

Justified by Faith we have Peace with God

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Date: 14 November 2021

Preacher: Malcolm Macdonald

- [0 : 00] Welcome to our service this evening. As we come before God in worship we pray that he would bless us together in this world.
- We can begin our service singing to his praise from Psalm 85. Psalm 85 and we're singing from the beginning of the psalm.
- O Lord, thou hast been favourable to thy beloved land. Jacob's captivity thou hast recalled with mighty hand.
- Thou pardoned thy people hast all their iniquities. Thou all their trespasses and sins hast covered from thine eyes.
- Thou took'st off all thine eye and turn'st from thy wrath's furiousness. Turn us, God of our health, and cause thy wrath against us to cease.
- [1 : 05] Shall thy displeasure thus endure against us without end? Wilt thou to generations all thine anger forth extend?
- That in thee may thy people joy. Wilt thou not us revive? Show us thy mercy. Lord, to us do thy salvation give. I'll hear what God the Lord will speak. To his folk he'll speak peace. And to his saints, but let them not return to foolishness.
- And so on. We shall sing these verses from the beginning of Psalm 85. O Lord, thou hast been favourable to thy beloved land.
- O Lord, thou hast been favourable to thy beloved land.
- O Lord, thou hast been favourable to thy people hast.
- [2 : 40] O Lord, thou hast been favourable to thy people hast.
- O Lord, thou hast been favourable to thy people hast.
- O Lord, thou hast been ■jen can't ■ all things. O Lord, thou hast been favourable to thy people as the ■■sy... O Lord, thou hast been favourable to thy kingdom as will so ye again. O Lord, thou hast goade to thy kingdom as will also adore the Lord. O Lord, thou hast others according to thy hope, as will backbone to your sickness in treatment.
- O Lord, thou cause hast thou made so much of ■ in love with unt Yemen. O Lord, thou hast come to shame. O Lord, thou hast in love for judgment, O Lord,! O Lord, thou hast thou hast for grace on the law of God the graciousness, O Lord, my love and the ■ ■eaper, and O Lord which is saved for fear the Lord. For the■■ that reign.
- O Lord, ■ in now amen to thy power and our fors ■■■ering said to love Hunting Bitudge on Hallo. That in the midnight people of joy, Where thou not last refine, Show us thy man, Sing our two hours to die in salvation again.
- [4 : 39] I'll hear what all the Lord will speak, To this Lord he is in peace, Until it is that let an heart return to foolishness.

Let us join together in prayer. Let us pray. Lord of God, as we come before you with praise, With thanksgiving, With heartfelt acknowledgement of the many ways in which any one of us, At any given time, can recognize, Where we are given the wherewithal to do so, Your goodness and your grace, Given to us in so many different ways, In all areas of our life.

We acknowledge it, And we seek your help to appreciate it, Even more, To recognize it in the ways in which it confronts us, Every waking moment, And even in the preservation and protection that we enjoy, During the hours when we are asleep.

Your servant of our Lord, We appreciate that, As we open our eyes, On mercy's ground, As those who are your people, Numbered amongst them, And those who are yet to enjoy, The bounteous privilege, Of being numbered with them.

Yet we know that, There is the possibility, Afforded us, To close in with Christ Jesus, As he is freely offered in the gospel, If we have not already done so.

[7 : 37] Do not allow us to despair of ever doing so, Or to be in possession of an unholy, The boldness that would presume upon your grace.

But let us, Together appreciate, The provision made for us, In your providence, Where we can meet with the God of all grace, And close in with you through Christ, And commit our lives, To the safekeeping, That God alone can, Offer us.

We pray that you would, Bless each one, That is made together in this place, As we come together to worship, We give thanks that, The worship of God, Is not limited, To buildings such as the one, That we, That we, Enjoy, Here, At this time, It is a privilege, That you have given to us, To have, Such dedicated places of worship, That were, Appreciated by, Generations before us, Who, Took delight in, A place being appointed, To meet together in your name, And to worship, Only living and through God, A place, Where they would, Fellowship under the gospel, A place, That they would enjoy, Creature comforts, That others did not enjoy,

And we give thanks, That this is a place, That we still, Have, At our disposal, And that, Even in the current circumstances, We have, Had restored to us, The opportunity to meet, As we do, We are mindful of, Many others, Who do not have, Such privileges, Where, They are, Scattered abroad, On the face, Of the earth, Unable to meet publicly, For fear, Of persecution, Unable to meet, In places, That have been, Dedicated, To the Lord, For worship, Because, They, Have, A little of the resources, That we enjoy, That would enable them, To, Put these places,

Erect them, And to have them, Set aside, For the worship of God, That we have, So many, Good things, Given to us, In, This community, And communities, Such as this one, Within our nation, That we are, We are not aware, Of others, That we should be aware of, Who don't have these things, But there are places, In the world, Where, There are, There are, There are, There are vast communities, Of peoples, Who, Have, Little of this world's, Resources, At their disposal, That would satisfy, Their creature needs, They are too often hungry, Or thirsty, Too often, Left to the ravages, Of the elements, We are, Not only suffering,

[11 : 23] From want, But also, The focus, Of the enmity, Of those, With whom they share, The common, Environment, That is theirs, Lord, There is no day, No doubt, That the day of reckoning, Awaits us, Awaits us all, What we have done, With the resources, That you have placed, At their disposal, We will, Give an answer, To the God, Who has made provision, For all our needs, We pray, For others, Who cannot, Enjoy, What we enjoy, And we ask, That you would, Mercifully, Provide for them, What you have provided, For us, Especially, With regard, To the gospel, That you would, Make provision, For them, In the proclamation, Of the truth, As it, Dwells upon Christ, The alone, Saviour of sinners, That they would not,

Have access, To, Any gospel, Except the true gospel, There were, Even in the beginnings, Of the new testament, Era, Very quickly, Set up, Those who, Proclaimed, A gospel, That was no gospel, Who, Were diligent, In, Declaring, Error, And, Who, Were determined, To, Distract, From the path, Of life, Those who, Were earnestly, Seeking for it, O Lord, You know, The wickedness, That is in the heart, Of man, You know, The desperate, Need that there is, In the life of men, And we pray, That you would, Make provision, For each, And every soul, As it is in Christ, So that they would, Find their way to him,

And, Find satisfaction, In him, That they, Are at the present, Finding, Finding in the world, A satisfaction, That cannot last, Or that will, Ultimately, Lead to despair, Pour out your spirit, Upon us, As a generation, That we may know, That you are God, Indeed, That you have not, Forgotten us, That you have not, Turned your back, Upon us, But that you are willing, To hear the prayers, Of all who would, Beseech you to, Rend us, Under the heavens, And come down, Accompany with might, And power, The preached word, Wherever Christ, Is lifted up, Before the eyes, Of men, And women, Young and old, We pray, That these eyes, Would be opened, That these ears, That they would, Strain to hear,

The sweet, Gospel sound, And that they would, Bless your name, Who speaks, To their soul, Concerning Christ, We remember, In your present, The needs of our, Congregation, And community, We pray for those, Who belong to the congregation, Who are unwell, At the present, Whatever the need is, We are thankful, That you know, What that need is, We pray for those, Who have, Serious illness, To deal with, Even terminal illnesses, We pray for them, Whether they be, At home, Or hospital, Or hospice, Those who are, Depending on the care, Of others, We pray that they, Would know that, They are being cared for, By God, That your everlasting, Arms are underneath, And that your eye, Is ever upon them, Be they awake, Or asleep, We pray that you, Would remember those, Whose role it is,

To care for the needy, That you would, Encourage them, In their labours, And that they would not, Simply believe that, What they see, In this world, Is often, The thanklessness, And the hard heartedness, Of those, Who are round about them, That they are not, Dependent, Upon, Men and women, To, To show appreciation, Because the God, Of heaven, Is not blind, To anything, That is in the world, And all the, Endeavours, Of the children, Of men, You take, To heart, Remember in your presence, The grieving, And the sorrowful, And ask that you, Would sanctify, The, The heartache, That is, In the lives, Of so many, There are, Many forms, Of, Of dying, But there is, But, One death, In the sense, That which body, And soul,

[16 : 27] Will separate, One from the other, But there is, Much wickedness, In the world, And we see it, Daily, And hear of it, Where life, Is cut short, And that, By the hands, Of wicked men, And women, We pray Lord, That you would, Bind the wounds, Of those, Who have been so affected, And heal their hurts, Remember the nations, Of the earth, Where there is war, Where there is, Rumors of war, We pray that you would, Speak into these, Contexts, Remember Lord, Those that we would, Bring before you, That are, That are required, To be prayed for, Our government, Be it at national, Or international level, We pray for, The Scottish government, We pray for, The Westminster government, Pray for the Queen, And her family, We remember them all, To you,

And ask that you would, Visit them, In their need, And we are thankful, That we can so do, Continue to watch over, This is the short time, We gather together, Blessing your world, As we read it, And as we sing it, And as we wait, Upon the light, That you alone, Are able to give, Hear us, And pardon us, Every sin, In Jesus name, Amen, I'm going to, Read from the scriptures, Of the New Testament, Reading from Paul's epistle, To the Romans, And chapter 5, Romans, Chapter 5, Reading from the beginning, Therefore, Being justified, By faith, We have peace, With God, Through our Lord, Jesus Christ, By whom also, We have access, By faith, Into this grace, For whom we stand, And rejoice in hope, Of the glory of God,

And not only so, But we glory in tribulations also, Knowing that tribulation, Worketh patience, And patience, Experience, And experience hope, And hope, Make us not ashamed, Because the love of God, Is shed abroad in our hearts, By the Holy Ghost, Which is given unto us, For when we were yet without strength, In due time, Christ died for the ungodly, For scarcely for a righteous man, Will one die, Yet peraventure, For a good man's son, Would even dare to die, But God commendeth his love toward us, In that while we were yet sinners, Christ died for us, Much more than being now justified, By his blood, We shall be saved from wrath, Through him, For if when we were enemies, We were reconciled to God, By the death of his son, Much more than being reconciled, We shall be saved by his life,

And not only so, But we also joy in God, Through our Lord Jesus Christ, By whom we have now received the atonement, Wherefore as by one man sin entered into the world, And death by sin, And so death passed upon all men, For that all have sinned, For until the law of sin was in the world, But sin is not imputed when there is no law, Nevertheless death reigned from Adam to Moses, Even over them that had not sinned, After the similitude of Adam's transgression, Who was the figure of him that was to come, But not as the offence, So also was the free gift, For if through the offence of one, Many be dead, Much more the grace of God, And the gift by grace, Which is by one man, Jesus Christ has abounded unto many, And not as it was by one that sinned,

So was the gift, For the judgment was by one to condemnation, But the free gift is of many offences, Unto justification, For if by one man's offence Death reigned by one, Much more they which receive A abundance of grace, And of the gift of righteousness, Shall reign in life, By one, Jesus Christ.

[21 : 02] Therefore as by the offence of one, Judgment came upon all men to condemnation, Even so, By the righteousness of one, The free gift came upon all men, Unto justification of life.

For as by one man's disobedience, Many were made sinners, So by the obedience of one, Shall many be made righteous. Moreover, The law entered, That the offence might abound, But where sin abounded, Grace did much more abound, That as sin hath reigned unto death, Even so, Might grace reign through righteousness, And to eternal life, By Jesus Christ, Our Lord.

Amen, And may the Lord, At his blessing, To his reading of his word, And to his name, Be the praise. We're going to sing now, From Psalm 18.

Psalm 18, And we're singing from verse 16, To verse 22. Six stanzas, From verse 16, To verse 22.

And from above the Lord sent down, And took me from below, And from many waters he me drew, Which would me overflow, He me relieved from my strong foes, And such as did me hate, Because he saw that they for me Too strong were, And too great.

[22 : 44] They me prevented in the day of my calamity, Even then the Lord himself As day was unto me, It was a place where liberty and Rome Hath me brought.

Because he took delight in me, He my deliverance wrought. According to my righteousness, He did me recompense. He may repaid, According to my hands, Pure innocence.

For I God's ways kept, From my God did not turn wickedly, His judgments were before me, That I has lost, But not from me, And so on.

These verses of Psalm 18, Verse 16, From above the Lord sent down, And took me from below. From above the Lord sent down, The Lord sent down, The Lord sent down, And took me from below.

From many waters, The Lord sent me through, Which would be overblown.

[24 : 13] The Lord sent me through, The Lord sent me through, The Lord sent me through, And so on. Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[27 : 04] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Therefore being justified by faith we have peace with God.

I'm sure those of you who are professing Christians understand that the doctrine of justification by faith is one of the New Testament's key doctrines.

And while it can be and ought to be considered a key doctrine, it is not the only doctrine, or even the most important doctrine.

[28 : 41] In fact, for example, Robbie Duncan says that justification by faith is the meeting point of many doctrines.

A rallying centre of theology, but it is not a foundation doctrine, or it is not the foundation doctrine.

I think back historically because of the way justification by faith as a doctrine had been abandoned.

And once it was restored to a proper position within the collection, if you like, of New Testament doctrines, that it took a place in the thinking of the Church that makes you think that it is the most important of all the doctrines of the New Testament.

But that's what happens. Sometimes whatever we believe, or whatever portion of the Scripture that we are drawn to, if we give it a place that is not its rightful place, then we distort the use that it ought to have in the life of the believer.

[30 : 27] There are many churches that exist, and you would think that the sole reason for their existence is because of the place that they give one particular truth over against other truths that are held by other churches.

And that kind of distortion is always dangerous, and that kind of distortion is always dangerous, and it has the potential for harm.

Now that's not to say that this doctrine that we have in these two verses, the place that ought to be given to the teaching that a person is justified before God by faith in Jesus Christ, and only by faith in Jesus Christ.

That is what Paul is stating here. And it is something that every person needs to understand, because by nature, every person, whether they are aware of it or not, whether they intend to do so or not, whether they are subconsciously doing this or very deliberately doing this, there is an attempt of striving after a right relationship with God.

Whatever image you have in Jesus Christ. Whatever image you have in Jesus Christ. Whatever image you have of God, there is an endeavour to make yourself acceptable to God, whatever vision of God that you may have.

[32 : 28] And that arises out of our original condition. As far as the scripture describes as created in God's image, we were created by him, for him, and for his glory.

And there is no getting away from it, whether we appreciate it or not. That lies at the heart of man striving after a relationship with God that they cannot achieve by their own endeavours.

As Paul is teaching here, it is only by way of Christ that any person can come before God or come into a right relationship with God.

Now that, I think, is something that we can discover by considering the words of the text that is before us here.

There are three things that we can speak of that help us understand the importance of what is spoken of by the doctor, by Paul here.

- [33 : 45] That has the garb of doctrine, by the garb of doctrine, and that has the impression of being our most important doctrine. That every Christian should be aware of.

First of all, it speaks of the peace that belongs to a believer. Secondly, it speaks of the access that the believer has.

And thirdly, it speaks of the joy that the believer possesses. And we'll just use these three headings, three thoughts, and widen after thinking as we consider them.

Now, as you can see, the chapter begins, therefore. And instantly, when you come across a chapter or a portion of scripture that begins in this way, it alerts you to the fact that what is now being stated depends upon what was previously stated.

And as it's often the case, the difficult part is trying to figure out how far back do we have to go before we can discover what it is that the writer is alluding to.

- [35 : 16] What is this, therefore, speaking about? Clearly, what I'm going to say just now, Paul is saying, depends upon what I've said prior to this.

Therefore, being justified by faith. So, he's talking about this justified by faith that he has already spoken of.

Because we are justified by faith in Jesus Christ, we have peace with God. So, what is it that he means by justification by faith?

And if we go back to the very beginning of the epistle, Paul describes to us several things that may or not be acceptable to the reader.

The person who already possesses faith is in no doubt about the truth of what Paul is saying. He describes to us the state of men by nature.

- [36 : 29] The generic mankind, men and women, of every generation, whoever they may be, they are all in the same boat. They have all fallen in their first parents.

They have all entered into the experience of sin. Somebody else's sin and ultimately their own sin. So that they've all sinned and come short of God's glory.

That's what is true of us by nature. And Paul goes to very... He clearly wants the reader to understand that this is the dire situation that we are in by nature.

But Paul also opens out the way of justification by illustrating the work of redemption. By highlighting to us that the person who is a sinner, who is fallen, who is under judgment from God, who is able to escape from that, who is able to experience redemption from that, through the passion of the Lord Jesus Christ.

So in chapter 3, there's a summary, if you like, of that. In verses 23 to 26, we read there that Paul writes, So that all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God, to declare, I say at this time, his righteousness, that he might be just and a justifier of him which believeth in Jesus.

- [38 : 44] It's a very good summary, if you like, of the Gospel and the way Jesus Christ redeems the sinner, the one who is lost, the one who is condemned, the one who is under the wrath of God and the way in which God restores that person to a right relationship with himself.

So what we have in the opening two verses of chapter 5 are the benefits or the fruits of justification. And the first of these benefits or the first of these fruits he describes as peace with God.

And this word peace only makes sense if there is a situation of dis-peace existing before then.

If we appreciate the brokenness of the relationship that is current prior to salvation coming into our experience.

A relationship that should have existed between man and God and that clearly does not exist because of the existence of sin.

[40 : 10] sin. Because sin is in our experience by nature then there is a separation between man and God.

Some try and explain this in the simplest possible terms and say it is as if there is a quarrel between man and God.

Or you would say there is an estrangement between man and God. But it is more serious than simply a quarrel or an estrangement.

There is at the heart of this broken relationship enmity. There is what was formerly a peaceable relationship where there was perfect, harmonious communion between God and his creature.

That no longer exists and because it no longer exists something else has taken over and that which is taken over is a state of enmity.

[41 : 23] God is our enemy we are his enemies. Now many who are in the world who do not believe in God who do not believe in the Lord Jesus Christ find it so difficult to believe that there is any such notion of enmity in their heart against God against his people against his world or against anybody else for that matter.

It is not something they recognise as being a true statement of fact as far as they are concerned. Enmity is nothing to do with them.

It is not part of their psyche. However, the way the scripture describes the reality of how things are we cannot but believe it to be the case.

There is only one way of peace that Paul is saying and that is through the Lord Jesus Christ.

And if the Lord Jesus Christ is not the way of peace for us then we remain in the state of dis-peace or this state of enmity with God and that is proved by the way that our lives follow a distinct pattern.

[43 : 02] Robert Murray McJane speaking about the natural condition of man refers to many of the psalms and he says let me quote one of these psalms too and it is just a description of what man is like by nature and he says for still their strength continue with freedom their death of bands is free they are not toiled like other men nor plagued as others be therefore their pride like to a child encompasses a boat and as a garment violence doth cover them throughout.

Now this person that is described there is a person who does not know God a person who does not recognise God a person who is unwilling to submit to God and yet who in their life is governed by peace their peace they are not concerned about God because they don't appreciate him they don't acknowledge him they don't believe in him in any way shape or form so because of their state of atheism essentially they are in a state of peace as far as this is concerned but the weight of the apostles argument has to do with real peace not an imagined or a counterfeit peace peace this is what

God that counsels you that requires of you to come to make your peace with God through Christ and yet you still sit under the gospel after 10 20 30 40 50 years and you are still unconverted still outside of the bounds of the genuine peace of God and you have your own peace of your own making and content with it but what Paul is saying here your peace will not last your peace does not have secure foundations it is based on something of your own fabrication whatever it may be the peace of the gospel of which he is speaking here is based upon the finished work of

[48 : 14] Westminster Confession describes to us these elements which we mentioned there which accompany justification sanctification and adoption we are reminded in the confession that there is a change of state a change of nature and a character and a change of relationship that must happen that cannot but happen whichever order you want them to appear in justification there is righteousness imputed resulting in pardon and reconciliation in adoption there is righteousness receiving its due recognition in the conferment of the on the alien and outcast a new relationship that of a child and in sanctification there is a righteousness implanted bestowing upon the adopted son a nature befitting the status it's well worth you thinking these through reflecting upon them as they come into the experience of a believer but these thoughts are well worth reflecting upon because they focus upon the reality of faith and its consequences and that is what the apostle

Abraham was a friend of God, not just because it was an honor that was peculiar to himself, or unique to himself, it is a privilege that is afforded every child of God, because what prevented the sinner from ever enjoying the privileged position of being a friend of God has been removed through the death of Jesus Christ on the cross.

We have, he says, access by faith into this grace wherein we stand. Access by faith. Faith, again, is integral to this.

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This is not something we purchase or earn. It is unmerited at all times. And it is never bestowed on any individual except in and through the passion of the Lord Jesus Christ.

To go to God without Christ is to meet God as the God of wrath. Christ, we are told, is the propitiation.

It's a big word. A theological word. What does it mean to the Christian to believe that Christ is the propitiation? Propitiation is to remove wrath.

To turn away wrath. To propitiate the wrath of God is to turn the wrath of God away. And what does Christ do that turns the wrath of God away?

[54 : 09] What he does is he takes the wrath of God upon himself. He takes it upon himself as the person who takes the sins of his people upon himself.

The anger, the ire, the wrath, the curse of God that sin deserves. Christ takes it upon himself.

And faith is our means of access. So when Christ endures the curse of a broken law in the Roman stead of a believer he ensures that a new and a living way is open to that believer.

The grace wherein we stand is what Paul says. The grace wherein we stand the grace wherein we go on standing the grace where we will endure to the end if we are believers.

And every person who comes to Christ through faith is assured of this final victory that is theirs. To quote one theologian, we stand firm and safe upheld by God's power.

[55 : 31] It denotes our personal experience and it confirms our status in the favour of God. by whom also we have access by faith into this grace wherein we stand.

you think it was one grace and it was one grace you'd think it was one grace in particular that he's referring to but whatever it may be whether it's a solitary grace that he has in mind or every grace that is the grace of God that is in Christ Jesus.

the final thing we have here is he speaks of the joy that is in the heart of the believer in hope of the glory of God.

Rejoice in hope of the glory of God. There is a rejoicing because their hope is a hope that will not put to shame.

It's a hope that lies in the future because every hope is a future hope. But they possess it by way of grace in the present.

[56 : 48] Stuart Briscoe one of the commentators states that the New Testament hope has in it an overwhelming confidence. An overwhelming confidence.

We earlier quoted Professor Finlayson in his theological writings. At one point Professor Finlayson he was quite often invited to to speak at the at Keswick and at one of these occasions in one of the conferences he was speaking about the believer's faith and he spoke of it in this way he summarised it talking about the the position and the possession and the privilege of faith.

He broke down his talk using these headings. But when he was referring to the future hope of the believer he made reference to a hymn writer or a person who composed a hymn in the most trying circumstances a man called H.G.

Spafford and this man he says was a wealthy a wealthy I don't know what his trade was he had he was very well off anyway and he was in America with his wife and daughter pursuing whatever business that he was engaged in and his wife and daughter were on the way home by ship I'm not sure what time what what generation this was probably at the at the turn of the century last century or maybe earlier than that but he remained in New York but while he was there in New York he got word of of a financial crisis that meant that he had lost all his wealth his business went on the rocks and fiscally he lost everything he was virtually bankrupt but what was to follow he was told almost at the same time that the ship that was carrying his wife and daughter had sunk and that his wife was lost although his daughter had been rescued she was somewhere on the

European continent but stranded there and the words of a hymn that he composed came to and the words are as follows when peace like a river attendeth my way when sorrows like sea billows roll whatever my lord thou hast taught me to say it is well it is well with my soul and the composer of that song of that hymn could only say that with the grace of God and with the hope that is the hope of the gospel as part of his experience we imagine that the hope of the believer at all times is a hope that is full of joy and full of the certainties that everything is well at all times and that is true but it doesn't always mean that that truth is succored or bolstered by a feeling of well-being and a plain sailing if you like what Paul is saying here to the believer is those who have faith in

[61 : 16] Jesus Christ those who are justified by the grace that is in Christ Jesus they are assured of their status they are assured of their place with regard to God they have access to God they have salvation through Christ and their hope is an abiding hope and that is the way it is for the believer believer if this is your certainty if this is what you believe if you are justified by faith in Christ you are really one of the most privileged of God's creatures if you have yet to realise this for yourself then you need to explore the scripture with haste so that you find out for yourself the place that Christ has in the experience of God's children because what he has done for his people only he could do and because it was he that has done all that he has done their salvation is secure their faith is not what saves them but the

Christ in whom they put their faith is the saviour and the redeemer of their soul may you be amongst them may God bless to us these few thoughts let us pray have a blessed God we give thanks that Jesus Christ came into the world to seek and to save the lost that he went to the cross and that he bore to the cross the sins of his people that he met with you the God who is the judge of this world and that you judged him as a sinner even though he was without sin because he bore the sins of his people and his body to the tree he endured the shame of the cross and we give thanks that all who have put their trust in him for the salvation of their soul that they are assured that what he has done on their behalf will secure their eternal destiny bless us together in his name cleanse from sin all we ask is forgiveness of sin in him amen the closing psalm is psalm 122 psalm 122 the whole psalm

I joy went to the house of God go up they said to me Jerusalem within thy gates shall standing be Jerusalem as a city is compactly built together into that place the tribes go up the tribes of God go thither to Israel's testimony there to God's name thanks to pay for thrones of judgment even the thrones of David's house their stay pray that Jerusalem may have peace and felicity let them that love thee and thy peace have still prosperity therefore I wish that peace may still within thy walls remain and ever may thy palaces prosperity retain now for my friends and brethren sakes peace be in thee I say for the house of God O Lord I seek thy good on way and sing the whole of this psalm to God's praise I joined when to the house of God who up is said to me I joined when to the house of

God go up this chapter me can earth open within thy gates are feet just and gain thee Jerusalem as the city is compacting with together unto the place the night show love that Christ of God conquered to his hell says day on he there good

God give thanks son s Thank you.

[67 : 01] Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. May grace, mercy, and peace in God the Father, the Son, and the Holy Spirit rest and abide with you all now and always. Amen.

Thank you.