

The Ministry of the Saints in the Church

by Aaron Hurst

The sermon emphasizes the vital role of love and service among believers in the ministry of the saints within the church.

Duration: 1:14:51

Scripture: Psalm 19:14, Matthew 6:33, 1 Corinthians 16:13-18, Galatians 6:9-10

Topics: "Church Life"

Description

In this sermon, Brother Denny emphasizes the importance of having the heart of God when preaching the word of God. He acknowledges the need for careful handling and interpretation of scripture, but emphasizes that the love of Christ should also be evident in the message. He encourages believers to minister to one another within the church, not neglecting the hurting ones among them. The sermon references 1 Corinthians 16:13-18, highlighting the example of Stephanus and his household who addicted themselves to the ministry of the saints, refreshing the spirits of others.

Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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I'm thankful this morning that we have clearly heard that God has not given us the spirit of fear. When I'm afraid, I will trust my God. I feel led to share this morning the ministry of the saints.

I shared three weeks ago a message on the ministry of the saints and we looked at grassroots application. We looked at the ministry of the saints in our home. We looked at the foundation of all successful ministry, which is a right relationship with God, that we have an open heaven over our lives and we can come into His presence and experience blessing and joy at the right hand of our Father.

And there we minister to our God in prayers, in alms deeds, in fastings and in all that we do. It's a ministry of love that flows out of a heart that's been touched by the love of God. The ministry of the saints, we looked at husbands and wives.

We looked at fathers and children. We looked at mothers and children. We looked at children in their relationship toward their parents as well.

But if I remember correctly, we didn't get real far in the message into the ministry of the saints in the church of Jesus Christ, to the house of God, in the household of faith. Open your Bibles with me to 1 Corinthians 16 and verse 13 through 18. Watch ye, stand fast in the faith, quit you like men, be strong.

Let all your things be done with charity. I beseech you, brethren, ye know the house of Stephanus, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints, that ye submit yourselves unto such and unto every one that helpeth with us and laboreth. I am glad of the coming of Stephanus and Fortineus and Achaia, for that which was lacking on your part they have supplied, for they have refreshed my spirit and yours.

Therefore, acknowledge ye them that are such. As we look at the ministry of the saints, we see the example of the house of Stephanus, how they addicted themselves to the ministry of the saints, they consecrated themselves, they devoted themselves to the ministry of the saints. And when I think of the ministry of the saints, I think especially of a ministry to the household of God, to those that are saved, the saints, the redeemed, the called out, the consecrated unto God.

That ministry has the meaning of attendance as a servant, attending unto the needs of another to bring relief. Thayer says it this way, the ministrations of those who render to others Christian affection. This is not some going through the motions of have to, but this is we get to, because we have been ministered to, we have been comforted of God.

Now, therefore, we minister and comfort others. Comfort ye, comfort ye my people. Yes, the ministry of the saints.

He says in 1 Thessalonians, being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. Not only the gospel, not only the word, but my own soul, my very own life, because ye are very dear unto us. You know, it's one thing to go through the mechanical motion.

It's one thing to follow right step of expounding the word and all of those things. But what's so much more needed today is the heart behind the message, the heart of God coming through to the people of God. You know, I'd much rather know that a brother loves me affectionately desirous for my good than one who can preach a thousand sermons, but I don't sense the love of Christ coming forth.

Now, that doesn't mean we shouldn't handle the word of God carefully and we shouldn't study and we should have proper interpretation of the Scripture. But I believe the two go together. I don't think they stand in opposition to each other at all.

He says, we not only gave you the gospel, but we also couldn't help but just deposit our souls to you as well. You know, so the two were together. Amen.

He says here that ye submit yourselves unto such like the house of Stephanas. This ministry, that word submission is that you pay all deference to those. You sit up and take notice to those who are like unto the house of Stephanas because, he says, they have refreshed my spirit and yours.

There is a refreshment of heart and spirit takes place as we minister by the spirit and grace of God unto the saints. You deeply appreciate the house of Stephanas. Can we pray together? Father in heaven, we come in Jesus' name.

Father, I confess I need you. Lord, I don't know how to say it. My heart is full.

But God, how to convey that which is in my heart? Father, I pray in Jesus' name. Please have mercy upon me, your servant. And grant grace.

Grant utterance, Lord. Baptize me with your spirit, Lord. Wash me in your blood from all of my own self, Lord.

That would get in the way. Oh, Father, please, share your heart with us today in this message. I ask it in Jesus Christ's name and for your sake.

Amen. The ministry of the saints in the church. Over in Timothy, Paul, in the context of speaking regarding widows, he says in 1 Timothy 5, you don't need to turn there, that she that is a widow indeed and desolate trusteth in God and continueth in supplication and prayers night and day.

And I recognize the context of this verse which we have often heard is in the context of widows and ministry to the widows. But I believe it has an application beyond the widows. He says in verse 8 of 1 Timothy 5, but if any provide not for his own and especially for those of his own house, he has denied the faith and is worse than an infidel.

Those of his own house, those of his own family, if any provide not for his own, especially for those of his own house. Now, the context is speaking to the relatives of a widow, of nephews and relatives of a widow to provide what this widow needs so that the church be not needing to pick up that and care for this widow. But I wonder this morning, if any provide not for his own and especially for those of his own house, what is the church likened to today? What does the New Testament liken the church to? The church is likened unto a house.

It's likened unto a temple made up of members in the body of living stones in the building, lively stones. You know, if we look at this verse in light of caring and providing for those of his own house and we bring it home to the local church, can we do that? Can we bring this Scripture home to the house and the fellowship of the household of the saints at charity Christian fellowship this morning? Is it right that we would walk past or walk over our own church family to those outside of the church and spend our time and spend our monies and our resources to minister to needs out there or if a brother or sister be naked and destitute, is it right that we would do that? Or would we become guilty of this verse of failing to provide for our own, especially those of his own house? He says that if any provide not, he has denied the faith and is worse than an infidel. And you know, as I look at that and we carry that out, if he doesn't provide for those of his own house, he has denied the faith or disowned the faith by failing to accompany his faith with works that produce fruit.

Now, I know it's often easier to go outside and minister to a hurting soul outside and give them a counseling session or give them some money to meet their need and there is no ongoing discipleship or

relationship or responsibility and so at times it is easier to just reach in our pocket and bless this individual with a dollar bill and now we can wash our hands and we've done our duty. But God is calling us to higher things. If we're going to be a healthy church, the ministry of the saints must be understood among us and we must apply our hearts and cry out to God that this ministry would not be neglected or the local church will be weak, it will be lame, it will be halting, it will be hurting, there will be deep needs in our midst and they'll be not recognized and they'll be stepped over to go out and minister to someone else out there.

Do you hear the Word of the Lord this morning? I think God wants to get our attention on this and my very own heart first. I think we do error if we allow the saints at home to be suffering need and hurting when we go out and bypass the needs at home to minister to those out there. And then oft times, it's maybe a one time deal or just a few times and then you can wash your hands and finished.

But you know how it is in the family. You don't raise a family in a day. Do you? You don't raise a godly family in a year.

Do you? It takes a lifetime of love and dedication and service and commitment to God and crying out to God and love and more love and more grace and more teaching and more instruction and more admonition and more correction and more love and more love and more love. It's what it takes, brothers. And oh, my heart's desire and prayer to God is that charity Christian fellowship can indeed be charity Christian fellowship.

They're known for their love. The ministry of the saints in the church. Could it be if we fail to provide for those in our own fellowship, our own congregation, that we've denied the faith by not accompanying our faith with faith that works and produces fruits.

Oh, Lord, help me. I do not want to get in the flesh. I don't want to shout at you.

I'm sorry. Jesus is our example. He said, whoever will be greatest among you shall be your minister.

And whosoever you will be chiefest shall be servant of all. For the Son of Man came not to be ministered unto but to minister. And to give his life.

You see, this kind of ministry takes sacrifice. It's not real glamorous to bear with a brother and a sister who has needs like I do. I have needs.

I'm not pointing my finger at you. You've been very patient with me. But to bear one with another and to be in for the long haul, it takes sacrifice.

To do good. And to communicate. Forget not.

For with such sacrifices God is well pleased. Jesus did not come to be ministered to. But he came to minister.

We then that are strong ought to bear the firmness of the weak and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.

It takes sacrifice. It takes patience to bear the failings and the frailties of this humanity. So let each one of us make it a practice to please the other and not ourselves.

To please the other. To please his neighbor. Who's your neighbor? Brother Phillip? Right next door.

As you come into this church house and I come into this church house every Sunday we sit beside our neighbors. We sit beside our brothers and our sisters. Let us make it a practice to please our neighbor.

For Christ pleased not himself. But this requires self-denial. Jesus pleased not himself.

He gave no thoughts to his own interests. Are we more interested in our own interests, our own advancement and attainment than that of our brother? Let every one of us please his neighbor to his good to edification. To the strengthening of him and the building up of his spiritual life.

How are we going to do this? Galatians 5.13 and if you want to you may turn but I don't want us to be distracted this morning but we want to read the Word of God. Brethren, ye have been called unto liberty. Only use not liberty for an occasion to the flesh, but by love serve one another.

By love serve one another. Use not liberty for an occasion to the flesh. Oh yeah, that means don't go out and get drunk and don't go out and be a glutton and don't go out and indulge in new cars and new houses and perhaps but I think it's a lot closer home than that.

Use not liberty for an occasion to the flesh. Self, you know, pleasing myself. That's the flesh.

Isn't it? The flesh wants to be catered and pampered and pleased and it's focused on I and myself and my needs and my wants. But this kind of ministry of the saints in the body of Christ takes sacrifice. We do not please ourselves, but by love we serve or minister one to another.

Romans 10, 12, Be kindly affectioned one to another with brotherly love in honor preferring one another. Kindly affectionate one to another with brotherly love. That doesn't sound very much like mechanical ritual have to to me, does it to you? He says be kindly affectionate one to another with a brotherly love.

And I think of a biblical example. I think of Jonathan and David. The soul of David was knit unto the soul of Jonathan.

Oh, my dear brothers and sisters, may we grow into that kind of love where there's that kindly affectionate love one for another as members of the same family. Hallelujah! Where there's love in the household of God. 1 Peter 4, 8 says it like this, Above all things have fervent charity among yourselves.

Why, Peter? For charity shall cover the multitude of sins. Above all things have fervent charity, intense, unfailing love. You know, the Bible says love never, what? Never faileth.

If we are in the love of Christ and Christ's love is in us, constraining us, it will enable us by faith and the power of God to do what we heard in the first message and we can walk by faith in that love. But if we walk in the flesh, we'll fulfill the lusts of the flesh and we'll be self-centered. And we'll please ourselves.

Instead of having the mentality, Lord, how can I please You and how can I please my brother and my sister and please not ourselves, not myself? This fervent charity, this intense, unfailing love shall cover a multitude of sins. How so? Because there's a heart of forgiveness in you and a heart of disregard toward the offenses of others and it does not mean we sweep sin under the rug. But we are not looking at each other, holding each other with a critical eye.

You know how it is. You're in love with your wife. You're in love with your husband.

And love, it overlooks. But let someone else make the same mistake. Might be a little harder to overlook.

Hebrews 13, 1 says, Let brotherly love continue. You know, it's just a short verse. Let brotherly love continue.

So, I studied that out a little bit. Let brotherly love continue Sunday, Monday, Tuesday, 4 o'clock in the morning, 10 o'clock at night, when the phone rings and I'd rather not be disturbed, when somebody makes a mistake. Let brotherly love continue and continue and continue and continue.

It never fails. It goes on and on and on. Let your love for fellow believers continue.

Let it be a fixed practice with you. Never let it fail. Let it continue and continue.

I'd like to just take a few moments to look at what I will call outer court ministry. I'll explain what I mean. Outer court ministry and then inner court ministry in the household of God.

As I was studying for this and praying, the Lord brought that to my heart. Outer court ministry. Many can come into the outer court in the Old Testament example there of the tabernacle.

They can all come into the outer court practically. But it's something different to get into the inner court. Outer court ministry we will call acts of service.

What for outer court ministries do we have around here? What can we do in the outer court? Somebody tell me. You know what they are. Outer court ministries at Charity Christian Fellowship.

What do we do? Children's ministry. That's ministering on the street or to those outside. I'm thinking more of acts of service.

Things that we do. Let me give you a hint. Yes.

Baby meals. Right on, brother. What else? Baby meals.

Helping somebody move. Hospitality. Maybe some young girl going over and helping a mom with her new baby.

And now these are good and right. We should not cease to do those types of acts of service in outer court ministries if I may use that term. Outer court ministries don't require a lot from the heart.

It requires rather a willingness to do some acts of service. And you know that the heathen can do that. Right? The heathen, they love their own.

They'll go help them move. They'll go bend over backwards. They'll even loan them money.

They'll do all sorts of stuff. But shouldn't the household of God go a little deeper than that? Now, we shouldn't neglect that, but we should go deeper than that. I'm thankful for all the outer court ministry.

And I don't want anyone to feel second-rate or inferior. Maybe you're at a place in your life where that is where God has called you to and that is more your gifting. And it is needed and vital in the body because if you give not them what they need for the body, and that would be food and clothing and that sort of thing, what does it profit? So there is a place for that.

Outer court ministries. Helping each other move. Baby meals.

Fellowship meals. Young ladies going over. A brother going over to help a brother that is in need.

But then I think of inner court ministries. If I may use that term. And the first Scripture I'll look at is in Philemon.

Philemon 5, 6, and 7. The ministry of the saints in the church. He says of Philemon, hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints. Thy love and thy faith.

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love. For the bowels of the saints are refreshed by thee, brother.

Now, I see something different here. And we could look at many New Testament examples of ministry in acts of service, in material goods, in giving of alms, and those sorts of things. But we won't take time.

We'll look at the inner court ministry which I would call here, he says there in verse 7, because the bowels of the saints are refreshed by thee, brother. And if you look up that word bowels, in the Strong's it says probably strengthened from spleen or an intestine. Bowels.

It has this spiritual application of the inward. Thayer says the inward of the heart, the lungs, the liver, etc. It's those inward things.

Now, let me ask you, if you hurt your hand and cut yourself, it hurts, it pains, and you'll do something to take care of that wound. But if you hurt in the inward man, in the inner bowels, through unkind words, words of a tale bearer, Proverbs says they're like wounds that go down into the depth of the belly. The ministry of the saints in the inner court is a ministry that comes from the heart.

And it ministers to the heart. It doesn't just give a bowl of soup and say be warmed and filled. And this ministry is a much more important ministry and is a much more difficult ministry because it takes patience and it takes care and prayer and it takes faith and risk to make myself vulnerable and to open up my heart.

The deep burdens, the longings that are inside our heart, the desires, the hurts, the disappointments. Someone to share with most intimately my deepest inner longings and desires. That inner court.

I think of Jesus' inner circle. Peter, James and John. And I think of John, I believe it was him, leaning his head on Jesus' breast at the supper.

At a crucial hour when hearts were being probed. Who shall betray the Lord? John lying there on Jesus' breast. I believe the bowels of John were moved toward Jesus Christ.

And the bowels of Jesus were moved toward John. The inner communications and fellowship. You all know what expression people use at times.

They say, well, we really didn't get into anything deep. It was just surface. Right? It's surface conversation.

It was just sort of a surface relationship. But God wants us to grow in this grace of the ministry of the saints to go beyond the surface and to get into the inner chamber, into the inner court. Oh, that we could get in there to where we can have the freedom and the liberty to express our deepest longings and desires.

And have a brother or sister truly understand and empathize with us and pray with us and bear us up. You don't see my heart. You don't see my heart.

As I'm standing up here, you don't see my lungs. You don't see my liver. But if my liver is deceased, I'll soon be very sick.

And so, if your heart is full of pain and hurts from the wounds of a tail bearer and all these different things striking down into the liver, down into the innermost belly parts, those hurts need to be brought out and need to be shared and confessed and repented of and healed. Oh, I long myself for this kind of fellowship. The inner court.

The inner circle. Peter, James and John. And of course, we know that when Jesus Christ needed Peter and James and John the most, when He was in the depth of the deepest struggle of His life, there in Gethsemane, and the sins of the whole world were weighing upon Him in the garden, and He saw the cup that He must drink, there He cried out and He came to His disciples and He said, Watch with me and pray.

And of course, we know the sad commentary. They fell asleep. They couldn't watch.

In the hour that Jesus needed them the most. And that could be a little discouraging this morning, but I believe that was part of the cup Jesus was given to drink. And it was prophesied that all would forsake Him.

He would be alone to suffer and die for our sins. But it should not be so in the house of God. There should be those type of relationships where we are able to share the deep longings and burdens of our hearts and where we can lift one another up in prayer and we will not be forsaken in the hour of our need.

But our brother and our sister will hold us up to God. And I thank God for that. I don't say that we are totally wanting this morning or devoid, but I want to lift this up to our hearts today.

Oh, that we would be able to enter into that love, to the breadth and the length and the depth and the height of the love of Christ. To know that love of Christ that path of knowledge and the love of Christ being manifest in our midst. Is Jesus going to step down from Heaven and do it Himself? He could.

But He has chosen you, my brother. He has chosen you, my sister, to be the one who brings the word of comfort. One who gives the listening ear and understanding heart.

One who is able to sympathize. Inner court ministry. I wasn't quite sure where to put all of these, so bear with me, but I thought of the ministry of discipleship in the body of Christ.

Many different scriptures. We won't have time to go to a lot of them. But I thought of the aged women.

That they be in behavior as become of holiness, not false accusers, not given too much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. You know, I thought of the ministry of the aged women. We're a young church.

We don't have a lot of women above 50 perhaps. But you know, I thought of the application in our church at Charity Christian Fellowship. Who are the aged women amongst us? Rather than saying we don't have any, I believe the Lord would want to encourage our hearts that the aged women among us would be able by the grace of God to come alongside young mothers and disciple them, teaching the young women,

helping give direction in practical things in the home, to love their children.

You know, how many times is a young mother overwhelmed by the needs of the children and so many things, homeschooling and raising the family and dad is out working and providing for the necessities of the family. And I just believe that it would be such a blessing that if the aged women can rise up to teach the young women to love their husbands, to love their children. And of course, we don't have time to go over all of this, but I believe it's a ministry that we could grow in and can be a blessing in this congregation.

Because how many times are the young mothers and the young sisters overwhelmed? You know, and it's not just the older women. I think it's good for daughters that are perhaps 15, 16, 17, 18 years old, rather than send them to get a job at the supermarket, allow them to go and be a blessing and help in the home. It will be such a blessing both to the young mothers and to those, our daughters.

Because it will teach them to be homemakers. It will teach them to be keepers at home. You send them out to the workplace, it gives a wrong type of influence many times and I'm not totally saying it can never be a place for it, but I believe it's much wiser to send them into another home where they can serve and be ministers under the grace and power of God to bless a needy home and to do acts of service that are needed and they're a blessing.

I won't have you sisters raise your hands as to who are the older among us, but just consider that God is calling you to discipleship and to bear the burdens of these younger and to really touch hearts. You know, maybe sometimes what is needed even more than washing the divers or the dishes is to just sit down and touch hearts. Take time to listen and to hear and to pray.

You'll be amazed at how much faith and courage that will put in the heart of one who is facing you know, a mountain and one comes alongside and draws near, gives a listening ear, words of encouragement, pray together. Oh, it can just change the outlook so much. I thought of the young men and the young ladies in the congregation.

Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, and in purity. Be thou an example. You know, many times a hurting young person, they need someone that they can look up to and follow.

Yes, dad needs to be there doing his part. But they also need to see other young men who with like passion, with like temptation have proven the grace of God and by faith they are going on and they're walking in purity and they're walking in faith and that can be such an encouragement. I want to encourage you young men, I want to encourage you young ladies, you that are spiritual, you that are walking with God for a year or two, maybe three, take a new believer and encourage them.

Don't wrongfully get in between them and their parents, of course not, but come alongside and bless them and encourage them and speak words of exhortation to them. But let your life speak, let it be an example. In your conversation means in your conduct.

I've been so blessed with that, to see that, where that has been done, the ministry of the saints in the church of God. Ephesians 4.29 says, Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And I believe that the interpretation of the scripture, of what this corrupt communication is, is following us right in the verses below.

You know, when we think of corrupt communication, we often think of foul language or we think of, you know, vile language and it certainly is that. But I also believe it's bitterness. Verse 31 of Ephesians 4. It's wrath and anger.

Those things come out in words. Harmful, hurtful words, angry words, evil speaking with all malice. You know, in that sort of thing, in the body of Christ, it's like a pollution.

I was wishing I could somehow illustrate this. You know, the air in this room is fit to breathe, it's pure, but let there be some pollution introduced, some fumes and the air becomes toxic and you can't breathe it. You know, I think that's how envy is and envious words.

That's how malice is. That's what bitterness does and wrath and anger. It's like a pollution.

If I had a whole barrel full of fresh water up here, but we put one drop of cyanide in it, who would want to drink it? Because now the water is polluted. You know, if we could just get a hold of this. In the body of Christ, words are either wholesome and life-giving and blessing or they can be very polluting.

And it's like the whole stream becomes polluted. This could have many applications. Let no slander or gossip.

Let no hurtful words come out of your mouth. Be one who guards your heart and your words. Be one who is a trustworthy brother in the congregation.

That when we share things within the family, they stay within the family. It's safe to open your heart at brother's meeting and dump out your heart because it stays within the family. God forbid that there would be anyone who would go and take liberties to carry it outside of the brotherhood to someone else who is not at all involved in the matter, has no part to do with it.

You know, it's like pollution. You know what it does? It puts a check in the hearts of the brothers. That thing leaked out from our brother's meeting.

What I shared and bore my soul in honest confession leaked out. And it came back around in the form of gossip and wounds deeply. And so therefore, some they withdraw into a shell.

And this can happen in many ways. Not only at brother's meetings, this can happen in conversations one on one with brothers and sisters. Maybe you finally bare all your heart and then it is leaked to someone else.

And so therefore, we draw back and we put a wall around us and a shell around us and we are deeply hurting. But we paste on a smile and we come to church and we keep going through the motions and we can do acts of service and all those sorts of things. But deep down inside in the heart there is a cry and a groaning and a longing.

Ephesians 4.32 says, Let us be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you. Forgiveness. Forgiveness is such a key.

It is such a root issue. How many are defiled by roots of bitterness because they will not forgive. They will hold that person to the line.

They hurt me once, I will not forgive. I will not risk it to open my heart again. Because when I did, it was like a slap in the face.

But I want to encourage you this morning, if you are hurting and you have been wounded by a brother or a sister, forgive. Has Christ forgiven you? Have you been forgiven much? Forgive. Release forgiving one another.

Getting into the inner court, into the inner recesses of the heart. Down there is the strong and the fierce definition gives it of the bowels. It's down into the intestines.

It's down inside where we feel rejection or acceptance. Him that is weak in the faith, receive ye. Receive.

Welcome. Down in the heart, down in the depths, in the innermost beings where we feel anxiety. I don't know if I can open up my heart and share.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. Considering thyself, lest thou also be tempted. This is real spiritual work.

I say this very, very carefully. Our spirituality isn't measured by what we are out there. But it's measured by what we are in here and at home.

That's why, that's why the holy inspired word can say though you speak with tongues of men and angels and have not love, it's nothing. Though you even give your body to be burned, now that is sacrifice. But, if it's not love constraining and motivating that burning, it profiteth nothing.

And we can look at 1 Corinthians 13. I'd encourage you to read that. Get a good grip and definition of this love that God is talking about.

Ye which are spiritual, If a brethren be overtaken in a fault, tell him he needs to get up. Why is he falling again? Why is he stumbling? Doesn't he know better by now? No, that's not what the Bible says. We should do to the brother or with the brother or sister.

He says, Restore such and one in the spirit of meekness and that is with all gentleness. Considering thyself, lest thou also be tempted. It's been said only in the army of the Lord do they shoot their wounded.

It's very sad. If a man be overtaken in a fault, in a misconduct of sin of any sort, ye which are spiritual, restore, set him aright. Restore him.

Reinstate him. Bring him back to that place of blessedness, of fellowship with God. How do you do that? Bear, next verse, bear ye one another's burdens and so fulfill the law of Christ.

It takes time. It takes sacrifice. It takes commitment for the long haul to bear one another's burdens.

Because we see, we see the possibilities of the grace of God. We see the possibilities of the divine nature of Christ being imparted and the possibilities of the old man being put to death and the new man in Christ Jesus rising up to walk whole, sound, complete, entire. But the baby doesn't learn to walk the first day it tries, right? No.

There are many fallings and stumblings. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one. Bear or carry or endure one another's burdens and so fulfill the law of Christ.

This inner court ministry comes from the bowels, from the heart. All it rejoices with them that rejoice and it weeps with them that weep. The other is manufactured and mechanical and has no spirit and heart behind it.

But all the ministry in the inner court of the love and of the grace and of the nourishing and of the caring, it's a beautiful ministry. It brings blessing. It brings completion.

It brings health. It restores. It brings faith.

It brings hope. Encouragement. But it doesn't just happen automatic, does it? It's a sacrifice.

It's a labor of love. It requires us to risk something. It requires us to look in the eyes of our God by faith and to open up our hearts and risk it.

But that there be such fervent love amongst us that we know we have the confidence it's safe to confess my faults. James 5 Confess your faults one to another and pray one for another that ye may be healed. Confession.

Years ago I was in a meeting and they asked for some prayer requests and then they said how many have a deep longing and inner desire but they're not free to express it. They can't have the courage to express it but they have a deep need. Let me see your hands.

And it was amazing how many hands went up. I want to encourage us take courage confess your faults your offenses your sins one to another and pray one for another that ye may be healed that ye may be restored to a spiritual tone of mind and heart. Let us pray one for another.

The effectual fervent prayer of a righteous man doesn't avail us much. Let us pray let brotherly love continue and continue and let us pray and let us pray and let us confess let us find healing let hope arise confess a bit more open up farther confess some more find more freedom find more grace more power more love God takes notice when that happens. Yes he does.

Yes he does. God is not unrighteous to forget your work and labor of love which ye have showed toward his name. Remember it's him.

But how did we show this love towards his name? How did we show this labor and this work towards his name? Hebrews 6.10 He says in that ye have ministered to the saints and do minister. God takes notice. He is not unrighteous to forget your work and your labor.

Yes, it's not easy. It's not easy. He calls it work and he calls it labor.

But it's a labor of love. Of love. And it's showed toward his name and that ye have ministered to the saints and do minister.

You know I used the word grassroots in the message three weeks ago but I believe this is also grassroots. It's foundational to a healthy able body of Christ. That we don't step over the hurting ones in our midst to go out and minister to some hurting one out there.

Now unless you think I don't believe in ministry to the world, I do. But this morning we're preaching a message of the ministry of the saints. Let's kneel together in prayer.

Father in heaven oh lord please take our feeble efforts lord and anoint your word with your holy spirit. Father I pray that no one would be discouraged but father that our hearts would rise up in faith and that we would be able to express the deep longings and desires of our heart. Lord you know my own longings, my own desires.

Father you know the longings and the desires of each one in this congregation. If only I had someone to talk to that would understand. If only I could really truly bear all my heart.

Father I pray that you would take us from the outer court ministries into the inner court, down into the bowels, down into the depth, down into the heart issues that our love may abound yet more and more. Father I pray for those that have deep needs, deep longings, maybe for years unmet needs. Father would you please show us how to get from where we are to where we need to go to where we want to go and to where you want us to go.

Savior like a shepherd lead us. In Jesus name we ask it. Amen.

Amen. Beautiful opportunity for everyone. You want a ministry? This is the place to begin.

God does give us a desire to be useful. This is where it starts. Starts at home in a home fellowship.

Starts with those around me, the needy ones, the hurting ones. Lord make me an able minister of the gospel. I can say amen to that.

I can say I am blessed with many of you who I know your hearts are to be ministering like that. It's a real blessing to see those shining lights in our midst doing that. It's a real blessing to see that.

But I do appreciate the encouragement very very much. It's very needed. I wonder if anyone has anything to share, a testimony this morning.

Maybe your God has spoken to you through this message. Would you let God speak to your heart? Would you obey God's promptings and share testimony of what God is speaking to you about here? If so, be the Lord is speaking to you. There's one thing that will stop this kind of ministering.

That is pride. Pride will not. If you don't have a ministry, if you don't have a heart to minister to people like this, search your heart.

Anyone in the back? Anyone else? I'm not from around here. Could I say something now? You may. What he was talking about there is first century church.

It's just about impossible to go there. If you want to go there, you can go there though. But it's about transparency.

It's about humility. It's about brokenness. It's about I don't care what you say about me because we are all in the same boat.

We are sinners on our way to hell if we don't have Christ in our hearts. And we all still suffer with these same temptations that we suffered with before. And unless we're willing to get real with one another and say, I need prayer and get real, my daughter's in sin, my son, this is my problem.

But you see it's been so long since we've had that in the church that to go there now it takes a humility and a brokenness because there are people who are going to talk about what you're sharing. And you've got to be willing. You won't get God's power or God's answers to your prayers unless you're broken and humble.

And being willing to come in front of all these people. Now, if I was one of you, you would all know me. You know all about me.

And I'd be telling you, I've got this problem. And it takes a humility. And I just want to appreciate very much the message there.

Thank you very much. It does take humility. I have to say.

Thank you. Thank you, Brother Aaron, for that sermon today and sharing God's word with us. And I can say that that it went straight to my heart and God's just been speaking to me and it's my desire to be able to have that love.

I see I'm not there yet to be able to minister to those around me and touch their innermost needs and be an encouragement. But that's my desire. Not that I would be concerned anymore about what I might attain to.

But that I could go back after Bible school here, back to my home church and just be a blessing and minister in the way we heard today. And that is my desire. God bless you.

Certainly appreciated the messages this morning. One of the verses that came to mind as Brother Aaron was speaking was from Galatians 6, 9 and 10. And let us not be weary and well doing, for in due season we shall reap if we faint not.

As we therefore have opportunity, let us do good to all men, especially unto them that are of the household of faith. And I just really appreciate this congregation and the way that I've sensed that there's a real caring for one another. And I think there's a lot of good that's been done.

And I just want to encourage that. But I don't think we've arrived yet. I think we can keep on going.

And that's something the Lord's reminded me of. To be willing to sacrifice. Be willing to give up things that I might want to be able to serve others and to share with God's love with them.

I'd like to thank both brothers for the messages that they brought forth. May we turn in our Bibles to Psalm 19 verse 14. Please.

As we heard from our brother that our words are either wholesome or polluted, I must confess that this week, only a few days ago, the words that came out of my mouth were not wholesome, but were polluted. They weren't curse words, but they were not pleasing to the Lord. In times of stress and strain with our spouses, sometimes we'll say words that would hurt them.

I did hurt my wife. I must confess that. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Every word that comes out of our mouth should be clean and pure. Mine weren't. So, I know this verse inside out, and yet, I committed this sin.

So, let us all, if we can, memorize this verse and ingress it into our hearts. God bless you all. Praise the Lord.

Alleluia.

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