

I would seek unto God (Quality: Good)

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[0 : 00] Seeking the help of God, I would ask your attention to our reading, the book of Job, chapter 5, verses 8 and 9.

Chapter 5 of the book of Job, verses 8 and 9. I would seek unto God, and unto God would I commit my cause, which doeth great things, and unsearchable, marvellous things, without number.

I would seek unto God, and unto God would I commit my cause, which doeth great things, and unsearchable, marvellous things, without number.

The speaker, as you see, is Eliphaz, one of those three friends of Job.

When they came to meet him, they could say nothing. We read, they sat down with him upon the ground seven days, seven nights, and none spake a word unto him, for they saw that his grief was very great.

[1 : 29] But as Job's trouble unfolded, and as time went on, they proved as he was indeed brought to an understanding that they were miserable comforters.

The Lord also himself rebuked these three friends, because of what they said. But in the midst of it all, we find, of course, there is much instruction.

And so may we lose sight of Eliphaz, and may we indeed be able this day to look at this word, and to see the benefit and blessing that it may prove to be to the people of God.

We often hear such words as this, from the pulpit, unconditional. And in a certain sense, so it is.

But in another sense, dear friends, it's not unconditional. Who are these characters? Who are these? Are you and I amongst them? Who have it in our heart?

[2 : 45] I would seek unto God. Have you got the life of, is the life of God in your soul? This will be the evidence, one of the evidences of the life of God.

Such that have a religion with no life. Such that have a profession with no possession. My friends, are not in this eighth verse. Are they a pathway?

Well, it may be that they can manage most of it themselves. But the people of God, those grace-taught souls, poor sinners, separated from the ruin of the fall by grace, pulled by invincible grace, maintained by invincible grace.

These are the characters who are found in these words. I would seek unto God, and unto God would I commit my cause. And it wouldn't be out of place, would it, my friends, to say this, if you've got a cause.

Is there a burden that lies upon your spirit? Is there something, my friends, which only God can attend to and deal with, and indeed bring forth to his praise, honour and glory, a way of deliverance?

[4 : 01] Or that way indeed of truth and righteousness to your soul? I would seek unto God. Oh, there's many things, you see, my friends, that Satan will tell you they're impossible.

I thought as I come up at the road this morning to see those notices, you know, I'm no prophet. I'm as weak in faith as anyone possibly could be.

And what the world intend to do on July the 8th, in this county, that they've never done before, what Satan is permitted to do, and to bring about, which has never been done before, it may be the means to shut the door of the house of God, we don't know yet.

My friends, but this is one of the causes. I would seek unto God. All power in heaven and earth is with me, Jesus said, and those who are found seeking unto God will see from time to time a demonstration of that power.

And unto God would I commit my cause. Your words, my words, can persuade the powers to be that they will indeed water the root, or change the ways, or indeed do anything.

[5 : 21] My friends, but there's a God in heaven that could, and he's an almighty God. All power, then, is in heaven and in earth. In the first chapter of the book of Deuteronomy, where Moses is rehearsing the dealings of God with Israel through their 40 years travelling, he takes them back, and we may look at it later on, he takes them back to the time when his father-in-law gave him a piece of advice that he should not take upon himself all the troubles of Israel, but he should raise up judges who shall listen and deal with what's called the small things.

But the word in Deuteronomy is this, and the cause that is too hard for thee, bring it unto me, and I will hear it. Now, dear friends, that's what's in this word.

I will seek unto God, and unto God will I commit my cause which doeth great things and unsearchable, marvellous things without number.

Well, dear friends, if you have dealings with a mighty God, it's all of his grace, it's all of his mercy, it's all of his condescending love, great things he can do, great things, he's a great God and can do great things.

Oh, how many times, dear friends, I don't know whether you do, but I have to say this, before him, of course, not before men, that he who unstopped the years of the death, he who gave sight to the blind, he that raised the dead to life, he that healed the palsy, both sick of the palsy, he that gave himself an offering for the sins of his church.

[7 : 16] Oh, therefore, my friends, is where the source of the mercy and the goodness and the grace that is in this text is found. I would seek unto God.

Now, I said, dear friends, that there is a condition here. That condition, my friends, we've already mentioned, is the life of God. And there's another condition.

It's the pathway that God brings you and I into. That's the condition. It's not what you want to do. It's not what your old flesh would be like to do.

It's not those things which are so appealing to nature. My friends, it's the pathway that the Lord has put you into. And that pathway is directed, ordered, and according to the will of God.

Now, that is the pathway, and that is what the seeking soul of God, the seeking soul of a living soul, my friends, will bring before his God.

[8 : 15] What a blessing it is, therefore, one of the marks of grace to be a seeker. And a seeker is a seeker after righteousness.

Jesus Christ said in his sermon on and out, seek ye first the kingdom of God and his righteousness. And I believe if you and I have grace, my friends, as much as the pathway goes contrary to nature, and if your pathway is ordered of God, it will always go contrary to nature.

Nature is not in this pathway which leadeth unto life. But, those things which God has decreed, ordered, and indeed, has appointed for you and I to walk in, and to walk out also.

Because, you see, there's more in these two verses than just as though you can say that God will alter his divine will and purpose. Although the prayers of the people of God are offered, they'll never change the Lord's mind.

My friends, as well as you may know that all power is in heaven and in earth is with our God, you will always prove this in your pathway, my friends, he'll not change his mind even through the prayers of the people of God.

[9 : 40] What does it mean then? I would seek unto God and unto God where I commit my cause which doeth great things and unsearchable, marvellous things without number.

Well, the first thing, my friends, I want to bring before you, my friends, is you will seek unto God for grace. You see, the pathway of the Lord's people is ordered, decreed, from all eternity, the day of your birth was decreed, child of God.

The day of your spiritual birth was decreed. And the pathway that you and I shall walk if we are children of God is also in that decree.

But you see, much of the pathway that a child of grace is brought to walk, if not all of it, my friends, is contrary to the nature that they have, the old nature.

Now, there's a most blessed example of this truth. A most gracious example of this truth, you know. We read of the Lord Jesus Christ in Gethsemane.

[10 : 52] There we see holy humanity eternally joined, united to deity. And my friends, I hope you can understand this, that the pathway of Christ was appointed from all eternity, the pathway of redemption, the pathway of salvation, but the pathway of intense suffering far beyond anything we can visualize or describe or understand.

now the Lord Jesus Christ in Gethsemane sweaters his word, great drops of blood falling down to the ground and we read his prayer, it's left on record, three times the Lord Jesus prayed and he came to this conclusion, nevertheless, not as my will, but thine be done.

I would seek unto God. You see, in the second epistle to the Corinthians, we have the example of the apostle Paul and it was given unto me a thorn in the flesh, a messenger of Satan to buff it.

And so what did the poor man do? Got on his knees and prayed and he prayed that the Lord would remove the thorn in the flesh. Well, you see, one dear saint of God used to say years ago in my hearing, knows an answer, knows an answer.

I would seek unto God and to God would I commit my cause. But then we read this and it's the apostle's words and he said unto me, my grace is sufficient.

[12 : 41] Dear friends, may you and I be given grace to pray in the spirit of Jesus Christ. I know all power in heaven and in earth is with him.

My friends, I know it and I've proved it. My friends, and so as the children of God proved it here. But nevertheless, as you and I approach a holy and a just and a righteous God who is a faithful God to his people who will maintain their spiritual life so long as he will and bring them to a glorious habitation at last, my friends, they'll have a pathway which we may describe it as a crook in the lot or we may describe it as one of those decrees and purposes of God that they shall walk in, my friends, and one of the best of blessings in the midst of trials and troubles, my friends, is to be brought submissive to it.

I will seek, I would seek unto God and unto God will I commit my cause. And what a blessed place to place these causes, these concerns, these trials, these troubles and these difficulties, my friends, oh, it is far better, my friends, than to be as it is recorded of the saints of God here and there in the scriptures of other ways and means which were contrary to the ways of grace.

you see, the power of the tempter, my friends, is mighty and it has something to work upon. It's got a weak nature which is a human nature, a fallen nature and the powers of the tempter, my friends, work on that.

The natural mind that resists trials and troubles, speaks against them, would go, if it could, to avoid them. The pathway lot of the children of God is tribulation, my friends, but the blessing in tribulation is when that child of grace is brought into submission to it.

[14 : 51] Nevertheless, not my will, but thine be done. I would seek unto God and unto God would I commit my cause. Cast thy burden upon the Lord and he shall sustain thee.

Call upon thee in the day of trouble, I will deliver thee and thou shalt glorify me. But you see, whatever thy sacred will ordains, O give me strength to bear and let me know my Father reigns and trust his tender care.

These causes, they are causes that are found in the pathway, spiritual experience of the people of God. They are appointed as Job's trouble was appointed.

you know what he said and he wrote when he got to the writing as we call it the 23rd chapter he knoweth my friend what a blessing that's written there he knoweth the way that I take and when he hath tried me I shall come forth as gold.

Let me just look at that 23rd chapter because there's another word in there of which is of consideration that he is in one mind and who can turn him and what his soul desireth even that he doeth for he performeth a thing that is appointed for me and many such things are with him.

[16 : 22] Oh, I don't know my friends it's a boat adventure sometimes in this but you see where God has laid an exercise upon his people.

A God given exercise will come to pass it reveals the will of God and it reveals in the purposes of God in our soul.

Now you and I may shrink from the will of God as it reflects upon our walk and pathway and we may turn from the exercises of the soul we may pray against it I would seek unto God my friends because the way that he appoints with his people shall be walked out it will be performed and the Lord will be with them in that pathway.

Remember when we were exercised about joining the church there was one word that abode with me and it was a word of the psalmist who wrote Psalm 71 I will go in the strength of the Lord God I will make mention of his righteousness even of his only now that's what's in these first five words I would seek unto God my friends what the Lord's purposes and will for his people is indeed to be done and it will be done in his strength and according to his grace it's very obvious if you read that account of Paul that the thorn in the flesh was very effectual lest I should be exalted above measure that was given unto me a thorn in the flesh something that kept him low and kept him close to his God something that was very possibly my friends very possibly it was a weakening effect upon him whatever that thorn in the flesh was but you see the grace of

God balanced the cloud I would seek unto God and unto God would I commit my cause and what a mercy my friends if you can indeed do so the Lord give you and I grace to fall into his hand and know no will but his the Lord grant us the spirit of grace and of supplication my friends to be able to commit our cause unto God to lay it at his feet not to go around telling other souls not to not to share it with those even who perhaps fear God my friends but to lay it before the Lord that that communication between your own precious soul and a gracious God and those pathways will be walked out my friends not in your own strength but in the strength that God will give and you will prove again I'm quoting from the psalmist the 27th psalm it says

[19 : 36] I had fainted and unless I had believed to see the goodness of the Lord in the land of the living let me just turn to it I had fainted that's right I had fainted unless I had believed to see the goodness of the Lord in the land of the living wait on the Lord and be of good courage and he shall strengthen thine heart wait I say on the Lord I will seek unto God and unto God will I commit my cause now let us draw your attention to the work of grace that wondrous work of the Holy Ghost in a sinner's heart that which determines the difference of their eternal habitation my friend the subjects of grace are those who shall be found in eternal glory but he'll do a work you see that Holy

Spirit of Truth will do a work my friends that man cannot indeed understand in his natural mind in the epistle to the Corinthians we find this word in the first epistle and chapter two but the natural man receiveth not the things of the spirit of God for they are foolishness unto him neither can he know them because they are spiritually discerned and my friends that in all the pathways of God's people but especially the pathways of grace and especially too my friends in the call by grace the life of God in the soul is that which is the fruit of the call by grace that life that is poured in that opening up of the soul that eternal life is unchangeable cannot alter my friends and none can change it or increase it or decrease it my friends it's according to the covenant of love and mercy to that soul and what is the purpose of it my friends a simple question but a simple answer too my friends to bring you and

I if we're the subjects of it to his footstool of mercy and I tell you this if you're under the subjects of his grace you'll never understand it with a natural mind as we've read in the Corinthians and he'll do things which will reflect the grace of God in your soul or will be the fruit of the grace of God in your soul but they will be things which your natural mind can't understand what does the Lord do to a soul that he's quickened into divine life he convinces them of their sin my friends he brings them down into distress and darkness of mind but he puts within them the life of God my friends and the evidence of the life of God is a cry and a cry will come up to this gracious God who separated them called them and will maintain his grace in their soul the wonderful work my friends of grace is to convince of sin I will seek unto God and that's the purposes of God in so doing my friends as many a religious person would say well I don't know

I seek unto God every morning every night before I go to bed I lay the word of God before me and I seek unto God now David said in one of his Psalms he will regard the prayer of the destitute my friends how many destitute praying souls is there here in Jireh today my friends those are the ones that will seek unto God destitute not of life of course not as they wouldn't pray he will regard the prayer of the destitute doesn't mean that they are dead in trespasses and sins and therefore out of Christ my friends they are destitute of any hope in themselves and anything they can do or say but they are not destitute of grace they are not destitute of faith and they are not destitute of life I will seek unto God my friends it is the life of God that brings you and I to seek unto God and he will lay those burdens of our sins and iniquity upon us so that we shall be coming to him with these burdens and cares nothing but sin I thee can give nothing but love shall I receive my friends and that's the pathway of the seeking soul and it's a great mercy to be a seeking soul because the spiritual exercise of the people of God is for heavenly things not for time things end

I would seek unto God and my friends you will bring your sins to God you'll have to that's the burden of it the parable of the prodigal is recorded my friends to prove what it is to be a child of God and be in want what it is to be destitute of the comforts that grace brings and my friends and it has this instruction to it that young man went away from his father's house the parable tells us and spent his substance in riotous living and when he began to be in want my friends and that's what grace will do in a living soul it will bring that soul to be in want it was said of Saul of Tarsus behold he prayeth now dear friends that wasn't the first time Saul of Tarsus prayed that was the first time he prayed as a sinner and oh it's not recorded of the prayers of Saul of Tarsus in that house in

[25 : 42] Damascus but a child of God will know what it is mercy my God I make my plea oh God be merciful to me that will sum up the prayers of Saul of Tarsus and another person in again in the Acts of the Apostles the jailer it was mentioned here on Wednesday the jailer when we read that he called for a light and sprang in and fell down trembling before Paul and Silas and said sirs what must I do to be saved my friends the life of God that is the spirit of prayer will bring a cry out of the soul that is quickened into divine life and they'll bring their sins to Jesus Christ I would seek unto God and unto God will I commit my cause oh the powers of darkness my friends are it is extremely great the days of evil are with us but what a mercy if you and I have life in our soul and we're brought to cry as a poor sinner

I would seek unto God and unto God will I commit my cause burdened sinners may burdened sinners lose their load and downcast souls rejoice and doubting souls believe today they are Jehovah's choice and you see where the life of God has begun dear friends so it will continue one of the things about divine grace my friends it's not like school it is a school it's the school of Christ but you see you don't attain in that school you go on as you began oh there are blessings and favours of course there are he will shine upon his own work and he'll grant you those lifts up and those times of blessing and favour but you see you don't gain you don't gain if you do in a natural education when you read Peter's words about growing grace my friends you don't grow better you have a more greater understanding of your own natural heart and ways and your fallen condition that is what grace will teach you son of man we read son of man

I will show thee greater abominations than these my friends that's what the children of God are taught but they're not only taught such things as that but they must needs be taught that the pride of their own heart the wandering of their thoughts the things that come into the mind that hinder grace that would rob the blessings of grace from them or steal the desire for grace that is found in them my friends that's the workings of God that's the workings of grace the spirit of truth my friends convinces of sin but you see as the poet says convince me of my sin and lead to Jesus blood and to my wandering eyes reveal my friends what will you reveal the way of salvation I will seek unto God and unto God will I commit my cause and what a blessing may I remind you of what's written in the 23rd of Luke oh you'll say what's written there is the crucifixion of the saviour ah my friends look who was crucified with him look at that poor soul who said if there'll be the Christ save thyself and us look at him what was the purpose of his cry to be delivered from the cross to go on his way and no doubt back to his own occupation as a thief but look to the other soul my friends look at him a sovereign act of mercy changed the heart renewed the will and turned the feet to Zion's till he turned the desires to Christ brought that poor soul out of the total darkness of a natural life a sinful life he justified the judge in his condemnation we indeed justly for we receive the due reward of our deeds but this man hath done nothing amiss and then his prayer

Lord remember me when thou comest into thy kingdom my friends what put that desire there if you're a seeking soul it may be that it is so with some of the children of God that they see the state of their own soul they know full well that they are sinners in the sight of God and feel his frown and his condemnation and they misjudge this gracious God and they have this would say to you and me as they've often done my friends that the sense and knowledge of their sin can do nothing but condemnation now my friends there is a word in the book of Psalms that refers to the state of Israel in the days of the 40 years journey and the words are these and they limited the holy one of Israel and dear friends if you're a sinner taught by

God so until grace and faith operates and works upon your soul my friends and reveals the way of salvation so you will limit the holy one of Israel now the purposes of God in calling his people out of darkness the purposes of God in convincing them of their sin my friends is to draw them closer to him they shall call the psalmist said and I will answer I would seek unto God and unto God would I commit my calls the calls of my soul the calls of my my desire for pardon and peace the calls that the burden is my friends where and when shall you and I enter eternity and on what grounds is the hope and unto God will I commit my calls well that's what that dear dying thief did and that's what every seeking soul will do my friends it is to that gracious person and in the purposes of

[32 : 34] God their prayers their desires their exercises will be indeed to commit my calls unto God commit thy way unto the Lord trust also in him and he shall bring it to pass now my friends where is the blessing and the favour then well you see one of the things that you and I are taught or rather the means by which you and I are taught is the means what we call revelation what you and I know of ourselves we know out of revelation it's revealed to us if we're a child of grace if we mourn over sin it's because sin has been made it has been revealed to us we're made to feel it we're made to groan under it and we are made to plead under it my friends and so it is in every blessing and favour I don't believe in this change that some people speak about my friends the Lord works and he works wondrously but he shows first the way of escape that's what he'll show you first the way of escape very remarkably my friends is that mercy oh and and to my friends you'll seek to be found to have a greater understanding of the way to escape you see the person of Jesus

Christ is the way of salvation what was accomplished at Calvary my friends brought redemption to sinners what is spoken of in John chapter 16 my friends is the Spirit's work in it Jesus Christ in the 14th 15th 16th chapters of John speak here and there of the Holy Spirit's work in the 14th chapter he says he shall teach you all things and bring all things to your remembrance whatsoever I've spoken unto you and in chapter 16 my friends he speaks of the Holy Spirit and he calls him the comforter and he says this he shall take of mine and shall show it unto you that's revelation my friends he reveals to the people of God their complaint their sinfulness their fallen nature my friends he'll show them the sons of Adam and are completely lost and ruined in the

Adam fall but you see as grace continues as the mercy of God continues as the blessing of Christ is revealed to the people of God my friends so there will be a seeking after him and another thing too about the seeking spirit my friends and we must add this to this seeking spirit if you got a seeking spirit you therefore been given faith otherwise you wouldn't be a seeking spirit there's a word in the gospel and it describes the woman with the issue of blood now it's very descriptive of the grace and mercy of God in a sinner's heart she had tried every other position and rather grew worse sinners can mend their ways but it doesn't erase one's sin sinners can change their habits we'll not do this anymore we'll not go there anymore we'll not mix with this company anymore my friends but what about the past sins and iniquities you see when you start working on what you can do to improve the state of your own soul you're resting on works and my friends many thousands do of course rest on works but this word this eighth verse says

I would seek unto God now my friends what is revealed to the sinner therefore will so work upon the spirit of that sinner my friends his very soul will go out after Christ and like the woman with the issue of blood you see there was put into her heart a grain of faith and that knowledge that she had was accompanied with a grain of faith the knowledge she had was this we read the gospel recalls the words and when she heard of Jesus she said if I may but touch the hem of his garment I shall be made whole if not if or but or perhaps or maybe my friends there was a grain of faith given to that dear woman that if she could only touch the hem of his garment she should be made whole and so what do we find she can't seek him for Jesus but you see and as the poet reminds us if unto

Jesus so up found a crowd about him will be found attending day and night well you and I if we are called by grace will know what that crowd is a crowd of unbelieving fears well my friend there was a multitude around Jesus Christ but she touched the hem of his garment she pressed through the crowd with all the insufficiency of her health and strength but faith drew her to Christ and faith gave her to believe that touching his garment would be the means and way of healing and restoring and so it was I would seek unto God though there be multitudes those of the unbelief the sin which does so easily beset us the apostle writes to the Hebrews the sin of unbelief but you see if you've got a cause my friends it's a God given cause and if the Lord grants you that grain of faith you are pressed towards the mark you are pressed after this glorious person my friends

[38 : 53] Christ is revealed we used to have a pastor who preached here from time to time used to speak about Christ in the want of him in the want of him you see that's the life of God my friends that's faith and such is the soul that is seeking after God will seek unto Christ my friends in the want of him there's a blessing you see in every living soul and that's the workings of grace my friends that that's soul it has a desire after Christ he'll have revealed to them the way of healing the way of restoration the way of pardon and peace you see there was there was a man who was sick at a pool he wasn't there and he had four friends they were good friends gracious friends they were faithful friends they were not only faithful to their sick and afflicted person that they were concerned with my friends but they had faith to believe in Christ when they came to bring this poor man to Jesus well they couldn't get through the crowd so they went on the roof and took the tiling up and lowered him down on his stretcher and laid him at the feet of

Jesus Jesus Christ commended the faith of those four friends but he healed the man that was sick of the palsy I would seek unto God and unto God would I commit my cause I came to Jesus as I was weary and worn and sad and found in him a resting place and he has made me glad well this is a blessed word my friends to the seeking soul what a mercy to be a seeking soul what a mercy to have a burden that you can't remove yourself what a mercy my friends to have grace in the person of Jesus Christ faith in his work oh that glorious person who attracted sinners to himself brought them with all their needs and all their concerns and all their burdens

I want also to bring before you this concern in this word my friends the absolute necessity of this word Jesus said to Martha one thing is needful but you see the time came when we read of Lazarus that he died and oh what a hopeless case would be therefore in the state of concerning Lazarus but you see they came the Lord Jesus Christ came to Bethany and the two sisters Martha and Mary both spoke individually to him and they both said this if thou has been here my brother would not have died well some people have a view that of course that was the rebellious spirit I've often felt my friend that wasn't really

I've often thought that that was grace and faith working in those sinners because how true it was but you see the will of God was to be performed the purposes of God will be made known your trials your troubles your difficulties the state of your soul my friends the eternal happiness that you seek after to know peace and pardon my friends are all impossible things in the eyes of man and so shall they ever be so shall they ever be my friends and those things if God sanctifies them and uses them and causes them to be the means of blessing my friends will bring you and I to the feet of Jesus I would seek unto God and unto God would I commit my cause which doeth great things and unsearchable marvelous things without number now my friends this is not a as I said just a moment ago my friends the Lord teaches his people throughout their journey of life this pilgrimage way and he'll teach them by I was going to say these pathways of example those things which were laid upon the people of God which will cause them to seek unto God because the seeking soul as I've said my friends is blessed with faith he wouldn't be a seeker if he wasn't and what the mercy of this word is my friends is this that there in the person of Christ my friends it is one who is indeed not only able to do you see

Jesus said was it to the blind man believe ye that I'm able to do it my friends there's that grace to believe that God is able to deal with it where can you take your sins my friends where you can take your hard causes where can you take your difficulties where can you take those sins which are nothing more than a secret between your soul and God my friends there's nowhere to take it my friends but to this gracious God I would seek unto God and unto God which would I commit my cause and then it comes like this to me I must close and I see the time's gone it also has the grace the need of grace my friends to wait not only upon the Lord but to wait for the Lord and unto God will I commit my cause in Paul's epistle to the

[45 : 15] Hebrews we read about that in chapter 10 pass not away therefore your confidence which hath great recompense and reward for you have need of patience that after you have done the will of God you might receive the promise for yet a little while and he that shall come will come and will not tarry dear friends that's not your little while that's God's little while and that's the purposes of God my friends in simple terms oh yes we have need of patience but that's what I believe is in that second part of this eighth verse and unto God will I commit my cause the need of patience cast his head on me thy care tis enough that I am nigh I will all thy burdens bear I will all thy needs supply

Amen let's close this morning by singing hymn number 735 to the tune David 670 hymn number 735 oh the happiness oh the life of grace within when the soul is realizing conquest over hell and sin happy moments heavenly joys on earth begin on the saviour's fullness living all his saints obtain delight with the strength which he is giving they can wrestle they can fight happiness is in sight hymn number 735 5 735 he has so my day from the life is hisance again and

Then the thought is Kælie, Ellen, Ann Maker, and cion, an echo of we can't stand Thank you.

Thank you.

Thank you. Thank you.

[50 : 35] Thank you. Amen.

Do on and bless what is thine Lord and do forgive what is mine. be with us through the interval Lord and bring us together again and may we be influenced by the spirit of truth whether we listen or whether we speak and now may his grace and the Father's love and the fellowship of the Holy Spirit remain with us now and always Amen Amen