



Sabbath Service
Saturday, April 21, 2007
“Have You Been Sold a Different Gospel?”



Sabbath Service — Saturday, April 21, 2007

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(If you are meeting in a small group, select a leader for the day. The leader reads the text printed in regular face. The rest of the group reads the text printed in bold face and wherever it states "In Unison." If you are worshipping as a single individual, read all the parts.)

CALL TO WORSHIP

We come together to praise God
Who lives and dwells among us.
Bring your songs and your praises and
Let the Spirit of God be heard in this place!
**We praise God with song and voice:
With dance and laughter, and
We greet one another with love.
Praise be to God! Alleluia! Amen.**

INVITATION *(In Unison)*

O God of the universe, we your children come to you offering our thanks and seeking your presence among us today. Be with us, opening our hearts to the sway of your power and your grace. We dedicate this service to you. We trust that you will work through our songs and our study so that we will leave this place knowing your hand has touched us. In the name of Jesus Christ, Amen.

OPENING HYMN #168

"I Sing the Mighty Power of God"

*Isaac Watts, 1709
From Gesangbuch der Herzogl
Wirtembergischen Katholischen Hofkapelle, 1784*

I sing the mighty power of God, that made the mountains rise,
That spread the flowing seas abroad, and built the lofty skies.
I sing the wisdom that ordained the sun to rule the day;
The moon shines full at God's command, and all the stars obey.

I sing the goodness of the Lord, who filled the earth with food,
Who formed the creatures through the Word, and then pronounced them good.
Lord, how Thy wonders are displayed, wherever I turn my eye,
If I survey the ground I tread, or gaze upon the sky.

There's not a plant or flower below, but makes Thy glories known,
And clouds arise, and tempests blow, by order from Thy throne;
While all that borrows life from Thee is ever in Thy care;
And everywhere that we can be, Thou, God art present there.

OPENING PRAYER *(In Unison)*

We come to this place, God, because somewhere in our lives, faintly or distinctly, we have heard your call to us. We come to share in your presence. We come to say thanks that we are your people. We come to worship, to know better what your call upon us means. Hear our prayers, Father. We ask in Christ's name, Amen.

MOMENTS OF SILENCE

PERSONAL PRAYER *(In Silence)*

HYMN #153

"O Give Thanks Unto Our God"

Psalm 118
Dwight Armstrong

O give thanks unto our God; blessed be His name
His mercy shall always endure; and His kindness never fails.
Let Israel confess to God, "His mercy always shall endure;"
Let Aaron's house-hold now repeat, that His mercy never fails!

I called upon the Lord my God; in distress I cried!
He answered me and set me free; put your confidence in God.
With the Eternal on my side, why should I fear what men can do?
Trust not in princes nor in man; better far to trust in God!

All nations compassed me about, compassed me like bees;
But the Eternal is my strength; in His name I cut them off.
Open the gates of righteousness, where all the righteous enter in;
I shall not die but I shall live, and shall tell of all His works!

O give thanks unto our God; He has answered me!
He my salvation has become, He the chief, the corner-stone.
He by the builders was refused; He was rejected by His own.
God is the Lord who shows us light; Bless-ed be the name of God!

PRESENTATIONS BEFORE GOD *(Not monetary offerings)*

Time for any in attendance to offer a musical or instrumental piece, a reading, comments, or anything they would like to present before God.

ANNOUNCEMENTS

Time for groups to make any necessary announcements relating to their own group.

COLLECT (*Preparing for the lesson. In Unison*)

Challenge us again with a word that points us beyond where we are in the direction you would have us go. Link us together, parents and children of every generation, in the quest for righteous living. Reveal to us the depths of love, and teach us truly to love one another. Help us to reach out to those from whom we can expect no thanks or return of favors. We ask all in Jesus' name. Amen.

THE LESSON

(*Use the lesson provided here, or conduct a study of your own selection.*)

Have you been sold . . . **A Different Gospel?**

Today nearly two billion people profess a belief in Jesus Christ. The Christian religion that began in Jerusalem now girdles the globe and encompasses one-third of mankind. This seems like a remarkable accomplishment — but there is a hitch! Jesus warned that “*many* will come in My name [claiming to be Christian teachers] . . . and will *deceive many*” (**Matthew 24:5, 11, 24**). The Apostle Paul *marveled* that converts in Galatia (modern Turkey) were turning to a “different gospel” built on a perverted understanding of the truth (**Galatians 1:6-9**). The Apostle John recorded a prophecy that Satan would deceive *the whole world* (**Revelation 12:9**). Could this include *you* and the church you attend?

Surprising as it may seem, the Christianity embraced by millions today is *not* the same “faith which was once for all delivered to the saints” (**Jude 3**). From the beginning, numerous false teachers opposed the gospel proclaimed by Jesus and the Apostles. It is common knowledge among historians that the original faith did not remain uncorrupted (see *The Story of Civilization*, Durant, 1972, vol. 3, p. 595). That is why some churches acknowledge that their beliefs are based on the Bible *and tradition* — *which* often runs counter to Scripture!

One of the prime opponents of early Apostolic Christianity was Gnosticism — a radical belief system that mixed pagan ideas, Greek philosophy, mysticism, and human reasoning with twisted explanations of Scripture. Although Gnosticism faded from view after the second century, many of its subversive and heretical ideas were *absorbed* into mainstream Christianity. Even more remarkable is that numerous scholars acknowledge that Gnostic ideas are *alive and growing* inside Christian churches and seminaries today.

New Testament Professor Peter Jones documents the “striking parallels between the ancient heresy of Gnosticism and the spirituality of New Age thinking and the postmodern worldview” (*Spirit Wars*, 1997, p. vii). The dangerously deceptive doctrines battled by Paul, Peter, John, and other early

Apostolic leaders are being *revived today* with a vengeance — yet the average person is largely unaware of the *real source* of ideas promoted under the guise of *progressive* Christianity! This article will take a brief look at early church history, and will reveal some eye-opening and sobering facts!

Who Were the Gnostics?

Gnosticism “developed in the *same places* as dawning Christianity and the Judaic religions: Palestine, Syria, Samaria, and Anatolia [Asia Minor]” (*The Gnostics*, Lacarriere, 1989, p. 43). Gnostic teachers claimed to have *secret knowledge* about the creation of the world and the purpose of life, and competed with the Apostles on the same ground. British historian Paul Johnson describes Gnosticism as “a spiritual parasite which used other religions as a carrier. . . . Gnostic groups seized on bits of Christianity, but tended to cut it off from its historical source” (*A History of Christianity*, 1976, p. 45).

Gnostic teaching was a *particular threat* to Christianity, because Gnosticism created “the illusion it was a Christian doctrine” by referring to the Hebrew Scriptures and the teachings of Jesus, while twisting and perverting the original meaning (Lacarriere, p. 44). Many Gnostics also claimed to be Christians. Historian Johnson notes the Apostle Paul “fought hard against Gnosticism, recognizing that it might cannibalize Christianity and destroy it” (p. 45). Johnson also comments “the most dangerous Gnostics were those who had, intellectually, thought their way quite inside Christianity, and then produced a variation which wrecked the system” (*Ibid.*).

One of the earliest Gnostic teachers was Simon Magus. He is thought to be the Simon (mentioned in **Acts 8**) who used sorcery to deceive people in Samaria. Simon was attracted by the miracles performed by Philip. Although Simon claimed to be a Christian after displaying a superficial conversion, Peter and John rejected him for being “poisoned by bitterness and bound by iniquity” (**Acts 8:23**). Other translations of this verse describe Simon as “a bitter poison and a pack of evil” (Moffatt), and “a bitter weed and a bundle of crookedness” (Williams). Although Simon continued to follow the Apostles around (**Acts 8:13**), he and his disciples (Marcion, Valentinus and Basilides) promoted a message that was “*subversive*” and “*radically different* from the Apostolic teaching” (Lacarriere, p. 46).

Gnostic Teachings

The radical and subversive nature of Gnosticism can best be appreciated when contrasted with the teachings of Scripture. The Bible reveals that an all-powerful God created the earth and the universe (**Genesis 1:1**). This magnificent creation was produced according to a well-thought-out plan (**Psalms 139:14; Proverbs 8:22-31; Job 38**). Everything God made was *very good* (**Genesis 1:10, 18, 21**). God created human beings in His own image (**Genesis 1:27**). Male and female were created as separate genders for the purpose of marrying and reproducing in a family context (**Genesis 1:28, 2:22-25**). Satan, in the form of a serpent (**Ezekiel 28:13**), deceived the first human beings by insinuating that

God was a liar and was withholding valuable information from them (**Genesis 3**). Adam and Eve were banished from the garden paradise for disobedience. Jesus Christ died for the sins of mankind, making it possible to be reconciled to God, receive the Holy Spirit, gain eternal life and participate in the future kingdom of God (**John 3:16-17; Acts 2:38; Mark 1:14-15**).

Gnostic teaching *totally reverses nearly every detail* of these biblical accounts! Gnostics taught that the real God is unknowable and incomprehensible. This world “is a stupendous mistake, created by a foolish or vicious creator-god” (*Mystery Religions in the Ancient World*, Godwin, 1981, p. 84). Humans are merely “fragments of the universe . . . sediment from a lost heaven” (LacARRIERE, pp. 16, 19). This evil, incompetent god was self-conceived by Sophia (goddess of wisdom) and later seduced Eve, who then gave birth to Cain and Abel. The serpent was actually sent by the true God to teach wisdom to Adam and Eve before they were unmercifully expelled from the garden. This wicked god, the Jehovah of the Hebrew Scriptures, tricked people into worshiping him as the true God, and the Old Testament “is the story of his tyranny and egotism” (*Ibid.*, p. 85). The villains of the Bible (Cain, Esau, the Sodomites, etc.) are regarded as heroes by Gnostics for standing up to this evil god!

In Gnostic belief, salvation is obtained not by accepting the sacrifice of Jesus Christ for our sins and changing our life, but by learning secret knowledge. For Gnostics, knowledge comes from *within oneself* — not from revealed Scripture, yet the Bible says just the opposite (**Proverbs 3:5; John 17:17**)! For Gnostics, this world is evil; the body is the evil — a corrupt prison for the soul — from which one must seek to escape. Marriage and procreational sex are also seen as evils dreamed up by the wicked creator-god. The *real hope*, to Gnostics, is not to see the *future* kingdom of God, but to regain an imagined *past*, freed from the fetters of this world (spirit from matter, light from darkness) in a timeless and incorporeal Kingdom of Light. It is not hard to see why the ideas of Simon and his followers “flew in the face of the whole Apostolic doctrine and the teaching of Jesus” (LacARRIERE, p. 47). Gnostics literally turn the Bible upside down!

Gnosticism is anti-Scripture, anti-God, anti-Law, and antichrist — yet its proponents often claim to be *the true* Christians! Marcion, a highly intelligent man — and originally a member of a Christian community — wrote and traveled widely in the 2nd century promoting deceptive Gnostic ideas. His major work entitled *Antithesis* contains many ideas that *subvert* and *reverse* the meaning of Scripture. Marcion even produced a *canon* — a list of books that he felt should constitute the *real* Bible! Marcion, however, *eliminated* the whole Old Testament because he felt it was a record of Jehovah’s “crimes against humanity” (Godwin, p. 85). He *rejected* three gospels (Matthew, Mark, and John) because he felt they had been corrupted by Jewish influences and leaned too heavily on the Old Testament. He *discarded* six of Paul’s epistles for the same reasons. Marcion apparently felt he was a better judge of Scripture than the Apostles and Jesus Christ!

Perverted Practices

Some of the most controversial teachings of the Gnostics had to do with the lifestyle they advocated. Marriage and procreational sex were scorned as the distractions of a wicked god. This led to drastic extremes! Certain teachers, such as Marcion and Valentinus, advocated asceticism (self-denial). They forbade marriage and taught that Gnostics should remain celibate. Initiates already married were told to abstain from sexual relations for life (*After Jesus*, Reader's Digest, 1992, p. 132). Since some Gnostics taught that Adam was created without gender, the ideal state one should aspire to is androgyny — where sexual identity is suppressed or eliminated. The Gnostic *Gospel of Thomas* states, “when you make the male and female into one, so that the male is not male and the female is not female. . . then you shall enter the kingdom” (*Unearthing the Lost Words of Jesus*, Dart and Riegert, 1998, p. 54). Celibate asceticism — denying one's sexuality and abhorring marriage — was a way of achieving this androgynous ideal and becoming like the true God.

However, other Gnostic teachers advocated just the opposite! Simon Magus appears to have rejected marriage and promoted *free love!* Gnostics saw laws given by an evil creator-god as restrictive and inhibiting. They taught the “practice of free love must be the means of *bursting out of the social straight jacket* specifically invented to stifle its [love's] liberating spontaneity. . . in the promiscuity of men and women lies the true communion” (Lacarrière, p. 51). Some Gnostic sects participated in orgiastic rites of almost indescribable perversion. The idea was that to extirpate evil, it must be practiced until it is exhausted! This stood in marked contrast to the biblical admonitions to “flee sexual immorality” (**I Corinthians 6:18-20**) and avoid all forms of evil (**I Thessalonians 5:22**).

Gnostic Influences

One might expect that such extreme ideas would have vanished from the Christian community especially after being labeled as heresy by the early Church. Yet, despite considerable opposition by Church leaders, “this *unusual religion* was to have a *lasting impact* on Christianity” (*After Jesus*, p. 131). Gnosticism was the bridge over which pagan ascetic practices such as celibacy crossed into Christianity. The Gnostic idea that faith needed to be supplemented by philosophy (*The Early Church*, Chadwick, 1993, p. 74) appears in church doctrines based upon the Bible *and tradition!* The idea that the Kingdom of God is “within you,” instead of being a definite future event, is a Gnostic twist of Scripture that still influences the belief of many Christians today (compare **Luke 17:21; Acts 1:6; Matthew 19:28**).

Gnosticism taught that the true God is unknown, unknowable, and noncorporeal (without a body). This contrasts sharply with the God of Scripture (see Jones, pp. 168-169, also **Exodus 33:17-23; Revelation 1:13-17, 4:1-3**). These ideas about God, which originated from Greek philosophy, have influenced Christian thinkers from Augustine (a former Gnostic) and Aquinas, to many modern theologians (see *The Openness of God*, Pinnock, 1994, chap. 2). The

ultimate goal of Gnosticism — to be freed from the fetters of this world (spirit from matter, light from darkness) and to return to a Kingdom of Light — is remarkably similar to the belief about going to heaven to behold the beatific vision (look on God) for all eternity. This differs dramatically from biblical promises that the saints will rule with Christ when the kingdom of God is restored to this earth (**Daniel 2:44, 7:27; Revelation 5:10, 11:15-18**).

Scholars now recognize that when Marcion eliminated entire books of Scripture based on his own reasoning, he was “using historical and critical methods *basically similar* to those of modern scriptural scholars” (Johnson, p. 46). Marcion’s attempt to call into question the inspiration of Scripture by listing supposed contradictions between the Old and New Testaments finds ready listeners today — even among professing Christians! For Gnostics, Bible prophecy was myth or allegory without literal historical meaning — a view that also finds supporters in modern mainstream Christianity (see Chadwick, p. 37).

A Gnostic Revival!

The parallels between ancient Gnostic ideas and modern Christian theology are not accidental. Today we are witnessing “an orchestrated attempt in Christian liberal circles” to present Gnostic writings “as a *valid, alternate, even superior* expression of early Christianity” (Jones, p. viii). Modern radical scholars are attempting to *rehabilitate* Gnostic texts and are even suggesting that such writings — clearly labeled as heretical in the early centuries of the Church — be added to the New Testament canon! But *why* is there such an interest in Gnosticism on the part of liberal theologians?

The reason is simply that ideas promoted by the Gnostics in the first and second centuries are very popular today! Gnosticism was a *theology of liberation* — *promoting unlimited human freedom!* Gnostic teachers wanted an “adult Christianity” that was “liberated from the everlasting references to Genesis and the Mosaic commandments” (Lacarreire, p. 103). Their goal was to break the “mooring ropes” that tied human conduct to the Bible. Sound familiar? For many Gnostics, “total insubordination was lauded as the road to liberation” (*Ibid.*, p. 74). Their practice of communal sex, attempts to gain a state of spiritual ecstasy, refusal to work, desiring to live as philosophical vagabonds, would blend easily with the hippies of the 1960s. Former rock star John Lennon once commented “It seems to me that the only true Christians were the Gnostics” (Jones, p. ix).

But that is not all! Gnostic texts “are employed [by liberals] to justify women’s ordination, the goddess character of the Holy Spirit, the moral appropriateness of abortion, the feminist reinterpretation of culture, and much more” (Jones, p. 90). These common interests reveal why New Testament scholar Peter Jones asserts, “Gnosticism was the earliest expression of ‘Christian’ liberalism” and that “modern liberals only imitate their long-lost cousins, the Gnostics” (p. 64).

Many professing Christians do not seem to realize that their progressive ideas are rooted in this ancient heresy!

A Modern Gnostic Agenda

As the twenty-first century dawns, several powerful social movements are *reviving* Gnostic ideas. Peter Jones states “feminist thinkers have discovered the revolutionary character of Gnosticism as it applies to gender and patriarchal civilization” and that “an egalitarian, non-patriarchal vision constitutes the agenda of *cutting-edge* theology, sociology, and global politics in the West. *Gnosticism and feminism are a match made in heaven*” (Jones, p. 162). He quotes a feminist who states, “Gnosticism is becoming a powerful influence in feminist research into the *overthrow* of the male in the divine” (*Ibid.*).

Feminists want to change Western society and they realize that “to change the civilization built on the Bible, *you must change the Bible*” (Jones, p. 81). This is why liberals and radical feminist theologians want to include Gnostic texts as an authentic view of early Christian teaching — equal with the Bible! Theologian Rosemary Radford Ruether asserts, “Feminist theology must create a new textual base, a *new canon*. . . Feminist theology *cannot* be done from the existing base of the Christian Bible” (*Ibid.*, p. 82). Asian feminist theologian Chung Hyun Kyung has stated, “feminists are free to use the ancient Gnostic texts, originally rejected as heretical, because the Christian canon was created by men” and that “women are not obliged to accept a book. . . they had no part in framing” (*Ibid.*, p. 88). Feminists view the orthodox Bible as a tool “for social control through the patriarchal suppression of women” (*Ibid.*). They like the Gnostic *Gospel of Mary* because it places Mary Magdalene at the foundation of Christ’s Church, rather than the Apostles and prophets (**Ephesians 2:19-20; Matthew 16:18; Galatians 1:17-19**). Women took unprecedented leadership roles in many early Gnostic sects (*After Jesus*, p. 131).

Today’s radical feminist theologians have developed what they call a “ritual of exorcism” to expunge Bible verses that describe different roles for men and women, such as **Ephesians 5:22-24 and I Peter 3:1-6** (Jones, p. 82). Like the Gnostics, they use verses they like, and discard verses with which they disagree! Feminists create an androgynous deity by their support of sexually inclusive terms in new biblical translations. To understand the Bible, feminist theologians assert, “new rules will require feminist interpreters to assume that Scripture is *not* the word of God. . . is *not* a container of revelation” and to “correct as we read” (*Ibid.*, p. 120). In other words, everything in the Bible “must be reinterpreted by feminist interpreters” which is just what the Gnostics did (*Ibid.*).

Many Christians today simply do not grasp the *real intent* of feminist theology. Radical feminist Naomi Goldberg has stated, “the feminist movement in Western culture is engaged in the *slow execution* of Christ and Jehovah. Yet very few of the women and men now working for sexual equality within Christianity and Judaism realize the extent of their heresy” (*Ibid.*, p. 195). She blames “God the Father of Judeo-Christian Scripture as the architect of the patriarchal society” and states that “like patriarchy this God will have to go” (*Ibid.*, p. 180). Patriarchy refers to the authority of the father. In her words, “We women are going to bring an end to God” (*Ibid.*). This would include rejecting His laws found in the Bible — which was also the Gnostic mission! Goldberg has

predicted, “when feminists succeed in changing the position of women in Christianity and Judaism, they will shake these religions at their roots” (*Ibid.*, p. 181). Remarkably very few theologians acknowledge that Bible prophecy reveals women will push to dominate society as the end of the age nears (**Isaiah 3:12**).

In light of such brazen comments, Peter Jones observes, “Christians must realize that the religious feminist movement carries with it a *frontal assault* on the normativity of creational heterosexuality and, beyond that, on God Himself as the Creator” (*Ibid.*, p. 196). This, in essence, was also the Gnostic agenda — to denigrate the creation, its laws and its Creator! Catholic educator Leon Podles senses the significance of this assault when he writes, “feminism may be as much of a challenge to christianity as was Gnosticism (to which it bears a strong resemblance)” (*The Church Impotent — The Feminization of Christianity*, 1999, p. 139).

Retired Episcopal bishop John Shelby Spong has an even larger radical agenda! Spong made headlines a decade ago when he ordained a homosexual priest. The radical bishop has asserted, “Feminism and *homosexuality* lie at the heart and soul of what the Gospel is all about” (Jones, p. 192). Spong feels “the church should bless and encourage same sex marriages” (*The Arizona Daily Star*, Sept. 25, 1999). Spong would agree with radical feminist theologians — and Gnostics — that “the Bible is full of rhetoric and concepts we do not and can not believe” (*Ibid.*) such as guidelines for sex role differentiation and prohibitions against homosexuality. He also echoes sentiments of early Gnostics who wanted an adult Christianity when he asserts, “I’m anxious to open Christianity so it can be everything it can be. . . a more enlightened Christianity” (*Ibid.*). Spong is simply advocating the same goal as the Gnostics — the destruction of *biblical* Christianity!

Today the Christian view of sex and gender roles is under attack. Liberals say biblical guidelines limit human freedom — but the real reason for this attack goes much deeper. Jones quotes a common lesbian assertion that “compulsory [biblical] heterosexuality is the very backbone that holds patriarchy together,” that *homosexuality will break that backbone* and that “lesbian, bisexual, and gay issues. . . *are wedges* driven into the superstructure of the heteropatriarchal system” (*Ibid.*, p. 179). The real goal of homosexuals, radical feminists and liberal progressives is to change the way Western society operates *by eliminating its biblical foundation!* Their tool is the Gnostic tool of sexual liberation!

The modern return of Gnosticism — a belief system that rejects both God and His laws — is no coincidence. It was actually prophesied! The Bible warns that the end of the age would be marked by *lawlessness* (**Matthew 24:11-12**) and that it would be related to a movement that was “already at work” in the days of the Apostles (**II Thessalonians 2:7-8**). The early Gnostics were major antagonists of the Apostles and, just as liberals today, they preached a very deceptive message. This is why Paul warned the Galatians against believing a *different gospel* (**Galatians 1:6-9**), and why he instructed Timothy to “guard what was committed to your trust, avoiding the profane and vain babblings and contradictions of what is *falsely called knowledge* [gnosis]” (**I Timothy 6:20**).

Gnostic ideas are the product of intelligent, yet profoundly misguided minds. Gnosticism — ancient or modern — is a dangerous deception. Social movements

built on these perverted ideas will lead to disaster. Societies that reject moral guidelines in favor of unfettered human desires are headed for trouble! The God of the Bible thunders: “Because you have rejected [My] knowledge, I also will reject you. . . Because you have forgotten the law of your God, I also will forget your children” (**Hosea 4:6**). The revival and embrace of Gnostic ideas by liberal, professing Christians is a case of *history repeating itself*. To remain ignorant of the past is to risk being deceived by a different gospel. Do not be deceived! Open your eyes! Believe the *real* word of God and the message of *true* Apostolic Christianity!

— written by Douglas S. Winnail. From the July-August issue of *Tomorrow's World*, © 2000 by Living Church of God. All scripture references are from the New King James Version of the Bible.

CLOSING HYMN #20

“Standing On The Promises”

R. Kelso Carter

Standing on the promises of Christ my King,
Through eternal ages let His praises ring;
Glory in the highest I will shout and sing,
Standing on the promises of God.
Standing, standing,
(Standing on the promises, standing on the promises)
Standing on the promises of God my Saviour;
Standing, standing,
(Standing on the promises, standing on the promises)
I'm standing on the promises of God.

Standing on the promises that cannot fail,
When the howling storms of doubt and fears assail,
By the living Word of God I shall prevail,
Standing on the promises of God.
Standing, standing,
(Standing on the promises, standing on the promises)
Standing on the promises of God my Saviour;
Standing, standing,
(Standing on the promises, standing on the promises)
I'm standing on the promises of God.

Standing on the promises I now can see
Perfect, present Cleansing in the blood for me;
Standing in the liberty where Christ makes free,
Standing on the promises of God.
Standing, standing,
(Standing on the promises, standing on the promises)
Standing on the promises of God my Saviour;
Standing, standing,

(Standing on the promises, standing on the promises)
I'm standing on the promises of God.

Standing on the promises of Christ the Lord,
Bound to Him eternally by love's strong cord,
Overcoming daily with the Spirit's sword,
Standing on the promises of God.
Standing, standing,
(Standing on the promises, standing on the promises)
Standing on the promises of God my Saviour;
Standing , standing,
(Standing on the promises, standing on the promises)
I'm standing on the promises of God.

CLOSING WORDS *(In Unison)*

And now to the God who by the power at work within us is able to do far more abundantly than all that we ask or think, be glory in Him and in Christ Jesus to all generations, for ever and ever.
Amen.