



**BELIEVERS CHAPEL**

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The Sermons of Dan Duncan

2 Corinthians 11: 7-15

Summer 2025

"Falsehood's Goodly Outside"

TRANSCRIPT

Thank you Seth, and good morning. We are continuing our studies in 2 Corinthians in chapter 11, verses 7 through 15.

And let me give just a little bit of background on what Paul is doing here. In his absence, false teachers had moved into Corinth—and to gain a foothold there, which they had done, they attacked the apostle Paul. They questioned his credibility; they denied that he was a genuine apostle and he wasn't preaching 'the pure gospel'.

So he defends himself, and he's doing that in this portion of 2 Corinthians. And one of the accusations they made against him, oddly, was, 'He preached the Gospel for free. He didn't take money.' And they said that, 'That was an evidence of the weakness of his message, and actually was also an evidence that he didn't really respect them and love them.' So he answers that in our passage, beginning with verse 7;

<sup>7</sup> Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge? <sup>8</sup> I robbed other churches by taking wages *from them* to serve you; <sup>9</sup> and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so. <sup>10</sup> As the truth of Christ is

in me, this boasting of mine will not be stopped in the regions of Achaia. (*Speaker's note: Corinth was in that region called, Achaia*),<sup>11</sup> Why? Because I do not love you? God knows *I do!*

<sup>12</sup> But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. <sup>13</sup> For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. <sup>14</sup> No wonder, for even Satan disguises himself as an angel of light. <sup>15</sup> Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

2 Corinthians 11: 7-15

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

LORD, what a privilege it is to be with Your people on a Sunday morning. This is the LORD's Day, and the day that from the beginning of New Testament times, from the time these letters were written by the apostles and the first generation began to gather, they would gather on Sunday. And it became known as Your Day, the LORD's Day. This is the day that the resurrection occurred on and we have a living Savior—and we give You thanks for raising Your Son from the dead in testimony that You have accepted His sacrifice on our behalf—and it is genuine, we have life in Him and we thank You for that.

But that life needs to be nourished, and it's nourished through Your Word. And we, LORD, pray that as we consider this text of Scripture that You would feed us, feed our souls, lead us into maturity, give us wisdom; we need that. It's very clear from this text that this is a deceitful world we live in—and to deal with it we must have the wisdom that comes from You. And we receive that through Your Word. So LORD, we pray that our time would be spiritually nourishing for us.

We pray also for the material needs we have because we have those every day; every moment of the day, every moment of life is a gift from You. Every breath of life is a gift from You, and so we thank You, LORD, that You are so faithful to provide for us—to provide for our needs. But we pray, LORD, that You continue to do that.

Bless our health. We pray for those that are not well, who are dealing with various illnesses—that You'd give them encouragement and healing. We pray for those that are traveling, perhaps on vacation, give them safety and bring them home safely.

And we pray for those who are grieving. Some are, (whose names aren't listed on the prayer requests), but we know they're grieving, and pray that You would encourage and strengthen them.

LORD, bless us now—strengthen us, nourish us, build us up in the faith in this hour. And we pray these things in Christ's name. Amen.

*(Message)* In Shakespeare's play, "The Merchant of Venice", Antonio, the merchant, tells a young friend, Bassanio,

"The devil can cite Scripture for his purpose.

An evil soul producing holy witness

Is like a villain with a smiling cheek,

A goodly apple rotten at the heart.

Oh, what a goodly outside falsehood hath!"

That's true.

I wonder if Shakespeare was familiar with Paul. And I'm certain that he was because we have his Bible, (the Geneva Bible, which was the Bible that preceded the King James Version), and Shakespeare's Bible was well worn. He read it frequently, and so I'm sure he was familiar with our text, and familiar with 2 Corinthians 11, verse 13, where Paul describes false teachers as "false apostles", who are, "...disguising themselves as apostles of Christ". They are 'bad apples'...they look "goodly" on the

outside, but inside they are "rotten at the heart", full of worms, full of evil and "falsehood."

That's the world we live in, a world of deception. We are in a spiritual war. Paul wrote of it in Ephesians chapter 6, (vs12), it's "...not against flesh and blood...but against the spiritual *forces* of wickedness in the heavenly *places*." It is an invisible war, but a very real war, a war that takes place in the visible—the material world. And in 2 Corinthians chapter 11, Paul defines the battlefield and gives us some insight into how the enemy works, and what the enemy looks like.

The subject, though, opens on a more mundane topic, *money*. It's not unrelated, heretics and money, in fact they are very much connected. But Paul begins in verse 7, with a question about himself, "...did I commit a sin..?"

The sin he referred to is, 'preaching the Gospel to them without charge.' (vs7). Among the Greeks, qualified teachers and philosophers charged for their services. If the teacher did not charge for his instruction, it was assumed that his teaching was worthless... (and we have that from quotes in Greek literature).

For example, commentators often refer to a conversation that Socrates had with a man. The man told him, "If a teacher didn't charge for his services, his teaching was of no value." ('Obviously, it's of no value if he doesn't charge. If he charges, it must be because it's very important, very valuable.')

So professional philosophers sold their wisdom. That was very common in Socrates' day...and even more common in the latter centuries. And in the time of the Corinthians, in the time of Paul, they would have been very familiar with that policy.

So, when the false teachers came to Corinth, they attacked Paul on the basis that he ministered free of charge. They said, 'Well, that shows his teaching is without much value. Paul's an amateur; he's out of his depth in matters of wisdom and knowledge. We, on the other hand, are well trained, we are 'learned men'. You should listen to us and sit at our feet.' And they took money for it. In fact earlier, in chapter 2, (vs17), Paul called

them 'peddlers of the Word of God'. They were like dishonest merchants...they were, 'in it for the money.'

So Paul answers this charge. He asked, "...did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?" (vs7). Did I sin?...The answer, of course is, 'No!'. It's not wrong not to charge...as well as it is not wrong to support financially a teacher or a minister of the Gospel. Paul, in fact, taught the goodness of that in 1 Corinthians chapter 9, verses 3 through 18.

Paul had a right to take a salary, (take money for preaching), but when he came to Corinth he gave up that right because he wanted the Corinthians to know, from the beginning, that nothing was for sale...the Gospel is free.

So he worked with his hands, he supported himself with his trade of tent-making to prevent anyone from accusing him of preaching for mercenary reasons...for selfish reasons. He willingly humbled himself to the status of a laborer for their sake, for the sake of a good testimony so that they would hear the Gospel without reservations...and hearing it, be exalted.

And they did hear it—and having heard it they were exalted. He describes the amazing change that occurred in this congregation, (this group of pagans), in 1 Corinthians chapter 6, verses 9 through 11. I refer to it periodically, but it's really quite a statement, quite a testimony to the power of the Gospel and how they were saved out of a variety of vices. In fact, every sin you can imagine, it seems, is represented in that church; but he said they "were washed", they "were sanctified", they "were justified." (1Cor 6:11). They were made 'heirs of the kingdom' ...that is the power of the Gospel. They were proof of the value of Paul's ministry. He calls them, 'my letters', letters of commendation...living letters. (2Cor 3:1-2).

All the wisdom of Socrates and Plato could not free a man from the slavery of sin—but the message Paul preached, did. They became 'new creatures in Christ'...That's

a miracle! That's a miracle every bit as great as giving sight to the blind and raising the dead. In fact I would say, 'the miracle of the transformation, of regeneration which occurs through the preaching of the Gospel' is greater than that. Jesus said, 'You will do greater things than I did.' (Jn 14:12).

Everyone who was healed in our Lord's day...who gained sight, who gained cleansing from leprosy, and all of the wonderful things that He did—passed away. Those were temporal; those were transitory blessings, as great as they were.

The Gospel brings about change that is *permanent* and *eternal*. It makes a person into a new person, a new creature, with an eternal future and glory beyond imagination. That's a miracle of conversion; and it goes on every day; and it's free. —It's all of grace.

And Paul's ministry was a visible demonstration of that...he didn't charge for it. And that was his policy wherever he went. He reminded the Thessalonians of how he 'worked night and day so that they would not be burdened by supporting him'. (1Th 2:9). They were a poor church...and he made a point of not being a burden to these poor individuals, these poor saints. He proclaimed the Gospel to them, and it was "received". (2Cor 7:15).

He told the Ephesians during his ministry there, 'His hands ministered to his own needs, and to the needs of the men who were with him.' (Acts 20:34). So throughout his ministry, 'his trade' supported himself and others in Ephesus. No one could say of Paul that, 'He's in it for the money.' But the false teachers turned that virtue into a vice with the Corinthians...that's how deceitful and corrupt they were!

Now, there were a few exceptions to Paul's policy of ministering without pay. One of the occasions that he broke his practice was 'for the sake of the Corinthians'. He wrote in verse 8, "I robbed other churches by taking wages *from them* to serve you;" (To serve the Corinthians.) 'Robbed...!' Now that's strong language, but he used it to make the point, very clearly, that everything he did, he did to be a blessing to them. He 'plundered' other churches for their benefit.

Now it's hyperbole that he's using here, but he meant by that that he accepted unsolicited gifts from other churches he had established, so that they could share in this burden of financing the ministry there in Corinthian.

He tells us in verse 9 that it was the Macedonians who did it...which is interesting because they are the poorest of the poor. These poor churches supported him to help in his ministry in Corinth where the people had money, (Corinth was a wealthy city). So he calls it 'robbery', because when he received the gift, (from the Macedonians), he was not ministering to those Macedonian churches, (so he wasn't being 'repaid', as it were, for work that he was doing for them).

But also, the fact that he received it from poor Macedonians, who had little to spare in the first place, it made it seem all the more like, 'He was robbing them'...but he did it. I'm sure it was not easy for him to do, but he did it, and he did it out of his deep love and concern for the Corinthians.

This probably happened early in his visit to Corinth. Luke records in Acts chapter 18, that when he first arrived, he met Aquila and Priscilla, and together they worked as tent-makers...and ministered. But Luke writes in verse 5, of Acts 18, that when Silas and Timothy arrived from Macedonia, Paul was then able to devote himself, "completely to the word" ...and the giving of the Gospel. [Evidently, that is when the gift was brought to him from the Macedonian churches.]

But what a contrast to the false teachers who eagerly lived off the Corinthians, (and probably in doing that, affected the gift that they were to gather for the poor saints in Jerusalem. It was being siphoned off to these false teachers.) Paul made great sacrifice not to be a burden on the church there, while these men lived like parasites. They must have sensed that his example put them in a bad light and exposed their motive as mercenary—they were money grubbers.

Is that characteristic of false teachers? I don't know, because, from experience I don't know all false teachers; but I suspect that when teachers are false, money will be

one of their main concerns. They'll talk about giving, and how 'God blesses the giver', and how 'He will bless you if you give to them'. They are clever men and they know that there are gullible people everywhere...and gullible people in the churches who gladly give, (and that is the case). As the saying goes, 'A fool and his money are soon parted', and so they acted upon that.

Well, these were particularly clever men who knew that Paul's example cast suspicion on their motives—so to hide that, they invented attacks on Paul...'His refusal to take pay for teaching the Gospel proved that his wisdom was worthless.' And they also suggested that, 'He lacked love for the Corinthians...he didn't respect them. He didn't think enough of them to take their money.'

So, Paul answers that in verses 10 and 11. First he says that he's not going to stop his policy of not charging for the Gospel...he calls that 'his boast'. He asks in verse 11, "Why? Because I do not love you? God knows *I do!*" His ministry was one of self-sacrifice for them. It was an expression of his great love for them—not a lack of it.

But evil men are clever. They can twist things, calling, "evil good and good evil"; that's what Isaiah said of the false prophets of his day. (Isa 5:20). It hasn't changed... it didn't change in Paul's day, it hasn't changed in our day.

One reason he was going to continue his policy of refusing remuneration for his ministry was to maintain the difference between him and these men...these 'rivals' that had come to Corinth. They wanted him to adopt their policy of taking money, (and that would bring him down to their level).

But Paul refused. That's what he says in verse 12; 'I'm going to continue doing this', "...so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting." In other words, 'They boasted in taking money...he would not do that.'



They were “peddlers”, as Paul had said, (2Cor 2:17), and ‘not apostles’...he said that in verse 13, where he stops using ironical language and he's very direct...and he's very harsh. In fact, this is some of the strongest language in any of his letters.

He exposed these men for what they are: They were, “...false apostles, deceitful workers, disguising themselves as apostles of Christ.” (vs13). [Now to *some* that seems like a harsh tone, and one that is ‘intolerant’...‘particularly intolerant of one who is an apostle...and is, in fact, unworthy of an apostle to say’. In fact, he, (*Paul*), has been criticized in modern commentaries on that very level...for that very way.]

It is ‘harsh’...and it is ‘intolerant’—but it's not unworthy of an apostle...not unworthy of a man who loves the Word of God and loves the truth of the Gospel. In Acts chapter 8, verse 20, when Simon, the magician, offered Peter money for the ability to give the Holy Spirit, (he had seen Peter and John come to Samaria, and the Spirit had not yet been given, though many had converted), and they put their hands on these new Samaritan converts, and they received the Spirit of God. And Simon, who was a magician, was amazed—and he wanted that ability. So, he offered Peter silver; he offered him money...‘I'll buy that from you.’

And Peter was offended by that, rightly so. He said, "May your silver perish with you." (ibid.) And what that really means is, ‘May your silver go to hell with you.’ That's strong language. That wasn't, as it were, ‘cussing him out’; he was expressing, ‘This is your future...you're damned!’ So he was being direct.

Well, these men in Corinth were no different from Simon Magus. They were apostates; they were liars; they were masquerading as apostles and were enemies of the church. The proof is, ‘They preached ‘Jesus’...but it was “another Jesus”, not the true Christ.’

They didn't preach Him. They didn't imitate Christ; Christ was selfless; He emptied himself. They were selfish. They had entered the church under false colors.

And because of the tolerance of the Corinthians, (and their lack of discernment), they were now installed in the church as ministers.

So Paul, with a sense of urgency, exposed these men. If his language is harsh, it is fair; it's truthful...they were deceivers. Still, if you think Paul's language is harsh, consider Luther's. There were false teachers in his day...in Rome, (which was the capitol of Catholicism), as well as in Wittenberg, (which was at that time the capital of Protestantism); and he called them, these false teachers, (these false prophets in all of these places), he called them "pig-theologians, who jabber in the pulpit".

Paul wasn't that caustic, but he and Luther were of the same mind...not much different. In Philippians chapter 3, verse 2, he, (*Paul*), spoke of false teachers, (men who gave a 'legalistic gospel'), as "the dogs". He wasn't giving an endearing description of them by calling them "dogs".

We love dogs. I've had dogs, Scottish Terriers, four of them, over the years; Magan, Max, Jack, and Knox. My wife reminded me, "Don't forget Grendel", (that was our first dog, a boxer). I've had a long history with dogs. (I like dogs...but I'm glad I don't have one right now). But dogs are faithful...as long as you feed them; [*Laughter*]. And that's something characteristic of dogs; they are your best friend, especially when you feed them or you have a snack in your hand...they'll stand up, they'll roll over...they perform.

Well, that's what these false teachers were, "dogs"...they were pariahs, (he, *Paul*, means that, too), but like dogs, they're interested in their stomachs. These men were in the ministry for what they could get out of it. I called them 'mercenaries', that's what they were.

Listen, Paul was not an offensive person. He was not a combative kind of person. We've talked about that just in the recent passages we've looked at. He was sensitive, he became, "all things to all men", so that he might win some to the Gospel. (1Cor 9:22). But when men 'poisoned the well', when they perverted the Gospel, he went to war for his friends...his 'children in the faith'. He fought for them; he fought for the truth; this was, 'a life and death struggle'.

And the danger of it, and the dimension of it, is given in verse 14. These men were not just 'con-artists', 'confidence men', who were fleecing the Corinthians...they were agents of Satan. Don't be surprised if they masquerade as apostles; "No wonder, even Satan disguises himself as an angel of light. Therefore it's not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds." (vs14-15).

Now these men, and all false teachers like them, are Satan's servants. Ultimately, he is the source of the deception they use; it has a spiritual origin. Now, they don't appear that way—they don't have 'horns and tails'. They have a good appearance...Satan transforms himself into an "angel of light". (ibid.)

Light is a symbol of truth and excellence. It's warm; it's bright; it's pure. Nothing lives without light. Light is life giving...and that's how he disguises himself, as 'a pure, happy angel'. But it's a disguise. It is a counterfeit of the God who dwells in "unapproachable light". (1Ti 6:16). It's a counterfeit of Christ, who is "the light of the world". (Jn 8:12). He, (*Satan*), appears to be the real thing—and that's what makes for a good counterfeit.

People aren't fooled by monopoly money and wooden nickels. It's the stuff that appears real that deceives—that's got the right shape and the right color and the right feel...so it is in the realm of spiritual truth. Charles Hodge put it well, "Satan doesn't come to us as Satan. Neither does sin present itself to us as sin, but in the guise of virtue. And the teachers of error set themselves forth as special advocates of truth."

"Oh what a goodly outside falsehood hath", said Shakespeare. That was Satan's method in the garden when he came to Eve as her friend, as a light bearer, as a truth bearer, as a good, clear interpreter of God's Word. He promised Eve blessing; he promised her fulfillment.

That's how Satan's agents operate. They don't present themselves as 'servants of the prince of darkness'. They disguise themselves as 'angels of light', "servants of righteousness." (vs14-15).

And that is the case in every generation. The church always has to deal with the 'pseudo-servants of righteousness'. And they come in different forms. In Paul's day they were largely *Judaizers*, men who preached, 'a Christ' who was not a sufficient savior, but one whose work was only completed by us, by the keeping of some aspect of the Law...or keeping of all of the Law. In fact, Paul told the Galatians that *circumcision*, this 'one little thing that you were required to do' is the gateway to keeping the entire Law...and putting yourself under that.

So they 'preach righteousness', but it was a 'works righteousness', a gospel that said:

'We are saved, ultimately, by what we **do**...by the laws that we keep; the ceremonies we follow. Christ can take us just so far. Got to believe in Him; He's the Son of God; He's the Savior—but salvation is completed through a ceremony, (circumcision, baptism, something of that nature), that they said, 'is the righteousness of God that gains justification.' '

Today that message is echoed in liberal Protestant preachers who deny the Deity of Christ, and promote 'righteousness' in the sense of general *excellence or morality*. They reduce the Gospel to a system of ethics. The cross is ignored; Christ is not the center of the message, is not the Christ of the New Testament, not the Christ of the Bible from Genesis to Revelation. 'He's our brother', (and *not* 'our Lord'). 'He is our *example*', (and *not* 'our Savior'.)

And they're tolerant. They're very tolerant of every religion and every idea...except one, and that is, 'The Bible is true. The Bible is God's inerrant Word.' And for those who hold that, they are *completely intolerant*. Just as the serpent questioned God's Word in the garden, and Paul's rivals denied his authority in Corinth, false teachers today undermine the authority of Scripture in churches, and in schools. But, they do it as 'servants of righteousness', as 'enlightened men and women who have the truth'.

The spiritual battlefield, it's everywhere, but it is certainly in places of learning. It has to do with truth. Satan's servants are in places like the lectern and the pulpit—where they attack doctrine.

Again, Luther had something to say about this. He called the devil, “God's ape”. “He imitates God. When God builds a church, there the devil would also build a chapel. Thus is the devil ever, God's ape.”

Satan is a great imitator. Christ said, “I will build My church...”, (Mat 16:18), and Satan said, ‘I'll build one, too...and I'll make mine more beautiful than yours.’ (Great edifices...Beautiful ceremonies.)

The battle is for preserving the true church, and preserving it in purity—which is purity of the Gospel. Ultimately, Satan and his servants cannot win. Christ said that, ‘He would build His church, and the gates of hell would not overcome it.’ (ibid.). And Paul ends, (*this passage*), with their certain doom, “...whose end will be according to their deeds.” (vs15b). Their deeds were bad...and their end will be bad.

When Isaiah wrote of those false prophets, “who call evil good and good evil”, he prefaced that statement with a “Woe”: “Woe to those who call evil good and good evil...” (Isa 5:20). They will have a terrible end.

But still, the battle goes on. Individual churches are lost in the battle. They drift spiritually; they founder, they die. New ones arise. The Holy Spirit is always active, but those old ones, those churches that drift, those seminaries that drift...they do fail.

And Christians stumble in their faith. They get snared by, “the wiles of the devil.” (Eph 6:11). They fall into sin, not because they want to do evil, but because they are fooled into thinking that it will be good...they drift into heresy, not because they love error, but because they get enamored of a teacher who's intelligent, and manly, and winsome, and positive, and promises ‘a deeper experience.’

When J. Gresham Machen was a young man, he was almost captured by error. Machen was a staunch defender of the faith in the early 20th century. But as a young

man he studied in Germany under one of the leading liberals of the day—a man named Wilhelm Herrmann. And Machen was captivated, not so much by Herrmann's intellectual argument as by his magnetic personality and powerful religious spirit—that made liberalism, actually attractive. Herrmann exhibited a love and a zeal for Christ that greatly impressed Machen. He wrote home of how Herrmann had, “an unbounded trust in Christ and was completely centered in Christ.”

Fortunately, Machen had friends back home, his mother for one and an associate at Princeton is another, who combated so much of what he was saying. And Machen soon came to realize that ‘the christ of Herrmann’ was not the Christ of orthodoxy...he was, “another Jesus”, (2Cor 11:4), not the historical Jesus, not the Jesus of the Bible...and he was saved from that error.

So what do we do to guard ourselves from deceivers, and prove their deception? Study the truth; study the Scriptures...Is that simplistic? Well, that's the solution! **Know** God's Word; there's no greater antidote to error! There is no antidote other than that. We need friends; we need other books...they're helpful, but it's the Scriptures that convict and bring us to that understanding.

Thomas Haliburton is an example. He was one of Scotland's greatest theologians, (and he lived in the latter 17th and early 18th centuries). In his memoirs he wrote of his life, his conversion, and his trials. He wrote that as a young Christian he had doubts about God and His Word. Those doubts were raised by books, that he read early on when he was at university and the conversations that he had with skeptics there...and by what he called ‘Satan's suggestions.’ (And we have those every day; ‘Satan's suggestions’.)

He did many things to counter the temptation. He knew he was in a bad spot, and so he sought to deal with that. He read a lot of books defining and defending the authority of Scripture. But it was when he actually sat down and read the Scriptures, came back from class to his room and opened the Bible, that deliverance from temptation came. God used His Word to convince Haliburton of the truth of His Word. “It revealed the secrets of his own heart as he read the Bible”, he said.

He wrote that, "By the Word, the LORD conveyed a sense of the LORD's authority, by a Light and power that relieved my soul, repelled temptation, revived, composed, comforted, and strongly bore up a soul that before was depressed and bowed down." And then, taking the words of the woman at the well, the woman of John 4, verse 29, he wrote, "Come see a book that has told me all that ever I did in my life. Is not this the book of God?"

Of course the answer to that is, 'Yes it is! It's a book that's supernatural.' The Word of God has the ring of truth, and that truth shines forth to those, who by God's grace, 'have eyes to see and ears to hear'. Scripture is self-authenticating...it makes itself known as truth. As we read it, it testifies to our soul that it is true. —It's that simple. Spurgeon said, "Light is its own advertisement. It needs no trumpet to announce it."

So we must fill our minds with God's Light...it will convince us of its authority. It will dispel the darkness and enable us to see through the, "goodly outside of falsehood", so that we know the truth, and we know the true Christ.

If you're here without Christ, or maybe with a false idea of Christ, let me remind you what the Bible teaches:

Jesus is God's eternal Son. Very God of very God. He is co-eternal and coequal with the Father.

He is the Second Person of the Trinity who became a man, a genuine man, with a true body and a reasonable soul.

Jesus became a man in order to die for sinners...and He did that. He died in our place.

God accepted His sacrifice; and nothing more need be done...it is a full and sufficient sacrifice.

He proved that...God the Father proved that by raising His Son from the dead. He is alive.

We have a living Savior, and all who believe in Him will receive forgiveness of sins and life everlasting.

So if your here and have not trusted in Him, do so! Believe in Christ and become a new creature.

*(Closing prayer)* Father, what a great picture that is of, 'our names graven on His hand'.\* They were, 'graven on His hands', as it were, when they were pierced, so that those He represented have their sins removed...the sacrifice is the satisfaction for them.

You obtained life for us at Calvary through His sacrifice;

We give You praise and thanks for that.

What a glorious future we have; and what a secure present we have, right now;

We thank You for that.

Those hands that were pierced for us hold us firmly;

We give You praise and thanks.

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 upon you,

And give you shalom. Peace.

In Christ's name. Amen.

*(End of Audio)*

\*From *Songs of Praise Hymnal*, #20, "Immovable Our Hope Remains" (vs3).