

Following Jesus Outside the Camp

February 19, 2023

Welcome to the Beamsville Church of Christ Online Ministry. This week's message is titled Following Jesus Outside the Camp. Thank you to Dave, Amy, Dianne, Ed, and Paul for being part of the video. The scripture reading is Hebrews 13, 12 to 16.

Welcome, Announcements, Prayer, Reading

Like to welcome you all here. And for those who are out to come and take a seat, we have we are thankful that the students have returned on their little holiday between semesters. Welcome back. We have birthday news, Janet, who is not here, as I say, is coming in later. Okay. You can wish Janet a happy birthday. And Daniel also having a birthday this week. No anniversaries. Prayer requests. Michael has come, come through surgery. He was recovering at Julie and Alan's and he got his bandages off, I think, Friday. And Rhonda gave me a quick update that he will be going home today. There is still a question of how much recovery and sight restoration is going to happen. So he is going back to the doctors next week for another evaluation on how successful the operation was. Keep him in your prayers. We also have a number of people, Lindsey and her husband, Daniel, with his brain cancer and tumors, want to keep them in our prayers. Len, who is awaiting treatment for a heart condition. Dianne's neighbor, René, who's struggling with pneumonia and COVID. Pam, who is continuing to recover and a number of our family who are mourning and who are dealing with health issues, we pray for them and their caregivers.

Let's have a word of prayer and then I'll bring a short reading from Psalms. Heavenly Father, we do thank you and appreciate so much the privilege of your presence that surrounds us each and every day and every minute of our lives. As we gather together here and as an assembly to worship and praise you. We thank you. We thank you for healing. We ask for comfort for those who are dealing with issues of health and other problems in their lives. May we be guided to serve to serve those in need? Empower us, Father, through your spirit and our belief and faith in Jesus. We pray. Amen.

Psalm 63. The first five verses are written by David, and he was in the desert. You know, Judah, when he wrote this? Oh, God, you are my God. Earnestly, I seek you, my soul thirsts for you, my body longs for you in a dry and weary land where there is no water. I have seen you in the sanctuary. And behold your power and your glory. Because your love is better than life. My lips will glorify you. I will praise you as long as I live. And in your name. I will lift up my hands. My soul will be satisfied. As with the riches of food, with singing lips, my mouth will praise you.

Communion

Good morning. And we're going to share in communion in a minute. And I know that we don't always announce this, but I also know that we have some people here who have never been here before. Some students have just joined us and some people are visiting at the back. We have cups on that back table if you would like to participate in communion and this is not required, but if you want to participate in communion, please feel free to pick up a cup from the back.

This morning Paul is going to be preaching on, under the sermon title, following Jesus outside the comforts of the camp. And this a mediatly brought to my mind the story of Rahab. I love the stories of the Bible. I find stories are how I connect the long list of instruction and poetry. My brain kind of slides off of that. But a story, a good story I can always get into. So I am going to we're going to watch a video that recaps the story of Rahab.

Video: God's People – Rahab: <https://youtu.be/B2TeVixBWG8>

Okay. So we often hear Bible stories like this. They are "kidified". They are a little bit tame. And we have this cutesy music in the background, in cartoons, and we can follow this and say, this is pretty good. Rahab's story is actually really gruesome. They are about to be invaded and she betrays her own people to the Israelite spies and says, Save me because I know your God is God. And we have there's a lot more gray in the Bible than we give it credit for on the first read and and we have this cute little ending to this video of even better, she was one of the ancestors of Jesus. And that is a really fantastic part of the story. But where I want to focus today is on Paul's following Jesus outside the comforts of the camp in Joshua six, 22 and 23, we hear what happens kind of in the in-between. The Israelite army is about to invade, is about to take over Jericho. And Joshua said to the two men who spied out the land, go into the prostitute's house and bring her out and all who belong to her in accordance to your oath, to her. So the young men who had done this spying went and brought out Rahab, her father, her mother, her brothers and all who belong to her. They brought the entire family out and put them in a place outside the camp of Israel.

That outside the camp of Israel, they didn't belong right away. They were not included right away. We don't go from being a Jericho woman to being an Israelite woman overnight. There is a lot of transition time and we don't know how much that transition time is. But they lived outside the camp of the Israelites, not included in Jericho, not included in the slaughter of Jericho, but also not included in this new group either. I think this is a universal feeling. There is a syndrome called imposter syndrome where we feel like we're maybe not good enough or maybe not qualified enough. Imposter syndrome keeps you from applying for a job that maybe you could get and maybe you would be good at. But your brain says, I don't belong here. I'm not going to be good enough. It keeps you from applying to a university or saying yes to a university because you think maybe I'm not smart enough. It keeps you from trying out for a team, keeps you from going for a promotion. It keeps us back in situations. And I think sometimes in our face we have imposter syndrome. We say, I am not enough, we use the language of us. And then when we're talking about church, we say, I think the church should not, I think we should. I think they could instead of I am part of this and we have this imposter syndrome in our face that says, I am not enough. I'm not really part of this group, it's a them thing and they have their lives together and my life is a mess. Here's a sneak preview. We all feel that way. We all have imposter syndrome in our face because we are not enough. You are not enough. I am not enough. Only Christ is enough. He is the one who brings us into the camp. He is the one who makes us his own. And it can be messy and it can be slow. But it is his doing, not ours, that works at our salvation.

Let's pray together. Dear God, we thank you for inviting us into your camp. God, we thank you for being the God who saves and being the God who includes God. Help us to have your eyes to see where inclusion needs to happen in your midst, where we can be more inclusive. God help us to see ourselves through your eyes and to see each other through your eyes. In Jesus name. Amen.

Song Leader Comment

When I thought about the topic of the sermon today, being outside of the camp, I thought, Well, maybe it'll have something to do with pressing into those difficult things in our lives and how we go about that. And I think that I think that we have to remember that the battle belongs to the Lord. He's calling us to go and to be his people. But it's really his battle, and we have to remember that. And I think if we do remember that, it'll give us courage to be in the battle. I invite you to stand as we sing this morning.

Reading: Hebrews 13:12-16

Okay. Hebrews 13, 12, 16. And so Jesus also suffered outside the city gate to make the people holy to his own blood. Let us then go to him outside the camp, bearing the disgrace he bore for he here. We do not have an enduring city, but we are looking for the city that is to come to Jesus. Therefore, let us continually offer to God, sacrifice of praise, the shrewd of lips that confess His name, and do not forget to do good and to share with others, for with such sacrifice as God is pleased. Thank you.

Sermon

Hello. Before we get into the sermon proper today, two things. One, I have a toddler and two, this is actually perhaps an illustration of what we're going to talk about. My comfort level right now is lower than when it was 15 minutes ago, because I would really prefer to preach in a clean shirt. However, the need of my four year old to have a positive experience Sunday morning to hopefully as much as it depends on Heather and I, which it certainly isn't only dependent on that to help him grow in faith in his young faith, and hopefully come to know Christ as he gets older, is a much more important thing than my slight discomfort of preaching in a coffee stained shirt. I don't know. You probably have to use Comet or something anyway. That's a problem for future Paul. So perhaps a little illustration of what we're going to talk about this morning. Hebrews 13, 12 through 16 is our text. The words need and comfort are fairly easily understood. Definitionally, the need to need is to require something because it is essential or very important. To be comfortable is being in ease or a state of relaxation. The hard part is determining what is a need or a comfort for each person. If you live in downtown Toronto or New York or some other large city with lots of good transit, then having a car is a comfort, likely not a need. But if you live where we did in rural Saskatchewan, where in any direction you had to go an hour to get to a stoplight. Having not having a car is not just uncomfortable, but it could threaten your daily needs. The same thing can be a need to some and a comfort to others, even the same person at different points in their own lives. The same thing could be a comfort or a need. If you lived in downtown Toronto, then moved to Kenosee, Saskatchewan, that same car could be a different need or comfort depending on where you are, what place you are in your life.

Today we're going to talk about needs and comforts. This is a difficult area to make general applications because depending on your life, the application will change dramatically, but not. But nonetheless, the Bible encourages us to move from a place of comfort to a place where we're meeting needs and whatever that looks like in our lives. Let's quote Hebrews 13, verse 13. Thank you, everyone, who has served this morning and I was going to make a joke about the battle belongs to Lord in regards to my four year old toddler. I forgot to do that. But it is also applicable there to Hebrews 13:13. Let us then go to him outside the camp, burying the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come. The point of Hebrews 13, 12 through 16,

let me suggest, is we move towards needs, not towards our comfort. The central call for us is to go outside with Jesus outside of the camp, bearing the disgrace He bore, that is, to move with Jesus towards serving needs and not towards serving our comforts. This is the command in verse 13, based on Jesus own death, how it happened and what it accomplished. In verse 12, Jesus sanctified the people through his own blood. That's what it accomplished, suffered outside the gate. That's where and how it happened. Therefore, let us go to him outside the camp. In other words, he says, join Jesus in his sufferings because Jesus suffered outside the gate, outside the city. We move from the camp of security, of familiarity, of ease, and willing to bear the shame with him on that Calvary Road. We sacrifice with Jesus and because he died there to sanctify us. We do not do this with our own strength. As Ed suggested with this final song or virtue or as an act of imitation. But we do it in the strength and holiness that Christ purchased us through His death, and therefore He will provide for us. The main point is with the Savior like this, who does that?

This is how we are to live. We are to live. As we move towards meeting the needs and not living in our own comfort. Now you can say, Paul, that's great, but that could be misused. Some might say that moving towards needs and not comforts means that I should allow people to take advantage of me or make intentionally bad decisions. Apart from the fact that life in general includes a significant risk of being taken advantage of or making bad decisions, it's true that living a life that follows Jesus towards meeting needs and away from worldly comforts does make those things more likely. That is part of the risk of following Jesus. Those risks, from a worldly point of view, looks foolish. From a worldly point of view, we don't see the potential benefits from these risks. From a godly point of view. We can see that the risks are weighed by the rewards of a healing soul. Both the person we're risking and our own as we as we meet needs around us still from a worldly perspective. It is a radical thing to do. The radical call of Jesus to join him outside the camp, to go outside the city gate, to bear the shame that he bore can always be caricatured and ridiculed and made to look foolish from those around us. So let us go to him. Outside the gate, bearing the grace, He, uh, He bore verse 13 Because verse 12 Jesus also that he might sanctify the people through his own blood suffered outside the gate. The way that he died and why he died make all the difference to us whom he calls to go with him. The way he died was outside the gate, outside of the seeming comforts and security of and familiarity of that city of Jerusalem, of the holy city on Golgotha, willingly, sacrificially, lovingly. He died, verse 13, to sanctify the people to make us different than the rest of the world, to make us holy and loving and radical and risk taking and utterly captivated by another destiny other than what this world has to offer.

Consider the next verse 14 to get a handle on what these sanctified people are like. What does sanctification really mean? Christ died to sanctify the people. That is, to produce the kind of people who are willing to think of their whole lives as going with Christ outside the camp to bear the shame he bore also. What happened to these people? Verse 13 shows us first 14 shows us they are willing to go with Jesus on the Calvary Road towards need and not comfort. For here we do not have a lasting city. But we are seeking the city that is to come. What is the point of all of this? The point is that Christ did not die to make Niagara in this age a paradise. He died so that we so that we would be willing to stop trying to make our lives paradise on Earth or Niagara or anywhere else. By what strength? Because we're because we enjoy the suffering. Because we enjoy pain. No, but because we're seeking the city that is to come. Verse 14 We are here. We do not have a lasting city, but we're seeking the city that is to come. Our motive is to go outside the camp, outside the city towards needs, not comfort, bearing

the shame he bore, caring about people because there is a greater, more permanent city coming. The City of the Living God. Hebrews 12:22. It is better than what this age has to offer.

I don't know about you that I am part what of my degrees is in urban and regional planning. So I have an itch about road layouts and building placements. And zoning is a thing anybody else cares about deeply, thinks about a lot and know, oh that's weird. So I love on my computer, I will always have a tab open on Google Maps because I'm always looking around at various downtown corners and looking at, Oh, how does this road meet here? How does this intersection go here? Think of the most wonderous important, long lasting cities on this planet. Your Rome, your Athens. Maybe in the new world it would be New York. I don't know. Nothing on earth compares to the long lasting, everlasting city that is to come. There is no grandeur of a New York or a coliseum of Rome that compares to what the glory will be of the city that is to come. It is better than anything this age has to offer will last forever and the best of all. God will be there undiminished in glory. We can see this pattern over and over in Hebrews. We see it in 10:13 where the Christians move towards need and not comfort by visiting prisoners. It cost them their property. They rejoiced, Hebrews says, because you knew that you have for yourselves a better possession and a lasting one. They were seeking a city that is to come, not the comfort and paradise on earth. They moved towards need not comfort, in 11:25 and 26. A Hebrews talks about Moses moving towards need not comfort, choosing rather to endure endure ill treatment with people of God, rather than enjoying the pleasing, pleasing the passing pleasures of sin, considering the reproach of Christ, greater riches than the treasures of Egypt itself. Why, by what power, verse 26 says, Because he was looking for the reward. That is, he was looking for the city that was to come in 12 to where Jesus moved towards need, not comfort, when he endured the cross and despised its shame by what power, verse two says, is because of the joy set before him, the joy of what is to come.

We see in 13 versus five and six where Christians move towards need, not comfort, by keeping their lives free from the love of money and be content with what they have. The verse five for God said, I will never leave you nor forsake you so that you can confidently say The Lord is my helper. I fear not. What can man do for me? I am now and always will be safe in the keeping of God. I am a citizen of the city which is to come and nothing can separate me from it. That is where my true comfort lies, not wherever I happen to be today. This is a particular importance to me. Some of you know, before a year and three months ago, I was never actually admitted to a hospital in my life. I guess maybe being born technically you're admitted. I don't remember getting the little bracelet-y thing, though. And I was in I was in the physical premises of the hospital when Ellis was born for five days in Regina, but I was not technically admitted, so I had to buy my own food. That was one of the things, and I didn't get a bed. But before a little while ago, I was never admitted. And since then I've been in the hospital too many times and the idea of needs and comforts has become a lot more personal to me. What do I truly need? What do? What is? What do I truly what is truly my my level of comfort and trying to work through that is something that now I'm a lot more cognizant of. The point of verse 13:14 confirmed again and again, Christ did not die to make the cities of this age or towns or countryside or any place I happen to be a paradise, he died so that we would be willing to stop to stop making our own lives paradise on earth, and indeed, and instead go with Jesus outside the camp of comfort and familiarity and security to where those needs are. We move towards need, not comfort, because we look for the city that is to come radical confidence in the glorious future of God that is God with us, and that what

is and that Christ died to produce when it takes hold of us, we will be sanctified verse 12, and then we'll go towards need, not comfort.

So let's get more specific what's involved in this life that moves towards need and not comfort to live outside the city gate, outside the camp, on that road with Jesus and looking towards that city, that is to come. Verse six, verse 15 says that a life of that it is a life of praise to God, real heartfelt verbal praise, the kind that comes out of our mouths as the fruit of overflow of our heart, verse 15. Through Him, Jesus, then let us confidently offer up a sacrifice of praise to God that is the fruit of lips that gives thanks literally to confess His name. In verse 16, it says It is a life to love people real, practical sharing of your life for the good of others do not neglect doing good and sharing for sharing for such sacrifices. God is pleased. In other words, when we go with Jesus to the place of His sacrifice outside the camp, we see more clearly than ever His sacrifice for us, the sacrifice of himself once for all sinners, brings an end to all sacrifices, except for two kinds in this text the sacrifice of praise to God and the sacrifice of ourselves. So that we may love others. So here we go. Outside the camp on Calvary Rose Jesus, burying the shame he bore, moving towards need, not comfort. Where is it heading? Practically for us this afternoon or this morning. Maybe that looks different this week. This year, perhaps it's a road that leads to praying for people around us throughout the week, looking for opportunities to serve as we go through our lives, to maybe to participate in local community events, whatever that might be for you, volunteering our time for good causes or to become uncomfortable, entangled in people's lives so that we may share the Christ, including our own lives, in hopes of growing towards faith together the road that Jesus was on led towards needs, not comfort, and there are thousands of possible places where that could be met. And all, I would argue, involves love and praise prayer. My prayer today is that we want to cash it all in and do something radically different with our lives. My prayer is that among us, God would use this word from Hebrews 13:13 to shake us to the foundations and loosen us of our place and send us to the people of Niagara or wherever we happen to be with the Gospel of the glory of the grace of God. Jesus Christ, leave the comfortable camp. This might mean leaving the comforts of home that we've come to cherish. It might mean leaving that comfortable, secure job. It might mean leaving that house, which right now in Niagara, that is important. It might mean leaving the comfort of not saying anything or not doing anything. It might mean none of these things depending on your situation, or it might mean much, much more.

It can mean many different things to many different people, but it always means joining Jesus on the Calvary Road towards people's needs and not towards my comfort. So as we close up today, I want to leave you with Dietrich Bonhoeffer and you know the name Bonhoeffer. Yes. Arguably a good illustration of someone who moved towards need and not comfort. If you've heard this before, bear with me. Dietrich Bonhoeffer was born into a family where faith was not much of a concern or topic of conversation. But as a 14 year old, Dietrich Bonhoeffer announced that he was going to be a pastor and theologian. His family was stunned. And he his or his older brother said that the church was powerless, irrelevant and unworthy of Dietrich's commitment. Dietrich responded to his brother that if the church is really what you say, then I shall have to reform it. The day came that when the young man began his university studies in theology at Tübingen and then went to complete his studies in Berlin, his doctoral dissertation exposed his brilliance and he was becoming better known beyond the borders of Germany for his theological papers.

In 1930, Bonhoeffer went to the United States as a guest lecturer at one of the best known seminaries. He was dismayed at the casual, lax attitudes of the American students as they approached theology.

Unable to remain silent any longer. He informed all of the pastors to be, quote, at this liberal seminary. The students sneer at fundamentalists in America when all the while the fundamentalists no more know far more of the truth and grace and mercy and judgment of God. Dietrich was a gifted scholar professor, but deep in his heart, he was a pastor. He was by 1933, he had left the university behind and was a pastor of two German speaking congregations in London, England. By now, the life and death struggle for the church in Germany was underway. As Hitler wielded more and more influence in all aspects of German culture, Bonhoeffer began to struggle with the idea Does the church live by the gospel alone, or can the church and the state become intermingled? The church supports the ideologies of the state. These were tough questions when you have a leader like also Hitler swaying the church leaders. Bonhoeffer came to the conclusion that the church must live by the Gospel alone and avoid intermingling with the state, or we rendered no church at all. An older professor of theology who had conformed to the Nazi ideology of the day in order to keep his job, told Dietrich. It is a great pity that our best hope for the faculty is being wasted on the church. Struggle as a struggle intensified. It was noticed that Bonhoeffer sermons became more confident in God's victory and more defiant at the same time that Bonhoeffer was becoming a more defiant of Hitler's influence on the church. There was another sermon being preached in the Church of Germany on January 25th, 1934. Adolf Hitler called hundreds of pastors and leaders from the churches in Germany to a personal conference in Berlin. He was concerned about the possible split among the pastors concerning his policy over the German church. He criticized, threatened them, reminded the ministers that the economy in Germany was in great recovery and that he needed their unified support. He told them, You can find yourself to the church. I will take care of the German people. Hitler was persuasive. He mesmerized the pastors and the church became silent during the Nazi Holocaust. The pastors aligned with them themselves, with Hitler. They placed a swastika on their pastoral robes, and in doing so they turned their backs on the church and on Christ. And Martin. Neil Muller, another who, along with Dietrich Bonhoeffer, founded the Confessing Church in Nazi Germany, rose up in opposition to Hitler during the meeting.

He said, and this is a quote: "We are not concerned with the churches in Germany. Jesus Christ will take care of them himself. We are concerned with the heart and soul of our nation." With that courageous statement in the face of a tyrant. You would have thought the pastors would have applauded him. Instead, he was ushered over the meeting by several pastors and harshly condemned for causing trouble and ruining the possibility of building a relationship with the powerful leader of Germany. It was the men of God who silenced the very voice of God. Dietrich Bonhoeffer once wrote, When Christ calls a person, he bids them to come and die. Dietrich would live by that statement as his opposition brought more and more attention and persecution. Bonhoeffer would not back away from his belief that there could only be one FÃ¼hrer and leader for Christians, and it was not Hitler. Lutheran bishops and pastors remained silent in the hope of preserving institutional unity. In the face of weak leadership, Bonhoeffer warned his fellow ministers that they ought not to pursue converting Hitler for what they needed most to be converted themselves. He was crystal clear. This is an Anglican bishop of the day. He was crystal clear in his convictions and young as he was and humble minded as he was. He saw the truth and spoke it with the complete absence of fear. Bonhoeffer himself wrote to a friend, but this time said, Christ is looking down at us and asking whether is anyone who still confesses to him? The plot thickens. Although Bonhoeffer was a pacifist early in the war, he was now convinced that Hitler would have to be removed. He joined with several high ranking military officials who secretly opposed Hitler and planned to assassinate him. The plot was discovered April 1930, 43.

Bonhoeffer would spend the rest of his life the next two years in a prison before he was executed. Bonhoeffer always believed that God's providence places us where we are and that we are to share the gospel regardless of the situation. His ministry for two years to his, to fellow prisoners awaiting execution when one of Bonhoeffer's fellow prison inmates was Captain Payne, an Englishman who survived the camp and to pay tribute to the prison camp Pastor on offer was different. He was calm, normal, seemingly perfectly at ease with the situation. His body really showed, his soul really shown through the dark and desperation of our prison. He was one of the very few men that I have ever met to whom God was real and ever close to Him. Bonhoeffer was taken out of the prison and taken to Floris Berg Forsberg in an excursion extermination camp in the forest in April night, three weeks before the American forces liberated that camp, he was executed. Today, a tree is there from which he was hanged that bears the plaque with only ten words on it. Dietrich Bonhoeffer, witness to Jesus Christ. Among his brethren, Bonhoeffer lived for the needs, not for his comfort. You may say that Bonhoeffer's example was not. It's not applicable to us today. After all, we're not in the Second World War. Our government is not forcing us to do anything, at least to that extent. And this is true. Period of time is different.

But let me suggest to you that our lives world, our church, our community is in need of reform, too, from conditions, internal and external. We need people to stand up and fight for for Christ centeredness wherever it might be lacking. The simple truth is this Christ did not call us to be comfortable, but rather to the needs of those people inside these walls and outside. May we commit to look for and act on people's needs around us and choose to live and choose to leave the comforts of this world behind, whatever that may look like in our lives. May we join Jesus outside of the camp and offer our sacrifice of praise as He offers His sacrifice for us.

Song Leader Comment

In the spring of 1975, I was receiving an acceptance letter from the University of Western Ontario, to be precise participate in their Bachelor of Education program. And it was a kind of a unique program. We would go to school in August for a couple of weeks and the first day of school, high school in September. I was in a school and well, I had five classes and I had to start teaching right away with hardly any training. I was to find out fairly soon into this process that it was going to be more difficult than I even had imagined because my supervising one of my supervising teachers asked me sarcastically, Are you a Christian? To which I said, Yes, I am. To which he said, Oh, good, we're going to have fun with you. He threw down the gantlet for whatever reason. He said that they had a Christian in there the year before and we really messed him up. So it was uncomfortable, comfortable position because he is the person who is going to supervise my teaching and who is going to write reports so that I can get a job at some point in time in the future. He would ask me questions, So how big is your church? Where does your church meet? Well, we met in the recreation hall and in Guelph. What kind of a fly by notebook to do that? Then another time he asked me, So how much do you give to your church? I said, Really? It's none of your business. Oh, come on, tell me. So I told him and he makes this sarcastic comment. Wow, that's two cases of beer a week. To which I said very gently. Well, you can measure your life in cases of beer. I'm going to measure my life differently

Now, There were many conversations over the 16 weeks that I was in his presence that went something like that. He would say something. I would say something back. I would try to be kind about it. At the end of the time, I got a very glowing report on my teaching and he said, You will never know

how much of a difference you have made to the people in this department. I found out about five or six years later that he took a sabbatical from teaching. He went to the States and studied Bible free for a year. He had a very, very cantankerous marriage. He patched his marriage up and he was a changed person. I also found out from a friend who met him and that gave me feedback. He said that I was part of his journey. So sometimes in our lives we are uncomfortable in situations and we have to get over that discomfort and not be belligerent or angry, but in a kind way, try to draw people to Jesus.

Closing Prayer

Thank you for being here and joining with us in our worship. Thank Paul for his message that we need to get outside the camp and I think the closing prayer of the Book of Hebrews fits what the message of Paul had. So read Hebrews 13 a couple of verses. It's all one sentence. May the God of Peace, who, through the blood of the eternal covenant, brought back from the dead Our Lord Jesus, that great shepherd of the sheep equip you with every thing good for doing His will. And may he work in us what is pleasing to him through Jesus Christ, to whom be glory forever and ever. Amen and grace be with you.

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