

Interrogation And Affirmation

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[0 : 0 0] of John and chapter 9. This is where we were reading and gave some time to study the first part of it last week, the man who was blind from birth and was cured of his blindness by Jesus, and we finished last week at verse 12. So we'll pick up the reading at verse 13. Now it's a long chapter, but tonight we're going to try and finish the rest of the chapter, so we'll need to read through these verses. That's John chapter 9 and at verse 13. They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes, so the Pharisees again asked him how he had received his sight, and he said to them, he put mud on my eyes and I washed and I see. Some of the Pharisees said, this man is not from God, for he does not keep the Sabbath. But others said, how can a man who is a sinner do such things?

And there was a division among them. So they said again to the blind man, what do you say about him since he has opened your eyes? He said, he is a prophet. The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, is this your son who you say was born blind? How then does he now see?

His parents answered, we know that this is our son and that he was born blind, but how he now sees we do not know, nor do we know who opened his eyes. Ask him, he is of age, he will speak for himself.

His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be the Christ, he was to be put out of the synagogue.

Therefore his parents said, he is of age, ask him. So for the second time, they called the man who had been blind and said to him, give glory to God. We know that this man is a sinner. He answered, whether he is a sinner, I do not know. One thing I do know, that though I was blind, now I see.

[2 : 1 5] They said to him, what did he do to you? How did he open your eyes? He answered them, I have told you already and you would not listen. Why do you want to hear it again? Do you also want to become his disciples? And they reviled him saying, you are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.

The man answered, why, this is an amazing thing. You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered him, you were born in utter sin, and would you teach us? And they cast him out. Jesus heard that they had cast him out, and having found him, he said, do you believe in the Son of Man? He answered, and who is he, sir, that I may believe in him? Jesus said to him, you have seen him, and it is he who is speaking to you? He said, Lord, I believe, and he worshipped him. Jesus said, for judgment I came into this world, that those who do not see may see, and those who see may become blind. Some of the Pharisees near him heard these things and said to him, are we also blind? Jesus said to them, if you were blind, you would have no guilt. But now that you say we see, your guilt remains. We pray that God will follow with this blessing, this passage of his word. And I'd like us just to read, to look now at this passage that we've read through, and see the remainder of it in relation to the miracle of the man who was born blind now coming to see after Jesus cured him. The man actually spoke the truth. Never had it been heard that a man born blind was now able to see. And when you look at the miracle as we have it described, as we saw last time, it is an amazing thing, because the connections apparently that connect our eyes to the brain, if we're born blind, we understand that after a number of years, those connections have deteriorated to the extent that they are really essentially beyond repair.

And here is someone who was born blind, whatever age he was now, he certainly wasn't a child, and here he is, and his sight has been fully restored. He went, as Jesus said, and washed, washed, and in the pool of Siloam, and he came back seeing, seeing completely, not blurred, but seeing. And that, again, is testimony to the power and the authority of Jesus. One of the things we've seen all the way through, or that combination of things we've seen all the way through our studies of the miracles, is that combination of Christ's authority and Christ's power. It's not simply a matter of power that Jesus used in casting out demons, in healing those who had illnesses such as here.

There is an authority in that, the authority of Jesus over disease, over illness, the authority of Jesus over people's lives, the authority of Jesus over Satan himself. And that authority, as it's exercised, has given us huge encouragement, surely, as we've come to see that that's the authority that looks after our lives when our trust and our faith is in him.

And there are two contrasting strands in the remainder of this chapter as we've read through it. The first of these strands is the Pharisees' view of Jesus. When it mentions the Jews here and the Pharisees, it's really the same group, just John using different names. So, the Pharisees are the Jews, the Jews are the Pharisees. And that strand, as the Pharisees are brought out in their view of Jesus, what you see is that as they reject Jesus and continue to reject Jesus, it results in their spiritual blindness. That's how the chapter ends, and we'll look at that when we come to the last few verses. The Pharisees are here, they have this view of Jesus. He can't possibly be from God. We can't possibly accept him or any of his claims or anything that people are saying about him. So, we reject him and we keep rejecting him. And Jesus says to them, well, that's why you're left blind. That's why you have this spiritual blindness. And the contrasting second strand is the man's view of Jesus, who comes to accept him and ultimately to believe in him and comes to receive that blessing from him, again at the end of the chapter as we read that. And therefore, he is, in contrast to the Pharisees, one who has not only had his eyes literally, his natural eyes opened, but he now has spiritual sight. He recognizes Jesus.

[7 : 47] He accepts him for who he is, and he comes to worship him, where acceptance of Jesus, of course, terminates. For everyone who comes to trust in Jesus, it terminates in the worship of Jesus.

And as we follow these two strands throughout the rest of the chapter, we become aware of two other things that are closely connected together.

The first is conflict between the man as a representative of faith or receiving Jesus and the Pharisees, the Jews, in their unbelief. And that is centered on Jesus. He is at the center of that conflict between this man and the Pharisees and between their view of him and his view of him.

He is, Jesus is at the center of that conflict. And that conflict is there all the way through the chapter. The second thing that we are aware of as we follow these two strands is growth.

Because this man didn't know Jesus to begin with as to who he was, certainly didn't recognize him in a personal sense until Jesus revealed himself to him, as we see near the end of the chapter, where he then worships him and calls him Lord. And it's important to realize that this man's faith and this man's understanding develops in that context of conflict. It's not by avoiding the conflict that this man developed in his faith or his faith was increased and his recognition of Jesus came to grow. It is actually within that context of conflict with his opponents that his own faith develops, that his own commitment to Jesus comes to his climax at the end of the chapter.

[9 : 37] Now, that's something that we have to, of course, carry with us as well, that it's in the conflict that we experience in this world as believers in Christ that we find our faith developing. If we took ourselves out of conflict completely and we think that it's in that context then that our faith is going to develop better, if we think that our faith is actually going to grow more in the context of lack of conflict or of ongoing peace all the time, we'll be wrong about that because it acts something like the wind, it acts something like when you take plants out and acclimatize them and harden them off before you plant them. If you've had them in a greenhouse or a growing house of some kind, you might think at times that, well, it's a wee bit difficult. These are tender plants and maybe the wind is going to damage them, of course, it can do, but it's in that context that they come to develop and set down more roots and become strengthened in their growth. And that's how it is for us too.

We need these winds of conflict, these testings, these challenges for our faith also to develop. So if you're facing any challenge tonight, as you surely are as a Christian, that challenge is there so that your faith will actually come to cling or the more fully to Jesus and will come to develop in that context. And so as we go through the chapter, I'm not going to deal with it obviously much detail because it's a long passage, but first of all, let's look at this interrogation over Jesus from verse 13 down as far as verse 34. A big chunk of it is in that interrogation. And there are three phases to that or three stages to that. The first is verses 13 to 17, where the man himself is interrogated. The second is verses 18 to 23, where the man's parents are questioned or also interrogated by the Pharisees. And then it turns again to the man himself, verses 24 to 34, the third phase of the interrogation. And of course, the hostility of the Pharisees comes through at each of those stages.

And indeed, you would say increasingly as you go through the chapter, that hostility that the Pharisees have towards Jesus and therefore towards any who follow Him becomes all the more obvious as you go through it. So here is this man, first of all, they brought Him to the Pharisees, this man who had been blind. Now, it was a Sabbath day. And that's really important. Why does Jesus, why does John mention that Jesus did this on a Sabbath day? Because that is at the crux of the issue for the Pharisees. That's why John mentions it. It took place on the Sabbath, so it's central to the Pharisees' conclusions about Jesus. They have their own views, a very complicated view of what isn't possible or allowable on the Sabbath. As you know, adding so much to the commandments of God by all these minute laws that had been developed over generations. And because they had their own view of what was and wasn't possible or allowed on the Sabbath, they came to the conclusion, this man, Jesus, cannot possibly be from God. He doesn't fit with our view of what is or isn't allowable on the Sabbath. Therefore, we conclude that He is just either mistaken or a fraud or something like that. And in contrast to that, you find the man's own view of Jesus. The Pharisees ask Him how He has received His sight. He said, again, He put mud on my eyes, and I washed and I see.

And some of them said, Well, this man is not from God, for He does not keep the Sabbath. But others said, How can a man who is a sinner do such things? So, there was a division about Him amongst them.

So, they said again to the blind man, What do you say about Him? Since He has opened your eyes, He said, He is a prophet. You see, He's developing in His understanding. He's at least reached the stage He's not yet calling Jesus Lord or Savior or anything like that, but He's beginning to develop this understanding. He knows that He's no ordinary person. So, He says, He's a prophet.

[14 : 05] And sometimes, in fact, always we have to make allowances for people who begin to follow the Lord, especially if they've come from a background that has not been taught in the things of God very much, not been used to coming to church. And, you know, one of the things we're really keen always to see, and especially after this pandemic and when things get back to what we hope will be normality, at least as it was, that people will have come to the conclusion that they need something in their lives more than they've ever had, and that they need to come to listen to the gospel and come to find out for themselves what these Christians have in their interest in Jesus. And we always have to make allowances if, for a start, they're like people groping for the truth or not understanding or perhaps still involved in things that we might think are certainly not applicable or appropriate.

So, the patience we need with people is also one of the features that we take from this passage. So, that's the first phase there, and where He came to the conclusion, He's a prophet.

And then phase two begins with the parents. The Jews did not believe that he had been blind and had received his sight, till they called the parents of the man who had received his sight and asked them, is this your son who you say was born blind? You see, again, the reason they're refusing to accept that this was a miracle, the reason for that is that they will then have to admit that Jesus is other than they have thought Him to be. They will have to accept that Jesus is genuine, that He is, in fact, someone who has done such a miraculous thing, and therefore He has come from God irrespective of what they think He has done on the Sabbath, on the Lord's Day. That's why they're reluctant to believe that this man had been blind from birth. They're desperate to find out that he had actually been born with some sight and had come to lose his sight sometime after that. But that, of course, is not the case. When they call his parents, that's what they find out. His parents said, we know that this is our son and that he was born blind. But how he sees now, we do not know, nor do we know who opened his eyes. Ask him. He is of age.

There are so many arguments, aren't there, that are used by people today to try and justify themselves in their reaction to the gospel and in the rejection of Jesus, to justify their own conclusions that this man just cannot actually take over their lives, that he is not really Lord of their life at all. They're just like these Pharisees. They're refusing to accept the miracle and therefore have to accept Jesus. There are so many arguments that people use today to justify their stance against accepting Jesus, very often coming back to the nature of Scripture itself, or perhaps just saying, well, the opinions of people since the Bible was written are actually more important because they're nearer our own age, our own generation, our own present day. All sorts of ways. And you know, it comes back down to this at the end of the day. Whatever arguments people use, like the Pharisees say, this is the problem. The problem is Jesus. The problem is the claim that Jesus has over human life.

The problem is that Jesus demands that we fall down and worship him and accept him and give our lives into his hands. And that's what people, until the Lord himself brings about, that recognition, that faith, that acceptance, this is simply what we will not do. We will not have, as was said elsewhere, this man to rule over us.

[18 : 07] Isn't it for yourself tonight one of the things you bless God for, you thank God for, that he has given you in your heart an acceptance of Christ as to who he is, that he has enabled you by his grace to bow your knee to him, to reject all arguments against receiving him, against him being the Lord of your life as well? And if it's not, then surely that's something tonight to consider, that Jesus will be for you as well as he came to be for this man and so many other millions of people.

One that they yielded their hearts to. And of course, the parents are hesitant. They say, well, we can testify, yes, we certainly can prove that he's our son and he was born blind, but that's as far as it goes, you see, because they know that the Jews have said anyone who confesses Jesus to be the Christ is going to be put out of the synagogue. And throughout the world tonight, there are many, many millions of people who face that kind of threat. And the devil will actually use threatenings in order to try and prevent us coming to Christ, prevent people coming to accept Jesus for themselves. And that's why they're afraid of going any further than saying, yes, he's our son. Yes, he was born blind. How he came to see, we don't know. Even if they knew, which he probably did, that would mean this Jesus being presented as the one who had done this and performed this miracle. That would be them out of the synagogue, excommunicated because they presented Jesus for who he was and who he is. That's phase two. Let's move on to phase three.

That's from verses 24 to 34. And as you come to verse 24 there, it's the man himself. The second time they called the man who had been blind and said, give glory to God. We know that this man is a sinner. He answered, whether he's a sinner, I do not know. And then this famous statement that's been so much used down through the ages, understandably, one thing I do know, that though I was blind, now I see. And you know, many people have come to a cook session to ask to go to the communion table and have said that, you know, I'm sorry, I can't explain very much. I can't really put into words what's happened in my life. I'm not any good with theology and I always try, I have a problem with words and putting things into proper fashion. But one thing I do know, whereas I was blind, now I see. And you can tell from that kind of person that the genuineness of their life proves the genuineness of their statement. Here's a man who is saying, I don't know how he opened my eyes. I can't actually explain the mechanics of this. I can't explain what exactly happened when Jesus put the mud on my eyes and I washed and I came back seeing.

How can I possibly explain that? But I know this. It's a reality. I was blind and now I see. He insists on the reality of his experience. You know, sometimes maybe that's really pretty much all that we can say. But doesn't it say everything? Doesn't really that say everything? You don't have to be able to explain the minutiae of justification and how it is by faith or the person of Jesus and some of the most amazing doctrines concerning him. It's great if we can do that and we shouldn't actually assume that we ourselves should not study more of that. But if that's not our 40, if that's not what God has enabled us for, then we can certainly still present in our life and with our words, one thing I know. I was blind and now I see. And you know, there's probably nothing that testifies more powerfully to people who still have to accept Jesus or are looking at your life instead of being able to explain things to them as you would perhaps like to.

There's nothing more powerful than that they know what your life was like and they know what your life is like now. They see your commitment to Christ now and they say, well, there is a change here. And even if the person is not able to explain to us how that change has come about, we can't argue with the change. And you can't. You cannot argue with someone who's been born again.

[22 : 54] You cannot argue with a new creation. You cannot argue with God's work, even if you have a prejudice like the Pharisees here against them. And you notice that is in fact the case. The prejudice in verse 27, that's so clear there. He answered them, well, they asked him again, how did he open your eyes?

What did he do to you? He said, I have told you already and you would not listen. Why do you want to hear it again? Do you also want to become his disciples? See how prejudice against Jesus keeps on blinding them to the truth that's in Jesus. And that's always the case. When you have a prejudice against the truth, it's going to blind you to the truth and to the reality of the truth.

Here were people who are facing the truth. They knew something had happened to this man. They'd been told by his parents he had been born blind. They knew he was now seeing. They knew he was entirely different in that respect to what they had actually, what he had been before. But they're so prejudiced against Jesus, they just refuse stubbornly to accept any of that.

And unfortunately, that's how it was for all of us. That's what our sin has made us into.

Even the best of us has a background where we were not willing to accept Jesus, where there was some element of prejudice, maybe nothing like as far as the Pharisees here, but still nevertheless keeping us from accepting the reality of Jesus and who he is and his claim upon our lives. And not only that, along with the prejudice which closes their ears, here's the man saying to him, I have told you this already. Why don't you accept what I say? And along with the prejudice, there's pride. The pride that always clings to prejudice against Jesus. There's verse 27, 27 into 28, do you also want to become his disciples? They reviled him, saying, you're his disciples, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we don't know where he comes from. You see, they're saying, we have a religion. We've always had this religion. We've always had this outlook. This is our view. We're not going to change it.

[25 : 21] Therefore, not only are they prejudiced against Jesus, but they take a pride in what they see as their own superior knowledge and relationship to Old Testament, to Moses, to all that's there.

And then a remarkable thing happens. This man actually begins to lecture them in the reality of Jesus and what he has done.

He says, the man says, this is an amazing thing. Verse 30, you do not know where he comes from, yet he opened my eyes.

We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind.

If this man were not from God, he could do nothing. They answered him, you were born in utter sin, and would you teach us? Oh, there's the prejudice and the pride really coming to the fore. You, the likes of you, you think you can teach us about Jesus, about who he is, about our view about him, whether it's right or wrong?

[26 : 35] And the outcome of that is rejection from the synagogue. They cast him out.

The thing that his parents had feared for themselves now comes to be the reality for him. He's excluded from anything to do with gatherings for the worship of God in the synagogue, in the gathering place of God's people, of covenant people.

And tonight there are many throughout the world who face that reality. In many non-religious families, families that have never had to do with religion of any kind, just lived in secularism or atheism or whatever, and someone amongst them is suddenly converted or gradually comes to hear the gospel and accept Jesus.

And they reject it. And the hostility really shows itself. Or think of Muslim families. Think of what it means for someone in a Muslim family to come to be converted and to accept Christ.

That's going to be conflict. That is conflict. There are millions throughout the world who live with that conflict from day to day. Please remember them in your prayers. Those people in Muslim situations, in Muslim families, who have accepted Christ and who really suffer for it.

[28 : 01] Or Jewish families. Because when a Jew accepts Jesus as the Messiah, then that hostility really begins for them in their own families and their community.

Because that's just like these Pharisees. That's just not what you do. And so he is cast out. And you know, in reality, as we said, there is always an element of hostility.

Whenever one accepts Christ, maybe we'll never reach the point of being rejected or ejected, such as this man was, from our own communities.

But there will still be some measure of conflict. Some measure of hostility. And like I said at the beginning, it's a context in which we have to try and let our faith develop by depending on Christ.

By seeing it as a context in which to grow difficult, though that is. Many times referred already to what God said to Jacob when he was about to go back to Egypt, having been told that his son Joseph was still alive.

[29 : 05] And as he was preparing to go, God met him, you remember, and revealed himself to him as the God of his father, the God of Abraham, of Isaac, his father. Don't be afraid to go down into Egypt, God said to him.

For there I will make you into a great nation. There. Where was there? There in pagan Egypt. There in a place where God's covenant people were going to be abused and mistreated and persecuted.

There I will make you a great nation. Not only so, but I will go down with you, God kept saying to him. Then said to him, I will go down with you.

I'm not going to say, I'll take you to the border, but I can't go into Egypt myself with you. I'll leave you then. I'll give you the strength, but I won't myself go down with you. That's not what God said.

I will go with you into Egypt. I'll be there with you. And I will bring you back up again. Language reminding us of New Testament language of resurrection.

[30 : 07] Going down to death and back up again through resurrection. That was God saying to Jacob, don't be afraid to go into Egypt.

It's not Canaan. It's not where your resting place is going to be. But it's going to be a place where my blessing will do great things.

And tonight, whatever Egypt minor or major in our own experience we face, remember that it's of God's appointment.

Remember it's his plan for you. Remember it's so that he can show himself to you all the more. Remember it's for the development of your faith. Don't be afraid of it, even if you have an understanding, an understandable fear which is true of every one of us, of things that are difficult and challenging.

But for faith, that's where you go when you come to these difficulties. And then there's an affirmation from Jesus, secondly.

[31 : 17] After the interrogation, verses 35 to 39. I'm not going to spend long on this. It's a warm evening. You're wearing masks. And I don't want to prolong this any more than necessary.

But three things about this affirmation from Jesus, the way in which Jesus came to speak to him. The first thing to notice is Jesus found him. Verse 35. Jesus heard that they had cast him out.

And having found him, he said to him. What a wonderful and precious statement that is. Here's this man. He's been cast out by the Pharisees. He's been made an exile.

He's been made an outcast. And the first thing you then read is that Jesus found him. Jesus found him. Just as he's found so many others in their crisis moments, in their difficulties, in their exiles.

Jesus found him. What does it matter tonight what people think of us? What does it matter tonight what they do to us? Just like the psalmist in Psalm 27, for example.

[32 : 19] The Lord is my light and my saving health. Who shall make me dismayed? The Lord is the strength of my life. Of whom shall I be afraid? Now, these are not words that were untested.

These are the words of David speaking out through many afflictions and many difficulties. Many challenges. Many ups and downs in his life. Jesus finds us.

Jesus is still active in all our bewilderments. In all our difficulties and challenges in life.

Secondly, Jesus taught him. He asked him, do you believe in the Son of Man? Now, that's one of the titles in the Bible, as you know, for Jesus and in John as well.

And in John's gospel, the Son of Man as a title for Jesus really is John's way of telling us this is the one in whom God is present to reveal himself.

[33 : 23] And he, of course, is God as the gospel begins with that. And so, you take that with you into this verse. And he says, do you believe in the Son of Man?

And, of course, the man says, who is he, sir, that I may believe in him? And I think it's probably true that Jesus actually said a lot more than is recorded here for us.

Sometimes you find in the Bible that things are shortened or contracted somewhat. And it seems that Jesus would have actually explained more to him about the Son of Man and who he was.

And then said, I, he said, you have seen him and it is he who is now speaking to you. And then you find the man coming to confession and worship.

I believe, Lord, I believe. And he worshipped him. And you see the difference in translation there, which very accurately brings you to the development from the word.

[34 : 20] Sir, in verse 36, who is he, sir? He knew this man was someone eminent, someone different to other people he had met with, this Jesus. But now he comes after Jesus reveals himself to him as the Son of Man, as God revealing himself to him.

Lord, I believe. And he worshipped him. And that those two elements are always united together, believing and worshipping, aren't they?

Believing in Jesus, worshipping Jesus. They are there together. And then the chapter finishes with the declaration of Jesus, which begins with a Pharisee question.

Again, some of the Pharisees heard him say these things and said, are we also blind? Jesus said to them, if you are blind, you would have no guilt. But now that you say we see, your guilt remains.

That's a somewhat strange saying in a sense. What Jesus means, of course, is after they'd said, ask, are we also blind? And he said, if you were blind, you would have no guilt.

[35 : 32] In other words, he's saying, if you were acknowledging your blindness spiritually and coming to me, you would have no guilt. That would be a way out of your spiritual blindness.

But now that you're saying we see, in other words, he's going back to their insistence that they are actually seeing the truth. Not this man. They're actually seeing the truth. They're insisting, this is our view.

This is what we're going to hold on to. This is how we see. Therefore, your guilt remains. And there's the crux of the matter once again. Remember, the whole thing began with Christ's statement that he was the light of the world.

Back indeed in chapter 8. I am the light of the world. And we saw it picked up again in verse 5 of chapter 9. As long as I'm in the world, I am the light of the world.

And that's what's reaching its conclusion here in the argument of the chapter. If our eyes are still closed by our refusal of Jesus, by our prejudice, whatever kind it is against him, and against him coming to be Lord of our lives too, then we're spiritually blind.

[36 : 43] Even if we insist, as many in the world insist, I see things as I see them. I'm quite happy with the way I see them. I don't want this religion.

I don't want this Jesus. Well, Jesus is saying, well, you're blind then. You are actually spiritually blind. But if your blindness has been confessed and brought to Jesus, and you have come to give your life to him, then it's true that you are actually seeing spiritually.

And in your confession of sin, your guilt is dealt with by himself. I pray that God will bless his thoughts to us. We're going to conclude our service this evening, Psalm 61 and verses 1 to 5.

That's page 293. Scottish Psalter, Psalm 61, verses 1 to 5. Again, it's a recorded praise. O God, give ear unto my cry, and to my prayer attend from the utmost corner of the land.

My cry to thee I'll send. Verses 1 to 5. All is near unto my cry, and to my prayer attend.

[38 : 14] From the utmost corner of the land. From the utmost corner of the land. My cry to thee I'll send.

For thy, my heart is overwhelmed, and in perplexity.

To thou be weak unto the road. To thou be weak unto the road. The trial is alive.

For thou hast known my refuge. For thou hast known my refuge. Be my shelter by thy power.

Where by thy power. And more defense against my foes. Thou hast been lost from thou. Thou hast been lost from thou. Thou hast been lost from thou. Thou hast been lost from thou.

[39 : 32] Thou hast been lost from thou. Thou hast been lost from thou. Thou hast been lost from thou. Thou hast been lost from thou.

Thou hast been lost from thou. Thou hast been resisted. Thou hast been lost from thou. Thou hast been lost forever.

Thou hast been lost from thou. Thou hast been lost from thou. With confidence behind For thou the love that I did pay O Lord, my God is here Thou hast in me the heritage Of those I made that fear Well, as you know by now, if you please remain socially distant as you leave the building and just wait on those on duty at the door to guide you and use the sanitizers at the exits as well, please.

Let's stand now for the benediction. Now may the grace of the Lord Jesus Christ, the love of God, the Father and the communion of the Holy Spirit be with you now and evermore.

Amen. Amen.

[41 : 44] Thank you.