

A Growing Condemnation

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Date: 21 June 2020

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[0 : 00] But if we could this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in 2 Peter chapter 2, 2 Peter chapter 2, we're going to look at the whole chapter this evening, but if we just read again from the beginning.

2 Peter chapter 2 from the beginning, where Peter writes, But false prophets also arose among the people, just as there will be false teachers among you who will secretly bring in destructive heresies, even denying the master who brought them, bringing upon themselves swift destruction, and many will follow their sensuality, and because of them the way of truth will be blasphemed, and in their greed they will exploit you with false words, their condemnation from long ago was not idle, and their destruction is not asleep.

And so on. Through or false? Through or false? You know we're familiar with that kind of question, and it's the question that everyone likes in an exam or even in a quiz, the question through or false, because the answer can only be one of two choices, through or false.

But you know when it comes to the big questions of life, such as the reality of God, or the reliability of the Bible, or which religion is right, when it comes to the big questions, everyone wants to know the truth, everyone wants the facts, everyone wants evidence, because no one wants to be fed falsehood, no one wants to be led by lies, no one wants to be delivered deception.

But the problem our nation has in the 21st century is that because we've removed God, and because we've ridiculed the Bible, and because we've rejected religion to the point, we've rejected it all to the point that people claim that there's no such thing as absolute truth.

[2 : 04] There's no such thing as absolute truth, because they say that all truth is relative, truth is what you make of it, truth is what you say to be the truth, truth is what you believe to be the truth, it's all relative, your truth is your truth, my truth is my truth.

But you know that doesn't actually make sense, because if everyone's right, then no one's wrong. But you know we can't all be right, can we? Someone has to be wrong, we can't all claim to have the truth, someone has to be an error, because when you ask the question through or false, it doesn't work if both answers are correct.

It doesn't make any sense if it's true and false, the logic doesn't fit. It doesn't fit if it's true for you and false for me or false for me and true for you.

You know that doesn't make sense. All it does is allow us to believe whatever we want, think whatever we want and live our lives in whatever way we want.

And you know is that not the nation we live in today? We live in a nation that believes whatever it wants, thinks whatever it wants and does whatever it wants, because we live in a nation that refuses to believe in absolute truth.

[3 : 22] And the result as we see it unfolding in our nation, with all that's going on, the result is chaos and confusion.

But you know that's why it's so important for the Christian to know their Bible and to grow with their Bible, because they need to know the truth.

And that's what Peter emphasizes in this letter. He emphasizes that as Christians we need to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

And this is what we saw when we looked in chapter one. Peter had a growing concern that every Christian would be a growing Christian, especially because there were false teachers who were trying to lead the church astray.

And Peter alluded to this in chapter one, but he deals with it directly here in chapter two. And what Peter highlights in chapter two is that because of false teachers and their false teaching, there's a growing corruption in the church.

[4 : 23] And Peter warns us that there are corrupt clergy in the church. There are corrupt clergy in the church. And in this chapter, chapter two, Peter draws attention to three things.

He draws attention to the contamination, condemnation and conclusion of corrupt clergy. Peter draws attention to the contamination, the condemnation and the conclusion of corrupt clergy. And so these are our three headings this evening. So we'll look first of all at the contamination of corrupt clergy, the contamination of corrupt clergy.

I will read again just at verse one. What Peter says, but false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the master who brought them, bringing upon themselves swift destruction. And many will follow their sensuality. And because of them, the way of truth will be blasphemed. And in their greed, they will exploit you with false words, that condemnation from long ago is not idle and their destruction is not asleep.

[5 : 39] You know, it used to be said, I don't know if it's still true, but it used to be said that in order to identify and recognize fake banknotes, bank tellers would be trained using genuine banknotes.

So that bank tellers, they become so familiar with the real thing and dealing with what is genuine and true that the bank tellers would be able to identify and recognize fake banknotes immediately. And you know, in a similar way, that's what Peter wanted the church in the first all the way through to the 21st century. Peter had this growing concern that every Christian would be a growing Christian, especially because false teachers were infiltrating the church.

And as Peter emphasized at the end of chapter one, he said that the only way a Christian will be a growing Christian is by the truth of God's word.

Because as Peter said, God's word is God's God breathed, it's spirit filled, it's the divine breath of God, the Holy Spirit. And God's word, it reveals and reflects the character of God himself.

[6 : 50] But for God's word says Peter, it's not the invention or innovation or interpretation of man, it's the absolute truth. And it's this truth says Peter, which is living and active, it's sharper than any two edged sword.

It's this truth which is able to bring life and light to a dead and darkened sinner. It's this truth which is able to set you free. And it's this truth that will shape and sanctify your life.

It's not what Jesus said when he prayed in John 17. He prayed sanctify them through the truth. Thy word is truth.

And as Peter said at the end of chapter one, we'll do well to pay attention to the truth of God's word. We'll do well to be a growing Christian who knows their Bible and grows with their Bible.

We'll do well to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Because my friend, like the bank teller, if we know the truth and if we grow in truth, then we will be able to identify and recognize what's fake and false.

[8 : 04] And this is what Peter wants us to be aware of. He wants us to be aware of the contamination of corrupt clergy. And as Peter says, he says this isn't something new because there were false prophets in the Old Testament.

And so it shouldn't come as a surprise to us that there's false teachers in the New Testament Church, especially because Jesus warned us that there would be corrupt clergy.

You remember where Jesus said, beware of false prophets who come to you in sheep's clothing. Inwardly, they are ravenous wolves. And then Jesus, he went on to say, there shall arise false Christs and false prophets, and they will show great signs and wonders in so much that if it were possible, they will deceive the very elect.

And you know, Peter, he's warning us here that false teachers are dangerous. They're dishonest. They're deceptive. They're not to be allowed to teach. They're not to be trusted.

Instead, they're to be challenged and they're to be confronted and they're to be called out for who they are and what they are. And you know, that's something that Paul did often in his letters.

[9 : 18] Paul often challenged, confronted and called out false teachers, but not only false teachers, false prophets, false apostles, false brothers, false signs and wonders.

You know, Paul, he loved the church of Jesus Christ so much that he didn't want the church to be misled, mistreated or manipulated.

And so Paul, he challenged, confronted and called out anyone who conflicted or contradicted the truth of God's word.

And so for Paul and for Peter, they love the church. They love the church of Jesus Christ and they didn't want the church to be misled or mistreated or manipulated by the contamination of corrupt clergy.

That's why they wanted to challenge, confront and call out the contamination of corrupt clergy because as Peter says, he says, the contamination of corrupt clergy, it won't be open and obvious to you.

[10 : 22] No, they were subtle, they're secretive, they're skillful. They were wolves and sheeps clothing and they were out to unsteady and undermine the teaching of Jesus and the apostles.

For as Peter says, he says there in the opening verses, he says, they secretly bring in destructive heresies where they deny the Persian and work of Jesus Christ.

And you know, what's remarkable is that the contamination of corrupt clergy, the heresies which the apostles faced in the early church, they either claim that Jesus was insufficient or insincere.

That was the contamination of the corrupt clergy. They either claim that Jesus was insufficient or insincere because the contamination of corrupt clergy which Paul had to challenge and confront and call out when he wrote to all these churches.

He wrote to the Corinthians, the Galatians, the Colossians and the Philippians and he sought to challenge, confront and call out all these heresies where they said that Jesus is insufficient because these corrupt clergy, they said that Jesus wasn't enough for their salvation.

[11 : 41] He's insufficient. You need Jesus plus. You need Jesus plus knowledge. You need Jesus plus good works. You need Jesus plus law keeping.

Jesus plus circumcision. But Paul, he challenged, confronted and called out all the corruption by affirming that salvation is not Jesus plus.

And it's still not Jesus plus. It's still not Jesus plus or upbringing or Jesus plus out Bible reading or Jesus plus our prayer life or Jesus plus our church attendance or our church watching or Jesus plus our church membership or even Jesus plus our office as an elder or a minister or a deacon.

Our salvation my friend is not Jesus plus. It's Jesus Christ alone. And Paul, he challenged, he confronted and he called out the heresy that Jesus is insufficient.

Now my friend Jesus is all sufficient. But you know Peter, he also here in this chapter, he challenged, confronted and called out the heresy that Jesus is insincere because the contamination of corrupt clergy was such that these corrupt clergymen, they claimed that Jesus wasn't the Messiah.

[13 : 03] They claimed he wasn't the Son of God. He wasn't born of a virgin. He didn't live a perfect life. He didn't bear our sin. He didn't die as our substitute.

He wasn't raised from the dead. He's not an exalted king, they said. He didn't ascend to heaven and he's not coming back again. In fact, in chapter one, Peter said that the corrupt clergy claimed that the teaching of the apostles was just cleverly devised myths.

They were just cleverly devised myths. And so you see that out of love for the church of Jesus Christ, the apostles challenged, confronted and called out the contamination of corrupt clergy.

And you know, we're to do the same in our day and generation. We're to do the same because the truth of the gospel is not just about what we declare.

It's also about what we defend and what we denounce. You know, one commentator said, the history of Christ's church is inseparable from the history of Satan's attempts to destroy her.

[14 : 13] While difficult challenges have arisen from outside the church, the most dangerous have been from within. For from within arise false teachers who take on many forms that are custom crafted to times, cultures and contexts.

And you know, it's so true because when you consider church history, the majority of church history is about challenging, confronting and calling out heresy.

We see that in the early church history, in medieval church history, reformation church history, right through to the disruption and on into our present day.

Church history, my friend, it reminds us about the importance of challenging, confronting and calling out heresy for what it really is.

But you know, even for us tonight, we're a privileged people and we're in a privileged position because all our creeds, our catechisms and our confessions, they are the result of many centuries of debate, discussion and even division.

[15 : 24] And all these things, all these creeds, confessions and catechisms, they're all there for us. And they're all there to help us know our Bible and to grow in our Bible.

They're all there to help us so that we will learn from history and that we'll learn about the contamination of corrupt clergy, that we'll be aware of heresy and that we'll be ready to defend and to stand against it.

And so that's the first thing, the contamination of the corrupt clergy. Then secondly, we see the condemnation of the corrupt clergy, the condemnation of corrupt clergy.

Look at verse four. Peter says, For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment, if he did not spare the ancient world, but preserved Noah, a herald of righteousness with seven others, when he brought a flood upon the world of the ungodly.

If by turning the cities of Sodom and Gomorrah to ashes, he condemned them to extinction, making them an example of what is going to happen to the ungodly. And if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked, as for that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard.

[16 : 53] Then the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment until the day of judgment.

You know, having drawn attention to the contamination of corrupt clergy, Peter, he now draws a attention to the condemnation of corrupt clergy. And Peter, as we read there, he uses three biblical examples of when God revealed his wrath and judgment against sin.

And this is important because the corrupt clergy in the first century church, they claim that there would be no condemnation. They claim that Jesus wasn't going to come again and judge the world, which follows on from their claim that Jesus was insincere.

Because as we said, the corrupt clergy, they claim that Jesus wasn't the Messiah. He wasn't the Son of God. He didn't die as our substitute. He wasn't raised from the dead and he's not coming again.

Of course, the corrupt clergy would never have said these things in an open and obvious manner. Because as sheep in wolves clothing, they were subtle, they were secretive, they were skillful in their delivery.

[18 : 06] But the corrupt clergy, they claim that there won't be a day of judgment. There won't be a day when God will hold all people to account for their life and witness.

And you know, the argument that the corrupt clergy used to try and convince Christians of their teaching was that they said, well, it's been about 30 years since Jesus died and was raised.

And if Jesus said who he said he was, he would have come back by now. And so the corrupt clergy, they were saying that, well, it's been 30 years. If this Jesus is coming back, where is he?

What's he doing that's taking him so long? And you know, by questioning the return of Jesus, the corrupt clergy, they were cunningly and convincingly claiming that there's not going to be a second coming.

There's not going to be a day of judgment. And it was because of this confusion that the corrupt clergy were not only corrupt in their conversation, they also became corrupt in their conduct.

[19 : 12] Because it said, and Peter alludes to this throughout the chapter, he says that the corrupt clergy, they mistreated, misled and manipulated the church for their own gain, where they would exploit people, they exploited people for money and for sex, claiming that God didn't care about morality.

They said that God's not interested in how we live our lives because we have Christian liberty.

Therefore, we can love God and live as we please because God isn't going to hold us to account.

And as you would expect, Peter wasn't happy with this. He had a growing concern that there was a growing corruption in the church, which is why Peter reminds the church of the condemnation of the corrupt clergy.

And Peter says, Jesus is king. Jesus will come again and he will judge the living and the dead. And in order to emphasize the condemnation of corrupt clergy, Peter gives three biblical examples of when God did reveal his wrath and bring justice and judgment against sin.

The first example Peter gave, we see that in verse four, where he refers to an unusual occasion back in Genesis six, where we're told that the sons of God who were rebellious angels, these sons of God, they crossed a line with God.

[20 : 42] And as you know, angels, they were messengers of God, just like the corrupt clergy were meant to be messengers of God. But these rebellious angels in Genesis six, they saw the daughters of men, they saw that they were beautiful and were told that they married the daughters of men and they also slept with them.

And like the corrupt clergy, they abused their position. And of course, this brought God's condemnation. Because as Peter says, God cast these rebellious angels, these rebellious messengers, God cast them into hell, committing them to the chains of darkness until the day of judgment.

And so Peter warns the church, he reminds the church that that's what's going to happen with the condemnation of corrupt clergy. There will be a day of judgment and God will judge them for their sin.

Then the second example Peter gave, when God revealed his wrath and brought justice and judgment against sin, his second example was the flood. Because as Peter says, Noah was a preacher of righteousness.

And he preached for 120 years while he built the ark to save himself and the seven members of his family. Peter says that Noah fervently and faithfully preached about sin, righteousness and the judgment to come.

[22 : 05] And even though like the corrupt clergy, many claim that there would never be a flood. The Lord did flood the world. Judgment did come.

And even as Jesus affirmed, the Lord is prepared to do it again. Marriage won't be water, but fire next time. And you know, Jesus, he spoke to about Noah's generation and he also speaks to every generation.

When Jesus said in those days before the flood, they were eating and drinking, marrying and giving and marriage until the day when Noah entered the ark. And they were unaware, unaware until the flood came and swept them all away.

And Jesus says, and so will it be. So will it be with the coming of the Son of Man. And you know what Peter is saying is so will it be with the condemnation of corrupt clergy.

God will reveal his wrath and bring justice and judgment against their sin. And why will he do it? Because Jesus is king and Jesus will come again and Jesus will judge the living and the dead.

[23 : 17] But then Peter, he doesn't stop there because he gives a third example of when God revealed his wrath and brought justice and judgment against sin. And this example is the example of Sodom and Gomorrah.

Peter says in verse six, if by turning the cities of Sodom and Gomorrah to ashes, he condemned them to extinction, making them an example of what is going to happen to the ungodly.

And if he rescued righteous lot, greatly distressed by the sensual conduct of the wicked, for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard.

Peter says that what happened at Sodom and Gomorrah is a fierce but firm example of what will happen at the day of judgment.

Because like it was, says Peter, for the ungodly, the sensual, the wicked and the lawless, he says they were turned to ashes and condemned to extinction at Sodom and Gomorrah.

[24 : 24] Peter says, so will it be with the coming of the Son of Man. Jesus will come again. Jesus will judge the living and the dead because it's appointed unto man once to die and after that the judgment.

In fact, Peter, you could say he emphasizes the condemnation of the corrupt clergy. And he does that by using four if then, verses, if then statements in verses four to nine.

He said, when you look at verses four to nine as a whole, Peter is saying, if God cast rebellious angels into hell, if God destroyed the world with a flood, if God consumed Sodom and Gomorrah with fire and brimstone, then verse nine, then the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment until the day of judgment.

And what Peter's saying to the church is, don't ever think that God is not going to reveal his wrath. Don't ever think that God is not going to bring justice and judgment against sin.

Don't ever think that there will not be a day of judgment. Don't ever think you can love God and live as you please. Don't ever think that you are not going to stand before the judgment seat of Christ and give an account because if God cast rebellious angels into hell, if God destroyed the world with

a flood, if God consumed Sodom and Gomorrah with fire and brimstone, then Jesus, who is king, he will come again and he will judge the living and the dead.

[26 : 08] And you know, my friend, this message, it was not only for corrupt clergy. It was a message to the church. It's a message that's relevant to us tonight because, you know, we need to make sure that we're ready.

We need to make sure that we're ready for when the Lord comes because as Jesus described himself, he said he will come like a thief in the night.

He will come at an hour when you least expect. He will come. So therefore, says Jesus, be there for ready. For at an hour when you think not, the Son of Man will come.

And so Peter is highlighting a growing corruption, a growing corruption in the church. And he states, he states the growing contamination, the growing condemnation.

And then he talks about the conclusion, the conclusion of the corrupt clergy. So we see the conclusion of the corrupt clergy. Well, look at verse 12, the conclusion of the corrupt clergy says in verse 12, but these like irrational animals, creatures of instinct born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, suffering wrong as the wage of their wrongdoing.

[27 : 36] They counted pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions while they feast with you. They have eyes full of adultery, insatiable for sin.

They entice unsteady souls. They have hearts trained in greed. They are accursed children. You know, when Peter explained the conclusion of corrupt clergy, he used strong and sincere words. But you know, Peter, he didn't mince his words because he said that the corrupt clergy, he says that right at the end of the chapter, he says that the corrupt clergy were just like Solomon's proverb in Proverbs 26, that as the dog returns to his own vomit, so a fool returns to his folly.

Peter described the corrupt clergy like foolish dogs. I know that's how Paul described the corrupt clergy as well. Paul said to the Philippians, he said, beware of the dogs.

Beware of the dogs because they're like wild animals. They're like animals that carry disease and devour flesh. Beware of the dogs. And that's what Peter was saying to the church.

[28 : 50] Beware of the dogs. And you know, we might think by reading this chapter that Peter and Paul themselves, they were quite harsh in their approach.

But you know, it ought to emphasize to us and it ought to show us how much the apostles loved the Church of Jesus Christ. It ought to emphasize to us that they didn't want Christians.

They didn't want Christians to be misled, mistreated or manipulated by corrupt clergy. That was the last thing they wanted. And you know, Peter did as he said he would.

He challenged, confronted and called out the corrupt clergy for who they really were. And Peter highlighted. He highlighted as he does in this chapter, he highlighted all their faults and flaws and how they preached a message of Christian liberty where you can love God and do as you please. Peter exposes the corrupt clergy for praying on weak and vulnerable people and how they exploited people. But more than that, the corrupt clergy claimed maybe not in an open and obvious manner, because as we said, they were subtle and secretive and skilful in their delivery.

[30 : 01] But as we said, they claimed that Jesus wasn't the Messiah. He wasn't the Son of God. He didn't die as our substitute. He wasn't raised from the dead.

He isn't king and he's not coming back. But as Peter has affirmed from scripture, which is the only rule to direct us, Peter has said that Jesus is king.

Jesus will come again. Jesus will judge the living and the dead. And you know, my friend, what Peter is doing here by calling out the corrupt clergy, you know, we're being made to say, even as we consider our own day and generation, there's nothing new under the sun because corrupt clergy are still an active problem today.

Nothing has changed. There are still men and women in the pulpits of our land and throughout the world. And these men and women, they claim to preach good news.

They claim to preach the gospel, but it's not a gospel at all. And you know, I was thinking about it, well, some, they preach a pointless gospel because they have no point.

[31 : 21] It's a pointless gospel. They don't point you to Jesus. And these people are like Jehovah witnesses, Mormons, Muslims, Hindus. They have a pointless gospel.

It's not a gospel at all. Some preach a partial gospel like Judaism. It's only half of the story. Liberal theology. Love God and live as you please.

Roman Catholicism. They give you the Persian of Jesus, but not the work. And even the social gospel, you need faith and works. It's a partial gospel. So some preach a pointless gospel. Some preach a partial gospel. Some preach a prosperity gospel. These tele-evangelists, they have mega churches. They're our faith healers. And you know, what's so sad is that millions upon millions, they follow those who preach a pointless gospel, a partial gospel or a prosperity gospel, but it's not the gospel at all.

Because you know, my friend, our Bible repeatedly affirms that if they don't preach grace alone, by faith alone, in Christ alone, then their enemies of the cross and their end is destruction.

[32 : 35] They are enemies of the cross and their end is destruction. My friend, the conclusion of corrupt clergy is hell. And they're taking millions to hell with them.

They're taking millions of people to hell with them. They may come across as nice and friendly. They may be sincere, well-dressed, good orators that speak and sound like they know the truth. They may even tell you that God wants to bless you with health, wealth and happiness and that everything will be okay. You can love God and live as you please. You're not really that bad.

God won't judge you and God won't send you to hell. But you know, my friend, the truth is they exchange the truth for a lie. They are enemies of the cross and their end is destruction.

And you know, I don't take delight in telling anyone that if they die without Christ as their Lord and Savior, they'll go to hell. I don't delight in telling anyone that.

[33 : 40] But as I've asked many people in our congregation and in our community and in other places, I've asked them, would you rather I told you a lie? Would you rather I told you that everything will be fine?

Or would you rather I said nothing at all to you? And every time I've asked those questions to people, they've always responded by saying they would rather hear the truth.

They want to hear the truth and know the truth. Nobody wants to be fed falsehoods. Nobody wants to be led by lies. Nobody wants to be delivered deception.

Know everybody wants to hear the truth and know the truth. And you know, that's what Peter wanted. That's what he wanted for the church. He wanted every Christian to be a growing Christian. He wanted every Christian to know their Bible and to grow with their Bible so that they'll be able to stand up and even to see what heresy is and to spot it.

[34 : 38] He want, Peter wanted every Christian to grow in grace and in the knowledge of our Lord and Savior Jesus Christ so that we'll all be aware of the growing corruption that there might be in the church.

And so in chapter two of his final letter, Peter draws attention to a growing corruption in the church and he warns us. He warns the church to be aware of the contamination, condemnation and conclusion of corrupt clergy.

May the Lord bless these thoughts to us and let us pray. O Lord our gracious God, may we give thanks to thee that thy word it is the only rule to direct us on how we may glorify God and enjoy him forever.

We give thanks that thy word is God-breathed, it is living and active, it is sharper than any two-edged sword and we bless and praise thee today that it speaks to us.

It's not a dead book, but a living book. A book that is able to speak into any and every situation. A book that is able to comfort, confront and even challenge us.

[35 : 51] O Lord we give thanks to thee for it, that we have it in our own language, that we are able to read it and even meditate upon it and Lord help us not to neglect it.

Help us not to neglect the salvation it offers to us. Help us Lord not to neglect the grace that pours forth from it. Help us to see that thy word it is and it will always be a lamp unto our feet and a light unto our path.

Help us then to keep it before us. Help us Lord to always to read it, to meditate upon it and to be aware of all the falsehood and all the lies and all the deceit that is around us in the world, that we would look ever to Jesus, the one who is the way, the truth and the life, knowing that through him that without him no one can come to the Father, but through him we have the promise of eternal life. Bless us then Lord we ask, keep us we pray for Jesus sake. Amen. Well we are going to bring our service to a conclusion this evening by singing in the words of Sam 36.

Sam 36 we are picking up our singing at verse 5. Sam 36 at verse 5 we are singing in the Scottish Salter. Thy mercy Lord is in the heavens, thy truth doth reach the clouds, thy justice is like

mountains great, thy judgments deep as floods, Lord thou preservest man and beast, how precious is thy grace, therefore in shadow of thy wings, their men's sons, their trust shall place.

[37 : 30] And we'll sing on in Sam 36 to God's praise. Thy mercy Lord is in the heavens, thy truth doth reach the clouds, thy justice is like mountains great, thy judgments deep as floods, Lord thou preservest man and beast, how precious is thy grace, therefore in shadow of thy wings, men's sons, their trust shall place.

Bing with the fun and storm thy hearts, shall be well satisfied.

From where I saw my pleasure's fire, we'll think to them, provide.

Because of life, have fun and pure, we may just follow and be.

Under the purest light of night, we clearly light shall see.

[39 : 49] Thy loving kindness unto them, continue that we know.

I'm still a man of bright in heart, thy righteousness is so.

Let not the fields of cruel pride come out our guestry's sound, and let be not remuner me, or by the wicked's hand.