

Catford Lectures 2009-2010

Part 2

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[00:00:00] Hello, it's nice to be with you again. Perhaps we could sing together hymn number 383. 383. Verse 2. Sweet bonds that unite all the children of peace with thee, blessed Saviour, whose love cannot cease. Though oft amid trials and dangers we roam, with thine we're united and hastening toward home. 383.

In times of confusion and critical need, how sweet to the soul is communion with Saint.

[00:01:13] To find in the banquet of mercy there's room to feel in communion a foretaste of hope.

Sweet bonds that unite all the children of peace with thee, blessed Saviour, [00:02:07] whose love cannot cease. Though oft amid trials and dangers we roam, with thine we're united and hastening toward home.

While here in the valley of God's wind we stay, [00:03:03] O give us submission and strength as the day.

Set free from the nations, to thee we shall come.

Forever we'll live in that glorious home.

We wake, blessed Lord, in thy beauties to shine.

[00:04:07] To see thee in glory, the glory divine.

With hope I weep from the earth, from the tomb, to join in thy praise, blessed Saviour, at home.

Precious and worthy name. Amen. [00:05:02] Could we turn to Psalm 133.

A song of degrees of David. Behold how good and how pleasant it is for brethren to dwell together in

unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard. That went down to the skirts of his garments. As the Jew of Hermon, and as the Jew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life evermore. I'd like to talk about this unity that we have a lovely illustration of in this psalm. A unity that we know will be seen in Israel as a nation in a future day.

[00:06:06] But also morally we can apply this psalm to ourselves.

Because the Lord would see in us also a unity which is of himself.

A unity which we read of in Ephesians chapter 4 and is spoken of as the unity of the spirit. God delights to see this unity in his people, a unity which is of himself.

How good, he says, how pleasant it is. It delights his heart because it is a testimony of himself, of what he has done.

And it bears witness to him, of who he is, of his character, of his nature as God.

Because we find within the very Godhead itself, there is unity.

[00:07:09] It's impossible for the created mind to know God or to fathom out.

If God is to be known, then it is because he reveals himself. And he has revealed himself in the Lord Jesus. We read in John chapter 1 verse 18.

I've written these scriptures down but feel free to turn to them because it's always good to see them in their context. John 1 verse 18. No man has seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him. And so if we are to know God, it is in Christ that we know him. And in the scriptures we learn that within the Godhead there are three persons.

[00:08:08] There is the Father, there is the Son, and there is the Holy Spirit.

Each person within the Godhead is aware of himself. He can speak of himself as I.

And yet there are not three Gods. There is only one God.

For they are united in their being. They are one in being.

Three persons, one being.

And so when the Lord Jesus spoke of himself here upon earth, he could speak of himself and the Father as being one.

If we turn to John chapter 10, we read, I and my Father are one.

Then the Jews took up stones again to kill him. Jesus answered them, many good works have I showed you from my Father. [00:09:05] For which of these works do you stone me? The Jews answered him, saying, for a good work we stone thee not, but for blasphemy, and because thou,

being a man, makest thyself God. And so the Jews well understood that when the Lord Jesus said these words, I and my Father are one, he wasn't simply saying that they were of one mind. Because no doubt the Pharisees would have said that of themselves, that they were of one mind with God. No, they understood well what he was saying, that he was one in being with his Father. They were one God. I and my Father are one. And yet he could speak of himself personally, a person within the Godhead. So they are one in being. There is unity in being within the Godhead. But also from that flows unity of purpose, and unity of action.

[00:10:02] And again we see in the words of the Lord Jesus, if we turn to John chapter 5. But Jesus answered them, my Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, or unloosed the Sabbath, set it aside, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise. And so we find here, firstly, the Lord's claim to be equal with God, in claiming to be his Son, claiming that relationship with him. But then he says, the Son can do nothing of himself, but what he seeth the Father do. [00:11:01] For what things soever he doeth, these also doeth the Son likewise, in like manner. This is not an omission of inferiority. The Son can do nothing of himself, but what he seeth the Father do. The Son can do nothing of himself, but what he seeth the Father doeth. But rather, a statement of truth, that the persons within the Godhead do not act independently of one another. The Son cannot act independently of the Father. He can do nothing of himself. But then he says, whatever the Father doeth, the Son doth likewise. What mere man could claim to do things in the same way as God does them? No, only one who in himself is God could make such a claim. And so we see here unity of purpose and unity of action.

And the Lord, in his prayer to his Father, [00:12:06] he says in John 17.11, Now I am no more in the world, but these are in the world. Speaking of his disciples, that little band of apostles, And I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one. As we.

And then John 17.20, he speaks of those who will believe on him through the testimony of the apostles. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us. That the world may believe [00:13:01] that thou hast sent me and the glory which thou gavest me, I have given them, that they may be one even as we are one. And so when the Lord Jesus brings something into being, it bears the character, a divine character. And he would see this divine unity in his people. A unity of purpose.

A unity of action. A unity of mind. A unity of soul and of heart. This unity is a result of what happened on the day of Pentecost. On the day of Pentecost, the Holy Spirit was sent down by the Lord himself. And through that spirit, [00:14:01] the disciples, his disciples, his own, they were baptized by that one spirit into one body. And they were united with him, their glorified head in heaven.

He had ascended up and taken the place which his God had appointed him at his right hand higher even than the heavens themselves. And upon earth was formed his body by his spirit. And we are all baptized, we read, in 1 Corinthians 12, all those who have believed upon him, who have put their trust in him, we read in 1 Corinthians 12, for as the body is one and hath many members, and all the members of that one body being many are one body, [00:15:01] so also is the Christ.

For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. So this is true of every believer.

We can all say who have trusted in the Lord that we have been baptized by one spirit into that one body. We are part, we are members of the body of Christ. And there is that unity which has been brought about through the Holy Spirit. It is not the spirit who is the baptizer. It is the Lord himself who is the one who baptized us into his body. He says in Acts chapter 1 to his disciples, [00:16:01] for John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. He uses a comparison with John's baptism.

John was the baptizer. He baptized with water. And John said of the Lord, didn't he, that one cometh who is mightier than I. He says he shall baptize you with the Holy Spirit.

Mark chapter 1 verse 7, There cometh one mightier than I after me, the latchet of whose shoe I am not worthy to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with the Holy Spirit. And so the Lord is the baptizer is the one who baptizes and it's with the Holy Spirit, it is by the Holy Spirit that we are baptized into one body. And there is that union with him [00:17:01] in heaven, a union that was never seen in this earth before. And a unity between every member of the body united together in one body. Now that unity cannot be affected or touched in any way. Nothing can spoil it or mar it. It is something which the Lord has brought about. It is fact.

But the Lord would have a testimony of that unity in this world. The world can't see the unity within the body of Christ. It is an invisible thing. But what they can take account of is the unity that flows from that and which is brought about by the Spirit of God. A unity that we read of [00:18:01] in Ephesians chapter 4 verse 1.

I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith ye are called. With all lowliness and meekness with long suffering forbearing one another in love endeavoring to keep the unity of the Spirit in the bond of peace. When the Lord prayed to his father regarding this unity that he desired so he so longed for in his own he would say that because of that unity the world may believe that thou hast sent me. There was something which could be taken account of by the world. They would see something which was not of the world. They would see a unity [00:19:02] that was of God. And this wonderful unity would be a evidence that the one to whom these believers belonged to was indeed the sent one of God. All that he said of himself was true. And here was this testimony to him this united testimony to him in this earth. And so at the beginning of our psalm we get that little word behold.

It's something which can be seen something which can be taken account of. Behold.

How good and how pleasant it is for brethren to dwell together in unity.

Now we might ask how is this unity brought about?

And the answer comes in verse 2.

It is compared to something. [00:20:01] It is like the precious ointment upon the head. This is the first comparison that is made. The unity of the spirit it is like the precious ointment upon the head. This is how the Holy Spirit would bring about this practical unity amongst the people of God. It is of himself. It

is his unity. He brings it about. And it is through the anointing of the head that the Holy Spirit he has a ministry and it is to glorify the Lord Jesus. We read of that again in John chapter 16 verse 13 when he the spirit of truth has come he will guide you into all truth for he shall not speak of himself [00:21:01] but whatsoever he shall hear that shall he speak and he will show you things to come. He will glorify me for he shall receive of mine and shall show it unto you.

So the Holy Spirit would bring about this unity by magnifying the Lord Jesus in the heart of every believer by every believer giving the Lord that rightful place in his heart that attraction towards Christ following him. There's a verse in the song of Solomon it says draw me and we will run after thee. Draw me that's individual in the heart of each one [00:22:01] but when every heart is attracted to Christ when every heart has given the Lord his rightful place then there is that unity we will run after thee. There is that one heart that one soul that one mind that was seen in the early church in the days of Acts because they had given the Lord his rightful place amongst them and therefore they had their ordered place in unity bearing witness to him. We're told to keep this unity we need not keep the unity of the body because as we have said it's something which cannot be touched or affected but we can we can move away from this unity of the spirit [00:23:01] we can embrace another kind of unity perhaps a unity of our own making we can make rules and commandments and say or we can take commandments of scripture and say we will obey these and in obeying these if we all agree to obey a certain set of laws then there should be that unity amongst us or if we elect men to instruct us what we should do how we should serve the Lord who should serve the Lord and if we obey them without question then we will move forward in unity but this is not the unity of the spirit the unity of the spirit would set the eyes upon the Lord and in following him in obedience to him in giving him his rightful place unity [00:24:01] his unity is brought about amongst the members of the body in a practical way if we turn to Acts in chapter 13 we see this unity in action now there were in the church that was at Antioch certain prophets and teachers as Barnabas and Simeon that was called Niger and Lucius of Cyrene and Menaion which had been brought up with Herod the Tetrarch and Saul as they ministered to the Lord and fasted the Holy Spirit said separate me Barnabas and Saul for the work whereunto I have called them and when they had fasted and prayed and laid their hands on them they sent them away or let them go we have here a unity of action they hadn't decided amongst themselves who would do what and what they would do [00:25:02] but their occupation was in ministering upon the Lord and fasting we have there self set aside and the Lord given his rightful place and them subject to him and then it is then that the Holy Spirit can bring about this wonderful unity amongst them and with one heart and one soul they follow the Lord and therefore there is this unity amongst them this unity of purpose and unity of action we can't really read Psalm 133 or enjoy the blessing of Psalm 133 if we haven't first been through the exercise of Psalm 132 and here we read of the longing in the heart of David [00:26:02] he says in verse 3 surely I will not come into the tabernacle of my house nor go up into my bed I will not give sleep to mine eyes or slumber to mine eyelids until I find out a place for the Lord and habitation for the mighty God of Jacob lo! we heard of it at Ephrata we found it in the fields of the woods we will go into his tabernacles we will worship at his footstool arise O Lord into thy rest thou and the ark of thy strength let thy priests be clothed with righteousness let thy saints shout for joy there was a longing in the heart of David a longing that the Lord should have his rightful place in Israel that he should have his habitation the place of his rest Jehovah and the ark of his strength and he would say [00:27:01] we heard of it in Ephrata that was where he was brought up with his father and his mother in that godly family in that godly home it was there that he heard of these things but there was formed in his own heart a conviction of them and so he sought them out we heard of it in Ephrata we found it that's the ark of God we found it in the field of the wood he sought out that ark he desired that the Lord should have his rightful place in the midst of them that was the place he longed for for his God for Jehovah and the ark of his strength and for

us too we cannot as it were have the blessing of Ephesians 4 this lovely unity [00:28:01] which is of the spirit we cannot keep that unity unless we have been through the exercise of the previous chapters there the Lord has his place his appointed place the purpose of God as it were is revealed to our hearts concerning him he has his place and therefore like the priests in Psalm 133 they have their place they are clothed with righteousness they shout with joy it's a united shout one shout there's a unity there because the ark has its place amongst them and with us if the Lord has his rightful place in our hearts and therefore as a result of that in our homes and as a result of that in our gatherings there will be that unity seen [00:29:01] which is not a unity of our making a unity that the world would recognize if it was and would approve of a unity which was seen in Babel go to let us do this let us do that let us do the other this was a unity of their making the world can understand this no this is a divine unity a unity which comes through the Lord himself having the place of his rest which is in the midst of his own and we are falling in that place and so let's move on in our psalm the precious ointment upon the head that ran down upon the beard the anointing of the Lord Jesus our glorious head in heaven and the oil now it runs down [00:30:01] flows down upon the beard it flows down to us his people and we to us his people from the head where we read don't we in Colossians that from him every joint is supplied all our resources are in him and so it is in his strength that we can maintain this testimony it is in his strength this unity that we can keep this unity in the spirit because the beard it would speak in scripture of the vitality and power the strength of a man man's strength man's vitality that's what it would speak of and if we turn to Isaiah chapter 7 verse 20 we get an illustration of that with Israel [00:31:02] God will deal with Israel he will bring them under judgment and he will show them that they have nothing in themselves of which they can boast they will be brought low their strength will be taken away that which they trusted in that which they boasted in it will go it will be taken from them by the Assyrian and the Lord says of the Assyrian in that same day shall the Lord shave with a razor that is hired namely by them beyond the river by the king of Assyria the head and the hair of the feet and it shall also consume the beard it speaks of man's vitality his strength but here it is specific in our psalm it is the beard it's even Aaron's beard it is speaking of the strength that we find in this glorified man the Lord Jesus Christ [00:32:02] our Aaron our great high priest the one in whom strength we can stand the early church they knew immediately what it was to be is set on every side with hostility and enmity in acts I think it's chapter 4 yes Acts chapter 4 verse 26 the kings of the earth stood up and the rulers were gathered together against the Lord [00:33:01] and against his Christ for of a truth against thy holy child against thy holy servant Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done and now Lord behold their threatenings and grant unto thy servants that with all boldness they may speak thy word by stretching forth thine hand to heal and that signs and wonders may be done by the name of thy holy servant Jesus and when they prayed the place was shaken where they were assembled together and they were all filled with the Holy Spirit and they spake the word of God with boldness and the multitude of them that believed were of one heart and of one soul neither said any of them that ought of the things which he possessed was his own but they had all things [00:34:01] common and with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all and so we see this power given to them from the risen Christ by his spirit to these believers his body upon earth in order they might testify of him in this world perhaps we could look at two scriptures in Hebrews which speak of the power of our great high priest to maintain and to keep us in Hebrews chapter 2 and verse 17 we read wherefore it behoved him in all things we made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God [00:35:02] to make reconciliation for the sins of the people for in that he himself has suffered being tempted he is able to help them that are tempted these are wonderful words aren't they he is able we find them occurring throughout the scriptures concerning God concerning Christ that he is able power and strength lie with him

without him we cannot do anything but with him we can do all things in the strength that he himself gives and here he is able to help he is able to help when we are brought into circumstances where we would fail whatever it might be whether it's an enemy within the flesh or an enemy without Satan the world [00:36:02] we can find help with our great high priest in heaven he is able to succor he is able to help because he knows every circumstance that we could be in he knows what it was like himself to be in that position in manhood and he overcame and he sat down at his father's right hand having overcome and therefore he is able to help us to overcome that help that resource is available in him our great high priest our Aaron and too in Hebrews we read in chapter 7 but this man because he continues ever has an unchangeable priesthood where for he is able also to save them to the uttermost who come unto God who come unto God by him seeing he ever liveth [00:37:02] to make intercession for them this salvation is a salvation which we experience daily we we know what it is to be saved from our sins through the death of the Lord Jesus because of that death but here the deliverance is a daily deliverance on account of his intercession in heaven as our great high priest he is able to save us to the uttermost completely there is no circumstance in which we cannot know deliverance if we turn to him and if we lean upon him and put our trust in him he is our strength and this strength is given to us through his spirit and so the oil flows down it flows down we read [00:38:01] even unto the hem that went down to the skirts of his garment the hem of the high priest garment and the high priest would have been in the holy place and the hem of his garment would have brushed along the earth of the wilderness floor and the hem of the garment we read of it in Exodus chapter 28 verse 33 and beneath upon the hem of it that's this priestly coat this priestly tunic thou shalt make pomegranates of blue and of purple and of scarlet round about the hem thereof and bells of gold between them round about and it shall be upon Aaron to minister and his sound shall be heard when he goeth in unto the holy place before the Lord and when he cometh out [00:39:01] that he die not the hem would speak of testimony in this earth a testimony which is a result of this unity a bell speaking of the divine witness the divine sound that goes out and whose sound is it we read of that in our verse his sound shall be heard the sound of the Lord himself in his people it's his voice that is heard in this world through his body that which is of himself that which is so wonderfully united with him that it can be spoken of by the apostle Paul when he compares the assembly to a human body he will say he will speak of the unity of the human body [00:40:01] and he will say so also is the Christ so also is the church he's saying so also is the assembly but he says so also is the Christ because the assembly presents Christ in this world it is the testimony of him testimony of him it is his sound as it were that goes out and as those bells were heard they said those bells gave testimony that he dieth not in other words that he is alive he does not die he is alive in that holy place in his ministry in his going in in his coming out in his ministry toward God in his ministry toward men the church would bear witness in this earth of a living and a glorified saviour and his ministry [00:41:01] would be known in this world and every time we read of a bell we have a pomegranate that which speaks of fruitfulness and the pomegranates we read they were of blue of purple of scarlet these colours setting forth the glories of Christ every time as it were the testimony is sounded out it bears fruit it bears fruit in his people all the glories of Christ are brought out this is another this is part of the ministry of the Holy Spirit we read of that in in 2nd Corinthians chapter 4 chapter 3 chapter 3 verse 18 [00:42:01] but we all with unveiled face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the spirit of the Lord the golden bell divine the divine testimony the voice of the Lord Jesus sounding out producing fruit in his people glorifying him and this is what is seen in this world and in the last verse of our psalm it is compared to the Jew of Hermon as the Jew that descended upon the mountains of Zion for there the Lord commanded a blessing even life forevermore perhaps in this final verse we get something of the character of this testimony it is compared to the Jew of Hermon [00:43:04] in numbers 11 we read of the Jew that it falls during the night but it anticipates the day it anticipates a morning without clouds and the Jew it refreshes the

soul it refreshes the heart the Jew perhaps will speak of that blessed hope that we have in Christ that hope that we read of in Titus chapter 2 looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ and the testimony that is a result of that hope because believing and looking for that coming of the Lord for us [00:44:03] this will influence the way we live if that hope if that as it were that day star has arisen in our hearts the hope of his return to take us to be with himself to be with him and to be like him if that hope is truly in our hearts then there will be a testimony to it in our lives our lives will be commensurate with that hope the hope of his coming is true and a certain hope, a reality anticipation of something that has been promised by the Lord himself he has gone away, yes but he says if I go away I shall come again and receive you unto myself this is the desire of his own heart this is the longing of his heart and it delights him [00:45:01] to know that this is the hope of those whom he has died to bring to himself those whom he has redeemed with his own precious blood so the Jew would anticipate the day the day of his appearing the apostle Paul would speak of a crown of righteousness that had been reserved for him and the same he says is true of all those who love his appearing that time when he will be glorified in this world when he will have his rightful place in this world and everything will be ordered after himself when that which is spoken of in Ephesians will be seen by every eye [00:46:06] verse 10 verse 9 of chapter 1 of Ephesians having made known unto us the mystery of his will according to his good pleasure which he has purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ both which are in heaven and which are in earth even in him and at the end of the day all things in heaven and which are in earth even in him and at the end of the chapter we read of the Lord Jesus in verse 21 being far above all principality and power and might and dominion every name that is named not only in this world but also in that which is to come and hath put all things under his feet and gave him to be the head over all things to the church which is his body the fullness of him that filleth all in all [00:47:02] that which will be true that which will be seen by every eye in the coming day and every heart will be subject to him in that day but now at this present time as far as the church is concerned already he is owned as head over all things he is head over all things to the church it may not be accepted in the world it is not accepted in the world the world is still at enmity against him but to the church he is head over all things this wonderful truth is seen in the lives in the corporate testimony of his people upon earth if we keep that precious unity of the spirit and then we read [00:48:02] of the Jew descending upon the mountains of Zion well Zion does speak doesn't it of that time when Israel will come into that which has been promised her when her Messiah takes his place in the midst of them as we have it that he thy God it says is in the midst of thee he rests in his love he rejoices over thee with singing this is a future day for Israel but we read in Hebrews that we are come unto mount Zion we are come unto mount Zion unto the city of the living God the heavenly Jerusalem these things will have an earthly fulfillment in Israel but morally we are brought to them now [00:49:02] not in an earthly way but in a heavenly in heavenly things the heavenly Jerusalem that's the church mount Zion you are come unto mount Zion that is where the Lord is given his rightful place we are come to that now morally and this should be worked out in our testimony this should mark the way we live the purpose of God God has a purpose both for the heaven and for the earth but it is one purpose we don't read do we in the scriptures of the purposes of God we only ever read of one purpose we only ever read of one purpose we don't even read of the councils of God in the plural we read of one council and so both that which is earthly and that which is heavenly [00:50:02] it all has its place in that one purpose of God and we we have our part with Christ in heaven all our hopes all our inheritance everything is bound up with him in heaven it's a heavenly hope our portion is a heavenly one Israel's is an earthly one but it's all part of that same glorious purpose that we read of in Ephesians when all things will be headed up in Christ in heaven and upon earth and then finally where the Lord commandeth the blessing even life evermore eternal life that which again can be seen in the amongst the people of God that life which we read of in John

[00:51:02] chapter 17 verse 3 and this is life eternal that they may know thee the true God and Jesus Christ whom thou hast sent this is what eternal life is knowing the true God and Jesus Christ whom he has sent not just knowing of them but knowing them to be brought into a relationship with the true God, the Father and with Jesus Christ his son this is what eternal life is but this is what this is why eternal life was given this is life eternal it doesn't say that you do know, though that is true it says that they might know this is why eternal life is given to bring us into this blessed relationship [00:52:02] with the Father and with the Son to be brought into that that for want of a better word that circle of love of divine love to know the Father and the Son to be brought near to them to be together brought into that place and so eternal life is born witness to in this earth the world can take account of it they may not understand it no, but they can see it in the lives of the people of God bearing that divine witness and testimony to him I think when we consider these things together, this unity of the spirit no doubt each one of us would within our own hearts [00:53:02] feel that we have in many ways failed in this but the only answer that the Lord gives in the scriptures to departure is to return in Isaiah chapter 30 Isaiah 30 verse 21 [00:54:04] Thine ears shall hear a word behind thee saying this is the way walk ye in it when you turn to the right hand and when you turn to the left if we have in any measure or degree not kept the unity of the spirit and we are walking in another way perhaps we have set up another kind of unity a unity of our own making then we will hear that voice as it were behind us and we will have to turn around we will have to admit that we have not been obedient to the truth, we have not kept the unity of the spirit and we must obey that voice and the way is there this is the way, how clear it is how plain it is in the scriptures this is the way, there is not another way that we can take if we are to walk in faithfulness [00:55:02] then the Lord would say to us, this is the way and he would say walk ye in it and that voice will be heard whenever we turn away either to the right or to the left and it will bring us back to the truth if we are obedient and it will bring us back into that blessed way and that unity will be once more marked by it and we can walk in it and that testimony can go out because of it perhaps we can finish our meeting by singing hymn number 17 May the grace of Christ our Saviour and the Father's boundless love with the Holy Spirit's favour rest upon us from above thus may we abide in union with each other [00:56:02] and the Lord and possess in sweet communion joys which earth can ne'er afford May the grace of Christ our Saviour and the Father's boundless love with the Holy Spirit's favour rest upon us from above thus may we abide in union with each other and the Lord and possess in sweet communion joys which earth can ne'er afford May the grace of Christ our Saviour and the Father's boundless love with the Holy Spirit's favour rest upon us from above thus may we abide in union with each other and the Lord and possess in sweet [00:57:02] communion joys which earth can ne'er afford