



BELIEVERS CHAPEL

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

The Sermons of Dan Duncan

Psalm 7:1-17

Summer 2026

"Arise O LORD"

TRANSCRIPT

Thank you, Seth. And since we have completed Revelation some of you have wanted to know what comes next...and in two weeks I'm going to begin a series in the book of Hebrews. I heard a statement that Dr. Johnson made some years ago, (it was recently that I heard it), but he was speaking about beginning a series in the Book of Hebrews, and he said: "It's a book that has been largely neglected by the church." He didn't go into the reasons of that—but mentioned that and it's certainly because it's not an easy book to explain and it has some controversial warning passages in it.

But if that's true, (and I believe it is true), it is a sad fact that it is neglected in the church...because it is a book that exalts the Lord Jesus Christ, His glory, and His deity.

And so, we're going to begin that two weeks from now and hopefully it will not be a puzzle...but it will be very enlightening to all of us.

But this morning we're in a Psalm, as Seth's told you, and we're looking at Psalm 7. And I'm going to begin with 'the superscription', which is that which is written above verse 1. Many feel this is inspired, and that this is, 'the first verse' of the of the Psalm. And when you have these in an Hebrew text, it is presented in that way.

It begins: "A Shiggaion of David..."; and you look up that word in the lexicon, and it says "doubtful". We don't really know what that means, but it is connected, evidently,

with the word "wild" and "passionate", (and that's what you have in your margin, if you'll notice.)

And that fits with the nature of this Psalm as I think we will see. David is very emotional in this Psalm...and for good reason. We read;

A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite.

7 O LORD my God, in You I have taken refuge;

Save me from all those who pursue me, and deliver me,

2 Or he will tear my soul like a lion,

Dragging me away, while there is none to deliver.

3 O LORD my God, if I have done this,

If there is injustice in my hands,

4 If I have rewarded evil to my friend,

Or have plundered him who without cause was my adversary,

5 Let the enemy pursue my soul and overtake *it*;

And let him trample my life down to the ground

And lay my glory in the dust. *Selah*.

(Now, if that's the case he's saying, 'Then judge me not!'...But it's not, so he says, in verse 6;)

6 Arise, O LORD, in Your anger;

Lift up Yourself against the rage of my adversaries,

And arouse Yourself for me; You have appointed judgment.

7 Let the assembly of the peoples encompass You,

And over them return on high.

8 The LORD judges the peoples;

Vindicate me, O LORD, according to my righteousness and my integrity that is in me.

9 O let the evil of the wicked come to an end, but establish the righteous;

For the righteous God tries the hearts and minds.

10 My shield is with God,

Who saves the upright in heart.

¹¹ God is a righteous judge,
And a God who has indignation every day.
¹² If a man does not repent, He will sharpen His sword;
He has bent His bow and made it ready.
¹³ He has also prepared for Himself deadly weapons;
He makes His arrows fiery shafts.
¹⁴ Behold, he travails with wickedness,
And he conceives mischief and brings forth falsehood.
¹⁵ He has dug a pit and hollowed it out,
And has fallen into the hole which he made.
¹⁶ His mischief will return upon his own head,
And his violence will descend upon his own pate.
¹⁷ I will give thanks to the LORD according to His righteousness
And will sing praise to the name of the LORD Most High.

Psalm 7: 1-17

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

Father, we do thank You for this time together, and what a privilege it is to gather with the saints on a Sunday morning. We're instructed to do that, in fact we will see that in the weeks to come as we study the book of Hebrews and the author exhorts us to 'not forsake the gathering together of the saints'. (*Heb 10:25*).

This is your plan for us, this is the place where You would have us to be on a Sunday morning. And so we pray, LORD, 'We're here, bless us and give us insight and understanding, and comfort, and encouragement from this Psalm, and also a great appreciation for Your absolute sovereignty over the affairs of life and the affairs of each and every one of our lives.'

We thank You for that, Father. Bless us, sanctify us, build us up in the faith.

And LORD, we pray for all those who are away in this time of vacations and travel
—and we pray that you keep everyone safe and healthy and bring them back safely.

LORD, bless us now as we sing our next hymn. We pray you'd prepare our hearts
for a time of study together...and may this be also a time of worship.

We pray that in Christ's name. Amen.

(Message) Shakespeare wrote 38 or 39 plays, (it's somewhat debated). Some
were histories, some comedies, and some are tragedies. And one of the saddest of the
tragedies is Othello, the story of a lie told and its consequences.

Othello was a Moor and great general in the army of Venice who elopes with
Desdemona, the beautiful daughter of a Venetian senator. They were deeply in love.

But Othello had a trusted officer named Iago, who, for motives that aren't really
clear, suggested that Desdemona was unfaithful. It was a lie, but Othello's suspicions
only grew until he finally confronted her. Desdemona denied it...she loved him only.

But in a rage, Othello killed her. When soon after he learned that she was
innocent, and he realized he had killed the thing he loved most, he took his own life.
James wrote, (3:6), "The tongue is a fire, the very world of iniquity...". Othello illustrates
that very well. It is a sad story. It's a tragedy...but it's fiction.

Psalm 7 is nonfiction. It is true, and also about a lie told. We know that from
verses 3 through 5, and three 'ifs'.

"...if I have done this,

If there is injustice in my hands,

If I have rewarded evil to my friend,

Or have plundered him,

...lay my glory in the dust." (vs3-5). He says, 'If I'm guilty, punish me!'

But David was innocent, and he cried out for justice, for vindication: Verse 6;

"Arise, O LORD, in Your anger..."

In other words, 'Come to my defense!'

But then as the Psalm progresses, David's concern broadens, and in verse 9, he prays, 'That all evil, that all treachery and tragedy will end and the righteous will be established on the earth.'

So this is a Psalm that deals with the personal trials of a saint...the things that we may experience, like this trial of injustice. But it also expresses hope for the future, for a better world, for the kingdom to come. He prays for that.

So really, this is not so much a Psalm about David and his difficulty as it is about the LORD and His sufficiency.

Still, David was wounded by a slanderer. How does a person defend himself, or defend herself, against such attacks? Lies are like arrows in the dark; they hit and pierce unexpectedly. So throughout the Psalm, David cries out for justice and vindication.

But that's not where he begins...he doesn't begin with the problem. —He begins with the solution. Psalm 7:1, "O LORD my God, in You I have taken refuge..." And that's where we must begin...we must always begin with the LORD.

This is where David ends Psalm 2 with the words "refuge"; "How blessed are all who take refuge in Him." (*Ps 2:12b*). Psalm 2 is about rebellion; it's about men rising up against the Lord God, and "...Against His Anointed", (*Ps 2:2*)—against His Son. It is foolish to do that. It is futile. The LORD warns the kings to "show discernment", and He warns 'the judges of the earth to take warning; otherwise, they will perish.' (*Ps 2:10*). Then he concludes, "How blessed are all who take refuge in Him." (*Ps 2:12b*). And that's clearly to be read, I think, in connection with the beginning of Psalm 1, (*vs1*), "How blessed is the one who does not walk in the counsel of the wicked...!"

A person takes 'refuge in the LORD' by believing Him, trusting in Him, putting one's confidence in Him—which leads to obedience to Him. It's the opposite of rebelling, the opposite of living an autonomous life, (which is a self-directed life)—and that's dangerous.

David began Psalm 7, "O LORD my God, in You I have taken refuge;"

That's where we begin; that's where real security is. In fact, that's where bliss and happiness and real joy is found in life. It is where we all must begin—only then are we ready for the unexpected in life.

And life was full of the unexpected—the trials and difficulties, or what the psalmist referred to in Psalm 91, (vs5), as, "...the terror by night, or of the arrow that flies by day." Things you're not prepared for or not anticipating...and 'It happens!'

Well, the LORD is the only reliable refuge against the unexpected...like *slander*, an attack that that seems to come out of nowhere, (it did for David). The 'Iago' in the Psalm, the villain who spread lies about David, is named in the title, in the 'superscription' of the Psalm at the top of it. "Cush", that's his name. Nothing's known of him other than his name, and that he was a Benjamite.

Speculation is, that this event occurred late in David's reign, at the time of Absalom's rebellion. There was unrest at that time in the tribe of Benjamin, (Saul's tribe). Bitterness toward David was brewing there, and rebellion was as well.

The enemy, Cush and his allies, were a real danger. They're from that tribe, and David describes their threat in verses 1 and 2:

"...Save me from all those who pursue me, and deliver me,

Or he will tear my soul like a lion,

Dragging me away..." (Or that can be translated, "Tearing me apart while there is none to deliver.")

So this is a violent threat to David. Don't ever think words don't hurt: Rumors kill, and, "the tongue is a fire" ...the very world of iniquity.

For example, some of you my age will remember, perhaps, Raymond Donovan, who was Secretary of Labor under Ronald Reagan. He was a man of integrity—but he was accused of larceny, (profiting illicitly from a construction project in New York City). He and six others went through a long and very public trial; and it was a media circus. In the end, he and the others were exonerated. But afterward, he asked the question: "Which office do I go to, to get my reputation back?"

That's a good question. Gossip, slander, lies, even when disproven can still linger and leave doubt in people's minds.

Unfortunately, sometimes rumors are true. Satan is seductive. The Psalmist, (*David*), famously fell with Bathsheba, caused the death of her husband, "Uriah, the Hittite", ('the Hittite', meaning he was a Gentile convert...which makes the sin all the worse). But when Nathan, the prophet, exposed him, David didn't condemn Nathan, and take the sword out on Nathan...he repented and confessed his sin.

The lesson of both this incident in this Psalm, and that incident in David's earlier life, is: 'Always live a careful, circumspect life.'

Still, even when we do that, even when we're careful, we're not guaranteed that there will not be attacks. David was attacked...even late in his life.

We're always subject to attack. We're always subject to vicious attacks. David described his accuser here as being 'wild beasts trying to tear him apart'. (vs2). Lies are lethal; they kill. This time he was innocent, and he maintains his innocence in verses 3 through 5. He says, 'If I have done any of the things I'm accused of doing, I accept the consequences...But I'm innocent!'

And so, in verse 6, he calls on God to act in His defense,

"Arise, O LORD...and arouse Yourself for me;"

It's a plea for Him to act quickly with urgency: 'Wake up! Help me!'

Now, of course, the LORD never sleeps, (and David knew that). That's Psalm 121, (verse 4), "Behold, He who keeps Israel
Will neither slumber nor sleep."

But this is a way of expressing David's need of moving God to action...of saying to the LORD, 'Help!' It's a way of praying to the LORD to act according to His Person and His character: God is just; He is righteous. And David says, "...You have appointed judgment." (v6c). In other words, David recognized that,

God knows what was taking place.
He knew what had happened,
And He had already determined to judge the evil actions of this man, and those who were his associates.

And, so, he was praying for God to act on that quickly, decisively...act upon His righteousness.

So, this is how we're to pray. If we've been maligned or mistreated, we don't take matters into our own hands, but we look to the LORD. He knows. He's well aware of everything. And He acts. He will do that. And David was appealing to that in this kind of excited, emotional fashion, (and David was emotional). Knowing God is all-knowing, all-powerful, and just, doesn't make us dispassionate; doesn't make us detached or calm in such crises. In a crisis, we pray with real fervor and emotion, and in a way that that appeals to the LORD's compassion. It's natural to do that.

This is genuine prayer. David prayed with fervor because he was absolutely confident in the LORD's righteousness, and justice, and power to defend him—and believed that He would.

So, he appeals to His character, he appeals to His justice, he appeals to His power. —That's how we pray.

Think of that publican in Luke 18, the tax collector in the temple. In front of him is that Pharisee, who's looking up to heaven and thanking God that 'He's not like that

publican back behind him'. Well, the publican was beating his breast, saying, "God, be merciful to me, the sinner." (vs18). He prayed for mercy because he knew God was merciful. And he prayed with emotion; he prayed with fervor, unable even to look up to heaven because he knew he was in great need—a great sinner and undeserving.

But he knew God was merciful...and prayed for His mercy. And Jesus said: "He went home justified." (vs14).

Well, David needs justice; he needs to be justified before men; he needed to be exonerated. He was praying for vindication—and doing so with the kind of emotion that we see in Luke 18 with that publican, (which is natural).

And David prays that way...we read in verse 8,
"The LORD judges the people;
Vindicate me, O LORD, according to my righteousness and my integrity that is in me."

Now, this shows the character of David. In the name of justice, he could have taken things into his own hands, (after all, he's the King of Israel!). He knew the slanderer, and he had power to carry out vengeance...(had a whole army behind him). But he left that to the LORD.

We see the same thing in 2 Samuel 16, (when it may be the same time as this Psalm), but when he, (David), is fleeing from Jerusalem during Absalom's rebellion and, 'Shimei, a Benjamite, followed him on a hill, cursing David, continually.' (v6).

He threw stones at David. He called him "a man of bloodshed" who had 'usurped the throne of Saul'. Abishai, one of David's mighty men, said to David, "Let me go over now and cut off his head." (vs9). And it would have been easy for David to say, 'Please do', (and most in his place would have done that).

Vengeance is one of the oldest, most primal reactions in man. You see it very early in the book of Genesis. You see it in chapter 4, with Lamech, who boasted to his two wives, "I have killed a man for wounding me; And a boy for striking me.",

(Gen 4:23b) ...'I don't care how old you are. If you offend me, I'm going to kill you.'

That's the natural man.

And it was the opposite of David. Instead, he told Abishai, 'No.' "Perhaps the LORD will look on my affliction and return good to me instead of his cursing this day." (2Sam 16:12). (And the LORD did.) But what he was saying is, 'I will leave this to the LORD and His justice'.

And that's what he was praying for in verse 8. 'The Lord is his refuge'. He didn't need to take matters into his own hands. He trusted Him, and he prayed, 'Save me.' 'Deliver me.' That is a righteous man. And that is a man of faith, who can wait on the LORD to act, who can trust the LORD to straighten-out what ultimately, 'the LORD has made crooked.'

And that's what the writer of Ecclesiastes speaks of in Ecclesiastes 7, verse 13. He said:

"Consider the work of God,
For who is able to straighten what He has bent."

God can, 'straighten what He has bent', and that's what David was looking to. He knew God is sovereign. He's in control of everything, even the trials of life, even the slander that's been brought against him. And so, he trusted the LORD to, 'straighten it out'.

George Whitefield was that kind of man. He was one of, (you know this, I'm sure), one of God's chief agents in the Great Awakening of the 18th century... 'a friend of the Wesleys', and had a great ministry in England, Scotland...and then up and down the East Coast of the American colonies. But as a result of his great success, he was under intense scrutiny and criticism—and much of what he was criticized for being, or doing, was false.

But he came to a point when he refused to defend himself. His friends encouraged him to correct the false accusations...but he refused. He said, "I am content

to wait 'till the judgment for the clearing up of my character. Let the name of Whitefield perish, but Christ be glorified."

Well, that was David. He 'looked to the LORD to straighten things out'. David knew the LORD would do that. He describes Him in verses 10 and 11 as 'wearing His shield', and being "a righteous judge". He is able to protect like a warrior, and able to correct like a judge. And He will do that...He'll do that 'at the last judgment', as Whitefield said—but He can do that now...and that's what David was hoping for. (And He would).

That's indicated in the last line of verse 11, where David wrote that He is, "a God who has indignation every day." Now think of that...that's an unsettling statement; "God who has indignation every day." (vs11). God who is omniscient, Who knows everything that is or could be, Who knows every thought and act of every creature...knows it and knows them fully and completely, is also omnipotent—all powerful. He is Almighty God, and David wrote He "has indignation every day." —Anger, fury, over sin and evil every day. It is only His sovereign good pleasure that keeps His anger from breaking forth at any moment.

One of the commentators observed that, "This understanding of God as a warrior and judge doesn't fit well with modern sensibilities and tastes." Well, what I just said about His indignation doesn't fit well with modern sensibilities. "Our culture," he wrote, "prefers more domesticated metaphors for God." And that's true.

And of course, "God is love.", we don't neglect that, (1 John 4, verse 8)...that is one of the greatest statements in the Bible. We'd be lost if God were not love.

But He is also "a consuming fire", as the author of Hebrews wrote.(12:29). He's not an arbitrary fire; He's not 'a wildfire'. His indignation is precise...at the wicked, at those who grind the faces of the poor and slander His people. He's righteous, and He will act, and He will put things right. Isn't that good news? That when we see evil in this world, we know someday it will end. God will establish righteousness ...and He does that even in the present.

Well, this is what David's confidence was in; in the LORD to be his refuge, judge, and his shield-wearing warrior.

And he continued that martial, that military description, of the LORD in the next verses, verses 12 and 13.

"If a man does not repent, He will sharpen his sword;
He has bent His bow and made it ready.
He has also prepared for Himself deadly weapons;
He makes his arrows fiery shafts."

Now, that's a legitimate translation, but that word in the verse 12, "a man", is an interpretation. It's literally 'he'. So this has been called "an interpretive puzzle"...and what it means is, 'Who is the 'he'?'

Well, the New American Standard Bible takes it as 'the slanderer'. But it can also be taken as 'God'...and the sense there would be if 'He', if 'God' does not repent (or relent), [and when this Bible speaks of God 'repenting', it means 'changing His action'], then that would fit the context, I think, of Him 'being a warrior'.

But also, it fits the other passages in the Psalms. For example, in Psalm 38, verse 2, David wrote, "For your arrows...", (speaking of the LORD), "...have struck deep into me..." So I don't think it makes a great deal of difference either way.

But I'm taking this in terms of the LORD, 'being a warrior here'. And here's the point of what he, (*David*), is saying here, and here's the point of what I see as his meaning: 'God is a warrior. He's a warrior for His people. He fights for us. His omnipotence is at work. His all-powerful Being is at work on our part, and at work in favor of the innocent.'

David was confident of that—and we should be as well.

God does not neglect us. It may seem that way in the midst of the trial, but He does not neglect us.

But He doesn't always act immediately either, (not when we are hoping for Him to act). He acts in His time, and He acts in His way—according to His inscrutable wisdom to arrange for the wicked to bring about their own demise.

And we see that in the rest of the Psalm. Verse 14;

"Behold, he travails with wickedness...." (*And here he's speaking of the slanderer;*
'Behold, he, the slanderer, travails with wickedness'.)

"...And he conceives mischief, and brings forth falsehood. (vs14).

The effort of the slanderer, this villain, is described in terms of a woman in labor, which indicates that a lot of effort went into his scheme to smear David's reputation. It's like giving birth to a child...that's how much effort went into it. Evil men can be very energetic, evil men can be very clever—and this enemy was very clever.

But what he didn't realize is, 'He was too clever for his own good', because by plotting against David, he actually laid a trap for himself. Verse 15 and 16;

"He has dug a pit and hollowed it out,
And has fallen into the hole which he made'
His mischief will return upon his own head,
And his violence will descend upon his own pate." (*'pate', that's 'the top of his head'*)

Well, that's a colorful, colorful picture of a man digging a pit for the person he wants to trap, and then falling into it himself. It's called 'poetic justice'...'Unexpectedly, the tables were turned, and justice served. His violence fell on his own head.'

And the lesson of that is, 'Wickedness works its own punishment.'

Derek Kidner described this as "Evil coming home to roost. Sin never leaves the sinner unscathed." Kidner refers to 1 John chapter 2, verse 11;

"But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes."

Sin destroys the soul of the sinner—and it destroys all discernment. So this is true: It, (*sin*), always has consequences for the sinner. And inevitably, the wicked answer to the LORD at the last judgment, certainly.

But also, now, in the present, in a person's lifetime, He is intensely focused on the sinner. Verse 11; He is, "...a God who has indignation every day." 'His sword is drawn, His bow is ready.'

But so often punishment comes unexpectedly; (and it happens providentially). The LORD's power and wisdom are such that He brings about the wicked man's fall by his own misstep, by his own mistake, his own blunder. As the saying goes, 'The slanderer hoisted himself by his own petard.' It's an old expression, (and actually, that's from Shakespeare, too.)

A 'petard' is a bomb, and it was used in medieval warfare to blow a hole in the wall or something. So what he's saying here, 'He blows himself up with his own bomb.' And that often happens...people self-destruct. 'The wicked are their own worst enemy; and given time, they will fall into their own trap, and blow themselves up!'

Well, think of those men in the book of Esther in the early chapters, (chapter two actually), they plotted the death of the King. They were officials of the King; described as men who "guarded the door". (*Est 2:21*). So these were trusted men, but they had become angry about something, (we're not told what).

They met secretly one night to conspire to kill the King. They thought they were safe; they were in a secure place outside the gate, under the cover of the dark. What they didn't know is Mordecai happened to be 'sitting in the gate', and overheard everything. He then informed Esther, who told the king, and the plot was foiled. —It was providence.

God has innumerable ways of uncovering plots so that the wicked incriminate themselves. That's the warning of Ecclesiastes 10, verse 20;

"In your bedchamber do not curse a king, and in your sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the winged creature will make the matter known."

In other words, 'In the most unforeseen and unexpected ways, things become known.' That's God's providence, He orchestrates it all by the natural turn of events. We don't need to take matters into our own hands to settle old scores. That's the way of the world. "...'Vengeance is mine; I will repay', says the Lord." (*Rom12:19b*). Leave it to Him, and we can be assured that He has the wisest and best way to do that.

It's hard to do, though, is it not? It means waiting on Him, and that is a great test of faith...Waiting is a test.

Yet, that doesn't mean we don't answer false accusations with a denial—I think we do that. I think David is doing that here, but then he had to leave things in the LORD's hands.

He did, and he was thankful that he did, because he saw something amazing happen that was far better than anything that David could have done...(he could have sent out Abishai and take off that man's head, or something of that nature)...but this was something that David could not have planned, God took care of the whole thing by the slanderer falling, "...into the hole he made." (vs15).

And the Psalm ends with his happiness, with David's thankfulness, and he praises the LORD. Verse 17;

"I will give thanks to the LORD according to His righteousness,
And will sing praise to the name of the LORD Most High."

He ends where he began by stating his trust in the LORD because he confessed that 'the LORD is righteous.'

If He were not righteous, we could not trust Him...but He is, which means, 'He **always** does right.'

Not maybe the way we think 'right' ought to be done, but 'He does it the right way'...and 'He's consistent'. He's consistent because He cannot deny Himself. He cannot lie. He has made promises, and He is faithful. He is reliable, so we can walk by faith, not by sight—and know with certainty, that He will save, that He will deliver, that He will put everything right.

Still, and this is a hard lesson from the Psalm, God's people are sometimes slandered. Paul was slandered by Festus. "Paul, you are mad!" he said. (Act26:24) . And Paul denied it. People will call you 'mad', they'll call you 'odd'. They'll give you some name if you're vocal about your faith....for the world thinks you're a fool.

They slandered the apostles. They called them, "...the scum of the world, the dregs of all things...". (1Cor 4:13).

So don't be surprised by the names you're given, and don't worry about it. It puts you in very good company, and the Lord will protect you...and even elevate you. After all, His enemies slandered Him.

What David experienced has its greatest fulfillment in Christ, 'the Man of Sorrows', who was 'despised and acquainted with grief'. 'He knows our trials, and He is our defender.' —That's Isaiah 53, verse 3. This is our life as saints in a fallen world—ruled by selfish men, wicked men; don't be surprised by their attacks...and so it will be to the very end.

But there is an end, and that is when Christ returns with a sword, a sword of justice, and establishes righteousness on the earth. That's what we look forward to.

That's what this Psalm looked to ultimately. That's our hope...and that's indicated in verse 9;

"O let the evil of the wicked come to an end, but establish the righteous"

David longed for that day and believed that it would come...that was his hope. And that's our hope. It has been the hope of God's people from the beginning, "...and hope...", Paul said, "...does not disappoint, because the love of God has been poured out within our hearts...", (Romans 5:5).

Our hope of a glorious eternal future is not based on our love for God, but His love for us—which is unconditional. The cross is the proof of that, having died for us when we were His enemies He lives for us now...that we are His friends, that we are His brothers, we are His sisters, we are His family. He fights for us in this present world, and He is leading us into the world to come.

We are absolutely secure in this life, and we have hope every day in this life. And in a world inhabited by characters, like Cush, and even the fictional, 'Iago', that is the greatest comfort.

We can expect attacks from the world if we're honoring the LORD in our life. But we have a warrior and judge who fights for us—so we can rest in Him, wait on Him, and we will see His invisible hand act on our behalf.

But if you're here without Him, you don't have that assurance...you're lost.

Come to Christ. Trust in Him. He is the eternal Son of God, who died to save all who trust in Him, and He will do that and has done that.

May God open your eyes to see your need and bring you to a saving knowledge of Christ.

(Closing prayer) Father, we give You praise and thanks that we have a God who is our 'Rock', and 'Redeemer'. He redeemed us 'out of the pit' when we were in sin and lost; You 'snatched us like brands from the burning', we give You praise for that.

And You are a Rock...solid ground to stand on, You'll never fail us. So, may we live to Your glory in all that we do; trust You day to day, and know that You will work all things out for our good and Your glory.

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)