

Searching out the truth in Scripture (Quality: Average)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 04 January 1998

Preacher: Hyde, Leslie S B (1916-2001)

[0 : 00] Let us now continue by singing hymn number 643, hymn 643, tune evening hymn number 709.

Again, dear Lord, we would be fed. We come to seek for living bread and feast on love divine.

Dear Father, let thy presence be enjoyed by all thy family and make each face to shine. Hymn number 643.

Hymn number 643.

Hymn number 643.

[1 : 45] Thank you.

And let us be in thee. And let us go with victory.

Let thou have made the praise and sing.

And start from the day free. May we praise God and be the God.

And fill in pleasure. We arise.

[3 : 25] And glory now prepare. Come in Jesus.

Let us pray. Let us pray. Let us pray.

Let us pray. Let us pray.

Let us pray. Let us pray. Let us pray. Let us pray.

Let us pray. Let us pray. Let us pray. Let us pray.

[4 : 35] Let us pray. Let us pray. Let us pray. Let us pray. Let us pray.

The people cry That, that, that hope Always survive And that this time We are in place As the Lord may help, I will direct your attention to the book of Job, chapter 5, and verse 27.

The book of Job, chapter 5, and verse 27. The book of Job, chapter 5, and verse 28. Lo, this, we have searched it, so it is.

Hear it, and know thou it for thy good. Lo, this, we have searched it, so it is.

Hear it, and know thou it for thy good. Many times in the scriptures, we are recommended, and also commended, to consider that which is written, and that which takes place in our lives.

[6 : 39] In the words of our text, lo, this, we have searched it, so it is. It shall be a great strength to any of us, even to review the last year or the whole of our lives, and to compare what we have passed through with what the word of God records, and to be able to say, and to be able to say, lo, this, we have searched it.

If we only take the word of God as a book that we will read possibly a little every day, although some do not aspire to such an ambition.

But there is much more to it than that. This is but the foundation, so to speak. But, lo, we have searched it.

Let us ask ourselves then this morning, as to whether, during the year past, and in the year to come, has it been, and would it be our intention, not only to read the word of God, but to search it?

Well, there are many things which are to be discovered in reading the word of God, not just in a superficial way, but also in a searching way.

[8 : 15] If we read the word of God in a searching way, we are bound to find good. We read of some that dug deep.

But you will not find a great deal if we dig only on the surface, and turn just, shall I say, a few stones over, or a little piece of earth.

But those that are searching will be searching for hidden treasure. And as they are searching for hidden treasure, it will demand that they must dig deep.

It is amazing that with the people of God, under great pressure sometimes, yet their spirit may still be searching.

In the chapter itself, we read about the wicked, and the end of them. We read about the trials of the righteous, and the end of them too.

[9 : 23] It will serve for the strengthening of our faith, if we have observations, our observation continually.

One of the outstanding ministers of the last century made the point that the ministers of God should always be reading. But, we may go on and say, and the people of God should always be reading.

And then, this good man, he shows to us the, what he meant by always reading.

Not necessarily reading books, but reading. Looking at circumstances. Looking at the way that the people act in an ungodly sense.

Reading. To see how the godly walk. And so, as we read continually in this wider understanding of it, we should also find that there is a great deal of searching performed.

[10 : 37] So then, in the chapter here, let us just touch upon one or two of the points and ask ourselves as to whether we have searched it and whether it is true.

well, now, let us come to although, it is expressed, although affliction cometh not forth of the dust, neither doth trouble spring and bring out of the ground, yet man is born unto trouble as the sparks fly upward.

considering that thought, are we going to say, lo this, we have searched it and so it is, we have examined it, we have watched the scene, the world scene, we have watched the family scene, we have watched our personal scene, and we have searched it out, and in searching it out, we have sat down and considered.

Let us remember what we read in Ecclesiastes, in the day of prosperity, be joyful, in the day of adversity, consider, for the Lord hath set one over against another that man should have nothing after him.

so that word in itself should be an inspiration to us in the time of trial to consider how easily people may moan and groan because of adverse things that come upon them.

[12 : 29] But let us remember that it is given us for our good if we are the people of God and therefore if we cannot see in a superficial way, may we come to God that he might give us grace to search the matter out.

This is true that man is born to trouble as the sparks fly upward and how that is apparent.

We do not have to search very deeply to see it. What is the source of trouble? Have you searched out to see what the source of the trouble is? What it is that brings people into trouble?

What it is that brings people into misery? What it is that brings people into distress? What it brings me into these things?

Oh, who by searching can find out God from another aspect his overruling power? And as we sometimes sing, God moves in a mysterious way, his wonders to perform, he plants his footsteps in the sea and rides upon the storm.

[13 : 45] But, having looked at these couple of verses, have we proceeded? So many things, you know, we look at, we read, but we don't proceed any further.

we do not examine the truth of it and try to get to the root of it and find out why these things are.

But, bless you be God, if the grace should be given that we should search it and find it is true.

true. There can never be a more profitable exercise in our own hearts than to search something and find it is true.

I have no need to tell you, I'm sure, that in these days there are many people that are not seeking out the truth at all. There are followers of error and wickedness and the things which are not pertaining to godliness at all.

[14 : 56] And it may be that in our own personal experience one of the earliest things that came to our attention when God called us by his grace and caused us to come into an unknown way.

We speak about an unknown way sometimes and if you're called by grace you will be walking in an unknown way because it's not the way of men but it's the way of God and therefore if it's an unknown way you will have many questions arising in your heart as to its propriety, as to its truth, as to whether it is the right way.

And the one has well said it is the right way though dark and rough mysterious yet it is plain enough and if our souls the end could view we should approve the pathway too.

And it will certainly be so whatever our way may be even as it involves looking upon the way of the wicked sometimes that we shall search it.

Search it with a keen eye. Search it with a sober intellect. Search it with grace in our hearts. And if we should find so it is so it is.

[16 : 32] So as we perhaps well we all were at one time absorbed in the vanities of this life we had one objective and that was to satisfy our aspirations and to obtain a recognized place in life.

Now the time comes when the truth dawns and God's truth is revealed by God himself and no one else.

There are a few other points in these verses before we come to a more personal word in regard to the people of God.

They meet with darkness in the daytime and grope in the moon day as in the night but he saveth the poor from the sword from their mouth and from the hand of the mighty.

So the poor hath hope and iniquity stoppeth their mouth. But to come back to this point as to the way in which God impresses upon us that we must find out what the truth is.

[17 : 49] Now that's a good beginning. You may indeed feel the power of sin working in your members and will you say is it true?

It can't be true that I'm a sinner, that I have no control over myself, that I am walking far from God, that I have no desire after him at all.

Can it be true? And if we have been walking in the religious profession we will be ready to say it can't be true. I can't be true, I'm not that kind of person.

But God will gradually teach every one of us and show us the things that at one time we said it can't be true. God says it is true.

And not only so, but my purpose as God to the soul is just this, to bring you to this point, lo this, we have searched it.

[19 : 02] So it is. I am a sinner, I am lost and undone, and not a superficial sinner, but a deep died sinner.

Now, I can understand if you're a natural mindset, but it's not so with me. well, if God has manifested this truth to you in his teaching, he will not say, now just believe it because I've said it.

No, he will say, now you search this out, you ponder this matter, and see whether it is true.

Now it's a wonderful thing, if those truth, that which is truth, is opposed by your natural mind, is presented to you in this way, now you search it out.

We do not be satisfied and rooted in the truth without searching it out. And it is a good thing for us not to assume anything, not to assume that, oh yes, well people are sinners, sinners, and I'm a sinner.

[20 : 19] Well, God says now, search it out, to see whether it is true. Search it out, and comparing what you think with what the word of God says.

Return to Jeremiah, which you'll find, lo, concerning the heart of man, it is deceitful above all things, and desperately wicked.

Now, you see, the general thinking of the natural mind is, well, yes, I've come a bit short here and there, but I do try to be truthful. Well, God has said, the heart is deceitful above all things, and desperately wicked.

wicked. So, what does God say to you and me now? Search it out, search it out. And in the course of a variety of circumstances, changing scenes, you, God, will say, search it out.

What I said, your heart is deceitful above all things, and desperately wicked, search it out. And in this school of God's teaching, he will lead us about.

[21 : 37] And we shall be surprised sometimes that we never thought our heart was what it really is.

Deceitful above all things. So then, lo this, we have searched it. So, we read here in the book of Job, how good it is, if we search out the matter, because once you've settled in one point, you can proceed to another.

And if you're settled that you need salvation because you're now somebody that you never thought you could be. The heart is deceitful above all things, and desperately wicked.

we can find and discover some of the ways in which God produces this in our lives if we're the people of God.

God. I was reading this morning in the book of Genesis about Joseph's brethren and the manner in which they were convinced of their guilt in doing what they did to Joseph in the early days.

[23 : 15] Verily, we are guilty. Twenty years have passed since they sold Joseph into Egypt, and verily, we are guilty after twenty years.

Has it taken you twenty years in respect to some of the things that you've done to find out that you were guilty? And how did it come about?

It came about by God's working. God's working. It is a tremendous bit of instruction from the word of God.

God. Oh, how God works. At seventeen years of age, as you will remember, Joseph had these two strange dreams.

And although at that time he couldn't interpret them himself, yet, nevertheless, there was the impression left that his brethren should bow down to him, and even his father.

[24 : 29] And they all rejected him. And the brethren of Joseph, as they went forward and came to Dothan in their business, so Jacob all, shall I say, unhidden as regard to the final purposes of God, Jacob sends Joseph to see how his brethren are getting on.

And they see, they see Joseph coming, and they say, well, we're going to stop this. If this is one of God's dreams to this, we're going to stop him.

Oh, do you think you've ever been in that place, where you thought that certain things have come up before you, and you look into the future, and your heart says, well, I'll stop this.

Well, you may not go to the extent that Joseph's brethren had in mind, that was murder, because by the mercy of God, that could not take place.

Jacob, I'm sorry, Joseph had to go on this course, a strange course. life of Joseph, we can see very, very clearly ourselves, that God was in it all.

[26 : 13] It was a strange path to Joseph, but we can apply these words, know this, we have searched it, and so it is.

And so we find that when Jacob died, and this Joseph's brethren came to him, and confessed their sins, because they were afraid he might deal with them hardly, his brethren also went and fell down before his face, exactly as it was told in the dream many years before, and they said, behold, we be thy servants, the last thing that we're going to do.

But, lo, this, we have searched it, so it is, Joseph puts a different light on it. Joseph says unto them, fear not, for am I in the place of God, but as for you, ye thought evil against me, the heart is deceitful and desperately wicked, who can know it, ye thought evil against me, but God meant it unto good to bring to pass, as it is this day, to save much people alive.

Now, therefore, fear ye not, I will know as you and your little ones. And he comforted them and spake kindly unto them. Now, there was a long period of years in which there was a searching, a searching of the brethren's own hearts as to in regard to the purposes and ideas that were in their minds and their determination, that under no circumstances were they going to have their brother rule over them.

But if God says that Joseph shall rule over you, it will come to pass. And in our own way, and by God's teaching, we shall come to this, lower this, we have searched it, we have searched it, we try to destroy God's purposes, we try to alter things, but we've searched it and so it is.

[28 : 52] God, his purposes will ripen fast, unfolding every hour, the bud may have a bitter taste, but sweet will be the flower. But coming back to our own personal experience, how these are brethren, they said we have been guilty.

it may take years before you feel guilty about some things, but God has got his remembrance book.

And when you think about God's remembrance book, what do you think? Do you not think he remembers that I must sit on in my lower state?

Yes. But that's true. But he also remembers what sins we accomplished. And very often, some sins we may not think anything about, until God brings us into certain adverse circumstances, circumstances, or strange circumstances.

It was when Israel, Judah, were carried down into Babylon, that they had a lot of thinking. And it could be said concerning them, lo this, we have searched it, and so it is.

[30 : 23] My God has spoken various things concerning the future, and it's come to pass. His judgments have fallen upon us, and evil has come into our lives.

But, at the same time, there's more to be searched out, and that is the mercy of God to Israel and Judah, during the time of the captivity, as well as other times in their lives.

Lo this, we have searched it. now, if we are quickened by his spirit, our searching will be on a different level than what it would be if we were merely taken academic searching.

searching. It is a searching in regard to personal experience of God's word.

Would you remember that if we are the people of God, then we are having personal experiences of God, and his methods, his methods, are referred to by one hymn writer, his methods are sublime.

[31 : 50] He is supremely kind. He never comes before his time, and never is behind. Be assured that a thing that is to be searched out will be under the surveillance of your teacher.

It will not be left to you, and it is a wonderful benefit and blessing to discover. I may apply this word. Know this, we have searched it, and so it is, that to sit under God's instruction instruction, is a great benefit, and we cannot go wrong.

We cannot come to wrong conclusions. So it is. So, can we say this morning, in respect to many things, and I would endeavour to keep an ordinary thought on these things, but you see there's so much to it.

Lo, this, we have searched it, so it is. Let me ask this question, as to whether you have spent your time idly, and you will have done, unless God takes you under control.

Or, will you have occupied at least some of your time, because you have listened to what I have already referred to, you are always reading.

[33 : 19] You are always reading. The circumstances are coming long. You are reading to see what they teach. everything in our lives teaches us something.

It either teaches us, on the one hand, our own wretchedness, and on the other hand, the great mercy of God. Now, have we searched that out, and are we able to say so it is?

God's guidance and teaching is various, although it has the same end. In the world, there are a variety of cultures and ways of living, and God meets Saul of Tarsus in a very dramatic way, equally the Philippian jailer, but Lydia reopens her heart, to receive that which is spoken by the apostle.

So then, though your personal experience, in its detail, may be different from others, yet, can we find, as to whether, our experience is truth, that it is in accordance with the word of God?

Now, there are several points here, that we may notice, 15th verse, but he saveth the poor from a sword, from their mouth, and from the hand of a mighty.

[35 : 04] So the poor hath hope, and iniquity stoppeth her mouth. poor, does not necessarily mean those that are poor, in the things of this life.

We find Abraham, Isaac, Jacob, had extensive resources, resources, but they were poor.

And you will perhaps recall one of the confessions of Abraham when he interceded, or attempted to intercede, for Solomon and Gomorrah.

and he says, you may recall it, if there were ten, if there were fifty righteous, spare the city, and God said he would.

And then Abraham comes again and he says, I, who am but dust and ashes. ashes. But Abraham, you are a man, a multi-millionaire in these days.

[36 : 28] Why have you got to come a pleasing way like this? Because he was confessing what he felt himself to be. And in that particular low list, we have searched it.

Abraham, with all his success in the things of this life, he realized that before God, I, who am but dust and ashes.

And what does he mean? Dust thou art, and to dust thou shalt shall return. We are dying people. We cannot call one moment our own.

Have we searched this out? And confessed it to God. And in confessing it to God brought us to the point that God is the mighty God.

Abraham says, may I repeat it, I, I, who am but dust and ashes, standing before the most high God.

[37 : 29] Now then, God may have been very merciful to us in providential circumstances, but have you become a poor person in the sight of God?

Have you said, well, I'm not like that, I'm not poor like that, but God brings you into circumstances where you say, no, this we have searched it.

And so it is. We have searched that he saveth the poor from the sword from their mouth and from the hand of the mighty, so the poor hath hope and iniquity stoppeth their mouth.

The poor hath hope and no small mercy if God has given us hope, a good hope through grace, a good hope, now based on such words, who can tell, that God may turn and be gracious unto us, a hope.

God is faithful. Yes, you can read it in the word of God, God is faithful. And then we read in one passage in the Corinthians, who will not suffer you to be tempted above that you're able.

[38 : 44] And do we believe that? Well, as we become every moment readers, reading not only that which is written, but reading circumstances which arise in our lives, do we now come to the point here know this we have searched it.

And so it is. You know it's a great thing, because we shall feel that we're on a sound foundation. We shall feel that God is faithful.

And how are you going to find that God is faithful? You're going to find that God is faithful because he is, has performed that which he said.

Yes, who will not suffer you to be tempted above that you're able. Now just look at your lives. I'm sure there must have been occasions when you felt at your wits end, when you did not know what to do.

And then you thought God is faithful. And what is God doing now? He's bringing you to a conclusion, a point where you'll be able to say, not with tongue-in-the-cheek, but with a deep feeling in your soul, God is faithful.

[40 : 15] He has not tempted me, tried me above that I'm able to bear it, but he has given grace and strength and help that under the most trying circumstances, most persecuting circumstances, most distressing circumstances, he has given grace that I've endured.

And in saying this way, I am a witness. I can say I've found it out, I've searched it, I've been through the experience, which has not been just in my head, it's not been a point of debate, but I know in reality that God is faithful.

And we read also in the Thessalonians, God is faithful, who are not, God is faithful, and it covers, it covers quite a period in the life of the people of God.

Faithful is he that calleth you who also will do it. Now then, here is this point, faithful, though has God called you. Many people are called, even into a profession of religion, but has God called you?

Well, the word of God here in 1 Thessalonians chapter 5 is this, faithful is he that calleth you who also will do it. And what will he do?

[41 : 49] A previous verse tells us, and the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Now we may have a think about that, and to say, has God proved his faithfulness even until now? We prove God's faithfulness all the time.

So to speak, we are led from classroom to classroom, and we are instructed, God is faithful in our personal daily walking in dependence upon God for strength and help.

But you see, he is also faithful in quite a different aspect, and that is, the peace of God, the God of peace sanctify you wholly.

That is, set you apart to be followers of God, and not of men. Oh, this will be wonderful.

[42 : 59] Has God set you apart? Can you say, God has set me apart? He has set me apart for a purpose, and that purpose is to discover to me, not only that I'm a great sinner, but also that he is a great savior, savior.

And there is a wonderful covenant, which is referred to not only in the Old Testament, but also in the New.

We again, my turn, to the prophecy of Jeremiah, where the word is declared in this way. And it is a word which over the years we have to prove so that we're settled in the truth, not blown about with every wind of doctrine, but we're settled in the truth.

Now, just turning to the 31st of Jeremiah, we read, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was a husband unto them, saith the Lord, but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.

Now, how true is this? It would be good and helpful if we can say yes or no to these things, it would be a sad thing if we say no, but I will put my law in their inward parts.

[44 : 56] No, this we have searched him, and God has searched our hearts, and God has shown to us that if we have God's law, with a desire to keep that law, that he has done it.

The fear of the Lord is the beginning of wisdom. The fear of the Lord is to depart from evil. The fear of the Lord is to depart from wickedness, and so on.

Now, you see, you can look at the Ten Commandments, as many people do, and memorize them even, but it doesn't affect their lives. Now, has God written those Ten Commandments in your inward parts, such as, in your hearts, so that you feel that it's not just, you haven't got to turn to the Word of God, to say, now, what are all these Ten Commandments?

Because God has written the power of them, the principle of them, and the sanctity of them in your own heart, so that because the love of Christ is in your soul, you want to keep his commandments.

You know, dear friends, until we're born again, we shall look at Ten Commandments and say, well, I must do this, and I must be careful I don't do that.

[46 : 31] But there's a difference, a difference, and I want you to search it out, too, and to come to a right conclusion. There's a difference.

You love the Ten Commandments, you love all that is written, in regard to God's holiness and righteousness, and your great desire is to be in the fear of the Lord all the day long.

Lo, this, we've searched it, so it is. Now, you'll see, dear friends, you're getting down to brass tacks now, you've got something upon which you're going to rest. But to go on, I will put my law in their inward parts and write it in their hearts.

It's a great thing to have things written, spoken, words are wonderful, but things that are written.

Now, when Job was blessed, you know, he wanted a pen, he wanted an iron pen, and he wanted a rock, and a pen that would penetrate his desires in that rock, so that he would never forget it, and anybody passing by that place could see it and see that it was written as Job's personal experience.

[47 : 58] And what was the point? I know that my Redeemer liveth. I know that my Redeemer liveth. Now, does your Redeemer live?

Does, leaving upon this point for a minute, does your Redeemer live? Can you say, with Job in this particular, love this, we have searched it, and so it is.

He does live. And how do you know that he lives? Well, the living will have communications with the living. And if the Lord Jesus Christ is alive, and Christ is alive in your heart, you will know that he is living.

And by your day-to-day personal experience, you will feel, if you sin against him, you will also feel the joy of forgiveness in your own soul.

So it is. So the Lord goes on. And will be their God, and they shall be my people, and they shall teach me, teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me.

[49 : 20] From the least of them, unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.

Now just going back to a former point, which was, the heart is deceitful above all things, and desperately wicked, who can know it? And so we've got here an ongoing vehicle which is continually simple.

Is there any hope? Is there any deliverance? Is there any prospect? Because if I remain as I am, a deceitful creature, then I must perish in my sins, and spend eternity under everlasting judgment.

But no, saying, they shall not say no to the Lord, for they shall all know me. And that is by meeting. Meeting.

meeting. Sometimes people have had what we call pen friends, and they communicate perhaps over some years.

[50 : 31] And then the time comes when there's an opportunity when they can meet each other. meeting. That meeting has been remarkable.

Sometimes that which has been written in communications and what has appealed to the one has now revealed in the face of the person that wrote it, and how wonderful that is.

I suppose it could be possible that there are times amongst men and women when a great shock would come, when they see the person which they thought was so different from what they now see.

But you will never see that with regard to the Lord Jesus Christ. Will you be able to say, they shall all know me.

Yes, I know him. I know the Lord, not just as a person, not just as I read about him in the scriptures, because that was wonderful indeed.

[51 : 38] It was above all that I could ask or think, but now he has revealed himself to me. And oh, what a wonderful God he is.

I cannot begin to explain to you the effect of God's revealing himself to you. You will have, you will know it, and you will never forget the occasion when you meet our Lord Jesus Christ and you find that what is written in the word of God is absolutely true, perfectly true.

I will forgive their iniquity, and I will remember their sins no more. Now you see, this is a tremendous word. There, I will remember their sin no more.

sometimes, when we come to think about these things, and even about our own sins, well, my old pastor used to say, sometimes if we have had trouble with a person, we might say to them, I forgive you, but under our breath, we say, I'm going to keep my eye on you, you might do it again.

Now you see, when you come to the Lord Jesus Christ, he forgives, absolutely forgives, and also, he communicates his power, that you, the power is love, which will oftentimes restrain you, and if you should fall, and you may, how willing you are to confess, and to come before God secretly, with tears, and crying, oh Lord, oh I'm a guilty wretch, but thy mercy is still the same, and amazed to see myself so vile, and Jesus smiling, all the while.

[53 : 52] Know this, we have searched it, and so it is. Mind the fall, if we could say this in all humility, we find again, from the prophecy of Isaiah, he puts one or two things, very much to the four, when we read, in the 43rd chapter, I, am he, even I, am he that blotted out thy transgressions, for mine own sake, and will not remember thy sins, but what did he say in the previous verse, thou hast brought me no sweet cane with money, neither has filled me with the fat of thy sacrifices, but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities, and yet he says, oh, is it so?

No, we have searched it, so it is, I have, I, even I, am he that blotted out thy sins, for mine own sake, and will not remember thy sins, forever, forever, put me in remembrance, let us plead together, declare thou, that thou mayest be justified, and just turning over the page, to the next chapter, we find a wonderful thing is written again, where he says, remember, oh, Jacob, and Israel, for thou art my servant, I have formed thee, thou art my servant, oh, Israel, thou shalt not be forgotten of me, I have blotted out, as a thick cloud thy transgressions, and as a cloud thy sins, return unto me, for I have redeemed thee, and in the experience of it, we shall come, do what the word of God says in our text, know this, we have searched it out, so it is, and having come to this point, you see, our faith will be strengthened, and we will say,

I know whom I have believed and have persuaded that he is able to keep that which I have committed unto him against that day. Amen. Let us close by singing hymn number 726, hymn 726, Tune Maidstone, number 504.

Christ, whose glory fills the skies, Christ, the true, the only light, son of righteousness arise, triumph all the shades of night, day spring from on high be near, day star in my heart appear, hymn number 726.

y'know Christ, the true, fire a Lightless counsel rise, triumphal and ancient Christ of creation.

[57 : 59] Take strength of the night in the air Take strength of the night in the air Dark and chill, the still is the warm Honor comes again, dry day Dry and chill, the day's return

Till my birth is in my sea Here I am, my life in love Glad I am always born and born This is the end of the night This is the end of the night The end of the night

The end of the night The end of the night And the end of the night I am always born and born I am always born and born To my heart I am always born and born I am always born and born I am always born and born And now may the grace of our Lord Jesus Christ The Father's love, the fellowship and communion Of the eternal spirit be with us Amen

Amen Amen Amen Amen Amen Amen Thank you.