

Jesus Our Confidence

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Date: 24 January 2018

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[0 : 0 0] But if I could, with the Lord's help and the Lord's enabling, I could turn back to that letter which we read, Paul's letter to the Colossians, chapter 1.

And I want us to look at verses 1 to 14, but if we just take as our text the words of verses 13 and 14. Colossians 1 and verse 13.

He has delivered us from the domain of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Now, when I was in primary school, we were encouraged to have a pen pal. I'm not sure if you ever had a pen pal when you were in school. And I'm not sure that they would still have pen pals today because of all the technology and the use of email.

But when I was young, if I can say that, when I was young and in primary school in Sandwick, everyone in our class was allocated a pen pal. And this pen pal, he was in another primary school in another part of the world.

[1 : 2 1] But I didn't know why, and I always remember writing to this pen pal, but I didn't know what to say to him. And to my shame, I can't even remember the boy's name.

But I remember trying to write a letter to someone I had never met before and someone I didn't know anything about. And, well, I didn't know anything about him apart from, well, his name then and his age and the school he went to.

And as a child in primary school, it was hard to write to someone you had never met and someone you knew so little about. And all we knew about our pen pal was what the teacher had told us about them.

And, you know, thinking about that, that's something of what it was like for Paul when he wrote this letter to the Colossians. Because when Paul wrote this letter to the Colossians, he was writing to a church that he had never met before.

And he was addressing people in a congregation that he had never seen before and people that he had never spoken to before. But Paul knew, he knew about the church in Colossae because of what the minister in the congregation had told him.

[2 : 3 1] We're told down in verse 7 that Epaphras, he was Paul's fellow servant. And Epaphras had told Paul all about the encouraging things that were going on in Colossae in the congregation.

But Epaphras had also told Paul about all the difficulties and all the challenges that the Colossians were facing as a congregation. And so although Paul had never met them, you could say that Paul became a pen pal to the Colossians.

And Paul wrote to them and he wrote to them in order to remind them that they can have confidence in Jesus Christ. Because in Jesus Christ, they have everything.

In Christ, he says to them, they are complete. In Christ, they are complete. Because Jesus Christ is all sufficient. And with that, I'd just like us to consider these opening 14 verses of this letter.

And I'd like us to consider these verses under four headings. Four headings. The reason, the report, the request and the redemption. So look first of all at the reason.

- [3 : 47] Look at verses one and two. The reason. Paul, an apostle of Christ Jesus by the will of God and Timothy, our brother. To the saints and faithful brothers in Christ at Colossae.
- Grace to you and peace from God our Father. Now the opening verses of this letter, they seem like a standard greeting from the apostle Paul. Because we see Paul using similar phrases at the beginning of his other letters.
- But you know, we shouldn't rush past these opening greetings from Paul. Because his words here, they are his stamp of authority. Paul's greeting isn't just some pleasantries at the beginning of his letter.
- Paul's greeting is his identification. It's his proof of his authority and authenticity. Because, you know, the Colossians, they could have thought that Paul was anyone.
- And he was just writing a letter to them. Because Paul, as we said, he had never met the Colossians. And so when Paul writes his letter to the Colossians, he makes sure from the outset that the Colossians know that this letter has been written with authority.
- [4 : 57] And that what Paul has to say was important. And it's noteworthy because he was an apostle. Now not everyone was an apostle. And the word apostle, it means sent one.
- And you were regarded as an apostle if you were personally sent by Jesus Christ to be an ambassador. An ambassador or a missionary.
- And of course, Paul, he wasn't one of the first twelve apostles who were chosen and sent by Jesus. But as you know, Paul, he was chosen and sent by Jesus when Jesus met with him on the road to Damascus.
- Paul was an apostle who was sent to be a preacher to the Gentiles. But in order to show the Colossians that Paul wasn't some random guy trying to get one over on them.
- Or that he was abusing his position as an apostle. Paul then says that he was an apostle of Christ Jesus by the will of God. And what Paul means by this is that he didn't send himself.
- [6 : 01] He didn't choose to be an apostle. It wasn't something that he just aspired to and always wanted to be from his youth. It wasn't this vocation that he chose for himself.
- No, Paul is emphasizing this is a calling. This is a calling. And this was a calling put upon him. And he was called to this position in which the Lord had appointed him to.
- And for that reason, Paul knew that the Colossians, they had to take note of this letter and consider his teaching. But you know, they not only had to take note of it because he was an apostle.
- They also had to take note of it because they were Christians. They were Christians. They were followers of Christ. That's what he says. To the saints and the faithful brothers and the faithful brothers or sisters who are in Christ.
- At Colossae. They were Christians. And because they were Christians, they were under the rule and the authority of Christ's church. And you know, there's something.
- [7 : 06] That's something that we forget in our 21st century individualistic culture. We forget that every church member is under the authority of Christ's church.
- And with Jesus Christ, he is the head of his church. And he has appointed elders to rule in his church. That's why they're called ruling elders.
- And they're not there just to look pretty. Ruling elders are there to exercise authority. But they're to exercise authority graciously and compassionately and carefully.
- It's not to be heavy-handed or imbalanced or unwarranted. It's to be like the king and head of his church. It's to be Christ-like. But church members must remember that they are under that authority.

Because they have submitted to the headship of Jesus Christ. They've confessed Jesus as Lord. And therefore, they must live in obedience to Jesus Christ and his church.

[8 : 05] And it's for that reason that Paul could write to this congregation that he had never met. He could write to them because of his authority as an apostle of Jesus Christ.

And the fact that they were Christians in submission to Jesus Christ. They were followers of Jesus. But you know, the real reason that Paul wrote this letter was because of Epaphras.

And as we said, Epaphras was the minister of the congregation in Colossae. And it seems that Epaphras, he was first converted or he first encountered Paul when Paul was in the city of Ephesus.

And you'll see on your little map that Ephesus was about 100 miles to the west of Colossae. Colossae was just a little town.

It was a traveler's town. And it was in a region known as Phrygia. It's now in modern-day Turkey. And it seems that when Paul went to Ephesians, he spent two years, two action-packed years in the city of Ephesus.

[9 : 11] And Paul was preaching there. He was preaching in a lecture theater owned by a man called Tyrannus. And it seems that during that two-year period where Paul was in Ephesus, that was the point at which Epaphras, who was from Colossae, a native of Colossae, that's when Epaphras was converted.

And then following his conversion, Epaphras goes back to his hometown, to his own people. He goes back to his own people with the gospel. And Epaphras plants a church there and he becomes the pastor of the church in Colossae.

But you know, like most pastors who are struggling, Epaphras asked Paul for help. And because Epaphras, he was struggling with various problems in the church.

And you know, the greatest problem was that the Christians in Colossae, they were being taught by false teachers that they needed something more than Jesus. They were being taught that Jesus wasn't enough for their salvation.

They were being taught that Jesus, he's not all-sufficient. And this false teaching and also the fact that they were being influenced by the world, it caused many of the Christians in Colossae to doubt their salvation and to leave them wondering, am I saved at all?

[10 : 30] And so that was the reason for Paul writing this letter to the Colossians. That was the reason. But secondly, I want us to consider the report. The report that Epaphras gave about his congregation in Colossae.

So the reason, the report. Look at verse 3. He says, We always thank God, the Father of our Lord Jesus Christ, when we pray for you.

Since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing, as it also does among you, since the day you heard it and understood the grace of God in truth.

Just as you learned it from Epaphras, our beloved fellow servant, he is a faithful minister of Christ on your behalf, and has made known to us your love in the Spirit.

So having introduced himself to the Colossians, Paul tells them that he and Timothy, they give thanks to God for their faith in Jesus Christ.

[11 : 44] That's what he says in verse 3. We always thank God, the Father of our Lord Jesus Christ, when we pray for you. Now, although Paul was in prison by this point, Timothy was the pastor in the neighbouring city of Ephesus.

And Paul seeks to give the Colossians assurance that both he and Timothy, they are continually praying for them. And we'll see what they're praying for in a moment.

But in these verses we're given the report of Epaphras about the congregation in Colossae. Because as pastor of a congregation, a congregation that was still in its infancy, it was still a young church, Epaphras' concern was that the Christians in the church were being influenced.

And the problem was that there were many influences that were hindering the faith and the growth of these Colossians. There was the influence of the world, as it is with us still today.

There was the influence of society. It was always changing around them, just like it is today. And there was always this temptation to make the church become like the world, in order to appease the surrounding society and to attract people to come to Christ.

[13 : 00] But the truth is, if people aren't attracted to Christ, he will never be enough for them. And they will always want something else. But you know, there was also another problem in Colossae, because there were false teachers who were influencing these young Christians.

And the false teachers, as we said, they were teaching and telling the Colossians that they lacked something in their Christianity. The false teachers were claiming that Epaphras' message, it was okay up until a point.

But they said that Epaphras, he didn't stress the need to have that something extra. That full Christian experience. They said that Epaphras, he preached the gospel, but not a full gospel.

And that the Colossians, they weren't proper Christians until they received this vital extra thing that was missing from their Christianity. And you know, the message of the false teachers, they were proclaiming just a message of Jesus plus.

Jesus plus. Jesus plus knowledge. Jesus plus good works. Jesus plus law keeping. And we'll see this as we go through the letter. They were teaching Jesus plus circumcision.

[14 : 16] Jesus plus. Jesus plus. The false teachers stressed a message of Jesus plus. And it left the Christian Colossians feeling inferior and inadequate.

And that they lacked something in their Christianity. And the result was that the Colossians doubted their own salvation. They questioned whether or not they were actually saved.

And they lacked confidence in the finished work of Jesus Christ. And you know, I remember an occasion when my sister was in Glasgow. And she was sharing with her flatmate.

And the flatmate was a Christian. She had just been converted. And, well, she was on the bus one day in Glasgow. And this, I don't know how she got talking to this man, this other man who was a Christian.

But he was of a Pentecostal persuasion. And you can probably know where this is going. The man asked my sister's flatmate, Have you received the second blessing?

[15 : 14] And she didn't have a clue what that was. She'd never heard of it. And he said that the second blessing was the gift of the Holy Spirit and the ability to speak in tongues and to prophesy.

And, of course, she said that she hadn't received the ability to speak in tongues and prophesy. And to this, the man responded saying, Well, you're not a proper Christian then. And you can imagine the way that she felt.

She felt inferior. That her Christianity was substandard. And that she hadn't really been converted. She doubted her salvation for a while. But, you know, if anyone ever asks you if you've received the second blessing and if you've received the gift of the Holy Spirit, tell them that you don't speak in tongues or prophesy because all that died with the apostles.

And that the Bible is sufficient for salvation. But that you have received the second, the third, the fourth, and the fifth blessing. In fact, as a Christian, says Paul, who is united to Jesus Christ, this is the wonder of it.

You have received every spiritual blessing in heavenly places in Christ. In other words, you lack nothing.

[16 : 30] You lack nothing. You have received the fullness of salvation in Jesus Christ. And, you know, that's what we see in these verses. Paul is reminding the Colossians that what they have in Jesus Christ is the fullness of salvation.

And, you know, this is what I find so beautiful about this report that he gives. Because with all their doubts and their lack of confidence in their Christianity, Paul encourages the Colossians in their faith.

And he reassures them of their salvation. And he just reminds them that they don't need anything else. He says to them, you've already found what you're looking for.

You already have the fullness of God's grace in salvation. You are already a Christian. Maybe you can't see it for yourself, but the evidence is there.

The evidence is all there. And he says, he says in verse 4, Since we heard of your faith in Christ Jesus and of the love that you have for all the saints because of the hope laid up for you in heaven, of this you have heard before in the word of the truth, the gospel.

[17 : 44] Paul says to the Colossians that when they heard the truth of the gospel, they had faith, hope, and love. They had faith in Jesus Christ.

They had the hope of heaven and they had love towards their fellow Christians. They had faith, hope, and love. And as Paul reminds us in 1 Corinthians 13, faith, hope, and love, they abide.

They remain. They don't change. They endure. They don't ebb and flow. They don't fluctuate. They're part and partial of the Christian life. They are evidence to your Christianity.

Faith, hope, and love abide. But the greatest of these is love. And as I know what Jesus taught and emphasised, when he said to his disciples, a new commandment I give you, that you love one another.

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

[18 : 54] And the apostle John, he obviously learned that that night, because in his letter, he threw attention to the teaching of Jesus, when he said that, we know that when we've passed from death to life, you know when you're a Christian, you know that you're a follower of Jesus, when you love the brethren.

You know that you're a Christian, when you love your brothers and sisters in Christ. You know that you're a follower of Christ, when you love being with the Lord's people. That's the evidence that you're a Christian, that you love Jesus, and you love being with the Lord's people.

And Paul says that Epaphras' report to him, was that the Colossians, they were definitely Christians. They were in Christ. They were complete in Christ, because they had faith in Jesus Christ, they had the hope of glory, and they had love towards the saints.

But more than that, Paul says that since they heard the gospel, and embraced Jesus Christ as their saviour, they've been growing in their faith, and they've been growing in the knowledge of their saviour.

The Colossians had probably been told, by the false teachers, that they weren't growing at all, because they didn't know enough. But Paul is reminding them, that their faith, hope, and love, was enough.

[20 : 17] Their commitment to Jesus Christ, was enough. But you know, I believe that we can stunt our Christian growth, and we can lack assurance of salvation, and we can doubt our Christianity, all because we don't rest upon Jesus Christ alone.

And when we don't rest upon Jesus, and when we look inward, and when we maybe seek confidence from other people, or other things in our lives, that's where the lack of assurance comes.

Because we should be looking to Jesus, and finding confidence in him, and assurance in his salvation. We need to keep looking to Jesus.

That's what he's saying here. But Epaphras' report was a good report. He says that the Colossians, they have faith, hope, and love. They're growing, they're bearing fruit, they're learning, they're disciples of Jesus, they're followers of Jesus, they're committed to Jesus.

And for that reason, they should have confidence in Jesus. But as Paul continues, he moves on from the reason for writing his letter, and the report from Epaphras.

[21 : 31] And he moves on to the request. The reason, the report, and then the request. The request is at verse 9. It says there, And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will, in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work, and increasing in the knowledge of God, being strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

And in these verses, Paul, he just continues his earlier thought by explaining to the Colossians that what both he and Timothy are praying for. Because as we said, by this point in time, Paul is in prison, and Timothy is the pastor in Ephesus.

And Paul wants to give the Colossians the love and the assurance that both he and Timothy are continually praying for them. And you know, it's good to let people know that you're praying for them, if you are genuinely praying for them.

You know, it's a loving and an encouraging thing to let someone know that you're thinking about them, and that you're bringing them to the throne of grace. I don't think we do it enough.

We don't tell people that we're praying for them, if we're praying for them. And we don't tell them why we're praying for them, if we're praying for them. But we should. We should tell them.

[23 : 13] We should tell people and encourage them to know that they're being thought of and prayed for. Because, well, that's the example we're giving off in Scripture. That's the example that Paul sets here.

He tells the Colossians who are struggling in their faith, and he tells them that he and Timothy, they are continually praying for them. And that they prayed for the Colossians because they mattered.

And that they were loved and cared for. And that's why we pray for others, because they matter to us. And we love them. And we care for them. And you know, it was one commentator who said that the content of our prayers is an infallible guide to our spiritual priorities.

He said, those things which are rarely far from our thoughts will feature most frequently in our prayers. I'll read it again.

Those things which are rarely far from our thoughts will feature most frequently in our prayers. But Paul not only tells the Colossians that he and Timothy are continually praying for them, he also tells the Colossians what they are praying for them.

[24 : 28] And what's clear from Paul's prayer is that he doesn't pray for their temporal needs. Although there's nothing wrong with praying for temporal needs. Paul's request to God is for the spiritual development and growth of the Colossians.

He says in verse 9, And so from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding.

And you know, what we have to notice is that Paul's choice of words here is significant. Because Paul prays that the Colossians will be filled with spiritual knowledge, wisdom, and understanding.

Knowledge, wisdom, and understanding. And these terms are significant because they draw attention to one of the problems that were infiltrating the Colossian church. The false teachers, as we said, they were emphasizing that in order to be a proper Christian, you needed to have a certain level of knowledge, wisdom, and understanding.

But this knowledge, this gnosis, it wasn't a knowledge of the Bible. It was, you could say, an experience of mystical enlightenment. And this is where we get the concept of Gnosticism.

[25 : 44] It's this mystical knowledge, wisdom, and understanding that only an elite few could possess. And those who had it, those who were Gnostics, they were deemed by the false teachers as proper Christians.

And this is the thought that was prevalent in the early church, something that many of the apostles had to contend with. The Apostle John, he's writing his letters against Gnosticism.

Because, and he wrote his letters, these apostles wrote their letters because Gnosticism, it undermined the gospel, and it took away the confidence of believers, and that they felt inferior in their faith, that they needed this something else in order to be this proper Christian.

But Paul's prayer for the Colossians is that they will be filled with spiritual knowledge, wisdom, and understanding. And Paul prays for this because he knows that when the Colossians are filled with spiritual knowledge, wisdom, and understanding, he says in verse 10, that they will walk in a manner worthy of the Lord, fully pleasing to him.

Meaning that their lifestyle, and their conduct, and their speech as Christians, it will not be compromised. They will live Christ-like lives that are God-honoring and God-glorifying.

[27 : 07] They will live lives that are distinct from the world and worthy of the Lord. But more than that, Paul prays that the Colossians will be filled with spiritual wisdom, knowledge, and understanding, not only so that they will be faithful to the Lord, but also that they will be fruitful for the Lord.

So it says in verse 10, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work, and increasing in the knowledge of God.

Paul prayed that the Christians in Colossae would be fruitful in every good work, meaning that they would be committed to the work of the gospel and the furtherance of Christ's kingdom.

But then Paul prays in verse 11, he says that they would be strengthened with all power, according to his glorious might, for all endurance and faith with joy.

Paul prays that the Colossians will be faithful, fruitful, and powerful. That they will be strengthened with all might, according to his glorious power.

[28 : 14] Literally, this is a verse I love, Paul is praying that the Colossians will be powerfully powerful, according to God's glorious power. He's praying that they will be powerfully powerful, according to God's glorious power.

And you know, the word is, the verse is interesting because the Greek word for power is dunamis, and it's where we get the word dynamite.

And that's what Paul is praying for them. Paul is praying that the Colossians will be like dynamite, that the power of the gospel will have this explosive effect in their congregation and upon their community.

And that the Lord's glorious power, through that, his glorious power, they will be powerfully powerful. They will be like dynamite as a church in their community, as they patiently spread the gospel with joy.

But there's one more thing, as he says in verse 12. And Paul prays in verse 12 that they will be thankful. He prays that the Colossians will be faithful, fruitful, powerful, and thankful.

[29 : 25] He says that they will give thanks to the Father who has qualified you to share in the inheritance of the saints in light. And when Paul urges the Colossians to be thankful to the Father for making them qualified to share in the inheritance, the word qualified is not in the sense of attaining this standard or reaching this plane in your Christianity like the false teachers were claiming.

qualified means sufficiency. It's talking about being made sufficient. Meaning that God the Father has given to the Colossians everything for their salvation.

The Father has made you sufficient. And what Paul is calling the Colossians to be is thankful. Thankful that the Father has made them sufficient through Christ.

The false teachers may have emphasized that the Colossians needed something extra. something on top of their Christianity. But Paul is saying that God the Father has provided everything for them in salvation.

He has done everything for them in Jesus Christ. And that the Colossians shouldn't be lacking confidence. They shouldn't doubt their salvation. They shouldn't think am I saved today?

[30 : 42] They should be thankful for their salvation. And they should be thankful for all that has been accomplished for them on their behalf. And so Paul's request for the Colossians is that they will be faithful, fruitful, powerful, and thankful.

But the last thing we see here is the redemption. So we've seen the reason why he wrote the letter, the report from Epaphras, the request, they're making about the congregation, and then the redemption.

The reason, the report, the request, the redemption. Verse 13, he has delivered us from the domain of darkness and transferred us into the kingdom of his beloved son in whom we have redemption, the forgiveness of sins.

And this verse, it follows on very closely from the previous verse, verse 12. In fact, verse 9 down to verse 20, it's all one sentence in Greek.

So there's no breaks whatsoever. But these verses, verses 13 and 14, they follow on just from verse 12 because Paul prays that the Colossians would be thankful for their salvation, that they would thank God the Father who has made them share in the inheritance of the saints in light.

[31 : 58] And following that, in verses 13 and 14, Paul explains how the Colossians were brought from being sinners in darkness to being saints in light.

And in order to explain this transformation of the Colossians from being sinners in darkness to being saints in light, Paul uses three key words. He says that the Colossians have been delivered, transferred, and redeemed.

And it's all by God's beloved Son, Jesus Christ. The Colossians have been delivered, transferred, and redeemed by the beloved Son, Jesus Christ.

The word delivered, it means rescued. being rescued from the power and authority of darkness. The word transferred, it takes the idea of rescue a wee bit further in the sense that a sinner is not only rescued from the darkness of sin, but they're also brought into an experience of salvation and righteousness.

Because if we were just delivered from the darkness of sin, we would be brought to a neutral point. but being transferred, we are brought not only out of the darkness of sin, but we're also brought into the kingdom of light.

[33 : 14] And that's a place that we don't deserve. We don't deserve the kingdom of light. And then Paul, he concludes this explanation by using the word redemption.

In whom we have redemption, the forgiveness of sins. And redemption, as you know, it's a word that expresses rescue. It also expresses being transferred from one position to another by the paying of a ransom price.

And what Paul is emphasizing to the Colossians was that their rescue from the kingdom of darkness into the kingdom of light, that transfer from darkness to light, it was all accomplished by the redemption of the beloved son.

In which the beloved son, Jesus Christ, he redeemed the Colossians and forgave their sin. by his own precious blood. It was all by his precious blood.

And you know, Paul's use of all these words, it's fascinating because each of them, where he's talking about being delivered and transferred and redeemed, he's emphasizing that they weren't active in their salvation.

[34 : 28] They were passive. because they didn't rescue, transfer, or redeem themselves. We didn't rescue, transfer, or redeem ourselves.

No, it was all done on our behalf. It was all done by the beloved son. And, you know, this is what would have given the Colossians confidence and assurance of their salvation.

And this is what should give us confidence and assurance of our salvation. That our salvation, it's not about knowledge. It's not about feelings.

It's not about experiences. it's all about what Jesus has done on our behalf. And that we are to receive and we are to rest upon the finished work of Christ for our salvation.

We're to have confidence in Christ. And so, having expressed the reason, the report, the request, and the redemption, Paul is saying to us, Jesus is our confidence.

[35 : 35] Jesus is our confidence. Don't look to anyone or to anything else for your assurance. Look to Jesus. Look to Jesus, our confidence.

Why? Because he is the author and he is the finisher of our faith. So may the Lord bless these thoughts to us. Let us pray.

O Lord, our gracious God, we give thanks to thee for thy word, that thy word always reminds us of what Jesus has done for us, that he has done in us and for us, exceedingly, abundantly, above all, more than we could ask or even think.

And help us, Lord, we pray, to be like the Colossians, to be thankful, to have thankful hearts, to pray for one another, as Paul was reminding us there.

And Lord, we ask that we would be more like Jesus, that we would follow in his footsteps, that we would emulate our Saviour, and that we would keep our eyes firmly fixed upon him, that we know there are many voices in the world and many temptations that surround us.

[36 : 48] But help us, Lord, to be faithful to him, because he was faithful to us, and he was obedient for us, obedient unto death, even the death of the cross.

Lord, bless us, we pray, as we begin our study of this letter. We pray that thou wouldst guide us, that thy spirit would lead us, and that in these things, Lord, that we would grow in grace, that we would grow in knowledge, knowledge of our Saviour, Jesus Christ, and that we, O Lord, would realise that thou art the one who begins the good work, and who will bring it on to completion.

Bless us then, we pray, go before us and do us good for Jesus' sake. Amen. We shall conclude by singing the words of Psalm 71.

Psalm 71, the Scottish Psalter, page 310. Psalm 71.

Psalm 71. We're singing from the beginning down to the verse marked five. And this is the testimony of someone who's a Christian.

[38 : 06] O Lord, my hope and confidence is placed in thee alone. Then let thy servant never be put to confusion. And let me in thy righteousness from thee deliverance have.

Cause me escape, incline thine ear, unto me and me save. Be thou my dwelling rock to which I ever may resort. Thou gavest commandment me to save, for thou art my rock and fort.

We'll sing down to the verse marked five of Psalm 71. to God's place. Amen. Year's song titles.

Let me in thy righteousness from be delivered snow.

■ Peities■■■■■ by iPod a■■■ air, unto me and be saved.

[39 : 35] Be Thou my dwelling, rock to which I ever may resort.

Thou gives commandment me to sing, for Thou art my rock and board.

Free me, my God, from wicked hands, and through heaven unchast.

For Thou, O Lord God, from heart my hope, and from my youth my trust.

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.