

Twelve Ordinary Men: John

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[0 : 00] Well, with the Lord's help, this evening, if we could turn to Luke's Gospel, the Gospel according to Luke, chapter 6, and we'll read the list, this list of learners, as we've called them, the disciples, these 12 ordinary men.

So Luke, chapter 6, page 1039, if you're using the Pew Bible, page 1039, I'm reading from verse 13, where we have the list of learners.

Luke 6, verse 13, and when day came, Jesus called his disciples and chose from them 12, whom he named Apostles, Simon, whom he named Peter, and Andrew, his brother, and James, and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Simon, who was called the Zealot, and Judas, the son of James, and Judas Iscariot, who became a traitor, and so on.

There was once said that it takes two to make something memorable. It takes two to make something memorable, because famous duos, it's said, famous duos have inspired and influenced people from all walks of life.

And that's true, because when you think of it, there are many famous and familiar duos that we often see probably on the TV. Because if I was to say Batman, I'm sure all the children would say Robin.

[1 : 49] If I was to say Tom, I'm sure the children would say Jerry. If I was to say Mario, you'd probably say Luigi. Scooby-Doo, and Shaggy.

Ant, and Deck. Laurel, maybe this is for the older ones. Laurel, and Hardy. Bonnie, and Clyde. Woody, and Buzz. Romeo, and Juliet.

Even when it comes to food, there are famous and familiar duos. There's bacon and eggs, burger and fries, macaroni and cheese, mince and tatties, fish and chips.

There are many famous and familiar duos that we're so used to, we're so accustomed to them. But you know, that's also true when we come to this list of disciples. Because whenever James is mentioned in the Gospels, he's always mentioned alongside his younger and more well-known brother, John.

James and John are always mentioned together in the Gospels. They are this famous and familiar duo, James and John.

[2 : 54] And they're famous and familiar not only because they worked together and came to faith together and followed Jesus together, but also because they witnessed the transfiguration together.

They heard Jesus pray in the Garden of Gethsemane together, and they served Jesus in his kingdom together. James and John are this famous and familiar duo.

They're always mentioned in the Gospels. They were this inseparable pairing because they were always together. Brothers always together.

And as you know, this is the second of the brothers mentioned here in this list because there was Peter and Andrew.

They're the first set of brothers. And now we have James and John. And this evening, so we're looking at the second of these two brothers. We're looking at John this evening. And I want us to think about John under three headings.

[3 : 51] He was a brother disciple, a beloved disciple, and also a believing disciple. So we're looking at John under these three headings. A brother disciple, a beloved disciple, and a believing disciple.

So first of all, a brother disciple. He was a brother disciple. This famous and familiar duo of James and John, as we said, this is actually the second set of brothers because we've already met the first set of brothers, Peter who was later named, or Simon who was later called Peter, and Andrew.

But as we said, John was the younger brother of James. So boys and girls, who was John's brother? James. Was he older or younger?

James was older. And we know that James was older because he's always mentioned first in the list. John is always second in this famous and familiar duo.

John is always mentioned second place. It's always James and then John. We always say David, Finley, and Daniel. It's always in order of age. And that was often how you wrote things.

[5 : 03] You always wrote names in order of seniority, in order of their age. But as you know, James and John, they were not only brothers, they were sons. They were the sons of Zebedee.

And as the sons of Zebedee, James and John, they were from this prominent, prestigious, and powerful family in Israel. We considered this slightly when we were looking at James before. And we know this. We know that they were from a prominent family because every time James and John are mentioned in the Gospels, they're always referred to as sons, the sons of Zebedee. They're James and John, the sons of Zebedee. And undoubtedly, Zebedee was this man of wealth. And his wealth had not only stemmed from family heritage, but also his successful fishing business that he had.

We called it Zebedee and Sons Limited. It was said to be this large business which employed a number of hired servants. And presumably, that's who Peter and Andrew worked for alongside Zebedee's two sons, James and John.

[6 : 07] So they all knew each other. They all worked together. There was Peter, Andrew, James, and John. And as we've mentioned before, both brothers, Peter and Andrew, they were probably friends and work colleagues of James and John, the sons of Zebedee.

And as we've said, going through these four men, it was while they were working on the shore of the Sea of Galilee, while they were mending their nets after a night's fishing, it was then that Jesus appeared.

And Jesus passed by. And Jesus effectually called these four men. He called these four fishermen. He called to Peter and Andrew and James and John.

And he said to them, follow me. Follow me and I will make you fishers of men. And with the effectual call of Jesus, we're told that immediately, immediately they left their nets and followed him. You cannot resist the effectual call of God. Immediately, they left their nets and followed him. But as you know, James and John, they were not only a famous and familiar duo, they were also this dynamic duo.

[7 : 22] They were a dynamic duo because you remember that Jesus gave these two sons of Zebedee, he gave them this nickname. He gave them the nickname Boanerges. Boanerges, which means sons of thunder.

So they were called Boanerges. It's not really an attractive or an appealing or even an affectionate nickname to give this dynamic duo. But it certainly defines their personality.

It describes the kind of brothers they were, the kind of sons they were. They were Boanerges. They were the sons of thunder. They were thunderous men.

They were energetic and enthusiastic. They were fervent and fiery. They were passionate for the Lord and passionate for the lost.

They were Boanerges, the sons of thunder. And you know, this dynamic duo, they were so different from the other two brothers, Peter and Andrew.

[8 : 20] Because Peter, as we've studied him already, Peter was so opinionated. Peter was so outspoken. Andrew, on the other hand, he was quite gentle. He was a very gracious man, bringing people to Jesus quietly and in his own unique way.

But James and John, they were Boanerges. They were sons of thunder. They were fiery and fierce. They were passionate for the Lord and passionate for the lost. They were always zealous for the cause of Christ and for the name of Jesus.

But you know, even looking at these four men that we've gone through, Peter, Andrew, James, and John, it ought to remind us that just like the disciples were, we're all different.

We are all different. And we should appreciate our differences. Because like Peter, we don't like saying this, but some of us are opinionated and outspoken.

Like Andrew, some of us are gentle and gracious, reserved, preferring to work in the background. And like James and John, some of us are passionate.

[9 : 26] Some of us are extroverts. Some of us are full of personality. Where we were so confrontational with the gospel. I'm probably like one of them. Where you want people, you speak to them all the time about Jesus.

And people were so different. Peter, Andrew, James, and John were all different. But we should celebrate our differences and see how the Lord can use all of us.

The Lord is able to use our time, our tithes, and our talents for His glory and His great name. And we should always remember that. We're all different.

But the Lord is able to use our differences for His glory and for His great name. But as a brother disciple alongside James, James and John, you know, they remind me that there are other famous and familiar Jews in the Bible.

There are many brothers mentioned in our Bible. There are the first brothers in the Bible, Cain and Abel. There's also twin brothers, Jacob and Esau.

[10 : 29] And there's Moses and Aaron. Aaron was three years older than his younger brother Moses. And they served the Lord together as brothers. But as you said, James and John, they were this dynamic duo.

They were this famous and familiar duo that came to faith at the same time. They were effectually called by Jesus on the same day.

They came to faith at the same time. And you know, that doesn't happen often. It doesn't happen often that your brother comes to faith on the same day.

As you. And I know there are many of you who are brothers or who have brothers and who have sisters. And they're not yet disciples of Jesus.

And you long for the day that they'll come to faith. You wish they had come to faith on the same day as you did. But your plea and prayer to God is that they will become a brother disciple.

[11 : 28] Or that they will become a sister in the Lord that follows Jesus by faith. But you know, if you're that brother, or if you're that sister who is still not a disciple of Jesus, if you're that person who knows that...

People often say, I know there's one woman in particular, she often says she's the black sheep of the family because everybody else is converted, and she's not. If you feel that you're that brother or that sister who is still not a disciple of Jesus, do you know, is it not about time that you were a disciple?

It's not about time you committed your life to Jesus. Is it not about time you listened to what Jesus says to us in the gospel? Follow me.

Just follow me. And wholeheartedly commit your life to Jesus Christ. And so we see a brother disciple. Then secondly, a beloved disciple.

So a brother disciple, then a beloved disciple. A beloved disciple. We said earlier that whenever James and John are mentioned in the Bible, they're always depicted and described as the sons of Zebedee or Boanerges, the sons of Thunder.

[12 : 51] But out of this famous and familiar dynamic duo, John is not only the younger brother of the two, he's also the more well-known brother of the two.

And of course, John is the more well-known brother because, well, 20% of the New Testament has been written by him. As you know, John is the author of the gospel of John.

He's also the author of 1st, 2nd, and 3rd John. These are the letters to the churches. And he's also the author of the last book of our Bible, the book of Revelation.

But you know, the thing about this disciple is that John is described to us in the gospel as, boys and girls, the beloved disciple, or the disciple whom Jesus loved.

He's the beloved disciple, or the disciple whom Jesus loved. And this description that John writes in his gospel on a number of occasions, the description is actually a self-description.

[13 : 47] That's how John describes himself in his own gospel. He describes himself as the beloved disciple, or the disciple whom Jesus loved.

Now, as you know, John was part of this inner circle within the disciples of Jesus. We saw that last time when we were looking at James. There's this inner circle of three disciples, Peter, James, and John.

And Peter, James, and John, they were part of, and they were privy to, some of these major moments in the ministry of Jesus. There was the healing point. Remember that, when Jesus healed Jairus' daughter.

There was the high point, when Jesus was transfigured on the Mount of Transfiguration. There was also the horror point, when Jesus came face to face with the darkness of death in the Garden of Gethsemane.

And this inner circle of Peter, James, and John, they were given all these special privileges which allowed them to witness the glory of God and see the glory of God in the person of Jesus Christ. [14:52] But as part of this inner circle, John gave himself this description, this designation as the beloved disciple, or the disciple whom Jesus loved.

But he didn't give himself that disciple, that description as a disciple, because he thought that he was more loved or more loyal than any of the other disciples.

Nor was it because Jesus had designated John as the disciple to look after his mother. You remember that when Jesus was on the cross at Calvary, he spoke to his mother.

He spoke, as A.W. Pink describes it, a word of affection to his mother. All the other disciples, they had deserted Jesus except for John. John is there.

And as Jesus is hanging upon the cross, we read that his mother, Mary, and the disciple whom Jesus loved, they were standing by. They were watching the whole event.

[15:54] A mother and a very close friend. And Jesus says to his mother, from the cross, woman, behold your son. And you remember, Jesus also spoke, as it's described in the gospel, to the disciple whom Jesus loved.

Jesus said to John, behold your mother. And we read that from that hour, John, the beloved disciple, took Mary to his own home.

But you know, John, he didn't designate himself. He didn't describe himself as the beloved disciple or the disciple whom Jesus loved because he thought that he was more loved and more loyal than any of the other eleven disciples that Jesus chose.

It's actually the opposite. John gave himself that self-description and that self-designation because as the author of his gospel and as part of first century culture, when you're writing something, you would never refer to yourself by name.

You would never refer to yourself by name. So when he writes his gospel, he has to give himself something. He has to describe himself. And so in order to preserve his modesty and to exemplify humility as the author of John's gospel, John gives himself this description, this self-designation as the beloved disciple, the disciple whom Jesus loved.

[17:25] Of course, the implication of all this is that although readers in the first century understood what John was doing, they would have understood that he was being modest.

They would have understood that he was being humble by using that self-description, that self-designation of the beloved disciple, the disciple whom Jesus loved. But in the 21st century, where we're obsessed with pride, you know, we can be guilty of thinking that John's description, John's designation is proud and pious.

But it was never intended to be that. Instead, John described and designated himself as this beloved disciple because that's what he was.

John could see that that's what he really was. He was a beloved disciple of Jesus. He was a disciple whom Jesus loved.

Not that John thought that he was more loved than any of the other disciples. And it wasn't because John thought he was more loyal than any of the other disciples, whether they were disciples in the first century or even into the 21st century.

[18:33] But simply, as a disciple of Jesus, John was astounded. John was amazed that Jesus would love him at all.

And that's why he calls himself the beloved disciple and the disciple whom Jesus loved. And you know, can you not describe yourself as that this evening?

As a beloved disciple. A disciple whom Jesus loves. A disciple Jesus loved and gave himself for. Because that's what John was doing.

He describes himself as the beloved disciple, the disciple whom Jesus loves because he's astounded. He's amazed that Jesus would love him at all. That's why John, he not only describes himself using these words, the beloved disciple, he also goes on in his gospel to declare the love of God that has been demonstrated to us in the person of Jesus Christ.

In fact, as I mentioned earlier, John wrote so much about the love of God in Jesus Christ that the early church nicknamed him the apostle of love.

[19 : 47] He was always talking about God's love, always describing God's love or trying to describe God's love. You cannot describe the indescribable.

And yet the early church called him the apostle of love. And you know, we see that when you go through his gospel. He has for us that well-known verse in the Bible.

All the boys and girls will know it. John 3, 16, for God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have eternal life.

And when it came to the Last Supper, you go up to John chapter 13. And John is writing there and he's describing Jesus and he says, Jesus knew that his hour had come to depart out of this world to the Father.

And how does he describe it? Having loved his own who were in the world, he loved them to the end. John loves the fact that Jesus loves him.

[20 : 52] And John records Jesus speaking in the upper room. You read the upper room discourse from John chapter 13 to John chapter 17 and Jesus is talking and he says to the disciples, a new commandment I give you.

What's the commandment? Love one another. Just as I have loved you, you are also to love one another. Why? By this all people will know that you are my disciples if you have love for one another.

And John goes on, he says, as the Father loved me, so I have loved you. Abide in my love. John is recording everything Jesus is saying as he sits with his disciples in the upper room.

Then he comes to one of my favorite verses in the Bible. John 15 verse 13. Greater love has no man than this, that a man lay down his life for his friends.

You are my friends if you do whatsoever I command you. John recorded Jesus' conversations. He recorded Jesus speaking about his love for his disciples.

[21 : 59] And you know, it's no wonder he described himself as the beloved disciple, as the one whom Jesus loves. Can you not describe yourself like that tonight? And you know, you might think of yourself, I am not a beloved disciple.

How can Jesus love me? Do you know, I always think that. That's why I keep going back to that verse. Greater love hath no man than this, that a man lay down his life for his friends.

You are my friends if you do whatsoever I command you. John has recorded the words of Jesus for us so that we will see like him that we are beloved disciples.

We are disciples whom Jesus loves. And you know, even, John even recorded that conversation of restoration with Peter right at the end of his gospel.

He records this conversation and I think what amazed John was the question Jesus asked Peter. Everybody would have known that Peter had denied Jesus. That was well known to everybody within these twelve apostles.

[23 : 15] And yet he records the question Jesus asks three times. Peter, Simon Peter, son of John, do you love me? Do you love me?

Do you love me? And each time Peter says, Lord, you know that I love you. You know that I love you. You know that I love you.

He keeps emphasizing this love that Jesus has for his disciples. But you know, as the apostle of love, John not really wrote about the love of God in his gospel.

He also wrote about the love of God, demonstrated to us in Jesus Christ. He wrote about it in his letters. When John wrote his first letter to the New Testament church, which part of it we read earlier on, he reminds them again and again.

He says, God is love. God is love and that in Christ the love of God is perfected. And that led John to write in chapter 3 of 1 John, John, behold what manner of love the Father hath bestowed upon us that we should be called, that we should be called the children of God.

[24 : 33] John is pointing us to the cross and he's saying, behold what manner of love the Father hath bestowed upon us that we should be called children of God, that we should be beloved disciples, that we should be disciples whom Jesus loves.

And John goes on, we read it in chapter 4, I love the way the authorized version puts it, herein is love, not that we loved God, but that he loved us and that he sent his son to be the propitiation for our sin.

What a wonderful verse. Memorize that verse. Have that verse in your mind. Herein is love. This is what love is. Not that we loved God because we didn't.

Not that we loved God, but that he loved us. And he sent his son to be the propitiation for our sins, the atoning sacrifice, to remove the wrath of God and to cleanse us from all sin.

Herein is love, he says. But you know what I think is beautiful is that as the beloved disciple, John addresses the church. How does he describe the church?

[25 : 48] We read it three times in that chapter. I don't know if you noticed. 1 John 4. John says again and again and again. How does he describe the disciples of Jesus?

He calls them beloved. Beloved, he says. Beloved, beloved. He writes, Beloved, let us love one another, for love is from God.

and whoever loves has been born of God and knows God. Anyone who does not love does not know God because God is love. In this, the love of God was manifest among us, that God sent his only Son into the world so that we might live through him.

Beloved, that's what you are tonight. Beloved, you are beloved disciples. you are disciples whom Jesus loves.

And I hope you know that. I hope you understand that. You are beloved, the disciples whom Jesus loves, that he loved you and gave himself for you.

[27 : 00] And so with John we see the brother disciple, the beloved disciple, and then lastly, the believing disciple. The believing disciple. So the brother disciple, the beloved disciple, and the believing disciple.

The believing disciple. From our midweek study in the book of Revelation, so at the moment we're going through the book of Revelation, we've only reached at the end of chapter 2, so it's a long way to go until chapter 22.

And if you haven't been on a Wednesday evening, come. I'd encourage you to come. Come on Wednesday evening. There's no reason why you shouldn't be there.

You should just be there and come. Gather for worship and gather around God's word. But in our study of the book of Revelation, we've discovered that these 12 ordinary men, they all encountered and experienced a martyr's death of execution by the Roman emperor, except for John.

John was exiled by the Roman emperor to the Greek island of Patmos, and he was left there to die alone. But in many ways, John didn't die a lonely death, because it was while he was in exile that Jesus gave John that great and glorious apocalypse.

[28 : 26] It was, as we've called it, an apocalypsis, a revelation. John gave, John was given a revelation, where, as we've described it, God was lifting the lid and removing the veil and pulling back the curtain, and he was revealing to John and also to the church, to all the beloved, he's revealing that Jesus Christ is the risen, ruling, and reigning king who is going to return.

But prior to his exile, before John went to the Isle of Patmos, John wrote his gospel account. He wrote a gospel account of the life and ministry of Jesus.

And unlike Matthew, who presented the gospel of the king, where Jesus has all authority in heaven and on earth, and unlike Mark, who portrayed the gospel of the suffering servant, who came to give his life as a ransom for many, and unlike Luke, who pictures Jesus as the perfect son of man, who came to seek and to save the lost, unlike all the other gospel writers, John wrote his gospel with the primary purpose of emphasizing that Jesus is the eternal son of God.

John wrote his gospel with the purpose of emphasizing that Jesus is the eternal son of God. And as you know, that's where John begins. John begins his gospel in eternity.

He doesn't begin with a genealogy like Matthew, or the ministry of Jesus like Mark, or even the birth narrative like Luke. Instead, John takes us right back, right back to the very beginning of time itself.

[30 : 07] And with those opening words of his gospel, John echoes the opening words of our Bible, and he writes, in the beginning was the Word, and the Word was with God, and the Word was God, and the same was in the beginning with God.

All things were made through him, and without him there was nothing made that was made. In him was life, and the life was the light of men, and the light shined in the darkness.

And you know, John is reminding us, and he's reaffirming to us right from the outset of his gospel that Jesus Christ, he is the eternal Son of God. He is without beginning, and he's without end.

He is the Alpha and the Omega. He is the first and the last, the beginning and the end. And John's entire gospel, from that very first word, in John 1, verse 1, all the way to the end, his entire gospel is all about making sure that we get the identity of this Jesus right.

Because if we get the identity of Jesus wrong, we'll misunderstand this good news message, we'll misunderstand the gospel, we'll fail to see that Jesus Christ is the only way of salvation.

[31 : 25] And that's why throughout John's gospel, John draws attention to seven signs and seven sayings. He gives to us seven signs that Jesus performed, and seven signs which Jesus proclaimed.

Seven signs and seven sayings. The seven signs which Jesus performed was turning water into wine at the wedding in Cana, healing the noble man's son, healing the man at the pool of Bethesda, feeding the five thousand, walking on water, healing the man born blind in John chapter 9, and also the last sign was raising his friend Lazarus from the dead.

There are seven signs which Jesus performed, all emphasizing that Jesus Christ is the eternal Son of God. But there were also not only seven signs, there were also seven sayings.

Seven sayings which Jesus proclaimed. And we're all familiar with these sayings, the I am sayings of Jesus, where Jesus proclaimed, I am the bread of life.

I am the light of the world. I am the door. I am the good shepherd. I am the resurrection and the life. I am the way, the truth, and the life. And I am the true vine.

[32 : 44] Throughout his entire gospel, John draws our attention to the seven signs of Jesus and the seven sayings of Jesus. Seven signs which Jesus performed, seven sayings which Jesus proclaimed.

And it was all for one reason, to make sure that we get the identity of Jesus right. Because if we get his identity wrong, we'll misunderstand the gospel and we will fail to see that Jesus is the only way of salvation.

If we get the identity of Jesus wrong, we'll misunderstand the gospel and we will fail to see that he's the only way of salvation.

And you know, John has this emphasis in his gospel from beginning to end. Because he is, as Jesus described him, he is Boanerges.

He's a son of thunder. John had a passion for the Lord. And John had a passion for the lost. John emphasizes again and again and again who this Jesus really is.

[33 : 57] So the people will believe. John is often referred to as John the Evangelist. He was John the Evangelist because John's desire in writing his gospel was simply that we would believe.

That we would believe in Jesus Christ who is the eternal Son of God. That's why John concludes his gospel. He begins with Jesus as the eternal Son of God and he ends, he concludes with this plea, this prayer.

John says in John chapter 20, Jesus did many other signs in the presence of the disciples, which are not written in this book. But these are written.

These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have a life in his name.

My friend, John wrote his gospel with one passion and one purpose, so that as a believing disciple, you will also be a believing disciple.

[35 : 09] John was certainly a believing disciple, but he wanted you to be a believing disciple too, so that you will believe in Jesus Christ for salvation.

But of course, believing in Jesus Christ is not just about knowledge. It's not about what you know. It's not about intellectual assent. because I know that you all believe in Jesus Christ.

I think if I was to ask you all individually, you'd all say, yes, Mardo, I believe in Jesus Christ, the Son of God. But it's not about what you know.

It's about who you know. And you have to know him personally. You have to believe in Jesus Christ for salvation, by repenting and receiving him.

You have to believe and repent and receive. Because believing in Jesus Christ for salvation, it's about repentance, turning from your sin, turning to Jesus.

[36 : 20] And it's about receiving Jesus as your Lord and as your Savior. Therefore, in order to be a believing disciple, you must believe, repent, and receive.

Believe, repent, and receive. You must believe in your heart, and as I often say, confess with your mouth. Because that's what the Bible says.

Believe in your heart, confess with your mouth that Jesus Christ is your Lord and your Savior.

Believe in your heart, confess with your mouth.

And you know, this is what John wanted more than anything. He was John the Evangelist. He was a son of thunder. He had a passion for the Lord and a passion for the lost.

And this brother disciple, the beloved disciple, the believing disciple, this is why John said right at the end of his gospel, this is all he wanted people to know. These are written.

[37 : 17] This is written here so that you, in Barvis, in the 21st century, that you may believe that Jesus is the Christ, the Son of God, and that by believing, by repenting, by receiving, by believing, you may have life in his name.

Friends, John was a wonderful apostle. He was a beloved disciple. But are you a beloved disciple? Are you a beloved disciple of Jesus?

following him? Because as John wrote in his letter, we love him because he first loved us.

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks for reminding us this evening of the love which Jesus has for us, a love that is indescribable, a love that we cannot fathom fully.

And yet, Lord, we give thanks for demonstrating the love of Jesus, for describing the love, for even declaring the love to us. And it is all through the cross. Help us, we pray, to keep looking to the cross and to say with John that here in his love, not that we loved God, but that he loved us, that he sent his son to be the propitiation for our sin.

[38 : 52] O Lord, bless us, we pray. Bless thy truth to us, we ask, and go before us for Jesus' sake. Amen. We're going to bring our service to a conclusion this evening.

And we're going to sing the words of Psalm 31. Psalm 31, page 243 in the Scottish Psalter. Psalm 31.

And we're singing from verse 21 down to the end of the psalm. Before we sing, I have three questions for the not so young.

So, not so young. Question one. Who was John's brother? Who was John's brother? James.

Was James older or younger? Older. So, he was the older brother. Good job. What name did John give himself? The beloved disciple.

[40 : 06] The beloved disciple. Well done. What are tonight's headings? What are tonight's headings? A brother disciple, yeah?

A beloved disciple and a believing disciple, yeah? Great job. Well done. I didn't hear any of the not so young speaking.

Very disappointing. Hopefully, you'll sing. So, we're going to sing in conclusion Psalm 31 from verse 21 down to the end of the psalm.

All praise and thanks be to the Lord, for he hath magnified his wondrous love to me within a city fortified. For from thine eyes cut off I am, I in my haste had said, my voice yet hurts thou when to thee with cries my moan I made.

O love the Lord, all ye saints, because the Lord doth guard the faithful and he plenteously proud doers doth reward. Be of good courage and he strength until your heart shall send, all ye whose hope and confidence doth on the Lord depend.

[41 : 19] These verses in conclusion of Psalm 31 to God's praise. O praise and thanks be to the Lord, for he hath magnified his wondrous love to me within a city fortified.

For from thine eyes cut off I am, I am, my haste not set, my voice yet heard, thou well to thee, with Christ my moon I made.

O love the Lord, all ye his saints, because the Lord doth guard the faithful and he he pledgeously proud doers doth reward.

He of good courage and he strength unto your heart.

O heart shall send, all ye whose hope and confidence doth all the Lord depend.

[43 : 53] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.