

Light Bearers

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Preacher: Rev RJ Campbell

- [0 : 00] Welcome to our services today and as we come together to worship the Lord we would seek that it would please the Lord to bless us.
- Let us unite together in prayer. Eternal and ever blessed Lord we give thee thanks for the great privilege that thou hast given to us when we can come together in an act of worship and to acknowledge thee as our God and as our saviour through thy son the Lord Jesus Christ.
- And we pray O Lord that as we come together around thine own word that we would be mindful of who thou art that thou art our creator and that we are the created that we are the works of thine own hand.
- And so we seek O Lord the grace to enable us to humble ourselves in thy presence and to acknowledge our sinnership before thee.
- Giving thee thanks O Lord for the provision that thou hast made for us in thy son as a fountain that has been opened for sin and for uncleanness.
- [1 : 34] As that provision that thou hast given to us by thy mercy by thy love by thy grace.
- For we confess O Lord that we are so unworthy of the least of thy mercies. But blessed be thy name that thou art the God who delighteth in mercy.
- And so we come with that boldness and confidence that has been given to us through thy son to lay out our petitions before thee.
- Knowing that thou art the hearer of prayer. And that thou art the one who can give answer to our prayers through the riches of thine own grace.
- We ask O Lord thy blessing upon our homes and upon our families. Wherever they may be O Lord thou knowest.
- [2 : 36] And we pray that thou would bless them this day. That thou O Lord would meet with them at their point of need. For remember before thee those of their number who are careless and indifferent to the claims of thine own word.
- And we pray that thou would draw them through thy spirit. That thou would enlighten their understanding so that they may come to see their great need.
- And the sufficiency of Christ to meet with that need. We pray O Lord that thou would be with those who are ill. May thy healing hand be upon them.
- And those who mourn here and there. O Lord we pray that thou would comfort them with that comfort that passeth all understanding.
- For we are unable to grant to them that comfort because we are mortal creatures ourselves. But blessed be thy name that thou can draw near to them and heal up their wounded hearts this day.
- [3 : 47] We pray Lord that thou would bless our young people and our children. That they may grow up in the fear of the Lord. And that thou O Lord would work in their hearts in drawing them to thyself.

So that they may be thine own witnesses in this world. We pray O Lord that thou would bless the preaching of the gospel throughout our land and to the ends of the earth.

And that thou would bless those who go to proclaim thy word. We pray Lord that it may go forth in the power and demonstration of thine own spirit.

In convicting, converting and in the building of thine own church here on earth. We pray Lord that thou would bless thy word to us as we come today to meditate upon it.

That thou would open our understanding and open our hearts to receive it. We are dependent upon thee for without thee we can do nothing.

[4 : 56] We give thee thanks O Lord for the technology that enables us to come together today. And we pray Lord that thou would watch over us in coming days.

As the restrictions are being lifted and as we are coming out of lockdown. We pray O Lord that thou would protect us and guide us in all these things.

We give thee thanks for the protection that thou has given to us over these many weeks. And we pray Lord that in thy mercy and in thy grace that thou would continue to protect us in the weeks that lie ahead.

We ask O Lord that thou would now continue with us and forgive us for all our sins. In Jesus name. Amen. Let us now read the word of God as we find it in the gospel according to Matthew and chapter 5.

Verse 5.

[6 : 27] Blessed are they who are persecuted for righteousness for righteousness for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God.

Blessed are the peacemakers for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad.

For great is your reward in heaven. For so persecuted they the prophets which were before you. Ye are the salt of the earth. But if the salt has lost a savour wherewith shall it be salted.

It is then so good for nothing but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid.

[7 : 27] Neither do men light a candle and put it under a bushel but on a candlestick. And it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

And so on. May the Lord bless unto us the reading of that portion of his word. Let us now with the Lord's help turn to Paul's letter to the Philippians and chapter 2.

Philippians and chapter 2. And we shall read from verse 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all, for the same cause also do ye joy and rejoice with me.

[9 : 14] But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

Paul has been encouraging the Philippians to wholehearted commitment to Christ, and he continues in this passage the theme which he set forth in chapter 1 and verse 27.

Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

He urges upon them to be in harmony and to be united together. Look not every man on his own things, but every man also on the things of others.

And the great example he takes of a person doing that is the Lord Jesus Christ himself. And he commands them to be like-minded.

[10 : 38] Let this mind be in you, which was also in Christ Jesus, who for the sake of others, not for his own sake, condescended to come to earth as a servant, and was obedient to the will of the Father and to the death of the cross.

And as a result of his obedience, he is now highly exalted. He reminds them that they have been given the gift of salvation by faith, just like every other Christian.

Now he says, I want you to work out that salvation, that new life that you have received in obedience. Work out your own salvation, he says, with fear and trembling.

Now as we noted, that salvation here means the process of sanctification. He reminds them of that which is essential to them.

For it is God who worketh in you, both to will and to do of his own good pleasure. And we saw how this is connected with the word of God.

[11 : 56] God's work and our work is linked together. God's work is the cause of our work. We work because God works.

That truth is encapsulated in Ephesians chapter 2, verse 10, where we read, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.

Now Paul gives instructions for working out our own salvation, and he says, Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

The Philippians are urged to do all things without murmurings and disputings, to do all things without complaining and arguing, for the purpose that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.

Now when Paul says, To do all things without murmurings and disputings, he means everything, every dimension of life, every activity of life.

[13 : 45] Paul writes to the church at Corinth, and says in chapter 10, Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

In the New Testament, and especially in the letters of Paul, we find very often comparisons made between the experiences of the covenant people of Israel in their exodus from the bondage and slavery of Egypt, and in their wilderness journeys to Canaan, and the life of the New Testament church, the comparisons made between them and the New Testament church.

And as we use their history, we shall find that murmuring was Israel's besetting sin. Is it not true to say that the general mannerism among fallen mankind is that they murmur among themselves?

In the history of Israel, we find that they grumbled at the Red Sea, where they accused Moses of bringing them out to die in the desert.

They were even more bitter at Marah, but their murmuring did not stop there. They wandered for 40 years, and they murmured their way through most of it.

[15 : 14] Moses said to the people on one occasion, The Lord heareth your murmurings, which ye murmur against him. And what are we? Your murmurings are not against us, but against the Lord.

This was unacceptable behaviour by the covenant people of God. It really showed ingratitude towards the saving grace and the continual leading and guidance of God.

So Paul exhorts the Philippians, and me and you, in working out our salvation, to do so without murmurings and disputings, without complaining and arguing.

Now, it is important for us to note that although Paul here is warning the Philippians not to be like the Israelites, murmuring or complaining, we cannot be sure if he is hinting that the Philippians are doing the same as the Israelites, that is, murmuring perhaps against Paul or their leaders, or other murmuring against God.

If you look up commentaries, they tend to give speculative thoughts regarding this. We do not know that, whether they were complaining against Paul or against their own leaders, or even against God.

[16 : 48] We just do not know. We do know that there were indeed suffering for their faith.

But were they murmuring about their suffering? We just do not know. Paul here adds another word. He says, Does this indicate that there was a problem of disputations and contentions in Philippi?

Well, we just cannot be sure. Paul certainly does in his letter contain a call for unity. He denounces selfish ambition.

And we have in this final chapter, here in this letter, where he beseeches Odeus and Syntyche, that they be of the same mind in the Lord.

However, what Paul is urging upon them is what he has already spoken of in verse 2, that ye be like-minded, having the same love, being of one accord and of one mind.

[18 : 05] this togetherness in the gospel, this togetherness in the Lord. And working out our own salvation through the process of sanctification with fear and trembling.

And not only is he asking us to do that individually, but there is, within this letter, the sense that he is asking us to do so in that togetherness, to do so corporately, to do so in one unity.

To have the same mindset and love towards one another, which we have experienced from God in Christ. Paul's emphasis here is a warning for us all of how murmuring and disputing, complaining and arguing can destroy the unity that there should be among believers.

Now, we have noted this before in our study of this letter. But before leaving this point, we have to be mindful that murmuring here is very comprehensive.

It includes secret talking or whisperings about someone or making negative comments about others behind their back.

[19 : 33] those things that promote disharmony and things that generate feelings of unfriendliness towards one another.

Out with such, says Paul, do all things without murmurings and disputings. And the purpose for which he commands them to do all things without murmuring and disputings is that ye may be blameless and harmless, the sons of God, without rebuke.

He wants them to be blameless and harmless in their behaviour as it is observed by others. This concerns not only how the individual behaves, although obviously that cannot be excluded, but it is, as we have already noted, primarily how believers behave together.

For he says, so that they might be recognised for what they are, that they are the sons of God. This issue we have spoken of numerous times in our study, that we are always to be mindful of who we are, that we are in Christ.

And here, Paul brings before us the thought that we have been adopted into the family of God, for we are the sons of God.

[21 : 10] to be always mindful of who we are, that we are in Christ, that we are in the family of God, that we are the sons of God.

So he says, watch your behaviour, for other people are observing you. And in observing you, remember what you are to portray to them, what you are to witness to them, what you are to show them, that you are in Christ, and that you are in the family of God, that you are the sons, the daughters of God.

John writes, behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Peter, borrowing from the history of Israel in the Old Testament, reminds us, but ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light, which in time past were not a people, but are now the people of God, which hath not obtained mercy, but now have obtained mercy.

So Paul here urges the Christian to work out his own salvation, and to do so without murmuring and disputing.

Why? So that ye may be blameless and harmless, the sons of God, without rebuke. Without rebuke, that is, without fault.

[22 : 57] We find here the thought of the requirement regarding sacrificial animals, that they should be without blemish.

The word translated harmless comes from a word that was used in Paul's day to describe undiluted wine or unalloyed metal. There was no mixture.

It was pure. And I think that the main reference here is towards God, because this is precisely how God begins the renewal of the covenant with Abraham in Genesis chapter 17.

I am the almighty God. Walk before me and be thou perfect. The word perfect can be translated blameless, without rebuke, without fault, blameless, before God.

And this is part of our working out our salvation. It is part of the process of sanctification. It is important that we remember what and who we are.

[24 : 07] We are in Christ. We are in the family of God. We are the sons and daughters of God. Therefore, we are not to be found with the attitude or behaviour of murmuring and grumbling and complaining and arguing and disputing.

There is to be that difference between the believers and the world, between the Christian and the non-Christian. We are to be blameless, harmless and without fault before God.

And this is calling us to self-examination. As we examine our own lives, our own behaviour and our own attitude.

As the world observes us, what do they think? What do they see? What is their conclusion regarding my behaviour and my attitude from day to day?

Paul continues with the idea where the context is Taos people in the midst, he says, of a crooked and perverse nation.

[25 : 22] Among whom ye shine as lights in the world, holding forth the word of life. It is generally accepted that Paul takes the words of Moses again as recorded in Deuteronomy chapter 32 when he says regarding Israel, they have corrupted themselves.

Their spot is not the spot of his children. They are a perverse and crooked generation. But here Paul transforms rather the words to speak of pagan philibi.

That is how Paul describes the unregenerate world, those who have the grace of God in their hearts. Writing to Titus in chapter T he says to believers, speak evil of no man to be no brawler, but gentle, showing all meekness unto all men.

Why? For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another.

That is how we were. Now what changed us? Well he goes on and he says, but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of degeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life.

[27 : 22] In 1 Corinthians chapter 6 Paul reminds us there that the unrighteous shall not inherit the kingdom of God. He says, be not deceived, neither fornicators, nor adulterers, nor adulterers, nor abusers of themselves of mankind, nor to be covetous or drunkards and so on.

And he gives a list of those who shall not inherit the kingdom of God. But what changes? For he goes on and he says, and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God.

You see, that is the image of the unbelieving world, the world without the grace of God. And that is not confined to Paul. Other New Testament writers say the same.

Peter says in chapter 4 of his first letter, for the time passed of our life, may suffice us to have brought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries, wherein they think it strange that ye do not run with them to the same excess of riot, speaking evil of you, who shall give account to whom that is ready to judge the weak and the dead.

And there Paul gives us, and Peter gives us the image of what it is that is true of the unregenerate world. such were we in our unregeneration, such were we before we were regenerated by the Spirit of God.

[29 : 15] And it is the Spirit of God, the work of God, that took us out from that situation, those circumstances, and brought us into the kingdom of his grace and love.

what Paul here reminds believers is that they are to walk and work and yet be in the midst of this crooked and perverse nation.

But he is asking them not to forget that such were they, but for the grace of God that brought them out from these situations, because God worked in them by his grace.

and brought them out of these situations, from being members of this crooked and perverse nation. But we are to walk and work among this crooked and perverse nation.

He is reminding the Philippians and me and you that the surrounding culture is crooked, that it is morally bent or twisted. But although that is true of the surrounding culture, we are not to isolate ourselves from unbelievers.

[30 : 35] Although we are not to practice or be partakers of their sin, yet we are not to isolate ourselves from them.

Jesus in his prayer as recorded for us in John chapter 17 says, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.

In the midst of this crooked and perverse nation, the Philippian believers would conduct themselves in a way that would be, that would leave them to be blameless and harmless, blameless before God and as a witness to the people of Philippi.

Every believer is sent by Christ into the world, among whom they are to shine as lights in the world, holding forth the word of life.

[31 : 53] In other words, he is telling them and he is telling me and you that this is the arena in which we are to work out our salvation with fear and trembling, in which we are to live out the gospel in our conduct, in our lives, in our behaviour and in our attitude.

So that those who observe us will not find fault with us. And all this is included in the process of our sanctification.

salvation. If believers are murmuring and complaining and disputing and biggering and backbiting, making personal attacks upon one another, then what happens is they lose their distinctiveness as the sons of God.

They lose their distinctiveness as belonging to the family of God. God. Those who observe them see no difference between them and those who call themselves to be the children of God, of the family of God.

God. They are just like the world around them. And all this is part of us working out our salvation with fear and trembling.

[33 : 27] It's all part of the process of our sanctification. Our role in the world is to shine as lights in the world.

It is accepted that Paul here again is invoking the imagery of another Old Testament text, Daniel chapter 12. There we read, And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the foramen. And they that turn many to righteousness as the stars for ever and ever. There Daniel predicts the day of resurrection, when those who sleep in the dust shall arise either to everlasting life or everlasting shame.

And those who have believed in Christ and witnessed for Christ shall shine as the brightness of the firmin or the brightness of the sky. And included here are all the heavenly light-giving bodies.

These light-giving bodies are so bright and stunning against the backdrop of the dark sky. And a cloudless night, a dark night, and you look up and the sky becomes alive with those stars and with the moon.

[34 : 50] The moon is an interesting object, although it has some power in itself regarding our tides and so on. It has no light. The light of the moon is the reflection of the sun.

A good illustration of how we are to live our lives in this dark world as those who reflect the sun who is Jesus Christ. In John chapter 8 we read, Then spake Jesus again unto them, saying, I am the light of the world.

He that follows me shall not walk in darkness, but shall have the light of life. Paul calls us here to be as the reflectors of Jesus Christ.

Do we reflect Jesus in our daily walk, in our conversation, in our conduct, in our behaviour, in our attitude towards others and towards one another?

Do we reflect Jesus Christ? We are to witness for Christ. But it also implies our evangelistic mission for Paul says, Christ, among whom ye shine as lights in the world.

[36 : 09] He tells them that they are already shining, and that should be a reason or a motive for them to do all things without murmurings and disputings. There in chapter 5 that we read in the Gospel of Matthew today, where we read, ye are the light of the world, a city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

So he goes on to say to me and you, let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

A sodash observe us in our behaviour and attitude, to one another and to others, that they may see our good works, that they may glorify our Father which is in heaven.

And how do we shine as lights? Well, we shine as those holding forth the word of life. And that's why we say it is a call to evangelism.

In our evangelism, in this darkened world, we are to hold forth the gospel that brings life to those who are spiritually dead and turn many to righteousness.

[37 : 41] We are to hold forth the gospel that brings and turns many to righteousness. The gospel is about life. The word is about life.

The life of Christ and a generous life and all who truly hear and believe in Christ. It is important for us to remember that within our context it is not merely the speaking of the gospel or the preaching that is just in you, but our attitude and behaviour in the midst of the crooked and perverse nation.

I think we recently quoted the proverb, action speaks louder than words. In a sense he is saying to us, our actions and behaviour must be in accordance with the gospel that we proclaim and confess to believe.

Is my action and your action and your behaviour and my behaviour with each other and with others in accordance with the gospel that I and you proclaim to believe and proclaim to confess.

We are to demonstrate our firm grasp of our holding forth of the message about Christ by the way that we live out the life of Christ in our relationship with one another and with others.

[39 : 18] Oh, to demonstrate our firm grasp, our holding forth of the message about Christ. And all this is concerned with the process of working out our own salvation with fear and trembling.

It's all concerned with the process of sanctification. It should therefore not surprise us as we have already noted last week that Paul says, strive, labour to work out your salvation.

This is intense work. Salvation in this sense of sanctification is not easy. It requires sweat. It requires discipline.

Paul uses such terms as mortify, kill, crucify. All that is concerned with the process of sanctification.

The unbelieving world looks upon the believer as a misfit. And there's always a temptation which we must all avoid. And that is to try and make ourselves fit in with a crooked and perverse nation.

[40 : 30] You see, none of us want to be misfits. But that is how the world looks upon the Christian as a misfit. And there's always that temptation to make ourselves popular.

Popularity is always sought by our fallen nature. And there is always that danger to make ourselves popular by fitting in with this crooked and perverse nation.

It is not easy because of our fallenness to be tolerant and forgiving and merciful. But that is what is required for us in the process of sanctification.

Paul, or rather Peter I should say, in his first letter in chapter 2 says, Have you conversation honest among the Gentiles? That whereas they speak against you as evil doers, they may by your good works which they shall behold glorify God in the day of visitation.

Servants, he says, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy if a man for conscience told God endures grief, suffering wrongfully.

[41 : 52] Or for glory is it if when ye be be fathed it for your faults ye shall take it patiently. But if when you do well and suffer for it, you take it patiently, this is acceptable with God.

For even here unto where you called, because Christ also suffered for us, leaving as an example that you should follow his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.

Oh, how much of our disputings and our contentions and our arguing and complaining and splits and divisions would be avoided if we committed ourselves to him that judgeth righteously.

If we committed so much that causes all these contentions and disputings and arguing among us, if we only committed it to him that judgeth righteously, leave it in the hands of our Lord.

He shall judge all these things and he will judge these things righteously. Then Paul says, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

[43 : 17] Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all, for the same cause also to ye joy and rejoice with me.

The word rejoice can be translated as boast, that I may boast in the day of Christ. This may sound strange to us because Paul says that no one should boast before God.

In 1 Corinthians chapter 1 he writes that no flesh should glory in his presence. The only boasting that Paul allows is boasting in the Lord. He that glorieth, let him glory in the Lord.

Or boasting in tribulations, or boasting in the cross of Christ. But it is worth for us to note that whenever Paul speaks of boasting about his converts or expects them to boast about him, it is not in the sense of self-glorifying or self-praise, but boasting in the grace of God.

In other words, on the day of Christ, Paul would rejoice along with the Philippians for the work of God's grace upon their lives. His fasting or rejoicing is based on his belief and confidence that it is God which worketh in you both to will and to do of his good pleasure, and that he which hath begun a good work in you will perform it until the day of Jesus Christ.

[44 : 47] That he hath not preached in vain among them, and that they hath not received the gospel in vain, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Here we have Paul's favourite self-portraits, that of a runner, or that of a labourer. He demonstrates that his work was filled with the stress and the sweat, the discipline and the pain portrayed in these self-portraits, that of a runner, not running aimlessly, but as one running the race to get the prize.

The labourer working hard, for he knows, as he says in 1 Corinthians chapter 3, for the other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, double, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, what sort is it?

If any man's work abide, which he hath built there upon, he shall receive a reward. Paul is looking towards that day, the day of Christ, that will test how he has built upon the foundation of Jesus Christ, and how the Philippians have received, and he says that he will rejoice.

[46 : 14] after giving us pictures of his ministry, and the likeness of a runner and labourer, he now presents us with another picture.

Yea, and if I be offered upon the sacrifice and service of your faith, I rejoice with you all for the same cause, also do you joy and rejoice with me. He is drawing here a picture in reference to the Old Testament practice of pouring out wine to accompany the main sacrifice as offered upon the altar.

Paul is probably referring to the real possibility of his martyrdom. He says to them, even if I am martyred, even if I am executed, I will rejoice along with you for the grace of God.

And then Paul presents examples of two men who embody the attitudes that he has been exhorting the Philippians and me and you to have towards one another.

And these two are Timothy and Ephaphroditus. Now we shall look at these two men in the evening and see how they give us examples of the attitudes that we are to embody as those who are working out our salvation with fear and trembling.

[47 : 43] Oh, how do others observe my life and your life and our walk and our attitude and our behaviour and our conversation with each other and with others.

May the Lord bless our thoughts. Let us pray. eternal and ever blessed Lord, grant to us the grace to enable us to work out our salvation with fear and with trembling, knowing that it is thee alone who worketh in us.

And we pray that that would motivate us to have that attitude and behaviour towards one another that would be comely so that those who observe us would glorify thee.

Oh, Lord, keep us mindful of who we were and keep us mindful of who we are. Who we were in a crooked and diverse nation, but who we are by the grace of God.

And we pray, oh, Lord, that we would indeed be as lights that would shine in this darkened world, that in our attitude and behaviour we should show forth the praises of him who hath called us out of darkness into light, who hath called us from that crooked and perverse nation to the kingdom of his dear Son, into the kingdom of grace.

[49 : 23] We ask, oh, Lord, that thou would continue with us during this day. May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit abide and be with you all, now and forevermore.

Amen.