

The Triumph of Uncreated Light

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- [0 : 00] www.patrimonial.edu Well, could I welcome you to this service of worship?
- Let us sing to God's praise from Psalm 104. That's page 371 of the Psalter. Psalm 104, page 371 of the Psalter.
- Bless God, my soul. O Lord, my God, thou art exceeding great, with honour and with majesty, thou clothed art in state, with light as with a robe, thyself thou coverest about, and like unto a curtain, thou the heavens stretchest out.
- Who of his chambers doth the beams within the waters lay? Doth the clouds his chariot make, on wings of wind make way.
- Who flaming fire his ministers, his angels' spirits doth make, who earth's foundations did lay, that it should never shake.
- [1 : 40] Let us sing these verses. Psalm 104, page 371. Bless God, my soul. Bless God, my soul.
- O Lord, my God, that of our next city, dear, with honor and with majesty, thy golden arm and sea, with light as with love, all myself, the God that is above, Sarah ha' sing thy face to their faith, and beside her, who oiled this ■lar, and thy sovereign and sea.
- Where did the water be? Who got the night to shine your day on wings of wind between?
- Who freed me by his minister, his angels fixed a ray?
- Who had the ■■■■■■ it shone so Stephanie That it should never take.
- [3 : 59] Let us engage in prayer. Grant, O Lord, that we too might be found today expressing the sentiments of thy servant.
- In truth, bless God my soul. We have so many reasons to bless thee. So many reasons to acclaim thy greatness and thy power.
- Thy majesty and thy glory. Thy wisdom, thy love, thy mercy. And yet, O Lord, we come so far short in coming to express our praise and truth to Almighty God.
- Help us today to come in truth before thee, that we might indeed acclaim thy greatness. We thank thee for the revelation that thou hast given of thyself, as spoken of by the psalmist.
- Thy greatness and thy might and thy power as revealed in creation. And yet powerful as that revelation is, and great as that revelation might be, creation in and of itself cannot give us that intimate knowledge of thee that we require in order to bow down and acknowledge thee as our Lord and our God.
- [5 : 49] general revelation, marvelous as it might be. We require special revelation, even the revelation that thou hast given of thyself in Christ Jesus thy Son.
- For it is in and through Christ Jesus thy Son that we come to really know who God is and what God is like and what God does.
- O, we thank thee today that the one who dwelt with thee from all eternity was made flesh and that he tabernacled amongst men, that he ministered amongst men, in order that sinners, such as we, might be brought to the knowledge of faith in Christ Jesus thy Son.

Bless, we pray thee, chome and family, as we are found in thy presence at this time. Bless the congregation. We give thee thanks that in forthcoming days they expect to have a new pastor inducted and ordained in their midst.

Grant, O Lord, that thou wouldst bless him as he begins ministry in this part of thy vineyard. O, may it bear fruit to the glory of thy great name that souls might be ungathered into the kingdom of the Son of thy love through the ministry that is, if it be thy will about to begin.

[7 : 50] Grant thy blessing on those unable to be present today through any restraint in providence. Be gracious to each and all.

Comfort those who are mourning the loss of a loved one within the community. O, grant most gracious God that thou wouldst draw near to him in the frailty of advancing years as he mourns the passing of a son.

There are so many turns in the providence of men and women and boys and girls in the world.

So many steps in our providence that we never anticipate until it pleases thee to unfold that providence.

and we have to face it. O, grant most gracious God that thou wouldst comfort all today whose hearts are heavy and sold on account of the messenger of death removing a loved one out of homes and families.

[9 : 05] Grant that thou wouldst comfort them with the comfort of thy truth. Bless the message of the gospel wherever it is proclaimed throughout the world this day.

Bring peace to that area of the world where there is so much suffering and hardship on account of the constant war that is ongoing.

The firearms that are being used to bring terror and fear to hardship and trial to the life of a nation.

O, we pray that thou wouldst intervene in a way which perhaps has never entered into the hearts of man but ways that thou wert able to exercise to bring peace to that troubled deity of the world.

help us as we turn to thy truth. O, lead us and guide us we pray thee cleanse in the blood in Jesus name we ask it with forgiveness of sin.

[10 : 20] Amen. Let us again sing to God's praise from Psalm 36 this time on page 44 of the Psalter Psalm 36 page 44 page 44 of the blue book so sing Psalms version at verse 5 your steadfast love is great O Lord it reaches heaven high your faithfulness is wonderful extend into the sky your righteousness your righteousness is very great like mountains high and steep your justice is like ocean depths both man and beast you keep how precious is your steadfast love what confidence it brings both high and low find shelter in the shadow of your wings they feast within your house drink from streams of your delight for with you is the source of life in your light we see light let us sing these verses

Psalm 36 page 44 at verse 5 your steadfast love is great O Lord Him thanks toward JC Shaquita himself the best of showing hisφo Your faithfulness is wonderful, extending to the sky.

Your righteousness is every day, thy mountain higher sea.

Your righteousness is my consciousness, God my name is you, your righteousness is your self-esteem, or come against it.

O Thy and O Christ shall live the shadow of your face.

[13 : 35] If it's with impune, outstanding from strings of your delight, for will you this best source of life, in your life will see life.

Let us now read from the Gospel according to John, on chapter 1. The Gospel according to John, chapter 1.

And we'll read just the first 18 verses. In the beginning was the Word, and the Word was with God, and the Word was God.

He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.

The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John.

[15 : 08] He came as a witness, to bear witness about the light, that all might believe through Him. He was not the light, but came to bear witness about the light.

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through Him.

Yet the world did not know Him. He came to His own, and His own people did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us. And we have seen His glory, glory as of the only Son from the Father, full of grace and truth.

John bore witness about Him, and cried out, This was He of whom I said, He who comes after me, ranks before me.

[16 : 35] Because He was before me. For from His fullness we have all received grace upon grace. For the law was given through Moses. Grace and truth came through Jesus Christ. No one has ever seen God.

The only God, who is at the Father's side, He has made Him known. Amen. And may God bless to us that reading from His truth.

Let us again sing to His praise from Psalm 27, page 31 of the Blue Book. Psalm 27, page 31 of the Blue Book.

And let's sing Psalm's verse. The Lord's verse. The Lord's my Savior and my Light. Who will make me dismayed? The Lord's the stronghold of my life.

[17 : 45] Why should I be afraid? When evildoers threaten me to take my life away, My adversaries and my foes will stumble in that day.

Although an army hems me in, My heart will feel no dread. Though war against me should arise, I will lift up my head.

One thing I'll plead before the Lord, And this I'll seek always, That I may come within God's house, Dwell there all my days, That on the beauty of the Lord I constantly may gaze, And in His house may seek to know direction in His ways.

Let us sing these verses. Psalm 27, page 31. The Lord's my Savior and my Light. The Lord's my Savior and my Light.

The Lord's my Savior and my Light. Who will make me dismayed?

[19 : 11] The Lord's the stronghold of my life. Why should I be afraid?

When even you were standing, To take my life away, My heart will not be strong, And my Lord's my love.

And my heart will not be strong, And my Lord's my Savior and my Lord's name. And my Lord's my Savior and my Lord's name. Although an army has been, As the end, my heart will fill no there.

Though all God gives me to Thine, I will lift up my hand.

One day I pray before the Lord, and it ends I sing the praise That I began within all souls,
and well-ended all my days.

[21 : 07] Back on the beauty of the Lord, I constantly miss.

And in this heart, I seek to know, guide the head, drown in his ways.

Let us now turn to the passage that we read. The Gospel according to John chapter 1.

And we may read again at verse 5. John chapter 1, reading at verse 5.

The light shines in the darkness, and the darkness has not overcome it.

[22 : 18] In Gaelic, I suppose many of you know the name that we call the month of December, at least in this part of the world.

It is termed, the Nuloch. I am not sure why the month is so named in Gaelic.

It may be because of the many hours of darkness that we experience in this area during the month of December.

Because in this month, as you know, we have more hours of darkness than in any other month of the year. But then I thought you could widen the definition to incorporate at this particular juncture the current levels of suffering and hardship being experienced throughout the nation, at least if media reports are authentic.

People we know are faced with rising cost of living. They are experiencing difficulty with heating and with eating, and you see that portrayed in the media frequently.

[23 : 48] A high level of discontent afflicts our country at the moment, resulting in strike action across several areas of work.

And then on the international spectrum, we have the continuing war between Russia and Ukraine.

But here we are on Christmas Day. Can Christmas Day in and of itself lighten the gloom?

Even if you never heard of Christmas or Christmas celebrations, you have only to look out at night to see many homes and their exterior is lit up by innumerable colorful lights.

And that of itself is an indication that people regard this time of year as being different. But you know, attractive as some might see these lights, they cannot turn night into day.

[25 : 06] Nor can they dispel the darkness. Only the rising sun in the morning can do that. And in this passage, John writes of light shining in darkness.

And the end result of that shining is that the light triumphs over the darkness. And that is the message I should like to set before you this Christmas Day.

For this, I would suggest, is the true antidote to the darkness and the gloom and the suffering.

I am not saying that if you believe in Jesus Christ, and Jesus Christ is central to your life, that that will protect you from suffering.

I am not saying that at all. Nor am I saying that it will cure the many ills that afflict our society.

[26 : 19] But it will bring a measure of peace and contentment into lives that at present seem not to know peace and contentment.

So, to place this message in context, remember that every Gospel writer begins their Gospel account in a different way.

For example, Matthew begins his Gospel by listing the genealogy of Jesus going right back to Abraham.

There are strong Jewish overtones to Matthew's Gospel account. Mark begins his account by telling of the first steps in the public ministry of Jesus.

When we meet him in Mark's Gospel as an adult of about thirty years of age. That is when he steps onto the world stage, as it were.

[27 : 29] Luke, on the other hand, writes of the forerunner of Christ, before focusing on Mary, Joseph, and the birth of Christ.

And all of these Gospel narratives, you could say, are rooted in history. But this Gospel, John's Gospel, begins where none of us have ever gone yet.

He begins his Gospel account in the eternal realm. He begins his account with God before the world came into being.

For there to be a historical narrative. He doesn't so much write about the birth of Christ.

He doesn't even write much about the ministry of John the Baptist. But what John the Gospel writer does is that he brings us face to face with the mysterious depths of the being of God.

[28 : 49] He writes about the persons in the Godhead. He writes about a person who was in existence long before he was made flesh.

The language may be simple, but the depth of meaning is profound.

In the beginning was the Word, and the Word was with God, and the Word was God. John writes of a person whom he designates the Word.

It is obvious from the passage that this person, the Word, refers to Jesus Christ. For John writes, and the Word became flesh, and dwelt among us, and we have seen His glory.

Glory as of the only Son from the Father, full of grace and truth. Note, John doesn't state that the Word was made.

[30 : 00] What he does state, very emphatically, is that the Word was. But he makes this distinction, the Word was made flesh.

That's how he refers to the true humanity of the Lord Jesus Christ. He sets before our finite minds the glory of God in writing of the persons of the Godhead.

He states that the Word was eternal. Before the clock ever ticked, before there even was a clock, the Word was.

And he tells us the Word was God. But the Word is a different person to the Father.

The Word was God, or was with God, or as it might be translated, face to face with God. It reminds me of a sermon I heard once preached by a very eminent preacher.

[31 : 14] He's still living, and he is a most eminent preacher. He stated in the course of a sermon, if you ask people the question, what do you believe about God?

The answer would be, at least in the view of that preacher, God is love. In my own mind, I was not as convinced as the preacher was of the response, but that is by the way.

It may have been one response to the question given out of several. But of this I am convinced. If there was not such a close inter-person relationship within the Trinity, you could never say that God is love.

And you would not find that written in the pages of Scripture. That is where love finds an outlet, I want of a better phrase, it is between the persons of the Godhead.

They are face to face with one another, speaking of the glory of fellowship within the being of God. And although the Son can state with all divine authority, I am the Father and one, they are different persons.

[32 : 49] Your shorter catechism will keep you right. Are there more gods than one? There is but one only, the living and the true God.

How many persons are there in the Godhead? There are three persons in the Godhead, the Father, the Son and the Holy Spirit. These three are one God, the same in substance, equal in power and glory.

They are not three gods but one. They are not one person but three. And they dwell eternally in the steadfast indissoluble bonds of eternal love and communion.

And John writes in this way in order that we the readership might understand who Jesus Christ really is.

He is God the Son, the second person of the glorious Trinity. And John's primary purpose in writing this Gospel is found at the end of chapter 20 of his Gospel.

[34 : 08] These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

It is he who was made flesh and dwelt among us. It is he who was carried in the womb of Mary. It is he who was Mary's firstborn.

It is he whom she nurtured. It is he who grew up in Nazareth. It is he who ministered to the disabled and the sick.

It is he who raised the dead to life. It is he who taught the ignorant. It is he who stilled the storm. So that his disciples were moved to ask the question, Who then is this that even the wind and the sea obey him?

And the response of Scripture is this, this is the God-man, Jesus Christ, the Lord of glory.

[35 : 25] And John reminds us how this person was active in the act of creation itself. All things, writes John, were made through him, and without him was not anything made that was made.

The first book of the Bible tells how the world was created in the beginning. God created the heaven and the earth.

Ah, you should stop at that. Because many will tell you that that is just fiction. That's not what the Bible preaches.

In the beginning, God created. Whatever scientists or philosophers or secularists may try to proclaim, this is what took place in the beginning.

God created. And John emphasizes that it was through this person, the word, that God spoke creation into being.

[36 : 43] The marks of the word's fingerprints, you might say, are on all creation. And that brings me, somewhat belatedly, to my text today.

In him was life, and the life was the light of man. The light shines in the darkness, and the darkness has not overcome it.

John is fond of using theme words in his Gospel. The first of the theme words that he uses is the word, life.

He uses it, I think, 36 times in his Gospel. And the second theme word that he uses is light. The light shines in the darkness.

And when you go through the Gospel of John, you have probably noticed how John, writing about light, frequently contrasts light with darkness.

[37 : 54] For example, he writes about Nicodemus, the great famous teacher of the law amongst the Jews.

One who was revered among his fellow Jews. He's a great intellectual, man of wisdom and discernment. And John writes about this man, he came to Jesus by night.

As if John wishes us to understand that this great teacher, despite his wisdom and knowledge and discernment, he is in darkness, in spiritual darkness.

And that is surely borne out by the conversation that took place between Nicodemus and Jesus, the greatest teacher of all.

There was a glaring ignorance of the new birth and the necessity of it at that particular moment in the life of Nicodemus.

[39 : 12] Although, the Bible gives us to believe that the light shone in the darkness of the life of that man at a later date.

Then you have John writing about Judas Iscariot leaving the upper room. And you remember John writes, when he left the upper room, it was night.

Now John is not merely telling us the hour of the day. He is setting before us something that is very solemn indeed.

Here is a man who on his own initiative, of his own free will, turning his back on the light.

And in my view, that is a most solemn thing to do. For this man was no longer to be touched or influenced by the light.

[40 : 16] He was chosen the night where there never would be a morning again. The Bible speaks of that place as outer darkness, a place of weeping and gnashing of teeth.

And then John writes of Mary Magdalene coming to the burial place of Jesus. And again you have the light, darkness contrast on the first day of the week.

Mary Magdalene came to the tomb early while it was still dark. The fact that it was still dark might be written to suggest the darkness in Mary Magdalene's own mind and heart at that point.

But it was near daybreak, a new day to dawn. And in a very real sense there was indeed to be a new day.

For unknown to Mary Magdalene at that moment, the light had emerged from the gloom and the darkness of the tomb.

[41 : 28] So when John writes that the light shines in the darkness, it may remind us of the Genesis narrative.

In the beginning God created the heavens and the earth. The earth was without form and void. Darkness was over the face of the deep and the Spirit of God was hovering over the face of the waters.

And God said, let there be light. And there was light. And God saw that the light was good and God separated the light from the darkness. God called the light day and the darkness he called night.

So if you ask the question, what was that darkness? I think the simple answer would be, is that it was the absence of light.

And in order for that darkness to be dispelled, God had but to speak. Let there be light.

[42 : 41] And there was light. Light, in that context, is something that was brought into being by the Word of God's power.

Something that was created by the Word of God's power. But when John, in this introduction to his Gospel, in the prologue as it is known, when he writes of the light shining in darkness, are we to think of something similar to the Genesis narrative?

Does John wish us to think merely of what happened in the creation episode? Well, some would suggest that there is an element of ambiguity in what John writes here.

That there is a double meaning to what he writes. That may be. But for me, I cannot but read into these words that they refer to the Word who was with God, who is God shining into darkness.

It is not speaking of the creation episode. It is God in Christ shining into the darkness. Now, in John's first epistle and the first chapter of that letter, you find him writing, this is the message.

[44 : 18] We have heard from him and proclaim to you that God is light and in him is no darkness at all.

How are we to understand the statement, God is light? For example, light gives us vision.

It promotes growth. It reveals beauty. But it also exposes blemishes. It gives guidance to travelers and it warms the earth.

Is that all we are meant to understand? By the statement, God is light. In the Old Testament, for example, when referencing God, light symbolizes communication.

What God reveals of himself, but also character, who God is. For example, in the book of Exodus, God reveals himself to Moses in the burning bush.

[45 : 30] He reveals himself to Israel in the pillar of cloud. When the tabernacle was erected, God's presence is signaled by the fire or the lights present in the golden lampstand.

God is light. So, that you find the Old Testament believers stating, as we sang here today, the Lord is my light and my salvation.

In the New Testament, light on the Father centers on the Father's character.

God is light in the sense that he is perfectly pure. God is righteousness of God 20... x 8 x He is created light.

When the Bible speaks of God as light, you have to conclude that He is uncreated light. Remember how Paul writes to the Corinthians, For God who said, Let light shine out of darkness as shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and note carefully what the apostle is teaching.

[46 : 57] He doesn't claim that God made the light to shine into human hearts. It's not what he's teaching, but this, that God Himself has shone in our hearts.

In other words, the apostle is writing that God Himself is the light that shone into hearts. Uncreated light. The power of uncreated light, if you like, is required to give the light of the knowledge of the glory of God in the face of Jesus Christ.

So when John writes, The light shines in the darkness, I understand John to teach that Christ does the Word shone in the darkness.

Do you remember the description that Simeon gives of Christ? Remember, He had been waiting for the consolation of Israel.

And when He held the infant, Jesus in His arms, one of the things He spoke was, A light. A light for revelation to the Gentiles, for glory to your people Israel.

[48 : 14] A light. Again, you find Christ proclaiming of Himself. And one of the great I Am saints, I am the light of the world.

Jesus then, is the light shining in the darkness. So, what then do we understand John to teach when He states, The light shines in the darkness?

What is this darkness? Does it just mean the absence of light? It could do. But I am not altogether convinced that that is all that is taught.

Why? Well, remember that darkness in the New Testament is often equated with evil. People loved the darkness rather than the light because their works were evil.

Darkness, I believe, speaks of the natural, spiritual state of man as a direct consequence of the fall.

[49 : 28] Man is enveloped in spiritual darkness. So, although you cannot rule out the absence of light, it means more. Sinful man is under the curse and the wrath of God.

John is surely drawing attention here to light shining from out with man.

light from out with the world itself shining in the darkness. A light that is able to overcome and dispel darkness.

And that brings me back again to Christ as the only one who is able to bring light into our darkness and at the same time remove the guilt of our sin by bearing the curse.

Christ, writes Paul, redeemed us from the curse of the law by becoming a curse for us.

[50 : 39] And that brings me to a further thought from our text. The light shines in the darkness and the darkness has not overcome it.

literally the darkness could not master the light. Now, if you listen to the siren voices of the powers of darkness and to all the voices that are controlled by these powers and are opposed to the Lord Jesus Christ, they try to make you believe that the victory belongs to darkness.

That darkness has the last word. That's not what the Bible teaches at all. The Bible teaches that light overcame darkness.

darkness. And as I stated at the outset of this service, the victory belongs to the light. How? Simply because the light stepped into the darkness.

In bearing the darkness and the depth of his own soul, you may remember when Christ was on the tree at Calvary, there was darkness from midday until three in the afternoon.

[52 : 14] The brooding darkness of judgment, illustrative of the darkness experienced in the soul of the God-man as he tasted death in all its horror, in all its bitterness.

It led to the cry of dereliction being heard, my God, my God, my God, why have you forsaken me? And on the face of it, it would appear that darkness had vanquished the light.

But the very opposite is true. For do you remember there was another cry heard at Calvary, not the feeble, not the weak cry of a dying person, but the loud cry of a triumphant victor.

Matthew tells us in his account, Jesus cried out again with a loud voice, with a loud voice, not something you associate with a dying person, when they are being overcome by the power of death.

Remember, he wasn't overcome by death, he gave himself unto death. And what did the loud voice say? It is finished. finished. This, then, is one encouraging message you can take from the coming of Jesus into the world.

[54 : 00] The light triumphs over the darkness. Just one further thought. You are present today.

Those of you who have been brought to faith in Jesus Christ. And you are present as a direct consequence of light triumphing over darkness in your life.

You know, perhaps when it first shone, you saw the light as an enemy and not as a friend, because it exposed you in your sin-born nakedness.

And you saw yourself in a totally different light to what you believed of yourself. death. You see, the Bible says, of every person in Christ, for at one time you were darkness.

Note what the apostle says. Does he say that you were in darkness? That's not what he said. Does he say that you were under the power of darkness?

[55 : 28] darkness? It's not what he is saying either, although both these statements are true. But what the apostle says, that you yourself were darkness.

And only the power of the light, uncreated light, could illuminate such darkness. Remember the admission of the man of God, the Lord my God will also make my darkness to be light.

How was your life changed from darkness? You were enlightened, you were delivered, and the result is now you are light in the Lord, children of light.

What mark does the scripture give of the children of light? Well, this is one mark. Whoever does what is true comes to the light.

They walk in the light. Whoever does what is true, they come to the light. Maybe you remember the admission of another Old Testament saying, your word is a lamp to my feet, and a light to my path.

[56 : 53] That does not just mean that they reflect on the word of God, but that they live the word of God. And there is a wonderful promise to those.

If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanses us from all sin.

From all sin. Not just that they come to the light, but they seek the glory of God. Whoever does what is true comes to the light, so it may be clearly seen that his works have been carried out in God.

That is so different to those who hate the light. who love the darkness, who seek to be as far away from the exposing power of the light as possible.

So, if today you belong to the children of light, Christ gives this word of exhortation. Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

[58 : 25] And if you are here today and you are still in spiritual darkness and you are not seeking the light, here is a promise for you.

God if you come to the light. God will not walk in darkness, will not walk in darkness, but will have the light of life.

In the gloom of this December, on this Christmas day, for every believer, there is the comforting thought, light triumphs over darkness.

No matter how dark or how gloomy the world may appear, light triumphs over darkness.

It has triumphed over darkness in your individual life. life. If today you have come to faith in Jesus Christ, and if you have not, will you not come to him and ask that the light shine into your darkness, that it may be dispelled, and that you too may experience the joy and the blessing of the Lord in your life.

[60 : 01] Let us pray. O Most Heavenly Father, we thank thee that the light still continues to shine in the darkness, and we bless thy name this day, that the darkness can never master the light, or can never enjoy supremacy over the light, for the victory belongs.

most emphatically to the power of the light. Help us to live in the light, and the glory shall be thine, in Jesus' name we ask it, Amen.

let us conclude by singing to his praise from Psalm 4, page 202 of the Psalter, Psalm 4, and at verse 6, O who will show us any good, is that which many say, but of thy countenance the light, Lord, lift on us all way.

Upon my heart bestowed by thee, more gladness I have found than they, even then, when corn and wine did most with them abound, I will both lay me down in peace, and quiet sleep will take, because thou only me to dwell in safety, Lord, dost make.

These verses, O who will show us any good. O who will show us any good, in love which may be seen, that all thy can countenance the light, nor lift on us for it.

[62 : 34] Upon my heart I viable best of army Mu be son and he can him And he Georg recurvely for his God said.

Homer yeah I know The arch theiff of Southern film the state ch I will hold him in our new peace.

I'm high and steep will take. Because I don't live near to dwell.

In safety of the Lord I speak. Now may the grace of the Lord Jesus Christ, the love of God the Father, fellowship and communion of the Holy Spirit, rest on and abide with you all, now and forever. Amen.

Amen.