

As I Have Loved You

Fellowship in Christ

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Let's take our Bibles and look together in John 13. My text is going to be from verse 31 to 38. I want to speak with you on this title, "As I Have Loved You." These are the words of our Lord Jesus Christ on the eve of his going to the cross, as he met with his disciples and they partook for the last time of that Passover supper. All those years that the Passover had been celebrated, this was to be the last and it was here that our Lord would institute what we know as the Lord's Supper.

And there has been a lot that has taken place during the last few chapters of John here, starting all the way back to John 12, to the end, all of this is a recording that the Lord purposed John give us to describe that final week before the Lord went to the cross and here in John 13:31, you see that word, "Therefore," so you have to go back to the context and look at it in verse 30. Here is when Judas had taken that bread and put it in the sup, and it says that he immediately went out, and when it says it was night, I don't believe that that means that it was simply nighttime, but this was the hour of darkness, this was the hour for which our Lord Jesus Christ had come into this world to lay down his life, and indeed an hour of darkness, whereby he would take upon himself the sin of his people, those that the Father had given him from all eternity.

So verse 31 tells us, "Therefore, when he was gone out," it was necessary that Judas go out and fulfill the role for which he was ordained. Christ had already told his disciples that he had chosen them, and one of them was a son of perdition. So Judas' betrayal of Christ was not in any way a surprise to our Lord, but it was necessary that he be removed and that now our Lord addressed these words particularly to his disciples, the 11, and he said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself." This is one thing that we note about the work of the Lord Jesus Christ and why he came into this world. Yes, there were those sinners that he came to save, but even as Christ declares here, this was a work between the Father and the Son. That's how the work was done, that the Father be glorified in the Son, and that the Son glorify the Father. Let's never lose sight of that when we're talking about the person and work of the Lord Jesus Christ. And any who benefit from that work, that's exactly what they are, beneficiaries. Just like you put the name of beneficiaries in your will. Well, there are those who were put in the will and testament of the Lord Jesus Christ

from eternity, but it was necessary now that he come and lay down his life, because until the death of the testator, that will did not take effect.

And so he looks to his death here in verse 32 as a glory to the Father, and that the Father would, as it says there in verse 32, "straightway glorify him." When Christ had finished his work on the cross and declared, "It is finished," the work was done. There's nothing more to add to it or take from it.

So it's in this context that he says in verse 33, "Little children, yet a little while I am with you." And certainly it was a little while. It would be just within a few hours that he would go to that cross and so he says, "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." This was a work that the Lord Jesus Christ had to accomplish alone, and that no man could accompany him or contribute in any way. This is the part of the gospel message that men fight because they think that somehow Christ laid down his life and now it's up to us to appropriate it, that's a word you'll hear, and make it effectual. No, it's all his work. None could go with him when it came to him laying down his life, and none can come to him even now, except he be the one who draws them. This is not in any way our work. It's his work for us, and in us, and through us, if we're his.

But now verse 34 he says, "A new commandment I give unto you, That ye love one another," and here's the title here, "as I have loved you." So that's what we're going to consider here in this message. How is it that Christ has loved his own? I know some people when they see that word "commandment," they halt, because they think, "Well, I thought salvation was by grace?" Well it is, but grace is in Christ, and here Christ gives this commandment unto them, using himself as the example, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou?" Here he is on the eve of his death, and our Lord had been telling them that when he got to Jerusalem, he would be delivered up and crucified by the religious leaders in Jerusalem, and yet it did not seem a reality. He asked, "whither goest thou? Jesus answered him, Whither I go, thou canst not follow me," notice, "now." He would follow him, the Lord would indeed draw every one of these disciples to follow him and to go out into the world and preach his gospel, but at this time, in the work of the cross, none could follow him. "But thou shalt follow me afterwards." Every one for whom Christ paid the debt, he does indeed draw.

But here again is Peter in his zeal, and certainly zealous but blind. He said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake?" You see, already he was turning the attention to himself when the attention should be on Christ and his love for his own and his sacrifice for his own. But left to ourselves, that's how we're gonna always reason, figure out a way that we're going to be leading the way. He says, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." And certainly that's what took place.

So how are we to consider here Christ's commandment that he gives when he says that "ye love one another as I have loved you"? There's a preacher that was teaching a class and asked this question of the class: what do you do with the commandments in the Bible? And there was a little old lady that raised her hand and answered and said, "Well, I underline them in blue." Okay, but then what do you do when you have all of these commandments underlined in blue? It's not sufficient just to read what we see here as the Lord giving this commandment, but what do we do with it? Well, when you stop and think here about what our Lord is saying, I believe any one of us would have to bow and say we're unable when you consider what it is to love the Lord Jesus Christ even as he loved us and to love one another. Think about who we are, nothing but wretched sinners. The thought of even loving one another is beyond what we could ever imagine or think, and yet here is that commandment that we find our Lord giving here.

So what is it about how the Lord has loved, that's what I want us to consider, and that's where you look. When you see this commandment, we're not to look at ourselves, we're not to compare ourselves with one another. We can't even go back to the law and think, "Okay I'm gonna memorize a lot of these scriptures on loving and I'm gonna start loving." Well, that's the wrong focus. Here our Lord says plainly, "That ye love one another as I have loved you."

So how has the Lord loved each of his own? I've summed this message up with five "C's." It just kind of helps put this portion of scripture together and I hope it's helpful to you as well. But the very first thing in verses 31 and 32 concerning Christ's love is that it was a costly love. So that's the first "C," a costly love. When he declares there in verses 31 and 32 that the hour was come for the Son of man to be glorified, we're talking about a specific hour for which the Lord Jesus Christ came into this world and the context makes it clear that he was referring to the death, his death on the cross. If you go back to John 12:28 you'll see how the Lord spoke of it there when he says, "Father glorify thy name. Then came there a voice from heaven saying, I will both glorify it and will glorify it again." Well, what is he referring to as far as the Father glorifying the name of the Son and glorifying his name through the Son? As you continue to read on you see where he's speaking of his death in John 12:31 and 32. "Now," that's a time word. Salvation had to be worked out in time. Yes, purposed from God from eternity but worked out in time.

"Now is," what, "the judgment of this world." Interestingly, when people think of judgment they keep thinking of some time in the future but there is a judgment of this world that has taken place and very specifically it says in verse 31, "now shall the prince of this world be cast out." The prince of this world is Satan himself. He's not the God of this world. He's not the King of this world but he is a prince, a ruler of darkness in this world. And just as before the creation of the world he was cast out of heaven having sought to rival his throne with that of Christ, now he is cast out here in the death of the Lord Jesus Christ. That talks about the fact that in the death of Christ there was a judgment that took place. This is the fulfillment of what was declared by God there in the garden in Genesis 3:15 that the serpent, the seed of the serpent would bruise his heel but what? He would crush his head.

So there's a judgment that has taken place at the cross and that judgment is that those that Christ came to save Satan could no longer retain or hold. This is where Christ declared, "I will build my church and the gates of hell shall not prevail against it." And so in this death, in his judgment, there would be a judgment of the world, there would be a dividing of sheep and goats; those that Christ came to save would be saved and the rest condemned. That's where the judgment occurred. A lot of people think, "Well, in the future there's going to be a judgment and then I'm going to be brought before God and I'm going to have to answer." No, if Christ has not paid your sin debt the only answer is condemnation. The judgment occurred in the death of Christ. And any that are saved it's because of what occurred here at this judgment.

And the Lord says that in verse 32, "And I, if I be lifted up from the earth, will draw all men unto me." That word "all" needs to be read in a sense of all kinds of men. It doesn't mean that he's going to save everybody. It can't be read that way. If he be lifted up from the earth, he's talking about dying on the cross, he will draw all kinds of men unto him. And verse 33 said, "This he said, signifying what death he should die."

So this is where we see our Lord then over here in John 13:32 describing this death that he was to die, and that's why I say his death was a costly death. His love was a costly love. It required nothing less than the sacrifice of himself. When he says there that we're to love one another even as he has loved us, it is a sacrificial love. It's not anything natural or common for one sinner to love another and there's a giving up of self that only the grace of God can cause us to do to love one another, especially when we consider ourselves how unlovely we are and yet Christ here gives himself as that example.

When you think about the cross, it is the epitome of humiliation and shame. How many times have we said of somebody, "Well, I could never love them"? Well, that's that arrogance and pride of the heart. The question is how has Christ loved me? And if he has so loved me then so I love the other.

But this death that Christ endured was one of humiliation and shame. There's no worse way to die than to be stripped naked, to be flogged, then nailed to a splintery cross, and then to hang there to suffer a slow death as a public spectacle. This is what our Lord Jesus Christ was looking to as to the death that should glorify his Father. You think there couldn't be any worse way to die. Well, that's what the cross represents. Christ as the sin bearer at the cross, we see every aspect of God's attributes revealed there at the cross. Whether it's his justice, his holiness, but then his grace and his mercy, his love, all revealed there for those for whom he came to die. But it was at the cross when Christ talks here about glorifying the Father, that is glorifying his holiness, glorifying his justice, that had to be upheld by Christ the sinless substitute. He had to pay the awful penalty that justice demanded for those sinners that God had appointed him to represent and so this love and grace, there's no place else really that we can see it shining forth as greatly as what we see here described in his death.

Yes, a costly love. He loved his own unto the end, and Christ said there in John 15, again that's just a chapter over or two over, but in John 15:13 when he says beginning in verse 12, so this isn't just a passing statement that Christ makes here, in verse 12 he said, "This

is my commandment, That ye love one another," here it is again, "as I have loved you." So next time you think, "Well, I could never love that person," well, how has Christ loved you? If you say you're his, it was a costly sacrifice.

And there in verse 13 he gives the example, "Greater love hath no man than this, that a man lay down his life for his friends." That's not everybody, but his friends, those that God has made to be friends by his grace, but it required the death of the Lord Jesus Christ.

And he says verse 14, "Ye are my friends if you do whatsoever I command you." That's not a condition, "Well, I got to do this in order for him to love me," but it's a qualification. If I say that Christ has died for me, if I say that I'm the Lord's and he is mine, then this is how it will be manifest, in how we love one another. Greater love hath no man than this.

And so when you talk about Christ laying down his life, there's no greater sacrifice, self-sacrifice than that, and so when Christ says "as I have loved you so love one another," it is a renouncing of self and a manifestation toward other sinners that are the Lord's, that we love them even as he loved us. None of us could ever love as Christ loved, but he's the example and by his grace and Spirit we do indeed endeavor to love one another as we look to him.

But the second "C" that I want us to consider, coming back to my text here in John 13:33, is that the love of the Lord Jesus Christ is a compassionate love. A costly love in his death, but a compassionate love. When he says here "little children," just think about those words. What a motley group these disciples were and we see revealed in scripture just how easy it was for each one to wander or think highly of himself, just like any one of us, and yet for none of that does our Lord renounce them, even knowing that Peter would deny him, yet here he addresses Peter along with the rest as little children. This is where we see the fulfillment of what Isaiah said, that he would be called the everlasting Father and the Prince of Peace. You say, "Well, how is he the Father if he's the Son?" Well, I have my children, I am their father, and yet I had my father when he was still alive and so I could be both son and father, and this is how the Lord Jesus is with those children that the Father gave him. In fact over in Hebrews 2, if you look there with me, this is how he looks upon those that the Father gave him and for whom he came to lay down his life. This wasn't everybody, but he says here in Hebrews 2, speaking of what it required for him in verse 13, "And again, I will put my trust in him." This is Christ trusting in his Father as the substitute for his children that the Father gave him. Wherein they could not trust he did. His is that perfect trust. His is that perfect love. And he says there, "again, Behold I and the children which God hath given me." He's actually quoting a portion of scripture from Isaiah there, but it shows then that when Christ came to lay down his life, yes, a costly love,

But a compassionate love in that he addresses them not only as children but his little children. Some people take offense of that, "Don't call me a little kid." But when God teaches us by his grace and we take our place at Christ's feet, this is a word that we rejoice in hearing. In fact, this is the only time that this word is used in the gospels in this

way. It's used elsewhere in 1 John; it seems to be a word that John, the Lord directed him to use in his writings. In fact, in 1 John and throughout that epistle, it's used more than seven times. It was a word that describes tenderness and care, much as a father has toward his little children who need his help and protection. And so this is how Christ loved his own, with tenderness and compassion.

Now when it says there that "ye love one another," what does that mean? That doesn't mean, "Okay, if I've got to love them I'll love them." Now when the Lord causes us to be drawn together with other members of his body by his grace, this is not talking about loving everybody out there, this is talking about particularly in the body of Christ, those for whom he paid the debt, there's not to be any distinction and that this love be even as Christ loved us. Oh, that we would consider one another in that way with that tenderness, and even though he tells them they could not follow him now, that this was something he had to work out on their behalf, this shows they were sinners, shows we were sinners because it still required Christ to go to the cross and lay down his life and shed his blood.

But the picture we have here is of a father even though he had to go away, think about how many times over the time when we had our children still at home and I had to travel, those are always tender times to sit down with them and to speak with them and give them instruction and tell them I needed to go away but I would come again. Well, that's a small picture of what Christ was speaking of here.

When he talked about going away, he was talking about going to the cross and yet here we see him as a caring father explaining to them as his little children that though he had to go away it says for a while, verse 33, yet "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." They couldn't accompany him, they couldn't follow him but he does promise that he would be reunited with them later and this is where we see our Lord's love and compassion for his disciples.

There are preachers who like to emphasize knowing Bible doctrine and, boy, they can cut it straight, like one preacher said it's straight as a shotgun barrel but just as empty, and I don't see our Lord giving instruction in this way. I know some that even in declaring the doctrine of Christ and grace do so in a very rude and insensitive and arrogant manner as if they know something that nobody else does. I don't see our Lord dealing with his own in this way and certainly as I have loved you so love one another. We're not to be harsh with one another and arrogant just because some the Lord has not been pleased to bring along and teach as clearly as perhaps he has us.

Paul gives himself an example over here in 1 Thessalonians 2:7 to 8 how it was that he was among them, and I'd be the first to confess that I've often preached in the flesh taking the truth of scripture, and like one man said, "Well, you can take seed and throw it at the chickens if you want and it's gonna scatter them but eventually then when it's safe they're gonna come back and begin to pick up the seed." Wouldn't it be much better just to put it out there and as the chickens are drawn to the seed so they'll eat? That's how it is that I believe the Lord would have this message to be declared, not thrown at people but put forth much as Paul says here in 1 Thessalonians 2. Notice how he uses this language in

verse 7, "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Here's how the Lord said to love one another even as we have been loved. That's a compassionate love and I dare say if we know how Christ has loved us, that will be reflected in how we deal with others that he has put us with.

But thirdly, the third "C" here is that the love of the Lord Jesus is a commanded love. He's not gathering his disciples together here and saying, "Okay, let's have a discussion on love and everybody bring their point of view." No, this is a commanded love. Back here in John 13:34, that's the word that's used, "a new commandment I give to you." You say, "Well, how was this a new commandment and how was Christ the example?" Well, our Lord was going to the cross in obedience to the Father's commandment so what he was declaring to them he himself had been commanded of the Father so to do.

If you look in John 10:18, this is back in the chapter where he talks about being the shepherd of the sheep, but with regard to his going to the cross in verse 17, John 10:17 he says, "Therefore doth my Father love me," now he was loved of the Father from before time and yet specifically with regard to what he was about here, "Therefore doth my Father love me, because," what? "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This is the," what? "Commandment. This commandment have I received of my Father." There wasn't anybody that took Christ's life. They crucified him but he delivered it up of himself, such was the commandment that he was given of his Father.

And that's that same word that is used here by our Lord in John 13:34. As I said, some people halt at that but if Christ has so loved us and laid down his life for us and manifest that love to us, then that is going to reflect in how we love one another. And it's not an option, it's not, well, if I like the person I'll love them. No, there's nothing likable about us as sinners for which Christ laid down his life, and therefore if Christ has paid the debt for another, we're going to reflect that love knowing that this is the commandment that we have received of Christ. I know we try to make excuses for not loving one another but there are no excuses from the standpoint of Christ himself being that example. Again, we're not looking back to the law or looking to a list of do's and don'ts to figure out. No, this is the grace of God manifest in us concerning the death of Christ, the commandment he fulfilled in order to save wretches such as we are. I'll be the first to tell you that we can't do this in our own strength. That's obvious. Love is the fruit of the Holy Spirit produced in those that are taught by the Spirit of God and his power.

Over in Galatians 5:16 and then 22, when we talk about fruit, fruit doesn't produce itself. Fruit is the result of being attached to the vine. Christ is the vine. But here in Galatians 5:16 how is it that any of us could even say we love Christ in imperfection, yet it's the Spirit of Christ in us. When we read here in Galatians 5:15 he says, "if ye bite and devour one another, take heed that ye be not consumed one of another." When you see people biting and devouring one another, that's a lack of grace, that means there's no grace there. But he says in verse 16, "This I say then, Walk in the Spirit." How do you walk in the

Spirit? Well, it's the Spirit that gives you life. None could walk were it not the Spirit giving them life. "And ye shall not fulfil the lust of the flesh." The flesh would have us biting and devouring one another. And certainly it is a lust that's ever within us. This flesh does not change just because the Spirit of God is in us.

But how we need that Spirit to direct us and teach us and to fulfill all that pertains to Christ in his glory just as like it says in verse 22, "the fruit," notice it's singular, it doesn't say fruits, "But the fruit of the Spirit is," what? This is all together, "love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." When you read that fruit there, who does it describe? It describes the Lord Jesus Christ. He is love. He's joy. He's peace. He's long-suffering. He's gentleness, goodness faith. He's meek, temperate, against such there is no law.

When Christ laid down his life, there was no law that could yet be required of him, so complete was his work on behalf of his people and that's why he says in verse 24, "they that are Christ's have crucified the flesh with the affections and lusts." So if we're Christ's and his spirit is in us, that word "crucify" means there is a putting to death of those lusts of the flesh that would cause us to act otherwise. But here because it's the Spirit directing and giving this fruit, thereby we do love one another just as our Lord Jesus obediently sacrificed himself to go to the cross for the salvation of his people.

So we bow to him and desire that his Spirit direct and guide us in dealing with one another, but this is a commandment that Christ has given, and to those who are the Lord's, his commandments are not grievous. He's not a difficult task master and that's why he said, "Come unto me all ye that labor and are heavy laden and I'll give you rest. Take my yoke upon you." A yoke means to be put under the servitude of Christ, but he says, "my yoke is easy my burden is light," and how we can say so because even though we fail yet what he accomplished on our behalf is what is our salvation.

So Jesus' love was a commanded love. Fourthly, I said there's five "C's," the fourth one we see back here in John 13:35 and there I call it a conspicuous love. Conspicuous means it's evident, it's obvious. Conspicuous love. In John 13:35 he says, "By this shall all," again all kinds, "men know that ye are my disciples, if ye have love one to another." And there the word "if" is when you love one another. "If" can be translated "when" or "since."

So here he's talking about a conspicuous love. He's not just talking about having nice thoughts toward others that no one else can see, but he's talking here about a love that can be seen and it stems from the heart. It's seen in the outward actions how we deal with one another, and that has always been my prayer even for us as believers as we gather together and some that come in from the outside and sit among us. What is it that they observe? How they love one another. This is what our Lord is saying here. It's the sort of love that stands out conspicuously in a very self-centered world. Isn't that why most people look for a congregation, they're looking for something for themselves? But in this matter of Christ's love for his own, he gave of himself completely without requiring anything in return and so it is that we love one another. We see the way that our Lord has loved us and therefore we love one another.

But it's an obvious conspicuous love that is evident. When people look at us and say, "What makes you to differ?" We have to say, "Well, it's God and his grace otherwise I'd be just like anybody else." And our Lord himself proved this sort of love evidently obviously for those that he called to himself. When you look at the diversity that there was even among our Lord's disciples, he chose Simon the Zealot, zealots were a radical political group. They used intrigue and violence and force and deception to try to achieve their goal to liberate physical Israel. That's who they were and yet being drawn to Christ, Simon was changed by his grace, laid aside all those political ambitions to follow Christ. In fact, he was of a group that refused to pay taxes and they would attack and murder government officials. They especially hated tax collectors. Well, guess what? Matthew was a tax collector. So what did the Lord do? He brought in a tax collector and put him right next to Simon the Zealot and said, "As I have loved you so love one another."

I know it's easy for us to like to think, "Well, sinners come and welcome when we meet as a group," and then when the Lord does bring a sinner in in our midst, we start getting uneasy and thinking, "Oh, I hope they don't stay too long." You see, that's that flesh that would destroy us were it not for the grace of God. No, we're not to make distinction between those we determine that we're going to love and those we don't. We're no better than anybody else and there is no distinction, and so there's where we see even as Christ's love was evident, it was evident in those that he drew to himself from different backgrounds and yet the Lord saying, "As I have loved you so love one another."

Well, we've seen the love of Christ is costly, we've seen it caring, compassionate, commanded, conspicuous, and then finally, the fifth here is a committed love. In John 13:36 to 38, I see here Christ's committed love. We read about Peter, how he was sincere in his desire to follow the Lord wherever he would go, but he had to be brought to see that it was rather the Lord's commitment to him that would be his salvation. When the Lord said to Peter even previously, "Satan has desired to sift you as wheat but I have prayed for you, and when you are converted go and strengthen and encourage the brethren," that's what we see here, our Lord's committed love in that nothing that any one of us can do will ever turn that love away. And that's how we love one another, that there's no reason why any who are the Lord's redeemed ones cannot get along. It doesn't mean we like everybody the same. There's many that are unlikable starting with ourselves, but there's nothing that is going to cause us to separate and part with anyone who are truly the Lord's because the Lord has never parted with any that are his.

Our Lord knew that Peter would deny him and even here is predicting it in this portion of scripture. Here's the thing: Peter didn't know himself, and isn't that something we'd have to say even for ourselves? We don't know ourselves. We could say even as Peter does here, "Whither I go thou canst not follow me now but thou shall follow me afterwards." Even after this message we might be thinking, "Woo, I'm ready to love." Well, the very first person that you encounter, all of a sudden you're going to find this old flesh saying, "Eh, I don't know if I could love them."

Of course you can't because in your flesh you can't, but there's where again, "As I have loved you." That's where it keeps coming back to here. How has Christ loved me, that

unconditional love? Yes, I don't know myself as I ought but I'm thankful the Lord does, and the Lord knew that all of his disciples would flee for their lives when that hour came when he would be arrested, even later this night. You see, we're on the eve of Christ's death here. He's spending these final moments before he goes out and then Judas comes and arrests him with the religious leaders to haul him before the kangaroo court, if you will. And yet all of that the Lord purposed, and in spite of their protests to the contrary, knowing them he never cast them off because of their failures.

What love. What a committed love. He loved them to the end is what it says at the beginning of chapter 13, verse 1, that we read. That's where we're reading here, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them," how much? "Unto the end." That's why we never separate from any who are the Lord's. That's what love is. It's being committed to the other's highest good, and wherein we fail, thankfully Christ has never failed and that's where we see Christ is our example. He's the husband that never divorces his wife and he's the father who never abandons his children, and that's the kind of love with which he commands us to love one another.

So we've seen the costliness of Christ's love. It means to sacrifice even as he sacrificed himself, we sacrifice ourselves for one another. The caring aspect of his love means that there's no reason why we should ever look down our nose at another and treat another in an abusive and condescending way, never be calloused or rude. Next time we are, here again we're to remember how is it that Christ has loved us. The third, the commandment aspect of this love means that we do it out of loving obedience to our Savior. Why? Because of how he has loved us and gave himself for us. Fourthly, the conspicuous part of that love means it doesn't consist just as nice thoughts but a visible outward proof of that love. What's wrong with going up, that's why the apostle said, "Greet one another with a holy kiss kiss." That doesn't mean you go up kissing everybody but in that culture if you got close enough to kiss and you've seen someone, they peck on one side of the cheek and the other, there's a true embrace, that's to be a true manifestation evident, and when people come in our midst that should be the thing they see. Yes, we want to hear the doctrine of Christ but, "Oh, how they love one another." And then the fifth is that commitment of love to see others in the light of Christ's love and how he has loved us and do all for them, why? To his honor and glory. You might think, "Well, they don't deserve it." None of us do, "but as I have loved you," Christ said, "so love one another."

I pray that's helpful and certainly it's always there for a reminder that this gospel that we believe is not just to be believed in the head but received and believed in the heart, and so it is by his Spirit. Amen.