

2 Thessalonians

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Preacher: Mercer, Reuben (1903-1978)

- [0 : 00] In 1039, Lord, we adore thy boundless grace, the heights and depths unknown of pardoned life and joy and peace in thy beloved Son, 1039.
- Amen. Amen.
- Amen. Amen.
- Amen. Amen.
- Amen. Amen.
- [4 : 28] Amen. Amen. Amen. Amen. Happy hearing. Amen. Amen. Amen.
- Amen. The words that I hope we may be favored to sleep from this evening, defined in the second the epistle, the second chapter, the second epistle to the Thessalonians, and the 16th and 17th verses. The last two verses in the second chapter, the second epistle for the apostle to the Thessalonians. Now, our Lord Jesus Christ, himself and God, our Father, which hath loved us and hath given us everlasting conservation and good help through grace, comfort your hearts and establish you in every good work and work.
- Now, our Lord Jesus Christ himself and God, even our Father, which hath loved us, hath given us everlasting consolation and good help through grace, comfort your hearts and establish you in every good word and work. How timely this word is because it commences with a most up-to-date word, the most up-to-date word, now? And is it not often with us? We want the blessing now.
- Jacob, after that night of wrestling, he wanted a blessing at the time. The one that had wrestling with him says, let me go for the day breaking. I will not let me go, except thou bless me, and he blessed him there.
- And so, my friends, may this be the feeling of our hearts as we waited for God to send down upon us some greatest measure of his Holy Spirit to rightly divine this word truth. Because we need the Spirit so to do now.
- [7 : 48] So, what an unspeakable mercy it is that we are continually coming across this word now.

especially in the epistle of the epistle of the Hebrews to which we refer to Satanism. How the apostle there speaks speaks that up-to-date word, that word now. And surely here we have it. And we find that the very chapter itself commenced with the same word. Now, we said, we received you brethren by the coming of our Lord Jesus Christ, and by our the apostle of the apostle of the apostle, by our the coming of the Lord Jesus Christ, as much as though the apostle would say, well now he's promised to come. He said, and were two or together together together in my name, they're a reminder this. And what did he come for? But to bless it he did. And I'm sure that through the last twelve months or more since we gathered on an anniversary occasion, I know we did come to you in the summer to remember the Lord's goodness toward you in granting you a foster. But I'm thinking of the anniversary particularly of course. And when we look back over the years and hear many years we've been we've been able to come, we know very well. We could be very old anyway if we lived to come as many more. And sometimes we feel that each time we come may be the last. And only the Lord knows that. But the great thing is this. Shall we say, can we say, if we look back over the past occasions we've gathered, we've been saying, well, he blessed us there, he blessed us then. And so now, now, the coming of our Lord Jesus Christ, to gather together unto him. And surely my friends, we don't want our to gather together to be to anyone else but to him. For unto him shall we gather with the people, please. And as we gather together to him, oh, what a wonderful thing the heavenly is. And we shall we gather together to him. And now, may this be our portion as we consider these beautiful words and especially the next word.

Now, our. Now, our.

Now, our.

Now, our. Elijah said, now think and be right. But it's now our.

[11 : 39] And here is the relationship. There is a blessed relationship between Christ and his people, the shepherd and the sheep.

And the sheep can say concerning this good sheep and this good shepherd, all they can say, our.

Our. Our. And it's a great blessing when we can look up as the dear psalmist did, as he penned the 23rd psalm and says, the Lord is my shepherd.

I shall not want. Now, our. Lord Jesus Christ. The Lord Jesus Christ. The Lord Jesus Christ.

No man can truly say that Jesus is the Lord but by the Holy Ghost.

[12 : 46] And to this end we sometimes pray to win our. And to this end we sometimes pray to win our. Spirit of truth come down. Reveal the things of God. Oh, make to us salvation now.

And witness with the blood. No man can truly say that Jesus is the Lord. Lest they take the bread away and breathe a living world.

Then only then we feel our interest in his blood and cry with joy unspeakable. Thou art the Lord my God.

Now our Lord. Oh, what a verse he just feels that and realize that he is our Lord. He is thy Lord.

Worship thou him. We read in that beautiful psalm which sets before us so much of his glory in a very wonderful way causing the heart of the dear psalmist to be warned as he thought of the dear Lord Jesus Christ that is in our text.

[13 : 57] And he could say, my heart is engaging a good matter. I speak of the things that I have made touching the King. King Jesus.

In a way of persecution and reproach that I put over the cross. This is Jesus, the King of the Jews.

But my friends, the Lord's people are glad to own that he's King. Although there was a time in your own regeneracy when we were ready to say we will not have this man to reign over us.

But you don't say so today do you? You've got a different feeling toward this King than you had then? And you say, O me as King, accomplish thy will, and carefully bring me forth from all ill, and forth from all ill, and forth from all ill.

And all thy love may ascribe thee the glory to God of the land. Thou art fairer than the children of men. Grace is poured into thy lips.

[15 : 16] Therefore God hath blessed thee forever. And so on through that beautiful sound. And then you see, as I was saying just now, we turn toward the end of it.

And we have this beautiful word. So shall the King greatly desire thy beauty, for he is thy Lord.

Now our Lord. Have you ever felt like Thomas, who was not with the rest when the Lord Jesus came?

And the others told mother they said they'd seen the Lord. But Thomas wasn't there when he came. And he said, except I should do this, that and the other, I will not believe.

But you know, when the Lord Jesus Christ come again, Thomas was there. And he knew what Thomas had said. And he knew what Thomas was feeling.

[16 : 35] And he knew what Thomas needed. And he knows what you need. And he knows what I need. He said to Thomas, reach the other line, and, front into my side, thy finger, be not faithless up beneath, and but believe me, my Lord and my God.

Ah, there's a times and seasons when we know what the blessing is. And I can say the Lord is mine.

And I can feel this glory shine. I tread the earth beneath my feet. And all this world falls for over. The Lord, mother's border of such shines, because we are feeling to be loosened from the things of earth, by the very things that come our way.

The many believemments and things that we come into, that are not loosened our hold on time things. And we say more today than we've ever said before.

Vanity of vanity. All is vanity, said the preacher. And we know why the preacher said it, because he felt it. He tried all manner of things.

[18 : 02] And when he had all those things, all his heart could desire, he said, ah, it's vanity of vanity. And so it is with us friends.

But oh, if Christ and heaven be mine, how sweet the ascent, how divine. He is our Lord then. Worship thou him.

And we would desire, even as we consider these pitiful words this evening, on this anniversary day, to feel something of this worship.

We know we can't do it in his own strength. But we would be like to see a woman who came to him. And she fell on his feet and worshipped him, saying, Lord, help me.

There's worship in that church. I was writing to a friend recently, telling you about the death of their slight friend, Mr. Charming, that has occupied this coltip a good many times.

[19 : 16] And we used to share the services, did we not? They bore his afflictions. Well, you know, I was writing to that friend. I said, no, you no day will remember hearing him preach.

That's being filled. From those words, Lord help me. Anyway, many times we've had to feel those words.

It's so pricklyful to us. But you see, my friends, if you really feel your need to the Lord's help, that's when you worship him.

Because you need him to help you to worship him. And as he gives you that, help me to live. Oh, there's worship in that.

Well, now, our Lord. Jesus. Jesus. Jesus. What a word.

[20 : 17] Yes. What a word. What a word. What a name. His name should be called wonderful, counselor, the mighty God.

The everlasting Father, the Prince of Peace. Jesus. Oh, what a name. Is it to you and to me.

Asointment for the Lord. His name is atonement for the Lord. It is such a name that is above every name.

And at the name of Jesus, every knee shall bow and every tongue can bounce. Now, our Lord Jesus. Now, our Lord Jesus.

They shall call his name Jesus for you to save his people from their sins. Oh, my friends. What is the name of Jesus to you?

[21 : 25] Is it nothing to you? Or is it everything to you? Jesus, we love thy charming name.

This music in every ear. And how sweet the name of Jesus sounds in a believer's ear, in my ear, in your ear.

Soothes your sorrows. Heals your wounds. Heals your wounds. Drives away your fear. Ah, if he comes and speaks to you or to me, my friends.

Oh, what a difference it makes, doesn't it? Yeah. So we've got to say one word. Is that him that he called you for your night, right? He did marry. He didn't know him until he said, Mary.

That's in heaven. Rabboni, he said. And I'm sure she would have embraced him.

[22 : 30] But he said, let me know. I ascend unto my Father and your Father. Oh, I do feel that's a wonderful way the Lord Jesus Christ made himself known.

He's been given to me as her Lord Jesus. I ascend unto my Father and your Father.

There's the relationship with him. There's the relationship. My Father and your Father. He is a God and Father of our Lord Jesus Christ.

And in Christ, he is the Father of the soul in that sense. Now, our Lord Jesus Christ, the anointed one.

The anointed one. Yes. Him hath God anointed. Yes. Anointed him with the oil of joy.

[23 : 35] And the Lord of joy. Anointed him among his brethren just as we read of David when Samuel was sent to the family of Jesse to anoint one to be king of Israel.

Oh, what a wonderful occasion that was. It was so wonderful to think, too, that the very one that the Lord intended Samuel to anoint hadn't been called in.

That must have been very amazing. Samuel must have done. The Lord had said plainly, he said, you go to Jesse's son, Jesse's son, and you anoint one of his sons to be king of Israel.

And he goes in, and all these sons cast before Samuel. And still, this is not he. This is not he.

This is not he. And Samuel is prepared. If he already wouldn't be, he would be ready to say, well, did the Lord really send him here?

[24 : 53] You know what comes to the right times? Well, he says, are these all my sons? There's a help for Samuel here when Jesse says, to remind him, what?

Think of this. He's with the sheep who didn't think it was worth all calling him in. He says, we can't sit down until you do call him in.

And when he came in, oh, what a wonderful joy it must have been for Samuel. What a wonderful moment when the Spirit says to Samuel, arise, anoint him.

This is he. Christ was anointed. David was anointed. And the Lord Jesus Christ, David's greatest son, is the Christ, the Christ.

We believe that there are the Christ, says Peter, the Son of God. Blessed art thou, Simon, by Jomath. Blessed thou hast not revealed this unto you, but my Father which is in heaven.

[26 : 21] Lord, now our Lord Jesus Christ himself, the Lord himself, we sometimes think, be with you all.

And so we want him to be with us now, don't we? Through this service. What could I do? What could your pastor do in this pulpit if we were only in here on our own?

Oh, we want to know that Christ himself is with us. That he is speaking through us. And that he is making himself known to us.

Our Lord Jesus Christ himself. This same Jesus, who we there see taken up, shall still come in right manner, as you see him taken up.

Yes. No, he comes. He will come. And what a wonderful revelation John had of him, did he not? Oh, when he saw him himself.

[27 : 45] Oh, the glory. Oh, the difference that dear John felt than what he did when sitting at the table with him. He laid upon his breast at supper time.

Yes. But now he is glorified. He is risen. He is in heaven. And he appears to John.

And his appearance is so wonderful, so marvelous, that John trembles.

In the midst of the seven candlesticks. One night unto the Son of Man, clove with the garment down to the foot, and girdled at the pat with the golden girdle.

His head and his hairs were white as wool, as white as snow. And his eyes were as a flame of fire. His feet, knife under fine brass, as if they burned in the furnace.

[28 : 51] And his voice as the sound of many waters. And he had in his right hand seven stars. And out of his mouth went a sharp two-edged sword.

And his countenance was as the sun shining in his strength. And when I saw him, I felt at his feet, dead. And he laid his right hand upon me, saying unto thee, Fear not.

I am the first and the last.

I am he that lived and was dead. And behold, I am the light. Free I am.

I was speaking recently from that word, I am, the resurrection of the night. Noticing how many times in the Gospel according to John, he said, I am.

[30 : 06] The good shepherd, the wise, the right of the world. And so on. Before everyone was, I am. And now here to John, in this wonderful vision, I am.

The first and the last. I am thee that lived and was dead. And behold, I am. And I, forevermore, I am in. And have the keys of heaven and of death.

That's how mercy was. That's how mercy was. That's how mercy. Satan hasn't got the key. Christ has got the key. And he's got the key to open the door to every one of his dear people.

Blessings on his holy night. And he says, Well, says the apostle, writing to the Thessalonians. Now our Lord Jesus Christ himself and God, even our Father, the one that he had told his disciples to speak to in prayer, when he cries, say, our Father.

And here is the apostle, following this up, in writing to these Thessalonians. And not only to the church at Thessalonians, my church.

[31 : 36] But to the church at Thessalonians, my church, to the church at Thessalonians, wherever you gather together in your local church. Yes.

He speaks, my friends. And he makes himself known as our, our, even our Father, which hath loved us.

Oh, my friends. What a wonderful thing it is to meditate upon the love of God.

Turn in your mind to the epistles, the epistles of John. And see how virtually John speaks of him in his love.

And says, we love him because he first loved us. Behold what manner of love the Father bestowed upon us, that we should be called the Son of God.

[32 : 55] Therefore the world knoweth us not, even as it knew him not, which hath loved us. Oh, that we might have this love of God shed abroad in our hearts by the Holy Ghost which is given unto us.

And feel the power of it, thou that we might join with the poet in that big of a hymn, And when Jesus, with his mighty love, visits my troubled breath, my doubts and time, my fears removed, and I'm completely blessed.

I love the Lord with mind and heart, his people and his ways, envy and lust and pride depart, And all his works I pray, nothing but Jesus I esteem, my soul is ensigned here, and everything that's dear to him to me is also dear.

Oh, to have this love shed abroad in our hearts by the Holy Man. If the Lord sheds his love abroad in our hearts, my friends, we shall love those that he loves.

We shall love him, we shall love his ways, we shall love his house, we shall love his game, we shall love his people, we shall have all of that. It is, yes. Oh, what a wonderful thing love is. Love.

[34 : 32] The golden chain that binds, the happy souls above, these are the air of heaven that pines, his bosom flow with love.

Hath love loved. Oh, how we pray that this love may indeed be shed abroad in our hearts by the Holy Ghost, and we may indeed be the famous of loving in return.

Oh, that word, precious love. Love. Love God. Love God.

And what is wrapped up in it, so to speak, has given us everlasting consolation.

Everlasting consolation. What more do you want, Mother, than everlasting consolation? Great blessing to have consolation, for here is everlasting consolation.

[35 : 55] That's an everlasting word in the 103rd Psalm we have recently looked at. How beautiful it is. The mercy of the Lord is from everlasting to everlasting.

Upon them that fear Him, and His righteousness unto children's children, for such as keep His covenant for those who remember His commandments, to do them everlasting consolation.

What an unspeakable verse, you, my friends. That here, the Apostle Paul knew what it was to be able to minister to these in the church at Thessalonica, and write to the concerning everlasting consolation.

There was a time when He didn't want it. There was a time when there was a stranger to it. There was a time when He was seeking to do all He could against the church at Thessalonica.

But, oh, how different, man. How different. Yeah. And what mercy it is to have the difference. Yes. Yes.

[37 : 12] We meet with some at times, are we not in the house of God, and we think of them that it was not long ago when they were completely strangers to God.

But, madam, instead of being strangers too long, they're strangers with God. What a difference. What a difference.

Yes. All that. I once put a stranger to grace and grace and to God. I knew not my danger.

I thought not my love. Though friends spake in rapture of Christ on the tree, he oversimplified him with nothing to me.

But the only two have. Has he not given to you some sweet measure of everlasting consolation?

[38 : 13] And then it brings us back to our afternoon subject. Not only everlasting consolation, but good hope.

Good hope. Oh, yes. Good hope. How beautiful are those lines that we quoted a part of the hymn of.

And how beautiful it is to be able to come into it and to feel the blessing of heaven. And how glad we are that the Lord should lead his servants to write such wonderful lines and hymns for us to sing.

And we are able to join in them and feel we can join and be one in heart. Harmony there. There's harmony there.

Good hope through grace. The saints possess. The proof of Jesus' righteousness. And by his spirit is given. The faith is the promise firm and sure.

[39 : 26] And hope expects forevermore that mountain Christ is evermore. Good hope is born of sovereign grace and lives in Jesus' righteousness with faith and peace and love.

And faith believes what faith believes good hope desires. And after perfect bliss despires in the bright world of God.

Oh, my friends, what a wonderful thing it is to have this good hope. Good hope through grace.

Yes. Good hope through grace. The grace of their Lord was exceeding abundant with faith and love.

How beautiful. How wonderful. I think of all the poets that we sing in, we sing. One of the sweetest is Miss Field.

[40 : 31] We have some that are women tonight. And one of the things it is to feel that the saints spirit is in their hearts, warming us.

Yes. Warming their hearts. And giving us a feeling that we're touched on what those did on the mayor's road when they said, Did not our heart grow in us?

While he taught with us by the way, while he opened to us the scriptures. Now, our Lord Jesus Christ himself and God, even our Father, which has loved us and given us everlasting conservation and good help through grace, comfort your hearts.

And the powerful you Nein me down to in them him for letting us grow and hope.

As always, thank you. too strong? Not a bit of it. Oh, I'm glad we are that the poets use that strong language.

[41 : 52] Like that hymn we sing sometimes, well, now it's yours, but every scripture there kinds. Come ye sinners, poor and lucky, weak and wounded, sick and sore, Jesus ready stands to thank you for her mercy, joy and power. He is able, he is willing, doubt no more. Comfort your hearts.

Yes, my friends, the dear fossil knew something of this comfort and was able to comfort others with the comfort wherewith he himself was comforted of God. For as he writes to the church at Corinth, he uses such language as this, I think it's the second epistle to the Corinthians. He uses this beautiful language. Yes, blessed be God, even the Father of our Lord Jesus Christ, the Father of verses and the God of all comfort, who comforted us in all their tribulation, that we may be able to comfort them which are in any trouble. By the comfort, we are with we as showers are company of God.

And as God comforts his servants, so those servants can walk out that precept in the 40th of Isaiah, comfort ye, comfort ye, comfort ye, my people accept the Lord, speaking comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she have received the Lord's hand, and doubled for all her sins. For as the sufferings of Christ are bound in us, so her consolation is this consolation again. And the apostle would very follow that word consolation, because he knew what it was to be glad of it. He knew what it was to rejoice in it.

And so, everlasting consolation in their church. And here, so her consolation, also abanded by Christ, and whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer.

Or whether we be comforted, it is for your consolation and salvation. And I hope that you are steadfast, knowing that as ye are partakers of the suffering, so shall it be also of the consolation.

[45 : 08] That's a sweet thought, is it not? Ah, it isn't one-sided, is it? There's two sides to it.

There's a suffering, and there's a consolation. There's a losing, and there's a gain. And we think of those who have left us, those who have been taken from us.

And what do we say? Why? Why do we say this? Why? We lose a job. They are a gain. Yes.

While they are a gain, we lose a job. We miss them day by day. We bring the care of my best. Tears of what?

Consolation, my friends. The Lord comforts your hearts. All the Lord's people, to a lesser or greater degree, are walking today in a very solemn path and very trying experiences.

[46 : 19] Many, many things are just as it was with the song, as we said, my house is not so in the park.

Not so in the park. Oh, there's a cook here, a cook there, and a cook somewhere else. But you know, my friends, the Lord has promised a life that cooking things to come.

And the luck of the place of the park. And when he does it, he will get the honour of it. He will get the glory of it. He will be praised because of it.

Comfort your hearts and establish you. You feel you need to be established? Oh, yeah.

We all need to be established. We don't want to be among those who are tossed about with every wind of doctrine.

[47 : 20] kind of slighter men. No. No, we want to be established. We want to have that word made over to us in the closing verse of the 15th, the first epistle of 4th of the Corinthians.

Wherefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the law.

I often think of Ruth, and think of Ruth, how that she was so established, she was so settled in her mind, that even Naomi couldn't turn.

Oprah had gone back to her people and to her gardens, and Ruth claimed to her. And that's a very wonderful word, isn't it not?

When she saw that she was steadfastly minded to go with her, oh, we might have a few more people out there in their churches to die.

[48 : 41] Not many, not much stability to die for in the churches. I'm so unbecited, but it's true. But there's still a few.

There's still a few Ruth's. There's still a few that cling to us, and they say what Ruth said.

In their hearts and souls, Intreat thee not to leave thee, nor to cease them falling after thee. Without thy soul will go.

Ruth, where thou joyest God die, there are worthy friends. Oh yeah. Living her joy in, I'll be with you.

And so, Ruth, when Naomi saw that she was steadfastly minded to go with her, she let God speak. And so here the apostle wishes and desires that these Thessalonians might be established.

[49 : 50] And what in? In every good work. And there's something in good works that was established as one.

Yeah. Apples of gold in pictures of silver. Good works. Yeah. You'll read that in the Proverbs.

Yeah. Apples of gold in pictures of silver. Good works. And what one of the things good works are.

And where do good works come from? From the Spirit. From God himself. From he who is nothing but good.

From he who could give nothing else but good. Every good gift, says James, and every perfect gift is from above and coming down from the Father of nights with whom is now very openness not a shadow of charity.

[51 : 05] Comfort your hearts and establish you in every good work. And you'll find this sacred bond that lies open before me is full of good words.

Oh, yes. Full of good words. And as those words come to us as God the Holy Spirit brings one another of his words to us how establishing it is how wonderful it is as the Apostle goes on in the next chapter and says and surely there are good words when we're brought to join it together in prayer.

Kindly, brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you.

what a great blessing that is, friends that in spite of all the opposition to the eminence of truth we still have the word of God.

And we recently with pleasure to the Lord's servant, Mr. Brown as he's told us how wonderfully the Lord is clear and provide the means so that tons and tons of the scriptures have been sent throughout the world.

[52 : 47] In other words so, my friends, we've got a lot to be thankful for that that good word is still circulated and still that word reminds as the rain comes in and the snow from heaven and return is not thither but warm at the earth cause the things that are exiled in it to bring forth and blood so shall my word be that goeth forth and to my men it shall not return unto the void it shall accomplish also pleased and prosper the things where to I said so we preachers can go on with this good word oh yes good word oh yes and if you go to the Lord through your word he'll give you a good word it might not always be a word that you might expect or desire but it's a good word oh yes you see there are some things that are good but not pleasant and there are some things that are pleasant and not good but there are some things that are good and pleasant and I feel that's a good word and I feel good and how pleasant it is for brethren to draw together in unity in and out the fresh annoyed upon the beard upon the head ran down the beard even

Aaron's beard and the skirts of his garment but there the Lord commanded the blessing even night forevermore every good word and where there are good words there will be good works yes good works we don't trust in good works we don't expect to be saved by good works but my friends if we have these blessed things we've been trying to speak of deceiving in this step then there will be a good work yes a good work and what a work it is my friends the work of redemption the work in the gospel the work of the ministry that work that the

Lord put his servants hand to the plough the gospel plough and he says go ye into all the world and preach the gospel to every creature he that believe it and his baptize shall be saved he that believeth not shall be done no man no man no man had him with his hand and tail and looking back is fit to the heel of the glass so often we feel to be somewhat guilty especially in these days when we feel so much of air quality air we swing sometimes from going forward and yet that's the only way of God for me Moses had to tell the people although the sea was in front to go forward and we have to tell our hearers they only go forward all hands no arm for the back no luck usually going to the right hand or the left because the wilderness that shut them in the only way for them to go forward and as they went forward so the

Lord's blessing was with them and so as we go from this sanctuary this evening and leave behind us another anniversary day may we be favored to still go forward always to still go forward to still be like those that here then on the emmaus road i was sharing with my people last evening i don't think i quite agree this evening a wonderful hymn in denham's selection and it's based on that emmaus wall go no father go tonight but stay dear savior to the great die and it goes on right through with three three four three his proof of three yes well may the lord grant then as we look back on the services today not because i wouldn't preach but because the lord was with us in his blessed present we would have to say did not our heart burn within us while he talked with us by the way and if he still condescend to talk with us on the way home may we have ears to hear hearts to understand comfort your heart and establish you in every good word and work because the lord jesus christ does speak comfort to the comfort left he says does he not let not your heart be troubled do you believe in god believe also in me in my father's house and then he mentions if it were not so i would have told you i go and prepare a place for you if i go prepare a place for you i will come and i and receive unto myself that where i am there you may be all that would best to be fulfilled i believe to my own dear father it is departure when i went into the bedroom to him that morning he said he's coming i said who jesus he's coming and just quietly said in thy hand i commit my spirit he was gone i must never forget how i was favoured at that time to say bah the perfect man behold the other the end of that man peace peace peace yes oh let your enemies may feel out bad peace peace peace peace i leave with you my peace i give unto you that as the world give it to you let not your heart be covered neither let it be bright now our lord jesus christ himself and all he were our father which hath loved us and hath given us everlasting conservation and good hope through

grace the text is a sermon in itself comfort your hearts and establish you in every good word and work might be so for its name's sake amen after the benefits you have seen the usual doxology praise God for the eternal blessings found in 1095 dearest of all the names above my jesus and my god will resist thy heavenly love for strife with thy love our love thoughts might be unable

[62 : 57] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen.