

Audio Transcript of Sermon
June 25, 2022
When the Love of Many Grows Cold

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. The Bible reveals the love of God for us and is a book that has many examples of love for our consideration. One of these accounts is of the mother of Moses, who when during a time when male children of Israel were ordered to be put to death by Pharaoh decided to give her son an opportunity for life. For the first three months of his life, she hid her son and realized because he was getting older, she could no longer hide him and his life would be imperiled. She made a small raft from the plant life along the river and covered it with river mud so it would not sink. She took him in the raft to the edge of the river where the reeds grew and let it drift away.

The mother of Moses made a decision for her son based on the love she had for him, and as the older sister of Moses watched from a distance, the daughter of Pharaoh discovered the raft with the baby inside, and this gave her a reason to have compassion on the child. She would have readily known her father's decree to kill the male children of Israel, and her compassion showed that she did not fully agree with the decision made by her father.

She called for the sister of Moses to find a Hebrew woman to nurse the baby, and it would be Moses' birth mother who would have this opportunity, to tend for the baby of Pharaoh's daughter. For a while, Moses would live with his birth family and when he was older, he was brought back to Pharaoh's daughter when he was raised as the son of Pharaoh's daughter with the name Moses, because he was drawn out of the water. Exodus two verse one.

Exodus 2:1-10

- 1. And there went a man of the house of Levi, and took to wife a daughter of Levi.**
- 2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.**
- 3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.**

4. And his sister stood afar off, to wit what would be done to him.
5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.
6. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.
7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.
10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

As we journey in time through the pages of the Bible, we come to a time near the end of the earthly ministry of Jesus where he gave a specific warning about love. Jesus had just told the disciples how the temple would be torn down and this bothered them so much they wanted to know more about when this would happen. They couldn't understand that through the death and resurrection of Jesus that there would no longer be a need for a physical temple. When giving his response, Jesus told them that among many things during the end time, false prophets would arise deceiving many, the love of many would grow cold because iniquity would abound, but those who endured to the end would be saved. Let's read Matthew twenty-four starting with verse three.

Matthew 24:3-13

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
4. And Jesus answered and said unto them, Take heed that no man deceive you.
5. For many shall come in my name, saying, I am Christ; and shall deceive many.
6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

- 8. All these are the beginning of sorrows.**
- 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
- 10. And then shall many be offended, and shall betray one another, and shall hate one another.**
- 11. And many false prophets shall rise, and shall deceive many.**
- 12. And because iniquity shall abound, the love of many shall wax cold.**
- 13. But he that shall endure unto the end, the same shall be saved.**

The word translated as love in verse twelve is Strong's Greek word 26, *agape*, a spiritual and Godly type of love. Verse twelve is telling us that because sin will be prevalent, God's love within people will grow cold, and this serves as a warning for all who are called. There are some who look to verse eleven with false prophets arising and deceiving many as a causal agent of the growth of iniquity and the love of many growing cold, and there are others who look at these events as independent of each other, with both happening but not where one is the result of the other. For those who believe that the growth of iniquity is the result of false prophets, they believe that a lack of *agape*, a lack of spiritual and Godly love is the result of false teachings. These people must logically conclude that when there is a lack of love among brethren, that lack of love must stem from false or incorrect teachings.

For those who believe that the rising of false prophets and their false teachings and the growth of iniquity that causes the love of many to grow cold are linked by these verses and independent of each other, it is the evil in this world that becomes so overwhelming that it causes love to wax cold.

It's a dispute over doubtful things to debate which view is correct. Instead, we are best served by focusing on the result, that because of iniquity, the *agape*, the love of many will grow cold. This is a warning to all who are called, not to those who are not called. It is the love of all who are called that could wax cold, and then we are told that those who endure to the end will be saved.

What's of interest is the conjunction used in introducing the concept of enduring to the end. In English, it is but rather than and, and in the Greek language the word used is Strong's Greek word 1161, *de*, an adversarial continuance, compared to the word used for and, Strong's Greek word 2532, *kai*, meaning a continuance.

What we can take away from Matthew twenty-four verses twelve and thirteen is if we allow our *agape*, our love, to grow cold, we will not endure to the end. The conjunction tells us we do one or the other, not both. If we allow our love to grow cold, we are in danger of losing out on salvation. When Jesus spoke of the church of Ephesus He warned them that they had left their first love, their first *agape*. He advised them to repent and return to the first works or they would lose out on salvation. Revelation two verse one.

Revelation 2:1-7

- 1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;**
- 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:**
- 3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.**
- 4. Nevertheless I have somewhat against thee, because thou hast left thy first love.**
- 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.**
- 6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.**
- 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.**

The message in Revelation two is not a message about spiritual puppy love, it is a message about *agape*, a spiritual and Godly type of love, that like the love in a marriage grows, matures, and solidifies through time. *Agape* is the type of love that endures to the end even when faced with iniquity, even when others turn from God. We can look to Jesus Christ as the author and finisher of our faith who died for us on the cross as an example of One who had *agape* who even though he was directly faced with iniquity and abandoned by His disciples during His final hours endured to the end.

Thinking about what we earlier read in Matthew twenty-four, today we hear of wars and rumors of wars, nation rising against nation, food shortages, pandemics, and earthquakes. Passively or aggressively, people of faith are also being persecuted for their faith. People of faith already see that iniquity is abounding, and notice the false prophets, both religious and secular, who deceive many. What Jesus warned of in Matthew twenty-four is a reality in our world today, and it would be a significant error for us to believe that we are immune to *agape*, love, growing cold within us. Satan would like nothing more.

Paul wrote to the Corinthians explaining part of the danger that love waxing cold brings. He specifically warns about the need to confirm our love to others, especially when forgiveness is needed. The modern practice is to cancel somebody when a disagreement occurs. When we cancel others we allow *agape*, spiritual and Godly love, to grow cold. When we cancel others we jeopardize our future salvation. When we cancel others we do not forgive, and should not expect forgiveness from Jesus and God. We are not to permit our love to grow cold and cancel other people. Our spiritual love is to be lit at all times and forgiveness is a measure of that love. Paul specifically linked not forgiving others, canceling others, as a device of Satan. Second Corinthians two verse four.

2 Corinthians 2:4-11

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6. Sufficient to such a man is this punishment, which was inflicted of many.

7. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8. Wherefore I beseech you that ye would confirm your love toward him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

We must endure to the end with *agape*, spiritual and Godly love, fully lit and aflame. In writing to the Galatians, Paul explained that faith which develops by *agape*, is of importance. Using different words, Paul then explained we cannot allow ourselves to be swallowed up by a dispute over doubtful matters, in this case a debate over Jews and gentiles. Instead we are told to serve one another in *agape*. He reminded them that the law is fulfilled by loving your neighbor as yourself, warning that we cannot bite and devour each other lest we be consumed by one another. Galatians five verse six.

Galatians 5:6-15

- 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.**
- 7. Ye did run well; who did hinder you that ye should not obey the truth?**
- 8. This persuasion cometh not of him that calleth you.**
- 9. A little leaven leaveneth the whole lump.**
- 10. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.**
- 11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.**
- 12. I would they were even cut off which trouble you.**
- 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.**
- 14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**
- 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.**

For those who are called, we must not allow ourselves to bite and devour each other and where we see this today, it is because we have allowed disputes over doubtful matters to triumph over the love of God. Jesus when he ate with a Pharisee, surprised the Pharisee that he did not ceremoniously wash his hands. Ceremonial handwashing was part of the religious tradition of the day, and was a tradition that is not specifically commanded in the Old Testament. It was a tradition based on an interpretation of what the Bible recorded. The Pharisee was astounded by Jesus and Jesus used this opportunity to teach explaining that even with a ceremony of cleanness, they were evil. They ignored judgment, the

spiritual adjudication of being not guilty of sin, and the love of God focusing on much smaller matters. Luke eleven verse thirty-seven.

Luke 11:37-42

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

We today cannot allow ourselves to focus on smaller matters ignoring the larger matters of faith. Judgment and the love of God are of much more importance. The Pharisees were brought into check by Jesus Who told them they passed over the love of God. What would Jesus say to us? From the verses we just read, we should surmise that not all people who claim to be religious have the love of God in them. We need to be focused that the love of God is within us.

Jesus spoke of people who did not have the love of God within them and described them as people who search the scriptures who believe the words of the Bible grant eternal life. If Jesus is not a part of our life, we can study the Bible all we want. We will not have the love of God within us and we will not have eternal life. John five verse thirty-nine.

John 5:39-44

39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me, that ye might have life.

41. I receive not honour from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Jesus also gave a new commandment to love one another, and that this would be a sign to non-believers of their discipleship. John thirteen verse thirty-one.

John 13:31-35

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33. 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.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

It is when we bear much fruit that God the Father is glorified, and we bear much fruit by continuing in the love of Jesus Christ, by keeping the commandments of Jesus Christ, including the new commandment to love one another, as Jesus kept the commandments of God the Father. John fifteen verse eight.

John 15:8-15

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

In writing to the Galatians, the first fruit of the Holy Spirit that is listed is love, and this is contrasted to the Peter's second letter where it is listed last. Whether first or last, love is a fruit of the Holy Spirit that we must have to endure to the end. Galatians five verse twenty-two.

Galatians 5:22-25

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

To the Romans, Paul wrote that the Godly and spiritual love that we have is to be genuine, and not phony. That love will lead us to greatly distance ourselves from all that is evil while coming near to all that is good. Without genuine Godly and spiritual love, we cannot expect to have brotherly love. For brotherly love to continue, we must have genuine Godly and spiritual love. Romans twelve verse nine.

Romans 12:9-10

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Godly and spiritual love is the fulfilling of the law. It does no harm to others we know understanding that all of the commandments that describe expected behaviors with other people are summarized by the saying to love others as we love ourselves. Romans thirteen verse eight.

Romans 13:8-10

8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Paul explained that it is the love of Christ that focuses our attention knowing that Jesus died once for all, and understanding that if Jesus died once for all so that our sins can be forgiven, we must live a life worthy of that sacrifice, understanding that without the death and resurrection of Jesus Christ, there is nothing but terror that awaits us. Second Corinthians five verse eleven.

2 Corinthians 5:11-15

11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

To the church at Ephesus, Paul explained we need to remain worthy of the calling we have been given. It was Jesus who died and who was resurrected so that we can have eternal life. This should not serve as a reason for self-aggrandizement instead giving us a reason to be tolerant and patient of others through love. Ephesians four verse one.

Ephesians 4:1-7

- 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,**
- 2. With all lowliness and meekness, with longsuffering, forbearing one another in love;**
- 3. Endeavouring to keep the unity of the Spirit in the bond of peace.**
- 4. There is one body, and one Spirit, even as ye are called in one hope of your calling;**
- 5. One Lord, one faith, one baptism,**
- 6. One God and Father of all, who is above all, and through all, and in you all.**
- 7. But unto every one of us is given grace according to the measure of the gift of Christ.**

Godly and spiritual love gives us reason to live our life not seeking our own glory and rather valuing others more than the self, considering more than just our own interests as we consider the interests of others. Philippians two verse one.

Philippians 2:1-4

- 1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,**
- 2. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.**
- 3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.**
- 4. Look not every man on his own things, but every man also on the things of others.**

With the Thessalonians, Paul prayerfully wrote that they should increase and abound in love one toward another, and to all people as Paul and his entourage had increased their love towards them, and that this increase and abundance of love toward each other and all people would lead to their justification, their adjudication of being not guilty of sin at the return of Jesus Christ. First Thessalonians three verse eleven.

1 Thessalonians 3:11-13

- 11. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.**

12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Timothy was warned about the love of money which has caused some to leave the faith, reminding him to instead follow after many things including Godly and spiritual love within the greater fight of faith as we grasp eternal life. First Timothy six verse ten.

1 Timothy 6:10-12

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Within the Church of God are many who are strong advocates of gathering together on the Sabbath. The reason we are to gather together on the Sabbath is given to us in Hebrews, to hold fast the profession of our faith without wavering and to provoke one another to Godly and spiritual love and to good works. Hebrews ten verse twenty-three.

Hebrews 10:23-25

23. Let us hold fast the profession of our faith without wavering; for he is faithful that promised;

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

There is a connection between the love God has for us through the death and resurrection of Jesus Christ, and the love we must have for each other. Those who are without love do not know God. First John four verse seven.

1 John 4:7-11

7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

Godly and spiritual love will empower us to be bold in the day of judgment. If that day of judgment is of man, the Holy Spirit will give us the words to speak in our defense, and when that day of judgment is of God, God will adjudicate us to be not guilty of sin through the death and resurrection of Jesus Christ, knowing that the faith we have, the love we have for God the Father and Jesus Christ is because of the love God first had for us. First John four verse seventeen.

1 John 4:17-19

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19. We love him, because he first loved us.

Keeping the commandments and having Godly and spiritual love are joined together. Love is the fulfillment of the of the law. Those who spiritually say there is no law logically conclude there can be no love. First John five verse one.

1 John 5:1-3

1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2. By this we know that we love the children of God, when we love God, and keep his commandments.

3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

In Psalms it is recorded for us that there is a connection between the law and keeping us from evil. Let's read Psalm one hundred nineteen starting with verse ninety-seven.

Psalm 119:97-104

97. O how love I thy law! it is my meditation all the day.

98. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99. I have more understanding than all my teachers: for thy testimonies are my meditation.

100. I understand more than the ancients, because I keep thy precepts.

101. I have refrained my feet from every evil way, that I might keep thy word.

102. I have not departed from thy judgments: for thou hast taught me.

103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104. Through thy precepts I get understanding: therefore I hate every false way.

Agape, Godly and spiritual love, is sometimes translated as charity, as is the case in First Corinthians thirteen. It is in this chapter, sometimes called the love chapter of the Bible that Godly and spiritual love, *agape*, is greater than faith and hope, and how without this love all that we do is hollow. Let's read first Corinthians chapter thirteen starting with verse one.

1 Corinthians 13:1-13

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Godly and spiritual love fulfills the law, and nothing can separate us from this love of Jesus, because *agape* transcends the physical life we have allowing us to be with God the Father and Jesus Christ. Nothing can separate us from the love of Jesus and nothing can separate us from the love of God. Romans eight verse thirty-five.

Romans 8:35-39

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Knowing that nothing can separate us from *agape*, the Godly and spiritual love of God the Father and Jesus Christ, we are reminded that even though we live in a time where the Godly and spiritual love of many will become cold, we are to endure to the end, not also having an absence of *agape*, but by fulfilling the law through *agape*, through the love of God the Father and Jesus Christ as we esteem others more than ourselves, coming together not to consume and devour each

other, but rather to build up each other provoking each other to have Godly and spiritual love, and good works.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.