

# Philippians 2

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[ 0 : 00 ] I'll be to any other device. Thank you. Explore some of the theology. You could turn to John chapter 1 that we read together. There you see the great theme of the incarnation, the word becoming flesh, dwelling among us, pitching his tent alongside of us, living life as we live it.

But I'd like for a moment today to look at the character of Jesus and to look at the meaning of Christmas to see what happened, how he lived, how he acted, how he went from heaven, a place of high exaltation to earth, a place of great humiliation in order that we who are humbled could be exalted.

So we'll look at his character. We'll look at his attitude. We'll see what he was willing to do for us and what in turn we ought to be willing to do for one another.

Because the real meaning of Christmas, of Jesus coming to be among us, is not just about him, but it must reflect on us. It must have an impact upon who we are and what we do.

Because if we don't understand the meaning, we will never truly apply the message. But we can't simply be content with understanding what happened. These events, these great facts must change us.

[ 1 : 22 ] So look with me, for example, at verse 1 of chapter 2, where we see the four great privileges that we have as Christians. Every one of us who is a believer in Jesus.

Remember the address that Paul gives to the Philippians at the beginning of chapter 1, to all the saints in Christ Jesus at Philippi. The church at Philippi was a young, a new church.

It wasn't many years in existence, and yet these were the saints. All who were in Christ Jesus were a member of this great new community.

And as you turn to chapter 2, listen to these four great privileges. If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion.

So firstly, we have encouragement. And why do we have encouragement? Because we are united with Christ. We are united with him by faith.

[ 2 : 23 ] And this is one of the great themes that Paul explores throughout his letters, whether the Romans or the Philippians here, that we have a union with Jesus, that we are in Christ. And this morning, maybe you're not yet a Christian.

Well, there's a verse from 2 Corinthians that puts it all together very succinctly. Paul there says that if any man is in Christ, he is a new creation. The old is gone.

The new has come. And that's the message of the gospel, that in Jesus, the old is taken away. The old sin, the old nature, the old desires, they're dealt with firmly and fully.

And we are now new people. New hearts, new minds, new lives, new characters, new emotions, new priorities. So you see, if we have any, we have this encouragement.

We are united with Christ. We are in Christ. Therefore, we have the comfort. We have the strength. We know that he is alongside of us. You see, the great truth of Christmas is that he came down to live the life that we live, to experience firsthand whether the temptations or the challenges, the difficulties.

[ 3 : 32 ] So he knows when we are united to him, we are united to one who understands because he has been there. Notice the second privilege. If any comfort from his love.

And you see, the great truth of the gospel is that Jesus loves us, me, you. And he has demonstrated his love, not only by his willingness to leave heaven and come to earth.

We'll see in just a moment that he showed the full extent of his love by being willing to die, to give his life. So you see, the love that we have in Jesus is a love that is a present comfort, a present help.

It's not just a theory. It's not just an idea. It's not just a theological truth, but it's a comfort for everyday life. And you see, the Apostle Paul was speaking to real people with real concerns, real challenges, real issues in their lives.

And what does he do? He reminds them of who they are in Jesus. He reminds them of what Jesus has done for them. And that brings comfort. That brings encouragement.

[ 4 : 37 ] And notice this third point. If any fellowship with the spirit. This word fellowship really speaks of community. And it's the idea is that if you move house or you move flat, you go from one area of town to another.

You go from one city to another. Well, you move neighborhood and you leave one set of neighbors behind and you move into a new community with new neighbors. And when we come to know Jesus, we have a whole new community.

We have the community of fellow believers, of fellow Christians. But the community that's being stressed here is the community that we have with God's Holy Spirit.

Because you would say, well, Jesus did come to earth. He did live among us, but he's no longer here. He's back in heaven. What about us now? Well, we have this great fellowship, this great community with the Holy Spirit.

The spirit who gives us strength. The spirit who enlightens our mind. The spirit who guides us, who directs us, who equips us. So, you see, we're not alone. We have a whole new community that we can benefit from.

[ 5 : 41 ] And then Paul goes on to say, if any tenderness and compassion. Now, the word tenderness means something like being moved inside.

You know, your emotions are being moved from within. And compassion speaks of an outward impact or an outward effect upon us.

And doesn't this remind us that the gospel does affect us from within? It changes the way we think. It changes the way we feel. But it also changes the way we act. You see, it's not just enough to say, oh, well, my heart has changed.

My mind is transformed. But my life is identical. Nor is it enough to say, well, I'm trying to live a different life. But I still have the same heart. I still have the same mind.

I still have the same emotions. Still have the same thoughts. No. The gospel impacts us inside and outside together. And these are our privileges as Christians.

[ 6 : 41 ] All of us who are united with Jesus. And you see, we have this comfort. We have this fellowship. We have this encouragement. We have the tenderness. We have the compassion.

And then notice the consequences. It's if this is true, then this must follow. Verse two. Then make my joy complete by being like minded, having the same love, being one in spirit and purpose.

Do nothing out of selfish ambition or vain conceit. But in humility, consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

Three consequences. So if you are united with Jesus, these things will follow. First, unity. And doesn't that make sense? If we are united to one person, then we will naturally have an affinity for each other.

If we are all connected to Jesus, we will all have a focus or a direction or a purpose or a priority. We will begin to have the same goals. We will begin to have the same emotions, affections, priorities.

[ 7 : 50 ] So there it's natural that we will have affections for each other. And Paul goes on to say that we have the same minds and the same hearts, the same spirit, the same purpose.

This is all verse two. So you see, when we are united with Jesus, we have a unity with each other. It makes sense. But he goes on to say that that will naturally imply that we have humility, not just unity with each other, but a humility towards one another.

Now, Augustine, one of the great theologians of the church, when he was asked, what are the great principles of Christianity? He said the first great principle is humility.

The second great principle is humility. And the third great principle is humility. A humbleness in the face of God. Now, that makes sense because God is great and we are small.

God is eternal and we are finite. God is all powerful and we are weak. So when we when we come to God, we can understand what we need to be humble. We can't lift ourselves up and try to be proud in front of God.

[ 8 : 55 ] But the humility that's being spoken of here primarily is a humility towards one another. Now, that's very different because when we compare ourselves to others, we begin to make ourselves look quite good in the comparison.

I'm taller than him. I'm smarter than her. I'm stronger than them. And we begin to think of ourselves more highly than we ought. But the humility that's being spoken of here is, first of all, something that is devoid of ambition or conceit.

Now, ambition is trying to be something that you're not. Conceit is thinking that you're something that you're not. And instead, we are to consider others better than yourselves.

Now, that's hard. That goes against our natural character. It goes against our inclination. I like to think of myself better than I am and better than you are.

That's our natural character. We like to lift ourselves up and we like to put others down. But we're told here that because of the example of Jesus, our attitude must be the exact opposite.

[ 9 : 58 ] We must be willing to be humbled to look at ourselves, not negatively, not over negatively, because sometimes you can say, well, I can't do anything. Then you have an excuse for doing nothing.

I'm not good at anything. Then you don't do anything. Well, that's not the humility that the Bible speaks of. But the humility the Bible speaks of is looking at yourself honestly, seeing what you can do, seeing what you can't do.

But it does mean looking to others, considering others better than yourselves, considering their interests before your interests, their needs before your needs, making them a priority instead of yourself.

So we have unity, we have humility, and we have generosity. And that comes out in verse four. Each of you should look not only to your own interests, but also to the interests of others.

It's very easy to be generous to yourself. It's very easy to be generous to those who you love and care for naturally. Those people you find easy to be friends with. Those members of your family you love and care for.

[ 10 : 59 ] Easy to be generous there. But the generosity that Paul speaks of here extends to all who name the name of Jesus. We're all part of this family.

We're all part of this new community. And how do we treat others? Do we treat others with a measure of concern and care? Do we look to other people's needs and do we look to our own resources and do we say, well, actually, I can help.

I can help these people. I can give my time. I can share my talents. I can give of my resources. So you see, these great privileges are true. Then these great consequences must follow.

And notice that Paul is really saying here that the whole person is changed. You see, we our minds are changed because we're told in verse three in humility, consider others better than yourselves.

So you need to think your mind needs to think about other people. But also we're told that our eyes are changed because in verse four, each of you should look not only to your own interest, but also to the interest of others.

[ 12 : 04 ] Do we actually see with these kind of eyes? Do we actually look at other people and see their needs? Can we look beyond our own situation? And there are real needs, our own real concerns, our own real troubles.

And Paul doesn't deny those or ignore those. But are we able to see the other person? Are we able to see their concerns, their weakness, their sorrow, their struggle?

So we have to have minds that can consider eyes that can see. We also have to have hearts. And this is really the message today about our heart.

In verse five, your attitude should be the same as that of Christ Jesus. We need a heart like the heart of Jesus. We need to have an attitude like Jesus.

And when we consider what that means, that will radically transform our lives individually and our church collectively. Because you notice that Paul isn't writing to an individual.

[ 13 : 05 ] He's writing to a church, to a gathering of people. Diverse background, a new church in a new location. The gospel had now crossed the barrier into into Europe.

Things were becoming radically, radically transformed. People who had little or no background are coming to know Jesus. And he's saying now, whether you come from a Jewish background or a Gentile background, whether you are a new believer or an old believer, you need to have an attitude that corresponds with the attitude of Jesus.

And I'd like just to mention three simple points that follow. First of all, we see the humiliation of Jesus. We see, secondly, the exaltation of Jesus. And thirdly, we see the practical application for ourselves.

First of all, let's look at the humiliation. Paul says your attitude should be the same as that of Christ Jesus. Verse six. Where did he come from? Look at verse six.

Being in the very nature of God, did not consider equality with God something to be grasped. He came from that place of highest importance. That place of highest privilege.

[ 14 : 13 ] That place of highest honor. He had all that was. He enjoyed all the privileges that were due to him because he was in very nature God.

He was equal to God. And what did he do? We're told in verse seven, but made himself nothing. Taking the very nature of a servant, being made in human likeness and being found in appearance as a man.

That's why we read John chapter 13, because you saw vividly there. And Jesus made the point very clearly. He was setting an example. He was taking that lowest position in that gathering.

Everyone was there. But one menial task was forgotten. One task that would normally fall to the servant was overlooked. And Jesus took off his outer garment, wrapped a towel around his waist and went and washed the feet of his disciples.

He took the place of a servant. He was willing to make himself nothing. And what did he do? He saw the needs of others and he acted. He didn't look to his own needs.

[ 15 : 21 ] And remember that in John 13, Jesus knew very clearly that his time had come. He knew very clearly that the crucifixion was not far away. He had a lot on his mind.

He had a lot to consider. He had enough to be getting on with. And yet he looked and he saw and he acted. Sometimes we feel that we have so much on our minds, so much to think about, so much to do, that when we are confronted with other people's needs that may even be relatively insignificant, we make every excuse for not saying, for not doing, for not acting.

Not so with Jesus. Not so with the one who was exalted to the highest place, who took the lowest place. Willingly, lovingly, and purposely.

He came with a plan and with a purpose. If you read John chapter 10, we're told that he laid down his life. He had authority to lay it down and authority to take it up again.

It wasn't taken from him. He wasn't a victim of Jewish intrigue. He wasn't a victim of Roman injustice. Though there was intrigue and there was injustice, but yet this was all according to plan.

[ 16 : 31 ] The high, exalted one became the low and humbled one. Taking the form of a servant. Taking the very nature of a servant. And notice at the end of verse 8b, he humbled himself and became obedient to death, even death on a cross.

You see, Paul didn't really need to go on to explain all of this because he could have stopped with verses 1 to 4. Enough information is there. Enough detail is there. Enough motivation.

Enough explanation. We're told what we are to do, what we are to be. And yet he hammers this point home by saying simply this. Remember Jesus. Remember the gospel.

Remember your Savior. Realize what he has done and why he has done it and how he has done it. Did he grudgingly serve? Did he grumble and moan and complain?

No. He took the position of a servant. He willingly came. He lovingly served. He cared. Even when he was on the cross, what did he do?

[ 17 : 34 ] He prayed for those who were crucifying him. He interceded on behalf of those who were oppressing him. He even saved that thief who turned to him in faith saying, today you'll be with me in paradise.

At that point of ultimate need on the part of Jesus, ultimate suffering, yet he looked to the other. Care, compassion, love, grace. So you see, we have the exalted Jesus becomes humbled.

He was humbled even to the point of death, even death on the cross. Listen to what Cicero, the great orator, the great Roman orator said about the cross. He said, far be the very name of a cross, not only from the body, but even from the thought, the eyes, the ears of Roman citizens.

This form of execution is so abhorrent that a Roman citizen shouldn't even think about it, let alone see it. Because of the agony, because of the pain, because of the blood, because of the excruciating, that's where the word cross is also part of the word excruciating, the excruciating agony that was associated with this form of execution.

A Roman citizen should have nothing to do with it. And yet Jesus purposely, willingly, and lovingly humbled himself to death, even death on the cross.

[ 18 : 57 ] So you see the movement from high to low, the humiliation of Jesus, the willingness on his part to be humbled. But we don't leave it there.

Because we're told in verse 9, therefore, God exalted him to the highest place. Now you might say, well, how do we understand this passage for us?

Isn't this just describing Jesus? And of course the answer is yes, it is just describing Jesus. It is specifically describing his life, his ministry, his death, and then his resurrection, his ascension, his glorification.

But before we move on, let me just read to you a parable that Jesus told that teaches the same lesson for us. In verse 7 of Luke chapter 14, when he was invited to a Pharisee's home, when he noticed how the guests picked the places of honor at the table, he told them this parable.

When someone invites you to a wedding feast, do not take the place of honor. For a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, give this man your seat.

[ 20 : 07 ] Then humiliated, you will have to take the least important place. But when you are invited, take the lowest place. So that when your host comes, he will say to you, friend, move up to a better place.

Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled. And he who humbles himself will be exalted.

Whoever exalts himself will be humbled. And whoever humbles himself will be exalted. This is the principle. This is the principle that Jesus demonstrated perfectly himself. But it's also the principle that he says applies to you and to me.

So we have a choice. We can exalt ourselves now. We can lift ourselves up. Look how great I am. Look at the great things I can do. Look what I am able to accomplish. We can show in our pride, in our arrogance, in our conceit, in our vanity, all that we are and all that we do.

Now that's exalting yourself. And Jesus said, you exalt yourself, one day you will be humbled. Just like the master of the banquet taps you on the stroller and says, I'm sorry, somebody more important than you is here.

[ 21 : 15 ] You have to take the lowest place. Or the other choice is this. Humble yourself now, like Jesus, taking the lowest position. Taking that place of least honor, of least prominence, willingly taking that position and then the promise is that the humbled one, the humiliated one, will be exalted.

And we see that in Jesus' case and we see that for ourselves. God exalted him to the highest place. Jesus was given the highest place. At the end of verse 9, he was given the name that is above every name.

He was given the highest name. And then in verse 10 and 11, that at the name of Jesus, every knee should bow in heaven and on earth and under the earth.

And every tongue confess that Jesus Christ is Lord to the glory of God the Father. The highest place, the highest name, and the highest honor. Why? Because he took the lowest place.

Because he took the place without honor. Where he took the place where instead of receiving the praise of men, he received their insults. Where he received their beatings. Where he received their mocking.

[ 22 : 24 ] And yet, God exalted him to that place of highest honor. Now, the obvious question follows. One day, every knee will bow.

One day, every tongue will confess. Accept it or not. Believe it or not. But take my word for it. This will happen on one day. The question for you is, have you confessed him now?

Have you bowed your knee to him today? Have you acknowledged him for who he is and for what he has done? You see, talk is cheap. I can say anything I want to you today.

You have very little way of proving me right or wrong about something I might say about myself. But you see, talk with action is powerful. And that's exactly what Jesus came to do.

He came to preach. He came to teach. And he came to die. He has the words and the actions perfectly together. And he's saying to you and to me, this is what he has done for us.

[ 23 : 23 ] So firstly, have you recognized him for yourself? But for those of us today who are Christians, maybe the even greater challenge is, do we apply this lesson to our lives?

This attitude, this willingness, this humility, this love, this willingness to take the low position, knowing that one day the reward will come. If not here, then in the hereafter.

So the attitude is key. Your thoughts, your minds, what you do and why you do it. You see, you could try to look to other people's needs and help other people.

But you could have an attitude of, oh, I know I should do this. I don't really want to do this. I know I should be friendly. I don't really want to be friendly. And yet, that's exactly the wrong attitude to have.

Jesus willingly gave his life. He willingly served. He willingly washed the feet of his disciples. He lovingly cared for their needs and for our needs.

[ 24 : 21 ] So we have the humiliation and the exaltation. One precedes the other. But the opposite truth is as well. If you exalt yourself here, one day you will be humbled.

One day you will come to that place where you will acknowledge him as Lord, as King. But are you willing to acknowledge him today as Savior, as your Savior, the one who sets you free, the one who enables you to live a life like this?

But I said there was a third point. And that point was application. Because we can't leave this passage simply as a theological study. We can't simply marvel at what Jesus has done as great as it was.

Because Paul makes it quite clear in verse 12, Therefore, my dear friends, he looked upon the church of Philippi as dear friends. Did we look upon each other as friends?

As dear friends. People that are close to our hearts. Why? Because we're close to God's heart. He cares about us, therefore we should have a genuine concern about others. This isn't just flowery, flattery language.

[ 25 : 26 ] This is real emotion and real concern on the part of Paul. As you have always obeyed, not only in my absence, but now much more, not only in my presence, but now much more in my absence.

He gives three simple applications, and I'll leave you with them. First of all, he tells the Philippians to work out. Secondly, he tells them without. And thirdly, he tells them to hold out.

First of all, this word workout in verse 12. Continue to work out your salvation with fear and trembling. For it is God who works in you to will and to act according to his good purpose.

Work out. Now you might say, well, doesn't this contradict what we've been told? We're told that we can't work for our salvation. We can't earn God's merit or favor. We can't deserve God's grace.

Of course, we can't and we don't. But yet, Paul is speaking to people who are already Christians, who are already united with Jesus. They have been saved, saved from their sins, saved from the wrath of God, and yet he says work out.

[ 26 : 30 ] Well, this reminds us in a very practical way, you know, an illustration today of people who work out. Believe it or not, I go to the gym and in the mornings I work out on a treadmill.

It's not very exciting, it's not very fun, but yet it's worth doing because at the end of the day you feel stronger, you feel fitter, you feel better. Now, you might say everything is there.

You know, the gym is always there. I have a membership, I can go any day I want. I have the physical ability to work out, I have the muscles and I have the blood pumps in my body and all that, but actually I have to do it.

I have to get out of bed, I have to go to the gym, I have to get onto the treadmill and I actually have to walk or run or whatever the mile I need to do. And that's exactly what Paul is saying here. Everything is in place.

All is provided, but actually effort is required. Commitment is needed. You need to work out the salvation that God has given to you to grow, grow in knowledge, to grow, to grow in strength, to grow, to grow in commitment, to be more Christ-like today.

[ 27 : 34 ] We're coming to the end of another year, it's the end of 2005. Are we more like Jesus in our attitude and our actions than we were at the beginning of the year? Do we have a goal for 2006?

Work out our salvation. More Christ-like, more caring, more loving, more gracious, more committed to others, more concerned about others' needs. So we work out our salvation with fear and trembling.

But notice verse 13. Because just when you might be downcast and disheartened and discouraged, I can't do it. I haven't done much. My life as a Christian is a series of failures.

Notice verse 13. For it is God who works in you to will and to act according to His good purpose. So firstly, He gives you the desire to grow.

He gives you the desire to work out your salvation. He gives you the desire to be more like Jesus. But more than that, He gives you the ability to do it. It's God who works in you both to will and to act according to His good purpose.

[ 28 : 37 ] So the Gospel is God's plan of salvation, His message of grace from the beginning to end by faith. We work out our salvation by faith. We work out our salvation by trusting in Jesus step by step, day by day.

But nonetheless, we work out. We expend effort. We show by our commitment that we are dedicated and committed to Him because He is dedicated and committed to us.

The second word is without. Verse 14. There are negatives. Verse 14. Do everything without complaining or arguing so that you may become blameless and pure, children of God without fault, in a crooked and depraved generation in which you shine out like stars in the universe.

So if we are children of God, if we are united with Christ, we have to get rid of complaining, we have to get rid of arguing, we have to get rid of fault and crookedness and depravity, we need to be different from the generation in which we are living.

The generation in which we are living is impure. We need to be pure. The generation in which we are living is crooked and depraved. We need to be righteous and honest and upright. We need to stop arguing or stop complaining or stop grumbling.

[ 29 : 52 ] And isn't that one thread that you see throughout the whole of God's history with His people in the Bible? That tendency to complain, that tendency to find fault, that tendency to want to go back.



Wasn't Egypt such a great place the children of Israel said? And in the letters that Paul writes, he was again fighting this tendency to go back to the old way of life, to go back to the old lifestyle.

We've left that behind. We move on. We move forward. We need to stop complaining. We need to stop living like the world and instead to shine. To shine with the light that Jesus gives.

To shine brightly. And that's the great, in one sense, the great opportunity that we have as we see darkness approaching. And if we perceive that the world or our society or our country is getting darker, well then we should shine brighter.

because as darkness grows then when light is shining, however small that light might be, it will be seen. But if we are more like the world and if our light is hidden, hidden under a bushel or if our light is dim or almost snuffed out, we won't be seen.

[ 31 : 04 ] We won't make an impact. We won't make a difference. But you know, if we have this attitude, if we show by our actions this kind of lifestyle, we will naturally shine.

We will melt. Why? Because we are taking on the characteristic of Jesus. And He stood out. He shined His light those 2,000 years ago on earth. He said that He is the light of the world.

Whoever follows me will never walk in darkness but will have the light of life. This brings us to our final point, namely, hold out. Verse 16, as you hold out the word of life in order that I may boast on the day of Christ that I did not run or labor for nothing.

We are holding out the word of life to a dying generation. We have the message of hope for a generation in despair. You and I, whether we understand it or accept it, we have the only answer for this world.

The only answer for this city of Aberdeen. The only answer for this country of Scotland. This Western Europe. Wherever. However you want to define it, we have the word of life and we hold out that word by what we say.

[ 32 : 18 ] We hold out that word by what we do. We hold out that word by our attitude, by our emotions, by our thoughts, by our words, and by our deeds. And yet, that is the one message, the one word that can transform the eternal destinies of people.

Do we understand? Do we believe that? Do we acknowledge this great privilege, this great responsibility that we have? It's not only for our benefit. You see, Paul isn't saying just to the Philippian church, do this and you will get on better with each other.

Do this and you will get on better individually. Do this and you'll be a happier, more fulfilled, more contented fellowship or church. Yes, that's true. But do this and you will make an impact.

Do this and you will change lives. Do this and people will see and come to understand what you believe and the Savior in whom you trust. So you see, it does make a difference how we live.

It does make a difference that we work out our salvation. It does make a difference the attitude that we have and the actions that we show. And humility is a quality that is very rarely seen in this world.

[ 33 : 28 ] Very rarely demonstrated. And if we can be a genuinely humble people who care about others, who look to the needs of others, who do what we can and it may be seen so insignificant, that will shine and that light will shine and people will see and will come to understand that we are holding out the word of life.

This message of life that can bring salvation through the one whom we are serving. Because people will say, well, why do you do this? Why do you act this way? Why do you behave in this manner?

Why do you care? Why are you interested? And then we have every reason to say, well, it's because of Jesus. It's because of what He has done for me. He who was exalted became humbled in order that I who was low could be lifted up.

He cared for me and now I care for other people. He looked to my needs, now I look to the needs of others. He shined His light into my heart and now I, by the grace of God, want to shine His light into the hearts and into the lives of others.

Is this your attitude? Because this is the attitude of Jesus. And you and I have been given this great privilege of holding out the word of life to a dying generation.

[ 34 : 43 ] May God make us faithful. May God make us prayerful. And may we, by His grace, continue to work out our salvation with fear and trembling, knowing that it's He who works in us, both to will and to do according to His good purpose.

Let's bow our heads in prayer. Let us pray. Our Father, as we consider this great message, as we consider this great understanding of what it means for Jesus to have come to earth, that He came down in order to lift us up, as we celebrate in different ways the season of Christmas, as we explain to others what this means to us, we ask that You would give to us an understanding of His humility and that in turn we might be humble, that we would be given an understanding of His love and His care, and that we, in turn, would be loving and caring to others.

There are so many needs. There are so many opportunities. We don't know where to begin. Our resources seem so limited. Our efforts seem so small and so insignificant.

And yet, Lord, we commit to You our lives individually and our life collectively as a congregation of Your people. Lord, might You work in us and work through us, that we would act according to the attitude that we see in our Savior Jesus, that we would shine His light, that we would share His gospel, and that we would demonstrate by the quality and character of our lives what He has done for us and what He means to us.

And may You be pleased to bless, to encourage, to build us up, and to draw to Yourself those within this city who need the message of the gospel, who need the light of life that is offered in Jesus Christ.

[ 36 : 33 ] For we pray in His name. Amen. Now, our final psalm of praise is Psalm 116. Psalm 116, and we sing, this is page 395, and we'll sing from verse 1 down to verse 6.

The tune is Cunningham. I love the Lord because my voice and prayers heeded here. I, while I live, will call on Him who bowed to me His ear.

Verses 1-6, let's stand together to sing to God's praise. And now may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit rest upon, abide with us all this day and evermore.

Amen. Amen.