians, we're to consider ourselves as a soldier, a steward, and a sacrifice.

We're to have a living service because the Christian is to consider themselves as a soldier, a steward, and a sacrifice.

That's what we see in this passage. A soldier, a steward, and a sacrifice. So first of all, a soldier. Look at verse 1. Peter says, Peter opens chapter 4 by saying that the Christians should consider themselves as a soldier.

[ 6 : 48 ] He says they're to arm themselves, which is a military term. It literally means to take up your armour and to put your armour on.

And Peter says this because if we're going to stand up as a Christian and stand firm as a Christian, then we have to arm ourselves. We have to arm ourselves for battle.

We need to take up our armour and put on our armour so that we're armed and ready for battle. But you know, Peter, he wants to make absolutely clear that our warfare is not physical.

It's spiritual. We're to arm ourselves for a spiritual warfare because that's the example of Jesus. Peter says in verse 1, Since Christ suffered in the flesh, arm yourselves with the same mind.

In other words, because Jesus endured spiritual warfare, you're to take up your armour and put on your armour so that you're armed and ready for battle.

[ 7 : 52 ] And you know, the interesting thing here is that Peter emphasises that the Christian warfare is spiritual. It's not physical. And the reason he emphasises this is probably because do you remember the years when Peter and all the other disciples, they were following Jesus.

And as they followed Jesus for those three years of Jesus' ministry, they always thought that Jesus was preparing to overthrow the power of the Romans and then sit upon the throne of King David.

They always thought that Jesus was going to have an earthly king, be an earthly king with an earthly kingdom. But Jesus repeatedly told the disciples, My kingdom is not of this world.

And so from the example of Jesus, Peter, he's urging us to take up our armour and to put on our armour so that we're armed and ready for our spiritual battle.

Because if we're going to stand up as a Christian and stand firm as a Christian, Peter says, we need to arm ourselves. We need to arm ourselves.

[ 9 : 02 ] And you know, it was for that same reason that Paul wrote to the church in Ephesus. And he said to them, Put on the whole armour of God that you may be able to stand against the schemes of the devil.

Why? Because we wrestle not against flesh and blood, but against principalities and powers, against the spiritual wickedness in high places. And Paul says, Take up the whole armour of God that you may be able to withstand in the evil day, having done all to stand firm.

So we're to arm ourselves. Arm ourselves with the whole armour of God. The belt of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God.

And with that, Peter is saying here, Christian soldier, Christian soldier, arm yourself for battle. So that if you suffer in the flesh, like Jesus did, if you die for your faith, if you're martyred for standing up for Christ and standing firm in Christ, he says, you'll cease from sin.

Not that you'll become sinless, but that you'll receive your inheritance in glory. You'll be taken home to glory. But he says, until then, you must live as a Christian soldier.

[ 10 : 33 ] You must live as a Christian soldier, not pleasing man, but pleasing God. As a good soldier, you must live, says Peter, according to the will of God.

And you know, that's also what young Timothy was told as a Christian minister. He was told, share in the suffering as a good soldier of Christ Jesus. Because the aim of a good soldier is to please the one who enlisted him.

And my friend, it's the same commander-in-chief who has enlisted us to serve in the Lord's army. It's the same commander-in-chief, the Lord Jesus Christ.

And as you know, on Friday, many people, they celebrated the 75th anniversary of VE Day. Because on the 8th of May, 1945, it was on that day which there was finally VE, victory in Europe.

And on VE Day in 1945, crowds, they took to the streets to celebrate the end of the Second World War. And many people in London, they all gathered outside, Buckingham Palace to celebrate with King George VI because he was the commander-in-chief of the British forces.

[ 11 : 55 ] The Prime Minister, Winston Churchill, he certainly had a part to play. But the British forces had sworn allegiance to serve both king and country. And as you know, many paid the ultimate sacrifice for it.

And you know, in many ways, that's what Peter is saying here. That we're to, that that's what we're to do for our commander-in-chief. We're to, we're to swear allegiance to our commander-in-chief, Jesus Christ, because we have been enrolled and enlisted in the Lord's army.

And we're to arm ourselves. We're to walk in the will of God. We're to follow the commands of our captain of salvation. We're to swear allegiance to our commander-in-chief so that we're always ready to stand up and stand firm on the day of battle.

And you know, as a Christian soldier, I want to ask you this evening, have you put your armour on today? Did you put your armour on when you got up this morning?

Have you armed yourself for battle today? because you know, every day is a war. Every day is a war against the world, the flesh, and the devil.

[ 13 : 15 ] And you know, that's why we need to put our armour on. We need to put our armour on every day and follow the orders of our commander-in-chief. And how do we do that? We spend time with his word.

Because, you know, as Peter, he says that we're to spend time with his word because there was a day in your life and my life when we fought the enemy.

We fought for the enemy and we were under the command of another ruler. There was a day in your life and my life, my friend, when we walked not according to the will of God but according to the course of this world and we were under the authority of the prince of darkness.

There was a day in your life and my life when he had blinded our minds, he had blinded our minds from seeing the gospel and the glory of Christ and in our blindness just as Peter says in verse 3, in our blindness we lived in sensuality, we followed our passions, we enjoyed drunkenness, we enjoyed drinking parties, we enjoyed our idolatry but now, says Peter, now as a Christian who has been born again to a living hope and now as a Christian who has been brought from darkness into the marvellous light of the gospel we have been called, we've been enrolled, we've been enlisted into the Lord's army and Peter says as those who are now a new creation under a new commander we're not to join forces in the same flood of sin that we did before, no, we're to arm ourselves, we're to walk in the will of God, we're to follow the commands of the captain of our salvation so that on the day of battle we're ready to stand up and stand firm when people speak ill of you or malign you or abuse you for your Christian character, conduct and conversation.

My friend, the Christian life is a battle against the world, the flesh and the devil and we need to be ready to stand up and stand firm.

[ 15 : 29 ] Is that not what the hymn writer said? Stand up, stand up for Jesus, you soldiers of the cross, lift high his royal banner, it must not suffer loss from victory unto victory, his army he shall lead till every foe is vanquished and Christ is Lord indeed.

My friend, we're to keep standing up and keep standing firm in the day of battle because every day in the Christian life is a battle. We're to stand firm.

Stand firm, Christian soldier. And you know, our eldest son, David, he's only seven and he's desperate to join the army.

I've tried to persuade him to do other things that are a bit safer but he's determined. And now he's got this whole uniform, this whole army uniform that he doesn't seem to take off ever.

And he's got guns and he's also started digging a bunker out in the back garden. But you know, when David saw Captain Tom, the 100-year-old veteran, when he saw Captain Tom and all that he did before he became famous for raising 33 million pound for the NHS, David was amazed at all the medals which Captain Tom wore.

[ 16 : 55 ] Medals that affirmed his rank and his success on the battlefield. And you know, I was thinking about all these medals, that when Christians considered their suffering, throughout the history of the church, the Christian soldier who suffered persecution for their faith, they often viewed their scars and their wounds, they viewed them as medals, just like a soldier would view his medals.

They would wear these scars and wounds with pride because they counted it a privilege, a privilege to share in Christ's sufferings and suffer for the name of Christ.

And you know, that's why Peter reminds us that we have a living service because the Christian is to consider themselves as a soldier. The Christian is to consider themselves as a soldier.

But secondly, Peter says, the Christian is to consider themselves as a steward. The Christian is to consider themselves as a steward.

He says in verse 7, the end of the end of all things is at hand. Therefore, be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins.

[ 18 : 19 ] Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another as good stewards of God's varied grace. Whoever speaks is one who speaks oracles of God.

Whoever serves is one who serves by the strength that God supplies, in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever.

Amen. You know, one person who would, or who considered his scars and wounds as medals and thought it a privilege to suffer in the name of Christ, one person was the Reverend Richard Wurmbrand.

Richard Wurmbrand was a minister in communist Romania during the 1940s, where he was imprisoned for publicly saying that Christianity and communism were not compatible.

And whilst imprisoned for eight years, from 1948 to 1956, Richard Wurmbrand, he was repeatedly beaten and tortured, and even put in solitary confinement for over a year.

[ 19 : 30 ] And yet, despite all that, he kept preaching, he kept preaching the gospel in the prison and even singing hymns with the prisoners.

The Richard Wurmbrand story, it's a remarkable story. And when he was released in 1956, his response, his response to all that he suffered in prison was to thank God for the privilege of suffering for the cause of Christ.

Christ. But, you know, it was years later that Richard Wurmbrand and his wife Sabina and his son Mihai, they moved to America where Richard Wurmbrand, he wrote many books and he founded this organisation called The Voice of the Martyrs, which is a Christian organisation that seeks to bring awareness and aid to persecuted Christians throughout the world.

In fact, The Voice of the Martyrs, they've recently produced an animation series for children. And the animation series, it explains the stories of persecuted Christians throughout history.

It's called the Torchlighters series. The Torchlighters series. And I highly recommend it to you. I highly recommend it for the children and adults if you want to learn more about the persecuted church or even learn about key historical figures in the church because I love watching the Torchlighters with the boys because we learn about all these different people.

[ 21 : 03 ] We learn about Richard Wurmbrand, people like Augustine, Martin Luther, John Bunyan, William Tyndale, John Wesley, Amy Carmichael, Corrie Ten Boom.

We will learn about Eric Little, Samuel Morris, William Booth and many other people. We can learn about all these people of history who suffered for the name of Christ and yet they stood up and they stood firm as a Christian.

They were good stewards of Jesus Christ because as you know, just like a soldier was a servant of the king, a steward was also a servant of the king.

And that's what Peter reminds us in this section that we're not only to be soldiers, we're also to be stewards. Peter says in verse 7, the end of all things is at hand.

In other words, he says we're living in the last days, we're living in the end times, we're living in the day when the second coming could happen and Jesus could return at any moment.

[ 22 : 09 ] The end of all things is at hand. And even as Jesus said himself, be ye therefore ready for at an hour when you think not, the Son of Man will come.

My friend, Peter, he's calling us to a living service where we're to remain faithful and we're to remain fervent as stewards. And we're to remain faithful and fervent stewards until Christ returns.

And Peter even says, he says that as faithful and fervent stewards, verse 7, we're to be self-controlled, we're to be sober-minded, we're to keep loving one another earnestly, we're to show hospitality without grumbling and we're to use our varied gifts for God's glory.

And Peter says, we're to use our varied gifts in the time that we've been given. He says in verse 10, as each has received a gift, use it to serve one another as good stewards of God's varied grace.

Whoever speaks as one who speaks oracles of God, whoever serves as one who serves by the strength that God supplies. Why? In order that in everything God may be glorified through Jesus Christ, to him belong glory and dominion forever and ever.

[ 23 : 28 ] Amen. My friend, as faithful and fervent stewards, we're to have a living service which seeks the glory and honour of God. And you know, Peter's statement here, it seems to be another lesson that Peter learned from Jesus.

Because in Luke chapter 12, Jesus speaks about his second coming. And Jesus speaks about this need to remain as a faithful and fervent steward during his absence.

Jesus said in Luke chapter 12, stay dressed for action and keep your lamps burning and be like men who are waiting for their master to come home from the wedding feast so that they may open the door to him at once when he comes and knocks.

Blessed are those servants whom the master finds awake when he comes. And it was then that Peter actually asked in Luke 12, are you telling this parable for us or for everyone?

And Jesus says, blessed is the faithful and wise steward whom his master will find serving when he comes on a day when he doesn't expect him and at an hour when he doesn't know.

[ 24 : 46 ] And you know, it's a solemn and sobering lesson for us, isn't it? To be reminded that while we await the second coming of Christ, we're to have a living service, we're to remain faithful and fervent stewards of King Jesus, we're to have this living service, we're to be faithful and fervent stewards of King Jesus.

And you know, there's a quote which always confronts and challenges me about my Christian character, conduct and conversation. And it reminds me about the need to be a faithful servant of King Jesus.

And of course, the quote is by J.C. Ryle. J.C. Ryle said, do nothing that you would not like God to see. Say nothing you would not like God to hear.

Write nothing you would not like God to read. Go no place where you would not like God to find you. Read no book of which you would not like God to say, show it to me.

Never spend your time in such a way that you would not like God to say to you, what are you doing? You know my friend, Peter is reminding us, he's reminding us that we are to be faithful and fervent stewards of King Jesus.

[ 26 : 07 ] Peter's reminding us that we have a living service because the Christian is a soldier, a steward. And lastly, we see a sacrifice.

A soldier, a steward, and a sacrifice. A sacrifice. Look at verse 12. Peter writes, Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.

But rejoice in so far as you share in Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you.

But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

In these verses, Peter says that persecution, suffering, and opposition for being a Christian, it shouldn't surprise us. Do not be surprised, he says.

[ 27 : 15 ] Do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. This is something Paul also affirmed to Timothy when he said that all who desire to live a godly life in Christ Jesus, he says, they will be persecuted.

But both Peter and Paul, they were just actually following on from what Jesus said. Because Jesus said, if the world hates you, know that it hated me before it ever hated you.

If you were of the world, the world would love you as its own. But because you're not of the world, and I chose you out of the world, therefore the world hates you. As one commentator said, he said, to identify with Christ is to suffer.

Therefore we shouldn't be surprised when Christian suffering comes upon us. Rather, he says, we should be surprised when we don't suffer.

If we're not suffering as a Christian, he says, could it be that we are perhaps more like the world and less like Christ?

[ 28 : 29 ] It's a challenging question, isn't it? If we're not suffering, is it because we're more like the world and less like Christ? Because if we suffer for the name of Christ, it shouldn't surprise us.

And as Peter says, if we share in Christ's suffering, we're to rejoice. And if we're insulted for the name of Christ, we're to know that we're blessed. Because as Jesus said, blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

But then you see that Peter, he goes on to say that it's shameful to suffer for our sin, but it's not shameful to suffer for our saviour. It's shameful to suffer for our sin, but it's not shameful to suffer for our saviour.

He says in verse 15, let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

Peter says, it's shameful to suffer for our sin, but it's not shameful to suffer for our saviour. And you know, Ewan Sanchez, he's the author of the Bible study booklets that we're using on Wednesday evenings to go through 1 Peter.

[ 29 : 48 ] And he writes in his commentary on 1 Peter that when he was first converted, Ewan Sanchez, he said that he served in the US Navy, which at the time wasn't the most welcoming environment for Christians.

And he tells of the occasion when he was working with his colleague, this colleague who just went on and on and on about how ridiculous it is to be a Christian and how terrible Christians are and that the Bible isn't to be believed.

And in this same colleague that Ewan Sanchez was working with, he turned to him and said, you're not one of those Christians, are you? And as he writes in his commentary, Ewan Sanchez says that it was a perfect opportunity for me to give a reason for the hope that is within me.

But instead, I said, no, I'm not one of those Christians. And Ewan Sanchez, he says, the shame he felt by denying his Savior was awful.

But he did it, and he did it just for comfort. He did it so that he could avoid opposition and ridicule. And in many ways, Peter, he knew, he what that shame felt like as well, didn't he?

[ 31 : 12 ] Because he denied Jesus three times. He denied Jesus with cursing and swearing. Peter denied the Savior in order to dodge suffering.

He denied the Savior in order to dodge suffering. But you know, it's from his own experience that Peter writes here to encourage and to exhort Christians not to deny the Savior in order to dodge suffering.

Peter says, don't be ashamed of Jesus. Don't be ashamed of Jesus. Don't deny the Savior in order to dodge suffering. Why?

Because as we read this morning in Mark 8, Jesus warned the church that whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.

Don't deny the Savior, Peter's saying. Don't deny him. Because whoever is ashamed of him, he will be ashamed of them when judgment comes.

[ 32 : 25 ] And you know, it's because of these words that Peter says down in verse 17, it is time for judgment to begin at the household of God. And if it begins with us, what will be the outcome of those who do not obey the gospel of God?

And if the righteous is scarcely saved, what will become of the ungodly and the sinner? You know, Peter, he has already said back in verse 7 that the end of all things is at hand.

And he says here that when Christ comes again in the glory of his Father and his holy angels, he will judge his church. And yes, there's no condemnation and there's no separation to those who are in Christ Jesus.

But Peter says, yes, as Christians we're saved by grace, but don't forget that when Christ comes again, we'll be judged by works. We're saved by grace, but we will be judged for our works.

Peter says, don't forget that. Don't forget that we'll be judged for our living service. Don't forget that we'll be judged as a soldier and as a steward and as a sacrifice. Don't forget that judgment will begin at the house of God.

[ 33 : 39 ] Therefore, says Peter, as a Christian, don't be ashamed of Jesus. Don't deny the Savior in order to dodge temporal suffering because that's what the unconverted do, he says.

If it is time for judgment to begin at the household of God, and if it begins with us, what will the outcome for those who do not obey the gospel of God? What will their outcome be?

Peter is saying, don't be ashamed of Jesus. Don't deny the Savior in order to dodge suffering because that's what the unconverted do. That's what those who do not obey the gospel do.

They're ashamed of Jesus and they deny the Savior in order to dodge any form of suffering. my unconverted friend, does that describe you?

Where you're ashamed of Jesus and you deny the Savior simply because you want a comfortable life and you want to dodge any form of suffering, any ridicule, where anyone will say anything about you and coming out and standing on the side of Christ.



[ 34 : 54 ] Peter says, don't be ashamed of Jesus. Don't deny the Savior in order to dodge suffering. Rather he says, verse 19, the end of the chapter, therefore let those who suffer according to God's will entrust their souls to a faithful creator while doing good.

My friend, Peter, he's reminding us this evening that we're to have a living service sacrifice because the Christian is a soldier, a steward and a sacrifice.

A soldier, a steward and a sacrifice. We're to present our bodies as a living sacrifice, holy and acceptable unto God.

And you know, there were many Christians throughout the history of the church who literally did that. they literally presented their body as a living sacrifice by paying the ultimate sacrifice for their faith.

And as we know, this happened not only in covenanting Scotland and also communist Romania, but it also happened in the first century, the second century and the third century in the pagan Roman empire.

[ 36 : 11 ] And there's one young woman I just want to draw your attention to in conclusion. and that's a woman who was called Perpetua. Perpetua was 22 years old when she was decapitated in a Roman amphitheatre.

But she was only decapitated after she had been used as entertainment for the emperor's birthday celebrations. She was publicly scourged beforehand.

She was beaten by wild animals, by lions and even bears. They would be put into this huge amphitheatre and it would be just entertainment for everybody there to see Christians suffering.

And she received this suffering just because she was a Christian. She refused to deny her saviour in order to dodge suffering. And it said that Perpetua's last words were, I cannot be called by any other name than what I am, a Christian.

Christian. I cannot be called by any other name than what I am, a Christian. And you know, my friend, that should be our testimony as a soldier of Jesus, a steward of Jesus, and even those who present their bodies as living sacrifices for Jesus.

[ 37 : 33 ] We're to be able to say, I cannot be called by any other name than what I am, a Christian. My Christian friend, let's not deny Jesus.

Let's not deny our saviour in order to dodge suffering. Let's stand up and stand firm and put our armour on and go to battle day after day for the cause of Christ and the glory of his name.

Well, may the Lord bless these thoughts to us and let us pray together. O Lord, our gracious God, we give thanks to thee for thy word and how it calls us to be soldiers of Christ.

And we thank thee, Lord, that we have been enrolled and enlisted in the Lord's army and help us, Lord, as thy people to stand up, to stand up for Jesus, to be soldiers of the cross, to lift his royal banner high, that it may not suffer loss.

And Lord, we pray that thou wouldst enable us to be faithful stewards, to be faithful and fervent in our work and in our service, that we would do everything to the glory of God through Jesus Christ.

[ 38 : 56 ] And Lord, we pray that day by day, as we war against the world, the flesh, and the devil, that we would continue to present our bodies as a living sacrifice, holy and acceptable unto thee, that we would live a life that brings glory to thy name, and Lord, that we would seek to honour and glorify thee through our Christian character, conduct, and even our conversation.

Lord, forgive us when we are not walking the way that we should and doing things the way that we should. Help us, Lord, to come back to thee and to follow the commands of our great commander-in-chief, Jesus Christ, and to serve him more faithfully, and to walk with him more closely.

We give thanks, Lord, for the testimony of thy people throughout the history of thy church, for those who have died for the cause of Christ, those who have stood up and stood firm for the name of Jesus.

Help us, Lord, to do the same, that we would be able to tell it to the generation following, that this God is our God, and that he will be our guide, even unto death.

Keep us, then, we pray. Bless us in the week that lies ahead, a week, Lord, that is unknown to us, but we commit ourselves into thy care and keeping, knowing, Lord, that thou art the one who will keep us from falling and present us faultless before thy glory with exceeding joy.

[ 40 : 21 ] Do us good than we ask. Go before us for Jesus' sake. Amen. Well, we're going to bring our time to a conclusion this evening by singing in the words of Psalm 9, Psalm 9a in the Sing Psalms version.

Psalm 9a, and we're singing from verse 7 down to the verse marked 11. Psalm 9a from verse 7. The Lord forever reigns on high, his throne for judgment stands.

He'll judge the world in righteousness, with justice rule the lands. The Lord will be a hiding place for those who are oppressed, and he will be a strong defense for those who are distressed.

All those who know your name, O Lord, in you their trust will place, for you do not abandon those who seek your gracious face. Sing praises to the Lord who sits in Zion on his throne, among the nations of the world, proclaim what he has done.

We'll sing these verses of Psalm 9, to God's praise. The Lord forever reigns on high, his throne for justice stands.

[ 41 : 44 ] He'll judge the world in righteousness, with justice through the land.

The Lord will be a hiding place for those who are oppressed, and he will be a strong defense for those who are distressed.

All those who know your name, O Lord, in you their trust will praise.

For you do not have come those who seek your gracious face.

Sing praises to the Lord who sits in Zion on his throne, among the nations of the world, proclaim what he has come.

[ 43 : 39 ] Amen. Amen. Amen. Amen. Amen. Freddie Ad em comp Namen Ou ân CHAN in ró■■■■ ll