

24.5.26 am

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Date: 24 May 2026

Preacher: Reverend David MacLeod

[0 : 00] Good morning everyone. A warm welcome to the service this morning. It's good to see everyone. It's good to see a number of visitors with us as well today and if you're able to stay behind please do so there's tea and there's coffee at the end of the service and it's good to get the chance to meet you if you're able to stay.

A few notices just to go through. They've been on the screen before I came through but I'll highlight just a couple of these. For visitors just to let you know there is not just tea and coffee there's a creche just through that wall there.

So it's always great to see and hear the young ones but if you want to take them out at any point there's a creche just going out that door or around that long way if you want to. There's also a Sunday school. The children go out after the second singing and visiting children are very welcome to go through to the Sunday school if they want that.

This evening the service will be taken by Scott who's here. Scott actually is going to be assessed this evening. I have to go to Scalpy because one of his assessors is the right reverend Andrew Coggle.

So Scott will be taking the service tonight and you can maybe pray for him as he just comes to the end of his training for ministry. Prayer meeting at half past five before the evening service if you're able to go to that.

[1 : 27] Tomorrow 12 until 2 there is a community lunch. The monthly community lunch and please attend that if you are able to do so.

Prayer meeting on Wednesday in person and on Zoom. I'll take the prayer meeting this week, God willing. And on Thursday there is the second of the Hope Explored sessions.

If you're interested in this and you didn't get to the first one, don't be put off. If you want to go along to the second and third, you're very welcome to do that. Men's breakfast on Saturday, this coming Saturday, 30th from 9 till 10. Note that please.

And also the services next Sunday will be taken in the morning by Scott and the evening service is Gaelic. That will be a service taken by Donald Dolan as we know him.

And then an English fellowship after that led by Stuart and Joyce. A couple more things. First is to say that each year there are around 500 children who attend a camp in Romania in Varforio.

[2 : 39] We have gone out as a team a couple of times to do work in the camp. Peggy McLeod, who I think is here somewhere, maybe she's in the creche, I can't see her just now.

Peggy is one of the trustees of the charity. And with rising living costs, increased taxes, it can be expensive for families to send their children along.

And so they're looking for some people to sponsor a child if you're able to do that. You've got the details on the screen there. They went out in the email as well.

And you can maybe give that prayerful consideration. Last thing to note is that, as we have done, I think the last two years, we're going to have a short June communion again this year.

Saturday we'll have a service on the Saturday night and then two services on Sunday. That's the 13th and the 14th of June. And the visiting preacher this time will be the Reverend Dan Patterson, who is over in Poo U in Ault Bay.

[3 : 42] Excellent preacher. It will be of great encouragement. And for those who know the Lord and haven't professed faith yet, and I know there are a number, please hear the invitation, the challenge to come forward and profess faith in Jesus.

There's the chance to take communion for the first time over that weekend. So I'll leave that with you. These, I think, are all the notices. So let's begin this time of worship.

and girls would you like to come forward please good to see you guys all today there's something to show you today something that belongs to to grace do you know what this is a medal it's a medal and do you know what it's a medal for um calm for running yeah so yesterday grace stood the half marathon and she got a medal and lily is lily here today she's maybe not here oh she's over there lily she ran the 10 is it 10k oh the 3k was it 3k and out of all the hundreds of competitors she came second amazing so not only did you get a medal lily you're getting praise so she got a prize for being super fast and grace got a prize for being pretty fast as well a lot faster than i could ever do a half marathon and she got a medal do any of you guys ever do races yeah yeah when do you do races sports day and if you look on the screen there is a couple of pictures from your sports day is it only the boys and girls like that do races oh it looks like um it looks like some more mature boys well girls are on the screen there uh what race is this you know johnny this is the parents well it looks like the mums race is it playable am i look at this so on the far side we've got uh fiona there she's she's not here she's not here there she is determined as she runs she looks like she's she's gonna take it but then on the inside we've got some competitors here starting to gain here comes jane brownie on the inside i think it was a photo finish i don't know how it ended but um we all know what it's like to win a race and i think there was a photograph after that of of some some of you guys benjamin and friendly with with medals i'm not sure but it doesn't matter there we go that's where your medals that's sports day so we all know what it's like to run a race boys and girls is it easy to run a race

no no what's hard about running a race you've got to beat people don't you and so you've got to put how much energy have you got to put into a race lots and lots of energy and sometimes when you're running a race it's flat and sometimes it's downhill and that's a bit easier but sometimes there's hills are they easy to run up they're very very difficult to run up and sometimes it can be windy and it's rainy and it's going against you and it's super difficult sometimes to to run a race in the bible it says in hebrews chapter 12 verses 1 and 2 that being a christian being a follower of jesus is a bit like running a race it says in that verse let us run with endurance the race that is set before us looking to jesus sometimes running a race can be difficult sometimes being a christian can be difficult sometimes in school people might say are you a christian it's a bit weird you go to church sometimes when i was young maybe not so much now but when i was young sometimes people would say you go to church and they would laugh and say i wouldn't do that and that can make us sad and sometimes in some countries it can be very difficult to be a christian you know there are some countries today where people meet like we meet to praise jesus but if they get caught it could be the end of their lives because it's against the law so in some places and at some times it can be very difficult to be a christian i see yesterday for lily and for grace when they were finding it difficult to run they were thinking finish line keep on going to the finish line keep on thinking about the prize they weren't looking behind them they weren't looking around them they were looking forward and they were fixing their eyes on the prize the finish as christians if you boys and girls are christians if you've asked jesus to come into your life and take your son away who do we keep our eyes on to help us keep an ongoing god we keep our eyes on jesus let us run with the endurance the race that is set before us looking to jesus so boys and girls let's make sure that today and every day we have our eyes on jesus and we keep on following him will we pray for a minute let's close our eyes and let's pray lord god we thank you that you love us we thank you lord jesus that you call us to come to you and then to follow you and sometimes it does feel a bit like a race to be a christian and sometimes it can be difficult but we thank you that you give us the strength to keep on going and we thank you that as we fix our eyes on jesus he is the one who is the prize and he's the one who helps us in all that we do so help us lord jesus to trust you to follow you to fix our eyes on you to stay close to you and we pray this in jesus name amen we're going to sing now and we're going to sing a version of psalm 23 mission praise 1000 denny the lord's my shepherd

god god is me and he anoints my head with oil and my carpet overflows with joy
I feast on his pure delight and I will trust in you alone and I will trust in you alone for your endless mercy follows me your goodness will lead me home and though I walk the darkest path I will not fear the evil one for you are with me and you'll rot and stop and the comfort I need to know and I will trust in you and I will trust to you adore for your endless mercy follows me your goodness will lead me home okay boys and girls if you head through to

Sunday school and creche and as they go remember to be praying for them and if we could turn in our Bibles please to Revelation chapter 2 for those who just come in the morning you might be wondering why we're in Revelation chapter 2 we're being in Revelation in the evenings and so I want to just cross from Matthew where we've been in the mornings to Revelation for this morning service and we're looking at a letter just for the context of this what we have in Revelation is we have a vision that John a disciple of Jesus receives this vision while he's on this prison aisle of Patmos and Jesus begins to show him things and Jesus passes to

[24 : 45] John like a box set almost of letters assessments of various churches and they were real churches and real places at real time but they were also letters that were designed for the whole church seven letters the complete number the whole church in all places at all times and so in the evenings we've looked at the letter to the church in Ephesus and to the church in Smyrna and we're going to look today at the letter to the church in Pergamum so this is Jesus looking into a church and giving his assessment of how things are so Revelation chapter 2 and verse 12 Jesus is saying to the angel of the church in Pergamum write the words of him who has the sharp two-edged sword

I know where you dwell where Satan's throne is yet you hold fast my name and you did not deny my faith even in the days of Antipas my faithful witness who was killed among you where Satan dwells but I have a few things against you you have some there who hold the teaching of Balaam who taught Balak to put a stumbling block before the sons of Israel so that they might eat food sacrificed to idols and practice sexual immorality so also you have some who hold the teaching of the Nicolaitans therefore repent if not I will come to you soon and war against him with the sword of my mouth he who has an ear let him hear what the spirit says to the churches to the one who conquers I will give some of the hidden manna and I will give him a white stone with a new name written on the stone that no one knows except the one who receives it amen and may

God bless that reading of his word to us we're going to sing now to God's praise two stanzas two verses of Psalm 25 Psalm 25 verses 4 and 5 in Gaelic I don't speak Gaelic so I'll read the verses in English show me thy ways O Lord thy path so teach thou me and do thou lead me in thy truth therein my teacher be for thou art God that dost to me salvation send and I upon thee all the day expecting do attend these two verses of Psalm 25 we'll sing in Gaelic and we remain seated to sing in Gaelic Thank you.

Thank you.

Thank you.

[29 : 16] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[31 : 46] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[34 : 16] Thank you.

So help us to remember them and help us not to take for granted the freedoms that we have to be able to worship in this way. We pray for those that we pray for those that we pray.

And we ask all these things in Jesus.

Remember the context, remember the context, Jesus is coming in to Jerusalem, the crowds have gathered.

as the Lord who is exalted and who reigns and who is victorious and who will one day return.

[37 : 07] So Revelation is a book that in many different ways answers the question of who is Jesus. But I wonder if you are a Christian and if your friends and your family know that you're a Christian, if one of them was to come up to you today and say, you're a Christian, aren't you?

Tell me the answer to this question. Who actually is Jesus? Who is Jesus? If that question was to be put to you, how would you answer it?

There's various ways that we could answer it. We could say, well, Jesus is the Savior. The one who loves us, and that would be the right answer. We could say that Jesus is the one who is gentle and

lowly.

He is humble and he is kind, and that's also the right answer. We could say that Jesus is the friend that sticks closer than a brother.

We could testify to the fact that that is true if we are Christians. We could say that Jesus is the Son of God.

[38 : 27] He is God the Son, the second person of the Trinity. That too is the right answer. These are all good, correct answer.

But I doubt any of us, if we were asked the question, who is Jesus, I doubt if any of us would answer that question by saying, Jesus is the one who has the sharp, two-edged sword.

And yet that's how Jesus introduces himself in Pergamon.

Verse 12. We'll just step through the verses this morning. Revelation 2 and at verse 12. And to the angel of the church in Pergamon write the words of him, that's Jesus, who has the sharp, two-edged sword.

That's how Jesus introduces himself. And it's probably not the kind of introduction that we would expect to hear. And yet, if we think back again to Matthew 21, we can remember the activity of Jesus.

[39 : 57] We can remember the way that he moves as he comes into Jerusalem. Remember, when Jesus comes into Jerusalem, he heads straight for the temple, the church building, to use our language.

And he sees all that's going on in the church building. And so he flips over the tables. He turns over the tables. He drives out all the traders who are there just to make a profit.

He roasts the religious leaders. And it's very clear to see in Matthew 21 that there is a sharp edge to Jesus.

Some of us have this picture, which is very narrow, of a Jesus who is gentle, with soft hands, and humble.

But there's nothing of the edge, the strength, the power, the uncompromising approach of Christ.

[41 : 10] We can look to the Gospels, we can listen to the introduction, and we hear that there is a sharp edge to Jesus. And that's of great comfort if we are his people, if we are with him.

It was of great comfort to many in Pergamon to know that the strong Jesus with the sharp two-edged sword was with them.

But you know, that should alarm us if we are not his people. It should alarm us if we are at this moment in time not with Jesus, but still against him, still resisting him, still refusing to submit to him. Remember, Jesus introduces himself as the one who has the sharp two-edged sword. I want to look at this short letter under five headings.

We'll think, first of all, about the place that Jesus is writing to, the church in the location of Pergamon. Secondly, we'll think about the profession.

[42 : 38] There's a profession of faith in Pergamon that Jesus makes mention of. The third thing we'll look at is the problem that Jesus identifies in this church in Pergamon.

Fourthly, we'll think about the prescription, what Jesus says to this church that needs to be done in order to deal with the problem that was there. And finally, we'll think about the promise that Jesus gives to his people.

So first of all, the place. Look at verse 13. What does Jesus say about Pergamon, the place?

Well, he says in verse 13, I know where you dwell, where Satan's throne is. And at the end of that verse, having said that, he says, I know where you dwell, where Satan's throne is, where Satan dwells.

That's how Jesus describes this place. And it's a disturbing description. It's not the kind of thing that you would put in the tourist information office, is it?

[43 : 50] Jesus says, Pergamon was a place where Satan's throne is, where Satan dwells. So, if you and I think about this, what do we see in our mind's eye when we think about Pergamon?

If it is a place where Satan dwells, maybe we can conjure up in our mind's eye dark, gothic castles and eerie, shadowy streets.

Maybe we have in our mind's eye a place of violence and crime and chaos and disorder. Surely that's the kind of place where Satan dwells.

But that's not actually the truth. That's not what Pergamon looked like. One commentator, William Barclay, says, Imagine a capital city bristling with civil servants and military personnel.

Add a university full of bookish intellectuals. Make sure it also houses a teaching hospital and quite a few rather weird alternative religions and you could well be thinking about Pergamon.

[45 : 05] That's what it looked like. Pergamon, from the historical books, it was an impressive city. It had beautiful, breathtaking architecture.

It was known for producing a steady pipeline of great academics and successful athletes. Pergamon was a sought-after place to live.

It was what we might call a high kudos postcode. The property prices in Pergamon would be sky-high. And yet, it was a place where Satan's throne is.

Where Satan dwells. And Jesus says to these believers in Pergamon, I know where you dwell. And it's a place of danger.

That's why I have the sharp two-edged sword. As we think just a little more about Pergamon as a place, we're given some insight into the strategies of Satan.

[46 : 25] And what I would want us to see is that Satan is much more subtle than we often detect.

Satan will often target places of education and influence. And he will seek to get in into the teaching systems and corrupt and influence the minds especially of the young people.

That's one of his tactics. It always has been. It still is. And Satan will often take good things like athletics which was common in Pergamon.

He'll often take good things like athletic pursuits and important careers and he'll turn them into God things that demand all your time and all your energy so much so that you have no time to give to Jesus.

Certainly if I think personally I would say that idols the idols that I am tempted to pick up and hold tight they're not bad things they're good things that become God things because I'm tempted to love them too much.

[47 : 56] That's how Satan works. He's subtle. So what's the answer to this? What should be our counter strategy to Satan's schemes?

Do we forsake sport? Do we forsake education? Do we ask for our P45 and disconnect from work and from the secular world?

Is that how we deal with Satan's attacks? Well no that's not how we deal with Satan's attacks. What we need is the sharp two-edged sword of Jesus to penetrate that world where Satan dwells.

And what is the sword that Jesus is speaking about? What's the Bible? It's God's word.

Derek Thomas the commentator says Christ comes with a sharp two-edged sword word. God's way of destroying error is by proclaiming truth.

[49 : 06] Satan cannot stand against the sharp two-edged sword of God's word. And so we need that word to be penetrating our lives.

and we need to take that sword of God's word out into the world. Remember what Jesus prayed for his disciples in John 17? He said this, we're getting to listen to the prayer of Jesus for us.

God's and Jesus says to his father as he prays for us, I do not ask that you take them out of the world, but that you keep them from the evil one.

They are not of the world, just as I am not of the world. Sanctify them in the truth. Your word is truth. truth. truth. So as Christians, there needs to be that daily discipline of us taking the sword of God's word, penetrating our own lives.

That must happen first, and then having taken the sword of God's word in, we need to go out, onto the sports field, onto the athletics track, into the university, into the schools, into the hospitals.

[50 : 29] We need to take the sword of God's word and speak the truth of the Bible into the places that God has put us in, places that look a lot like Pergamum.

That's the place, a little bit of the place. Second point, the profession, verse 13. Yet says Jesus, you hold fast my name, and you did not deny my faith, even in the days of Antipas, my faithful witness, who was killed among you where Satan dwells.

Pergamum is a city, it was a capital city of a Roman province, and the Roman emperor, the Roman empire at this point, required everyone to bow to Caesar.

Rome was the ultimate authority as far as the governments were concerned. And all who were in these places under Roman rule were forced to bow to Caesar in an act of worship.

that was happening in Smyrna, and it was also happening in Pergamum. But many of the Christians, they wouldn't bow. They would not worship Rome.

[52 : 00] They would not bow before Caesar. So life became difficult for them. Some became very poor. they were pushed out of social life and business life.

And there were others who even died because of their refusal to bow to Rome. Weerspe, the commentator, says, like their brothers and sisters in Smyrna, the believers in Pergamos had suffered persecution, and one of these men had died for the faith.

In spite of intense suffering, this church had remained true to God, they refused to drop incense on the altar and say, Caesar is Lord. And Jesus mentions one name in particular, it's the name Antipas.

So who was he? Well, we don't know really anything about him. But what we can see here, is that Jesus knew about him.

Jesus knew his name. Jesus knew about the profession that Antipas made. Jesus knew all about Antipas' costly profession, and Antipas is honored by Jesus.

[53 : 40] And if we take a moment to apply this, when we stand up for Jesus, when we make a profession of faith, whether it's standing before a church, or in a session room, or whether it's in school, or university, or at work, or amongst our pals in a WhatsApp group, if we make a profession of faith in Jesus, it can be costly, it can be difficult.

Friends may turn away from us, if we are steadfastly lifting up the name of Jesus. There can be tensions in a family when we are determined that we will seek first the glory of Jesus.

professing faith in Jesus can be costly, but Jesus calls us to profess faith in him.

And Jesus hears and honors those who profess his name. I suppose we should say, Jesus also knows when his people don't profess his name.

There can be secret believers in the room, but Jesus sees the secret believers. And if you are here today as a secret believer, think for a moment about Antipas.

[55 : 26] You may be doing the calculations and working out that it's going to be costly for you to profess faith in Jesus. It's going to make life uncomfortable, but it will not be as costly as it was for Antipas.

things. The place, the profession, thirdly, the problem. Verse 14, Jesus says, but I have a few things against you.

You have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.

So also you have some who hold to the teaching of the Nicolaitans. So, what was the problem in Pergamum?

Jesus says, I have things against you. I have some things on my list here that I'm not happy with. What was the problem in Pergamum?

[56 : 39] Well, as counter-intuitive as this might seem, the problem was tolerance. They were too tolerant. Pergamum is a city, it was multicultural and that's fine, that's good.

There is a great richness that comes with lots of different cultures living together in one place.

There's no problem with that, but Pergamum was multi-faith and that's not fine.

because that multi-faith tolerance, that idea of all roads getting to heaven, all roads being fine in the sight of God, that multi-faith philosophy, that tolerance had crept into the church.

Brooks, the commentator says, Pergamum was infested with idolatry. There was the cult emperor worship and the worship of Escalapius, a god of healing, serpent, who was worshipped under the emblem of a serpent.

In addition, the whole place was stacked out with altars, pride of place being given to one to Zeus, or Zeus. It was a multi-faith center, and that multi-faith, that, you know, pick your religion, philosophy, had crept its way into the church, and they were tolerating it.

[58 : 19] And Jesus mentions Balak and Balaam. So who were they? Well, I'm not going to go into this just now. You can read the story in the afternoon, Numbers chapter 22 to Numbers chapter 25.

We read the story there of Balak and Balaam. They were men who used their influence to lead God's people into idolatry, the worship of pagan gods, and sexual immorality.

They led God's people into compromise and sin and many died. You can read of it because of that compromise and Jesus is saying to the church in Pergamum there are Balaams and Balaks in your fellowship.

that spirit, that philosophy, that's happening in your church fellowship. That's what Jesus is saying to them and he says that's a problem.

And Jesus mentions those who hold the teaching of the Nicolaitans. What did they teach? Well, basically, in summary, they just talk more of the same. There was an album, I remember, in the 90s by a band called The Cranberries and the title of the album was Everyone's Doing It, So Why Can't We?

[59 : 46] And that was the anthem of the Nicolaitans. A little bit of emperor worship, that's fine. A little bit of Zeus, a little bit of compromise on sexual ethics, doesn't really matter, they said.

Let's not offend people with these things. Let's not offend people by saying that Jesus is the only way. Let's just say that he is a way. Let's not annoy the multi-faith teachers.

And let's not be so pious and stuffy. Let's just go to the pagan feasts, enjoy the food, live a little. That's what the Nicolaitans were saying.

And that's what was happening in Pergamon. There was an ungodly, unbiblical tolerance. the world was creeping more and more into the church and the church was becoming more and more compromised and no one was calling it out.

[60 : 59] There was no discipline. The elders just turned a blind eye. man. But Jesus saw it all.

And so Jesus calls them out. And Jesus tells them that that tolerance, that compromise, it was a problem that was making them sick as a church.

so if tolerance was making them sick, what would make them well? Well, that takes us fourthly to the prescription. What does Jesus say in terms of medication or remedies to the problems?

Well, in verse 16, Jesus says, therefore, in light of everything I've just said, therefore, repent. and it's so simple.

Jesus says, just change direction. Turn around, get off the broad road of multi-faith that leads to death and get on to the narrow way of faith in Jesus alone that leads to life.

[62 : 20] So, the prescription that Jesus hands over in this letter is simple. Repent. What happens when you and I repent?

Well, when we repent, when we turn from sin, we have the assurance that our sins are forgiven. Jesus takes our sin from us. He takes them to the cross. He pays the wages of our sin through his death so that we can be forgiven, that we can have life.

And that's where the Christian life begins. It's with repentance. repentance. And it's possible, it's probable, that there may be someone here today or some who listen at a distance and you need to repent for the first time.

You need to come before Jesus and say, I am a sinner and I'm sorry for my sin and I'm turning away from my sin and I'm turning to you.

[63 : 49] Will you please forgive me? Will you take me from the sin that is killing me and giving me life? That's a prayer of repentance.

repentance. And if you've never prayed it, pray it now. Because that's where the Christian life begins, but that's also where the Christian life continues.

We don't just repent once. We repent over and over and over again. Surely, if we are Christians, even this morning, we were repenting.

Certainly, I was. Martin Luther said, when our Lord and Master Jesus Christ said repent, he intended that the entire life of believers should be repentance.

So, the church in Pergamum were being called in this prescription to repent. Some for the first time. Some were being called to repent again.

[65 : 06] And every believer that makes up the church is still being called to repent. It doesn't matter whether we're in northwest Turkey, which is where Pergamum was, or whether we're in north Harris, where we are.

Jesus calls us today and tomorrow and the next day and the day after to repent. Turn from sin. Turn from death. Turn to Jesus.

receive life. That's the prescription. And lastly, briefly, the promise. The promise has a negative and it has a positive, as a lot of these promises in Revelation's letters do.

The negative comes first. Jesus says in verse 16, therefore repent, if not, I will come to you and war against them with the sword of my mouth.

So there's a warning here. Jesus says to the church back then, Jesus says to the church here today, if we fail to repent, repent, Jesus will come in judgment.

[66 : 25] That's his promise. If you and I know that we are sinners, but we have not and are not repenting, the promise of Jesus is that he will come in judgment.

That's the negative. The positive in verse 16 continues, to the one who conquers, I will give some of the hidden manna.

So what is this hidden manna that Jesus promises to give? Well, the hidden manna is Jesus himself. If we rewind to Exodus chapter 16, remember, the children of Israel are out in the desert, they're starving, they're exasperated, they cry out, and God gave manna to nourish his people, a bread that came from heaven.

And in John chapter 6, Jesus takes that story and he says to the people, I am the manna that you need. I am the bread of life. John 6 verse 32, Jesus said to them, truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world. They said to him, sir, give us this bread always. Jesus said to them, I am the bread of life.

[68 : 04] Whoever comes to me shall not hunger and whoever believes in me shall never thirst. Jesus is the hidden manna. manna. How is this manna hidden, we might ask?

And one commentator answers by saying the manna is hidden because the world knows nothing of it. Those who belong to the world are strangers to the enjoyment of Christ's unchanging love. love. I need to finish. But as we finish, let's just see this amazing promise that Jesus gives to his people.

Jesus promises that he will give us himself. If we repent, not only will he save us from sin, from death, from hell, but he will save us into a so satisfying relationship with him that we taste here and we experience in fullness in the hereafter.

That's the promise of Jesus. And there's more in verse 16. The white stone is a great gospel picture.

[69 : 56] But I think we'll save that picture until Wednesday evening. We'll finish today with the words of Jesus. He who has an ear, let him hear what the Spirit says to the churches.

Let's conclude by singing a hymn about professing faith in Jesus. Antipas would have liked this one. 323 in mission praise.

I'm not ashamed to own my Lord or to defend his cause. I'm not ashamed to Lord my Lord or to defend his cause.

He gave the honor of this word, the glory of his cause.

Jesus, my I know his name, I know his name, his name, his name is all my trust, nor will he put my sword to shape, nor let my hope be lost.

[71 : 39] For else his story's promise stands, and he can well secure, what I've promised what promised to his hands, till the decisive power.

he will he own my heart less day before his father's days, and in Jerusalem appoint my soul a place.

now grace of our Lord Jesus Christ, the love of God the Father, fellowship the Holy Spirit be with us all now and forevermore.

Amen. Amen.