

# Contending For The Faith (2)

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[ 0 : 00 ] In verse 17, but you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, in the last time there will be scoffers following their own ungodly passions.

It is these who call divisions, who cause divisions, worldly people, devoid of the Spirit. But you, beloved, build yourselves up in your most holy faith.

Pray in the Holy Spirit. Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt, save others by snatching them out of the fire.

To others show mercy with fear, hating even the garments stained by the flesh. We're looking especially at verses 3 and verse 20 and 21. Now this morning we looked at verses 3 to 4 mainly, where we saw that Jude, in writing this appeal to those he was writing to, to contend for the faith. We saw something of how the need for this had come about, where Jude himself describes how false teaching had, as he puts it there, crept in unnoticed.

[ 1 : 12 ] And we saw that that great danger is something the church always faces, that within the church itself has often arisen that counterfeit Christianity or counterfeit gospel that leads eventually to many being led astray by it, as Jude is actually saying here.

Now we saw how strongly worded this letter is in the main part of the letter, as we read through it this morning. And we saw that that's because Jude, along with the other apostles, could see this thing as so damaging to people's lives, this counterfeit Christianity, this gospel that wasn't really the gospel at all.

We saw something of the links with the kind of situation that we face ourselves. And now we want to just focus firstly on this matter of contending for the faith, and something of what that means, and the force of that word as well, in verse 3 there, appealing to you to contend for the faith.

And then we'll see how, in verses 20 and 21, he tells us about how it's necessary for us in doing so to build up ourselves and to pray in the Spirit and to keep ourselves in the love of God.

And all of that actually goes together in the kind of life that Jude wants those he's writing to, to live and to know for themselves. So what does he mean here in verse 3, where he says, I found it necessary to write appealing to you to contend for the faith.

[ 2 : 47 ] Well, you remember, we also saw the faith in this morning as a description not of our faith, not of the kind of believing the thing that we know of as faith, that we exercise the faith.

When it's spoken of like this in the scriptures, it actually means the core things of our salvation, or the doctrine of the gospel, if you like.

The very essential, foundational truths that are given by God have been handed on to the apostles, as Paul says in 1 Corinthians 15. And that they themselves, as apostles, commended to the church and sought for the church, appealed to the church to look after that deposit of truth, if you like.

That deposit of truth that God has passed on to us that we are instructed and required to keep and to maintain and to look after. Not to adjust it and not to change it, but to present it meaningfully to the generation we belong to, whatever generation of the world history that is.

So it's not enough for us to know the faith, to know the things of the faith, the Christian faith. What he's saying here is that we need to contend for it, particularly at times when, as we saw this morning, people have perverted the grace of God into sensuality and come to deny our only master and the Lord Jesus Christ.

[ 4 : 15 ] We need, as Christians, we need, as those who would be obedient to Christ and obedient in the sense of willing to witness to and testify to him and to the truth as it's in him.

What Jude is saying is, it's great to know these great truths of the gospel, but we need to contend. The word that's used here in the Greek text of the New Testament for contend is a word in Greek, the word *agonai*.

And that word, you can see, is a word from which we get such things as agony or agonize. I know there are different meanings to that now in English, but it was taken really in these days of the apostles.

It was taken from such things as wrestlings and other competitive sports that you would find at important times, people coming together to watch and participate in.

So that an athlete, whatever exercise, whatever discipline they were involved in, had to agonize, had to really contend, had to put all the energy possible into what they were doing.

[ 5 : 23 ] If they were serious about it, if they really wanted to get through, and especially if they wanted to win the prize. They had to contend, they had to agonize, they had to put every effort into this.

And what he's saying is, this is how it is regarding the faith. We have to agonize, we have to put every effort into contending for it, into maintaining it, into commending it, into looking after it.

It's really a bit like the Bible often speaks about captivity and the church being in captivity. Zion was in captivity, which really is the Old Testament way of speaking about the church.

When Zion was in captivity, remember Psalm 126, for example, which is really celebrating the release of Zion from captivity. When the Lord again restored the captivity or the fortunes of Zion, we were like those that dream.

Our mouth was filled with laughter, our tongue was singing. Even the heathen said, the Lord has done great things for them. Now what's that talking about? It's talking about the church or the people of God, the covenant people of God, being held captive by those who were enemies of the gospel of the truth.

[ 6 : 35 ] Whether it's pagan nations like Babylon or Egypt, it's captivity. And if you go back to such times in Scotland, for example, as the times of Samuel Rutherford, you'll find that the condition that he lived in or found the church in at the time, which was a condition where so much of the gospel had been watered down or changed or manipulated so as to make it more palatable.

And people were not really hearing the gospel. In the main, there were so many that had actually departed from contending for the faith, for the gospel.

Well, he often speaks about in his writings, as just one example, of the captivity of the church. The church being brought, as it were, into slavery by another force, by another power.

And in many ways, that's what you can see partly today. Now I don't want to make this picture as if everything is just dark. Of course it's not. But you don't need to go very far yourselves in looking at the situation we face today to actually realize that in some aspects of the church, in the wider sense of the church, as we use the word today, the confessing people of God who confess to be Christians, to be his people, there is indeed, to a great extent, an element of captivity.

And we're not saying that so as to elevate ourselves and say, well, this hasn't happened to us and this could never happen to us. Remember we said this morning that this had crept into the church of Jude's time imperceptibly and it came eventually to bring so many people under its influence.

[ 8 : 20 ] So that captivity of the church, what he says here is the condition that the church has held in when people come to deny the gospel, when the gospel is presented as something other than what God gave us to declare and to look after and to actually commend.

Well, you remember Abraham in Genesis chapter 14, when his nephew Lot, along with certain kings, were taken captive by a confederacy of other kings.

And as they came into the area that Lot lived in there besides Sodom, they took him captive as well. And then you read something that you maybe find surprising about Abraham. Abraham, he instantly got things together.

He got some armed men together that belonged to him as servants. And off he went. And he went to rescue Lot. And he rescued the people who had been taken captive with him and brought them back.

That's how we must see the gospel. Whenever we find that the gospel is at times under threat of being taken captive through manipulation or change, then we have to go out and contend for that gospel.

[ 9 : 30 ] We have to think of it as something you need to win back, something you need to get back from the powers that are holding it captive. We have to witness in a way that shows that we value

the gospel that Jesus has given us.

Now you want to notice what it's saying here. They pervert the grace of our God into sensuality. And sadly, that's a feature of the world or the times that we live in.

Sensuality. Sexual misconduct. That sort of emphasis in people's lives. And the emphasis of commending that sort of lifestyle to others as well.

As if there's nothing at all wrong with it. It's just your choice. It doesn't really matter what other people think. There are no such laws. And in any case, sometimes laws by governments are placed and put in place so as to actually protect this kind of deviation.

That's the kind of thing that you find when people in the church, and again in the wider sense I'm speaking of, pervert the grace of our God into sensuality. Antinomianism.

[ 10 : 45 ] Casting aside the laws of God. Even the laws of the nation too. Just to follow their own inclination. Well, this is what he's saying. That they have perverted these people.

The grace of our God into sensuality. And deny our only Master, Lord Jesus Christ. Whether he means by that denying him in the sense of his work, of his atoning work.

Or maybe what he meant was denying him as the only Savior. In other words, adding other ways of access to God as equally valid. You could say that that's part of what he means as well.

In any case, it's a denial of the exclusivity of Christ as Savior. And you can see that that fits in also with what you find in our own generation too.

And as I say that I'm conscious of some young folks here as well. Young folk belonging to the church now. Young folk who belong to this congregation now.

[ 11 : 45 ] And whose place in the congregation we value greatly. Well, this is something that you have to consider for yourselves too as you grow up. That you're going to be people who will look after this gospel when we are gone.

And those of us who are now confessing Christ. And seeking to maintain this gospel as he's given it to us. Here's our appeal to you as well. As Jude was appealing to the people of his day.

This is what we're saying in appealing to you. Those of us not only who preach but are further on in the Christian life. We appeal to you to contend for this gospel. Don't let it actually fall into the hands of those who have twisted.

And perverted into sensuality. And whenever you see that threat coming. Stand up against it. Be counted for Christ. Love him. Love his ways.

Love his word. Love his truth. Love his day. Love his people. Because all of that fits in with what we need to be as a people who contend for the gospel.

[ 12 : 44 ] Then we move to the next part of our study this evening. That's contending for the faith. But if you turn over to page two, the next part.

We can see keeping ourselves in the love of God fits in with our contending for the gospel. Because if we're going to be contending for the gospel as we must be. Then we have to look after our own lives.

We have to look after our own development. But not just individually, but collectively together as well. Notice what he's saying here in verses 20 and 21. But you, beloved.

Having said about these people that came in and actually led others astray with false teaching. But you, beloved. Build yourselves up in your most holy faith.

Pray in the Holy Spirit. Keep yourselves in the love of God. Waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

[ 13 : 42 ] Keep yourselves in the love of God is the main clause there of these two verses. And that doesn't mean our love for God.

Though that will inevitably enter into it. It means primarily God's love for his people. And what God has provided in his love for his people.

Everything you could say that we know of in the gospel is the provision of God's love. All the means that he has given us by way of worshipping him, following him, understanding him.

They are all aspects of his love. This very word that we have is his love seen in giving us his word. The fellowship we enjoy together. The life of the church.

The atonement of Christ. The resurrection of Christ. Everything in that as their core elements of the gospel are actually the provision of God's love. And what he's saying here is keep yourselves in the love of God.

[ 14 : 43 ] Keep yourselves within the security that God's love provides for you. The word keep there means to guard or to look after something carefully.

What he's saying here is look after yourselves as you're seeking to contend for the gospel. To actually stand and withstand those who are opposing the gospel.

Look after yourselves. How do you look after yourselves? You keep yourselves in the love of God. In regard to everything that God and his love has provided for you.

Your security is within that. Your security is in marking out what God's love has provided for you. And making sure that your life exists within these provisions.

And that you keep to God's own love. Remember as we read a few moments ago in 1 John chapter 4. Another apostle facing similar situation in his day.

[ 15 : 38 ] The last of the apostles indeed. It's a very telling point. It's a very solemn point in many ways. That before John the last of the apostles had died. Such teaching had infiltrated the church.

As he was contending against in his first epistle. Because he tells us there that we are not to believe every spirit. But we are to test the spirits.

Whether they are from God. For many false prophets have gone out into the world. That's already in the days of the apostles. That had happened. That's what they were facing. And it happened from within the church.

Because he tells us earlier in his epistles. That they went out from us. They began with us. They went out from us. They became heretical. And it goes on there in chapter 4.

To speak about God's love. And how God's love has been revealed to us. God's love was made manifest among us. That means God came to reveal his love to us.

[ 16 : 40 ] To reveal himself as the God of love to us. The love that he is. For God is love. Well he's saying how was it that God's love was made manifest? Well the point he's making there of course is that he sent his only son into the world.

So that we might live through him. And this is love. Not that we have loved God. But that he loved us. And sent his son to be the propitiation for our sins.

Now he's pointing that out as basic to our love for one another. But he is saying that it's a love which was manifested. Came to be revealed. God revealed himself in love.

In sending Jesus. And in the work of Jesus on the cross. In his death. Followed by his resurrection. That's where you see the love of God. That's where you see God.

As the God of love that he is. In providing such. And he's saying keep yourselves in the love of God. The love that he has manifested in Christ.

[ 17 : 39 ] Within the provisions of that. You are to keep yourselves. You are to look after yourselves. Well how do we do that? How do we keep ourselves in the love of God?

How do we ensure that the security that God's love provides for us. Is something that we're keeping ourselves in. And in the provisions of and in the safety of. Well the answer to that is in the three phrases.

Or the three activities. That surround this main clause. Keep yourselves in the love of God. There are three things he mentions. Build yourselves up in your most holy faith.

Pray in the Holy Spirit. Waiting for the mercy of our Lord Jesus Christ. That leads to eternal life.

Now. Perhaps not the best way of translating the version.

Neither was it in the previous older version. Either. Because. What he's doing. Is really saying. We could perhaps just. Translate it something like this.

[ 18 : 36 ] Because these are. Are participles that he's using there. Where. It's an ongoing activity. That he's concerned to mention. But you beloved. Building up yourselves.

In your most holy faith. Praying in the Holy Spirit. And waiting for the mercy of our Lord Jesus Christ. Keep yourselves. In the love of God. In other words.

As you're doing. These three activities together. And they belong together. That's how basically.

You're keeping yourselves. In the love of God. You're keeping yourselves. In the love of God.

By. Building yourselves up. In or upon your most holy faith. You're keeping yourselves. In the love of God. Along with that. By. Praying in the Holy Spirit.

And you're doing it also. By waiting. For the mercy. Of our Lord Jesus Christ. In other words.

Waiting for Christ's return. Looking forward. To anticipating.

[ 19 : 30 ] Preparing for. Christ's return. So let's look at these three. In turn. As they are there. But you beloved. As you build yourselves up. Or building yourselves up.

In your most holy faith. Now again. There's something. Interesting here. That is the word. In your most holy faith. Faith is probably better. Because literally. It means. Build yourselves. Upon. Your most holy faith. And that. That really fits in. With the faith. That he was speaking of. Earlier. That we saw to be. The gospel. The core elements. Of truth. That God has given us. What he's now saying is. In order to keep yourselves. In the love of God. And his provisions. That faith. That God has given you. The faith. These great foundational truths. Build upon that. Build your life on that. Let that be your foundation. Of course.

[ 20 : 23 ] God. Ultimately. Is the foundation of his people. Christ's work is foundational. But. Where is that found? It's found in scripture. Where do you find an account of it? In the word of God.

In the faith. In what God has given us. As the gospel. So he's saying. Think of that as foundational. Think of that as being. Absolutely that. Which. Undergirds your life. As a Christian. And you build your life upon that. Because that word. Is so dependable. That word is so true. That word is so. Always relevant. For people's situation. Build up yourselves. On your most. Holy faith. In other words. Your. Your spiritual growth. Is really something. That's. Set upon.

The truth of God. As foundational to it. That's why we have to love. Doctrine. Some Christians. As you find. Saying. Well I don't really. Care much for doctrine. Don't have the capacity.

[ 21 : 19 ] To understand theology. All I need to do. Is be a practical Christian. Well that's fine. Not everybody is. Gifted with. The ability. To enter into things.

Theologically. And to dig up. Theological. Distinctions. And so on. But it's impossible. To live. And to grow. As a Christian. Without doctrine. Without the foundation. Of God's truth. Being beneath you. And something you build upon. And it's true to say. That the more you understand. The faith. The elements of the faith. The doctrines. Of our salvation. The more you understand these. The more you. Work at. Trying to. Grow in your understanding. Of them. The more likely it is. That you'll grow spiritually. That your life will develop. From it. In many ways. That's why. In our own denomination. For. In reformed tradition.

[ 22 : 15 ] Going back beyond. The church. And really back to the time. Of the apostles. There's such an emphasis. On preaching the gospel. On the gospel. Actually being declared.

Not just as an appeal. To people. But also. As informative. Of our minds. Something that brings. Truth. To our minds. For us to give our mind. To it. And that's why. Our preaching of the gospel. Necessarily has. A doctrinal content. To it. Instead of just being. Nice stories. And. Illustrations. And appeals. Although all of that. Is absolutely fine. But it is. Also. Of necessity. A gospel.

That is doctrinal. In its substance. And now he says. Build up yourselves. On your most holy faith. That's the way towards.

[ 23 : 12 ] Further. Assurance. Of your security. As a Christian. You know. The. The shard building. In London. If you've seen photos. Maybe you've actually been there.

Maybe you've even. Been to the building. And gone up to the top. It's a huge. Tall building. But. Some time ago. Came across. What was necessary. Before that. Was erected. Before this. Superstructure. Of that building. Was put up. And of course. What was necessary. Was to lay the foundations. But to lay the foundations. They had to go down. Incredibly deep. Into the ground. Into the rock. And then put in those. Pillars. That would. Establish. The building. On a proper foundation. And make them. As part. Of the foundation. Everything else. Was built. On top of that. You can't understand. The shard building. And it's magnificent. And it's an amazing building. You don't see the foundation.

[ 24 : 06 ] But that's what it rests on. That's its security. That's what causes it. Not to topple over. From such a huge height. That's what enables it. To resist. The. The winds.

To the storms. That batter it at times. Why is it able to keep standing? That's because of its foundation. That's what God is saying to us. Build yourselves up. Upon. Your most holy faith. Upon the faith. Upon. The core things. That God has given us. So that we grow. As Peter says. In grace.

And in the knowledge. Of our Lord Jesus Christ. So. Building up yourselves. On your most holy faith. And. Praying. In. In. The Holy Spirit. Now what does it mean to pray.

In the Holy Spirit. Well it's obviously against. What he's saying in verse 19. These people who cause divisions. They are devoid of the spirit. They don't have the spirit. But you beloved.

[ 25 : 02 ] Praying in the spirit. Praying in the Holy Spirit. Sometimes. We. Think of prayer. As something in which we. Sometimes.

Have liberty. Sometimes we don't. Especially when we're. Given. Or asked to pray publicly. And even in private. You can understand something of that. Sometimes you're. Engaged in prayer. Privately. Between yourself and God. And you're not really. Getting into. The prayer. The way you anticipated. The way you wanted to. And you. Get up from your knees. Or you're standing. Or whatever. And you think. Well. I really didn't get into that prayer.

I'm really disappointed. With myself. And I. I just didn't get to the things. That I wanted to. And I didn't really feel. I wasn't emotionally linked. To my prayer at all. You know what it's like. But that's not what it means.

To pray in the spirit. It's not to do with. Liberty of words. Or of thoughts. It's not to do with. Reaching the heights of emotion. That sometimes people think of. Ought to be.

[ 25 : 57 ] A part of praying in the spirit. What it really is saying is. Nothing less than. Every Christian. Already has the Holy Spirit. When we come to pray.

Whatever we think about prayers. Whatever other people. Think about prayers. Prayers. Led. By the Holy Spirit. All true prayer.

Is led by the Holy Spirit. We cannot pray without. The Holy Spirit. In a way that really is prayer. Whatever it may be. In terms of. Liberty.

What he's telling us here is. Keep on. Praying. Keep on looking to the Holy Spirit. To guide you in your praying. And as you pray. Look to the spirit. Who himself.

Remember. Is. Anchored in the word. If you can put it that way. Because. You will never. In true prayer. Led by the spirit. You'll never be asking for something. That contradicts the word.

[ 26 : 54 ] The spirit. And the word. Belong together. The spirit of God. Doesn't bring you. Something that's. Contrary to the teaching. Of his word. Something that undermines. The teaching of his word.

Something that changes. The emphasis. Of the core elements. Of the faith. The spirit. Will not do that. He takes the things. Of Christ. And shows them to us.

And so in prayer. We come to pray. In the spirit. When we begin praying. It continues like that. Now I'm not suggesting. For one moment. That.

Greater levels. Of emotional involvement. Or of liberty. Of thought. Or words. Are not important. To us. When we're praying. They are in their own right. But we mustn't think.

That unless we've had that. We've not prayed. In the Holy Spirit. We pray. In the Holy Spirit. When you're praying to God. In the simplicity. Of your faith. When you're asking God.

[ 27 : 50 ] To bless your life. To bless your family. When you come to the things. Of God. In the word. And you say. Lord. Let that be more and more. True of my life. You're praying in the spirit. You're taking the things.

Of God. You're requesting God. To bless you. In that way. Praying. In the Holy Spirit. So building up yourselves.

On your most holy faith. Praying in the spirit. Waiting for the mercy. Of our Lord Jesus Christ. That leads to eternal life. Now by that. He means. The return of Christ.

Sometimes you find. The apostles. Here it's. It's Jude. Elsewhere. Peter speaks of. The grace that will be revealed. To you at the coming of Christ. Well of course. Grace has already been revealed to us.

We already know. The grace of Christ. In his first coming. But he's saying. The grace that belongs. To Christ's second coming. Is what you're looking forward to. Here is the word. Mercy. That Jude is using.

[ 28 : 47 ] Where he says. Waiting for. The mercy of our Lord Jesus Christ. The crowning of your salvation. Which at his coming. Will actually. Bring you into the final. Phase of that salvation.

And on into. Eternity. Because. In the. In the emphasis. That you find in the Bible. Inevitably. And. Something that troubles us. At times. I'm sure.

That. When you compare yourself. And I compare myself. Especially. With a sense of excitement. That you find in the apostolic writings. Of the. At the prospect of Christ's coming.

It. Makes me feel rather ashamed. Of how little times. How little I'm. Excited by the prospect. Of Christ's coming. How little. It fills the horizon. Of my own vision. Compared to what it should.

But you know. That's really. What the New Testament. Consistently says. The coming of Christ. Again. To crown the salvation. Of his people. To bring his people.

[ 29 : 44 ] In the resurrection. First of their bodies. And then through the judgment. Of God. Positively. And on into eternity. With him. What a superb. Climax. That is. To redemption.

When we shall see him. As he is. When every knee. Shall bow. And every tongue. Confess. That Jesus. Christ. Is Lord. To the glory. Of God. The Father.

For that great. Pivotal event. The very. Last thing. In the history. Of the world. Before we begin. The eternal age. Coming of Christ. The King.

In his majesty. The King. Dressed. In his glory. What a moment. That's going to be. What a day. That's going to be. What an event.

That's going to be. What content. There is in it. For the people. Of God. God. And he says. Waiting for the mercy. And the word waiting. Again. Is interesting.

[ 30 : 39 ] Because it's a word. Literally. That means to have. An eager. Anticipation. Of it. You're looking forward to it. Not in a blasé. Sort of way. Not in a self-confident.

Way. You're looking forward to it. In a way. In a way. In a way. That eagerly. As you trust. The truth of God. Eagerly. Anticipates.

What's going to crown. Your life. With the crown. Of glory. And in all of this. Jude is actually using. Plurals.

In other words. He's saying. Build yourselves up. On your most holy faith. Keep yourselves in the love of God. Waiting for the mercy.

Of our Lord Jesus Christ. In other words. These are things that we have to do together. Yes. Of course. We need to grow. Individually. As Christians.

[ 31 : 34 ] We need to grow. In our relationship. With Christ. Personally. But here. And elsewhere. You find a great emphasis. In the New Testament. On growing.

Together. On growing. Personally. But in conjunction. With God's people. Along with you. When God. Changes your life. Even if you've never been.

To church before. Gives you a desire. In your heart. To be there. To belong to God's people. He gives you. Even from the very outset. An understanding.

That that's where you belong. That this is your rightful place. As part of the family of God. And you value that place. And you have some idea.

Or estimation. Of the importance. Of that place. That you have. In the church of God. Under the gospel. People. With God's people. Building themselves up.

[ 32 : 31 ] In their most holy faith. That's why we say so. Frequently. Value. The times. That we can be. Together. Value. What we do. Together. Value.

The services. The services. Of the Lord's day. Value. The prayer meetings. Midweek. Value. The fellowship meetings. Value. Every time. That you can be with the Lord's people. That you can be together.

As God's. As God's congregation. If you like. Because it's there. That you build yourselves up. Upon your most holy faith. It's there. That you as well as privately.

Pray. Or go on praying. In the Holy Spirit. It's there. That you know the discipline. And the exercise. Of waiting. Towards. Or eagerly anticipating. The coming.

Of the Lord. And it's by that. That we keep ourselves. In the love. Of God. And let me conclude.

[ 33 : 28 ] By. Just mentioning. The fact. That you see. The whole Trinity. The whole Godhead. The three persons.

Of the Trinity. Within the outline. Of these verses. He talks there about. The love. Of God. By which. He means primarily. God the Father.

He speaks there about. The Holy Spirit. Praying in the Holy Spirit. He speaks there also. About the return. Or the mercy. Of our Lord Jesus Christ. That leads to eternal life.

The Father. The Spirit. The Son. This. Great. God. This mystery. That is God. But a mystery. In which he has revealed.

His love to us. What is that saying to us? Well it's saying. Yes we build up ourselves. On our most holy faith. But our most holy faith.

[ 34 : 25 ] The gospel itself. The truths of our redemption. Of the gospel. Of our salvation. They themselves. While foundational to our lives.

They are themselves. Rooted in God himself. He is the foundation. He is the one. In whom all of that truth.

resides. And on whom. It is based. In other words. As we rest on. The faith.

In living out. Our Christian life. The faith itself. Rests upon God. Because. At the end of the day. Our confidence. Yes.

Our confidence. Is in his word. As reliable. Our confidence. Is in the faith. That he has given to us. As this body of truth. But our ultimate confidence.

[ 35 : 20 ] Is in the living God himself. And our saviour. Is himself. The living person. Of Jesus Christ. That's where.

Our faith. As faith. We exercise. That's where. Our hope. That's where our love. Is situated. No less than. A living person.

Not a dead relic. Not even. A bare body of truth. Though we don't want to limit. Or suggest. That the word. Is anything other than. Basic to our lives.

As we've said. But remember always. It's your relationship. To Christ himself. That determines. Whether or not. You're saved. It's not ultimately.

Your view of the Bible. What the Bible is. Or what the Bible says. It's how you are. In relation to Christ. That's what your life is.

[ 36 : 20 ] Anchored in him. Or otherwise. Let's pray. Gracious God. We give thanks. For the revelation. Of your love to us.

We give thanks. Especially that that. Has been revealed to us. In the person of your son. We bless you. That that love. Is revealed to us. In him. As a love. That was prepared.

And will finally finish. Salvation for us. In its crowning. And glory. We thank you. For your word. We thank you. For the ministry. Of your spirit. And we bless you.

That in. The way of. Instructing your people. You have clearly. Set out for us. That important exercise. Of keeping ourselves.

Within the love of God. Receive our thanks Lord. We pray this evening. Continue to bless us. And accept us freely. For Jesus sake. Amen. We're going to conclude.

[ 37 : 18 ] Now singing. In Psalm 106. Psalm 106. In the Scottish Psalter. Page 378. And verses 1 to 5. Give praise and thanks unto the Lord.

For bountiful is he. His tender mercy doth endure. Unto eternity. Through to verse 5. Where he's saying. Verse 4. Remember me with the love. Which thou to thine dost bear.

That I thy chosen's good may see. And in their joy rejoice. And may with thine inheritance. Triumph. With cheerful voice. The tune of brother James is here.

Verses 1 to 5. Give praise and thanks unto the Lord. Give praise and thanks unto the Lord.

For bountiful is he. His tender mercy doth endure. Unto eternity.

[ 38 : 22 ] God's mighty works.

Who can express. Or show forth all his praise. Blessed are they that judgment keep.

And justly do always. Blessed are they that judgment keep. And justly do always.

Remember me Lord with that love. But first Dank. See. With thy salvation, O my God, to visit me so near.

With thy salvation, O my God, to visit me so near. That I thy chosen's good may see, and in their joy rejoice.

[ 39 : 40 ] And may with thine inheritance triumph with cheerful voice.

And may with thine inheritance triumph with cheerful voice.

I'll go to the door on my right this evening. Now may the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you now and evermore.

Amen. Amen.