

Love for the Brethren

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- [0 : 00] Welcome to our service this evening. As we join together in the worship of God, we pray his blessing upon his world to us.
- We shall begin by singing to God's praise from Psalm 84. Psalm 84. And with singing from the beginning to the verse marked 5.
- 5 stanzas from the beginning. The swallow also for herself hath purchased a nest.
- Even thine own altars where she save her young ones forth may bring. O thou almighty Lord of hosts, you art my God and King. Blessed are they in thy house that dwell.
- They ever give thee praise. Blessed is the man whose strength thou art. In whose heart are thy ways. These verses from the beginning of Psalm 84.
- [1 : 27] How lovely is thy dwelling place, O Lord of hosts, to me. How lovely is thy dwelling place, O Lord of hosts, to me.
- The chapter knuckles all thy grace. How blessed, Lord, they be.
- My thirsty soul, long still and live. Yet faints my thoughts to see.
- My very heart of blessed cry out. O living God for thee.
- Behold the saddle pine about.
- [2 : 47] And have swearing to rest. The swallow also for herself hath purchased a nest.
- In thine own altars where she saved. The swallow also for herself hath.
- The swallow also for herself hath. O thou almighty Lord of hosts, who art my God and King.
- Blessed are they in thy house that dwell.
- The swallow also for herself hath. Who sent the word, and who sought out thy ways?
- [4 : 20] Let us join together in prayer. Ever-blessed God, we recognize from the words of your servant, the psalmist, that there is a desire in the heart of those who bear your name to be found, gathered with those who would worship your great and your holy name.
- Such a desire is a desire that cannot be counterfeited. And divines of old said that there were many counterfeit graces, and that many who live their life in this world delude themselves into thinking that they possess grace that God alone is the author of.
- And yet, for all their endeavors to present themselves, other than in the path of the hypocrite, the path that you have ordained for your people, requires those who walk in it to display evidences of your own grace in their life.
- And they are seldom happy with the proofs that they discover within their lives.
- They are lacking contentment with what they find. Not because they are not there, but because they would prefer it if they were amplified, and that they would be there in greater portions.

[6 : 24] But we give thanks that no matter our own discontent with what we are, that those people that bear your name are yours by right, and that however they see themselves, and however they consider themselves to come short of what they would wish to be, that you have taken them to yourself in order to make them like yourself, and that they will come when that will be true of them.

No matter how they think it of themselves, as they struggle on the journey that is the spiritual life, that they find so difficult to pursue at times, that nevertheless they will secure the end that you have for them, because you have promised that they will persevere therein to the end.

We pray that you would help your people to rest secure in that knowledge, and that through your word that they would realise that they are what they once were not, and that it is by reason of your grace at work in their lives, that they have an interest in the things that are eternal, and that you have brought them to a knowledge of salvation through Christ.

And that knowledge is not something that grows upon the root of this world. It is a spiritual fruit, and we give thanks for all who possess it.

We pray for any who may be devoid of it, that they would discover, through the light that your word brings to bear upon their lives, that there is indeed that lack in their life, and may they desire, above all else, to be found amongst that number who are Christ's, and that they would be earnest in their pursuit of it, even at your own footstone.

[8 : 58] We would ask that you would encourage the prayer to be their prayer, which was the prayer of many of those who are here this evening, Lord, be merciful to me as sinner.

They were not taught that prayer. Perhaps, yes, in a measure, they were taught it at their mother's knee, but they were not taught it until it was taught it by the Spirit, and that they understood what mercy was, and where it was to be found.

And we give thanks for those who have that prayer still, and who continue to seek your face as the God of mercy, and the God of all grace.

So remember your people with all their varying needs. Remember those who would wish to be numbered amongst them. Encourage them, each one, that they may be drawn one to the other, and that each would find one another, so that your people would be drawn to those who are desirous of being one with them, and that those who have that desire would gravitate towards your people in order to have their desires put into context, that they would understand what it is to be a child of God, for our attitudes to have thoughts, and feelings, and fears, and everything else that is part and partial of being under the tutelage of your Spirit.

We give thanks that we can have that hope in us, that you have not removed your candlestick from our midst, but no matter how much we despair of seeing evidences of that, that we believe that as long as your word is preached, and as long as your people are praying people, that in your time, there will be those who would come to knowledge, a knowledge of Christ Jesus, as the alone saviour of sinners.

[11 : 15] So visit our homes, our families, our townships, wander about our community, as the Lord of Glory once did when he sojourned in this world, when his feet wandered in, if we could even allege that he wandered, his purpose in coming was so clear, and his walk in this world was purposeful at all times.

But it took him to many places where some would believe that he was not welcome, or that he was an alien in the walk that he had.

And yet it took him to meet some that otherwise would not have met with him. And we give thanks for the way in which some came to a knowledge often in the saving of their soul when others would have walked by on the other side.

So bless the preaching of your word, bless the witness of your people, bless the means that you have ordained by which the truth will go out through the various organizations that seek to proclaim Christ and him crucified, through the medium of radio and television, and the various ways in which the truth is disseminated to the ends of the earth.

We give thanks that borders that are close to the gospel that are able to be bypassed through the means of a computer and the various ways in which the word of God is able to reach their homes in the way in which the gospel can touch lives through that end.

[13 : 27] So hear our prayers and bless your word. Bless it however we come to hear it and whatever your purpose for it, may it be accomplished.

We remember your people with all their varying needs the world over. We're thankful that we can bear one another's burdens. We pray for the persecuted church, especially those who are constant in their witness to Christ and who are persecuted because of it.

We pray that you would guard them and that you would guide them so that their speech may be wise and that the fruit of their witness would be a testament to your own blessing of their labors, even in places where we would not expect to see it.

We remember the needs of the world and those who are suffering because of needing water, needing food, needing shelter.

There are so many brought to our attention and we cannot but bring them to your attention in prayer and thankful that we can believe that you are a God who hears and a God who answers prayer.

[14 : 49] Remember our own communities here with the needs that are before you. We pray for those who are unwell that you would heal them, that you would grant recovery to them.

We pray for those who are in hospital presently. We remember the aged when the aged and the aged and the aged and the aged and the aged. We say that you would and the aged and the aged and the aged those who regularly over many years make themselves known in the congregation here and were active in the work of the congregation and in the worship of the congregation.

We remember any who may have a special need to be remembered before you. We ask that you would bind up the wounds of the broken-hearted, those who are grieving and sorrowful, that you would visit them with a word in season and grant to them that you are a God who is aware of the sadnesses that afflict the children of men from time to time.

Amen. We ask that you would continue to keep us in the path of obedience and guide us in the truth and keep us from wandering out of the way, which is so easy for us to do.

We would pray that you would bless your name amongst us and draw us closer to yourself as a people and have mercy upon us in Jesus' name. Amen.

[16 : 30] I'm going to read from the Scriptures of the New Testament, the first epistle general of John and reading chapter 3. 1 John chapter 3.

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.

Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

But we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifies himself, even as he is pure.

Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin.

[17 : 36] Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you.

He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

For this is the message that ye heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother.

[18 : 43] And wherefore slew he him? Because his own works were evil, and his brother righteous. Marvel not, my brethren, if the world hates you.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

[19 : 53] For if our heart condemneth, God is greater than our heart, and knoweth all things. Beloved, if our heart condemneth not, then have we confidence toward God.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another as he gave us commandment.

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us.

Amen. And may the Lord add this blessing to a reading of his word, and to his name be the praise. Let us sing to God's praise now from Psalm 116.

Psalm 116, we're singing from the beginning, six stanzas. Turn to verse 8. I love the Lord, because my voice and prayer she did hear.

[21 : 12] I, while I live, will call on him who bowed to me his ear. Of death the cards and sorrows did above me compass round. The pains of hell took hold on me, I grief and trouble found.

Upon the name of God the Lord, then did I call and say, Deliver thou my soul, O Lord, I do thee humbly pray. God, merciful and righteous is, yea, gracious is our Lord.

God saves the meek. I was brought low, he did me help afford. O thou, my soul, do thou return unto thy quiet rest. For largely, lo, the Lord, to thee his bounty hath expressed.

For my distressed soul from death delivered was by thee. Thou didst my mourning, eyes from tears, my feet from falling free.

And so on. In these verses, from the beginning of Psalm 116, I love the Lord, because my voice and prayer he did hear. I love the Lord, because my voice and prayer she did hear.

[22 : 36] I, while I live, will call on him who bowed to me his ear.

Of death, the course and sorrows dead of the king of the throne.

The pains of heaven took hold on me I grieve and thronged upon the name of God the Lord than dead than dead I call and say deliver thou my soul O Lord I do thee hungry pray God God merciful and righteous yea gracious is our

Lord God since the meek I was brought hum God ire kind March below the Lord to thee, His bounty hath expressed.

For my distresses so wrong yet delivered was by thee.

[25 : 15] Loudest, like mourning, eyes from tears, smith thee from falling free.

Amen. Can we turn now to 1 John chapter 3 and we'll read again at verse 14.

1 John chapter 3 at verse 14. We know that we have passed from death unto life because we love the brethren.

He that loveth not his brother abideth in death. We know that we have passed from death unto life because we love the brethren.

I am sure that some of you at least will be familiar with these words as words that were frequently chosen for a text on communion question day.

[26 : 43] And they were suitable for that purpose because it gave opportunity for professing Christians to give marks of grace.

which means simply that they were able to speak about how they came to know the Lord Jesus Christ, how they experienced being born again and how they can identify that having taken place and the progress that they have made from that point on.

Spiritual progress, I mean. And it is a suitable verse that allows evidence to be presented of the life-changing experience.

That a person who comes to know the Lord Jesus Christ as a Savior can speak about. And this is really one of the main purposes of the epistle as far as the apostle John is concerned.

He wants to enable those who are believers to be assured of that fact.

[28 : 19] To identify what makes them different to those who are unbelievers. To identify things that are true about their lives that were not true at one point but through coming to a life-changing encounter with the Lord Jesus Christ things have changed in a way only he could bring about.

John Murray a theologian that many of you will know his name he's talking about some of the teachings of the apostle John here in this epistle.

And one thing he says and he's not talking about this verse in particular but one thing that he identifies that John is wanting to do and wanting to make sure that the reader understands that it's true that there is an absolute cleavage he says between the regenerate person and the unregenerate person.

John Murray's a linguist he's a he's a master of the English language as well as other biblical languages but the point that he is making is this that the reader of this epistle who are understanding what John is doing they are going to grasp this truth that there is a difference between a believer and an unbeliever.

There is a separation that's what the word cleavage means that there is a division that occurs when a person is born again by the spirit and that person is no longer what they were prior to that.

[30 : 33] There are only two classes as far as John is concerned he sees God's children or he sees the children of the devil. And the former have one father they have one elder brother they have many brothers and sisters who have the same spirit as themselves they belong to the same family they manifest the same graces and tokens that speak of that relationship that they enjoy with Christ.

They are all on the same road they are going to the same destiny or destination they will share similar experiences they will have the same temptations they will have the same triumphs they will have the same triumphs they will have many things that are common to all who have come to faith in Christ.

Now John insists that it is possible for them all to know if they are of that number or not. and I think that's important for us to understand that this is the conviction that John has that it would be a waste of time for him to write such an epistle if he was wasting his breath because he's wanting to convince the Christian who reads this epistle that it is possible for them to be able to identify the graces and the gifts and the transformation that has occurred in their life that marks them out as God's children.

It is possible for them to do that. It is possible for them to come to a situation where they are free from the uncertainty that afflicts many in the world.

Now looking at this verse there are three questions we can ask. he says we know that we have passed from death into life.

[33 : 02] Who knows? Who knows? Who is able to know that they have passed from death to life? What do they know? And thirdly how do they know?

So three questions that can be easily answered I hope. As many of you already may be aware of in both the gospel that bears John's name and this epistle one constant theme that he returns to repeatedly is this that any and all who believe in the Lord Jesus Christ have eternal life.

It's as simple as that. If a person believes in the Lord Jesus Christ they have eternal life. And I'm sure there are those who say you're making it too simple.

There's more to it than that. There's bound to be more to it than that. Or you want to delve into this word believe. What does it mean to believe?

How can I be sure that my belief is of the right sort? well John doesn't mince his words.

[34 : 41] He says again and again that believing in the Lord Jesus Christ results in eternal life. Professor Finlayson a former professor in the Free Church College writes that when John says this this is John's way of directing us to the person who is revealed in the gospel.

When he says that he means us to ask the question of ourselves who is this Jesus Christ that I may believe in him if I have not already met with him.

And if I have already met with him it is sufficient for me to understand that believing in him is really of the greatest import.

Professor Finlayson writes let it not be forgotten it is with the revealed Christ that faith deals. Christ interpreted by himself and by the spirit in the world.

So the believing in this Christ any doubt we may have about what it is to believe what it is that the person who believes in him expects from this Christ can be answered by looking to the word of God and considering what that word has to say.

[36 : 30] So here at this point in the epistle John is as we have already alluded to returning to this point that he has frequently made and emphasizing or emphasizing afresh the point that all who believe are God's children.

All who believe in Christ are God's children. now the consequent question that must follow that is what evidence do I have for myself that I am one of these children.

If the children of God if the believer in God has everlasting life and if the person who believes in Christ is a child of God how can I be sure that that is mine.

And remember John's intent in writing this epistle is to bring the believer to an assurance of faith in Jesus Christ which is saving.

And the first thing that he would argue is that one evidence of that is your obedience to Christ. They are obedient to their heavenly father.

[38 : 12] Behold what manner of love the father has bestowed upon us that we should be called sons of God. Therefore the world knows us not because it knew him not. Beloved, now are we the sons of God.

It does not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is. the chapter divisions are slightly misleading.

The verse before that simply says if you know that he is righteous you know that everyone that does righteousness is born of him.

In other words this is one of the fruits if not the main fruit. The person who does what is right, the person who does what God shows us to be right, is the person who is born of God, the person who is one of God's children, the person who can believe themselves to have eternal life.

Further on in verse 10 he says in this the children of God are manifest and the children of the devil whosoever doeth not righteousness is not of God.

[39 : 30] neither he that loveth not his brother. In other words evidence there to the contrary that if a person is disobedient then he can't be God's child.

Now it is clear that this is therefore not a minor mark. It is not something trivial. It is not something that matters little.

It is something very important. I think that is probably one of the reasons why it was often cited as a good question day text.

because it opened out the path for a person to examine what areas of their life testified to their faith in Christ.

Now many other things are said by him that testify to the privileges that belong to the believer. I'm sure you know these privileges.

[40 : 47] You've experienced them or you've seen them in others. Hopefully you've experienced them. You know John speaks of them.

He speaks of them in this epistle. First of all we've already mentioned that they're called God's children. That's not a minor thing to be called a child of God.

Nor does John see what accompanies being a child of God as being of little consequence. Those who are sons of God know what it is to have the son of God act as an advocate with the heavenly father.

This is one of their privileges belonging to the family being a child of God having a heavenly father whose older brother is an advocate with their father.

We are the children John argues of immense privileges and we could expand on that. But I want us just to think about these three things that we mentioned.

[42 : 05] John says that we know that we have passed from death to life because he says we love the brethren.

We know we have passed from death to life. Now what does he mean? Some translations have it we have passed over.

we have crossed over and immediately maybe your thoughts go to one event in particular where you remember in the scriptures the people of God especially those who were slaves in Egypt.

they were redeemed from their life of slavery and they were freed from bondage and God directed them to the Red Sea and when they got to the Red Sea by miracle the Red Sea parted and the people of God were able to cross or pass over and their enemy the Egyptians were drowned as the sea that parted for them closed in on their enemies.

So they have crossed over in that sense a very visual image if you like. They have gone from death to life they have been removed from danger to a place of safety.

[43 : 54] Robert Murray McJane makes an interesting illustration at this point and he says when you think of what is going to happen or when I think of what is going to happen when the Lord Jesus Christ is going to come again he sees the picture that the scripture gives us of the sound of the last trumpet and he said when the last trumpet sound we're told that the graves will open and that the bodies that are in the graves are going to rise and he says when you think of that and many people do think about that and they wonder at that day at that time that event they're in awe of what's going to happen but this is what McJane says there is a greater wonder by far going on under your own eyes a soul passing from death unto life when

Jesus comes to a poor dead soul and says live when he washes that soul and puts his spirit within him now maybe we're not as used to seeing that happen we would like to be but it is really an awesome thing to behold when a person who is dead in trespasses and sin a person who is spiritually lifeless a person who is ignorant and dark as far as the things of God are concerned is visited by the power of God and their eyes are opened and they are quickened they are given new life there's nothing like it nothing like it and according to

Mark James as far as he's concerned it is even greater to behold than what will be seen on the day that Christ returns when we leave behind the Egypt of death those who are alive know what death is like those who are alive spiritually understand what life is like and they understand only too well what it was like for themselves from experience I was reminded of the words of the apostle Paul we forget you know Paul was such a character who's so alive for Christ his words are full of Christ his preaching his teaching everything that

Paul has to say speaks to us of someone who is full of the Lord and yet Paul is able to say from his own experience that he wasn't always like that in Titus chapter 3 and verse 3 he says we ourselves he doesn't exclude him he's not looking at these people who are round about him and seeing sin darkened individuals who were worse than he was he says we ourselves were sometimes foolish disobedient deceived serving diverse lusts and pleasures living in malice and envy hateful and hating one another we ourselves he says this is what we were until Christ came into our lives this is what I was until Christ quickened me but there is a but with the apostle after that the kindness and love of

God our saviour toward men appeared not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit and so on now if you're a believer tonight don't think that you're a believer by process that you've somehow arrived at where you are without God entering into your experience and bringing you into the kingdom of the marvelous light that is his the devil would have you believe that you are what you are today accidentally or by reason of something that was nothing if you are a converted sinner if you are a

[49 : 27] Christian born again by the Spirit of God nothing but the power of God would have brought you to where you are and nothing but the power of God would bring any other soul to where you are that's the thing you have to remember we were redeemed but from the power of darkness made alive who were once dead in trespasses and sin now is it possible for a person to be alive and not know it is it possible for a person to be alive and not know it there is a question is it no not if a person is spiritually alive and they think they're not

I would imagine that person is miserable if they are spiritually alive and they think that they're not spiritually alive they can't but know what it is not to be alive they can't but not know what it is to remain dead in trespasses and sin they can't but know that if they remain in their dead condition that they will perish and with that understanding they can't be anything but miserable do you understand what I'm saying a person who believes themselves to be dead who are not they have the ability because they are deceived to believe that they are dead when they are alive they can see what it is for a person to be dead but the person who is deceived into thinking that he is alive when he is not that is something else that is something else because that person has every right to be miserable and they're not and yet they have no evidence of their life they have no evidence in their life that they are of this number and that's when we come to this mark that the apostle gives that those who are passed from death into life can know that they have passed from death into life because they love the brethren he says because they love the brethren it can't be as simple as that but he says it is we know because we love we already noticed that the child of

God every child of God must belong to the family of God if you are of this family then you have many brothers and many sisters who are of that family and you love them because they are of the same family now we have many friends in the world perhaps and we love them perhaps we love them more than our own flesh and blood but here what Paul is saying is not a love like that I'm talking about but it is a love that you have for those who are your brothers and sisters because they are like Christ because the more we see of Christ in them the more we love them we go back to chapter 2 on chapter chapter 2 verse 10 he says he that loveth his brother abideth in the light and there is none occasion of stumbling in him but he that hated his brother is in darkness and walk in darkness and knows not whither he goes because the darkness has blinded his eyes he is insisting on this truth that the child of

God the Christian believer the person who has Christ as the one in whom he has placed his faith cannot but love those of a like mind I don't think that John considers this to be unimportant much to the contrary in chapter 4 and verse 7 beloved he says let us love one another for love is of God and everyone that loveth is born of God and know God he that loveth not know not God for God is love the beginning of chapter 5 whosoever believeth that Jesus is the Christ is born of God and everyone that loveth him that begot loveth him also that is begotten of him

John thinks it's important for us to love fellow Christians he thinks not only that it is important for us to love them but that we can be assured of our Christianity if our love for these Christians is in evidence now that makes me uncomfortable at times it may make you uncomfortable times because you would want what he is saying to be qualified you would want John to be a bit more flexible in what he is saying surely he could just insert one word that would make it easier for me to believe what he is saying easier for me to find this as mark upon myself all he would have to do is put in the word son if we love some of the brethren if we love some of the sisters you know we could exclude one or two because we don't really get down we find it difficult to be in our company they don't think the same way about things the way we think about them it is easier for us to keep our distance from those that have stood on our toes but that's not what

[57 : 34] John is saying this love of which he is speaking that is such a clear evidence of our belonging to Christ demands of us obedience requires of us that we fulfill our righteousness and that we do love our brethren even when they find us unlovely and we may find them equally unlovely the love of which Christ speaks demands obedience demands self denial his commandments we are told are not onerous they are not grievous John says yes we can get on with well with those who are like us but what if they are not while there's always ways around it we can argue that they're not really brothers they're not really sisters love me me aw pink and maybe if you knew something of his life you would say that maybe in his own life he might have been more careful about the way that he lived with regard to other

Christians because he didn't suffer some of the opinions that people held with the grace that you would hope that we should share with other Christians but he stated quite clearly this love for the brethren is far more than an agreeable society whose views are the same and that's the bottom line love for the brethren is far more than an agreeable society whose views are the same in other words what John is saying here is not easy what John is saying here is if this evidence if this proof positive of being a child of God is what you want to find in your life then it may require of me and it may require of you to find ways in which that we can demonstrate our love to

God's children even when these children are not as close to us as we would want them to be or as close to them as we ought to be in other words this is something that we have to work at but if God is to be believed what who but God is to believe his servant is to be believed as a proof as a testament to a relationship to him if you put it you know I know there are many dysfunctional families in this world dysfunctional families they can't live in each other they can't share life together they have disputes they have arguments they are more less at war with each other but that's not the example that the

Lord's people should show and it requires of us who are part of the family of God where these possibilities emerge that we have to work and work hard in order to be able to show that love in practical ways and in ways that are not hypocritical because the reward the proof that we want of our Christ likeness is seen in that way of course you know there's a lot of things that when we're talking about love we're not talking about this mercy world view of love sometimes we love our brothers and sisters by having to speak sternly to them by having to rebuke them correct them we have to share the word of God with them and put light on it if they're not aware of what and the same goes to us we must be able to receive such a rebuke and such a word of correction if that is required and that's not something you can't do without

God's grace John wants to encourage the believer and the believer needs to be encouraged we live in a world that is full of discouragement for the believer any person who's a believer here tonight knows that and if they don't have to be believers for very long before they find out but is it not good that you have brothers and sisters in Christ that you can go to you have the elder brother of course but you have brothers and sisters with whom you can share your sorrows and your sadnesses and your trials and speak to them and they're able to give you encouragement from their own experience and may that be true of us may that be something that is still in evidence in the church of

[64 : 30] Christ it should be always it should be in our day as in every other day may God make it so let us pray oh Lord if God help us to be of that number who love one another even as you loved us when we think of our own heart when we think of our own unloveliness when Christ came to us we know that it was nothing in us that drew him to us and we give thanks that you came even when we were where we were to bring us to where you would have us be help us to understand the privilege that we have in that respect and cleanse from sin in Jesus name amen our closing psalm is psalm 133 psalm 133 we sing the whole psalm behold how good a thing it is and how becoming well together such as brethren are in unity to dwell like precious ointment on the head but down the beard that flow even

Aaron's beard to the skirts that of his garments go as Hermon's Jew the Jew that died on Zion's hills descend for there the blessing God commands life that shall never end behold how good a thing it is behold how good a thing it is and how becoming well together such as brethren are in unity to dwell like precious arm men on the head that on the beard and flow he made us dear and true best curse did all his charm and go feel to his and to hell who tes

For there the blessing God commands, Thy blood shall never end.

May there be grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, now and always. Amen.