

Brotherly Unity

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- [0 : 0 0] I'd like to extend a warm welcome to all of us that have gathered for our evening worship. And we pray that we know God's blessing in it as we gather together in his name.
- It's good to be with you and it's good to lead worship with you and to be with you. Let us begin our worship of God by singing to his praise in Psalm 145.
- The first version of Psalm 145. Singing from verse 9. That's on page 301 of the small black book.
- And I'll read through the verses. We'll sing together. We'll sing down to verse 16. It is good to familiarize ourselves with the words that we sing before we come and join in voice together.
- From verse 9. The Lord Jehovah unto all. His goodness doth declare. And over all his other works his tender mercies are.
- [1 : 1 1] Thee and thee all thy works shall praise, O Lord. And thee thy saints shall bless. They shall thy kingdom's glory show. And power by speech express.
- To make the sons of men to know. His acts done mightily. And of his kingdom be excellent. And glorious majesty.
- Thy kingdom shall forever stand. Thy reign through ages are. God raises all that are bowed down. Upholdeth all that fall.
- Thou. Thou eyes of all things wait on thee. The giver of all good. And thou in time convenient bestows on them their food.
- Thy hand thou opest liberally. And of thy bounty gives. Enough to satisfy the need of everything that lives.
- [2 : 0 8] Here the psalmist praises God for his goodness. Both to himself and to the corporate people of God.
- Let us sing these verses to God's praise. The Lord Jehovah unto all. His goodness doth declare. His goodness doth declare.
- And over all his other words. His goodness doth declare.
- His goodness doth declare. The all thy works shall praise, O Lord.
- And thee thy sin shall bless. Thou should bear to God's praise.
- [3 : 3 6] the sons of men to rule this act and my journey and your kingdom the excellent and glorious majesty sing thy kingdom shall forever shine thy riches riches all God riches all the power the God the heart is all at all the eyes of all things wait on me the giver of all good and thou in time convenient be sure so damn their food thine hand now opens to jitterly and all thy blood is dim enough to satisfy the need of everything that lives now draw to

God in prayer let us pray our heavenly father we ask that you would be over us as we draw near to you this evening hour on your day and we pray that we would know your presence amongst us as we call upon you our heavenly father acknowledging the weaknesses of our own being that we must cry and call upon you the source of our strength and that you as our loving father be the one that can administer your goodness to us in a time that is convenient and lord we pray that as we join together to worship you that you would be pleased to bless us and that we would know the abundance of your hand upon us this year lord we acknowledge your greatness over all things that you are in control as authority greater than any king or queen in this world you are the king of kings and so it is to you we bring our petitions we are no worldly king can satisfy us that we would lift our eyes up to you calling upon you of the depths of our hearts and anxieties of our souls all the concerns of our being that we would bring them before you that you would meet us at our need for you are our loving father that knows what our need is in a greater sense than we know it ourselves that in a greater sense you provide what we need in a way that we do not know nor understand nor in the times in our experience we question what is set before us in our lives we wonder what you do in our experience it is all for your glory oh lord we pray that you would uphold us in the difficult days help us to rejoice when our hearts are uplifted to you in praise and joy that we would be pleased to join together with your people regardless of the circumstances of our lives that we sing with voice of praise and yet we sing together when we can barely lift our voices to sing and it's that comfort to know the people have gathered the people likewise sing together from all the differences of experience in this world that we sing with one another as one body though many members we join and lift our hearts to you

Lord we thank you for the greatest provision of all made in Christ Jesus that he went to the cross to bear our sins to make a divine to make divine justice satisfactory where we could we would fail he went willingly for us he knew our need out of his great compassion he was moved to come into this world to know the experiences of this life to die on cross but he would not remain in death he was resurrected and ascended to be at your right hand in the heavens Lord you are a great representative and intercession of for us

Lord let you bring before our heavenly father our partitions Lord where we be without you our great redeemer of our lives Lord just ask as we gather here your spirit would open our eyes and unblocked areas to understand and measure what you have done for us at Calum in redeeming us and paying for the price of our sins.

Lord, may we come to trust in Jesus Christ as our Savior. And every day that is set before us in this experience we will be trusting and clinging to you our Savior and our salvation.

[11 : 25] Lord, we pray this night that your Spirit would enable us to understand your word and to be guided through it and speak to our hearts as individuals.

A word in season and words that are refreshing to us as a stream that flows into through us reviving us by your strength and power.

And Lord, we pray this as the gospel goes out across this land today that it would go with the strength of your power and authority convincing and converting people that lie in sin to turn the deep hatred of it from within their hearts.

They would repent of all that is within themselves and see how they are gifted before God that we are unrighteous and of ourselves sinful in nature.

Lord, turn us in faith towards you to rest upon nothing of what we do ourselves, to rest fully and entirely on what Christ Jesus has done for us and hold fast to his promises in the uncertainties of this life.

[12 : 56] We have a sure and firm foundation in Christ Jesus. May that word go forth with your power across our name and it would not return unto you void.

We pray for the services this evening in point where we remember your death and resurrection and sat at your table.

We pray that you would bless your gathering of people there and to come under your word. this evening also. We remember Shawbust is a congregation also in their vacancy.

We pray that you would be willing to provide a suitable under-shepherd for that people. And Lord, we just pray for Mr. MacDonald and his responsibilities towards that congregation.

Give him strength we pray and guide him by your wisdom. in all things. we pray also that you would raise up men to proclaim your gospel and the unsearchable riches of Christ and the unmeasurable riches of your grace would be told across this land faithfully according to your word and according to your ways that in all things that in all things their utmost desire would be to glorify and honour God.

[14 : 28] That we would lead the people to worship you in ways that are pleasing in the sight of God and not just pleasing in the sight of men.

Lord, we pray that you would guide us in these sins. Give us wisdom and understanding in your ways. You may turn our hearts towards you in repentance of ourselves but faithfully clinging and cleaving to you our Saviour.

Lord, we pray for this congregation here that there would be a light in darkness shining forth into this community that you in whom you dwell in each of your people here would portray the beauty of Christ in their lives and that it would be seen as attractive to those who do not know you and that they may question what is their beauty and where does their confidence lie in the life of the gospel and dwelling within them.

Point them towards Christ Christ. He was the light of the world and as it is through him all men and only through him can any man enter into glory.

Lord, we pray as your word would be known in this nation a nation that has turned against you in many weeks turn us back again to hear your voice and be guided by us.

[16 : 29] Lord, we pray for our world as a whole the situations that seem so out of control and people warring and fighting with each other. We know not what to do not what to pray for.

We pray that you would be in peace. We pray that you would preserve lives. We ultimately pray that the mysteriousness of your ways that somehow the gospel would come through and that they would know the falsehood of any idols that they trust in and cling and believe to Jesus Christ as he has presented to them.

Lord, we pray that you would draw people to make them of their need. We remember those who go out with your message across the nations to different lands and to different peoples.

We pray that you would be with them and strengthen them in all ways. Be with them in the power of your spirit. For if we confess that we can do nothing of ourselves if your spirit does not go with us, so now as we turn to your word in this hour, we pray likewise that your spirit would be with us, guiding us through your word and speaking to us in our hearts that we may turn ourselves towards you and sit and behold your beauty as a saviour and redeemer like no other.

We pray all these things in the power of Jesus Christ. Amen. We continue in our praise of God by singing in Psalm 42.

[18 : 25] Psalm 42. A single beginning of that psalm. It's on page 79 of the Black Book.

The psalmist longing of the presence of God and the blessing upon the gathering of the people as he joins with them. I'll read the verses that we sing down to the end of verse 4.

2. Like as a heart for water brooks enthused of pant and bray so pants my longing soul O God that come to thee I name.

My soul for God the living God is thirst when shall I kneel unto thy countenance approach and in God's sight appear. My tears have been meet both in the night and day while unto me continually where is thy God they say.

My soul is poured out in me when this I think upon because that with the multitude I here as to forth had gone with them into God's house I went with voice of joy and praise yea with the multitude that kept the solemn holy days.

[19 : 44] We'll sing these verses to God's praise like ask the heart for water brooks in thirst of pant and pray. like as the heart for water root in thirst and dream so much my longing soul no thought that come to thee I lay my soul for God the living God that search when shall

I hear unto thy thousand lands approach and in God sight appear death my My tears shall not to me be me, O day, the night, and day.

While unto me continually, where is my God this day?

My soul is for it, turned in me, when this I think upon.

Because I do it with the multitude, I hear truth, O God, on.

[22 : 27] With them enter all times I wait, where the voice of joy I will be.

I hear truth, O day, the night, and day.

We turn now to a reading. Our first reading, we'll have two readings. The first reading will be in the book, Paul's letter to the Romans, chapter 12.

Paul's letter to the Romans, chapter 12. We'll read that chapter, and then after reading that, we'll turn to read Psalm 133.

Paul's letter to the Romans, chapter 12. We'll read from the beginning of that chapter.

[23 : 47] Let us hear God's word. I beseech you therefore, brethren, by the noshies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God has dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one member one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy let us prophesy according to the proportion of faith, or ministry let us wait on our ministry, or he that teaches on teaching, or he that exhorteth on exhortation, he that giveth, let him do it with simplicity, he that ruleth with diligence, he that showeth mercy with cheerfulness.

[25 : 22] Let love be without dissimulation. Abhor that which is evil. Cleave to that which is good. Be kindly affectioned one to another with brotherly love.

In honour preferring one another. Not slothful in business. Fervent in spirit. Serving the Lord. Rejoice in hope. Patient in tribulation.

Continuing instant in prayer. Distributing to the necessity of sins. Given to hospitality. Bless them which persecute you. Bless and curse not.

Rejoice with them that you rejoice. And weep with them that weep. Be of the same mind one who are another. Mind not high things, but condescend to men of low estate.

Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men.

[26 : 27] If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath.

For it is written, vengeance is mine. I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him. If he thirst, give him drink.

For if, for him, do so do he. Thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

I will turn also to Psalm 133, the book of Psalms. We'll read that whole psalm, and afterwards, we'll sing in Psalm 23, and give our minds attention to this psalm.

Psalm 133. Behold how good, and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the Jew of heaven, and as the Jew that descended upon the mountains of Zion.

[27 : 55] For there the Lord commanded the blessing, even life forevermore. Amen. In the reading of God's word, be blessed to each of those who healed.

We'll continue in our praise of God, by singing in Psalm 23. The familiar words of Psalm 23.

Psalm 23.

In the presence of my foes, my head thou dost with oil anoint, and my cup overflows. Goodness and mercy all my life shall surely follow me, and in God's house forevermore.

My dwelling place shall be. Let us sing these words to God's praise. The Lord's my shepherd, I am not want, he makes me down to that. The Lord's my shepherd, I am not want, in this me turn to lie, and argue with me.

[29 : 32] When I'm not some one else's _____, and the Lord's my shepherd, What else's my shepherd, As the ah Ashok, Again On me To all God may Within The Plants Of righteous Dead Is for His Ordinance Sing Yellow I walk In Descartes Veil Yet will I

Hear Your Nail Are Thou art With Me And Thy Rojas Ja May Come Or Still My Tickle Of A Swer Nation In Presence Of My Foes My Head Of The D Thou D Thou D Thou D Thou D Thou D Thou Ach Thou

Thou To others me and in God's life forevermore my dwelling and blessed me we turn back together to the psalm that we read there in Psalm 133 we'll give our minds attention to it now if I was to persuade you to come with me to a task or to come with me to a place I wouldn't have the greatest effect upon you I don't believe I would have the greatest effect upon you if I was to stand and rebuke you and to say that you need it to come with me and demand it that you need it to come with me

I think the greatest persuasion that we have is when we ourselves reason to go or we reason to the need of the person that we assist them in their need or to go with them or to go with them because we ourselves see why we should go with them not because of anything that the person tells us and when we look at this psalm it speaks of the beauty of what the believers receive when they join together and I can stand and tell each of you that it is good to be here or go out and rebuke others for not being here but I think the greatest persuasion that we can have is to present the Bible truths and the riches that can be found in Jesus Christ to people that they themselves see the beauty of it and be persuaded of their own minds to come and be adjoined with the people of God and worshipping him as if our lives when we go out into the community would portray that beauty of Christ but then they ask themselves well where does that person find that beauty where does that beauty come from within each of the believers that are sat here tonight and that they may reason within their own minds and be persuaded in their own selves to come and to hear of the riches that can be found in God and in Jesus

Christ and this psalm as we portray the beauties of it it is special to the people of God and though it is so brief it is treasured by many of us and it likens the gathering of the people to two things firstly oil and then dew which we will explore this psalm is a song of ascent and by all understanding it is one that would have been commonly sung by the people as they gathered to go towards Jerusalem at festival time and you can imagine the different tribes coming together collectively and the volume of the voice and praise to God enriching and elevated as they drew near to Jerusalem and they worshipped

[35 : 47] God on their way but it would also serve as a reminder I believe as they parted one another when they left Jerusalem and they would recall the words that they saw how good and how pleasant it was that we gathered together and that we dwelt with one another and likewise it is for many of us we often sing this psalm when we are in company with believers and fellowship even when we are parting from such a gathering we lift our voice in thankfulness for that time and knowing the privilege of that moment the psalm that echoes love and a special bond between the brethren between the brothers between the believers of Christ Jesus but it's also true that this psalm as we recall it in the privacy of our own hearts provokes our memory to these times that we recall that were a blessing to us and maybe it is only truly afterwards that we realise how precious these moments were

JC Ryle says of the gathering of God's people that we should always regard the communion with other believers as an eminent means of grace it's a special thing Ryle uplifts the gathering of the people it's an eminent thing it's great it's important when the people of God gather together and in many ways it's a natural reaction of people who are born again to gather together and worship God in the Old Testament the prophets were told to gather the people when they had announcements to make Jesus would gather his people together in the New Testament Paul liked it having an earnest desire to be with the people when he wrote them in his letters and the writer of Hebrew exhorts the believers not to neglect meeting together and it is ultimately what Christ will do he will gather his people together to the eternal enjoyment and glorifying of God and there is means provided for his people to gather together through

Christ Jesus that we gather together it is undeniable when we lift our voices in unity it is pleasing to God as we do as we gather here this evening as we come under his word and sing praises to him of one mind with brothers and sisters in Christ Jesus that it is pleasing to God and although I said it is a natural response of the Christian heart to gather it is maybe something that we don't always value as we shoot we don't always value it as an eminent thing nor is it a thing that is maintained as we hoped that it would be the gathering of his people as if we are true to ourselves it is not always something that comes easy to us to gather sometimes it does but sometimes it doesn't it is truth be told as God seeks to gather the devil seeks to divide and I would be a fool if I stood here and said to each of you that the unity of the church is not under threat it always has been the devil seeks to divide any desire to isolate ourselves from God's people is not of God now that's not to say that we all enjoy but not all us enjoy being in large companies it's not everyone's character not everyone's nature to be in a large gathering but that's not essentially what I'm saying here that we must all gather together it's good to gather together but we are equally fed and enriched when we meet with the two or the three when we meet together in the

Lord's name it's an equal blessing to us there's something of additional richness when we join together in worshipping God whether it be in the few or whether it is in the many when we speak with one another about Christ when we sing with one another when we pray with one another even when we mourn with one another there is something eminent about it it is an eminent means of grace when the collective body of Christ and all its members join together and live in harmony so looking at this psalm we will take verse by verse and see what it says and see the richest of it behold how good and how pleasant it is for brethren to dwell together in unity verse 1 psalm 133 and psalm 134 are the only psalms speaking to behold now this immediately calls for our attention and highlights an importance of it even so short as they are that the believers of the gather it is an important thing both good and pleasing to God the people gathered are the believers in Christ brothers and brethren as they meet in unity they have an echo of the body of believers working in different functions as we read through in

Romans you may also recall in Philippians Paul similarly liked of having that same mind among yourselves and you will note that about this gathering David does not say it is good in the words what does he say he says behold how good and how pleasant it is when believers gather and dwell together in unity and the King James version actually emphasises this better I think than others others will say how good and how pleasant it is but I think this version here how good and how pleasant almost expresses the inexplicable quality of how good and how pleasant it is when the believers join together unity it is as if the psalmist is seeking your endorsement when he says it he is asking you how good it is and how pleasant it is when the believers join together in unity you who have had similar experiences and know what it is like to know the blessing of God when you know that comfort and enjoyment of being with one another and an edifying place and a place of restoration where the concerns of this world seem to pass away like if you recall the teaching of the 5000 where Jesus spoke and talked to them they had no word of their hunger nor food but they sat and listened to

[44 : 00] Christ because it was such a precious thing to them how good and how pleasant it was that they were there it's as if the psalmist David cannot express how good and how pleasant it is but he likens it to two things that we see in the subsequent verses firstly he says in verse two it is like the precious soiment upon the head that ran down upon the beard even Aaron's beard that went down to the skirts of his gowns now this is maybe not the first image that you would spring to your mind if you're thinking about the people of God gathered this image we have here is the anointing of Aaron who was the first high priest prescribed man died by God you can read but how on earth is Aaron's anointing a suitable image to the people of

God that had gathered well we must first ask what is meant by anointing what is anointing and why was this act done the first record we have of anointing is in Genesis 28 where Jacob slept and he had the dream and he slept on the stone as his pillow he invoked the staircase going to heaven and the angels descending and ascending upon it and when he woke up he said surely God is in this place and I did not know it this is the house of God the gate of heaven and he stood the stone upright and he anointed it with oil the oil is seemingly a symbol of bridging between heaven and earth where the heavenly things meet the earthly things it marks someone that is anointed is marked with a holy significance consecrated for the work of God specifically and we see this really clearly when Moses receives the instructions from God on Mount

Sinai for building the temple and for constructing all the instruments that were to be used in the worship in the temple and the person the priest that was to lead them in temple worship everything was to be anointed and consecrated as holy unto the Lord the oil was to be poured upon these things and they were to be marked by that anointing that heaven in a sense would be represented on earth through all these things and the oil was not any oil it was also while Moses was on the mountain receiving these instructions that he got the instruction for the making of this oil the recipe for this oil you can read it after in Exodus 30 with the order that this holy oil once it had been made was not to be replicated or composed in any likeness to it for no other purpose it was a special oil meaning that when this oil was administered the faith of it was like nothing else because nothing else was meant to have been made similar to it the smell and aroma of it would have been special to the people of

God when they smelled it there's a precious oil as is spoken here in the psalm the precious oil meant upon the head and this anointing of Aaron through this man the people the people have a bridge through this man this high priest he represents a way of communication between heaven and earth he is the one to approach God on behalf of the people he was the one to make payment for sin and intercede for all the nation of Israel he was the one that was anointed to be that means of joining the heavenly and earthly and it is something that God out of his grace was pleased to give to the people this means of communication and there was this pouring down or descending of holy blessing blessing and consecration on these sins that were anointed the oil was copiously poured out it wasn't a dribble that was poured out on Aaron

Aaron would have had a linen turban on his head around that there would have been a golden crown and on that crown was engraved holy unto the Lord even if it's sin the oil that was administered upon Aaron would have been more so than to be absorbed by the turban more so not to just flow round the rim of the golden crown that he wore but to flow over it down upon his face more than could be absorbed within his beard and to fall upon his shoulders and down upon his front down to his skirts garments the anointing of God is poured down upon Aaron but where the oil fell it is interesting to note that

[50 : 14] Aaron as a priest would have had stones on his shoulder and stones upon his breast piece and each of these stones had the names the twelve tribes of Israel were named on six on each shoulder and the twelve tribes were named also on his breast piece on his front so you can have there the image of the anointing coming down upon his head overflowing from his being and falling upon the tribes of Israel the people of God through that the people received blessing and this of course has been written before Christ but is that not an image of Christ who himself was the anointed one Christ is our great high priest Christ is the one who has been anointed and through whom we as the people of God receive the blessing of God and his abundant provision our cup overflows as Psalm 23 says we are anointed through the one that is anointed we are the anointed ones believers in Christ

Jesus we are Christians we are bound bound to Christ and bound to heaven through this holy separation that is made by the anointing set aside for the purposes of God Jesus is our means of communication with the heavenly he is our bridge and he is our means of receiving and accessing the heavenly things when the brethren dwell in unity it should be like that receiving of blessing it should be a taste of heaven on earth where God meets with his people and pours down his blessings that we would be receivers of it because of the abundance of God's grace nothing of what we have done it is a special meeting as the people gathered it is an eminent thing that we are gathered to receive the blessing of God it is a meeting like no other as the fragrance of oils administered and we are set apart as holy unto

God's purposes it is like the precious ointment on the head that ran down the beard even Aaron's beard that went down to the scourge of his garment it is an abundant blessing but it is likened to something else the psalmist here says in verse 3 it is as the Jew of Hermon and as the Jew that descended upon the mountains of Zion for there the Lord commanded the blessing life forevermore again the blessing of the people of God the image that we have here is seemingly obscure at first sight also we ask ourselves what does Mount Hermon have to do with the blessing what does Mount Zion have to do with the blessing of God's people and how do we understand this today well there's a bit of background to this phrase it's not just a romantic idea apparently

Jew in this year is a common thing throughout the land largely caused by a regular wind that blows in off the sea from the western coast apparently it's like clockwork every day it comes in the afternoon from spring to autumn and this wind dries in its moisture and it distills itself as dew across Israel but in particular around the area of Mount Hermon which is the highest peak in the northern Israel the dew in this area is remarkably heavy it saturates the ground apparently for at least six months of the year and the result being that the ground around Mount Hermon is so rich and fertile that it is great for crops they grow many apple orchids and there are many vines around the foot of

Mount Hermon and just in passing you may recall the story of Gideon and he put out his fleece and the dew would be on the ground and the fleece would be dry and when the dew was in the fleece he filled that bowl when he rung it out how such heavy is the dew across the land so we have this place with copious amounts of dew force and enriches the land below it in Mount Hermon Mount Zion on the other hand while it experiences this dew it's a far drier place but the surroundings of Mount Zion are far more important that's where Jerusalem sits it's a significant place and it has a heavenly reference the city of God was Jerusalem and surrounding it was the mountains of Zion and the people understood that the mountains of

[56 : 17] Zion were like a protection around Jerusalem almost like the seat of authority of the king God the protecting hand watching over the people day and night as God dwelt upon these mountain tops so then when you put these two things together the richness of the pouring down and the significance of the dwelling place of God you have then this wonderful image where this strange heavy dew which comes down not upon the peak of Mount Hermon the benefit comes down to the lands below it is like the dew of Hermon falling upon the mountains of Zion where the riches and blessing of it is known in the lower lands which is Jerusalem where the people of

God reside the soil that is dry becomes watered by the dew of Hermon that falls upon the people of God the ground becomes fertile the life springs up out of it and it bears much fruit the dew that falls on Mount Zion flows down to the people of God and it is the perfect combination God from his throne on Mount Zion pours down upon the people of God his blessing dew it comes unseen it is formed in the heavens and it falls in the still of the night makes no great noise and it comes it is silent but it's a regular thing for the people of God the people within

Jerusalem this is a refreshing thing to them as it silently comes and administers nourishment to the people the dew that comes silently in the night like the spirit of God falling upon the people restoring and reviving life within them falling daily upon their souls and allowing them to grow and be strengthened by his blessing the waters refresh the ground with a stripe the people that are parched now are revived the people of God receive the blessing of God there's also a comparison to the Jew that falls in Israel in Hosea chapter 14 and it says I will be like the Jew to Israel this is what saying of

God I will be like the Jew to Israel and then after that it lists what Israel will be like then because this Jew falls Hosea was on this sale I will be like the Jew to Israel God to Israel revising the people he shall blossom like the lily he shall take root like the trees of Lebanon the trees of Lebanon were majestic the greatest of trees cedar trees his roots shall spread out his beauty shall be like the olive and his fragrance his fragrance shall be like Lebanon they say like that freshly cut cedar wood that came into Lebanon almost like no other they shall return and dwell beneath my shadow they shall flourish like the grain they shall blossom like the vine their fame shall be like the wine of leaven again highly regarded you see the riches of that how the blessing of

God the dew that falls on the people makes them grow it makes them strong like no other they flourish they blossom and they shall be well known amongst that and as we know it within our hearts as we know the blessing of God ourselves may we bring that blessing and dew to those that we come into contact with daily those that we come into contact of our own gathering that we enrich one another and those whom we meet that do not know the blessing of God but that they may see the riches of it and may be attracted to come and receive the blessing of God and to adjoin themselves with the people to whom receive that special dew that falls upon them knowing the goodness and pleasantness of being together the people of

[61 : 49] God that bring forth beauty and much fruit but the people that dwell in unity they receive something as you'll see there in the last line for there the command for there the Lord commanded the blessing even life forever more the extent of the blessing is life forever more this will be the eternal blessing that the people of God will receive as he pours down upon them the riches of his grace that we know through this anointed one Christ Jesus and that we are pleased where we will dwell together in his security and before his presence as the mountains of Zion were before Jerusalem for the fullness of all eternity and the goodness and pleasantness of being in God's presence the taste of what we receive in this land by being together is the taste of what will come when

God gathers his people together and when the riches of his grace will flow down in that eternal provision of life Augustine writes that God finds pleasure in us when we find pleasure in him people of God find pleasure in him when we join together and though we are many members that we dwell together in unity in a bodily formation in our differences knowing the goodness and pleasantness of being a part of that body of Christ Jesus in this world every single day that we cast our eyes heavenly towards the anointed one that we may know the riches of blessing may these thoughts be blessed to each us we'll conclude by singing and then

I'll finish with a short prayer we'll sing the Psalms of 133 sing the words of 133 behold how good a thing it is and how becoming well together such as brethren are in unity to dwell like precious oil on the head that down the beard would flow your beard and to the skirt stood off his garments go as he and stood the Jew that doth on Simon's hill descends to hear the blessing God commands life shall never end we'll sing these verses to God's praise behold how good a thing it is chup sing miracle I'm totally coming well

Together slouch as let the God In unity dwell Like precious light meant on the head That when the fear did flow Even yet on his near And to the church In your wish I would go I said, do not do not judge

On the side of your guilt Give it to the end For let the blessing All come and Life that God never ends Conclude in prayer Let's stand and pray Our Father in heaven As we have given our mind To consider the richness of your grace And how you have given us abundant provision Through Christ Jesus We pray that as we have gathered here We would know the blessing of your hand upon us And your spirit in presentance Reviving and restoring us Whether we be dry That we will be watered within our souls That we may leave this place And rejoice For having known

[68 : 18] To have been here That we have been fed from your hand And that we have known That it is good to dwell With us brothers and sisters In unity For you have prepared for us a place Everlasting and eternal in the heavens For your people For your people Be with us Be with us Lord As we part Watch over us Guide us Keep us In the uncertainties of this life Go before us we ask All in the name of Jesus Christ Your son and our saviour Amen Whatever you have Than we may Have come Perhaps A ■■■ La Have come In that Leave us Patreon