

# I Believe

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 26 September 2021

Preacher: Rev. Murdo M Campbell

[ 0 : 0 0 ] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read. Pause, we'll enter to the Romans and chapter 10.

Romans chapter 10, and if we read again at verse 8. Romans chapter 10 at verse 8. But what does it say?

The word is near you, in your mouth and in your heart. That is the word of faith. That we proclaim. Because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

For with the heart one believes and is justified. And with the mouth one confesses and is saved. And particularly verse 10.

For with the heart one believes and is justified. And with the mouth one confesses and is saved. On the way into church this evening, you should have been given a printed copy of the Apostles' Creed.

[ 1 : 1 3 ] Our church officer told you you need to memorize this by next Lord's Day. So I expect you to know it off by heart. I want you to keep it in your Bible. And over the coming weeks as we study the Apostle Creed, I want you, well maybe you can memorize it, but also refer to it over the coming weeks.

Now those who are watching on the live stream, it will appear on the screen each Lord's Day. And I wanted to appear each Lord's Day and I wanted us to use it each Lord's Day as we go through our study of the Apostles' Creed.

Because just as Paul said here in Romans 10, verse 10, a creed is to be believed in our heart and also confessed with our mouth.

And that's what I'd like us to do each week as we study the Apostles' Creed together. I'd like us to begin by believing in our heart and confessing with our mouth the words of the Apostles' Creed.

Now you can confess it either silently or audibly, whichever you wish. I'm not going to force you, but say it with me. We'll say the Apostles' Creed.

[ 2 : 2 9 ] I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven and sitteth on the right hand of God the Father Almighty.

From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. Now I'm sure that many of us, if not all of us here or at home this evening, we've at least heard of the Apostles' Creed, if not read it, we've just all read it, or recited it, or even reaffirmed it as our personal creed.

And I say that because the Apostles' Creed has been read, recited, and reaffirmed by Christians throughout the world for centuries. And although it's not part of a typical free church worship liturgy, the Apostles' Creed has been read and recited and reaffirmed by Christians throughout the world as part of their worship liturgy.

[ 3 : 57 ] However, in saying that, it was the late Reverend John McSween, who was latterly a minister in Point Free Church until he retired in 1976.

Before moving back to his native community of Point, John McSween, he spent many years serving the free church in Canada and also in North America.

And he served in Toronto, Winnipeg, and also in Detroit during the 1950s and 60s. And having had the privilege of listening to some of the sermon recordings from way back then of his time in Canada, I noticed that many of the free church congregations, there, where he served, they recited the Lord's Prayer, the Ten Commandments, and the Apostles' Creed each Lord's day.

Of course, the purpose of doing that was to set before the hearts and minds of those present to remind us who we are as Christians, what we are to do as Christians, and in the case of the Apostles' Creed, what we believe as Christians.

And so reading, reciting, and reaffirming the Apostles' Creed, it's nothing new. Not even in the free church. Because the Apostles' Creed has been part of the universal church of Jesus Christ for centuries.

[ 5 : 21 ] But for many people, they claim that the Apostles' Creed is complicated, and it's a confusing creed, rather than what it was actually intended to be.

It was intended to be a creed of confidence and clarity. But that's why it's good to study the Apostles' Creed. It's good to study the Apostles' Creed. And this evening, as you know, we're going to begin a study on the Apostles' Creed.

But this evening, we're just going to look at the opening statement, I believe. I believe. And I'd like us to think about this opening statement, I believe, under three headings.

Introducing the Creed, invoking the call, and insisting the confession. Introducing the Creed, invoking the call, and insisting the confession.

So first of all, introducing the Creed. Introducing the Creed. Paul says in Romans 10, verse 10, a key verse to remember, For with the heart one believes and is justified, and with the mouth one confesses and is saved.

[ 6 : 30 ] Now, as you know, living in the day and age we live in, everything needs to be modern. Everything needs to be progressive.

That's what we're told, anyway. And everything that's not modern or progressive needs to be questioned or queried. Because if it's from the past, it'll probably be deemed as ancient and archaic.

Therefore, it either needs to be fixed or forgotten altogether. Because, as we're often told, we're more educated now than now. Forefathers were. And, you know, that's the worldly mindset that we have.

We need to get rid of these things. Either fix them or forget them. But that worldly mindset, it's not only prevalent in our communities. It's also prevalent in the Church of Jesus Christ.

And I say that because many Christians, they question and query the importance and the influence of church creeds, confessions, and catechisms. Especially because they're not modern.

[ 7 : 31 ] And they're not really progressive. They're from the past. Therefore, they're ancient. And in some cases, their language is a bit archaic. And so, some people claim that these documents, they either have to be fixed or forgotten altogether.

Why do we need them anyway? They'll say. We've got the Bible. Well, we've got the Bible. We've got everything we need. But as you know, my friend, in over 2,000 years of church history, the Bible hasn't changed.

Yes, there are modern Bible versions. But the doctrines that are taught from God's Word hasn't changed. Therefore, creeds, confessions, and catechisms are still as relevant for us today as when they were first written.

But more than that, they're necessary. Because the purpose of creeds, confessions, and catechisms was not only to consolidate the teaching of the Bible. It was also to clearly and concisely convey to us the teaching of the Bible.

We see that in our Westminster Confession of Faith. It was produced and published way back in 1647. But the Westminster Confession of Faith, it gives to us 33 chapters of consolidated teaching of the Bible.

[ 8 : 46 ] And each chapter, it clearly and concisely conveys to us the teaching of the Bible. Whether it's referring to Scripture or to sin or salvation, sanctification, the Sabbath, or even the sacraments.

It's all there for us. It's all consolidated and clearly and conveyed to us in the Westminster Confession of Faith. And as you know, as a denomination, all ministers, elders, and deacons, we all vow to owning and declaring the doctrine of the Westminster Confession of Faith to be our confession of faith, which we promise to adhere to constantly.

But we're not only familiar with our confession, we're also familiar with our catechism. A catechism that clearly and concisely conveys to us the teaching of the Bible in the form of questions and answers.

We're familiar with the catechism. Many of us were brought up on the Westminster Shorter Catechism. Maybe we didn't like doing it at the time. Like myself, I completely struggled with it.

I didn't enjoy it. But on reflection, now as a Christian, it's a great document. And the catechism, as you know, was also produced and published at the same time as the Westminster Confession of Faith, 1647, and also the larger catechism was published at the same time.

[ 10 : 11 ] And as children, we learned to read it and recite it and reaffirm that the chief end of man is to glorify God and to enjoy Him forever.

And so we're familiar with confessions. We're familiar with catechisms. But what about creeds? What about creeds?

Because the Apostles' Creed, it's not the only creed that the Christian church asserts and affirms. There's also a creed called the Nicene Creed, which was produced and published in the 4th century.

And it was produced and published because there was this heretical understanding about the person of Jesus Christ. Some claimed that Jesus Christ was half man and half God.

But what the Nicene Creed asserted and affirmed was that the Bible teaches us that the Savior of sinners is fully God and fully man. He's 100% God and He's 100% man.

[ 11 : 13 ] Or, as our catechism teaches us, the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be both God and man in two distinct natures and one person forever.

The other Christian creed is the Athanasian Creed. That was produced and published in the 6th century. And it was produced and published because of another heretical view.

That's what they were always dealing with, with these creeds, apart from the Apostles' Creed. These creeds, the Nicene Creed and the Athanasian creeds, they were dealing with heresy. But the Athanasian creed in the 6th century was dealing with the heresy of the Trinity and the relationship between God the Father, God the Son, and God the Holy Spirit.

But again, our catechism teaches us that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit. These three are one God, the same in substance, equal in power and glory.

And, you know, thinking about the Shorter Catechism, we take the teaching that we have received at a young age for granted. Do you know that?

[ 12 : 30 ] We take it all for granted. As those who have been born and brought up in the free church, we have a privileged upbringing. We have a privileged upbringing of being brought up with powerful preaching and strong and solid biblical teaching.

And, you know, to reject or even to neglect these privileges, we do so at our peril. But, you know, for those in the early church, way before the Shorter Catechism, they didn't have our privileged position because they had to discuss, they had to debate all these doctrines, they had to wrestle with Scripture in order to produce and publish all these creeds and confessions and catechisms.

And our privileged position tonight, and this is the way we should always view these creeds, confessions and catechisms, our privileged position is that we are standing on the shoulders of giants.

We are standing on the shoulders of giants. That's how we can see this so much more clearly than they ever saw it. Now, just as an aside before we go on, if you like apps for your iPad or your iPhone, then I'd encourage you to download the iReformed app.

The iReformed app. It'll give you all these reformed creeds, confessions, and catechisms that we've mentioned so that you can look at them and read them for yourself.

[ 13 : 58 ] But as you know, our attention this evening, that was just an introduction, as our attention this evening is towards the Apostles' Creed, which is one of the earliest creeds in the Christian church.

But the amazing thing is the Apostles' Creed, it wasn't written by the apostles of Jesus. It was actually written by the early church, where the early church, they sought to state in summary form the teaching of the apostolic faith.

But like all creeds and confessions and catechisms, the Apostles' Creed, it's not exhaustive. It doesn't touch upon every doctrine. It's not exhaustive, but it is encouraging.

It's not exhaustive, but it is encouraging. And it's referred to as a creed, because it begins with a simple statement, I believe.

I believe. If you were to read the Apostles' Creed in its original language of Latin, you'd see that the opening phrase, I believe, is the Latin word credo.

[ 15 : 01 ] Credo, which is, of course, where we get our English word creed. Therefore, the Apostles' Creed is a summary and statement of faith. It's a belief statement.

It's a mission statement. You could even say it's a business statement. As you know, businesses throughout the world, they employ a business statement or a mission statement that defines and declares the purpose of their organization.

And that's what the Apostles' Creed is. Although it was a way ahead of its time, being from the early church, the Apostles' Creed is a mission statement. It's a business statement that asserts and affirms down throughout the centuries who, what, and why of the church of Jesus Christ.

That's what the Apostles' Creed asserts. It asserts and affirms the who, what, and why of the church of Jesus Christ. And so it's a creed.

I believe. I believe. So we see introducing the creed. Then secondly, invoking the call. Invoking the call.

[ 16 : 09 ] So introducing the creed and invoking the call. Look again at the words of our text. For with the heart one believes and is justified.

And with the mouth one confesses and is saved. As you know, the call of the gospel is for sinners to believe in Jesus Christ for salvation.

And when Jesus began His public ministry, His first sermon, it contained the call of the gospel. The time is fulfilled. The kingdom of God is at hand.

Repent and believe in the gospel. And that's what Jesus reminded and reaffirmed to Jairus as they stood at the deathbed of his daughter.

Jesus said to Jairus, do not fear. Only believe. Do not fear. Only believe. And you know, as a disciple and even as an apostle of Jesus, John knew the importance of believing in Jesus Christ for salvation.

[ 17 : 14 ] Because more than any other gospel writer, John exhorts and encourages us to believe in Jesus Christ for salvation. And John emphasizes the need to believe by recording all these memorable statements of Jesus.

Where Jesus said in John 3, 16, the children will know it very, very well, for God so loved the world that he gave his only begotten son that whosoever believes in him shall not perish but have eternal life.

Then you go to John 6, Jesus said, I am the bread of life. Whosoever comes to me shall not hunger. And whosoever believes in me shall never thirst.

In John 11, Jesus declared at the grave of Lazarus, I am the resurrection and the life. Whosoever believes in me, though he die, yet shall he live.

And whosoever lives and believes in me shall never die. And Jesus then made it a very personal question when he said, Do you believe this? Do you believe this?

[ 18 : 19 ] In fact, at the very end of John's gospel, John tells us why he wrote his gospel. And he says that he wrote his gospel for one reason. So that you may believe that Jesus is the Christ, the Son of God, and that by believing you will have life in his name.

My friend, the call of the gospel is for sinners to repent and believe in Jesus Christ for salvation. And you know, as a pastor and preacher, Paul knew this.

He knew this in his experience because you remember when Paul was in the jail in Philippi. You remember how he responded to the Philippian jailer who had come to the end of himself and he asked that all-important question that you want every unconverted person to ask.

What must I do to be saved? And Paul simply said to him, Believe on the Lord Jesus Christ and you shall be saved. And even in this passage, Paul reveals his pastor's heart for lost sinners.

When he says in the opening verse, he says, Brothers, my heart's desire and prayer to God for them is that they'll be saved. And you know, Paul knows here in Romans 10 that if his unconverted friends, if they believe in their heart and confess with their mouth that Jesus Christ is Lord, then they'll be saved.

[ 19 : 48 ] Because Paul knows the promise of the gospel is that whosoever calls upon the name of the Lord will be saved. But what concerns Paul here in this chapter is how they will hear the message to call upon the name of the Lord.

And he says, How will our lost and unconverted friends, how will they hear the call of the gospel to believe in Jesus Christ for salvation? How will they call upon the name of Jesus if they've not believed?

And how can they believe if they've never heard of him? He says, And how shall they hear without a preacher? And how shall that preacher preach unless he is sent?

Because faith comes by hearing and hearing by the word of God. Faith comes by hearing and hearing by the word of God. Therefore, my friend, to believe is to have faith.

To believe is to have faith. And as Hebrews 11 reminds and reaffirms to us, faith is the substance of things hoped for, the evidence of things not seen.

[ 21 : 00 ] And without faith, it is impossible to please God. For whosoever comes to God must believe that he is and that he is a rewarder of those who diligently, diligently seek him.

So, my friend, to believe is to have faith. In fact, that's what the word believe means. It means to have faith. But as you know, it's not the subject of faith that saves you.

It's the object of faith that saves you. And this is where people completely misunderstand the gospel. because, you know, so many unconverted friends in our congregation and in our community, they'll tell me, Murdo, I believe.

Murdo, I believe. I believe in God. I believe in Jesus Christ. I believe what this creed says. I believe that he was born of the Virgin Mary. I believe that he was, he suffered under Pontius Pilate.

I believe he was crucified for sins. I believe he died. I believe he was buried. I believe he rose again on the third day. I believe all that. I believe the Bible. I believe what the Bible teaches about God.

[ 22 : 13 ] I believe what the Bible teaches about mankind and about sin and about salvation and about life and about death and about heaven and about hell. I believe all that. But what you notice is that their belief doesn't change their behavior.

Their belief doesn't change their behavior. And that's because their belief is just based on knowledge. Their belief is based upon intellectual assent.

It's not of the heart. It's not of faith. You know, when James wrote his New Testament letter, he addressed the subject of faith and works.

And he said that faith without works is dead because your works are an evidence of your faith. Your change in behavior is an evidence of your belief in Jesus.

And James went on to say, and he says it very bluntly, doesn't he? You tell me that you believe in God. You do well. Even the demons of hell believe, he says, and they tremble.

[ 23 : 26 ] In other words, James says, it's not enough to say, I believe, if that belief doesn't change your behavior. It's not enough to have a belief based upon knowledge and what you grew up with and what you've been told as a child.

It's not enough to have a belief based upon intellectual assent. I believe this because this is what I was taught. My friend, to believe in the biblical sense is to have faith.

Not the subject of faith, but the object of faith. The object of faith is what saves you. The object must be Jesus himself, not knowledge. That's why the gospel calls us to believe in Jesus Christ, to believe on Jesus Christ, to believe upon Jesus Christ.

In other words, you need to believe by leaning your whole weight upon Jesus Christ, the object of your faith. You need to lean upon him for salvation.

You need to believe in him, to trust your whole heart to him. you need to trust him with your life and trust him with your death. Because, my friend, believing in Jesus for salvation is all about receiving Jesus Christ for salvation.

[ 24 : 44 ] Believing in Jesus Christ for salvation is all about receiving Jesus Christ for salvation. You know, we go back to our catechism.

what is faith in Jesus Christ? Great question. What is faith in Jesus Christ? It says, faith in Jesus Christ is a saving grace whereby we receive him and we rest upon him.

We receive him and we rest upon him alone for salvation. Nothing else, no pluses, we rest upon him alone for salvation as he is offered to us freely in the gospel.

So, my friend, believing in Jesus Christ for salvation is about receiving Jesus Christ for salvation because as my, not J.C.

Ryle, my good friend Steve Lawson, he says, Christianity is not a cause to join or a code to follow. It's a Christ to receive. Christianity is not a cause to join or a code to follow.

[ 25 : 49 ] It's a Christ to receive. And we must receive Jesus and rest upon him alone for salvation. Do you know, in his commentary on the Apostles Creed, Alistair McGrath, he wrote, he says, a surprisingly large number of people who think of themselves as Christians never get further than accepting the truth of Christianity.

They believe that God is there, but they have never met him personally. They believe that God is able to forgive sins, he says, but they have never allowed God to forgive their sins.

They believe that God is reliable, but they have never relied upon him. People like that, he says, were called halfway believers in the 18th century.

They were on their way to faith, but they were yet to arrive. They were halfway believers. They were on their way to faith, but they were yet to arrive.

And you know my unconverted friend here this evening, have you arrived? Have you arrived at faith in Jesus Christ? Are you believing and receiving and resting upon Jesus Christ alone for salvation?

[ 27 : 13 ] are you trusting Jesus with your life? And are you trusting Jesus with your death? Are you believing and receiving and resting upon Jesus Christ alone?

If you are, then the Bible calls you to confess Jesus Christ as Lord. Because that's what the Apostles' Creed is insisting upon.

It's insisting on the confession. Which is what I want us to think about lastly. Insisting the confession. We've seen introducing the creed, invoking the call, and then insisting the confession.

Insisting the confession. Look again at our text. Verse 10. Romans 10 verse 10. For with the heart one believes and is justified. So you're made righteous as soon as you believe.

And with the mouth one confesses and is saved. And you know, Paul is clear. Paul is clear.

[ 28 : 18 ] In order to be saved, you must believe in Jesus Christ. You must have faith in Jesus Christ. You must trust in Jesus Christ. Because as Paul says in verse 10, with the heart one believes and is justified.

You're made righteous. You're clothed in the righteousness of Jesus. But then he goes on, second half of the verse, with the mouth one confesses and is saved.

So we must believe in Jesus, we must trust in Jesus, we must have faith in Jesus Christ, but we must also confess that Jesus Christ is Lord over our life.

And you know, this confession here that Paul talks about, Jesus is Lord, it was actually the very first creed in the early church. It was the shortest creed, but it was also the earliest creed.

It was the first creed. And it was a simple statement of faith, Jesus is Lord. Jesus is Lord. But the early church, they made this creedal confession in response to the Roman Empire.

[ 29 : 24 ] A Roman Empire which had instituted and insisted upon emperor worship. Therefore, all citizens that were living within the Roman Empire in the first century, they were all encouraged and exhorted to publicly confess Kaiser Curios.

Caesar is Lord. Kaiser Curios. Caesar is Lord. But of course, such a public profession is in direct conflict and contradiction with the public profession of a Christian.

Because for a Christian, Jesus is Lord. And in the early church, there were many Christians who were encouraged and exhorted to publicly profess Kaiser Curios, Caesar is Lord.

But you know, by refusing, by refusing the encouragement and the exhortation of Rome, many Christians were exiled or even executed. One memorable martyr from the early church was a man called Polycarp.

He was actually sent to be a disciple of the apostle John. And at the age of 86, Polycarp was to be burned at the stake. But after the Roman soldiers had tied him up and just about to burn him, they gave him one more opportunity.

[ 30 : 41 ] They gave him one more opportunity to publicly profess Kaiser Curios, Caesar is Lord. But Polycarp, he responded with the words, Jesus Jesus is Lord.

Jesus is Lord. Jesus is Lord. And of course, with his public profession of faith in Jesus Christ, the Roman soldiers, they carried on and they proceeded to burn Polycarp at the stake.

Thankfully tonight, we're not being threatened with execution or exile because of our faith in Jesus Christ. But we're still called and we're still commanded in the gospel to make a public profession of our faith in this same Savior.

We're called and commanded to say with Polycarp, Jesus is Lord. And you know, this is something Paul insists on.

He insists on it, that we not only claim Jesus Christ by faith, but we also confess Jesus Christ as Lord. Because faith, it not only involves commitment, it also involves confession.

[ 32 : 00 ] And Paul says, he says, in order to be saved, you must believe in the risen Savior. You must trust in Jesus Christ, not with your head, but with your heart.

But you must also confess Him. You must confess Jesus Christ with your mouth, that He is Lord over your life. you must confess Jesus Christ with your mouth, that He is Lord over your life.

Paul insists on it. But you know, it's not just Paul who insists on the need for confession. Jesus insists on the need for confession. You know, was it not Jesus who said in the Gospels, whosoever shall confess me before men, him will I also confess before my Father who is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

And what will he deny? That he ever knew you. That's what he will deny. He will deny knowing you. My friend, are you cowering or confessing?

[ 33 : 14 ] Are you denying? Or are you declaring? And you know, people often say to me that they don't make a confession or a profession of faith in Jesus Christ because they lack assurance or they doubt their salvation.

But you know, that's not really the problem, is it? The problem is, who is Lord over your life? Who sits on the throne of your heart?

Who is curious? Who is Lord? Because as we said, when you believe in Jesus, your belief changes your behavior. And when you confess Jesus is Lord, you must live according to that confession.



Because that's what a Christian is. The Christian life is all about living according to this confession. Jesus is Lord. And when Jesus is Lord, he's Lord over every area, of your life.

He's Lord over your character, your conduct, and your conversation. He's Lord over your decisions, and your desires, and your dreams. He's Lord over your heart, your hopes, and your home.

[ 34 : 26 ] He's Lord over every area of your life. That's what the confession is. Jesus is Lord. And you know, we often make the gospel very, very complicated, don't we?

Or maybe people make it very complicated. But you know, the truth is, the call of the gospel to believe, it simply insists upon confession.

The call of the gospel is that you believe in your heart, not your head, but your heart. You believe in your heart that Jesus is Lord, and you confess that with your mouth.

And as Paul says in verse 10, that person is saved. You believe in the heart, you confess with the mouth, and you're saved.

Let's not make this complicated. It's very, very straightforward, very simple. No additions, nothing else. Believe in the heart, confess with the mouth, and you're saved.

[ 35 : 28 ] And what do you confess? You confess Jesus is Lord. And you know, this is so important. Because when we believe it in our heart, and when we confess it with our mouth, we must confess it to someone else, or to another Christian, we must confess, Jesus is my Lord.

Jesus is my Lord, and I want to live according to that confession. And you know, that's all that's required. That's all the gospel asks of us.

And you know, it's then people often doubt their assurance, and doubt all these things. Do you know, it's when you believe in your heart, it's when you confess with your mouth that you're saved. But that's when assurance comes as well.

It's with the confession that assurance comes. It's with the confession that doubts flee. It's with the confession that you have peace in your heart. It's with your confession that the burden that has weighed you down for so many years, that's when it rolls away.

When you believe in your heart, you confess with your mouth that Jesus is Lord. And you know, that's why the Apostle Creed, it invokes the call to believe, and it insists upon the confession that Jesus Christ is Lord.

[ 36 : 55 ] Jesus Christ is Lord. Paul says to us this evening, for with the heart one believes and is justified, and with the mouth one confesses and is saved.

My friend, can you say tonight, Jesus ho curios, Jesus is Lord. Jesus is my Lord and my God.

Well, may the Lord bless these thoughts to us. Let us pray. Our Heavenly Father, we give thanks to Thee for the call of the gospel, a great call that has gone to the far corners of this world, even to our own community.

And we thank Thee, Lord, that the Lord, one who calls us to come, to come to this Jesus, to believe in Him, and to confess Him as Lord, and help us, Lord, to confess Him, maybe for the first time, or maybe for even the thousandth time, that we would keep confessing Him, that He is Lord over our life, that He is in control, that He is sovereign, and that we must seek His will, and seek first His kingdom and His righteousness, knowing then that all other things will be added unto us.

Bless, Lord, Thy truth to us, that we would be able to believe it in our heart, and confess it with our mouth. Go before us, Lord, into the week that lies ahead, a week, Lord, that all we do not know what a day nor an hour will bring, but we give thanks to Thee, that the Lord, one who does know, and for that reason we commit and we commend ourselves into Thy care and Thy keeping.

[ 38 : 45 ] Go before us, we ask, for we ask it in Jesus' name, and for His sake. Amen. We're going to bring our service to our conclusion this evening by singing in Psalm 62.

Psalm 62 in the Scottish Psalter, page 294. We looked at this psalm last Lord's Day, and as we said, it was the confession, or it is the confession of the Christian psalm 62, page 294.

We're singing from verse 5 down to the verse marked 8. My soul wait thou with patience upon thy God alone, on him dependeth all my hope and expectation.

He only my salvation is, and my strong rock is he. He only is my sure defense, I shall not move it be. We'll sing down to the verse marked 8 of Psalm 62.

to God's praise. My soul waved down with patience upon thy God alone, on him dependeth all and expectation.

[ 40 : 27 ] The only mind salvation is A blind strong promise he He only is my sure defense I shall not move at thee In God my glory blissed is On my salvation sure

In God the world In the almighty strength My refuge, O Savior Give me the grace Your heart and hands In Him continually Before and for beyond your heart God is the refuge 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.

Amen.