

Evening Service - Rev. Iain Macritchie

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[0 : 0 0] Well, friends, we're going to turn out to the Old Testament and to the book of Psalms. And Psalm 133. Psalm 133.

A song of a sense of David. Behold how good and pleasant it is when brothers dwell in unity.

It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes.

It is like the dew of Hermon, which falls on the mountains of Zion. For there the Lord has commanded the blessing, life forevermore.

Well, friends, here you are tonight as a congregation, as I said in prayer, not only at the dawn of a new year, but at the dawn of a new chapter.

[1 : 1 7] A chapter that hasn't been yours for the past ten years, but tonight is yours. And as you reflect upon ten years of faithful ministry from Mordo, no doubt, as you sit here, you'll be feeling a sense of uncertainty.

Wondering what's going to happen as you step out as a congregation into this new season of ministry, this season of vacancy.

And so in light of this, I was wondering, I was wondering what I would share with you tonight in terms of a message that would be practically helpful for you going forward during this time.

What is it at a time of vacancy that you, Barvis Free Church, need in order to move forward? Well, lots of different suggestions could be made.

We know there are lots of different things that you will need as a congregation. Yet there's one that perhaps acts as the glue that holds everything else together.

[2 : 2 8] And that's really the subject of our psalm tonight. It's what we saw in the chapter that we read in John's Gospel 13. It's something that needs to be guarded fiercely and worked at and promoted, especially now in the life of the congregation here.

What am I talking about? Well, I am, of course, talking about unity. Unity is a vital ingredient in the life of any congregation.

And like everything in life, friends, it's often the basic things that we can overlook. We can think that they're so basic that we know them, we've heard about them, we've been taught them that we don't need to revisit them.

But unity is something that for you as a congregation, you need tonight and every other week to revisit time and time again. Why is that?

Well, quite simply because unity equals blessing. And as you find yourselves tonight without a minister, without an under-shepherd, without a pastor, it's important that you're still able to enjoy God's blessings that he desires you to have.

[3 : 5 2] Blessings that are prompted, yes, by a minister, but none of the blessings that you can still enjoy one with another, not least the blessing of one another.

And that's exactly why we look at Psalm 133 tonight. A psalm that speaks of this blessing, a blessing that if it's continually tapped into, it'll also act as that which strengthens you and gives you a shared sense of vision and of purpose going forward.

Here we have Psalm 133, a psalm that we've sung often, a psalm that perhaps we even know of by heart. Yet a psalm that shows that unity isn't something merely that the church promotes, but unity is something that the Lord himself promotes.

Not only does he promote it, but he delights in it. We sang Psalm 122 earlier on. This is a psalm that shows forth that picture of God's people going up together to the house of God with a spirit of joyful worship.

And really tonight, as we come to Psalm 133, we see that this is a theme that's continued in this theme of togetherness, of oneness, of unity.

[5 : 22] As we see at the beginning of the psalm, it's likely that David wrote the psalm. There's no specific date attached to it. It's thought that it could have been written around about the time that he himself was crowned as king of Israel.

A time, albeit brief, where the people of the nation of Israel, they were united in one mind. They had that shared vision, that shared purpose going forward.

An exciting time, a time of new beginnings. A time of hope as the people of God looked forward in a spirit of oneness.

Now, I doubt very much that going into a vacancy and having lost your minister is an exciting prospect for any of you gathered here tonight, and we understand that fully.

But we need to unpack that a little bit more. Because although we miss those who have gone before us, we must remember, friends, that the work of the Lord continues.

[6 : 26] Remember the words of 1 Corinthians 3, 6-8, when Paul says, I planted, Apollos watered, but God gave the increase.

So then neither he who plants is anything, nor he who waters, but God who gives the increase. Paul ministered.

Apollos built on that minister. Paul planted. Apollos watered that which had been planted. But it was God and God alone that gave the increase.

And that is the part of a vacancy that is exciting. That although you're bereft of your minister, you're not bereft of the Lord. That he's still here.

He's in your midst. He's here to bless. He's here to save. He's here to build up and to disciple his people. And the psalmist knew this, even in the context of this particular psalm, because this is a psalm of ascent, a psalm that's thought to have been sung as God's people, as they journeyed together to the annual festivals in Jerusalem, and they had that shared purpose of worshipping God.

[7 : 40] It's a pilgrim psalm, a psalm that encourages God's people that he will be with them. Yes, they're physically gathered together.

They're walking together. But more than that, and this is important, he promises that he will be with them when their hearts are spiritually knit together.

And that's what he promises to you and to me tonight, as his church, as his people, that he will be with us, not necessarily as we physically gather.

We can physically gather in a building such as this, and yet we're not worshipping in spirit and in truth. Our hearts can be far away from the Lord, yet he promises to be with us when our hearts are knit together.

And that's vitally important. And you know, as we look at the first line of the psalm, we see that sense, if you like, of excitement, of wonder, not of a vacancy, of course, but of a oneness of spiritual purpose.

- [8 : 44] Just look at the tone of the psalmist. He says, Behold, how good and pleasant it is when brothers dwell in unity.
- He's saying, Just look, just look at how good it is when God's children live together in oneness, in unity.
- That's something that's worth taking notice of. That word, behold, it's got that idea of, Come and see. Look at what's here. It's something worth looking at.
- It's something worth taking notice of. What is worth taking notice of? Or why is it worth taking notice of? Well, for all kinds of different reasons.
- But because unity amongst God's people, it preaches such a faithful and a fragrant sermon to onlookers of the faith.
- [9 : 44] We're all planted in our own communities to serve the Lord. I'm in Inverness, you're here in Baros, wherever we are, people take notice. They see us.
- They listen to our conversations. They watch our interactions, one with another, even when we don't realize it. And really, in our witness in the community, we can perhaps preach the loudest sermon.
- And what did we read there in John 13? A new commandment I give to you, that you love one another. Why? As I have loved you, that you love one another.
- That's the reason for us loving one another. Not because we're all lovable, we know that we're not. But because He has loved us. Now, this is important. In verse 35, by this all will know that you are my disciples if you have love for one another.
- And that's important for you. It's a congregation at this time of vacancy. That you really, I'm sure you do this already. In fact, I know you do. But that you continue to do this.
- [10 : 58] That in this community, that although you don't have a minister over you, that you show that you have each other. That you love each other. That you want to be with each other.
- That this congregation is a congregation that's worth being part of. That you have something that the world doesn't have. You have a oneness. You have a shared desire that goes deeper than the things of time.
- Does it mean that we're all the same? Does true unity demand uniformity? Well, no, it doesn't. And in fact, true unity demands the opposite of uniformity.
- 1 Corinthians 12. There's a few verses here I'm going to read. 1 Corinthians 12. If you have your Bibles, you can maybe turn to this. There are a few verses from verse 14. For the body does not consist of one member, but of many.
- If the foot should say, this is 1 Corinthians 12. If the foot should say, because I'm not a hand, I do not belong to the body, that would not make it any less a part of the body.
- [12 : 10] And if the ear should say, because I am not an eye, I do not belong to the body, that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing?
- If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them as he chose.
- If all were a single member, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, I have no need of you.
- Not again the head to the feet, I have no need of you. On the contrary, the parts of the body that seem to be weaker are indispensable. And on those parts of the body that we think less honourable, we bestow the greater honour.

And our unrepresentable parts are treated with greater modesty, which our more representable parts do not require. But God has so composed the body, giving greater honour to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another.

- [13 : 32] If one member suffers, all suffer together. If one member is honoured, all rejoice together. wonderful words that speak to us of the rich tapestry of the church.

We're all different. We come here tonight, not all as legs or ears or eyes, but we all have our different role, our own different part to play in the tapestry of the church.

And if we were all the same, we couldn't be united. We couldn't function, as it were. We all have our various gifts, which need to be discovered and utilised, especially at a time of vacancy.

And earlier, in this same chapter, in verse 4, we read, Now there are various gifts, but the same Spirit. See? There's not uniformity there, but there's unity.

Various gifts, but the same Spirit. There are varieties of service, but the same Lord. There are a variety of activities, but it is the same God who empowers, who empowers, rather, them all in everyone.

- [14 : 58] And that's where we are as the church. That's who we are as the church. We are all called to this unity of purpose. What is it? Being of the same Spirit.

Being of the same mind. Having that desire above all else to see the name of Jesus high and lifted up. It says here in the pulpit, it's so that we would see Jesus.

That's the purpose that we are united together in holding as one. The purpose being to join together with all our different personalities and gifts before our Lord and Savior, representing the fact that we know Him if we do.

That we're united in Him. And because we're united in Him, we're united one with another. And that we always remember that if one member suffers, all suffer together.

If one member is honored, all rejoice together. Why is this important tonight? Well, as a congregation going forward, the reality is you're going to need to be more united than ever.

- [16 : 11] What do I mean by that? Well, I mean that Satan knows. He's watching. He's observing. He's taking note. As I said in prayer, we have that cosmic conflict.

We're warring against these principalities and powers that we cannot see, yet are very real and powerful. He knows our weak spots as individuals, but also as congregations.

And I speak about every congregation here, of course. And he targets them. He targets them. He takes aim and he fires. And one of his favorite tactics is to sow seeds of discontent and disunity in the church.

Now, I'm not for one moment insinuating that that's the case here in this congregation. Far from it. But nonetheless, it's good for us to be warned and to be reminded of these things and to be aware of them, to be watching out for them.

What do we read in Hebrews 9.24? We read there, let us consider how to stir up one another to love and good works, not neglecting to meet together as is the habit of some, but encouraging one another and all the more as you see the day drawing near.

- [17 : 26] Important words in the whole framework of unity. Challenging words. Words that we don't always, myself included, we don't always find easy to put into practice.

Consider one another. Stir up love and good works within one another. It doesn't say stir up strife within one another or provoke one another.

Stir up love and good works within one another. In other words, we have to do what we can to our brothers and sisters in Christ to get the best out of them.

We know them. We know their weakness. We know what things perhaps they falter and fail with. We all have our own of these and we don't try and provoke these.

But rather, we stir up one another. We know what people are gifted at, what people aren't gifted at. And so, we work with what we have in love. Trying to get the best out of one another.

[18 : 25] Not setting each other up to fail, as it were, but rather setting each other up to be able to serve. Meeting together one with another for worship, we read there.

Not neglecting this during a vacancy, regardless of who's preaching. And this is essential. Showing that your unity of purpose is to be part of the church family here at Barvis Free Church, minister or not.

regardless of who's preaching. That your spiritual gaze goes beyond the pulpit to the God whom you seek to worship from the word that comes from the pulpit.

It's so tempting, we know, perhaps, to wander off to other congregations. It's perhaps tempting to find ourselves dipping into other places at other times.

Don't do it. Remain united and steadfast as one because that's what the Lord does for us. Even when we stray from Him, He never leaves us or forsakes us.

[19 : 33] And as people who are, those who are called to serve here in this community in this congregation, that's what He longs from you and He will bless that because there's a unity of spirit there, a oneness and a maturity that goes beyond our own desire.

And of course, talking about one desire when it comes to calling another minister and I sincerely hope it won't be long until you do that.

Remember in Scripture, we never see long, prolonged periods of vacancy when Paul's passing on the baton to Timothy. They don't go through long periods whereby they're getting every single person to preach.

The work of the Lord has to continue. It's an urgent work. Today is a day of salvation. And so remember that when it comes to calling another minister, yes, there will be differences of opinion, that is true.

But remember that through it all, that you consider one another in order to stir up love and good works. Why? Because this is a sign of spiritual maturity, maturity that recognizes that recognizes that even when we don't get our own way, and of course, there'll be all kinds of different opinions and desires, but spiritual maturity recognizes that even when we don't get our own way, God can still bless this.

[21 : 02] Philippians 2, 2, let nothing be done through selfish ambition or conceit, but in lowliness of mind, let each esteem others better than himself.

It doesn't mean that we can't disagree and have our own opinion, but it does mean that we don't impose our own opinion upon others in a way that causes disunity.

How do we tackle this? If we're struggling to see eye to eye one with another and we see cracks beginning to show in the unity of the congregation during a time of vacancy, what do we do?

Well, we do something that sounds so simple yet can be so difficult. Pray. And what we pray for is the difficult part.

Because when we have our own opinions, friends, and I include myself in this, we want to hold to them. And we don't always want the Lord to answer our prayer in case our desires aren't met.

[22 : 05] You see what I mean? And so we're scared to pray the prayer. What do we pray? We pray that the Lord will reconcile us. Lord, I would prefer this, yet if it is your will to have that instead as others wish, show me.

Reconcile me to it. Enable me to join in the unity of purpose that will flow from it. Why?

Romans 14, 19. Therefore let us pursue the things which make for peace and the things by which one may edify another.

What are we to pursue? The will of God. How are we to pursue the will of God? Through prayer. What is the outcome of such a pursuit? Peace. What does peace bring?

The edification of one another. What does the edification of one another lead to? Unity. Unity. Unity. And that's what the Lord will bless to you as a congregation going forward.

[23 : 12] Unity. Because it's precious and that's a rather long preamble, but it's precious and the preciousness of such unity. It's shown in this psalm through two vivid pictures.

First of all, in verse 2, we see the psalmist saying that unity unity is like the precious oil on the head running down the beard on the beard of Aaron running down on the collar of his robes.

It might appear to be strange language and we might wonder what it means. What is this flowing oil symbolizing? Well, here we have a picture of Aaron the high priest and he's anointed by oil.

This was a customary, I suppose, ceremony, if you like, not only for priests but for kings. This was a mark of being consecrated to the service of the Lord, that they would be anointed with oil.

And as we look at verse 2, we see that the language used, it's not insignificant or irrelevant, but rather it's very telling. It's like the precious oil on the head running down on the beard on the beard of Aaron running down on the collar of his robes.

[24 : 35] What do these words running down tell us? It tells us something about the quantity of the oil. What we see here aren't just a few poultry drops of oil sprinkled on the head of the priest.

What we have is a picture of an abundance of oil flowing down the garment of the priest. Why does this matter?

Well, it matters because upon the garment of the high priest, amongst other things, what we see were embroidered the names of the twelve tribes of Israel.

And so this oil, and we see that oil in Scripture often symbolizes the spirit of the Lord. this oil, it wouldn't only cover the priest. Remember, this is a psalm that's talking about unity.

This oil would not only cover the priest, but also the people, the twelve tribes of Israel, the priesthood of God, a people who are united together in one body.

[25 : 41] Every nation, every tribe, every tongue, every ear, every eye, every arm, all one, united by the Spirit of the Lord.

Oil that was poured from above upon the head. A reminder of what? A reminder to you and to me that every blessing we're looking for, it comes from Him.

Every good and perfect gift is showered upon us from heaven itself. So that true unity, true oneness, true outpourings of the Spirit.

It comes from above. It comes from the Lord. It descends from Him, the One who anointed His Son as the Chosen One, the Great High Priest, the One who had the names of each and every one of His children of you and me tonight, if we're His redeemed, embroidered upon His heart as He died that sacrificial death so that because He's anointed, we're anointed and we're one in Christ, woven into Him through that blessing on Calvary's hill.

A death that would unite His people to Himself, a people covered not by oil, but by the precious blood of the Lamb. And of course, this would have been the finest of oil, again, not insignificant details, finest of oil, of perfume, when it was poured, it would have diffused an aroma, a beautiful aroma of aloe, possibly, or myrrh, or cassia, it would be a fragrance that would carry.

[27 : 35] And so it is with two unity. It carries a fragrance, fragrance, doesn't it? Just as I said at the beginning, in our community, people take note when God's people are united.

See how they love one another. They sit up and they notice the fragrance it carries even to those who are strangers to grace and to God. It carries a fragrance that is pleasing to God Himself, a fragrance that is representative of Him, a good and a pleasant fragrance that can never be matched by any community that is formed out with Christ.

And we have to, I suppose, be challenged by that. I'm often challenged by that. How as a church, general, we can fall short of this. We'll see other community groups, when I served in South Locks, we see other community groups who are very tight, they're very united, they look out for each other, they love one another.

I even said this recently in a sermon in Inverness, even those who drink one with another, if one's not standing at the bar beside him one night, what will he do? He will look to find out where his friend is.

We're to exceed these examples of community through the unity of the gospel, through the oneness of the Spirit that is ours in Christ.

[29 : 04] And so we must be on our guard, that we don't stifle that fragrance through division and strife, that we don't allow any odour to come from us as God's people, that we guard this fragrance as that which is precious, the fragrance of the sacrificial act of love that defines us as God's people.

And we really read of that fragrance in 1 Corinthians 13. This is a chapter that's often read in weddings. But of course, the Lord is there speaking of the greatest love story there is of him and the church.

Love suffers long and is kind. Love does not envy. Love does not parade itself. It's not puffed up. It does not behave rudely.

It does not seek its own. See, again, these things are being reinforced. It's not provoked. It thinks no evil. It does not rejoice in iniquity, but rejoices in the truth.

It bears all things, believes all things, hopes all things, endures all things. Love never fails.

[30 : 23] You see, true love for one another, friends, it results in true unity for one another. We can't fabricate unity. through unity, it stems from love.

We can't fabricate true love from one another. It stems from Christ. We love because he first loved us. And if we don't love one another, it says something of our love for our Savior, that we've lost sight, and I don't cast stones.

We're all guilty of this. We've lost sight of the beauty of our Savior, and in that we've lost sight of the beauty of one another. And then we have a second picture.

The unity of God's people, it's like in verse three, the Jew of Hermon, which falls on the mountains of Zion. Now, Mount Hermon, it was the highest of Israel's mountain ranges, and it lay in the northeast.

It was a magnificent mountain that would have been a real sight to behold. And because of this, it boasted significant dew.

[31 : 32] You know, the dew that you would have in the morning on the grass, we perhaps don't get an awful lot of it. But this boasted significant dew, so much so that the dew, it would be bottled and used to drink.

And of course, what was a dew used for? Well, it was used to help to ensure life. fertility. It was something that was necessary for growth in these parts.

And so, it was a blessing. But this dew, it wasn't confined just to the lofty peaks of Hermon, no. It was a dew that was found also, we read, in the smaller hills of Zion.

Both Hermon and the mountains of Zion, the great and the small, they were benefactors of the life-giving dew that both refreshed and sustained.

Why does the Lord make reference of this here in this psalm? He makes reference to this because that's what true unity does. It's just like the dew of Hermon, the dew of Zion.

[32 : 43] True unity, and this is where the blessing comes, this is where the oneness comes, this is why it's really worth pursuing and protecting because true unity it refreshes and it sustains.

And it's not bound to the great and the good as it were of the Christian faith. It's not confined to the intellectual giants of the faith, the lofty peaks of Hermon, if you like, those who are intellectually gifted and informed.

That's not what true unity is. Unity is inclusive. The Jew is inclusive, taking together and reviving in a spirit of unity every single child of God, whether Hermon or Zion, as one.

Again, the rich tapestry of the church, all feeding from the blessing of God himself. And we need this Jew. We read in Hosea 14, I will heal their backsliding, I will love them freely, for my anger has turned away from him.

I will be like the Jew to Israel. He shall grow like the lily, a beautiful picture being formed, and lengthen his roots like Lebanon.

[34 : 06] His branches shall spread, his beauty shall be like an olive tree, and his fragrance like Lebanon. Those who dwell under his shadow shall return, they shall be revived like grain and grow like a vine.

Their scent shall be like the wine of Lebanon. See the blessings that follow on from the Jew of unity.

See the good things that belong to the church when we tap into these resources that are ours. We need that Jew of God's spirit uniting us as one rod in his hand, reviving us so that our branches will spread.

That's what we want, so that we will grow like a vineyard, not a single vine in a field, and that goes back to the not forsaking, the gathering together, as some might do, that we don't stop joining together.

This isn't an individualistic faith, that we grow like a vineyard, a vineyard with a scent like the wine of Lebanon.

[35 : 16] We need that reviving Jew that unity brings during a time of vacancy. Why? So that you're refreshed, so that you're sustained, so that you're not weak or jaded.

We know what that's like, and it can happen. We're tired. We just want a minister, but rather that we're strong in the Lord and the power of His might, and we're able to do that which He has called us to do.

Why do we want to do it? Well, we see that summarized in the final words of the psalm. We see that there the Lord has commanded the blessing, life forevermore.

And that's what we must lay hold of, friends, that through unity here, it's but a taste of what's to come, what's to be experienced by God's people, life forevermore.

Yes, we know, we know that we are tainted by sin which fractures relationships, but nonetheless we don't want it to be that way.

[36 : 28] We mustn't allow it to be that way. We must do everything in our power to make sure it's not that way. That we would remember that here on earth as a church, we are living in the shadow of that which is to come.

That we are the church who are being sanctified, being conformed more and more to the image of our saviour. That we're growing in knowledge and in grace, and as we're doing so, we're becoming more united with one another as we become increasingly aware of the unity we have in Christ.

And I think that's what it boils down to, friends. coming back time and time again to the cross, to Christ, to remember what he has done for us, and it's because of that that we do for another, one another.

Unity in community. And I wonder tonight, are you part of that community that I've spoken of, that community of believers?

can you even look forward to life ever more? Does this mean anything to you? Or have you perhaps switched off and thinking, well, this is not for me?

[37 : 47] Well, it is for you. And it is for you, friend, because it shows to you what you're not part of. Being out with the community of God is no place to be tonight at the beginning of another year on life's journey.

Being out with or on the fringes or distant or detached from the Lord Jesus Christ, it's a fearful place to be. You might feel it's a free place to be.

It's a place that's easy to live, and so it is. But it's a fearful place to be. And yes, you might look at the community of believers and say, well, why would I want to be part of that?

That's shame on us. But it's not an excuse for you. It's not an excuse for you not to seek after the things of the Lord for yourself.

I was converted in Leverborough, forgive the personal reference, but I was converted in Leverborough 20 years ago. And sometimes when I give my testimony, I'm asked, well, who was the minister at the time?

[38 : 54] My answer is there was no minister. We were vacant. Yet the work of the Lord continued, and through that vacancy, not just me, but five or six people were saved and professed faith in the Lord Jesus Christ.

Wouldn't it be wonderful if during this time of vacancy that you as a congregation would be so united in prayer and with a desire to see the lost saved?

Wouldn't it be wonderful if the lost here tonight would be saved during this time of vacancy that you would come to faith, that you would strengthen this congregation, that you would add to the unity?

Pray for conversions. I say this in love. You've worked so hard together with Mordo over these past ten years. Let the work of the Lord continue.

Be united one with another. Seek to reach out into the community. Seek to do that which draws you together and fellowships one with another. You don't know how long it is till the Lord will send someone to serve you in such a way as that.

[40 : 08] But in the meantime you keep serving each other because he has served you. He served you by giving himself the Lord I'm talking about. He by giving himself for you on that cross.

And so in conclusion behold how good a thing it is and how becoming well together such as brethren are in unity to dwell. Let this be your motto as Barvis Free Church during this time of vacancy, however long or short.

And if you embrace this by faith you won't have that desire as it were to have a spiritual sabbatical but rather to serve all the more the one who has served you by giving his life for you.

And isn't he friends so worth serving our Lord and Saviour Jesus Christ. Let's pray. Lord we thank you for that great commission that is ours and yet we are so aware as to how we falter and fail in fulfilling it and how we need you.

And so we pray for our dear friends here as they go forward that they would do so together as one. That they would be so mindful of the work of the Lord continuing and that you would bless them and keep them and strengthen them and embolden them and make them willing O Lord as you have already done so to be of one spirit, of one mind, with one desire, to see your name high and exalted, to see men and women, boys and girls in the villages around us this evening being drawn by your Holy Spirit to come and to taste and to see that God is good.

[42 : 05] You are able O Lord we believe and so grant unto us that prayer, that continued prayer for unity, for the glory of your name. And all we ask, we ask once more seeking forgiveness in Jesus' name and for his sake.

Amen. Well friends, we're going to conclude and we're going to sing the psalm we've sung, we've been thinking about together, Psalm 133. Psalm 133.

Behold how good a thing it is and how becoming well together such as brethren are in unity to dwell. We'll stand to sing if you're able the whole psalm to God's praise.

Behold how good a thing it is. Behold how good a thing it is and how becoming well.

Together such as brethren are in unity to dwell.

[43 : 25] in unity to dwell. Like precious ointment on the head that the bearded flow, he may not fear and to the skirt, dead of his garments go, dead of his garments go.

A sermon that you have done on Zion's hills descend.

For there the blessing God commands, life that shall never end.

Life that shall never end. may the grace of the Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit rest on and abide with you now and forevermore.

Amen.