



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 John 3: 11-18

2011

"Two Families"

TRANSCRIPT

Thank you Mark. We are continuing in 1 John. And we're in 1 John chapter 3, and we'll look at verses 11 through 18,

¹¹ For this is the message which you have heard from the beginning, that we should love one another; ¹² not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

¹³ Do not be surprised, brethren, if the world hates you. ¹⁴ We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. ¹⁵ Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. ¹⁶ We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. ¹⁷ But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? ¹⁸ Little children, let us not love with word or with tongue, but in deed and truth.

1 John 3: 11-18

May the LORD bless the reading of His Word.

(Message) The story goes that two rival families were in the gardens of Temple Church in London, where they picked flowers and began a long war. The flowers became their emblems. Those who picked the red rose showed that they were loyal to the House of Lancaster. Those who picked a white rose that they were loyal to the House of York. It became known as *the Wars of the Roses*.

Well, there's a war on today between two families, two houses, that has lasted a long time. This one since the beginning of human history. And it will last until the end. It's between believers and non-believers. That, very simply, is how the world divides.

Mankind can be divided into different ways and different divisions of language and race, nationalities and ideologies—various divisions that we could find. But there's really only two groups: Those who have been born once and those who have been born again.

John made that distinction in a previous passage, (vs10), just in the few verses ahead of our passage, where he described those who are "...the children of God and the children of the devil..." Two families—two spiritual families at war. And each family has an emblem, the symbol or identity of one is not a red rose or a white rose—but it's a virtue or a vice, either brotherly love, or murderous hate.

That's what John teaches in our text in 1 John chapter 3, verses 11 through 18. It is a lesson on love—on the indispensable need and presence of love in the children of God. But it is a lesson on love that is given against the backdrop of hate. In this way, by showing the stark contrast between them, John shows what love is. —It's the opposite of hate. Hate is harmful, love is helpful; hate is selfish, love is selfless.

Christian love is not like worldly love. It's not like the modern concepts of love which are often sentimental; about *feeling*—really about self-gratification. Christian love is the opposite. Christian love is active and beneficial. Christian love is sacrificial; even toward its enemies. And that gets to the very heart of the Gospel.

That's how John begins this portion of his letter. He reminds his friends of what they had heard already from the beginning, that we should love one another. So what John is saying here isn't anything new—isn't new to this letter. He wrote earlier in chapter 2 about love.

Love is the *third* test of life, or the *social* test. It wasn't new to his friends, either. It wasn't new to this letter; it wasn't new to the people to whom he wrote. They had learned about this and learned about the necessity of love when they first heard the Gospel.

Some of the last instruction that Jesus gave to His disciples is that they should "Love one another" He called it the "new commandment" in John chapter 13, in verse 34. Love is the *rose* that shows our family identity. It shows which side we are on. It's the mark of the Christian. It's what our LORD said is, 'The way that the world would know that we are His disciples', "...if you have love for one another." (vs35).

So John wasn't, as I said, introducing anything that these Christians didn't already know; but he returns to this subject of love, really, for two reasons. First of all, because it's so important. That's why he repeats it. That's why he comes back to this more than once—it's that important.

But also, he returns to this subject in order to give further details on what it means to love one another. After all, if it's the symbol of the Christian, if it's that which identifies us, if this is how the world will know that we are His disciples, then we need to know very thoroughly what love is. And that's what John tells us here.

And he does that first, by way of contrast, with the opposite of love—which is hate; and the ultimate act of hate, which is murder; selfish, jealous murder—and the first murderer, Cain. Interestingly, this is the only Old Testament reference in any of John's letters, (not his Gospel, but his letters), and the only proper name other than the name of Christ or God the Father, in this letter. But it's a significant one. It proves that from the very beginning, the first family was split, radically, into two families—a divide in mankind that continues to this very day.

Murder didn't cause this split—it revealed the split. John says that Cain "...was of the evil one and slew his brother." (vs12). It was because of his spiritual alliance. It's because he "was of the evil one" that he hated Able and killed him. The family likeness will always appear.

Fathers reproduce themselves in their children. Parents' likeness is seen in a son or a daughter. That's true physically. It's true spiritually. And that's really what John is pointing out here. It was true of Cain. He showed the likeness of his spiritual father, who is the devil. And that appeared in this act of murder.

It's nothing new with John the apostle; the LORD Himself said that very thing in John chapter 8, in verse 44. He's speaking to the Pharisees; He's speaking to those who wanted to put Him to death and were trying to kill Him. He said, "You are of *your* father, the devil...He was a murderer from the beginning..." Their plot proved their spiritual nature and it proved their family allegiance—just as Cain's proved his; he committed murder.

The word used for that act, (*slew*), is very vivid; it means *to slaughter*, as in 'slaughtering a lamb.' And that brings out the very nature of the act that he committed. The crime that he committed was with malice and aforethought. It was all calculated. You go back to Genesis chapter 4, and you read it, you can see that it was a planned thing. He invites his brother out into the field where he murders him; slaughtered him. It brings out, not only the nefarious aspect of it, that it was something that he plotted, but the vicious act of it; the vicious act of hatred.

John gives the reason for it: His deeds were evil, and his brother's were righteous. His deeds proceeded from an evil heart—and his brother's deed of sacrifice and devotion to the Father proceeded from a heart that was righteous. And that righteous heart provoked the heart of Cain to commit that evil act of hate.

Now I don't think John means, when he speaks of Cain's deeds, that they were profane, in the sense that Esau was a profane man, an immoral man. In fact, I rather think that Cain was not that at all—that he was probably a rather moral man. He's certainly a religious man—all of that happens at a moment of religion, of sacrifice, of

offering. But what it tells us about him, as a religious man, that he was a proud and unbelieving man.

Abel, on the other hand, was a man of real piety; of genuine devotion to the LORD. He loved the LORD. He enjoyed talking about Him, praising Him. That's not a hard thing to imagine, is it, that Abel was that kind of a man? He was a man that loved the LORD. And in so doing, and in his deeds and his conversation convicted Cain who had no real feeling for God at all. He was a man who was religious without love, who was religious without faith. He didn't like hearing Abel's talk about the LORD. He didn't like hearing of his thankfulness. He looked down on his brother's simple devotion. He thought he was a better man. More religious.

Have you ever been around someone like that? I mean, someone like Abel. He or she wants to talk about the LORD all the time. You want to talk about other things: about business, about sports. They're devotion convicts you.

Well, Cain and Abel had that kind of relationship. Cain's deeds were evil. They proceeded from an evil heart. They proceeded from a heart of unbelief. Abel's were righteous. They were believing. They were loving. He had a loving heart. He had a genuine heart. He was born again.

Cain's hatred showed itself fully, as I pointed out, in a controversy over religion. They were religious men. He was a very religious man, and that's what brought out this evil nature in him. It was a controversy over the gospel. It was a controversy over the nature of salvation. Abel offered a blood sacrifice and that offended Cain. 'A fountain filled with blood 'would have been abhorrent to him—the very thought of it. Now, he had something clean and beautiful; he brought the offering of the field, of his own work, the fruit of his labors.

And when God rejected all of that, rejected Cain's offering, which was the work of his pride, Cain became jealous. He killed Abel, killed his own brother, and would have killed God Himself if he could have gotten his hands on Him.

Does that sound too strong? It's just what men did, like Cain, religious men when they arrested, tried, and crucified Christ. They got their hands on God the Son—and killed Him. And that's the real object of Cain's hatred. It's the real object of the hatred of all of his spiritual house because it's the object of Satan's hatred. Paul says it in Romans 8, in verse 7. "The mind set on the flesh is **hostile** toward God..." That's a strong word; is 'at war' with God.

And John will say the same. What happened in the field outside Eden was just the first act of a war that has continued between these two families down to the present, and will continue until the LORD returns.

'Hostility shouldn't surprise us', that's really what John is telling his friends here. They're evidently somewhat bemused or disturbed by the fact that there are people against them. Particularly this cult that had come out of the church and was challenging their faith; and their conduct; and their life; and they felt hostility and they're troubled by that. John is basically telling them here, 'Don't be surprised. This is the world in which we live. This is what you should expect.' He says, in verse 13, "Do not be surprised, brethren, if the world hates you." That's the nature of things in a fallen world.

That's what the LORD told John. It's what He told His companions, the disciples, in the upper room in John chapter 15, verse 18, "If the world hates you, you know that it has hated Me before *it hated* you." 'If the world hates me', is a way of saying, 'It will hate you because it hates Me, and you're identified with Me. Expect it! Don't be surprised by the hostility that you might feel from the world if you're a witness for Me.'

That's a painful experience, but it's also a good sign. If the world is against us, there's something right about us. 'The world loves its own' He says, (vs19). But because He chose them, (this is what the LORD is telling His disciples), 'Because He chose them out of the world, the world hates them.' The world hates every believer because it hates Him—and it hates grace.

If that seems too strong, it's what John is saying here, the words he's using. So the world's hostility in all its forms shouldn't surprise the believer in Jesus Christ. God's

grace has made a division in the world. He has chosen men and women out of the world—and the world's swords are naturally drawn against us.

And just as hatred is the sign that men belong to the family of the evil one, so too, brotherly love is the sure sign that a person belongs to the family of God. It's the fruit of the life of God in us. It is the emblem that proves that we have been born again; that, as John says in verse 14, "...we have passed out of death into life, because we love the brethren." Those who don't love the church, those who don't love the brethren, those who hate the brethren, John says they "*abide*", (they remain), "in death." (vs14b).

Both of those statements, "passed out of death into life" and "love the brethren", give a significant revelation regarding the nature of man, (regarding the nature of the natural man), and the nature of salvation: It is all of grace. And John brings that out here, maybe subtly, maybe not, but he brings that out here: We all begin in the same place, and that's the spiritual graveyard. (Paul doesn't make that clear in Ephesians, chapter 2, verses 1 and 2; it's not clear.) But it's certainly clear here: "We have passed out of death...". That's true of all of us. We were, therefore, once dead.

That's true without exception. Every man, woman, and child born into this world is born spiritually dead; which is an indirect reference to original sin; that we all, every one of us, are guilty.

And it's an indirect reference to the new birth. When John writes, "We have passed out of death into life..." , he's referring to God's supernatural work. We don't give ourselves life, it's given to us. Any more than we gave ourselves birth, we didn't decide, "I think I'll be born someday." We were born; we realized it later. That's the new birth, as well.

It's very similar to what Paul wrote in Colossians chapter 1, in verse 13 where he says that God the Father, "...rescued us from the domain of darkness, and transferred us into the kingdom of His beloved Son." That sounds very Johannine with the emphasis on *darkness*. He doesn't say light, but Christ's kingdom is a kingdom of light.

But who did it? Who transferred you? If you're a believer in Jesus Christ, you were a member of one domain and you're no longer there. You've been transferred, who transferred you?... Yourself? You said, 'I'm getting out of this dark place. I'm going into that kingdom.'

Well, you did make a decision, no doubt, but that's not what Paul says. He says, you were "*transferred*" —God did that. He gives the new birth. He gives a new nationality and citizenship. He makes the transfer. That is sovereign grace: Which is God's unconditional love. It's active and helpful. It *transforms* those it touches so that we who have been saved—we're different. We're a new creature. We're like our heavenly Father. We have the same love in us that He has for us. That's His character and so it's the mark of the Christian. John says we know who we are by that very fact. He says, "We know that we have passed out of death into life, because we love the brethren.

Now that brings out the idea of our family relationship with one another. We're all brothers. We're brothers and sisters in Christ. So, our loyalty and our love for one another is both natural and inevitable. John's not saying this is an option. He's saying this is the characteristic of a child of God: You're full of love and you'll have love for your brothers and sisters.

Now, we make this point, (and I've made this point periodically as I've gone through this letter), that it is not absolute. Certainly we don't love as we ought to, and we're going to grow in that. We're not as obedient as we ought to be. We don't understand the Gospel and all of the revelation of God as we ought to. We're growing in all of these; but it's there and it's a characteristic. And what he's emphasizing here is that this is a characteristic of the believer. It's not a 'nice option', it's not a 'good suggestion'—it's what will be true of the believer. Do you love the brethren? I don't mean, do you love them as you should, but 'You're here; show something!', That's what he's saying.

Love, in fact, has been called the supreme manifestation of the new life, and it is so important that, those who lack it, show that they don't have that new life. It shows

that they have not “passed out of death into life.” What John says very clearly is they ‘abide in death.’ (vs14). They're like Cain, even if they don't physically take a life. The reason is *hate* —is murder.

That's what John says in verse 15. "Everyone who hates his brother is a murderer." Now that clarifies the meaning and the significance of hate. It's the equivalent of murder. And the reason is, hatred, jealousy, is the root of evil acts. Murder is the fruit; hate is the root—it comes out of that. Murder and hate can't be separated any more than the root can be separated from the fruit. So hate, like murder, proves a person lacks life, that a person lacks eternal life. Hate is the rose, the emblem of the other family.

But this not only identifies the enemy, it also clarifies the meaning of love. It's the opposite of that. It's the opposite of hate. Love is first an attitude or disposition of the heart. It's an inclination of the heart. We want blessings for our fellow believers. We want their best—and we seek it.

That's what John stresses in the next verses where he gives examples of Christian love. It's Christlike. Verse 16, "We know love by this, that He laid down his life for us; and we ought to lay down our life for the brethren.

Christ is the supreme standard of love. And what His life and death show is that Christian love isn't sentimental—it's sacrificial. It isn't about emotion, it's practical. It acts. It serves. That doesn't mean that love lacks emotion. I don't mean to suggest that at all. In fact, I don't think real love can lack emotion. But nothing is going to stir the emotions more than an understanding of what Christ did for us: what we deserved; and what we received; and what He sacrificed in order that we receive all of that. I don't think anything can stir the emotions more than that.

But the lesson here, the lesson that John is giving us in Christ's love, is that love is giving. It seeks the other person's greatest good to the extent that it gives up life itself. And the cross is the great example of that—the greatest example of love there is.

Probably the verse that's most familiar to all of us here, (at least I'm speaking for myself, and as far as I can remember it's the first verse in the Bible that I memorized), is John 3:16. "For God so loved the world that He gave His only begotten Son that whoever believes in Him shall not perish, but have eternal life." Love gives the best—even life itself.

Now there are examples of people who have willingly given up their lives for love of family or country. We consider them heroes, rightly so. But this is different; Christ's death is unique and infinitely greater. "God so loved...", meaning to such a degree did He love, to such an infinite degree did He love, "...that He gave His only begotten Son...". "His only begotten Son" really means "His unique Son". There's no Son like Him. He's the only Son in the universe like this Son. And the Son also so loved, in the same way that the Father did, that He willingly came and willingly gave up His own life for us—for the world.

Now I think *world* expresses the scope of the LORD's love. It is wide; worldwide love. It is for all kinds of people. But it also shows the depth of His love because the world for which He died is a fallen world. He loved the fallen. 'He loved rebels', is what He's saying. And that's the real measure of love. We can measure love in numbers. That doesn't compare to the measure of love in this sense, that it was for the enemy, for those who did not love Him—those who were in rebellion.

That's the point that Paul makes in Romans chapter 5, in verse 8, that "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." What's a greater demonstration of love? That He loved us when we loved Him, that He loved us because we were His friends, because we were His beloved children? Or that He loved us when we were sinners—when we were in rebellion against Him? That's the great measure of love.

We can understand a parent dying for his or her child, or a grandparent for a grandchild—but not for an enemy. That is completely beyond natural affection and experience. Divine love, when we truly understand it, when we see it in light of the

cross, leaves us amazed. The more we study it, the more we reflect upon it, the more amazed we become.

But if He hadn't done that, if He had not made that sacrifice for us, we would be lost, permanently. And fortunately, He did. And since He did die for us, when we were enemies, how much more ought we to love one another; those for whom Christ died; those whom Christ loved? We ought to. We ought to love the brethren, as He did.

And we will. That's what John is saying here. This is the mark of the Christian. This is the supreme evidence of new life and what distinguishes us from the family of the evil one. Therefore, it is in every child of God, this love. It is, in one sense, natural to us. It's what's in the child of God. On the other hand, it's not natural, it's supernatural because it is given by God, love that is willing to lay down its life. That's a supernatural thing. That's the distinguishing mark of the Christian.

Now this example of self-sacrifice is, if you think about it, is at once a little disturbing. That's a big sacrifice. What you're saying is your sacrificing your life, laying down your life...that's sacrificing everything. That is a bit disturbing. And yet, at the same time, it's a little reassuring—because, you think about it, how often are we called upon to die for someone? Probably never. So, we can be a little bit relieved from that, until we read verse 17.

And then John applies this principle of self-sacrifice in very practical ways, with the principle of open handedness. And that is a form of self-sacrifice, sacrificing our interests for those of others. Verse 17, "But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?" How does the love of God abide in a person who has material possessions and can use them to help another, help a brother or sister in Christ, and doesn't do it?

Christians aren't selfish with their time or money or possessions. We use them to promote the Gospel; to support the ministry here and abroad; to help those we find in need. There are many ways in which this is applied to the Christian life: Beginning with the Christian home and the love that a husband has for his wife, treating her with

respect and care. Paul lays a great deal of emphasis on that in Ephesians chapter 5. He tells us in Ephesians 5:25, "Husbands, love your wife, just as Christ also loved the church and gave himself up for her." He sacrificed His life to purchase the church, to save His people. Husbands, you're to love your wife like that. Respect her and to care for her, and not disrespect her in any sense.

Well then, there's a love of parents for their children in providing for their material needs, giving them the kind of instruction that they need for their spiritual life, and just to grow in maturity as a young man or woman, looking out for their welfare. That's time consuming. That takes time. It's a sacrifice, a sacrifice of love. A parent loves to do that, is glad to do that, but that takes time and effort.

But outside of the home, for other believers, we will have an open-handed policy of helping: Wisely, not foolishly, but in the best way, with what we have. Meeting the person's needs rather than his wants, but meeting them when the opportunity is there. Paul taught that. Paul was very concerned about poor saints.

Paul was a great theologian, but he wasn't a sort of abstract thinking, impractical person. He was very concerned about people and their physical needs; and the poverty of saints. And he took up a collection for the poor saints in Judea. It occupied a great deal of his time and attention. It was a great burden on his heart. In fact, earlier, when he met with the apostles in Jerusalem and they recognized his ministry as being a legitimate ministry; that he was an apostle; and they affirmed their support of his ministry to the Gentiles; they ended that meeting by asking him to 'remember the poor.' And he said he was very eager to do that. He was concerned about needy saints.

But he did tell the Thessalonians, in 2 Thessalonians 3, verse 10, "...if anyone is not willing to work, then he is not to eat, either." So Paul wasn't what we call 'an enabler'. He didn't believe in helping those who were hungry because they were lazy—and that, too, is an act of love. He made sure that they learned to be responsible. He didn't help them in their irresponsibility. That's an act of love; and that's wisdom. Love is doing what is best for the other person. It may be not giving them something and that's what Paul was saying.

But here John's concern is for saints with legitimate needs. If God has blessed us with the world's goods, we are to use them to help those who are less fortunate. If we don't, if we close our hand to them, it's because we've closed our heart—and it's no evidence of the love of God. We may talk about God's love, but without helpful action, that's hypocritical.

So John urges us to do more than pay lip service to love, he urges us to act. That's what love does. That's what he says in verse 18. "Little children, let us not love with word or with tongue, but in deed and truth." Words are important, of course. Words are very important. The proverbs are words; they're words of wisdom. They give us wise counsel. And wise words give needed direction in life, and they give encouragement that is needed. They are healing to the soul. But when we offer such counsel, wise counsel, or we offer words of salvation when we speak of the Gospel to someone, we're obligated to be helpful with the material things that we have when there is an opportunity to do that; when there's a need. Otherwise our words ring hollow.

James says that very similarly in James chapter 2, verse 15, where he warns that faith without works is not a living faith. It's no evidence of saving faith. When we see a brother or a sister without food or clothing, if our response is, "...be warmed and be filled..." and that's it, we don't give them any needed assistance, James asks, "...what use is that?" Even so, he says, "Faith without works is dead...being by itself." (James 2:17).

Christians are characterized by love, which exhibits itself in kindness toward others, and help to the helpless—ministering to both body and soul. That is the mark of the Christian. And that has been the mark of the church all through history—and unbelieving people have noticed that.

In his book, *The Decline and Fall of the Roman Empire*, Edward Gibbon has an interesting passage on the church and how it grew. He attributes a lot of its growth to Christian kindness. The church began in a world that lacked a lot of kindness. The ancient world was a harsh world to live in. It was a loveless place. But Christians, he said,

“paid less regard to the merit of the object than to the distress of the object. In other words, they were more concerned for the pauper than they were for the prince.”

It was not at all uncommon in those ancient times for pagans to ‘expose their children’. That is they would abandon them to the elements or to the wild animals. If a father didn't want a daughter or if his child was deformed and he didn't want that child, he would just simply leave that baby on a hillside to die. Gibbon wrote that a great number of children who had been ‘exposed’ by their parents were frequently rescued from death; baptized; educated; and maintained by the piety of Christians.

He also wrote that “Many whom the neglect of the world abandoned to the miseries of poverty or sickness or old age were attracted to the immediate relief and future protection that the church offered, because the church, (and people knew this), took care of their own.”

Now Gibbon was not a Christian. He was a man who was exposed to Christianity in his youth. He understood Christianity but he was not a believer. And so, he could only give a natural explanation for things. There is no one who is a part of the church, the true church, the invisible church, the body of Christ, who isn't born again. That's the reason people are drawn to the Gospel. That's what makes them part of the family of God; they have been born of God.

But certainly, God uses, as His means of salvation, the kindness, the love of Christians who live what they are; who show to the helpless the kind of compassion that God has shown to us. And as Gibbon wrote, “Even the pagans who derided Christian doctrine, who mocked the idea that God became a man and was crucified. The idea that God would be crucified, was foolishness to them. Just as the idea of the resurrection was completely foolish to them.” They mocked all of that, and yet, as he pointed out, they had to acknowledge what he called “the benevolence of that new sect.”

Christian love isn't sentimental, it's sacrificial. It is active and helpful. It is generous with its time and possessions. The Church has brought light and life to multitudes down through the ages. The unbelieving world itself, even in its unbelief in its

unregenerate state, has nevertheless been benefited greatly, more than it realizes, by the presence of the Church, and the behavior of believers.

But of course, the world doesn't acknowledge that. It never will. The children of the devil are at war with the children of God. They want to snuff out our light. Righteousness is convicting; "...men love the darkness rather than the light, for their deeds are evil." (Jn 3:19). Now what John is telling his friends here, and what he's telling us as well, what the Spirit of God is telling us is, we need to recognize that. That's the way the world is. This is a fallen world. This is a world at war, a spiritual war, and we're in it. And we will be in it; and it will be that way to the end. But, there will be an end; wars end. *The War of the Roses* ended when Richard III, (who murdered his brother and killed his nephews in order to steal the throne), was killed on Bosworth Field.

And this spiritual war will end when Christ returns and slays the Antichrist on the mountain of Megiddo and establishes His kingdom. Then, we who believe in Him, will reign with Him for a thousand years; and for all eternity.

Well, what do we do in the mean time? What do we do in this world of war? Well, do not be surprised by it. Don't be surprised that the world hates us. And if we stand for righteousness, if we stand for Christ, it's going to be hostile toward us. It hates us, it hates the Gospel. It hates the grace of God. It's inimical to it. It's the opposite of the way it thinks and feels. So don't be surprised.

But then stand firmly for it. Stand firmly for the truth. Keep on living the life and love that God has planted within our hearts. That's what we're to do. Love others with the same love that Christ loved us, which is patient love; it's longsuffering love; it's persistent love—love that always helps. It's sacrificial love, and proof that we are God's children. So may God help us to do that. We only do that by His grace. So we look to Him for that grace.

And if you're here without Christ, and you don't know the grace of God, but you're attracted to that kind of love, it can be your experience. Come to Christ. Receive it. He will receive you. He receives all who come to Him through faith and faith alone. Come to Christ. Believe in Him, and rejoice in the life that He's given you. He'll give you new life; a whole new life, a glorious life, and a glorious future.

Let's pray.

Father, what a glorious thought that is, that His wounds paid my ransom; He bought us. We thank You for sending Him to die for sinners, saving them and making them Your children.

Thank You for Your grace, and may we live the life that honors His name and pleases You. We pray for Your grace to do that. We pray these things in Christ's name. Amen.

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