

Faith's sweet consolation

by Buddy Trevino

This sermon emphasizes the message that everything we do is a message, highlighting the importance of trusting in God's faithfulness and not being afraid. It delves into the concept of fearing being on God's bad side and the severity of God for those who oppose Him. The sermon discusses the two kinds of danger in serving or not serving God, drawing from passages like Ezekiel 7 and Romans 11 to illustrate God's judgment and severity. It concludes with reflections on God's love, care, and the need to be in His hands despite life's challenges.

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Scripture: Isaiah 41:10, Deuteronomy 7:21, 1 Corinthians 1:18, Matthew 7:9, Job 1:21, Isaiah 40:26, 1 Corinthians 1:26, Psalm 23:4, Hebrews 10:31, John 15:14

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Description

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Transcript

Good morning. Saw the, I don't know if it was a pilot that I saw, made me think of Max, but it was talking about the, we were watching the news and there was a spot where they were talking about the Air Force Americans. Am I wearing this thing right? Is this right? Feels funny.

And they were American battle planes, I don't know what they're called. They were doing maneuvers, mock battle maneuvers, like right near enemy territory. And the interviewer asked the guy, I don't know if he was a pilot or just the head of whatever these people were that were doing these things.

And for some reason, the interviewer said, you're trying to show the, give the enemy a message. And I really appreciated the guy's answer. He said, everything we do is a message.

So not just that one display, but everything we do is a message. I thought, wow, that's really good. Okay.

I'm gonna talk a little bit about, I don't know what to say or how to start. Maybe just, it would be my desire to try to communicate comfort to God's people. Just a reminder that he's faithful and, that we don't have to

be afraid.

It's something we see often in scripture, God or God's people, people who know God, continually encouraging us to trust in God and to not fear what comes, to not be afraid. I wanna, maybe like throughout what I'm saying, I will continually make the point that God's promises are for the faithful, not to fear whatever comes, not to fear whatever comes as a result of your faithfulness. God's people need not fear the earthly consequences.

The thing that we should be afraid of, I guess a crude way to put it would be, we should fear being on God's bad side. We should fear being an enemy of God. It's kind of a, paradox isn't the right word, but the enemies of Jehovah should be afraid.

And they wouldn't be his enemies if they knew how terrible that he was. That's a King James word that means worthy of being terrified of. Now, I know these days, terrible means like something doesn't taste good or really bad thing happened.

God's not terrible like that, he's wonderful, but he's worthy of being terrified of. They wouldn't be his enemies if they knew how terrible that he is. And they remain his enemy and console themselves by underestimating his severity.

There's two kinds of danger in this world. There's the danger that comes when we serve God. And that's the kind of danger we don't need to be afraid of.

And then there's the dangers that come when we don't serve God. And those are worthy to be afraid of. I picked out just a little passage here.

Just read, I'll read a little bit of the beginning of Ezekiel chapter seven. It's a terrible passage. Moreover, the word of Jehovah came unto me saying, also thou son of man, thus saith the Lord Jehovah unto the land of Israel, an end is come or an end, the end is come upon the four corners of the land.

Now is the end come upon thee. And I will send my anger upon thee. I will judge thee according to thy ways and will recompense upon thee all thine abominations.

And mine eye shall not spare thee, neither will I have pity, but I will recompense thy ways upon thee and thine abominations shall be in the midst of thee. And ye shall know that I am Jehovah. Thus saith the Lord Jehovah, an evil, an only evil behold is come.

An end is come. The end is come. It watcheth for thee.

Behold, it is come. The morning is come unto thee, O thou that dwellest in the land. The time is come.

The day of trouble is near and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee and accomplish mine anger upon thee. And I will judge thee according to thy ways and will recompense thee for all thine abominations.

And mine eye shall not spare, neither will I have pity. I will recompense thee according to thy ways and thine abominations that are in the midst of thee. And ye shall know that I am Jehovah that smiteth.

He's got all these names different times in the Bible. Jehovah that sees, Jehovah that heals. Here his name is Jehovah that smiteth.

Behold the day, behold it is come. The morning has gone forth. The rod has blossomed.

Pride has budded. Violence is risen up into a rod of wickedness. None of them shall remain, nor of their multitude, nor any of theirs.

Neither shall there be wailing for them. The time has come. The day draweth near.

Let not the buyer rejoice, let nor the seller mourn for wrath is upon all the multitude thereof. It goes on like that, but it's just terrible. This is a description of Jehovah.

He's worthy to be feared. He's not to be trifled with. If his enemies recognized how terrible he was, they'd cease to be his enemies.

And it's not impossible. For his servants or his children or his bride, however you want to say it, to get on his bad side. In the Old Testament, children were stoned.

Mothers and fathers would take their children who had gotten on their bad side, they'd take them to the council to be stoned. This was the word of Jehovah, the instructions of God. In the New Testament, Jesus tells a story about, he says that God is like potential brides coming to a groom and him casting them off because they had not prepared themselves.

In Romans 11, 20, it says, because of unbelief, they were broken off. And thou standest by faith. Be not high-minded, but fear.

For if God spared not the natural branches, take heed, lest he also spare not thee. Behold, therefore, the goodness and severity of God on them which fell severity, but toward the goodness. If thou continue in his goodness, otherwise thou also shalt be cut off.

Deuteronomy 7, 21, thou shalt not be affrighted at them, speaking of their enemies. For Jehovah, thy God is among you, a mighty God and terrible. God didn't change, he wasn't terrible in the Old Testament and he stopped being terrible, he still is.

But in the New Covenant, he gives us a new covenant. He gives us the opportunity and more than that, he invites us, calls to us to enter into a relationship with him where we need not fear his terror. 1 Samuel 12, 24 says, only fear Jehovah and serve him in truth with all your heart.

For consider how great things he has done for you. God wants to have a new relationship with us, a special relationship with us and it's described at different times in different ways. Sometimes it's described like the relationship between a father and a child.

Sometimes it's described like the relationship between a husband and a wife. Other times it's described like a servant and a master, but one of the elements of the New Testament is that this new relationship that God wants to have with us. One time Jesus says, I no longer, somebody help me if I say this wrong.

I no longer call you servants, but I call you friends. Is that what he says? Yeah. In the Old Testament, he says, you're no longer gonna call me, it says, you're no longer gonna call me Baal, but now you're gonna call me Ishi, which means something like, you're no longer gonna call me God, but you're gonna call me man or husband, husbandman, like we're gonna enter into a new relationship.

Now, he's not detracting from his terribleness. He's not detracting from, this doesn't detract from his authority. A husband doesn't have less authority over his wife because he's the husband or over his son because he's the father than he would over, than a king has over servants or something.

The authority is there, but now there's another added element that can be there for the faithful son or the faithful wife that we can have for God. And it's, I'm not wanting to major on this if, but it is really important that the promises of God, there's this if on them. When Jesus taught his disciples to pray, he taught them when they pray to address Jehovah as father.

That's a big deal. God would be worthy of so many titles and so much description, the uncreated God of gods, or we could describe his might and his terror and his power, those things that he would do. Things are all true.

He is those things, but it's not robbery for us to call him father. It's been given to us. We've been instructed to consider him now in this way.

The same, he didn't change. He's like, all right, I'm not gonna be terrible anymore. Now I'm gonna be a father.

No, that terrible God can be like a father to us. Not our enemy, but our father. The same terrible God.

In being able to call him father, the implication is there of a father's care. Matthew 7, 9 says, what man is there of you, whom if his son asked bread, will he give him a stone? Or if he asked a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your father, which is in heaven, give good things to them that ask him. He appeals to something that we all ought to know.

We at least all know about it, whether we've experienced in our lives, the goodness of a father. Some of us maybe grew up without fathers. Some of us, maybe our fathers weren't always kind.

I have been able to learn about a father's heart, being a father, having my children, like I just know how much that I love them, and God's message to me is, like he wants me to take that thing that he's given me and apply it to him. Like, buddy, you know how much you love your children. Like, this is the heart that I have.

This is the heart that I have toward you. The love that I have for my children is really extreme. And I don't suppose that I'm different from other fathers.

It's just, it's something, I don't have to conjure it. I don't have to work myself up. I don't have to remind myself of anything.

I just like would give my life without thinking, without questioning, without doubting, without any hesitation. And God's is far greater than that. The song says his heart is kind beyond all measure.

A preacher said he's the superlative of everything good that you choose to call him. Raise your hand if you know what a superlative is. Okay, English lesson.

Okay, Max, good. English lesson. Superlative is, like you say, good, better, best.

Best is the superlative. Fast, faster, fastest. Fastest is the superlative.

So anything good that you want to call God, you want to say kind, he's the kindest. Whatever good thing that you want to describe God as, he's the best, the most of all those things. It kind of loses a little bit of it when you have to explain it.

Like when you just understand the grammar, he's the superlative of everything good that you choose to call him. It's good poetry. The same guy said, no far-seeing telescope can bring into visibility the coastline of his shoreless supply.

If God's supply, if God's goodness was like the ocean, there'd be no telescope strong enough to see the coastline, the shore. You couldn't see it. You just look and see ocean.

The stronger your telescope got, you'd just see more ocean. There's no shore. There's no end.

It's poetry. Another poet said, if the whole ocean, anybody ever seen the ocean? You look at the globe, it's all ocean. That's just the top of it.

It's deep. There's lots of it. If the whole ocean were ink, if the whole sky was paper to write on, if every stalk on earth was a pen and every person on earth set to work to write the love of God with all the ink on the sky, the sky couldn't contain it.

We'd run out of room in the sky. The ocean would run out of ink. We like to say these things, can God make something so heavy that he can't lift it? And either way, like he's either not strong enough to lift it or he's not capable of making this strong thing.

More edifying would be, which would happen first? First, if we tried to write the love of God, would we run out of room or run out of ink? There's a riddle for Robert Kane. Boys often like to argue about imaginary things. Would this animal win against this animal if they had a fight and they'll argue about it? Can somebody hold his breath for so long or something, they argue about that.

No, I think the ink, I think the ocean would run out first. No, I think the sky would fill up before the ocean ran out. That would, imagine if, imagine if people would argue in such a way about your goodness.

That's praising, they'd be praising you. That's praising the Lord. These are sentiments attempting to describe his love.

But I would say that the same could also be said for his severity. You could talk, if you filled the ocean with ink and tried to write upon the sky, how severe God is toward those that are against him. You could use the same poetry.

Nahum 1.3 says, Jehovah is slow to anger and great in power and will not at all acquit the wicked. Jehovah has his way in the whirlwind and in the storm and the clouds are the dust of his feet. Some more poetry.

Okay. Following God in faith in an earthly context is by definition, a fearful thing. God's ways are fearful.

God calls us to walk in. The ways God calls us to walk in are rightly described as fearful. You could say they're irresponsible.

You could say they're unjust and unwise. It's often described in the scripture simply as foolishness. These ways that God wants us to walk in.

They can seem unreasonable. And this is why it takes faith to believe that these teachings, Jesus taught us the ways of God. It takes faith to believe that these teachings are from God because it would be so fearful otherwise.

Now, if we know they're from God, then we can walk in them without being afraid. But if we weren't sure that Jesus was God's man and these were the words of God, like it would be very fearful. First Corinthians chapter one.

I'll read a little bit here. For the preaching of the cross is to them that perish foolishness. But unto us which are saved, it is the power of God.

For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom? For after that in the wisdom of God, the world by wisdom knew God. It pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified. Unto the Jews a stumbling block and unto the Greeks foolishness.

But unto them which are called both Jews and Greeks, Christ, the power of God and the wisdom of God because the foolishness of God is wiser than men and the weakness of God is stronger than men. For you see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of this world to confound the wise.

And God has chosen the weak things of the world to confound the things which are mighty. And the base things of the world and the things which are despised has God chosen. Yeah and the things which are not to bring to not things that are.

I think this is describing, he's describing these principles in another place in the same book chapter 15 verse 19. If in this life only we have hope in Christ, we are of all men most miserable. If Jesus didn't rise from the dead, if he's not the son of God, if these aren't really the words of God, then this miserable life we're living will be for nothing.

He says, but Christ did resurrect proving he was God, proving there is an afterlife. And so this miserable life that we're living will not be for nothing. We can have faith and confidence to continue living this miserable life is what I'm calling it.

But it's a life of hardship. It's not an easy road, the song says. I probably don't need to convince you of these things.

But for those of us who have in faith entered into this life, taking him up on his offer that who want to drink of this cup that he drank, that he drank of and eat of the flesh that walked this way, partake of that, have our flesh be the same, suffer the same and do the same as he did. There's consolation. There's precious promises.

God says to lay down your life, to take up a cross, but don't be afraid. Like, I mean, this is, take up a cross. Like they're about to hang you on this thing.

You're about to die a painful, terrible death, but don't be afraid. Like this is what God calls us to. You can apply this to all of his teachings.

He said, don't lay up earthly treasure and don't be afraid. Somebody smites you on the right on one cheek, offer him the other, but don't be afraid. Like this, he's calling us to do fearful things without fear.

Ofentimes a child cannot see the wisdom in his parents' instruction or a wife in her husband's instructions, but God has called us to follow our parents, for wives to follow their husbands, for us all to follow Jesus. Now, Jesus, the big difference would be that a father can be wrong or a husband can be wrong. Jesus is never wrong, although we have this parallel where it sometimes seems painful.

It sometimes seems counter. Jesus' instructions sometimes seem counterproductive and unwise. We know they're not now.

As fathers and husbands, we're capable of actually making bad decisions, but children and wives are called, children are called to follow their parents, wives are called to follow their husbands, and it's because, and so, when it doesn't seem to the children, if it doesn't seem like your father is making the wisest choices to the wife, if it doesn't seem like your husband is making the wisest children, you don't have to fear. We can have faith this is what God has called us to do. We can have faith that it is God's will to follow our parents, for wives to follow their husbands, and for all of us to follow Jesus in faith that these ways that might not seem right are God's will.

God's ways are to trust and obey. Trust means to not fear. In Matthew 5, 4, Walter touched on this, blessed are those who mourn, for they will be comforted.

There is comfort for those who follow God. There's a promise that we'll be comforted. There's a promise of rest at the end of our faithful toil.

Deuteronomy 7, verse 21, thou shalt not be affrighted at them, the enemy, for Jehovah thy God is among you, a mighty God and terrible. Oh, I read that already. There it is again.

I do wanna point out something that I have heard often. There is a great difference between the struggles of the faithful and those struggling to be faithful. And I think when we walk in God's ways, there can be consequences that are a struggle, but there's promises for those.

And I just, I wanna say that we do ourselves, people do themselves wrong if they try to apply those promises for those struggles to struggling, to someone who is struggling to follow Jehovah, struggling to follow Jesus. They would have some different, maybe some type of consolation, but they're not, it's not the same. It says there's a blessing for those who suffer persecution.

It says for righteousness sake, if the reason that you're suffering persecution is because of righteousness sake, if the trials in your life are because of your faithfulness to God's ways. I don't think there's anything more dangerous than an unfaithful person claiming the promises that are for the faithful. If we are his faithful servants, his faithful children, his faithful bride, we have nothing to fear.

We sing that song, when thou goest out to battle against thine enemies and see as horses and chariots and a people more than thou, be not afraid of them, for the Lord thy God is with thee. If the Lord thy God, if Jehovah thy God wasn't with you, then you should be really afraid. It's contingent on whether or not Jehovah is with you.

If you're not with him, he's not with you. He says that the mournful shall be comforted. There is a rest for the faithful.

His faithful servant need not be afraid. Only mindful that our master, our Lord, our father, our husbandman is worthy. As worthy to be feared as he is to be praised.

One of my favorite allegories, try to describe it. There was a boy who grew up and his father was unkind to him, I'll just say. And then he finds out that this man who's been unkind to him all of his life is not really his father.

And he's very happy about that. And he has, maybe my husband, maybe my father is a really kind man somewhere and he goes on this adventure. It's an allegory.

He goes on an adventure and many things happen to him. And one of the climaxes at the end is that he has to get a message to a king warning them that bad guys are coming. And him and the people who are with him aren't trying to get there as fast as they can or as fast as they need to.

They think they're going as fast as they can. Well, anyway, then some bad guys come and chase them and then they really start running. And they barely make it in time to warn the king.

But the only reason they made it in time is because these bad guys chased them. They weren't really pushing themselves as hard as they could have. And then in the allegory, sometimes after this, the boy is talking to a man who in the allegory, the man he's talking to represents God.

And he doesn't realize who he's talking to. And he's complaining to this man and he's saying what this hard childhood that he had and this bad life that he's had. And he just finished getting chased by bad guys.

And he goes through this whole woeful story. And at one point he's saying, yeah, the bad guys were chasing me like this. And the man corrects him and says, no, the bad guys were chasing you like this.

And he's like, how do you know? He's like, because I was the bad guy chasing you. And the kid gets scared. And then he says, the thing he keeps saying in the allegory is it was me.

And he says, apparently when the boy was a baby on a ship and there was only somehow in a lifeboat there was just a sailor and the baby. And the sailor gave the baby the last bit of water. The sailor ended up dying on this little boat because he gave the little bit that he had to this baby or small child.

And the boat came up on land and landed in front of this, the man who was mean to him as a child, landed in front of his house. And that man took him and made him into a servant and was unkind to him and used him and got all that he could out of him. And this man who in the allegory is God, he said, I was the one who, so the boy just finished complaining about his childhood.

And he said, I was the one who got that sailor to get in that boat to get you there. And I pushed your boat by my own hands in front of that man's house that this boy thinks was such a terrible man. He's like, because I knew he'd take care of you.

And I knew that you would grow and become stronger by the life that he made you live. And he goes through and he's like, and he says, when that time of comfort, that was me. And that time when you got chased by the bad guys, that was me.

And he goes through and it was him, the good stuff and the bad stuff through the whole allegory. And it was very touching to me. There's this, the author was addressing, there's this, and I'm persuaded of this.

We could talk about it more. I'd be glad for somebody to give a different opinion, but there's a very, like the most, probably the most popular sentiment out there is that God is responsible for all the good things that happens in our lives. And the devil is responsible for all the bad things that happens in our lives.

And there's this battle between God and the devil. Sometimes the devil wins and sometimes God wins. And the truth is, and this is borne out in scripture, God's responsible for everything, the good and the bad in our lives.

He takes full responsibility. We could, you could talk about the intricacies of how it works. I mean, I think he, it might be more fair to say that he allows bad things more than like he necessarily causes them.

But even there's a sense in which even allowing it, he takes responsibility for it. He allowed it and he can work good in it. And we should, whatever comes, good or bad, Walter.

Walter said this morning, we just wanna be in your hands, whatever you have for us, good or bad. Like the thing to fear is not being, not bad things that may come, but not being in his hands. The scriptures tell us that all things work together for good.

In Job, he says, what shall we receive good at the hand of God? And shall we not receive evil? The scriptures say, God has his way in the whirlwind. And I just, that could mean, that could mean lots of things. It's kind of poetic, but I tend to think that it means, I don't know if you've ever heard stories.

They'll say after a, after a tornado blows through, there'll be strange things will happen. Like the whole town, the whole house will be wrecked, but there'll be a table still set with plates and napkins, like it didn't get blown. Or I've heard of a baby in a crib up in the branch of a tree, like unharmed.

And if you guys ever heard these stories, like some pretty wild things have been reported to happen in whirlwinds. And God has his, nothing, nothing gets past him. He's like, oh, I blew it.

I had an old friend who used to say, God is not up in heaven wringing his hands. Like, oh no, what's that devil doing now? Oh, am I going to be able to fix that? Like, that is not the nature of Jehovah. He's on top.

He's in charge. He's many moves ahead, if this were a game of the enemy. And he has his way in it.

And we can be assured that whatever comes our way has been planned by a father who's good beyond description, kind beyond description, whether it's good or bad. The only thing to be concerned about, like Walter said, alluded to this morning is whether or not we're in his hands, whether or not we are his faithful servants, whether or not he's with us. Be assured that he sees whatever, if we're being faithful, whatever hard, difficult, painful, hurtful thing comes of that, he sees it.

He knows it. He's allowing it. It's part of his plan, his good, his plan that's good beyond description.

He cares for us more than any earthly father. That's the end of what I had written there. You'll feel free to comment or correct.

Yeah, I just really appreciated it. I want to share, buddy. One of the last things you mentioned about God being in control of all the good and bad, and this thought came to my mind, how Jesus said, a fence must

come, but woe to him whom it comes through.

If somebody's a big problem, causing harm, it's really bad for that person through whom the fence has to come. And it's fearful. And the other thought was how it's fearful to fall into the hands of the living God.

It's kind of like this back and forth thing. I'm not sure what to make of it, and I'm not sure I can describe it even, but like on one hand, we need to fear, and on one hand, we need to trust, and on one hand, somebody needs to, like Judas, it almost seemed needful to have somebody, but woe to him. It's all pretty, I guess, a good reason for us to just allow ourselves to be in God's hands.

And these things are, not all, maybe it's to some people, but to me, it's not all clear. And maybe that's the reason that we have to have fear and trembling. Can't be quite sure.

It's not quite clear. God bless. The message.

Thank you, Brother Buddy. Very edifying. And who could mention all his praises? And you did a good job to encourage us and to lift up, to praise his name.

I hope we were praising God when you were talking about all those, the ink in the ocean, I couldn't fill the praise of God. I was thinking of one verse in Isaiah 40 when God talked to the kind of doubting or what they were in Isaiah 40. He said, lift up your eyes, see all the stars? Yeah, I created them.

By the way, I gave names to all of them. I know it was after the meeting last week, Walter and I went out. We were looking at the planets and the things.

And I feel like a seven or eight year old boy getting the thrill of looking up to the stars. And you can't see the furthest one. And you wanna be like Job and just, we have to be.

Put your hand over your mouth and say, well, it's another dimension. And yet God wants us to, by faith, trust in him. God forbid that we should glory except in the cross of the Lord Jesus Christ.

And one of those things that you read like Paul, the apostle Paul, calls himself a chief of all sinners. Peter says, beloved Paul, I say that Matthew, Mark wrote 1 Peter. And anyway, well, Mark wrote about 1 Peter, but it's the only gospel that talks about how Peter denied the Lord himself.

And Matthew, when he wrote the gospel of Matthew, he calls himself the tax collector, the scum of the earth. The other ones don't say that. The other, Luke and Mark and John just say Matthew, son of Alphaeus.

And Peter says, Paul, beloved apostle. But the ones who write about themselves, they say, what a rotten sinner that I am. Peter and Paul, the chief of all sinners.

That doesn't have much to do with anything, but in a sense, God forbid, we glory in the cross and he takes away our sins. Thank you, buddy, brother, buddy. The Lord be magnified.

■ O come, O come, O come, O come, O come, O come ■ ■ O come, O come, O come, O come, O come, O come, O come ■ izon of the wild land. ! Let us honor God with loving dignity and praise He for whose Day by day, and with each passing moment, strength I find to make my trials end. Trusting in my Father's mighty strength, I've no cause for worry or for fear.

His heart is mighty, of all measure. Gives unto each day our leading hand. Lovingly, it's part of day and pleasure.

Bringing joy, peace, and friends. Every day the Lord Himself is near me, with a special mercy for me done. All I ask is that He's good there and cheer me.

His name is counselor and power. The donation of His giant treasure is the charge that on Him shall be laid. And by day, Thy strength shall be in measure.

This the pledge to keep. Help me then in every tribulation, so to trust Thy promises, O Lord. That I may do Thy hasty consolation.

Offer me within Thy holy Word. Help me, Lord, when my troubles begin. Bear to take as from a father's hand.

One by one, the days shall moment fleeting. Till I reach the promised land. Amen.

Angry words, so let them never cross the Throne of God again. May the heart's best impulse ever chant them every soul again. Love one another as the Savior children obey the Father's last commands.

Love one another as the Savior children obey the Father's last commands. Love is much and pure and holy. Friendship is His sacred bond.

For a moment, let us believe as to death's arrayed end point. Love one another as the Savior children obey the Father's last commands. Love one another as the Savior children obey the Father's last commands.

Angry words are lightly spoken. Tender songs are rashly heard. Righteous things of life were spoken by a single careless word.

Love one another as the Savior children obey the Father's last commands. Love one another as the Savior children obey the Father's last commands. On Zion's glorious summit stood a new cross so springy by blood.

They and their kings divine I heard the song and strove to join. I heard the song and strove to join. Here all who suffer sword or flame for truth or Jesus' lovely name shall be treated as men of love and bow before the great I Am.

And bow before the great I Am. While the everlasting angels blow eternal love shall feed their soul. Blessings of this forever new.

Christ's insubstantiation to their youth. Christ's insubstantiation to their youth. Holy, holy God of hosts on high adored.

Gracious in almighty King. Holy, holy God of hosts on high adored. Amen.

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