

# What Is Baptism?

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Date: 27 January 2019

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[ 0 : 0 0 ] If we could with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of scripture that we read in the Gospel according to Matthew chapter 28.

And we're going to look at what is often titled as the Great Commission. It's the last verses of Matthew chapter 28. We're reading in verse 16.

Now the eleven disciples went to Galilee to the mountain to which Jesus had directed them. And when they saw him, they worshiped him, but some doubted.

And Jesus came and said to them, All authority in heaven and on earth has been given to me. Go there for and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

And behold, I am with you always to the end of the age. Have you ever sat in church and wondered why we do what we do?

[ 1 : 1 4 ] Why is it that we do certain things in a certain way? Is it because, well we've always done it this way, is it because of tradition that was just handed down to the elder of centuries ago?

Is it because the minister said that we have to do it this way? Is it because we want to do it this way? Or is the reason why we do what we do? Is it because the Bible instructs us to do it?

Because the Bible, as you know, it's the word of God. The Bible is the only rule to direct us on how we may glorify God and enjoy him.

Therefore, what we do in church and why we do what we do in church, it must be according to the Bible. We must have a scriptural warrant for everything that we do in the Church of Jesus Christ.

Because to divert from the inspired and inerrant word of God, it would only leave us liable to error. And so everything we do in church, the way we worship, the way we conduct ourselves, the way we live our lives as Christians, it must be in accordance with the teaching of the Bible.

[ 2 : 2 2 ] And with that in mind, the passage which we're looking at today, it is our scriptural warrant for the sacrament of baptism. There are only two sacraments which were instituted by the Lord Jesus Christ.

That was the sacrament of the Lord's Supper and the sacrament of baptism. And just to note, you won't find the word sacrament in the Bible because the word sacrament comes from a Latin word sacramentum, meaning solemn oath.

But the reason we call the Lord Supper and baptism, the reason we call them sacraments is because the sacrament of the Lord's Supper, and those who come forward and sit at the Lord's table, they're not only proclaiming the Lord's death until he comes, they're also making a solemn oath before God that they will live their lives in submission to Jesus Christ and to his church, and that they will live according to the teaching of the Bible.

But in the sacrament of baptism, and in the case of what we're seeing today in baptising a child, the parents, they are making a solemn oath before God, and they're promising that they will bring up their child in the visible church and teach their child to live in submission to Jesus Christ and to his church and live according to the teaching of the Bible.

That's what the sacrament of baptism is all about. And that's what we're seeing in the closing verses of Matthew's Gospel. We have the scriptural warrant for the sacrament of baptism.

[ 4 : 01 ] And we see that baptism, it was God's plan for the church because the command to baptise is given directly from Jesus. And so all I want us to ask for the short while that we're here, all I want us to ask today is, what is baptism?

What is baptism? And from this passage, I want us to see that baptism, it is a call to rejoice, it's a command to repent, and it's a commission to reach out.

What is baptism? Baptism is a call to rejoice, a command to repent, and a commission to reach out. So we look first of all, that baptism is a call to rejoice.

Now look at verses 16 and 17. It says, Now as we said, this section, it concludes Matthew's Gospel. But as we know, there are four Gospels, and there are four Gospel writers.

There's Matthew, Mark, Luke, and John. And what's remarkable about these Gospel writers is that even though they're all eye-witness accounts of the life and ministry of Jesus, each of them is a special gift.

[ 5 : 10 ] And we see that in the book of Matthew, it's a special gift. And there are all eye-witness accounts of the life and ministry of Jesus. Each Gospel writer looks at Jesus from what you could say is a different angle.

Because Luke, he writes his Gospel, and he considers Jesus as the perfect son of man who came to seek and to save the lost. Mark sees Jesus as the suffering servant who gave his life as a ransom for many.

When John writes his Gospel, he views Jesus as the eternal son of God who became flesh and dwelt among us. But for Matthew, Matthew emphasizes that Jesus is the King, and Jesus is King in his kingdom.

And throughout his entire Gospel, Matthew is reminding us that Jesus is a royal descendant of King David, and he has come to sit upon the throne of King David.

And after Matthew even begins his Gospel, he opens his Gospel with this genealogy, and he says the book of the genealogy of Jesus Christ, the son of David.

[ 6 : 23 ] But you know, what becomes apparent when reading through Matthew's Gospel about King Jesus? What becomes apparent is that the Jews turned a blind eye towards this King.

In fact, we're told in verses 11 to 15 of this chapter that the chief priests in the local synagogue, when they heard that this Jesus whom they are crucified had miraculously been resurrected from the dead, they paid Roman soldiers to say that there was no resurrection at all, and that the disciples of Jesus had stolen his body.

After all that the Jews had seen and heard of Jesus with all his miracles, all his healings, all his signs, all his teaching, and yet they turned a blind eye to Jesus.

And the Jews, they turned a blind eye to Jesus because he wasn't the King they wanted. He wasn't the King they wanted. The Jews wanted their Messiah to be this conquering King.

They expected their Messiah to be this warrior King. They thought that the Messiah would be like King David, and he was going to be this warrior who would overthrow the oppression of the Romans and then take control of the nation of Israel again.

- [ 7 : 40 ]    The Jews thought that Jesus was going to be this earthly King, with an earthly kingdom, and have political power. But instead what they received was this Prince of Peace, who brought, who came to bring peace and reconciliation between God and man.
- And so the Jews, they turned a blind eye towards Jesus because he wasn't the King they wanted. And you know the Jews, they're still turning a blind eye to Jesus.
- But so are many other people. There are many people, even in here today, who recognize who Jesus is as King.
- But is it safe to say that you turn a blind eye to Him? And like the Jews, you turn a blind eye to Jesus because he's not the King you want.
- He's not the King you want. Maybe you want a King that will let you live as you please, and do what you like. Maybe you want a King that will not make demands upon your life, where you have to live according to His Word.
- [ 8 : 49 ]    Maybe you want to be King. Maybe you want to be Queen, and sit upon the throne of your own heart. You don't want Jesus to rule over your life.
- But you know my unconverted friends sitting here today, there isn't enough room for two monarchs to sit on the throne of your heart. There isn't enough room for two kings to sit on the throne of your heart.
- And if Jesus is going to be King over your life, then you need to dethrone yourself. You need to abdicate the throne of your heart, and then bow your knee before King Jesus in humble submission.
- King Jesus must sit upon the throne of your heart. That's why baptism is a call to rejoice. It's a call to worship.
- It's a call to give Jesus the worship that he deserves. We're to place Jesus for who he is. We're to acknowledge that Jesus is the King of kings and the Lord of lords.
- [ 9 : 56 ]    We're to submit to his authority. We're to bow down before him, and we're to confess that he alone is Lord. And you know that's what baptism is all about.
- Baptism is an outward sign of submission. It's the sacrament of making an oath before the King of kings. And you know there's one thing for sure, and let's get this clear.
- Baptism doesn't have any magical powers. It doesn't have the ability to make us a Christian. Our baptism doesn't save us. The water doesn't cleanse us from our sins.
- The baptism water doesn't make us safe. It doesn't make us... It doesn't even guarantee that we'll get to heaven. Baptism is an outward sign of submission before King Jesus.
- It's a call to rejoice that Jesus is the King of kings. Because you know in baptism we're acknowledging, we're actually vowing before a holy God, that the Bible is the supreme authority in our life, and Jesus Christ is Lord.
- [ 11 : 06 ]    My friend baptism is a call to rejoice. And you know that's what Matthew tells us here. Because even though the Jews had turned a blind eye towards Jesus, when the disciples saw Jesus, they worshiped him.
- We're told in verse 16, now the 11 disciples went to Galilee, to the mountain to which Jesus had directed them, and when they saw him, they worshiped him.
- They worshiped him. And what's interesting is that Jesus had directed his disciples to the place of worship. But you know in order to travel to the place of worship, they had to travel from Jerusalem to Galilee, which was about 80 miles away.
- They had to travel all that way to come and worship Jesus. And you know the Puritan Matthew Henry, he makes the point that in many ways it seemed needless to go all the way to Galilee, to worship Jesus.

Especially when the disciples had to come back to Jerusalem, to the Mount of Olives to witness his ascension to heaven. But the interesting thing is the disciples had learned to obey Christ's command.

- [ 12 : 16 ] If Jesus said, worship me in Galilee, the disciples went to worship him in Galilee. And you know Matthew Henry, he applies this text by saying, those who wish to maintain communion with Christ, must attend to him where he has appointed.

Those who wish to maintain communion with Christ, must attend to him where he has appointed. Which means that we have to make every effort to be in the place of worship, where Jesus has called us to be.

We have to make every effort to be in church, both ends on the Lord's day. We have to make every effort to bring our children to church if we can manage.

Would you make every effort to be in the prayer meeting if we can be there? Because this is the place where Jesus has appointed to meet with us and to speak with us. My friend, you come.

If you have any worries or concerns about coming to church or even to the prayer meeting, you come. If you want to hear the voice of Jesus, you come.

- [ 13 : 23 ] You come and listen to what Jesus has to say. This is the place where Jesus has appointed to meet with us and speak to us. And we have to make every effort to be in the place where Jesus has appointed to meet with us.

Because as Matthew Henry says, those who wish to maintain communion with Christ, must attend to him where he has appointed. My friend, we are to seek an audience with King Jesus because he has called us to submit our lives to him.

He has called us to worship him and he has called us to rejoice in him. He has called us to rejoice in him. But you know, I love Matthew's little pastoral note at the end of our 17.

When they saw him, they worshiped him. But some doubted. Some doubted. The disciples came to Jesus. They saw Jesus. They bowed down before Jesus.

They worshiped Jesus and yet some had doubts. And you know, although there are only a few words, they have some of the most comforting words in the Bible.

- [ 14 : 32 ] Because they remind us that walking by faith isn't always easy. Living the Christian life, it isn't always plain sailing. We don't always have it together. We aren't always full of the joys of the Lord.

We're not always strong in our faith. Because like the disciples, even though we have seen Jesus by faith, even though we've bowed down before Jesus and worshiped Jesus, sometimes we lack assurance.

Sometimes we doubt our fitness as Christians because all we can see is our failures and our unworthiness. But you know, what we must always remind ourselves is that our salvation and our assurance and our confidence, it's not in self.

It's in Jesus Christ. He is King. We're not to look inward. We're always to look upward. Because He is King. It's all about looking to Jesus.

And so we're asking today, what is baptism? Baptism is a call to rejoice. But secondly, baptism is a command to repent.

- [ 15 : 42 ] Look at verse 18. And Jesus came and sent to them, all authority in heaven and on earth has been given to me.

When the disciples met with Jesus in Galilee at the appointed place and time, he assured them there that all authority in heaven and on earth has been given to him by his Father.

And what Jesus is saying is that he has been given to him by his Father. What Jesus is saying is that he has been exalted. He has been exalted to the rightful office, his rightful office of King of Kings.

And you know this statement that Jesus says here, all authority in heaven and on earth has been given to me. It brings the climax and culmination to Matthew's gospel.

Because as we said, Matthew views Jesus as the King in the kingdom of heaven. Matthew began in chapter one. He didn't present to us this Jesus who is an exalted reigning king.

[ 16 : 48 ] No, Matthew presents to us this Jesus who has humbled himself. He has humbled himself by taking upon himself our humanity.

Because as we all know, the opening narrative of Matthew's gospel, it begins with the birth of this King. It's the birth of Jesus. And it's not a royal coronation. It's an act of humiliation.

Jesus is born in a stable in Bethlehem. But you know as the narrative progresses, as we walk through Matthew's gospel throughout the years of Jesus' life, we see that Jesus, he hasn't been exalted at all.

No, it's more humiliation. Jesus is going down, down, down all the time. He's tempted by the devil. He's rejected by his people. He's chased out of the cities and synagogues.

He's opposed by the religious elite. He's even disowned by his own family. My friend for Jesus, his life was down, down, down. It was all an act of humiliation.

[ 17 : 51 ] And yet throughout this whole gospel, Matthew keeps saying to us, this is the King. This is King Jesus. This is a humiliated King, but he's still the King.

And for Matthew, everything is about King Jesus. Because when Matthew records Jesus' first sermon, he records that Jesus says, repent, for the kingdom of heaven is at hand.

When Jesus gives his sermon on the mount, the sermon is all about how to live in the kingdom of heaven. When Jesus presents his parables, they're all parables that reveal to us what the kingdom of heaven is like.

But the humiliation of Jesus, it goes down, down, down, all the way down to the cross. Because as we read the narrative, there's this plot to kill Jesus.

Judas is there. He's there as the villain. The chief priests, they're all the instigators, instigating his crucifixion and the Romans while they're going to do the executing. And all the time, the humiliation of Jesus, as the narrative goes on, it's down, down, down.

[ 19 : 04 ] But you know what we have to see is that it's all an act of self-humiliation. Jesus is humbling himself. He's coming from the crown, the crown of glory, to the cradle in Bethlehem, to the cross of Calvary.

Jesus is humbling himself from the crown to the cradle to the cross. And as I know what Paul described in Philippians chapter 2, he describes the humiliation of Jesus.

And he says to the church in Philippi, let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, was made in the likeness of men and being found in fashion as a man.

He humbled himself and he was obedient unto death, even the death of the cross. There was the humiliation all the way down. King Jesus was humiliated for us.

But more than that, on the cross, he was wounded for our transgressions, bruised for our inequities. The chastisement which brought us peace, it was laid upon him and with his stripes we are healed.

[ 20 : 24 ] But even that's not the end of the story. Because Paul says about King Jesus, God the Father has highly exalted him.

God raised him from the dead. God opened the tomb and Jesus had gloriously ascended up on high, leading the captives free.

God the Father exalted his beloved son and restored to him what was rightfully his, all authority in heaven and on earth.

And you know, Paul reminds us that when Jesus was given all authority in heaven and on earth, he was given a name that is above every name. And that it will be at the name of Jesus that every knee will bow and every tongue will confess, whether they're in heaven or earth or in hell, they will all bow and confess that Jesus Christ is Lord to the glory of God the Father.

And you know my friend, what Matthew is actually reminding us here as he brings us right to the end of his gospel, he brings us to the climax and culmination of his gospel, and he's saying to us that King Jesus has been enthroned on high.

[ 21 : 39 ] He has put all his enemies under his feet and it's because all authority in heaven and on earth has been given to him, that's why he commands everyone everywhere to repent.

It's because he has all this authority that he commands everyone everywhere to repent. My friend, this is the gospel where Jesus is telling us to repent and believe in the gospel.

And you might think, well, what does baptism have to do with repentance? But you know the truth is, baptism has everything to do with repentance.

Not only because the water and the act of baptism it signifies the cleansing of sin. It's a symbol, but also in the New Testament church, repentance and baptism, they go hand in hand.

When the apostle Peter, when he preaches on the day of Pentecost, in Acts chapter 2, he exhorts his congregation to repent and be baptized in the name of Jesus Christ for the forgiveness of sins.

[ 22 : 52 ] And you know by the end of his sermon in Acts 2 when Peter tells his congregation that the promise of baptism, it is to us and to our children.

We're told that everyone, they are who, received the word, they were baptized and they were added to the visible church. They received the sign of cleansing. They received the seal of the king.

And they were brought in to the visible church of Jesus Christ. My friend, it's because Jesus has all authority in heaven and on earth that baptism is a command to repent.

And you know, that's what we need to teach our children. We need to teach our children that Jesus Christ is king. We need to teach our children that he has all authority in heaven and on earth.

And we need to teach our children to repent of their sins. We can repent for our children. We can save our children as much as we would want to.

[ 23 : 54 ] But we have to teach our children how to repent and the importance of repentance. And you know, maybe for you, my unconverted friend sitting here today, maybe you were baptized as a child, maybe you've been brought up in the church all your life, maybe the pew you're sitting in is the pew you've always sat in, maybe you went to Sunday school and you've been in church all these years and yet to this day you're still not saved.

Still not saved. But you know, the reason you're still not saved is because you have not repented of your sins. And the thing is, the gospel tells us clearly and plainly you need to repent of your sins.

You need to turn from your sin and believe the gospel. You need to wholeheartedly commit your life to Jesus Christ. And it's wholehearted commitment.

Wholehearted. You have to come to Jesus on bended knee and confess Him as your Lord and Savior. You have to repent and believe in the gospel.

So baptism is a call, a call to rejoice. Baptism is a command to repent. And then lastly we see that baptism is a commission, a commission to reach out.

- [ 25 : 23 ] A commission to reach out. Jesus says in verse 19, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I've commanded you and behold I am with you always to the end of the age.

As Matthew brings his gospel to a conclusion, he has affirmed to us that Jesus is king. He is king in the kingdom of heaven. He has all authority in heaven and on earth.

He is the risen and exalted king. But in these closing words, King Jesus issues a commission to those who are part of the kingdom of heaven. King Jesus commissions his disciples to go and make more disciples.

And it's interesting that the literal translation of this verse is, As you go, as you go make disciples of all nations, meaning that it's a commission to go.

It's not if you go or when you go, but as you go. Meaning that it must be done and that everyone who is in the kingdom of heaven, whether young, middle-aged or elderly, we're all to be actively involved in reaching out.

- [ 26 : 46 ] As a disciple of Jesus, this is the thing, there's no provision of opting out. You've been brought in there for you to bring others in. My friend, we've been commissioned to reach out in order to bring in.

But our commission is not just to have people in the pews. Our commission is not just to have crowds in church. Our commission is not to make converts.

Our commission, as Jesus says here, is to make disciples. It's to make learners. That's what the word disciple means. It's someone who is a learner.

A learner who will deny self, take up their cross and follow Jesus daily. We're to make disciples. We're to teach, we're to encourage, we're to challenge and train those who come into the kingdom of heaven.

And we're to teach, encourage, challenge and train them in order to bring others in. But you know, that's not the responsibility of a minister. It's not just the responsibility of the elder.

- [ 27 : 52 ] It's a responsibility of every disciple. We're to disciple one another. We're to disciple the disciples. Because our commission, our commission is to reach out.

And our reaching out is not to a particular people. It's not to those of a certain age or class or status or nationality or gender or language. The remit for our commission to reach out is, as Jesus says, all nations.

We're to seek to make disciples. Seek to make disciples of whosoever. Whosoever. And you know, I love what JC Ryles says.

I always love what JC Ryles says. When he writes in his commentary about the commission to reach out, JC Ryles says, let us never forget that this solemn injunction is still in force.

It is still the bounded duty of every disciple of Christ to do all that he or she can in person and by prayer to make others acquainted with Jesus.

- [ 29 : 01 ] Where is our faith, asks Ryles, if we neglect our duty? It may well be questioned whether we know the value of the gospel, if we do not desire to make it known to all the world.

And JC Ryles makes a valuable point that if we know the preciousness of the gospel for ourselves, if we know the eternal value of this precious gospel, then we will seek to make it known to those in our community.

Because the commission of King Jesus is to reach out. The commission of King Jesus is to reach out to the homes and families of our communities to bring them in to the kingdom of heaven.

Therefore, as we go to our community, as we go to all nations, Jesus says we are to baptize them. We are to call them to rejoice that Jesus is the King of kings.

We are to command them to repent of their sins. Because our commission is to reach out and make disciples of all nations. We are to baptize them.

[ 30 : 08 ] And when we baptize them, when we reach out and baptize them, Jesus says we baptize them in the name. Not in the names, but in the name, the one name of the Father, the Son and the Holy Spirit.

There are three persons in the Godhead, but there's only one name. And when someone is baptized, they're baptized into the one name. They are given the one name.

And they're brought into the one visible church, which belongs to the Father and to the Son and to the Holy Spirit. And you know, when they're brought in, when Mary is brought in, given the name of God upon her, she's going to be taught by her parents and by the congregation to observe all the things which Jesus has commanded in his word.

That's what baptism is about. So what is baptism? Baptism is a call to rejoice. It's a command to repent and it's a commission to reach out.

But the last word I want us to leave us with are the last words of Jesus. Jesus says that those who have heard the call to rejoice, those who have obeyed the command to repent, those who have received the commission to reach out, Jesus says to his church, I am with you always.

[ 31 : 39 ] I am with you always. Jesus assures us of his presence now and all the days of our life. And you know, he gives us that assurance because he is the good shepherd.

That when we confess Jesus as king, when we say as David said in Psalm 23, the Lord is my shepherd. We receive the promise that goodness and mercy all my life shall surely follow me and in God's house forevermore.

My dwelling place shall be. I am with you always. And that's, you know, that's what we hope. That's what we pray for for little Mary and for all those who have been baptized in this congregation and those who will be baptized in the future.

We hope and pray that they will know the presence of Jesus all the days of their life. So what is baptism? Baptism is a call to rejoice, a command to repent and a commission to reach out.

So Jesus says, go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

[ 33 : 01 ] And behold, I am with you always to the end of the age. May the Lord bless these thoughts to us. Let us pray.

O Lord of gracious God, we give thanks to thee for thy word. Thy word that is the only rule to direct us on how we may glorify and enjoy thee.

And that we would see that our chief end or that man's chief end is to glorify God and to enjoy him forever. Help us then be pray to hear this call today, the call to rejoice.

Help us Lord to heed the command, the command to repent. And Lord help us to follow the commission, this commission to reach out, that there are those who are still in darkness, that they need to be called into the marvelous light of the Gospel.

O Lord hear us and we ask, bless us in our being together, that thou, Lord, wouldst shine thy face upon us. Do us good and we pray, take away our iniquity, receive us graciously for Jesus' sake.



[ 34 : 06 ] Amen. Well we're going to sing again. Sam, did I say sing Sam? It's okay.

Good thing that Tixie's there to check me. Sing Sam's, page 171 if you're using the Blue Sam book. And Sam 127.

Sam 127. And this Sam is a Sam that was written by Solomon. And Solomon was the wisest man who ever lived. But yet Solomon says here in the opening verse, that unless the Lord builds up the house, it's builders toil and vain.

Unless the Lord keeps the city safe, they vainly watch, maintain. So it's unless the Lord is the foundation of your life, you are living as a fool.

That's what Solomon says. Unless the Lord is the foundation of your life, you are living as a fool. And that the way you live your life, as Solomon says in this Sam, it affects everyone in your home.

[ 35 : 15 ] It affects your children and even your children's children. And so the importance of building your life upon the Lord. That's what Solomon is emphasizing to us in Sam 127.

So Sam 127, unless the Lord builds up the house, it's builders toil and vain. Unless he keeps the city safe, they vainly watch, maintain. The whole Sam to God's place.

So, why you false, remain standing great. Keep standing. Don't sit. Now the reason we stand, I have to explain this. The reason we stand is because we kneel, so to make vows before God.

And we are all standing in God's presence. And we are all witnessing the vows that kneel is making before God. And in many ways it's not only kneel that's accountable before God for the vows that he makes, but we are also accountable because we are making them.

We are witnessing kneeling in the presence of God. He broke. So, here, four questions.

[ 36 : 23 ] Do you believe the Bible to be the word of God and the only rule of faith and life? Do you believe in God, the Father, Son and Holy Spirit has revealed in the word of God?

Do you believe the Lord Jesus Christ to be the Son of God and the only Savior of Sinner? Do you promise in God's strength to bring up your child in the nurture and the permission of the Lord?

We're just going to come together and pray. For our unabashed God, we give thanks to Thee for these precious moments in life.

Moments, Lord, that remind us, even as we were singing, that children are of God's heritage. They are the fruit of the womb. And Lord, we pray that Thou displace us together.

Let us Lord as we witness the sacrament of baptism. A wonderful sacrament, Lord, that gives to Mary a precious name. A nameless good upon Him. The name of the thriving God.

[ 37 : 29 ] The God who promises to keep her to watch over her. And Lord, we pray that Thou displace these moments to us. That we would witness, Lord, Thy faithfulness and Thy goodness.

That we would know the goodness and the mercy of God, following all the days of our life. Keep us endicably, continue with us we ask, and do us good for Jesus' sake. Amen.

You can open the door. This is all new to me. Open it. So, you thought you'd walk in?

Mary, and the kitchen, and the title, and the name of the Father. And the place, and of the Holy Spirit. One God, the Lord bless you and keep you.

The Lord, we displace to shine upon you and be gracious to you. The Lord lift up us, count it as a point, and give you peace. Thank you.

[ 38 : 34 ] I will just turn around the hearts and pray. O Lord of gracious God, we stand humbly before Thee, realizing that it is the nine hundred of letters, that it is in Thee that we live and move and have the being, and that the God who cleans life, the God who sustains it, and the God who blesses us, stay by Thee.

The Lord, we pray to Thee today that as the covenant promises are to us and to our children, Lord, we pray that the promises that have been made here and as the days hold on, that they will know them as a home and a family.

Lord, remember when Neelan was back there, like some Lord's statements, the flowers in correction, we thank Thee for them, that they would know the help and the strength of the Lord, that they would go like near us, that they would look to Jesus, that He would be the head of their womb, that He would be the unseemless in every day, the side that listens to every conversation, the one who is faithful to them, the one who keeps every day by day, the one who glasses them, even when they feel that they're weakest.

And Lord, we pray for them, we pray for little Mali, Lord, that I have to be upon them, that whatever is in her life and whatever is before her, we bless the Lord that she bears thine name, that she is the name of the Triune God upon her, and Lord we ask Thee, that Thou who is grant to her that goodness and mercy, to follow her all the days of her life, that when she leaves this world, that she will be in Christ's house, whatever, Lord, Lord bless us, we pray, find us together, remember Lord the Grand Pains as well, we thank Thee for them, we thank Thee, Lord, that Thou hast given to them a burden, not only for their children, but even their children's children, that Thine hand will be upon them, keep that we ask, all we bless Thee, Lord, for Thy faithfulness, to Thy covenant promise, that it was to us and to our children, let us then we pray, bind us together, take away our iniquity, receive us graciously, for Jesus' sake.

Okay. Please be seated. So we're going to bring our service to a conclusion by singing the well-known words of Psalm 23.

[ 40 : 59 ] Psalm 23 in the Scottish Salter, and we'll sing the whole Psalm. A Psalm that reminds us that while the Lord, He needs to be our shepherd, because who better to have in your life than this shepherd?

And it's not only when you confess the Lord as your shepherd, you have all the promises that He gives to you. He promises to lead you in pastures green, He promises to lead you by still waters.

He promises to guide you and to keep you through the valley of the shadow of death. And He promises that every day of your life, He will never leave you and never forsake you.

He's a wonderful shepherd. And I urge you to know Him. Know Him as your shepherd. Confess Him as your shepherd. The Lord's my shepherd I'll not want.

He makes me down to lie. In pastures green He leadeth me. The quiet waters by the whole Psalm to God's praise. The Lord's my shepherd I'll not want.

[ 42 : 12 ] He makes me down to lie. In pastures green He leadeth me.

The quiet waters by my soul.

Peter, restore again. And me to God I'll make.

My justness in form His own name saved.

I walk and dance darkly. Yet will I fear none else for thou art with me on thy road.

[ 43 : 41 ] And stop me come forth still. My table has furnished.

In presence of my foes. My head out of with all the night.

I'm like a bull by foes. Goodness, I'm mercy on my life.

Shall surely follow me. And in God's hands forevermore.

My dwelling place shall be. The grace of the Lord Jesus Christ, the love of God the Father, the fellowship of the Holy Spirit be with you all now and forevermore.