Colossians: The Supremacy of Christ (Col. 3:12-17)

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Preacher: Scott Liddell

[0:00] We will continue in worship. We will just do that in word. So if you have a copy of God's word with you, if you could turn to Colossians chapter 3,!

What does a new life in Christ look like? What should we emanate? And so we looked at last week, one, this is a little bit of review from last week, that a new life in Christ, one must exemplify moral purity.
And so we see that in verses 5 through 9 where we say, where Paul is telling us to put to death sexual immorality, impurity, evil passions.
And then we're also to put them all away, these anger, wrath, malice. We looked at those things last Sunday. So a new life in Christ should be one that exemplifies moral purity.
It should be one who exemplifies social purity. That was all last week. And today we're going to look at two more features. And you think, great, this should be a short message then if we only have two points.
[1:24] You may be wrong in that, but there are going to be two points you're going to be listening to. Continuing with this theme, a new life in Christ ought to look like certain things.

The first one we will look at is one who cultivates virtues. A new life in Christ is one who cultivates godly virtues.
Throughout this passage, Paul is using a metaphor of taking off and putting on. We see in verse 9, put off the old self and its practices.
Verse 10, and put on the new self. There is articles of clothing that certain people who are in uniform put on. And it's obvious to everyone, oh, that is, I'm going to use an example, that is a police officer.
They have a distinct look when they're on duty, assuming they're not undercover. That a policeman wears a certain outfit. There's a certain pant.
[2:31] There's a certain shirt. There's certain pockets in certain places. There's a bulletproof vest, likely underneath, that you can see that they have on. There is a utility belt that has a weapon, that has pepper spray, that has handcuffs, that have extra clips, magazines for their weapon.

There's certain things that, there's a badge. There's certain things that a police officer puts on that it's obvious to everyone, oh, that's a police officer.
That's someone in law enforcement. Just the same, you can think of it this way, when we talk about these virtues, it is as if we were putting on articles of clothing that it should be obvious to everyone, oh, that's a new person in Christ.
They have put away certain things, they've taken off certain articles of clothing, and they have put on certain attributes. Not clothing.
Attributes. Put off. Put on certain attributes. Okay. Look with me. We're going to start with our encouragement of the virtues.
[3:42] Remember, the new life in Christ is one who cultivates godly virtues. So what are those godly virtues? Look with me in verse 12. Put on then, chapter 3, verse 12.

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, patience, bearing with one another, and if anyone has a complaint against another, forgiving each other, as the Lord has forgiven you, so you also must forgive.
And above all, put on love, which binds everything together in perfect harmony, and let the peace of Christ rule in your hearts, to which indeed you were called in one body, and be thankful.
I want to, before we look at each of these virtues that we are to put on, that I want to clarify something, that every Christian has, should have these character qualities and virtues added to them, but there's freedom in the different personality types and how they are expressed.

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I can imagine, like with you, that Barnabas would have looked different in displaying these attributes than the Apostle Paul. And the Apostle Paul would have maybe looked different than Peter, let's say.
[4:59] So we have Barnabas, the super encourager, you have the Paul, the super leader, and you have Peter, who maybe speaks before he thinks. They would have displayed, but they all still yet would have displayed these attributes beautifully.

This is who they are. Let's look at the first one. Put on, then, compassionate hearts. This is an emotional term. It is, are you being moved to action when you feel compassion?
Compassion moves a person to action. We read in Scripture, and we read about the Good Samaritan in Luke chapter 10, that there was a priest who walked by this man who had been beaten on the side of the road.
There were Levites who walked by the man who had been beaten on the side of the road. Both of these men walked by, but they must not have felt compassion because they didn't do anything. They saw the same wounded man that the Good Samaritan saw, but the Good Samaritan is the only one, the Samaritan is the only one, that's why we call him good, that stopped, that bandaged his wounds, that put him on a colt, that took him to an inn, that paid for his expenses.
[6:11] The Samaritan was moved with compassion, and so there is action accompanying when one recognizes the need.

So are you someone, when you see a need, does it move you to action? That is what compassion does. Compassion just doesn't note the man on the side of the road beaten and in need.
Indeed, he does something because he witnesses that very thing. We see this often. The prodigal son, when he returns home, the father rushes out to meet him, and it says that the father was moved with compassion that his prodigal son had now returned.
He just didn't sit there on his front porch with his arms folded and said, I hope he greets me when he gets here. He took his inheritance and squandered it. He's moved with compassion.
Compassion moves into action. Otherwise, you're not compassionate. Kindness is the second one that we are to put on.
[7:22] So like a police officer, we're putting on another attribute that we're to put on. What is the second one? Kindness. Kindness means that we are free from all kinds of harsh, rough, or bitterness.

In the New Testament, wine is used the same word for this kind when it has mellowed. The wine that has the bitter taste is not kind.
But the wine that had mellowed a little bit and was soothing was kind. And so a kind person is not demanding. A kind person is not pushy.
A kind person does not demand his own way. Kindness gives room for the imperfect in the room without barking at orders.
Kindness leads to repentance. Third, article of clothing, if you will, or attribute that we are to put on is humility.
[8:24] humility. Humility, Andrew Murray defines it this way, the place of entire dependence upon God, the first duty and the highest virtue of every creature.

It's interesting that in the list of the fruit of the Spirit in Galatians, love, joy, peace, patience, and on it goes, that humility is not mentioned in the fruit of the Spirit.
Andrew Murray goes on to say, yes, that may be true, but he says it this way, that humility is the seedbed or the soil by which all other virtues grow.
So while it is not mentioned in Galatians in the fruit of the Spirit, just know that it is the seedbed by which all virtues grow. I appreciate Timothy Keller's little book, The Freedom of Self-Forgetfulness. The subtitle reads, The Path of True Christian Joy. In that book, Keller argues that humility is the ceasing of thinking about myself and connecting all things to myself.
[9:32] This is why social media is so destructive toward humility, is that there is a preoccupation with self just surrounding social media. But I don't need social media to think about myself.

I do it all the time. I need no help from social media. Neither do you. Neither do you. Let me ask you a question. How did you enter the room this morning?
Were the questions in your mind things like this? I hope someone talks to me. Preoccupation with self. In this room, how do these people receive me?

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By being in this room, does it make me look good? I wonder how others will receive me. I wonder what they think of my outfit. I wonder if they heard me singing. I have a good voice.
Or I have a bad voice. I wonder if they heard me thinking. It's still a preoccupation with yourself. Do I want to even be here? Or did you enter the room and was this the thought on your mind?
[10:38] I wonder what the Lord is up to in another person's life. And I may, I wonder how I may participate in the life of another and join God where he's working in the life of another.

One, there's a whole lot of questions how everyone entered the room that is a preoccupation of self. Are you humble? The gospel humility means to stop connecting every experience and every conversation to yourself.
You know what it's like to talk to someone where you talk about fishing and they say, oh, I've been fishing too. I have been to France as well. You were in a conversation about cooking.
I learned to cook when I was 13. And there is no way I have a belly button too. You know, those kinds of conversations. You know, everything has to relate to yourself.
Humility is not thinking less of yourself though. so like, I'm no good. I just, I don't have anything to offer. You know, there's just, humility is not thinking less of yourself because what's the problem there?
[11:50] I'm still thinking about myself. I'm still the preoccupation of my mind. In Keller's book, he says, humility is not thinking less of yourself, but it is thinking about yourself less.

Stop thinking about yourself. Back to my dancing illustration at the wedding, if you were here for that sermon. What was the only reason why I wanted to dance at the root of it?
I can't dance. I'm going to make a fool of myself. I have no earthly clue what I'm doing. I have two left feet.
and on and on and on I can go. But what is at the root of why I ultimately chose to dance because with our adopted daughter at the wedding? All the reasons had to do with me, but rather than what would be loving to this young lady?
What would be the loving thing to do? Moving on. Patience. Patience is one, this is another thing you're to put on.
[13:09] Patience. Long tempered. The opposite of having a short fuse. Bearing long with someone's imperfections and differences and faults of another.

Giving others time to change and while they make mistakes in the process. this is a virtue that is especially difficult for those who are high achievers and perfectionists.
Another attribute that is mentioned is bearing with one another. It means to endure, hold out, and to hold out in spite of the persecution, threats, injuries, indifferences, complaints, and to not retaliate. It's to endure the faults and the idiosyncrasies of another. You bear with one another. The one I'm going to camp on the longest probably is the next one, or in this message is the next one. Forgiveness. Forgiveness. There are probably, this is probably the most, or one of the more socially accepted sins that exist in the church, is unforgiveness.
[14:27] There are, on my under the Christian living section in my church office, here in my office, probably the most books that I have are on forgiveness. In fact, I read one just last year.

This is the most recent book I read on forgiveness. There are books written on this, and why is that? It's perhaps because we wrestle with it the most. So unforgiveness, let's talk about it for a while. Unforgiveness is keeping record of wrong.
So it's the opposite of love because what is love not to do? It does not keep records of wrong in 1 Corinthians 13. Another way to think of it is unforgiveness is a way that we keep a ledger and we keep adding to it.
When I was in second grade or so, my friend Roger's father owned a service station in the town of Rufus, Oregon, a thriving metropolis under 300 people.
[15:37] It's a little stop on the highway and my friend dad owned the service station. And my friend Roger and I would go to his dad's service station and we get a bag of peanuts and something else.

And Roger just would show the clerk what it was and he would walk out the door without paying it. And the guy would write down on a ledger what he was taking out of the store and I'm sure at the end of the year now with my adult eyes his dad either paid off whatever that debt was that was on the ledger or wrote it as a tax write off whatever the case is I don't know how they settled it or if they were laundering money I don't know what is going on okay I was in second grade so but this is what

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happens when we are unforgiving is we keep a ledger of the wrongs done against us we keep a record of wrong we keep and so if you will keep a record of all the notice in verse 13 it says bearing with one another and if anyone has a complaint against another and then it says forgive if anyone has a complaint against another why is this so important because the other person may be totally ignorant of the wrong done against you you may have just taken up an offense so it doesn't mean so notice this it doesn't say if the person asks for your forgiveness then you must forgive it has nothing to do with the person's response to you as the one who has kept a ledger it has everything to do with you saying

I have a complaint now whether you go to that person that's not prescribed in this or just in your own heart without going to the person forgive!

forgive you are the one who rehearses the unforgiving person is the one who rehearses what it is that has been done against you and in your mind it's unconscionable that the person had the nerve to do that you are the one who has the complaint and your instruction here in this verse is simply forgive why is this so important because often times we think well I would treat that person better or right when they start treating me better I would treat that person I would forgive that person and treat them better once they acknowledge how bad they what they have done against me once that has happened then I'll forgive but that's not what this scripture says I want us to see the basis for forgiveness as recorded here in verse 13 if anyone has a complaint against you forgiving each other notice forgiving each other

I'll get to that here in a second as the Lord has forgiven you so you must forgive so you must forgive let's walk through just how it is the Lord has forgiven you we share this in common for those of us who are in Christ first we have to acknowledge that we have sinned against the Lord and it is that sin that has separated us from God we then in turn have incurred a debt that we owe to the Lord and that debt required a sacrifice to be paid a blood sacrifice nonetheless and we were incapable of paying that debt and so God in the person of Jesus paid our debt sacrifice that was required he was pure holy without fault without blemish

[19:58] Christ died and the punishment for our sin was on the person of Christ and he paid the debt of sin and he did that in a substitutionary way where that should have been me that died not the Lord and I as the guilty party get to go free so when it says forgiving each other as the Lord has forgiven you that is how the Lord has forgiven you so when someone has sinned against you when someone has done you wrong and you have that complaint against someone it is as if you were to say I recognize that sin that you have done against me and by that you owe me a debt but

I cancel that debt and I will not hold it against you any longer you are forgiven just like how Christ has forgiven me that is what it is to forgive I have canceled that debt you owe me nothing any longer that ledger has been says paid in full you're done it's done and oh how that opens up the conduit for a relationship again so long as I have something against you and I won't forgive you that conduit of relationship is severed and this is why it's so important don't miss this forgiving each other the context of Paul writing this is within the church at Colossae he's saying if you have a complaint against one another forgive you're to be a unified people the conduit of love and the conduit of relationship should be wide open but you holding complaints against each other holding unforgiveness against each other is stopping that forgive!

forgiveness is a relationship is a relational commitment I pray that we would be a people who would find it easy to forgive knowing what Christ has done for me for Christ has done for you the next one we're going to look at briefly although I want us to see in our text that it is the most important look with me in verse 14 and above all these things this is why I regret in some ways putting less emphasis on it in the message because it is the most important in the text above all these things put on love all these virtues are important so it is as if this is the utility belt for the police officer police officer has a vest bullet proof vest has the uniform has everything the person needs except for everything on the utility belt which is the weapon the handcuffs all the things to enforce the law should the person need it he's without it and so love if you will is the belt that holds all these other virtues that we put on and is the most important one in order to execute your job it's love for the saint!

when Jesus was asked which is the greatest command he says love the Lord God with all of your heart with all of your soul with all of your mind this is the greatest and first commandment and the second is like it and you shall love the neighbor your neighbor as yourself and on these two commands depends the whole law and the prophets so above all these things put on love which

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binds!
everything together in perfect harmony love is the most important so at fourth we will never enjoy mutual fellowship through compassion humility gentleness forgiveness unless there is genuine love for one another and I pray we would have genuine love and the word is agape unmerited favor grace given to one another it is what holds all the other virtues together it is the utility belt that you put on so we're going to get to the second point in the message the new life in Christ is characterized as one who cultivates virtues we just talked about that the second point of the message today is the new life in Christ is one who prioritizes being a thankful discipler and worshiper the new life in Christ is characterized by one who prioritizes being a thankful discipler and worshiper this is our second point and
[25:22] I want us to read verses 15 through 17 and to help illustrate and let the peace of Christ rule in your hearts to which you indeed were called in one body and be thankful and let the word of Christ dwell in you richly teaching and admonishing one another in all wisdom singing psalms and hymns and spiritual songs with thankfulness in your hearts to God and whatever you do in word and deed and do everything in the name of the!

Jesus what is I want us to see first the point says new life in Christ is one who prioritizes being a thankful disciple and worshiper I want us to look at as we are a worshiper a thankful disciple and worshiper what is the first how do I say this I want us to see first that worship in song is firstly a response worship in song is firstly a response notice it says let the word of Christ dwell in you richly that we're going to talk about singing psalms hymns and spiritual songs in a moment but before we get to singing aspect notice what it is that should precipitate the singing of songs hymns spiritual songs where is the origin of that firstly worship through song is first a response why let the word of Christ dwell in you richly as the word of God dwells in us richly our response ought to be singing so first worship is a response second worship and song has both a horizontal and a vertical direction look with me in verse 16 b after it says singing psalms hymns and spiritual songs with thankfulness in your hearts to God so we do the vertical aspect of worship is that we worship the Lord we give him all adoration glory praise do his name and our direction of our worship is to God with thankfulness to God however the part that I think is often missed!
often is minimized and it has been in my life is the horizontal understanding and direction of our worship and this is one of the functional aspects of our worship when we sing look with me the function of our worship it says let the word of Christ dwell in you richly teaching and admonishing one another in all wisdom teaching and admonishing so when we sing psalms hymns and spiritual songs what are we doing when we sing psalms hymns and spiritual songs we are teaching there is a teaching aspect teaching and admonishing teaching is a positive statement positive connotation it is instructing someone when we teach someone we are instructing someone or reminding of someone something they already should know that's the aspect of teaching admonishing is a negative aspect it's a negative connotation it's the negative side of teaching it's warning people there are consequences to your ideas there are consequences to your behavior and so when we sing psalms hymns and spiritual songs we both instruct positively we teach we remind one another of that which is true but we also warn there are lies that people believe there are lies that you and I may be believing and those should be put away and there are consequences to those lies and that behavior that you may be thinking or doing and so our singing has this effect to everyone sitting around us we're teaching one another we're admonishing one another when we sing so I want us to think about four kinds of people that are maybe sitting in this room together every time we gather on Sunday morning there are five I'm going to mention five there's probably a million ways or reasons people are here but I'm just going to kind of spotlight five there may be a guest visiting with us who is outside of the Lord they do not know the Lord and they come into a worship service and if I'm that person who does not know the Lord and God has drawn me to himself I want to know this does this group of people really believe what that guy is saying up there the pastor and the songs that they sing second person that may be sitting there may be a person who is a guest with us today who is in
[30:19] Christ they are a believer but they're looking for a fellowship to join a church to join and they may be asking the question does the word of God dwell in these people richly and is it evident by the way they worship in song by the way they observe the ordinances baptism Lord suffer and the way they listen to the word of God and obey I'm watching that as if I'm a guest that's going to be important to me finding a church third type of person that may be sitting among us there may be a

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member who is struggling in their faith the circumstances of this past week have led this person to question God's love maybe they received a health diagnosis or the loss of a loved one a financial reversal a failure or frailty of someone that they know that is close to them and they're wrestling with God's love third fourth person is a different member of the body who has sinned grievously sitting among us and they're having a hard time believing that even this sin that

I committed this week can be forgiven and Christ died for and they are sitting among us ashamed fifth person is someone who just got married or they delivered a healthy baby they got a job promotion they are secure in their retirement and they are rejoicing and the temptation that baits them today is that they believe that perhaps their own righteousness or their own wise decisions have got this positive result because of them and they're sitting among us here's my point you don't know what is going on in the heart of the person sitting next to you and so what is it that is in our worship service that teaches and admonishes not just the preached word yes that's true but singing psalms hymns and spiritual songs I want us to look at one of my favorite hymns and see how this hymn teaches and admonishes us
I think we have the stanzas to this song be thou my vision and the third stanza says this riches I need heed not nor man's empty praise heed to pay attention to I don't need to pay attention to my riches or to man's empty praise does someone need to hear that does someone need to be warned against that admonished against that does someone need to be reminded of what's true in that statement thou my inheritance now and always your work on the Christ your work on the cross Christ you are my inheritance thou and thou only first in my heart I am tempted toward idolatry and there's something that is captivating my heart but you and you only are first fourth high king of heaven my treasure thou art you are incomparable lord you are the thing that
I ought to treasure today forgive me of whatever it is that is captivating my heart that is apart from you and so we could go on the next stanza reads high king of heaven my victory won because of Christ the victory over sin has been won may I reach heaven's joy oh bright heaven's sun heart of my heart whatever befall whatever befall no matter what the circumstances thwart good or bad you have my affection still be my vision oh ruler of all you are matchless in your sovereignty and your providence be what my eyes stay fixed on be my vision do you see how singing psalms hymns and spiritual songs teaches one another and warns and admonishes one another as we sing so here's I have a commendation for us and an exhortation on this aspect my commendation is this I came to forth in 2013 and let me just say we were a pretty quiet bunch when we sang I'm not saying we were dead but sometimes I wondered if we needed a spiritual defibrillator to resuscitate us so it gives me great joy to say this I love it when I hear you sing we need to be able to hear each other sing because you the horizontal aspect of worship is that you are teaching one another and admonishing one another when we sing so sing that's my commendation I think we've come a long ways and heaven forbid we may just become a clapping church I mean we are on the cusp yeah I can tell we're going to get raucous anyway okay okay this is so important to me and to us that [35:39] Brendan our worship director and myself will be going to a conference in Tennessee apparently they play music in Memphis or in Tennessee going to a conference because we want to increase in becoming a singing church a church that sings so please know this is not just because it's in the word it's because it's in the word it's important and we want to increase and grow in this sing my exhortation is this I want us to get out of a paradigm that where we think the sermon is the worship service I know some people who go to a church and they don't come for the worship but they just come for the sermon because for them the sermon is the worship service I hate that because that person does not understand I have a responsibility to the body and the body has a responsibility to me to sing songs hymns and spiritual songs why because there is a teaching and admonishing component of this service when we do that so my the behavior what's the exhortation that I want us to see change we can fall into this a little bit please know

I love it when you gather early and I'm not assuming everything that takes place out in the foyer is bad after the service and before the service but once the service starts I want everyone in here why because the sermon is not the worship service it may be the primary and the focal point of the worship service no doubt but it is not the totality of why we gathered let me let me share with you the components of our worship service so you can appreciate what it is that we're trying to do and what it is that we are doing Brendan or an elder at times will call us to worship before the service starts with likely a greeting good morning or something like that and then he'll probably read a verse out of scripture and encourage us we have the privilege today we have gathered today to worship

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the king of kings and lord of lords would you stand and sing he's calling you to worship second then we sing songs we sing songs and we just understand now why we do that there's a teaching and admonishing component to that there is a there's shepherding moments that are interspersed perhaps between that then there's the sermon the public reading and declaration heralding of god's word and that has a purpose then we sing more songs as a response to the message that we heard and we what are doing we elders or pastor and we observe ordinances and then we conclude with a benediction and we are sent out with a word of encouragement that's typically how a service is done and why we do it notice all of that is our worship service and it has a function
I'm talking today specifically about songs hymns and spiritual songs because of the it's in our text today but all of that has a function and I could share with that some other time so here's the behavior I want us to change is that when the worship service starts we do two things that are about a minute from the service starting and now you know why we have a countdown so if you're in the foyer and you see the countdown and then secondly Brendan sings!
or plays an instrumental song for about a minute before when the countdown hits zero that minute concludes and that song that minute of prelude is if to cue you who are in the foyer hey come on in and worship so in that minute prelude here's what you ought to say to someone and say hey I've enjoyed this conversation with you and we have a responsibility to admonish and teach one another in songs and so teaching others and admonishing others come join me in fact would you like to sit with me now if you say Scott wants us to close this time to an end because he's a kill joy and he wants us inside if I hear that you say that I may just find you and kick you in the shins in love okay okay okay agreed singing psalms hymns and spiritual songs is too important it has we have a responsibility to one another and I don't want us to miss out on that and by the way if you want more time afterward and say hey
I'd like to continue this conversation afterward and then please do and we'll keep the church open until midnight if necessary for you to finish that conversation afterward okay Colossians here's how I want us to conclude is this I glossed over what I believe to be one of the more important statements that is made in the text because it is the statement that provides the impetus or the motivation for all of these virtues being added to yourself for singing psalms and hymns and spiritual songs there is a reason in our text that is given that is a presupposition that is said it's because of this you should have no problem forgiving each other being meek being humble you should have no problem singing psalms hymns spiritual songs well what is that motivation look with me in verse 12 it's sandwiched between put on then and the first virtue verse 12 put on then as
[41:48] God's chosen ones holy and beloved the truth that is said that gives us the motivation is this you are God's chosen ones in Ephesians 1 verse 3 we read in 4 we read this blessed be the God and Father of our Lord Jesus Christ who has blessed us in Christ with every spiritual blessing in the heavenly places even as he that is the Father chose us in him that is Christ before the foundation of the world he chose us in him before the foundation world that we should be holy and blameless before him notice in our text we read that he chose us chosen put on then chosen ones holy and beloved but in this text in Ephesians!

we read! we were chosen so let's go back before creation I don't have my box with me bear with me before creation all who exists is God one God and three persons their God is enjoying himself delighting in himself conversing with himself and then at some point in time in eternity past God then says I'm going to create in the person of Christ he creates all things stars heavens moons Mount Spokane and mosquitoes so he creates then and humanity he creates and then time goes on 2,000 years Abraham two more thousand years 4,000 years since creation Christ dies and Christ dies for sin he lives a sinless life he descends to earth born of a virgin lives a sinless life dies a death for sin raises victoriously seated at the right hand of God and then in my case specifically about 2,000 years later after Christ's death 1975 I was born then when I was 19 years old I placed my faith in Christ believing in his life death and resurrection for the forgiveness of sin but notice what this text says in Ephesians my salvation was actualized when I was 19 years old but where in the heart of God was I in his mind when I was chosen in him before the foundation of the world way back here before creation
I was on the heart of God I was on the mind of the Lord and he chose to display his compassion his mercy his grace his unmerited favor on someone that would live ultimately many years from that time and he says in our text verse 12 put on then as God's chosen ones the virtues that we're talking about God displays perfectly so he says you who are in Christ this new person in Christ put

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on these things it should not be hard for you to forgive do you know all the sin that Christ bore for the sins of the world but also for just me and so this is the presupposition that gives the foundation and the basis for us to put on the virtues and to sing you've been chosen and you're positionally holy and beloved but the father that's the motivation that
Paul gives to say now therefore put on these things and worship in song teach and admonish direct your worship to God so why is the sermon at the front end of our message today is because I want us to put these things into practice we're going to sing several songs and I want us to sing if you're chosen and holy and beloved you have reason to sing let's close father we love you we thank you we're so grateful for you thank you for lavishing on us who have been chosen before the foundation of the world to display your mercy and your grace upon us the words thank you cannot properly articulate the amount of gratitude we feel thank you Lord Lord I pray that we would grow as a church to sing out loud we have a responsibility to direct our worship to you but also horizontally to teach and admonish one another thank you
[47:28] Lord for the gift of worship and song thank you for the privilege it is to put on these virtues that you exhibited so beautifully we love you Lord amen

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