

Restore One Another In The Spirit of Meekness

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Galatians 6. I want to begin reading here in verse 1.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.

The Apostle Paul had been reminding us here in this fifth chapter about the warfare between the old man, the flesh, and the spiritual man and the Spirit of God within the new heart. It's sort of like Israel when they went across Jordan into the land of Canaan, they possessed the land but there were still many of the Canaanites that lived there in the land, the enemies of the Lord, the enemies of the Jews, and they always sought to conquer one another. That's the way it is with the believer. He really has two men within him. He has this new man that has been created in the image of Christ and he has this old man. He's the oldest man, more experienced, and he's still there inhabiting the land and he wants it back. He wants it back and the new man has come to set up his possession there in the soul and he fights for the land.

So there's a warfare and he tells us here in verse 16 of that chapter, the only way that this old man can be subdued is by the Spirit of God working to subdue it. Even the new man cannot subdue the old man. We are to keep him crucified but without the Spirit of Christ within us, we cannot win this battle. That's what he says in verse 16, chapter 5,

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth [he wars] against the Spirit, and the Spirit [he wars] against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

That's why you and I should be so careful not to grieve the Holy Spirit. "Grieve not the Holy Spirit of God by which you are sealed unto the day of redemption." He's our

strength. He's our health. If we grieve him, we cannot win this battle. We cannot keep the old man crucified.

Now there are many good reasons that I could give you this evening that this warfare accomplishes. The Lord takes this which is evil in our eyes and he brings something good out of it. The warfare has some good advantages for us in it. The Lord could save a man, give him a good hope through grace and take him to heaven, but he just doesn't do that very often. He did that once or twice. He did that with the thief, but the Lord's usual way is to save a man, to make him a new creature, and leave him right flat in the midst of this world to fight the good fight of faith; to endure hardness as a good soldier; to labor in prayer; to live by faith; to hold out; to hold on; to wait on the Lord. Then after his course is run, then take him and get him rest in heaven.

Now that's the Lord's usual way. He leaves him here and teaches him. Solomon says he teaches his hands to war, the hands of faith, teaches us to live by faith and that's one good thing the warfare does. You see, if the children of Israel had gone into the land of Canaan and everything was just laid out for them and all they had to do was go there and possess that and rest, they would have gotten so fat and they would have gotten so lazy and they would have gotten so backslidden because every time they got lazy, they backslid.

So he left enemies in the land and they had to fight to get the land, fight to keep the land, and when you and I are converted to the Lord, he leaves this old man just like he is. Don't change a thing about him and this new man is struggling with it. He's having a conflict with him but that conflict teaches us to live by faith, not by sight and surely not by feelings. Remember when the Lord first saved you, how you lived by feelings? You'd get to feeling real good and you were so saved and you started trusting in your feelings and down you would go and you felt like, "Am I his or am I not?" But after a while you realized, "I've got to quit living by my feelings. I've got to live by faith." And you began to live by faith, then you began to get established in it; you got more even-keeled; you weren't up so high and down so low. You live by faith. The life I now live in this flesh, I live by faith in the Son of God. I'm looking to him, living upon him.

That's one of the advantages of this warfare and, secondly, it strips us, doesn't it? Boy, this warfare has a stripping effect. I can understand what Paul meant when he said, "O wretched man that I am. In my flesh dwells no good thing." I can understand that, can't you? I've experienced this warfare. I know something about the plague of my heart and some of you do too because God has left it there. He's not taken that away.

And thirdly, it encourages us to hope and to wait upon the Lord. Things aren't easy in this conflict. It's a battle, it's a war, and we find ourselves waiting, don't we? Waiting. Waiting. And what do we do? We hope. We're saved by hope but hope that's seen is not hope. A man doesn't hope for that he already possesses, does he? Because we don't possess it yet, we wait for it. We're waiting for the hope of redemption of these bodies and sometimes it's like a soldier having to stand watch all night. He longs for the morning. He hopes for the morning.

And fourthly, it encourages an attitude of thanksgiving. "Who shall deliver me from this body of death?" I thank God. O, I thank God through the Lord Jesus Christ. I thank God for it. We have deliverance kind of, don't we? We have deliverance coming. It's coming.

And fifthly, and this is what leads me here to my text this evening, when we struggle with our corruption, when we struggle with sin within us of this old nature, it makes us more sympathetic one to another. We understand what each other's going through, understand how a man can fall and yet be a believer because we sit within our own self. It helps us to be more patient, to be more understanding, to more sympathize one with another and that brings me here to my text this evening. The Apostle Paul said this, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." If a man, if a brother or a sister be overtaken in a sin and they're broken, they're repentant, they need encouragement, they need forgiveness, they need restoring, what does he say? "Ye which are spiritual, restore such an one in the spirit of meekness." Restore such a one and who is it that's going to restore a fallen brother or a fallen sister? He said, "you that are spiritual."

Now what does that mean? Who is a spiritual man? And if you're like me, you've heard all kinds of things about what a spiritual man is. He's a man that you find down at the grocery store walking down the aisles hollering, "Hallelujah! Praise the Lord!" Is that a spiritual man? Every time you see him, he's always outwardly rejoicing or at least pretending to. Who is the spiritual man? Well, look here in the book of Galatians. Just let me read you some of these Scriptures that speak about being spiritual.

Look in chapter 3. I don't know of another epistle where Paul speaks more of the Spirit of the Lord than he does here in Galatians. But look in Galatians. Here's a spiritual man. I just want to read you some of these Scriptures. Look in chapter 3 in verse 2. "This only would I learn of you, Received ye the Spirit." Boy, I hope we have, don't you. If we don't have him, we're not of Christ, are we? Have you received the Spirit? How did you receive the Spirit? Was it that you merited him? Did God give you his Spirit because you worked for him? You sure didn't purchase it. That's an evil thing to think that. Do you have the Spirit of God's Son? How did you get him? Have you received him? Did you do that by the works of the law? Was it your own personal obedience to the law of Moses? Or by the hearing of faith? We've received the Spirit and how did we receive him? We believed the Gospel. We believed in the Lord Jesus Christ and that's how we've received the Spirit. That's how we began, isn't it? We believed on the Lord Jesus Christ and we received the Spirit. Every believer has the Spirit of Christ. Look what he says in verse 3, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" We began in the Spirit, we must continue in the Spirit.

Now look at what he said over in chapter 3, in the same chapter, look in verse 13 and verse 14. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." And Christ was made a curse for us that verse 14 might be fulfilled, "That the blessing of Abraham might come on the Gentiles through Jesus Christ," and here's the promise, "that we might receive the promise of the Spirit through faith." Do you see how the Spirit is received? You say,

"Boy, I just prayed and I prayed and I prayed." Well, you may have but you didn't receive the Spirit because you prayed. I believe in calling on the Lord as much as anybody here does, but listen, this is a spirit of faith and a man can call on the Lord until he's dead but until he believes in the Lord Jesus Christ, he'll never receive the Spirit. He's the Spirit of faith.

Look what he said over here in chapter 4, in verses 4 through 6. Look at this, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons," now wait a minute, how did we become sons? How did we become sons? Now look back up in chapter 3 right quick, look in verse 26, "ye are all the children of God by faith in Christ Jesus." Faith in Christ. That's the way we become sons of God, born sons of God through faith in Jesus Christ. Verse 6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now if you're here tonight and you're crying in your heart, "Father, Father," do you know something? You're a spiritual person. If you've heard the Gospel of the Lord Jesus Christ and you've truly believed on him to the saving of your soul, you've begun in the Spirit and you're a spiritual person. You're not in a physical kingdom, you're in a spiritual kingdom so you're a spiritual person. The kingdom you're in, you can't see it, you can't feel it, you can't hear it, you can't touch it. It's a heavenly kingdom, a spiritual kingdom, and the only way you can get in it is begin born by the Spirit of God to be in it, and if you're in that kingdom, you're a spiritual person and you've got this Spirit of God in your heart.

Over here in chapter 5. Look at this, chapter 5 and look in verse 4 and 5. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit," through the Spirit's help, through his strength, through his grace, "wait for the hope of righteousness by faith." If you're a spiritual man, that means by the Spirit's help, by the grace of the Spirit, you're continuing to pray, you're continuing to read, you're continuing to watch, you're continuing to endure, you're continually waiting to be made righteous. You say, "Bruce, I thought we already were righteous?" We are in our hearts. We have the righteousness of Christ but this isn't righteous, is it? But we're waiting to be made a perfectly righteous body, waiting to be made like Christ. When he shall appear, we shall be like him. That's what Paul means. Righteous, and we're waiting for that. We're waiting for that. We seek perfection here but we'll never attain it. We seek to be like Christ here but we'll never be completely like him until there. Until then what do we do? We wait. That's the whole problem with these Galatians, they were teaching you can be perfect now. You can keep the law to perfection now, but we can't. We're waiting through the help and strength of the Holy Spirit.

Then he says here in verse 18, "if ye be led of the Spirit, ye are not under the law." What does the Spirit lead us to do? Well I'll tell you this much, he's always leading us to Christ, isn't he? Isn't that his job? "When he has come, he'll teach you of me. He'll glorify me." And he teaches us to subdue this old man; crucify this old man; put him off; put him away; live soberly and righteously and godly in this present evil world.

Then verse 25, "If we live in the Spirit," if we live by the Spirit, if you've been born of the Spirit and you live by his grace and by his strength, "let us also walk in the Spirit," by his grace and strength. There is a spiritual man. It has to do with being born of the Spirit, being taught of the Spirit, walking in the Spirit. It doesn't have to do with running the aisles and shouting and hollering, "Hallelujah!" Speaking in tongues and all that.

"Ye which are spiritual, restore such an one." What do these people do when they see a fallen brother? They restore him and essentially you don't only forgive him and encourage him but restore him and that word means "to replace, resupply, or to put back in place." You put him back in his place. You don't say, "Well, you've fallen, now you've lost your place." We've got a good example of that here in Galatians, haven't we? Remember when Peter fell here in chapter 2? He fell awful far. Paul said, "They walk not uprightly according to the truth of the Gospel." That's a bad sin, isn't it? And Paul rebuked him for it, but do you know something? He never removed Peter from the apostleship, did he? He never did that. Restored him. Restore him.

Then if you fall, what are we to do? Restore you to our affection. Restore you to your place of confidence and respect in this congregation. We don't cast you away. We don't sharpen a stick like they used to poke the old bulls to get them to go. "Remember what you did? Remember what you did? We're going to hold this against you." We don't do that. We restore them in the spirit of meekness. If you're spiritual, you do. If you're not spiritual, you hold it against them. You accuse them and doubt them.

Why does a spiritual person manifest longsuffering and gentleness? Why does he restore a fallen brother or sister? He knows how difficult this way is. He's experienced it. He's in the midst of this conflict himself.

We're not told here what fault this is, we're not for sure what it is. I'm glad the apostle didn't tell us. We're apt to pick one of the worst things that we can imagine. It was a work of the flesh, no doubt about that. We go back here to chapter 5 and in verse 19, it was probably one of these, "the works of the flesh are manifest, which are these; Adultery, fornication," that's one we'd probably pick, isn't it? That's probably what he did, fell into adultery. Well, what about this one, what about wrath? What about strife? That's the work of the flesh, isn't it? What if he got angry? What if he lost his temper and told somebody off? Is that sin? We don't know what it was but whatever it was, he had sinned and needed restoring so what does Paul say? "You that are spiritual, restore him. Forgive him. He's broken. He's broken."

And he said here in the last part of verse 1, "considering yourself lest you also be tempted." Now this implies the person fell through temptation, doesn't it? Whatever fault he was overcome with, it was because he was tempted. He was tempted in such a way that it finally got the best of him and Paul was saying here, "You restore him and consider yourself. You could also be tempted. If you would have been tempted as severely as he was tempted, you would have probably done the same thing he did. If you

had been tempted as suddenly as he was tempted, you would have probably fallen too. Consider yourself."

That was Peter's whole problem, wasn't it? It wasn't prolonged temptations that got that man down. The time that he fell was when he was suddenly tempted. That little maid, he followed the Lord and the little maid said, "You're one of them." He had no idea he was ready to face that woman. She came out of nowhere and she said, "You're one of them." What could he do but deny it? Then in chapter 2 he got in another sudden temptation and he fell. Sometimes you and I are apt to fall when we least expect it and other times we're apt to fall because we think, "I just can't bear this anymore," and we finally give way to it. And Paul said, "That man has failed because he's been tempted. You forgive him. You restore him. Consider yourself. Consider yourself. It's him today. It may be you tomorrow."

"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Then he says here in verse 2, "Bear ye one another's burdens," bear ye one another's burdens, bear one another's weaknesses, bear one another's faults, bear one another's disadvantages. Boy, the children of God have a lot of infirmities and sometimes, I'll tell you, they're so real and they're so manifest they cannot be hid and you and I have to be tenderhearted one with another because of it. We're not perfect people. We're full of weaknesses and disadvantages and if we don't bear with one another and be kind one to another, we won't ever get along, will we?

"Bear ye one another's burdens." It's not always easy to bear a burden. Sometimes it's heavy. Sometimes it's grievous. But if the church is going to keep the unity of the Spirit in the bonds of truth and enjoy fellowship one with another, we must bear with one another with our burdens, with our infirmities. Now Paul is speaking here concerning the church. I know that, concerning believers, but you know, it's this way in all aspects of life. We have to bear one another's infirmities and burdens and weaknesses.

You and I don't like politicians very well, do we? I could never be a politician and you couldn't either. I don't see especially in our day how a Christian could be a politician. They have to compromise all the time. There was one of our representatives who went and met in a post office meeting they were having and he told him when he first went to congress he thought, "Boy, I'm gonna change some things." And the first thing he said he started doing was having to compromise because everybody is wanting to get their way and you can't fully have your way. So what do you have to do? You have to compromise and you just have to live with it. You just have to bear it. You can't get your way all the time.

We see this in our judicial system. We complain sometimes it's not strict enough and maybe in some areas it's not, but you know our judicial system could be too strict and do more harm than it could by being too lenient? There are young people, teenagers, that have gotten into trouble that need a break and if you deal too harshly with those people and you put them in jail and stick them in there for years, they'll come out worse

criminals than ever. Sometimes it's good to give somebody a break and if you're too harsh, you do more harm than good.

So what do we do in our society? We don't have a perfect society so we bear with one another, don't we, in spite of infirmities? Isn't this so with family relations? Parents with children? We teach them, we train them, and then we bear with them. You get too strict with them and you expect perfection out of them, you'll be disappointed and they'll be discouraged. When we've done the best we can with our children, we have to find that we have to bear with their infirmities because they've got them. They've got them. Bear with them and bless their little hearts and teach them and be patient with them. Patient with them. Husbands and wives, I could expect perfection out of her. I have. "Lord, give me patience to bear with her." And I'm sure she found out about me before I found out about her.

We have to bear one another's burdens or weaknesses or infirmities. We try to improve. God helps us to improve, but when we've improved the best we can, we still have infirmities, we still have weaknesses, and we have to bear with one another. Our Lord is the best example of this, isn't he, in bearing one another's burdens? Oh, he was a perfect example of this and so fulfilled the law of Christ. Isn't that what he said? The law of Christ. What is the law of Christ? Bearing one another's burdens. Loving one another.

You study the history of our Lord's life upon this earth, oh, how he bore with the burdens of his people, and you know, he can see infirmities in us when we can't see them in ourselves. How he had to bear with his people. Their ignorance, "Lord, far be it from you. You can't go to the cross." How ignorant. Pride, "Lord, let me sit on your right hand and let Brother John sit on your left hand." A bad attitude, "Do you want us to call down fire from heaven and destroy these sinners?" It's a wonder the Lord didn't just wash his hands of them, isn't it? "I'm so weary with bearing with you fellas, I'm just going to wash my hands of you." He never said it. He never said it. Having loved his own which were in this world, how long did he love them? How long did he bear with them? Until the end. And just before he went back to the cross, this is what he told his disciples, he said, "You love one another as I have loved you. You bear with one another as I have borne with you. You forgive one another and you restore one another. Peter, you restore your brethren like I've restored you." Isn't that what he told them?

The law of Christ is loving one another and bearing one another's burdens, seeing a fallen man that has denied him three times and cursed and swore that he didn't know him, and restored him. That's the law of Christ. That's the law of Christ. These self-righteous Pharisees that came down here to Galatia, they knew nothing of love. They didn't know anything about love, the love of God that is shed abroad in the heart. They didn't know anything about that. "You don't have the love of God in you." Isn't that what he told them? "You're mixed up in your ceremonies, you have your feast days and your Sabbath days and all you're concerned about is what people think about you, about you looking good before this world. That's all you're concerned about, people bragging on you and praising you." But they didn't love one another. Boy, they thought, "If anybody makes it

all the way to heaven, surely I'm going to. Surely I will. I'm better than everybody else." And they had such hard unforgiving hearts.

Paul says here in verse 3, look what he tells these fellows, "For if a man think himself to be something, when he is nothing, he deceiveth himself." That's what Paul told them. Why would a man think himself to be something when he's really nothing? Why does he think he's so important for anyway when he's not important at all? The reason is because he doesn't know himself. He doesn't know himself. He doesn't know what he really is.

I heard a preacher one day preaching to his congregation. I'm not sure what denomination he was, but he was trying to convince his people, his congregation, that they weren't sinners by nature. All he was telling them was that, "You are a sinner only after you've sinned. After you've sinned personally, then you become a sinner. All sin," he said, "is without you and you don't have to let it in."

He doesn't know the plague of his own heart. That's his whole problem. If he did, he would not think himself to be something. He'd know that he's nothing. But until God opens his understanding and lets him see himself and judge himself as the word of God judges him, he'll continue to deceive himself and perish in that deception if God doesn't have mercy upon him. If a man thinks himself to be something when he is nothing, he deceives himself.

Paul said in Romans 12:3, "not to think of himself more highly than he ought to think; but to think soberly." Soberly. How does a man think soberly of himself? When he thinks that he's nothing. If he thinks that he's more than nothing, he seeks to think soberly of himself. You and I are dependent babies, aren't we? That's all we are, dependent babies. We have nothing but what we've received. We know nothing except what the Lord has taught us. We can't even will to do anything, let alone do it, except he first put it in our hearts. We can come no further than he draws us. Aren't we dependent babies? That's all we are. God supplies all our needs according to his gracious riches in heaven and if a man thinks otherwise, he's deceiving himself. He's just deceiving himself.

In verse 4, now look in verse 4, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Let every man prove his own work, in other words, stop trying to be the judge and the jury and the executioner of everybody else. Get your mind off of everybody else. Examine your own selves. Prove your own selves. Are you self-righteous? Are you judgmental? Or are you gracious and humble? Prove your own selves.

Who are you to judge and condemn another man's servant? That's what Paul is telling us. To his own master he stands or falls. Stop trying to make yourself look good by exposing the mistakes of others. Prove your own self. Be concerned about your own heart, your own motives, your own attitude. Prove yourselves. I haven't got time to be approving you, I haven't got time to judge you if I'm going to prove and judge myself. Some people like to compare themselves with others. They say, "Well, at least I'm not as bad as old So-and-so that got overtaken in that fault." Well, how do you know you're not? How do

you know? If you've not taken sufficient time to prove yourself, how do you know whether you're bad or right?

That person – listen to me – that person who has examined himself, he's examined himself and has proved by Scripture and conscience that he's walking in the light as God is in the light, he doesn't have anything to prove to anybody else. If he's proved by Scripture and by conscience that he's right in the sight of God, he does not have to commend himself to anybody. He's proven it within himself that he's right with God and you take a man that's proven it in his own heart that he's right with God, he doesn't have to prove anything to anybody.

Paul said this, "Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity not with fleshly wisdom but by the grace of God, we have had our conversation in this world." Boy, I tell you what now, if you can say that, "My conscience bears me witness that by the grace of God I've lived my life in this world right before God in the sight of God," you've proven that yourself.

He said this, "We have renounced the hidden things of dishonesty not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commended ourselves to every man's conscience in the sight of God." I've walked before God. I've walked before God. I've walked in the light of this God, it is in my life. And a man who can say that and have his conscience bear witness with it and God bear witness with his conscience that he's telling the truth, I tell you, he's a happy man. He's a rejoicing man. Martin Luther used to say it's not right and safe, it's neither right nor safe to go against these two things: Scripture or conscience. You cannot be right and going against these two things: Scripture or conscience. And when Scripture tells me I'm right, and when my conscience tells me that I'm right, I'm a happy man. I can rejoice. That's what Paul said, "Prove your own selves. Prove your own selves."

In verse 5, look at this, "For every man shall bear his own burden." What he's saying here, this is something that you're going to have to bear yourself. Nobody else can bear it for you. Some burdens we can help each other bear, but this one you and I have to bear alone. The clearing of the conscience before God must be between you and God. Prove your own selves how that Jesus Christ is in you. You can't prove that to me and for me and I can't prove it for you. You have to prove that yourself. Nobody else can repent for you. Nobody else can believe for you. Nobody else can walk for you. Nobody else can know the Lord for you. You've got to know him yourself. That's the burden that you must bear. Nobody can give an account for you at the day of judgment. You must give account of yourself to God.

That's what Paul is saying. Every man must bear his own burden. Such things are a burden that you'll have to bear yourself. Every man, he said, and when you have and you have confidence that all is well between you and God, I tell you, it's a source of great rejoicing. You haven't got anything to prove to anybody else and you're so busy proving this to yourself and rejoicing in it, you don't have a whole lot of time to nose around in

somebody else's business. You don't have a whole lot of time going examining everybody else and judging everybody else, and besides, you're too busy rejoicing yourself.

Old Peter, bless his heart, he had a time with this, didn't he? He got so nosy sometimes trying to straighten everybody else out and judge everybody else. He asked the Lord one day, he said, "What's going to happen to John? What's this man going to do?" And the Lord said, "What business is that of yours?" Isn't that what he told him? "What business is that of yours? He's nothing to you. He's my servant. Go mind your own business." That's what he told him. Can't you just hear the Lord telling Peter that? Peter thought, "Boy, I'm gonna find out what ole John's gonna do. Lord, what's this man gonna do? What's old Glen gonna do? Lord, what about old Glen?" "What's that to you, Bruce? You mind your own business. He's my servant." "Lord, what's old Glen gonna do next week? Lord, is he gonna get into something, you think? What about old Glen?" "None of your business. You take care of yourself. You prove your own self."

Boy, that takes a big burden away, doesn't it? I'm not worried about Gail, I just pray for her. I'm not worried about Bob, I just pray for him and love him. And I'm not going to go nosing around in her or his business and nobody else's business, I've got my own to take care of and you've got your own to take care of. Prove yourselves, brothers and sisters. Walk with the Lord yourselves. Clear your conscience with him yourself. Make sure you're right with God yourself and don't nose in other people's business. Leave them to the Lord. Leaven them to the Lord.

May God bless his word to our hearts.

Father in heaven, we do bless your name. We bless you for this precious instruction that you've given us and what precious instructions they are, what a great burden they remove from us to keep our own hearts clear with you, rejoice in ourselves. We bless you for this. Thank you for this dear people. Thank you for their faithfulness. They're so faithful to hear and support this work, your work, and we bless you for it. Please keep us this weekend. Please keep us this week. Bless us as we go our ways. Bless us as we prepare for this worship this weekend. Bless us as we enter into this service remembering your broken body and your blood that redeemed us. For your sake we pray. Amen.