



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 Peter 1:6-9

Summer 2024

"Inexpressible Joy"

TRANSCRIPT

Thank you Allen. Well, we are in 1 Peter chapter 1, and we're going to look at verses 6 through 9. He's talked about the hope that they have, and the wonderful hope that is given to them of heaven, and the resurrection to come, and the glory to come; now he shifts to something a little more dire, difficult, —trials. Verse 6,

⁶In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; ⁸and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹obtaining as the outcome of your faith the salvation of your souls.

1 Peter 1: 6-9

May the LORD bless this reading of His Word, and bless our time of study in it.
Let's bow together in prayer.

LORD, we do ask Your blessing upon us in this hour. We pray that You would guide the speaker, that I would honor Your Word and be precise in the things that are said and

the application of them. This is what nourishes our soul, Your Word. And it is always under attack from one source or another, ultimately from the evil one who would cast doubt upon it and give us an alternative way that the world would say is much better, much more profitable and joyful. —It isn't, it's a counterfeit.

We grow and mature, as we will see in our text, from Your Word, from Your revelation. It's perfect, it's inerrant, and we are blessed to have it—and, as believers in Jesus Christ, to have the Holy Spirit, who is the seal upon our soul and the interpreter of Your Word, to have Him within us, to teach us and guide us. And so LORD, I pray for His ministry to us this morning. May we be open to it, and may He open our hearts to it and give us understanding of the things we've read, and then give us an understanding of its application to us. It applies to all of us, and it applies to us in different ways at different times, but it is all applicable, and I pray that You would build us up in the faith—and in so doing, equip us for the day and the week ahead. And through all of this as we will consider in the study of our text, through all of this, help us to know Your Son even better and walk more closely with Him.

I pray, LORD, not only for our spiritual concerns, but for the physical, the material things that we need. It's all a gift. And so, help us to understand that, all the good things that come down from You to us, the abundance of them. But most importantly, the new life You've given us in Your Son at great cost for Yourself; we thank You for that. We thank You for Him, our Savior, and the life that You have given us in Him. And it's in His name we pray, Amen.

(Message) Fanny Jane Crosby was a Christian, and an unusual woman. She was blind from the age of six but became a prolific hymn writer—and in spite of her physical condition, was a joyful one. You hear that in her hymns, which we sing often here, and that have lines like, "Redeemed and so happy in Jesus, no language my rapture can tell." Or her hymn, *Blessed Assurance*, with the refrain, "This is my story, this is my song, praising my Savior all the day long."

Then there's Isaac Watts' hymn, *Alas and Did My Savior Bleed*, that has a refrain that was added some years later by Ralph Hudson, "And now I am happy all the day." Wonderful words, but I have to confess, often after closing the hymn book I feel like I've just fibbed, because I'm not often so 'happy in Jesus' when in Dallas traffic, and I'm not 'happy all the day' after I've read the morning paper and considered the news and the shape the country or the world is in. But I should be—we all should be. Every Christian has reason to be happy and praising the Savior.

I don't question that Miss Crosby lived up to her lyrics, at least largely. People do. The saints of Asia Minor, to whom Paul wrote his letter did. They were suffering great persecution, yet Peter began our passage here in verse 6 of chapter 1 by recounting how they rejoiced even in trials; "In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials." (1Pet 1:6).

Wouldn't you like that to be true of yourself, rejoicing even when you're having trials like Dallas traffic, or trials that are really serious? We can. Maybe not, 'all the day long', but consistently throughout our lives. The key to that is here, verse 6, and it's in that word, '*this*': "In *this* you greatly rejoice...." (vs6). But what is it? What is this word, '*this*'? What's its meaning? What does it refer to?

Well, it refers to something that Peter just wrote. There are a few suggestions, but without getting into the weeds, based on grammar and the proximity, or nearest of the word, "*this*", it most likely refers to "*hope*" in verse 3; and our *hope* is in regard to our salvation. And Peter has explained it in some detail, with a lot of emphasis indicating how important it is. It is, "a living hope", (vs3), that involves the resurrection of the body; and it is about, "an inheritance", which he said is, "imperishable". (vs4). That's our future.

It's not a mere wish. When we speak of hope, we speak of a certainty; and it's a certainty because it is what God has promised and cannot fail. These suffering saints knew that, and so Peter wrote, "...you greatly rejoice..." in it. (vs6).

That word is used in Acts chapter 16, verse 34, "greatly rejoice", (*agalliaó*), and it's used of the Philippian jailer following his salvation and the salvation of his family. He was in absolute despair when he was saved from paganism and suicide—and his whole household with him. What a great, sudden turn of events. What a blessing!

And so, after he washed Paul's and Silas' wounds, he was baptized along with his believing family, and set food before them, Luke wrote, "He rejoiced greatly." (ibid). This has been called, 'the joy of salvation', because the word always refers to 'joy' or 'gladness' that has a spiritual cause. Our salvation may not be as dramatic as that of the jailer, but it's just as glorious, and it's just as necessary. We, all of us, we have been saved out of a desperate situation—spiritually dead and doomed for all eternity, when the LORD saved us.

We were all like Joshua, the high priest in Zechariah chapter 3, described as wearing "filthy garments", (vs3), and then as, "a brand plucked from the fire." (vs2). God saved him, clothed him in clean garments, and delivered him from judgment.

So rejoicing greatly is the natural response when we understand that. —And not just what we've been saved *from*, but more to the point here in this text, what we have been saved *to*: "...an inheritance *which is* imperishable and undefiled and will not fade away..." (vs4). Eternal life; Resurrection life!—That's our hope. And when it is the hope that God gives, (as I said a moment ago), it's certain. It's hope that cannot disappoint.

So, if we want joy in life we should think of the blessings we have in Christ; and our glorious inheritance. This, I said last week, I say it again, this is an antidote to all kinds of problems—chiefly here, it is the antidote, the solution to suffering; "...even though now for a little while, if necessary, you have been distressed by various trials..." (vs6b).

Trials, and perseverance through trials, is Peter's chief concern in this letter and the reason that he wrote to this community scattered throughout Asia Minor, because of the great trials they were going through. And so he writes this encouraging letter to them.

He comes to his subject here, (*trials*), in verse 6 and explains the problem, and solution, through to verse 9. In doing that, one of the commentators said, "Peter moves from ecstasy to agony, from the glories of heaven and the kingdom to come, to the agony of the trials they were going through. But the agony is manageable because of the hope we have, (and they had), and the joy that that hope gives."

So, they rejoiced, 'even though now for a little while, they were distressed by various trials.' (vs6b). Peter didn't specify what trials distressed them; he calls them "various trials". Christians go through all kinds of trials and hardships. Probably he was referring to that "fiery ordeal" that he mentions later on in chapter 4, verse 12—that was intense suffering.

But there are all kinds of sufferings. We read of them in Hebrews chapter 11, of God's servants who were stoned, sawed in two, slain with the sword—others were poorly clothed, hungry and destitute; made to wander in deserts, and on mountains; made to live in caves and holes in the ground. People have served the LORD in harsh environments and inhospitable places: In jungles, sleeping in louse infested beds, suffering sickness and fever. —David Livingston was one who did.

But often, down through the history of the church, it's people who simply carried on faithfully in life—daring to live a faithful life in the midst of an unbelieving world and refusing to compromise with the world—and as a result of that, suffer for it. 'The suffering saints', that Peter wrote to, endured well, despite the suffering because of their hope.

But also, based on that hope there were other reasons they had joy through it all. Peter gives us four reasons. *First*, he says, these trials are temporary. He wrote, "...even though now for a little while...", (vs6), they suffered. The fact that there is an end to trials does not relieve us of the intensity of the trial that we're going through, like those of Hebrews 11—or later, those who died at the stake during the time of the Reformation. Those were intense. They suffered. But there is great comfort in knowing that what we suffer is not permanent; *it's not forever*.

The unbeliever, may in this life escape hardship, and often does. In fact, that was Asaph's complaint in Psalms 73; "They are not in trouble, as other men." (vs5). 'They enjoy a comfortable life; they have the good life!' That's what he saw; that's what troubled him so much. 'They get away with murder!' —But only for a time, a brief time, "for a little while." In time they all meet justice, and it is forever: What Jesus called 'Gehenna', (Mat 20:15), and what John referred to as "the lake of fire" that burns forever and ever. (Rev 20:15).

And we don't take comfort or pleasure in their torment, of course. If we love them, we will warn them of the wrath to come. But we can rejoice that our trials in this life are only, "for a little while"—compared with our joy which is for eternity. Paul wrote in Romans 8, verse 18, "I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." So be patient and faithful.

Secondly, Christian suffering is not useless or pointless. They would suffer, Peter wrote, "if necessary"; meaning necessary in the eyes of God—which is to say, 'there is purpose in trials.' If we have them, then in God's mind and according to His plan, it's necessary for us. How discouraging if there were no purpose in hardship; if our lives were ruled by blind fate—buffeted about by impersonal forces without reason or purpose. That's the perspective of the world. That's the way the world looks at life, and 'the vicissitudes of life', the difficulties of life.

There was a Paul Simon song that was popular in the 1970s. It mentions God, (and that's the reason I mention it), but Paul Simon is no Fanny Crosby. His songs were largely cynical, but one line in this one song that I'm referring to is,

"God only knows,
God makes His plan,
The information's unavailable to the mortal man."

Well, that's partially true; I'll give him that much. God doesn't reveal to us, His people, all of the reasons for the difficulties and the heartaches of life. We have to trust Him in them. We live by faith, not by sight; and that faith is truly tested in the midst of

trials—and we wonder, ‘Why?’ —And He doesn't give us the answer; but He does give us information. He reveals what we really need to know: ‘That trials are not permanent; and they have a purpose.’

And God uses them for good; that's Romans 8, verse 28. This, first, gives us great hope, and that's why we all know Romans 8:28. But it's also, here in verse 7, that ‘Trials are for our good.’ They strengthen us, they purify our faith. They occur, “... so that the proof of your faith, *being* more precious than gold, which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.” (vs7).

A lot of Peter's language here is taken from the Old Testament. Speaking of God, Job said,

"He knows the way I take; *When* He has tried me, I shall come forth as gold."

(Job 23:10).

Psalm 66, verse 10 says,

"You have tried us, O God; You have refined us as silver is refined."

Now, ‘a good result’, again, doesn't suggest trials are easy. Job's trial was a battle. We all know that. He wasn't, ‘happy all the day.’ He suffered intense pain, and loss, and great grief. His faith was tested to the limit. But through the testing, bitter as it was, Job, ‘came forth as gold.’ At the end of it all, Job confessed he was dealing with things too wonderful for him and said, "I repent in dust and ashes." (Job 42:6).

The author of Hebrews has the same thought, but put it differently. In Hebrews chapter 12, (verses 4 through 7), he wrote that, ‘God trains us like a father trains a son. He corrects us. He corrects us for our good. And that correction is the proof of our sonship.’ A father doesn't discipline children that are not his; and God only disciplines His children. Correction is necessary; it is a sign to us that we are, in fact, sons of God. Male or female, we are sons of God; we are those that inherit what is to come. We are all equally heirs—and all equally the object of God's loving attention.

Peter said something similar: 'Trials prove our faith.' (vs7). They show that the faith is genuine—much like 'a smith' refines and tests gold and silver by fire. By the removal of impurities, the gold is seen to be good; it's seen to be genuine—a genuine precious metal. And the effect is the same with our faith: It strengthens our faith, these trials—these 'fiery difficulties', mature us and show us to be genuine, refined like gold. But our faith is far, "more precious than gold which," Peter said, "is perishable." (vs7b).

Gold withstands intense heat, the intense heat of the refiner's fire. Historically, it has been the symbol of what is most precious and most lasting. It seems permanent; but Peter said, 'It perishes.' Well, he said it perishes because he knows that every material thing in this world perishes. That's 2 Peter chapter 3, verse 10, that describes, "...the day of the Lord...", when the earth, and all of its works, and everything in it, is going to be "...burned up." I think that's a refining fire that takes place.

But faith, and the works of faith, will endure. That is what really is precious to the Lord God. More than anything—more than the physical realm that He created with its beauty, more than the things that men have created in acts of worship, (things like great cathedrals); more than all of that, the LORD loves to be trusted. And so faith, the things of faith, the works of faith, the people of faith, the life of faith; trusting Him; believing His Word—that is what will last forever.

And that's what we are to invest our lives in, a life of faithfulness—and knowing that faith is made better, purer, more mature, active, and effective, by the fires of testing, will encourage us in times of trial. This is not pointless: 'I may not understand it all, but I know God has a purpose. And because I trust in Him, even though I don't understand these things, I go forward...faithful.' That's what He wants. That's the great test so many times.

So a *third* reason for encouragement in trials is that they are doing us good; working together for our good, for our maturity. But the fact is, we don't always understand that. These things are often very, very confusing to us. The Christian philosopher, Gordon Clark, a very good theologian, (as well as philosopher), he

recognized that. He considered that very fact, and recognized that it's not easy to understand the trials that we go through when we're suffering them.

And it's not easy to understand them when we see others suffering—to just see the world suffering, or when we see someone close to us, a family member or a friend suffering; it's hard for us to understand it. It is a challenge, and he gave some examples from history, such as the slaughter of the 75,000 Huguenots on St. Bartholomew's eve in France in 1572.

The Huguenots, (I think most of you are familiar with them), were the Protestants of France during the Reformation and afterward. They were a large minority within France; they made up the backbone of the middle class. They were merchants, they were doctors, as well as farmers. And they are very godly people; but they were persecuted greatly—and that persecution was terrible in 1572 when so many of them were slaughtered.

He wrote, (*Gordon Clark*), "Only evil came of it. For France was lost to Protestantism, and was gained first by Romanism, and later by infidelity." (And in that he was referring to the French revolution). "Now, they still suffer from that; it's a very secular state."

So he asked the question, "Did it need to be?" He then answered his own question, "The Scriptures say yes; it needed to be. We do not see how God was working out His plan in such ordeals. The intricacies of providence, more complicated than the most masterful game of chess, are too complex for us now. But some day He will make it plain to us."

We could add to that: Someday, 'He will wipe every tear from our eyes.' (Rev 7:17), He will make everything plain. In the meantime, we have to rest in that. That's part of the life of faith, trusting God, believing He is wise and loving in every circumstance—as troubling and inscrutable as those circumstances may be.

There are many things like that; but that faith will be rewarded. We may not see much reward now. Men who believe and are faithful are often not elevated in the 'now',

(in the present). Hebrews 11 makes that very clear: Faithful lives in this world are often persecuted, not rewarded. But the day will come when faith will be rewarded. Peter says, that faith that is proved, will, "...result in praise and glory and honor at the revelation of Jesus Christ." (vs7c). That's the *fourth* reason for joy—our trials are never forgotten by the LORD. The psalmist, in Psalms 56, verse 8, said that, 'He puts all our tears in His bottle.' It's a beautiful picture; it's a way of saying, 'He remembers them all. They are valuable to Him.' —Like diamonds.

My wife has a Huguenot cross, (I just mentioned the Huguenots). It's a gold cross that a friend purchased for her in France. Her friend has Huguenot ancestry, (and takes great pride in that), and she brought this cross back to her. Normally a Huguenot cross has a small dove hanging from the bottom of it, (it's representative of the Holy Spirit). But this Huguenot cross is unusual; it has a teardrop hanging from it, which is symbolic of all the tears that the Huguenots shed through all their times of persecution and heartache.

Well, the day is coming when the LORD will, as it were, pour out His bottle before us with all of those tears—gold tears, diamond tears; and He will explain each one of them; why they happened and why it occurred. He will then forgive and comfort us for our unfaithfulness through those; and then He will reward us for our faithfulness. —And the reward will be great.

Peter wrote later in chapter 5, verse 4, of the "unfading crown of glory" that we will receive when, "the Chief Shepherd appears" and that's what he's referring to here. Christ will come again; He will be revealed in all of His glory; it will be a day of terror for those who reject Christ, but a day of reward for those who know Him. The LORD will reward faithfulness. He will reward those who stood firm when they couldn't understand the reason for their hardship. They trusted the LORD because they trusted His Word, because it is the LORD's Word and therefore it is worthy of trust. If this is God's Word, then we need to depend upon it, and trust it irrespective of the circumstances. That's what the LORD prizes—and the LORD won't forget that faith, that loyalty of faith.

The Christian life is a life of faith, "...the conviction of things not seen." (Heb 11:1). That is the nature of it; and in verse 8, Peter gives a description of that life. It is a life of loving Christ, even though we have not seen Him; "...and though you have not seen Him," Peter writes, "you love Him...", (vs8a).

Now, Peter couldn't say that about himself. He loved the Lord, but he also had seen Him. And he could reflect on his experiences with Jesus—the Lord's miracles and the Lord's compassion. He must have had in his mind, all of his life, the image of Jesus' face firmly fixed when He forgave Peter for denying Him three times, and then restored him to service on the shores of Galilee in John chapter 21, (*verses 15 through 17*). That image was fixed in his mind, I do not doubt.

Well, these saints to whom he wrote didn't have that benefit. But they were not at a disadvantage: 'Without seeing Him, they loved Him.' —Present tense; indicating their love was a continual activity, a constant experience, and a present reality. They had an ongoing relationship with Jesus Christ, even though they did not have a physical association with Him.

We don't have to see the Lord to know Him and love Him, because our relationship with Him is spiritual. It's spiritual through the Holy Spirit and our relationship with the Spirit who literally dwells within us. That's an objective reality within us. —The Holy Spirit is there; He's the seal upon our heart; He's the channel through which the Lord lives through us. They are One in the Trinity, and we have a real relationship with Christ through the Holy Spirit with whom we relate.

But the constancy of their love for Him was also due to the appropriation of the means of grace given to them and given to us. We 'see' Christ, (as it were), in the Scriptures. And through study, through prayer, and worship, and fellowship with the saints, they grew in their knowledge of, and love for, Christ. That's how the relationship developed. That's clear in chapter 2, verse 2, where Peter wrote, "Like newborn babes, long for the pure milk of the word, so that by it you may grow in respect to salvation."

But Peter describes the believer's present relationship with Christ more fully in the rest of our verse here; "...and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory." (vs8b).

We value *seeing*—and think it would be a great blessing to have seen Jesus. And wouldn't it be nice if we could go back in time and watch these events and see what He really looked like, and look into His face—as we will someday. (We sang about that in one of our hymns.) We think that would be a wonderful thing...and it would be! Something I would relish; we all would!

But the Bible puts the emphasis on faith, not sight. And the Lord has not left us deficient in any way. Jesus anticipated our over estimation of eyesight when He told Thomas, [you know, who said, 'I have to see Him, I have to touch Him, I have to put my finger in the nail print of His hands and His side. I have to have some tactile relationship with Him'; and then he gave his great confession of faith, "My LORD and my God", (Jn 20:28)]...Jesus said to Thomas, "Blessed are they who did not see, and yet believed." (Jn 20:29).

The 'eye of faith' is more than sufficient. It has an object; faith always does—and the object of faith is God's Word. That is the *immediate* object of faith, the Word of God— but the *ultimate* object, though, is Christ. We believe in Christ by believing in God's Word, the revelation that He's given of Himself there; it is "living and powerful" (Heb 4:12). And through the reading and study of Scripture, of the Word of God, Christ is alive in our thoughts and influences us—as we read and study the Scripture we are directed by Him; we are transformed by Him.

Now this faith that Peter writes of here is *constant* faith. Believing is, again, *present tense*. In fact, most of the verbs and participles in verses 8 and 9 are in the *present tense*—and that's significant because they speak of continuous action. Faith is continuous; it is a faith that perseveres through life. And, as I say, 'the vicissitudes of life', the, 'ups and downs of life', it perseveres in that—it's constant.

And it is *personal*. Literally, we could translate, “believe in Him”, (vs8b), as, “believe *into* Him” because that's the force of the preposition here—it speaks of personal trust in Him.

Wayne Grudem, in his commentary made an interesting observation. He wrote, “That prior to the New Testament, this preposition, “*in*” ...”, (And the Greek students will know it's ‘*eis*’, (e-i-s), which means ‘*into*’, as I've suggested or said.) “...that prior to the New Testament” Grudem wrote, “apparently “*in*” was never used with the verb believe.”

Well the nuance, or sense, this combination gives of, ‘*into*’ and ‘*believe*’ is that of ‘believing *into* Christ’, and, ‘entering *into* Him’, as it were—‘and remaining there’. It gives a strong indication of personal faith and rest in Christ. —And that is a *continual* action as is the verb, “rejoice”, “...you greatly rejoice with joy in expressible and full of glory. (vs8c).

This is the same word that's used back in verse 6, of rejoicing in salvation—rejoicing in future heavenly reward and blessing. But here, Peter strengthens that by adding, “joy inexpressible”. And Peter seems to be making a contrast: ‘While our future hope is the cause of great joy, our present fellowship with Christ, our present relationship with Him, causes even greater joy!’

So, do we want to have ‘*joy*’ like the hymn writers and the early Christians? Then walk with Christ daily; read God's Word; reflect on that; be praying. —It's a lifelong effort to know Christ; and that should be our ambition.

It was Paul's great ambition. He expresses that in Philippians chapter 3, verse 10, “...that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” “...that I may know Him”; that's what Paul wanted.

I'm not suggesting that, ‘then we will be happy all the day’ —but that is the basis of joy—the joy that rises above the sorrows of life and gives courage in the face of danger...’It's knowing Christ!’

One of the early Christians who had the joy of this passage was Polycarp, Bishop of Smyrna, (which is in the Asia Minor where Peter wrote to, but Polycarp lived a little bit after that). He was martyred for his faith because he would not confess, 'Caesar is lord'. When the torch lit the wood Polycarp prayed, "Lord God, Father of our blessed Savior, I thank thee that I have been deemed worthy to receive the crown of martyrdom, and that I may die for Thee and for Thy cause."

Now that's supernatural. But the Christian life is supernatural; and it's also the fruit of a deep relationship with the Lord. He is unseen to us, but we will love Him, and love Him more and more as we know Him more and more. And Peter wrote in verse 9, that those saints of Asia Minor were, 'obtaining the salvation of their souls, *presently, increasingly* as the outcome of their faith.'

The idea of "salvation" here has been defined as, 'The full possession of the blessings of salvation.' So it's not only being saved from the wrath to come, but also the *present* life of relationship with the Lord, experiencing His guidance and enablement in addition to the hope that we have of His future coming—our future glory. We grow in that relationship and enjoy the full blessings of our salvation *now through faith*. That's how we appropriate it, by faith—and how it increases, this life of being saved, how it increases, expands in our experience.

The word, "*obtaining*", (vs9), is, again, a *present* tense; so it refers to daily growth, 'daily obtaining', daily experiencing what we are in Christ as we believe—as we believe God's Word, believe the Scriptures, and act upon them. That leads, Peter says, to, "joy inexpressible", for that is the outcome of a daily walk with the Lord.

Trials will come to all of us. That's life. Maybe not fiery trials, but things far worse than being caught in traffic, or being disgruntled with the news. The only way to be prepared for that is through a faith that is growing. Living the Christian life is like running a race—that's Hebrews chapter 12, verse 1, "Let us run with endurance the race set before us." (vs1c). Participating well in any athletic contest takes training: It takes discipline; it takes preparation; it takes single-mindedness. And in the race of faith, the author wrote that we're to be, "fixing our eyes on Jesus." (2a). That's how we run.

It takes discipline to do that and we must constantly, daily, fix our mind, fix our eyes on the Savior by filling our minds with Christ: Who He is and what He has done as our Savior, and what He will do, and what we look forward to. He's coming again at the end of the age. That's our hope; it's the eternal glory to come. That's the hope that we should hold onto, the hope that gives joy in the *present*.

Well, do you have that hope? It's the hope of salvation, future and present. The Lord God is with us. Nothing comes into our life that is not for our good; and in the future, we have glory unimaginable. If you desire that, it can be yours through faith—and faith alone. It's a work of God's grace that we simply receive, as with an open hand receiving a gift. And it's for all who trust in Christ alone for salvation—forgiveness and eternal life. So look to Him.

And we all must do that; and as we do that we will grow in our faith and in our life of salvation.

(Closing prayer) Father, we thank You that we who have believed in Your Son have been called home. We have received that call, and by Your grace been made children of God, sons and daughters of God with a glorious inheritance. And it all goes back to those wounded hands; it goes back to the cross; it goes back to the sacrifice He made for us; His death which paid for all our sins, all our debts—and now, through faith alone, when called, we have that glorious inheritance.

We thank You for Your goodness and Your grace. Help us to know You better, and to grow in that salvation that we have in Christ.

Now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name, Amen.

(End of Audio)