

7.11.21 pm

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

Date: 07 November 2021

Preacher: Lewis Macdonald

[0 : 0 0] Good evening, a warm welcome to the service this evening and for any visiting with us, it's good to have one or two, you're especially welcome. For those who are expecting not to see me standing at the front here, be encouraged, I won't be standing here for long, just to welcome you and to welcome Lewis and Donnie, especially this evening. It's good to have Lewis taking the service and Donnie I think we'll be taking the fellowship afterwards, which is at half past seven.

So be encouraged to stay behind for that if you're able. And there's tea and coffee as well, so please stay behind if you're able to do so as we come together to worship.

The intimations I went through this morning, I'm not going to go through all the intimations again, but I do need to say, most of you have probably heard this already, but this morning Mary Sheena passed away, actually, as we were praying for her as a congregation in the prayer.

Just after 11 o'clock, she passed away during the prayer, very peacefully with the family around her. So we can be praying for the family at this time.

There's no arrangements confirmed yet, but we'll hear that in the next day or two. But let's be upholding the family in prayer as we give thanks for Mary Sheena's life and for her witness and the memories that we have.

[1 : 3 4] So perhaps we'll just pray for a moment before we begin. Our Heavenly Father, we thank you that you are our Father.

We thank you that you are our God. We thank you that we can come to you at all times. And we thank you that we can come to you, especially when we feel that sense of need.

You are the God who is close to those who are grieving. You are the Father of all compassion. The God who binds up the brokenhearted.

And Lord, we pray for Mary Sheena's family. We thank you for Mary Sheena's life. For the memories that we have, for the time that we spent with her in her home and in the home in Harris House.

We thank you for the many occasions where we came together with her as part of a congregation of your people. We thank you for her faith.

[2 : 3 8] For the sure and certain hope that she had in Christ. A hope that we believe now is realized fully eternally. So yes, we grieve with the family.

We grieve as a congregation and as a community. But we thank you as the Apostle Paul said that we do not grieve as those who have no hope. But we grieve as those who are comforted with the eternal hope of the gospel.

The Saviour died but rose again. Triumphant over the grave. And we thank you that the promise of Jesus is that all who believe in him shall share in that resurrection life.

So we pray for Eddie and we pray for Mary Catherine. We pray for DJ and for Margaret and for the extended family. Those who are here and those who have yet to come.

We ask, Lord, that they would know your comfort, your strength, the everlasting arms of God around them. So, Lord, we pray for them.

[3 : 46] We carry them to you in prayer. And ask, Lord, that you would minister to them in the power of the Holy Spirit. We pray for this service now. We thank you for Lewis and for Donnie here with us.

We thank you for the encouragement that they have been here to us as a congregation and a community over the years. For the so many times that we have heard the gospel message through them.

In preaching and in praise. And we ask, Lord, tonight that as Lewis leads the service and as we have a time of fellowship afterwards also, we pray that we would know that sense of your Holy Spirit moving in us and in this place.

We pray that you would speak through Lewis, that you would know your hand upon him and that we would hear your voice through him. So, we commit this evening hour to you, thanking you that you are our God and that you have drawn us and given us the desire and the freedom to be able to come in worship.

So, be amongst us, Lord, we pray. Lead us and guide us in the power of the Holy Spirit where we ask these things in Jesus' name and for his sake. Amen. We'll begin by singing in Gaelic.

[5 : 06] We're going to sing the first two verses of Psalm 98. First two verses of Psalm 98. We'll sing a new song to the Lord for wonders he hath done, his right hand and his holy arm, him victory hath won.

The Lord God, his salvation has caused to be known, his justice in the heathen sight he openly hath shown. These two verses we'll sing to God's praise in Gaelic.

We'll remain seated to sing. And then after we've sung in Gaelic, Callum McKinnon will come and lead us in prayer in Gaelic. And then Lewis will come and take the service from there.

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

BCHESSING Amen.

[6 : 57] ...

Thank you.

Thank you.

Thank you.

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

[9 : 54] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Amen. Thank you. Thank you. Well, good evening and thank you for the welcome. It's good to be with you and to see you again. We're going to sing once more in this time from the words of the hymn, O for a heart to praise my God, a heart from sin set free. So stand as we sing the words to this hymn, O for a heart to praise my God.

O for a heart to praise my God.

[13 : 21] A heart to praise my God. A heart to praise my God. A heart to praise my God. A heart to praise my God. A heart to praise my God.

A heart to praise my God. A heart to praise my God. A heart to praise my God. His grace ■■■ name.

A heart to praise my God. A heart to praise my Lord. Christ submissive me my faith, Redeemer's throne, where only Christ is here to speak, where Jesus waits alone.

Alleluia, come to my heart, believing true and clean, rich neither life nor death can part, from him that dwells within.

Our dearly soul renewed, and full of love divine, perfect and right, and pure and good, thy holy Lord of night.

[15 : 26] Thy nation, gracious Lord, impart, come quickly home alone.

Write thy new name upon my heart, thy new best name upon my heart.

Amen. Amen. Amen. Well, if you have your Bibles, if you're following on the screen, we'll turn to our two readings for tonight. And the first comes from Exodus and chapter 19.

Exodus and chapter 19. This is the nation of Israel at Mount Sinai. And this is what God commands Moses to share with the people.

So we'll read from the start of Exodus and chapter 19. On the third new moon, after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai.

[16 : 42] They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain while Moses went up to God.

The Lord called to him out of the mountain, saying, Thus you shall say to the house of Jacob and tell the people of Israel, You yourselves have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to myself.

Now, therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples. For all the earth is mine, and you shall be to me a kingdom of priests and a holy nation.

These are the words that you shall speak to the people of Israel. So Moses came and called the elders of the people and set before them all these words that the Lord had commanded them.

All the people answered together and said, All that the Lord has spoken, we will do. And Moses reported the words of the people to the Lord. And the Lord said to Moses, Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you and may also believe you forever.

[17 : 58] And our second reading and our passage for this evening that we'll be looking at from Revelation and chapter one, the first chapter of John's letter to these seven churches.

So Revelation and chapter one. Our focus is going to be on the fifth and the sixth verse, but we'll read from the beginning. The revelation of Jesus Christ, which God gave him to show his servants the things that must soon take place.

He made it known by sending his angel to his servant, John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

Blessed is the one who reads aloud the words of this prophecy and blessed are those who hear and who keep what is written in it. For the time is near.

John, to the seven churches that are in Asia, grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of kings on earth, to him who loves us and has freed us from our sins by his blood, and has made us a kingdom, priests to his God and Father.

[19 : 22] To him be glory and dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him.

Even so. Amen. I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty.

And we'll end our readings there. Let's pray once again together. Let's pray. Amen. Our Lord and our Father, we thank you again for our time together this evening.

We thank you for this time, this opportunity that you've given us to unite, to come together and to read your word and to sing your praise and to cry out to you.

Lord, we thank you for this time. And we thank you that our prayers, we thank you that our praise, it does not fall on deaf ears, it does not fall on the ears of one who is distant, but our cry and our praise goes out to you, our Heavenly Father, who is near and who is pleased to be with those who worship him and who obey his commandments.

[20 : 40] And so, Lord, we look to you for these next few moments. We thank you for your word. We thank you for what we see in it and what we will see just in a wee while, of the love of Christ and what that means in our lives and what it can mean for those who do not know him.

We thank you for that love that has been displayed in our hearts. We thank you for the fact that we are no longer dead in our sins and we are no longer separate from you, but we have been brought back to you.

We have been brought into the family of God. And we can live the rest of our days with that peace and with that joy. And so, we thank you for that.

We pray for this congregation. We pray for those here tonight, those who know you. Lord, we pray that in these days, under the ministry in this building, they may be strengthened and they may be bold in their faith and in who they hold so dear, as they go out into the world, as they go out into the workplace, that they will remember the goodness of Christ, the goodness of their Father who saved them.

And we think of those maybe who come along who do not know you, who have not believed and who have not fled to Jesus for safety. We pray for them this day that they too might find that peace and that hope in him, just as we have done.

[22 : 09] And that they too would come to know you, that they wouldn't just know about you, that they wouldn't just be happy to read about you and to hear about you each week, but that they would know you.

And that they would call you their Father. And they would know the truth of this. Think of anyone who cannot be with us tonight. We pray again for the Morrison family.

We pray for them as they deal with the loss of their mother. We pray that you might be a comfort to them. And that they might know a peace that only comes from you.

That they might say, be still, O my soul. And as they look back on the life of their mother, that they would even in that, see the gracious, the graciousness and the mercy of their Savior.

And as they think about all that he has done for their mother and all that he has done for them, may they see Jesus in it all. So we remember the Morrison family and any others that might be sick or unwell or dealing with struggles at this time.

[23 : 15] Lord, may they call out to you. May they find their strength in you in these days, we pray. So help us now, Lord, we pray that you would protect us from distraction.

Protect us from the enemy who tries to keep us from you. Who tries to take us away from your word. And tries to take us away from the things of God. Help us in these next few moments, we pray for Jesus' sake.

Amen. Before we come to look at this passage, we'll sing once more. And this time from the words of Psalm 86. And from the 11th verse.

Psalm 86. Teach me thy way. And in thy truth, O Lord, then walk will I. Unite my heart that I thy name may fear continually. We'll sing from verse 11 to the verse marked 15.

And we'll stand and we'll sing these words. Let's sing these words. Teach me thy way. Teach me thy way. And in thy truth, O Lord, then walk will I.

[24 : 17] Teach me thy way, and in thy truth, O Lord, then walk will I. Unite my heart that I thy name may fear continually.

continually. O Lord, my God, with all my heart, to Thee I will give praise.

And Thy Lord, glory will ask I unto Thy name always.

Because Thy mercy toward Thee in faith as God can excel, and Thou deliver past my soul out from the lowest hell.

O God, the proud against me rise, and Thy landmen have met, that for my soul have sought, and Thee before them have none said.

[26 : 12] But Thou art full of pity, Lord, our God most gracious, and Thee, where I meeeopen are to God.

What Suh error is, and in Thy truth and mercy plent Diese.

Well, if you still have your Bibles, we are looking at this first chapter in Revelation.

I've been looking at this book recently, just trying to understand better where we see ourselves in it and what it would mean for us living each day.

John did write this specifically and initially for the seven churches, and we see that in chapters 2 and 3. But largely what applies to them, or what did apply to them, applies to us.

[27 : 23] Whether we think about their struggles and their problems as churches, or whether we move on and we wrestle with the meaning of the scrolls and the seals and the trumpets, or whether we look forward to that new Jerusalem where we will at last be with them.

We take these lessons and these warnings and these promises, and we consider what we must do with them in our own lives.

This word, Revelation, it means disclosure. It means unveiling. And what was unveiled to John through this angel was the war that was taking place between God and his son, Jesus, and Satan and his followers.

However we interpret this book, it's not simply a revealing of future events that we have to work out, but it's a revealing of a battle between God and his enemies.

And who is engaged in that war? Who is part of that battle? Not just God. Not just his son, Jesus. Not just Satan and his followers, but we are.

[28 : 39] We are involved in that battle. Look at what Paul says to the Ephesians in that sixth chapter. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

There is a battle going on. It was happening when John wrote these words. It's happening today and it will continue until the end of time.

And who is involved in that battle? We are involved. God's people are part of that. We know, though, how this ends, I am sure.

We know the result of this war. 1 Thessalonians chapter 4. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God.

Revelation 1, just this verse that we've read. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him. And all the tribes of the earth will wail on account of him.

[29 : 50] We know how this ends. We know that one day Christ is going to return, and what joy that will bring to those of us who belong to him.

But even still, in the here and now, there is a battle that you and I are part of. So the question that we ask is, who are we?

The church is our title. That is how it is put to us. But how are we described? In John's opening words.

He tells us who Jesus is at the start of verse 5. He is the faithful witness. He is the firstborn of the dead. He is the ruler of kings on earth. That's who Jesus is.

This man who taught the many crowds all about the things of God. This man who we eventually find hanging on the cross, dying for them. That's who Jesus is.

[30 : 49] But who are we? Us who look to the cross and find our hope and our meaning in him who hangs from it. Who are we?

Well, look firstly at the end of verse 5. Firstly, we see we are a people loved by Christ. We are a people loved by him.

While John is taking note of all that is shown to him and while he is aware of what he is about to share with these seven churches. What an amazing thing to be able to say that above all, Christ loves us.

You know, you look in the Old Testament, you look at the prophets and you see how they rightly point out the sin of Israel and Judah and how they warn them about this awful judgment that's coming this way.

But still, they turn and they speak of the great love of their God. Think of the likes of Isaiah who tells the people that they are called by God's name.

[32 : 01] Think of Zephaniah who tells the people that God will yet sing over them despite their sin. They are sinful. They will face awful circumstances.

But still, God loves them. And he will remember them. See here how John is doing something similar. We know these churches have their problems as we read through this book.

The church in Ephesus has abandoned its first love. The church in Smyrna is facing great tribulation. The church in Pergamum, it has those who offer sacrifices to idols and who practice sexual immorality.

And think of all that comes from chapter 4 and beyond that things are going to get difficult. For the one who stands and lives for Jesus, for the church who lives for the cause of Christ, it's not going to be easy.

But what does John say to them? Right at the start of this letter, what does he want them to understand? Above all of that, above their own sinfulness, above all that might go wrong and above all the difficulties, still Christ loves us.

[33 : 17] That's what's being made clear to us right from the beginning. We're never told that life is going to be easy. We're never told that we'll sail through it without a problem.

But we're told, we're promised that there is one far greater who loves us. What do we take from this love then?

Well, it's a present love. It doesn't say that he loved us, but he says he loves us. For those who truly believe in him, for those who have turned to him, he loves them with a love that will never fail.

And he loves them with a love that takes no regard for everything else that happens. And that's the first thing he points us to. He doesn't say we've been redeemed by him.

He doesn't say we've been blessed through him, but he says we have been loved by him. He loves us. And what a great thought that is. What a great thought that would have been for those reading this letter.

[34 : 19] What a great thought that is for us tonight. There was a love shown towards us 2,000 years ago on the cross. Think of Christ carrying that cross to that mountain and enduring all that pain as he cried out to his father.

He hanged there on that day because of the love that he has for you and for us. And it's not as if that love has ended. It's not as if it ever diminished.

That's why John says he loves us. 50 years in the future after Jesus has left the earth, he loves these seven churches. All these centuries later, as we are gathered here tonight, he loves you and I for his own people, for his bride.

He'll never stop loving them. It was a love shown to those first generations and will continue to be made known to all generations until that final day.

Again, think of our own circumstances. Think of our own faults. He knows them all. He knows them all. That's why the writer of the Hebrews says that he in every respect has been tempted as we are.

[35 : 35] He gets it. He knows how you think. He knows how we work. He knows what we are facing. But above all of that, we still say, Christ loves us.

If we could say no more about Jesus, if there was nothing else we could say about Jesus, what joy that would still bring us to say that he loves us.

Possibly I'm alone here, but I don't think I make enough of Christ's love in my own life. And the reason for that, I believe, is because I don't see what it's in light of.

In light of my sin, in light of how often I fall short, in light of how often I still get things wrong, yet he loves me.

And in light of the way of the world and the tragic place it so often seems to be, yet he still loves me.

[36 : 41] And that's no excuse for us to live how we want, but when we think about the love of Jesus, we don't simply say that he loves us and leave it there. We say despite everything, Christ loves us.

The letter opens with that fact for a reason. Although we're soon reading about the problems in these churches, yet still Christ loves them.

Later on we're seeing how things are going to get very hard for God's people. Don't forget that Christ loves them. John, who reclined beside Jesus, John, who is described as the disciple whom Jesus loved.

This deep love and this communion that he shared with his Saviour, it's not just for him, but it's for all who would believe.

It's for all who would run to him. Who are we? We are a people loved by Christ. And we can pray that we may understand this more fully in each of our own lives.

[37 : 53] See what he follows us up with. We have been freed from our sins by his blood. It was because of that great and everlasting love that Christ went to the cross.

And now we are seeing that because of his death and because of the shedding of his blood, we are free from sin. We are a people who are loved and we are a people freed from sin.

And the picture that we get here, it's of bondage, isn't it? It's of being held captive. We think about the Israelites in Egypt, slaves to the power all around them.

Well, that was us. Paul mentions a number of times, this idea of being a slave to sin or a slave to impurity and lawlessness.

And when he talks about us being dead, we put these things together and we say that we were bound to make unholy decisions. We were bound to commit sinful acts.

[38 : 57] Like the Israelites trapped in Egypt, we were trapped in that state. And there was nothing we could do about it. Nothing in ourselves that could save us from that slavery.

But Christ came and he showed us that love and he freed all who would believe. Tonight, those of us who know Jesus were no longer slaves to sin.

We are free from it. We've been released from its power, from the guilt that it brought. We no longer stand guilty under judgment.

But we are free from that because of the blood that was shed. Just in applying that, see what John says here should help us in our battle with sin.

Paul is almost in despair. You know, if you look at the letter to the Romans and you go to the end of the seventh chapter, he's almost in despair when he talks about that evil being close at hand.

[40 : 08] And then you get to the end of that chapter and he says, wretched man that I am. But look where he goes at the start of chapter 8. Therefore, there is no condemnation for those who are in Christ Jesus.

sin is not his master. It's real. It's present in his life, but it does not rule over him.

That is why he can say there is no condemnation for those who are in Christ. So, he needs to fight it. The seven churches, they need to fight it. You and I, we need to fight it.

We're not slaves to sin. It has no power over us. And so we can fight against it. Probably the writer John Owens' most famous line, you might have heard it before.

He says, be killing sin, or it be killing you. We have to deal with sin. We have to deal with those areas where we find ourselves continually falling and failing.

[41 : 18] We say that sin does not have control over us. We are not slaves to it, but it still has a presence in our lives. And we can lean more and more toward it if we're not careful.

And you know, that's when the peace that comes from Christ starts to dwindle and disappear. When we find peace with our sin and when we give it room, that's when the peace of Christ starts to slowly dwindle.

So we must fight it. But thank God that we can because of the blood that was shed. We are free. We have been freed by his blood.

We'll never be slaves to it again. And so we can fight it so that we may grow in holiness. So that we may be found blameless on that last day when Christ returns.

That is who we are. We are a people loved by him and we are a people freed from sin. Lastly, we see what he says next. We are a kingdom.

[42 : 21] Priests to his God and Father. We are a people loved by him. We are a people freed from sin. And we are a kingdom. Priests to God.

Where are these two points? Maybe leave us knowing what Christ has done for us. This last one leaves us with a duty. Leaves us with a role as God's people.

Together we are a kingdom and individually we are priests. There is a role to be taken in that. There is a job for each of us. So what is this kingdom?

What is the role of the priest? Well, we read it earlier when we were reading in Exodus chapter 19 where God tells Moses to call out to the people saying this, So we are a kingdom.

As a body of believers we are a kingdom. And what did God mean when he called the nation of Israel a kingdom?

[43 : 47] What does he mean when he calls us a kingdom? He was telling them and he was telling us that we have been set apart so long as we obey his voice.

One writer says that we are a free state governed by its own laws. Today, if we're thinking as a body, if we're thinking as a church, then we are separate from the rest of the world.

We're a free state. That's not to say that we don't live according to our leaders. It's not to say that we shouldn't be respectful towards them or live accordingly. But for those of us who obey the voice of God and who keep his commandments, we are different.

from the rest of the world. Instead of being a slave to sin, instead of coming under the power of Satan, sin, and the world, we are apart from all of that.

We no longer belong to the world, but we are completely and we are solely of God the Father. We are a body made up of people set free from this captivity and redeemed.

[45 : 06] And that in itself, who else can say that? Who else can say that they are part of a body or a kingdom that will last until that final day?

Who else can say that they are under the blessing of their creator? Who else can say that they live in peace with their God and have him as their king?

No one else can say that. Only God's kingdom can say that. Only we, as this body of believers, can say that. Things will come and go in these days.

Hope and peace and prosperity will come and go for the whole world, but not for us. We belong to the great king who promises to protect those who are his own.

As a group, as a kingdom, only we can say that. Only we can say that. No one else. So together, we are a kingdom.

[46 : 12] But individually, and each one of us, every one of us who believes in Jesus, we are priests. Not just our ministers, not just our elders, not just any believer who ticks that box or somehow fulfills that role, but all of us.

who know Jesus. We are all priests and that is where we find this duty. What was the role of the priest then? Well, it was the priest who entered into the presence of God and offered a sacrifice and who pleaded on behalf of the people.

It was the priest who served God. It was the priest who represented God to the people around him. Today, you and I must fulfill that role.

That great sacrifice was given by Jesus, but we find that we still must offer ourselves to God. in that way, we must sacrifice ourselves to him so that he may use us as he desires.

We have not been given this life to do whatever we want. It's not a case of being saved and knowing God and then moving on for the rest of our days doing what we like. No, God has a plan for each of us and we ought to pray about that.

[47 : 42] We ought to seek God in that so that we may work well in whatever he has called us to. Not only that, but we've been given a great honour of entering into his presence and calling out to him directly.

We go through no man. We go through no one on this earth, but we pray and we call out directly to God the Father who always listens, who always inclines his ear to those who obey his voice and who live according to his commandments.

He will always hear and he will always answer the prayers of those who enter into his presence and cry out to him. And there is more.

Just as they were representatives of God to man, so are we. we have been called to be ambassadors for Christ.

We have been called to be a witness to this mercy and love that has been made known in our lives already so that others might see it.

- [48 : 58] Think of your neighbours. Think of your friends and your family. Think of your work colleagues who don't know him. How will they hear the good news about Jesus?
- How will they hear about him? Through us fulfilling our role as priests and representing the love of Christ. That is how we are priests.
- That is how together we are a kingdom. And that is our duty. just as we close see how John can't help but praise his saviour in light of all of this.
- After seeing who Jesus is after seeing who we are he says to him be glory and dominion forever and ever. This is all about Jesus.
- Jesus. It's not about us but this is all about him. We see ourselves in this book don't we? We can identify with the churches who fall short.
- [50 : 07] We find ourselves in a world hostile to the things of God just like the world he warns us about in this book. And who are we?
- We are a people loved by Christ. We are a people freed from sin. We are a people called to be a kingdom and priests. But that's not all John says.
- He doesn't say Christ loves us. Christ has freed us. Christ has called us to be a kingdom. He says to him. To him who loves us. As we think about who we are as we wait for that day that will at last be with him see that this is all about Jesus.
- Every day that you live knowing who you are it's all about Jesus. He has done this for us. These wondrous works that we read about in his word he has done them.
- That is why we give our praise to Jesus. It's all about him. to him to him who loves us and has freed us from our sins by his blood and made us a kingdom. Priests to his God and Father to him be glory and dominion forever and ever.
- [51 : 27] Amen. We'll close by singing words to the hymn Oh the deep deep love of Jesus fast unmeasured bind us free. rolling out of Jesus.
- We will stand and we'll sing this hymn together. O the deep deep love of Jesus fast unmeasured bind us free.
- Rolling as a mighty ocean in its fullness over me. Underneath me all around me is the cottage of thy love leading onward leading homeward to my glorious rest above.
- O the deep deep love of Jesus spread his praise from shore to shore how he loveth ever loveth churches never never more how he watches all his loved ones die to call them all his own how for them he interceded watches over them from the throne all.
- O the deep deep love of Jesus love of every love the best tis the ocean vast of blessing tis the heaven sweet of rest love of love of Jesus tis a heaven of heaven to me and it lifts me up to glory for it lifts me up to thee so Lord we thank you for the love of Christ we thank you that he has freed us from sin and we thank you that together we are your kingdom and we are priests so help us to live out these things in our lives day by day go before us we pray now into the night and even as we share together in fellowship now we pray you be with us in all that is said and done and go before us this week that we may be faithful witnesses for
- [54 : 36] Christ's sake we pray these things in your name amen