

Greater love has no man than this (Quality: Good)

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[0 : 00] The Lord grant his help. Once more, as I would direct you to the Gospel as recorded by John chapter 15 and verse 13.

The Gospel as recorded by John chapter 15 and verse 13. Greater and verse 14. Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends. If you do whatsoever I command you. One thing I'm sure was very clear to you, it certainly was to me, the inability of which one felt to be able to speak of something which is so great as far as the Lord Jesus Christ is concerned and the effect of that great love, that a man shall lay down his life for his friends.

And I start no better off with knowledge. Greater love hath no man than this, that a man lay down his life for his friends.

What I did say, and would say once more is, that if you and I are the recipients of this love, then you will agree with the Saviour's words.

[1 : 36] You will be able to give your amen to the truth of this great love by the height, the depth, the length, and the breadth of it.

Because I do believe this, and it is not exaggeration by any part, that the knowledge of this love will be known more and experienced more when we shall be in glory.

But it's not an exaggeration, which I've heard people say, but it's not exaggeration. All eternity will not exhaust such a subject as this.

the great love by which Christ demonstrates here of all his dear children. Greater love hath no man than this.

And if you remember too, you that have tasted that the Lord is gracious, if you felt at some time or experienced at some time something of this love, and the children of God do.

[2 : 51] And the effect, of course, is humility of spirit. But it must come from him in the first place. If you and I have ever felt love to Christ because of his mercy, because of his grace, because of his precious atoning blood, it is because that love has been made known to us.

And as we could have read, we know, or rather, as we might have read in another chapter, we love him because he first loved us.

Well, we spoke several things, I believe, about this great gift of love that was found in the heart of a triune God towards the fallen sons and daughters of Adam.

The choice of the love, that love was the choice placed upon those who were subjects of his grace, and not because of works of their own, not because of something better than in themselves.

That's not the, that is not found in it at all. But the choice was the mercy of God. I don't know whether you've, shall we put it this way, I don't know whether you could understand this.

[4 : 17] I don't mean by just looking at yourselves or wondering at the mercy of God. Some of the, some of those souls that are demonstrated in the word of God who were the subjects of his grace.

Oh, they were such foul characters. such foul characters. They were not just simple sinners. They were so foul from truth and righteousness, but they were not too far off.

If they were the choice of God for his people, however far they'd gone into sin and evil, it was not beyond this love. well, that's a mystery in itself.

And I thought it came to me during the lunchtime, we sing about this, you know, the wonder of his love, don't we?

I felt when I realised the truth of it, that if the Lord would grant us the experience of it, we would sing it more truthfully. Yes, the very worst of sinners, who upon his grace rely, shall have endless blissfully with us, and shall sing beyond the sky.

[5 : 37] Well, if you've tasted of the Lord that he is gracious, and have some influence of that love in your heart, that you won't fall out with this word, greater love hath no man than this.

And what is also, and I suppose we might have mentioned this, what is also true, you know, is the unchangeable love of it. You will know child of God, and I have known them, that they've expressed such love to one towards another, and they talk as though it can never change, but it has, and it has, and it will, and so there's no, there's nothing more blessed than you can brought into realise the truth of the mercy of such love that can't change.

On such love, my soul still ponder, love so great, so rich, so free, say, while lost in holy wonder, why, oh Lord, such love to me.

He said this morning, if we treated our friends like we treat our saviour and master, we wouldn't wonder if he withdrew his help and his presence.

But it is a love that can't be changed, and all trouble is he himself is, grace, and once the child of grace has known it, then they are the subject of it, till they get to glory, and for all eternity they'll know it.

[7 : 19] Greater loveth no man than this, that a man lay down his life for his friends. And we said too that we must comment a little about this laying down his life.

In this gospel he speaks about, having the power to lay it down, and the power to take it again. This I received of my father. But to whom?

To whom does he lay it down for? For vile sinners. And by his sacrifice, by his death, they came to that fountain, open for sin and uncleanness.

And I hope you can understand my feelings. Dear friends, if you could understand a little of the precious blood of Jesus Christ, you'll see the same love in that blood as there is in everything that he does for them.

Because he shed it willingly. And it was through that atoning blood that sins are pardoned, and saints prepared for glory. there is love in his blood.

[8 : 33] We spoke just before we finished this morning about chastening. There is love in chastening, love in correction.

As many as I love, I rebuke and chasten. Peace others, therefore, and repent. And really, I suppose, we might, the only thing we can understand about that is, you know, it's described like a parent.

A parent who loves his child will not see him go into broad ways of destruction without that he might first try and reprove him of it.

Well, there's love in reproof, and there's love in correction, and there's love in chastening. What love there is, you know, that the child of God will indeed be brought to fall under and to fall willingly in it.

I also want to try to speak to of the effect of love. The effect of the love of Christ is to love him. What we read in our reading to the effect of love, or shall we say the fruit of love, because it said in that chapter in the first of Israel of John, chapter 3, we know that we are passed from death unto life because we love the brethren.

[10 : 00] Oh, if you have any love to the children of God, is it not because you can see Christ in them? Oh, you won't love their natural state.

They're all crooked sticks in a bundle, aren't they? Us included. but if you can see the love of Christ in them, then you will see that it is by love to them.

And I thought, so, you know, the constraining love. It would be very simple just to try to describe the love of Christ in constraint, or in effect.

in one of our hymns, we have something like this, if I can find it quickly.

Has God a command to fulfill, which nature unto word would shun, but brings to compliance of will, and causes the deed to be done. When it came upon my mind, in my attempt to meditate, upon this word, of that verse, that 14th verse, ye are my friends, if you do whatsoever I command you.

[11 : 25] And I'm not speaking necessarily about the ordinances of God's house. The Lord knows those who are exercised, and of the way which he will bring these things to pass, but it isn't just contained in such things, it's contained in all things that reflect upon the pathway of the children of God.

Ye are my friends, if you do whatsoever I command you. And I suppose we could include many things in that word. The exercise of a living soul demands obedience.

And there will be no blessing if there's no obedience. obedience. If there's rebellion, if there's opposition to what the will of the Lord is, then there can be no blessing.

You can't ask the Lord's blessing on disobedience. You can't seek his smile in the house of God if you sit there under a sense of his frown.

But where the Lord's commandments are, and I'm not excluding any, or try to leave out any either. But the pathway that he calls you to walk, the place he'll have you to worship, the spot of ground where he'll have you even to live.

[12 : 51] These are all the subjects of the mercy of God, and the will of God is to be seen. When the apostle was stopped on the Damascus road, the question was what wilt thou have me to do?

Dear friends, I'm sure of this, where the exercise family of God are concerned, there will be much need of grace. Because be sure of this, one thing is ever so certain, and that is this, that when the Lord shows you the way, it will always be contrary to yours.

When nature and grace can walk together, then it's the first time. Because grace will have, will make the way known to you, what way you have you to walk.

In the Psalm 107 it says, he led them forth by the right way. Now, that right way is the will of God. Not your view of the right way.

And there's been many a so-called saint of God that would have you to believe he's walking in complete agreement, to the will and purposes of God, but if you would probe it.

[14 : 12] For instance, I do remember a man going out to preach, and his response to the letters he got to fill the pulpits was this, well I'm not going that distance.

I think somebody wrote to him from the north of England, the chapels opened up there. Well I'm not going that far. Well you see if the love of Christ was in his heart, that's not far enough.

Where the Lord will have his servants, where the Lord will have his people, he will direct them in the way, and he will bring them to comply to his will by granting them love.

It may separate them from loved ones as it does, but you see the obedience of the soul is brought to pass by the effect of love upon their hearts.

And if you and I know something of the love of Christ, and you may know something of the love of Christ as it is revealed, I don't mean in your soul as it necessarily means a pathway, but if you want to know something of the love of Christ, the Lord will bring you to see his path, or to follow as it were in meditation and experience of the pathway of Christ.

[15 : 39] I well remember a time, I'm going back now in the 80s, and I was driving to work, and I was trying to consider the way in which the Lord was working, in my heart and in my pathway, and the Lord very kindly unravelled it to me, but after a while, the scene changed in my mind, I was brought into his pathway, and oh how sweet and precious that was, it broke my heart, I wept I think all the way to work, because I saw his pathway, you know it says his way was much rougher, much darker than mine, did Christ my Lord suffer, and shall I repine, now if you can see his path, how he left the, how he left heaven, laid aside his glory, entered into this world, for the purpose of salvation, well if that doesn't break your heart, nothing will, well it broke mine, and I was so taken up with his pathway,

I never knew that morning how I ever got to work safely, but I arrived at work, but that was the, that's not the point, the point was that we do desire to see this, or to see the lead-ins and influences of grace in the pathway that we walk, but when you're brought to see the way in which he walked for his people's sake, his way was tribulation, his way was persecution, and his way had death in it, and the reproof of men, and so on and so forth, but he did this for his people's sake, if you, and I don't mean now, but if you turn sometime to that little epistle, Philemon, you will find there a word like this, for love's sake, for love's sake, now that completely describes the person of Jesus Christ, what he endured, his pathway of 33 years, and which came to conclusion when he went back to glory, how he suffered, bled, and died, how he laid aside those heavenly garments and place, and how he was, as he was rebuked of men, how he was set at naught, and so on, if you can trace through those 33 years, now that, you could put those words to it, for love's sake, if you do whatsoever I command you, now you see that was covenant love to sinners, covenant love to sinners, when you consider the pathways of which the children of

God have to walk, and I mean, when I said have to walk, it's because it's decreed that they should walk, and in a little you can say I trust or feel in a little, something which is so small in comparison to his, but he in love to his church, accomplished salvation, and you in love to him, if that is the case, are at least at a distance following in the same path, path, yeah my friends, if you do whatsoever I command you, how solemn it is then when a sinner rebels, rises up, finds thought with the pathway which God has appointed them, the pathway which the children of God walk will end when they go to glory, and every step of the way is ordered and decreed, I remember thinking of those words years back, you know, the steps of a good man, are ordered by the

Lord, and the steps of a good man, Jesus Christ, was ordered by the Lord, but the steps of a good man, a good man of grace, I mean, not of works, of course, but the steps of a good man of grace is ordered by the Lord, and he delighteth in his way, and it will be a way where the constraining love and influence of that love will bring it about, and obedience to that command, but there's something that also you want to remember, if such is a word in season to anybody, the Lord knows, but you know, if the Lord puts you in a path, you will need his help every day, many years ago I heard a minister say this, if God puts you somewhere where he wants you, it's where you can't manage, church, no, but that's one side of view of it, but if God puts you in a pathway, and brings you to comply to his will, he'll be an all sufficient God to you, all sufficient

God, Paul wrote to the church in Corinth and said, who is sufficient for these things, but he also added, but our sufficiency is of God, so you may read into his will and purposes, what you might call impossibilities, and it costs something, it does cost something to be a follower of the meek and lowly Jesus, oh but you know the balances are there also, what mercy when you know his presence, what mercy when you know his grace, what mercy when he draws you by his love, we said together in the vestry, in quoting from one of the hymns in this book, a 153rd hymn, that second part which is so long, ten verses long, but we read this, a wise dear saviour, tell me why, that thou wouldst suffer, bleed and die, what mighty motive could thee move, the motive is plain, towards all for love, love, now that describes

[22 : 02] Jesus Christ halfway complete, when he came on earth to save sinners, greater love hath no man than this, did a man lay down his life for his friends, love brought him here, in his heart, they have a place, established there through sovereign grace, death, and it was on their behalf that he came, it was on their behalf that he was set at nought by sinners, it was on their behalf that he should suffer in the judgment hall, suffer in Gethsemane, be the bearer of their sins upon his body on the tree, and suffer death, and then rise again for their justification, as we mentioned this morning, greater love hath no man in this, it a man lay down his life for his friends, the word this is to the children of God then, if you know something of yourselves, if you know something of the falseness and vileness and depth of iniquity that lies in you, if you ever come to some sweet hope in the mercy of

God, and you see this word as I see it this day, it's because that such were the subjects of his love, this is where you will find this word such a mystery to you, greater love hath no man than this, that a man lay down his life for his friends, but then you know the love of Christ which is rich and free, fixed on his own eternally, what depth there is in that love, what far reaching influence does that love have as we read, but I read it because in that third chapter of the first epistle of John, we read these words, what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knows us not, because it knew him not, and as much in the gospel as well as in the epistle of this wonderful love of

Christ, but when you think about this manner of love, when it comes across your meditation, and the benefit and blessing is the child of grace, that's the blessing and the benefit of his love, it's not demonstrated to the good, and to the upright, it's blessed to sinners, it's made sinners in preparation for glory, the sons of God, and they'll walk in such manner, and they'll walk in such ways, of which they will be supported, upheld, through the trials and troubles of the pathway, I can't help but go into the scriptures of truth, or the evidences, of which the church of Christ shall see, concerning his people, who they are by nature, what they are by nature, and how they slipped and fell, but what remains, which cannot be altered, is this love towards them, and when you think about the backslider in the gospel of

Luke, he's called the prodigal, you see, he made a change, he would return, or go into places where he spent his substance in righteous living, but there wasn't any change with the father, that was very evident when he was brought to himself, and in repentance and confession, return home, and there's grace for you, returning grace, restoring grace, found in Christ, found in the father, I would arise and go to my father, real repentance, but his father was looking for him, fell on his neck and kissed him, what subject, you see, he was a son, he could never be anything else but a son, he couldn't be a servant, he was a son, and he was to know the truth of the word, and that the love of the father changeth not, greater love hath no man than this, that a man lay down his life, or his friends, and I suppose I'm going back a bit, but you know, as we said, as we started this morning, that these truths that we read in these chapters proceed of course his suffering, from chapter 16, when, after chapter 16, and we have the intercessory prayer of the

Lord Jesus Christ, and then begins his pathway of suffering, and ultimately his death, but this word is indeed, what we might say for the disciples in those days, a word of preparation for them, to illustrate love in its fullest and its greatest means, it is to be seen in himself, and it will be seen, these disciples will prove it, those who were the subjects of his grace and mercy here below, will wonder at the condescension of that love, but it is vital to know the love of Christ, and it was vital to know that death could not destroy the love of Christ, when they crucified him, he gave his life up, nobody put him to death, it is often said that they crucified him and he died, but he gave his life, and he gave his life a ransom for many, but also he was able to take up his life, if that's the correct way of describing it, he also took up his life and met them again, not the world, not those who persecuted him, not those who brought him to naught, as we were reminded, who scourged him, not those, they didn't see him again, not till the judgment day, but those who were followers of his, and who were the subjects of this, that a man should lay down his life for his friends, those were the subjects of that, would see him, those 40 days before he ascended to glory, oh, what a demonstration of love, if you, if you feel, if you seek this blessing, oh, that you might pray unto him, say, say unto

[28 : 59] Christ in your prayers, Lord, show us his love, will he show you himself, if you have views of the suffering saviour, there's a word in Luke somewhere which says, and they let him out as far as to, to Calvary, and there they crucified him, dear friends, if the Holy Spirit takes you out to Calvary, opens the eyes of your understanding, and by precious faith, have a view of the crucified one, oh, I do remember such times when you have a view of this crucified one, there is love, there is love demonstrated, and again I was thinking, I went back, when I was in my teens, I suppose, and I remember once, or not once, but often it used to be given out, concerning the ordinance of the Lord's Supper, love, and whoever gave it out, always used to use the same words, that it revealed the dying love of the

Lord Jesus, but he also used to add to it, and the undying love, because love was seen in his dying, and that dying was an undying love, because it couldn't die, if you have the love of Christ manifested to you, and if you feel the influence of the love of Christ in your soul, it's an undying love, because it's the same love that you'll rejoice in, and when you're found safe home to glory within, and there's something else, you know, when you think of this dear one that you mourned today, the passing of, just a few days ago, I would say this, I would say this, surely, is this not right?

You compare this, you compare this to our occasion, to your own pathway, to those who fear the Lord, to those who have a little understanding of the love of Christ, what would you say of it?

Well, you hope in grace and in mercy, that you've tasted a little of it. I would fear, I would believe this, would I not? In my own soul, I trust as well as yours, you would say, oh, but it is but a little, it is but a little.

And you would go along with the hymn writer, we read, we sung recently somewhere, that you would take more visits from him, and that they might longer last.

[31 : 42] But that's what this is like in the pilgrim way, that's like in the wilderness. There's touches here and touches there, and a sweet movement and melting of the heart, that the love of Christ does indeed bring about.

And I'm sure if that dear one's in glory now, as that dear one is in glory now, that she has an uninterrupted evidence of that love. As a child of grace here, she would know tokens of it, and evidences of it, surely.

So do you if you fear God. They're all tokens here and there, but not in glory, you know, not in glory. It will be, to use an expression often used, it's to bask under the sunshine of that love.

Fulfillment of love, the love of Christ, to the soul, you know, is only to be known when you enter into glory, the fulfilments of it. love. And, but in this world of sin and woe, and in this wilderness journey, there's much that comes against it.

I suppose, too, the view of the believers in Jesus Christ, concerning the experiences of that love, as it is intermitted, and I suppose sometimes it comes, Satan comes against it and say, well, if God is a God of love, why is it that he permits this trial, this trouble, to come upon you?

[33 : 19] That's what the world will say. How can God be a God of love, and let these things come? Well, these things come not because he's a God of love, but because of sin.

Now, where there's no sin, and where the saint of God gets home to glory, you know, and there is no sin to trouble, them, they shall know his love, continually.

When we shall see his face, and never never sin, and from the rivers of his grace, drink endless pleasures in, now the love of Christ will be known in its fullness, and also in its completeness.

Greater love hath no men than this. He demonstrates his love, as you see him by faith at Calvary. That's what brought him to Calvary. Sin, I was going to say, took him to Calvary.

Love nailed him to Calvary. Love nailed him. You know, there's that very gracious word, we read, where the Lord Jesus Christ is speaking to his father in Gethsemane, if it be possible that this cup pass from me.

[34 : 32] Nevertheless not my will, but thine be done. Now the will of God was salvation. The will of God was salvation. And what a blessed effect does the love of Christ be seen in that salvation then of the Lord Jesus Christ to his people.

I've often said, you know, and I do try to keep close to the word. Also, the Lord keep us to be faithful to the word of God. If you and I are the subjects of his grace and mercy, we might look very simply and yet very solemnly at the cause of it.

And surely there's not a sinner, there's not surely a sinner in the church of Christ that can manifest something of deserving it. You know, the rewards that people are handed out sometimes, it's given out as for doing something.

Whatever it be, some honour is placed upon people because of what they do. How can you place honour on a dishonourable sinner? But you see, that's where there's a difference between reward which the world understands and the love of Christ to his church.

doesn't come by reward, doesn't come by keeping this or keeping that, doesn't come by not doing this or not doing that. It comes out of the heart of God, towards whom he will, despite who they are.

[36 : 11] Greater love hath moment than this, to demand they down his life for his friends. Human relationships are bound together by love. Husband and wife, parents and children and so on, are bound together by calls of love.

Often, you know, we might say there's something that brings them together. If you fear God, you will say, well, the mercy of God and the providence of God, the purposes of God, this is what brought these together.

But what binds them to each other is love. love. Now, dear friends, that's a very poor example of the love of Christ, you know, because this is the love of Christ to sinners, not to someone who is deserving, not someone who can earn it or bring works to prove it.

They become friends of Jesus Christ. If a man lay down his life for his friends, they become friends of Jesus Christ as it were by the gift of grace.

He puts them in the way everlasting. They become sons and daughters of the Most High God. And through the mercy that is to be brought to them, to be known to them, you know, they are brought to see the foundation of all this work.

[37 : 40] The foundation surely must be love. There's nothing else that you can rest upon, nothing else that you can plead. Greater love hath no man than this, that a man lay down his life for his friends.

But what I said this morning is true, is it not? When you know something of it yourself, when you feel the influence of it yourself, you know, that is where you can see that it's not exaggeration in these words, greater love hath no man than this, that a man lay down his life for his friends.

There's a hymn that says, why me? Why me, oh blessed God? Why such a wretch as I, who must forever lie in hell, were not salvation free.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. How close one comes in the experience of this truth.

I said, one of the first things I said this morning was, you know, Judas wasn't there. Judas was gone. Two chapters ago, chapter 13, Judas had gone out and it was dark.

[39 : 01] He may be a minister, he may have been a minister as we would describe it, because the word of God says that he had part of his ministry. But he didn't know the love of Christ.

And he didn't know the love to Christ either. How solemn you are, when you consider it, there's plenty of those who demonstrate their religion by what they do.

But if that ground, if that foundation isn't in their soul, you know, they're nothing more than indeed counterfeits.

Because if they're not if you and I are not the subjects of his love, we possess nothing gracious or good or anything. If you and I are not the, not possessing, possessing of his love, if we're not the subjects of his love, that's, that's the, I was going to say, another view, the subjects of his love.

When he saw you ruined in the fall, yet love should you not withstand it all. there's a very beautiful hymn that we know, I believe, and it speaks, it speaks about the grace of God and the mercy of God.

[40 : 19] God■ne we does a the Lord has taught my heart to fear now those of you who can agree with such words what a wonderful blessing that is I want to say two things here in respect to this we said this morning that it doesn't alter your nature grace in the heart is a new nature it's what's described in the margin in John 3 as being born from above that's where this blessing of grace comes from and it does not cannot change your old nature can you remember we spoke again this morning about how the attractions of this world was known and to a natural man that's all he's got the attraction of this world but if you and I were the subjects of God's grace and mercy then that brought us to be separated from this world of sin and woe yes we're in it and because of our old nature we still have hankering after the things of the world that God in his mercy has provided something else for us we quoted from the 14th chapter this morning that's something else

I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself but where I am there you may be also now I'm sure of this there's two things very clear if you and I in our unregenerate state had no desire for the things of God but I'm sure of this if the love of Christ is formed in the heart and that hope in Jesus Christ is there then you will find the opposite where time and where an unregenerated person is in the world the world is all it wants and where there's grace it's where the world is not wanted there's nothing here that will satisfy a living soul nothing whatsoever but if you possess the grace of God your heart and affection will be on things above not on things of this earth there's something very precious you know which is the fruit of this grace the fruit of this love one is a union to Christ and that union is an indissoluble union that union which cannot be broken and also an indissoluble union to the people of God what would it made the Moabites damsel say when in her confession to Naomi entreat me not to leave the order it turns from following after thee where thou goest I will go where thou lodgest I will lodge thy people should be my people and thy God my God where thou dies will I die and there will I be buried the Lord do so to me and more also it ought but death partly in me now what was the prospect well as far as you might look at the view of

Naomi the prospect was precious little that wasn't the concern of Ruth was it or Pa kissed her mother-in-law and then went back to Moab Ruth clave unto her and they walked to Bethlehem went on their way is this Naomi call me not Naomi call me Mara for I went out full and the Lord hath brought me home again empty what sort of attraction is this to a grace-taught soul like Ruth the attraction is God by God my God and in the purposes of God it was manifested she was let me say this very carefully in case you misunderstand every child of God is in the line of Christ you know every child of God and I mean that spiritually I'm not talking about hereditary or anything like that but in the case of Ruth she was in the line of Christ hereditary wonderful mercy you know but the purposes of God were being fulfilled if you have Christ in your heart and you're in Christ's heart then you he can't be in heaven and leave you behind that's the that's the why I wish to to describe those truths and so it proved in time and through divine providence and in the mercy of God that she was a Gentile but in the line of Jesus Christ you know if you follow that through the scriptures you will see it's true greater love hath no man than this to man lay down his life for his friends ye are my friends if ye do whatsoever I command you may the Lord bless his own word forget all that's been amiss verse it was closed by singing hymn number 648 to the tune St. Thomas Pendleton 559.

Hymn number 648 With wonder and with love we at thy courts appear. Thy ways our hearts approve and thy great name revere.

We own the Lamb, our leader wise, nor would we dare his ways despise. What Jesus does command his children should obey.

[47 : 34] He is king in Zion's land and does his scepter sway. Let Zion then with one accord obey the precepts of her Lord.

Hymn number 648 Uh-huh. Thank you. Yea, Len. Yur. Now simple as p servicio to practice with the own liberty. Days of ■■■■ chiuise to the Lord. You are a sinner when you ■■■■ to spend money on earth just near the Family, and may they hide the páience or abandonment of human servants.

Hymn number 648 to the ensignments of her Lord. First, he also will give you rest. Once he claims the Jegbabruck of Power, the path of mining to seize. A north star and przed hotspour it is only by big deeds. The End The End

The End The End The End

The End The End And Pardon what is wrong

[51 : 45] We thank thee for the mercy of thy grace And for the good things of thy gospel Lord now take us on our way Be with us, Lord be with us And watch over those who go to their homes May they travel in peace and safety May the grace of the Lord Jesus May the grace of the Lord Jesus And the love of God the Father And the fellowship of the Holy Spirit The Comforter Abide with us each now And forever Amen Amen