



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

2 Corinthians 10: 7-18

Summer 2025

"Boasting"

TRANSCRIPT

Thank you Seth, and good morning to all of you. We are continuing our studies in 2 Corinthians chapter 10; and we're looking at verses 7 through 18 this morning.

By way of reminder, just to help you to understand what we're reading, Paul is dealing with the false teachers—those who had come to Corinth and had caused great trouble; and so now, he is defending himself and the Gospel. Verse 7;

⁷You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we. ⁸For even if I boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame, ⁹for I do not wish to seem as if I would terrify you by my letters. ¹⁰For they say, (*meaning, these false teachers*), "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible." ¹¹Let such a person consider this, that what we are in word by letters when absent, such persons *we are* also in deed when present.

¹²For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without

understanding. ¹³ But we will not boast beyond *our* measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. ¹⁴ For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; ¹⁵ not boasting beyond *our* measure, *that is*, in other men's labors, but with the hope that as your faith grows, we will be, within our sphere, enlarged even more by you, ¹⁶ so as to preach the gospel even to the regions beyond you, *and* not to boast in what has been accomplished in the sphere of another. ¹⁷ But HE WHO BOASTS IS TO BOAST IN THE LORD. ¹⁸ For it is not he who commends himself that is approved, but he whom the Lord commends.

2 Corinthians 10: 7-18

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

LORD, again, it is such a privilege to be with Your people on a Sunday morning on the LORD's day, and doing the things that we do here; teach the Word, hear it preached and taught, and be built up in the faith as a consequence. Thank You for the ministry that's already gone on this morning and the Sunday School classes...in English and in Cuban. We thank You for the Cuban saints You brought here, and the ministry that's going on to them...and continue to bless them, Father, and watch over them and protect them in the future.

And bless us, LORD, as we continue our studies in this great book of 2 Corinthians, which at this point is dealing with false teachers. And that is a problem that we all face, and that this church can face...we pray that You guard us against that. We pray that You would guard us, that we would be pure in our doctrine and our understanding—that You would keep us from false teaching, protect us from scandal, protect us, LORD, from all of

the difficulties that can arise within an assembly that occur subtly and take us by surprise. May we not be surprised, LORD.

And to that end, we pray that You'd build us up in the faith and strengthen us, and equip us. And that's what we are seeking this morning as we study the Word. Build us up in the faith, LORD; help us to learn more about You and be encouraged—and as a result of knowing You, may we love You increasingly and serve You in every way.

Father, we pray for those who have material needs: For the sick...some are even close to leaving this world and entering into Your presence. We pray that You would bless as that happens and pray that You would strengthen all of us. Bless us materially, bless us as well as spiritually; and we look to You to guide us throughout this coming week.

We thank You for Your goodness, we thank You for the Word that You've given us and pray that You would bless us this morning as we study it.

We pray these things in Christ's name. Amen.

(Message) On May 31st in 1944, General George Patton gave a speech to the US 6th Armored Division. It, or portions of it, became the introduction to the eponymous 1970 movie, *Patton*. In it he said, "All Americans love the sting and clash of battle. Americans love a winner...and will not tolerate a loser."

Well, I suspect that's not Americans only, but people generally...they love a winner. And because of that, people will often boast of their achievements, (politicians, especially, notoriously; in fact, they have exaggerated and even fabricated accounts of bravery in war, of success in school and business), all to win people's approval and support. It happens in 'the ministry', too; (I use the word '*ministry*' loosely).

It happened in Corinth. Men came there who called themselves 'apostles', and boasted of, 'their valor in the ministry'. They denied that Paul was an apostle and criticized the Gospel that he preached. 'He's a loser!'...that's what they were saying.

So Paul defended himself, and that's the last part of this letter, the last part of 2 Corinthians; his defense of his apostleship, his defense of his authority as an apostle, and his defense of the Gospel. He did it with *irony*, he did it with *sarcasm* by *boasting* when it was really the rivals who boasted.

But he began, in verse 7, by telling the Corinthians to, 'Get a good look at what was happening in the church! Look at the things immediately before you!' [Now, I read from the New American Standard Bible, and the New American Standard, (as well as the New International Version), that verse 7, is translated as, 'a statement of fact'; "You are looking..." But the form of the verb fits the *imperative*, it, '*fits a command*'—and that, I think, fits the context.] And so many commentators agree with that; they think that Paul is instructing the Corinthians here to, 'Get a good look at things...things as they really are!!'

The false teachers were calling into question Paul's relationship with Christ—and claiming that, 'They were really the ones Christ had sent...they were the ones that had the truth—not Paul!'

As you read through the book, the picture that emerges is that these men were likely Jews from Jerusalem who claimed to know the apostles, and were sent by them—sent in their authority. They claimed to have known Jesus in the flesh, (which lent authority to their teaching), but they taught *the Law*, not grace, and also valued philosophy and rhetoric. They prided themselves on their knowledge and speech, and they boasted of great sacrifices that they had made for the Corinthians in traveling all the way to Corinth to bring the gospel to them: 'It was a rough trip...it was a difficult journey!'

They boasted about these things and claimed all this as 'proof' that they were 'men of Christ'. 'Paul was not within their circle, their circle of influence...so Corinth should follow them, not him.' This is what lies behind our passage.

So Paul was saying to them, here in verse 7: 'Now wait a minute, wait just a minute. Consider us. Look at our lives and ministry. If these men are confident they are Christ's, so also are we!' Then he explained, in verse 8, that he had a lot that he could boast about; and he said, "...not be put to shame...", (vs8b), meaning he, too, had credentials...and his were real.

Now, he's already made a defense of his apostleship. He did that back in 1 Corinthians chapter 9, verses 1 through 3. In fact, Paul had to defend his apostleship wherever he went. You see that in the first letter that he wrote, in the Book of Galatians, (he's defending his apostleship, and then he's defending the Gospel). (Gal 1: 1-10f). He did it in 1 Corinthians 9, verses 1 through 3, again; "...Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?" (vs1). Yes! All of that was true!

Earlier, in chapter 3 of this letter, he called the Corinthians, 'his letter of commendation'. (vs1-3). They were living proof that he was God's apostle; through his ministry God had worked a miracle in them. You see that back in chapter 6, of 1 Corinthians, verses 9 through 11, where he gives this list of sins and conditions. And he says, "And such were some of you. But you've been washed...". They had been brought out of darkness into light! They'd been brought out of death into life, made new creatures in Christ.

And if these new teachers could boast that they knew Jesus in the flesh, Paul could make an even greater boast than that; he knew Him in His glory. He had seen the risen Christ on the Damascus Road, who had instructed him in the truth, and gifted him and commissioned him, sent him out as an apostle to the Gentiles.

But he didn't recite all of that. What he stressed was the *authority* that had been given to him; he said, "...authority which the Lord gave for building you up and not for destroying you..." (vs8).

Paul just taught that we have a, 'ministry of destroying fortresses, intellectual towers that are refuges of lies'. But our ministry is not to destroy people; it's *rescuing* people and nourishing them. It was the false teachers who destroy souls. So if the

Corinthians submit to their false authority and follow them, they will be led into disunity and the destruction of their church.

The true work of the Gospel is positive; it's always constructive. It builds people up; it strengthens the church and it produces growth in the saints...and joy.

Now these false teachers had accused Paul of doing the opposite—of robbing the Corinthians of joy and beating them down with his letters. Before writing this letter, you may remember that he had sent a letter of discipline, of correction, to them and urging them to take matters into their hands and correct some people who were out of line—particularly one man. (And he mentioned that in chapter 2, verse 4.)

It's sometimes referred to as 'The Severe Letter', (and we've spent some time on that). And Paul's detractors used the severity of that letter to accuse him of being harsh and dictatorial. So he addresses this accusation in verses 9 through 11. And again, he spoke *ironically*, or *sarcastically*. He said, 'I didn't want to terrify you with my letters.' That word, *terrify*, in verse 9, is an intensive form of the word *fear*, and has the idea of, 'frightened out of.' So, the idea of Paul's statement is something like, 'I didn't mean to scare you out of your wits with my letters. That wasn't my intention.' (And I think perhaps behind that is, '...and you should've know that!')

But that was the accusation of these false teachers. They said that, 'He wrote terrifying letters with harsh threats, but he didn't have the courage to be threatening in person. Paul was a dictator from a distance, but a coward in their presence.' That's the meaning of their accusation in verse 10; "For they say, 'His letters are weighty and strong, but his personal appearance is unimpressive and his speech contemptible.' " It was an attack on his character. They were saying, 'Paul was weak and inconsistent; he had no real authority.' ...and they supported that by mocking his appearance and his speech. (vs10).

That may suggest that Paul's physical appearance was unimpressive—but this is probably less a description of his physical appearance and more a description of his manner, or his demeanor, among them. He may not have been an attractive or an

imposing figure, (we don't know), but he certainly wasn't an authoritarian...we know that. He didn't rule with a heavy hand; he was *meek*...that is he was humble and gentle. (He acknowledged that in verse 1). And you see that as you study the life of the apostle and the other letters that he's written...and his behavior in the Book of Acts. But he acknowledged that very fact, that he's meek here in this passage, this chapter.

But these men confused Paul's meekness with weakness; and they called, "his speech contemptible". (vs10). And among the Greeks in a place like Corinth, that was a stinging criticism because the Greeks valued oratory; they valued rhetoric. (They would have loved Patton.) The ability to deliver a speech with eloquence and persuasion is what they loved.

Now, there may have been some truth in this in that Paul's speech was not flowery, it was not great rhetoric, (and I think Paul limited himself from that style). But it's not necessarily true that Paul was a bad speaker. And I say that because we have evidence from the Book of Acts that he may have been a very good public speaker. In Acts chapter 14, verse 12, you may remember that on the first missionary journey when they came to Lystra they thought that Barnabas and Paul were gods. They thought Barnabas was *Zeus*, and Paul was *Hermes*—that is, 'the messenger of the gods', because Paul evidently did most of the speaking ...and he evidently impressed them.

But Paul wasn't a personality. He wasn't someone who charmed people with great oratorical style, he deliberately limited himself. Back in 1 Corinthians chapter 2, verses 1 and 2, he said that he had not come to them, "with superiority of speech", but had, "determined to know nothing among you except Jesus Christ and Him crucified." The power of Paul's ministry was not in flowery rhetoric. It was not in his style, (although I don't doubt that his style was fine and good), but it was in its substance. It was in the Word of God. It is the Word of God that is powerful. —It changes lives, not clever speech.

There's nothing wrong with giving a good sermon or a good speech. Apollos was both an eloquent and effective preacher who had both style and substance. (Acts 18:24f). You study through the Book of Hebrews...the Greek scholars say, 'This is

excellent Greek'...it is an eloquent book. There's nothing wrong with eloquence and there's nothing wrong with style, as long as it has substance—and that was certainly true of the apostle.

But Paul's enemies used his lack of rhetorical refinement and his need for his humble manner to undermine his authority as an apostle...'He was strong when he was away writing letters, but weak when present with you.'

So, in verse 11, Paul answers the person or persons who made that charge to say in effect that his authority is the same in person as it is on paper, (or a papyrus).

Verse 11, "Let such a person consider this, that what we are in word by letters when absent, such persons *we are* also indeed when present." Paul wouldn't take any pleasure in being a disciplinarian...but they could be assured that if he had to, he would exercise the full weight of his authority as an apostle when he came to Corinth. He could be strict and stern in the presence, just as he was in his letters.

Paul's presence in Corinth would prove that he was not timid or cowardly; and if it was necessary, he would defend his apostleship vigorously. But he would not make his defense in the way these men did, "...who....", he said in verse 12, "...commend themselves." One way they did that, Paul said, was by "comparing themselves with themselves." (ibid.) They made their actions, 'the standard for apostleship'...and then they congratulated themselves for meeting them.

Well, it's not hard to meet that kind of 'a standard' when you are the standard, and your behavior is the standard—you'll tend to meet the standard. They were arrogant men...and that proved that they were impostors.

Christ saves people from that, so that they no longer have themselves as the center of their universe, so that they no longer worship self but worship and serve Christ. The arrogance and self-promotion of these people demonstrated that they were 'full of themselves', not Christ—and that no change had happened in them. They were false.

That's not to say that God's people are altogether free of self-love; we are not. We are 'justified sinners'. We are 'righteous sinners'...every believer in Jesus Christ. We need sanctification; and God's work of sanctification, (beginning at the *moment* of salvation), is that work of God whereby He reduces the idols in our hearts. He changes us—and chief among those idols is the idol of *self*. And He's always working on that.

Now He doesn't replace it with self-hate. (Self-loathing is no virtue.) God creates humility, selflessness, a love for the LORD and His people that also comes with an understanding of God's grace. As we understand God's grace, we become less enamored of ourselves and more of Him.

Paul didn't hate himself, but he knew that he was nothing in and of himself. He received authority from Christ, who appointed him to be His apostle. —But Paul took no credit in that.

It *amazed* Paul that God's grace toward him, of all people, ["a Hebrew of Hebrews", (Phl 3:5), one who loathed the Gentiles], would be made, 'The apostle to the Gentiles'...that would be made an apostle at all! In 1 Corinthians 15, verse 9, he calls himself, "the least of the apostles, and not fit to be called an apostle", because he persecuted the church. In other places he called himself, "the very least of all the saints", (Eph 3:8), and, 'the chief of sinners'. (1Ti 1:15). All that he had was an undeserved gift of God...and that is true of each and everyone of us.

Boasting is not only unwise, it is unrighteous. —It's an act of unbelief. It's an attempt to promote oneself at the expense of God and at the risk of not trusting God to do what is best for us. The man or woman of faith waits on the LORD; and the LORD opens doors in His time and in His way. Matthew Henry put it so well, "We must follow Providence and not force it." We are to obey the LORD; trust Him; and He will lead us; we can count on that. We don't need to try to manipulate people and manage circumstances; God is in control. Proverbs 18, verse 16 says, "A man's gift makes room for him, and brings him before great men." The person who is faithful with what God has

given to him or her will arrive at the right place. So, follow Providence; don't force it; be righteous and wait on the LORD. —That's wisdom.

But these men were fools; they manipulated people by bragging on themselves. But eventually such people are found out...the truth is known, and they are humiliated and rejected. Paul was exposing these false teachers; they were dangerous and men, “who commend themselves”. (vs12). They boast about their claims and labors and gifts—and they weren't true.

Paul wouldn't do that. He says in verse 13, "But we will not boast beyond *our* measure...", meaning, ‘beyond the limits of the gifts and the labors that God had given to him, and to his company.’ And the ministry in Corinth was one that God had “measured” out to the apostle. Paul speaks in verse 13, “...of the sphere which God apportioned to us as a measure...”. That is, God had given him the ministry in Corinth...He had ‘measured that out to Paul’.

God has a ministry for His people...He has assigned that to us. It may be as an elder or deacon, or a Sunday School teacher in the church. Certainly, we have, ‘a sphere of ministry’ within our homes. If you are a husband or father, a mother or wife—that's the field of ministry that God has given to you...Take it seriously! The field of a husband and a father, a wife and a mother is a very fundamental thing; it is a basic ministry; take it seriously. Know that you are going to give an account for that before the LORD. Your job is a ministry.—Glorify God in it.

Corinth had been appointed to Paul by Christ. He was called by the Lord to be the apostle to the Gentiles. He had come to Corinth on his second missionary journey clearly by God's leading: He had been led across the Aegean Sea from Asia Minor by the vision of, “...a man in Macedonia...’Come help us’...” the man said. (Acts 16:9). He preached the Gospel from there through Greece, to Athens, to Corinth.

In Corinth Christ appeared to him in a dream, telling him, "...go on speaking...for I have many people in this city." (Acts 18:9-10). Or, 'This city's full of the elect!...Go on preaching!' Paul had followed Providence and special revelation. It was clear from all of that, and the fruit of his labor, that God had sent him to Corinth...and it was clear that He had not sent these others.

They were intruders, like runners who cut into another person's lane in a race. And that may be the very image that Paul pictures here. Some commentators think that he had *The Isthmian Games* in mind, (which were held in Corinth...very much like, and as important as, the Olympic games south of Corinth.) Each runner had a lane marked out, and he was to stay in the lane, just as he is or she is to do today in running races. And if he did not stay in his lane, he was disqualified. In the same way, Paul's ministry had been 'marked out', Corinth was his lane...what God had 'measured out' to him.

These men had cut in. They invaded a place that was not theirs; and it was clear that they had trespassed because they didn't preach the Gospel. [That becomes clear later. They, "preached a different gospel", "another Jesus", according to chapter 11, verse 4.] These men fed off of Paul's work.

You know, that's always the case. Early in his ministry, the Judaizers followed Paul to Galatia, and infiltrated the church there. That's what false teachers do, *infiltrate*. Jude spoke of it—of, "...certain persons, *who*, have crept in unnoticed..." (Jde 1:4). They were, 'the creepers'. They "crept in unnoticed...ungodly persons who turned the grace of God into licentiousness and deny our only Master and Lord, Jesus Christ." (ibid.) They preached 'another Jesus', a 'different Christ'.

False teachers creep in. They come in secretly, not as false teachers, not waving a flag; they come in as 'apostles'; they come in as 'servants', as humble people. That's their *modus operandi*.

It was in Paul's day, and the same in ours. That's really been the history of the liberal takeovers of orthodox seminaries and evangelical churches. They don't start great liberal institutions...they 'creep in' and take over conservative ones.

I think it was B. B. Warfield who described the liberals as “parasites”. That's what Paul's rivals were, and what they were trying to do. They hadn't established a church in Corinth...(they hadn't established a church anywhere, as far as we know). They came into a church already established. They came in like parasites and attached themselves to Paul's work, and they lived off it. In fact, it seems that that is part of the problem of this ‘great gift’ that Paul was amassing from the Gentile churches to take to the poor saints in Jerusalem and Judea; and these people had come in and were siphoning off some of the funds for themselves. —They were living off Paul's work.

Paul's method of ministry was very much the opposite of that; he was always moving out to a new place. His ministry was always progressing and expanding. When he finally arrived in Corinth after writing this letter he then, from Corinth, wrote to the Romans. And in Romans chapter 15, verse 20, he told them of his desire to go to places and cities where Christ had not yet been preached, so that he, “would not build on another man's foundations.” (ibid.) That's one reason that he was so anxious to deal with this spiritual unrest in the church at Corinth so that he would ‘settle that’ ...‘get that in place’ so that he could then be free to move on to new frontiers with the Gospel.

That's what he says here in verses 15 and 16. He expresses his hope that their ‘faith would grow’. And as it did, he said, he would be able, ‘to preach the gospel to the regions beyond Corinth.’

His strategy, according to Romans 15 was to move west to visit Rome; and from there go to Spain. Paul was the consummate missionary, always moving and preaching; and that would have given the Corinthians incentive to deal with these false teachers and allow him to carry out his calling from Christ.

At any rate, he hoped that they would look at the situation as it really was, to have a true understanding of things, and not be fooled by the boasting of these false teachers.

Boasting is fine, as long as it is the right kind of boasting; and he tells us what that is in the last verses, verses 17 and 18; "But HE WHO BOASTS IS TO BOAST IN THE LORD. For it is not he who commends himself that is approved, but he whom the Lord commends."

It doesn't matter what people say about themselves; it's irrelevant. The only thing that really matters is the Lord's approval; and we are to boast only in Him. We are to give Him all the glory, not ourselves. We are to recognize privately, personally, that all we are and have, is due to His grace and His power alone. In Romans chapter 3, verse 27, after Paul has explained the Gospel and how through Christ, God is both *just* and the *justifier* of the one who believes, he asks the question, "Where then is boasting?" If God has done it all, "Where then is boasting? It is excluded." he said. (Rom 3:27)

And as we understand the Gospel:

That it is all of grace;

All of grace from beginning to end,

All of grace from unconditional election to substitutionary atonement,

And irresistible grace from justification to sanctification and glorification;

It's as we understand that, we boast only in the LORD...we know there's nothing to boast in of ourselves.

And that is the chief end of man. As the shorter catechism of *The Westminster Confession of Faith* puts it, "Man's chief end is to glorify God and enjoy Him forever." The goal of the ministry then, is to enable us to do, 'the chief thing': 'Exalt the LORD in our hearts and in our lives.' And then, when we do that, we enjoy the LORD; we realize that He's done it all for us, and we revel in who He is.

In verse 8, Paul said the ministry was for 'the building up, not the tearing down'. —It is to edify, not destroy. Now, there's some destruction that goes on if you call it 'creative destruction', because we must destroy the error and lead on to the truth; and that's what we do when we 'destroy these fortresses.' (vs4). Christ's ministry must have as its goal 'the construction'...after there is the 'destruction of error', the construction of

truth within the Christian. His goal for us is to create within us the Christian mind, a Christian way of thinking. And we build a Christian mind by developing doctrine—by establishing in us a sound understanding of God's truth: Of what justification is, of what sanctification is, of all of these great doctrines of Scripture. We need to know that...and in knowing that, we will truly know God, and in truly knowing God we will worship Him "in spirit and truth". (Jn 4:23).

As we know Him as He truly is, (as the sovereign God of grace, who is not a hard master but a gentle shepherd, who is all wise and all powerful), then we will want to serve Him.

And then we will be able to trust Him; and that leads us deeper into a personal relationship with Him. That's how our relationship grows. As we know Him better, we love Him more, and our relationship deepens.

And we won't want to boast about ourselves, (we'll know how foolish that is). We will want to 'boast in Him', 'praise Him'...and we won't need to boast and promote ourselves. The LORD is leading us; He's leading us every day. And He will lead us to the best things as we walk by faith. So, we are to be doing that.

That's what we must ask ourselves:

Are we doing that?

Are we trusting in the LORD daily?

Are we seeking daily to live according to His will?

Are we seeking to follow His will?

Are we living by faith? And,

Are we living to glorify Him?

Is He pleased with our lives, and will He commend us?

Are we glorifying Him in our ministry?

We all have a ministry; we all have a place of ministry, as I've said. He has measured out a gift to you, and He's measured out a sphere for each and every one of

you. It may be in this church as a teacher, or helper. It may be in the Sunday School or in the Media Ministry...or the nursery, *[Laughter]*, that's very important. (Maybe you're not serving there...but you should be?

Again, your place of ministry is certainly in your home, or at work, or at school—to be a witness for Christ. And let me tell you something, you're not only a witness to Christ to those around you, you are a witness to the heavenly host, and the Lord God is watching you and me and what we do, not only in the things we do, but the things we think. So we are to seek to glorify God in everything: Where we are, what we think, what we do.

What we need to remember is: 'Life is not about us, it's about Him.'

Christ has saved us from ourselves.

He has set us free from self-worship, to worship God and to serve Him.

And as we understand,

that He deserves all the glory,

that He has done it all and will do it all,

that He is well able and always faithful,

that all our boasting is in the LORD,

—Then we will walk by faith...and walk successfully.

Those who do have the assurance that the LORD will guide their steps all along the way...He will, 'make their paths straight.' That's Proverbs 3, verse 5 and 6;

"Trust in the LORD with all your heart

And do not lean on your own understanding.

In all your ways acknowledge Him,

And He will make your paths straight."

The person who does that is the person the LORD commends; the LORD praises; and someday He'll say to you, "Well done good and faithful servant." (Mat 25:21)

If you're here this morning without Christ, you are not commended by Him. Your confidence is in yourself; you are boasting in your goodness...such boasting is empty. I don't know who I'm talking to about that, (I hope nobody here), but I suspect that if I were to meet you, if I am talking to you, I would say, "That's a good man", "That's a good woman." That's 'good' in *my* estimation; that's good in the world's estimation—but not in the LORD's estimation.

"Be ye holy as I am holy", (1Pet 1:16)...*perfect*. We can't achieve that perfection in our own strength...we're not good enough. None of us is good enough; we are all fallen creatures in need of salvation...so you are too.

So look to the Lord! He's the Savior!

And you know what He requires of you?

That you look to Him.

That you trust in Him.

That you believe in Him.

For He died for sinners; and that is the only way to salvation.

'It is through faith alone in the Savior alone, not in our works, lest anyone should boast.' (Eph 2: 5-6).

May God help you to do that, to see your need—and find it met in Christ.

And may the LORD help all of us to live for Him, boast only in Him, and be servants to one another. That's what we're called to do.

(Closing prayer) Father, what a great thing it is to be able to sing that, to be able to say that, to be able to, 'glory in our Redeemer.' It's His righteousness that is our

righteousness. We've gained nothing for ourselves by our works, by our efforts, by the ceremonies.

Father, You have called us out of 'darkness into Light', from religion, (with some of us), into the faith—into simple trust in Christ, into a life of regeneration, all by Your work and Your grace that has transformed us into new creatures. We couldn't have done that ourselves. —You alone, did it. And the righteousness which we received at the moment of faith is Christ's righteousness, forever.

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" ...Peace forever! (*Rom 5:1*)

Thank You Father. We praise You for that.

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.