

Walk in the Spirit, light and love (John 4)

Part 1

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] In the first three scriptures that we read, there are three statements or assertions, shall I say, as to the nature of God. God is spirit. God is a spirit. God is light. God is love.

Now all these statements are found in the writings of the Apostle John. One in the gospel, his gospel, and the other two in his first epistle.

Now we have in Paul's epistles, I believe, three exhortations linking with them.

And I think very much consequent upon them.

Those words are, walk in the spirit, and walk in the light, and walk in love.

[00:01:07] Now it seems to me that there must be a connection here, between our beloved Apostle John and our beloved Apostle Paul. They had similar thoughts, of course they did. For both were led by the Holy Spirit of God, as to what they said, and as to what they wrote. So we'll go to the first of these three assertions or statements by the Apostle John, in the fourth chapter, in his conversation with this Samaritan woman. God is spirit, or God is a spirit.

Wonderful words were spoken, weren't they, by the Lord Jesus to this woman. Wonderfully gracious words.

And as we've read in verse 9, the Jews have no dealings with the Samaritans, but Jesus did.

[00:02:03] Jesus did, and he was a Jew, as a man in this world was he not. But he was perfectly willing to have dealings with the Samaritans, to speak to them for their blessing. We've other instances, of course, of this in the Gospels. It's in the 17th chapter of Luke, isn't it, that we read of his healing a leper, and he was a Samaritan. The one man who returned to give the Lord thanks. And then, of course, it's the Lord who told that wonderful story to that lawyer, that we call the story of the Good Samaritan. And how astounded that man must have been, that Jewish lawyer, to hear about the Samaritan who befriended the Jews. Highly significant words that the Lord spoke to him. Now, in this remarkable incident, the Lord not only reveals his knowledge of her life, [00:03:02] but he also reveals the utter futility of the Samaritan form of worship.

Now, she had tried to divert the conversation, rather understandable, perhaps, in the circumstances.

She had tried to divert the conversation they were having into a religious discussion on worship. And, you know, the amazing thing is that the Lord Jesus doesn't refuse to discuss it. How wonderfully gracious, and how wonderfully wise. You know, dear brethren, I tried to put myself in that situation. I'm quite sure I should have reacted quite differently. Oh, how we get wrong the attitude of our Lord Jesus.

He was perfectly willing to switch the conversation to that of worship. You see, verse 23, They are cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. [00:04:06] God is a spirit.

And this is my main point first here, that the link between us and God for worship, it's a spiritual exercise, a spiritual exercise. It is not a bodily exercise.

It's not a matter of posture.

It isn't a question of ceremony.

It isn't a matter of ritual.

It isn't a matter of a set form of liturgy. I think the Lord Jesus makes this very plain. You notice the must that's here. The second must in this chapter, and the fifth in the third and fourth chapters together, those musts are very, very significant. Notice the must, God is a spirit.

They that worship him must worship him in spirit and in truth. Worship is not a physical act.

No, I believe that worship is something that emanates from my spirit to God, who is spirit. [00:05:07] You see, God in his infinite grace has created man in the sense like himself, body, soul, and spirit.

Man is a trinity.

He is a trinity, and he's given us a spirit. And it is because we have a spirit that we can communicate with God, who is spirit. God is spirit.

Well, that's very important.

So Jesus directs this idea, doesn't he, to this woman and to any others too who might be misled into thinking that God is worshipped in a ritualistic and ceremonial way. No, it's a matter of the heart, and it's a matter of the spirit. It isn't a matter of what I can say and do where God is concerned.

You remember how the apostle Paul took up this theme, didn't he, when he spoke on Mars Hill. He said, God is not worshipped with man's hands as though he needed anything. [00:06:05] No, indeed, that is not so.

Our capacity to worship in the spirit, of course, lies in the possession of the Holy Spirit within each one of us.

But we all have a spirit. And because we have a spirit, we can communicate with God, who is spirit. But we do it, of course, by the power, the guidance, the leading of the Holy Spirit of God. But not only

in spirit, he says, but in truth.

Now what does that mean? In truth.

Well, I believe it means in the light of all that God has revealed of himself in the Lord Jesus Christ. All that the Father has become to us since the Lord Jesus has revealed the Father and the Father's love.

The Father was unknown in Old Testament days. But now, our gracious Lord has revealed the Father. [00:07:01] And all this wonderful Gospel of John is full of that theme. If you're familiar with it, you'll know that that is wonderfully true. How wonderfully true it is in John 17, when the Lord Jesus speaks in prayer to his Father as we, the Church, his people, his redeemed ones, as being the gift of the Father's love to the Son.

I think that's a most wonderful thought, don't you? That we are the gift of the Father to the Son, our Lord Jesus himself. And so God has revealed himself.

Now it's not according to man's rational thinking or liberal thinking, but in truth, in spirit and in truth.

We read, don't we, the law was given by Moses, but grace and truth came by Jesus Christ.

Now that doesn't mean that the law wasn't true. [00:08:02] It was right and just and holy and right in every respect. The failure lay not in the law, but in those who failed to keep it. As you and I would also fail to keep it. But the truth for this present day, this is what the Lord is saying, for this present day, is what's so important to us now.

Grace and truth came by Jesus Christ, the revelation of the Lord Jesus.

And we read these wonderful words, And the Father seeketh such to worship him.

I wonder if every dear young Christian here realises the truth of those wonderful words. The Father seeks your worship. He desires your worship. And he desires my worship. And is he not entitled to it?

The Father seeketh such to worship him.

When we come together on Lord's Day morning, it is to remember the Lord Jesus and his death. And as we remember the Lord Jesus and his death, [00:09:03] immediately my thoughts go in worship to the Son. And then from the Son to the Father. For we are together in the plan of salvation. Oh, how wonderfully true it is that we have this great privilege of worshipping both the Father and the Son. I believe that it is that worship, true worship, is the responsive love of our hearts to God.

This woman became a saved woman.

But not only a saved woman, she became a spiritual worshipper. I think that is implicit in the whole story. You read the chapter through and you will see. This dear woman became a spiritual worshipper.

Now let's turn to Galatians.

Galatians chapter 5.

[00:10:05] Galatians 5 and verse 16.

This apostle says, I say, walk in the Spirit.

And ye shall not fulfill the lust of the flesh.

Walk in the Spirit.

It seems to me that this is the natural outcome of the truth that God is Spirit. Then let us walk in the Spirit.

Since Jesus spoke to this American woman, he said, resulting from his departure, the Holy Spirit would come. As the Comforter, the Paraclete, as the Spirit of Truth, who would convince the world of sin, righteousness, and the judgment. He would come as the promise of the Father. For the promise of the Father is identical with the promise of the Son. And so at Pentecost, the Holy Spirit of God came according to that gracious promise.

[00:11:03] But then in the epistles, I think we learn more, brethren. We learn more. The Spirit, we read, would direct the walk of the believer in holiness. Now, what were the Galatians doing? Well, it's quite evident as we read the context here, that they were bringing in the rule of law for holiness.

And that was creating confusion. Complete confusion. The law was not for the new man.

It was for the old.

So that the application of the law to the old, the man under the law would realize that he was totally incapable of keeping that law. And so he was able to say, as he says elsewhere, it's our schoolmaster to bring us to Christ. Our inability to keep the law drives us to the Lord Jesus, [00:12:01] the one who can save us and give us the power to live for him, we who otherwise are powerless.

So these Galatian believers were being led astray by false teachers among them, trying to tack on to faith in Christ the keeping of the law. And the result was complete confusion. And not only confusion, the result was that instead of loving one another as they should have been, we read that they were biting and devouring one another, so that they were consumed one of the other. Oh, what a terrible mistake to make. You see, verse 14 tells us, the purpose of the law, that thou shalt love thy neighbour as thyself. But they weren't doing that. They were doing just the very opposite.

And the remedy, walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Now what is the flesh? Oh, how often this question comes up, and especially with our young people. Very important too that it should. [00:13:03] The flesh is our old sinful nature. That's what it is.

And it lusts, that is to say it desires what is contrary to the Spirit. It wants to have things that are not of the Spirit, so that we don't walk in the Spirit. And that's the danger.

When Jesus spoke to the woman, he spoke to an individual soul, didn't he?

So that's all my profit. True, he spoke to an individual, but we can all profit by what he said to that dear woman, and what he became to her. So I believe in Galatians that teaching is individual. It isn't always so in Scripture.

In Ephesians, for example, as I'm sure Fethim will agree, in Ephesians 2, for example, we build it together as an habitation of God through the Spirit. There is collective or corporate, but here it's individual. And my dear brother, my dear sister, [00:14:03] this walking in the Spirit is a highly individual exercise. I do trust that every one of us are in the good of that. We need to walk in the Spirit because God is a Spirit, and he would have us to walk in the Spirit. But what does it mean to walk in the Spirit? Well, I do always remember dear brother W. G. Turner many years ago saying, well, walking, he said, is taking steps.

I mustn't get too far away from the microphone, I should get into trouble. It's not marking time, it's making its progress. Walking, walking.

But it's a way of life as well. That's the purpose, that's the point of the word walk. It's our manner of life. And it should be progressive, walking in the Spirit.

Now, to walk in the Spirit as opposed to the works of the flesh [00:15:01] means that the fruit of the Spirit is manifested. The fruit of the Spirit. We've got that fruit mentioned, don't you, in verse 22. What a wonderful list it is. It's always worth reading. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

Against such there is no law.

That is the wonderful truth of the fruit of the Spirit.

And such a walk, such a conduct, a formal conduct of life is well-pleasing to God.

This was so true, wasn't it, of our beloved Lord? He was anointed with the Spirit. And didn't he always walk in a way that was pleasing to God? This is my beloved Son in whom, he said, I am well-pleased. Because the Lord Jesus, as a man, as a dependent man in this world, as a servant of Jehovah, he walked according to the Spirit of God.

[00:16:07] And then how wonderfully we read those words, you remember. I'm never tired of quoting them of the Lord Jesus when he spoke in Nazareth. He appeared at Nazareth and he uttered those wonderful words, quoting from Isaiah 61. The Spirit of the Lord, the Spirit of the Lord is upon me. He quoted those words from Isaiah because they applied to him, absolutely and precisely. The Spirit of the Lord is upon me because he has anointed me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, sight to the blind and relief to those that are bruised. Wonderful words because the Lord Jesus was of the character of a person who walked in this way.

Isn't it a wonderful example to you and to me by the power of the Holy Spirit of God as a man down here in this world.

[00:17:04] God is the Spirit, then let us walk in the Spirit.

Now in 1 John, the first epistle of John.

First epistle of John, in chapter 1.

I should have read verse 5. I think I omitted to do so during the reading. I should have read from verse 5. We'll read it now.

This then is the message which we have heard of him and declare unto you that God is light and in him is no darkness at all.

This then is the message.

There's more to the message of course. That would come later.

But how truly John could say this then is the message which we've heard of him. [00:18:01] That's where we begin.

This then is the message which we've heard of him. Why is that word so significant?

This then is the message which we've heard of him that is of the Lord Jesus, the one who said to the carping Pharisees in John 8 I am the light of the world.

I am the light of the world.

He was and thank God he still is.

He's still the one who can bring light into nature's darkness. When the gospel is preached and someone accepts and receives the Saviour they're turned from darkness to light, aren't they? Because he is still the light of this world.

In John 1, the gospel of John that is, we read in him was life and the life was the light of men.

Now this expression, God is light, I believe is used relatively, shall I say, as opposed to darkness. In him is no darkness at all.

[00:19:04] There's no darkness with God.

We cannot see light because light's invisible.

But we can see what light manifests. We can see what light reveals.

Light in scripture is used, I think, frequently as a synonym for purity and holiness and righteousness.

You study scripture and you'll see that's very, very evident. By nature we don't like these things. We don't love these things, do we? Purity, holiness, righteousness.

That's why the apostle said to the Ephesians you were sometimes darkness. You were indeed darkness. Now, now you are light in the Lord.

And if we are light in the Lord, let us walk in the light as he is in the light. Now, I've often said you don't need to teach children to be disobedient. Any of you who've had children, as I have, [00:20:02] or if you've had anything at all to do with Sunday school work, you don't need to teach the children to be disobedient. They'll be disobedient all right, but we do need to teach them obedience. That's a wonderful example we have in the person of our Lord Jesus Christ himself. There's a hymn I would have had, only there isn't time for all the hymns, but I would sometimes like to have, particularly at the afternoon meeting, but there's a hymn by Mary Boleyn that I'm very, very fond of. Our God is light.

Our God is light and though we go across a trackless wild, our Saviour's footsteps ever show the path for every child.

Isn't that true? His blessed example, his wonderful example of obedience to these beautiful things, purity, holiness, righteousness, characterise our Lord Jesus Christ. He was these things personified.

Well, we thank God we've been brought [00:21:03] into the light. We have fellowship with God. We have fellowship with the Father. But then, says John, these words are very pointed and they're very challenging, aren't they, to our hearts. If we say that we have fellowship with God and walk in darkness, we lie and we do not the truth.

Little rending I think there is, we do not practise the truth.

No, indeed we don't.

If we say, you see, that we have fellowship with God, who is light, and we actually walk in darkness, of course we lie.

It cannot possibly be true. But if we walk in the light as he is in the light, ah, that's what makes the difference. We have fellowship with one another and the blood of Jesus Christ, his son, cleanses us from all sin.

This is spoken to Christians. [00:22:01] You say, you're not talking to unconverted people. I know that, I know that. But you know as well as I do that we can fall into sin.

And thank God if we do fall into sin, if we confess our sin, he is faithful and just to forgive us our sin and to cleanse us from all unrighteousness. How important these words are.

How important it is to realise that God indeed is light.

Now let's join John again with Paul, shall we? In Ephesians chapter 5.

Let's look there again. Ephesians chapter 5.

And the 8th verse, I think it is, yes. The verse we've already quoted once. [00:23:01] For ye were at some time darkness, but now are ye light in the Lord.

Walk as children of light.

Now it's important I think to notice this exhortation directly follows a most uncompromising word, most uncompromising word as to the evils of moral wickedness. I didn't read the words, but it's an awful list, the words that are found prior to these words. And how relevant brethren that is today.

Isn't it manifestly true that we live in an exceedingly evil world?

It's all around us.

Wickedness, terrible wickedness, immoral wickedness.

It sickens me sometimes to read the newspaper because of it.

You see something there blathering on the first page maybe of something that you think to yourself, fancy this being on an English newspaper. [00:24:03] I can hardly believe it. The wickedness, the evil of the age in which you and I live. Well, we are to walk in the light.

Well, the highest truth we often say is found in the epistle to Ephesians and I believe that's absolutely true. And one assumes that their state, their condition was in accord with it at least at this stage.

But all around them was darkness.

They lived in that, they had that assembly there in Ephesus but around them was a wicked condition of things very, very similar to what we find around us today. Indeed you get a hint of it in chapter 6, don't you?

When you read about the need for the whole armour of God to rule as of the darkness of this world.

Well, what sort of condition were they in?

My dear friends, they were in enemy occupied territory [00:25:03] and so are you and so am I.

We are surrounded by the enemy.

The evil all around us emanates from Satan but which is manifest in men's actions and men's deeds and men's words.

And won't we be glad to be out of it all and with the law, but in the meantime walk as children of light.

For we've been brought into the light and this is our clear responsibility.

And you notice verse 9 in the authorised version says the fruit of the Spirit is in all goodness and righteousness and truth. Reminds us of Galatians, doesn't it? The fruit of the Spirit that we've been referring to. But you know this isn't, I almost hesitate to say it about our beloved authorised version but this isn't really a good translation. It should read the fruit of the light. The fruit of the light is in all goodness [00:26:01] and righteousness and truth.

That's how it should read really. I understand that the large majority of the ancient manuscripts all put it this way. You read JND you'll find it there. If you read your NIV you'll find it there. If you read the RP you'll find it there. It is the fruit of the light is in all goodness and righteousness and truth.

Now in Galatians it's the Spirit in contrast to the flesh.

Here it's light in contrast to darkness.

In all goodness.

The fruit of the light is in all goodness. I'm rather interested in that word goodness. It's not a popular word today is it? People don't want to be, especially young people they don't want to be thought of goody goody. That's the last thing they want to be thought. But oh don't despise the word goodness. God is good.

[00:27:01] He is the very essence of goodness. The fruit of the light is in all goodness. I understand that the meaning of the word really is beneficence or benevolence and I suppose to express it in colloquial English we could say that it's kindly consideration for others.

We can always do with more of that can't we? Kindly consideration for others.

I think if we had a bit more of that it would make a big difference now meetings. Be kind one to another, one to another.

Tender hearted, forgiving one another even as God for Christ's sake has forgiven you. That's goodness. That's goodness.

Best example of course is in the Lord Jesus. It always is isn't it?

He came not to be ministered unto but to minister and to give his life around him for many. I am among you he said as he that serveth.

[00:28:01] I was remarking recently how the last time I heard dear W.J. Hocking speak.

He spoke from this platform on those words I am among you as him that serveth. The Lord Jesus, the Son of God was here as a servant.

Wonderful truth.

Kindly consideration for others.

Righteousness.

Righteousness is doing right isn't it? What's that sad instance we've seen haven't we in recent years of unrighteousness. Corruption.

Trusted men in high places. In business, in politics, in every walk of life.

And when it all comes out you see what corruption would have been there.

Well this is all around us. Deceit and dishonesty.

Unrighteousness is very much the vogue today. But now he says ye are light in the Lord.

Ye are light in the Lord. [00:29:02] Walk as children of light. That's the exhortation. And then the fruit of the light is truth. Truth.

Proving what is acceptable unto the Lord. What is acceptable unto the Lord.

Or what is acceptable unto our Lord.

I think of Psalm 51.

Remember how the psalmist said there that great psalm of confession of acknowledgement of his guilt. He said thou desirest truth in the inward parts.

He does indeed.

For our God is a holy God. Thou desirest truth in the inward parts.

Now next in 1 John 4. 1 John 4.

And verse 8.

[00:30:03] He that loveth not knoweth not God. For God is love.

We know that this is true. That God is love.

It's a wonderful truth. In verse 7 the apostle returns to the theme of love that had engaged his thoughts in the previous chapter. The beginning of the previous chapter you see he says behold what manner of love the Father hath bestowed upon us that we should be called the children of God. So it seems to me that this statement here God is love arises from the exhortation let us love one another for love is of God in verse 7.

It arises from that.

God is love in the absolute sense.

[00:31:01] We say, don't we, quite rightly that God is merciful and we thank God that he is. But we don't normally express ourselves by saying God is mercy exactly.

We say he is merciful.

We say that God is righteous.

But we don't precisely say he is righteousness but he is righteous.

We say that God is holy but we don't use the expression God is holiness. But we do say that God is loving because he is love.

Now that's the whole point. He is love.

That is the very essence of his being. He is love in the absolute sense.

Someone has said and when I heard it I was rather interested because at the time I was studying the formation of fabrics and that kind of thing. And the expression that I heard was this that love is the very warp and weft of his nature. [00:32:02] Or if you like to bring it up to date the warp and weft of his nature. But you see that's what makes up a fabric, doesn't it? The warp and the weft and put together interweaved together makes the fabric. Now that's like God.

It's the very essence of his nature. Without the warp or without the weft the fabric would disintegrate. It just wouldn't be there. No, this is characteristic of God. Now another thing here. Repetitions in scripture, you know, are important. They're never unnecessary. And they're never vain repetitions either. Now we all know John 3.16.

How well I remember that verse. When I was a boy I was up on this platform when John Weston preached here. Lord's day after Lord's day to a full hall. And that text was almost the hallmark of our dear brother's preaching. John 3.16.

I think it's still out in the vestibule now. I'm not sure about that. But we all know that wonderful verse. [00:33:02] But you know we get it in one John 3.16 as well, don't we? Where are the words?

Hereby perceive we the love of God because he laid down his life for us.

And then we get it here in chapter 4 and verse 8. God is love.

And again in verse 16.

And we know, have known and believe the love that God has to us. God is love. And he that dwelleth in love dwelleth in God and God in him.

And then notice, will you, in passing that it is important, verse 17.

Herein is our love made perfect.

Now I want to read that in JND because I think it's much better.

JND translates it like this. Herein has love been perfected with us.

It's not our love.

It's the love of God.

And it's the love of God that gives us boldness [00:34:03] in the day of judgment, not our love. Or if it depended upon my love, I'd have no confidence at all if I thought about judgment. If I thought about

the judgment seat of Christ, I'd feel chastened indeed. No, no.

No, the better rendering is herein has love been perfected in us that we may have boldness in the day of judgment because as he is, so are we in this world.

And then he goes on to say as a result of that there's no fear in love. Of course not, because there's not my love. It's the love of God perfected in us.

Now let's turn, shall we, to Ephesians 5.

Okay. I want to read now the earlier verses that we did refer to before.

[00:35:06] The first verse of chapter 5 says be therefore followers or imitators, this is a better word, be therefore imitators of God as dear children and walk in love.

As Christ also has loved us and has given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Walk in love.

We've seen that God is love. Now we're exhorted to walk in love or live a life of love.

That's really what it means, a life that is characterised by love. That's really what it means. Verse 1 says be followers or imitators of God as dear children.

Yes, we're brought into the family of God. Since God is love, we're to be followers of God who is love.

[00:36:02] Followers or imitators of God.

And then he goes on and so walk in love.

Then we have a most wonderful example. I think it's the most incredible example that could ever be placed before the believer. As Christ also has loved us.

Oh, what a standard.

As Christ also has loved us and given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

I think brethren will probably agree with me when I say that we have the burnt offering here. Read this in connection with Leviticus and what we read there about the burnt sacrifice in the first chapter.

I believe this is the Lord Jesus in his utter and entire devotion to God. A sweet-smelling savour.

That which is pleasing to God.

[00:37:04] So it's to be a giving love, isn't it? As Christ also has loved us and given himself for us.

It's a love that gives. Not a love that withholds. But a love that gives, that is outgoing.

We could do more of that. We could do far more of that. A giving love.

And then it's to be a sacrificing love.

A sacrificing love.

Christ also has loved us and given himself for us an offering and a sacrifice to God.

Now what does that mean? Well it means that sometimes our love is going to cost us something. That's what it means.

Sometimes it might prove that it isn't really love at all. If it doesn't cost us something. Wasn't it a warner who said, [00:38:02] I will not offer to God that which costs me nothing? No, indeed he would not.

Ah, it can be a costly thing to love in this way.

But love is of God and God is love. So we are to walk in love.

And then if you read those verses three to seven, they don't make pleasant reading. But if you do read them, you will see that love is that which abhors the impurity of this world.

And would have nothing to do with it. Oh dear young Christians, be careful.

Be careful that you don't get lured into wickedness, the wickedness of this world. It's so subtle.

And you can meet fellows, other fellows or other girls in the office or at school or what have you, who will lure you away into the wickedness of this world. It's a terrible list there. But love is that which abhors that wickedness. You see, walking in love is not just a thing of sentiment. [00:39:01] It's far, far more than that. It's a love that purifies. And we have that in connection with the coming of the Lord, don't we? And that's in John too, isn't it? He that hath this hope in him. Now don't read that wrongly. It's not he that hath this hope in him, in himself.

But he that hath this hope in him, put a capital H there, it's the Lord Jesus, purifies himself, even as he is pure.

Well, a brother said to me once, how can I purify myself? How can I?

I believe the answer is in the word of God, the washing of water by the word.

Oh, it's what we need.

Dear young Christians, don't neglect your daily reading of the word of God.

It's so essential to you. Notice it in verse 25, those wonderful words in this same chapter, Christ loved the church, gave himself for it, that he might sanctify and cleanse it [00:40:03] with the washing of water

by the word, that he might, and this is his purpose, his desire, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Oh, how true it is.

The word of God is our safeguard from the wickedness of this world around us. Read the scriptures.

Read them daily.

Be immersed in the scriptures and you won't want the things of this world. God is love.

Then let us walk in love.

God is light.

God is the spirit.

Let us walk in the spirit. God is light. Let us walk in the light. God is love.

Let us walk in love, in our attitude to one another, our love to God, [00:41:01] our love to our precious Saviour. Oh, how that lacks at times, doesn't it? It saddens me sometimes that the Lord is in a morning meeting with a brother who's known the Lord for years, doesn't have a word to say to the Lord, nothing on his heart of love. I can't understand it.

It puzzles me.

Love to the Lord. We love him because he first loved us. Love to God.

Love to our fellow believers, all our fellow believers, everywhere. Oh, yes, all of them.

And love for this poor world outside of Christ.

So needing the Saviour so that when we preach the Gospel, we preach it with love because we have a desire for the salvation of those to whom we speak. May these simple words from Scripture, the words of the Apostle Paul and the words of the Apostle John, taken up, it seems to me, by the Spirit of God, by the Apostle Paul, [00:42:01] and to apply them to our hearts and conscience. May we do so for his name's sake.

Amen.