

The cause that is too hard for you, bring it unto me (Quality: Good)

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[0 : 00] Thank you.

Bring it unto me, and I will hear it. 17th verse reads, Ye shall not respect persons in judgment, but ye shall hear the small as well as the great.

Ye shall not be afraid of the face of man, for the judgment is God's, and the cause that is too hard for you. Bring it unto me, and I will hear it.

You will see over the chapter, and also by the very book of Deuteronomy, the pathway of Israel was now coming to a conclusion.

For 40 years they had travelled through the wilderness, what lay before them was Jordan.

[1 : 25] Jordan first, Canyon beyond Jordan. And they would be looking back, as chapter 8 reminds us.

They were told to look back and to remember all the way which the Lord, our God, had led them. But at this time he was, Moses was reminding them of that chapter in which we read and what happened.

He heard that, receiving instruction and wisdom from his father-in-law, he raised up those wise men who shall hear the complaints and concerns of the children of Israel.

But hard things, difficult things, great things, great things, they were to be brought to him. The cause that is too hard for you, bring it unto me, and I will hear it.

The cause that is too hard for you, and it's not history that we want to talk about. It is the way of grace, and the way of the spiritual Israel too.

[2 : 48] In the person of the Lord and Saviour Jesus Christ. The way of the way of the spiritual Israel. The way of the spiritual Israel. The way of grace. If you and I are in the way of grace, there will be many things too hard for us.

And I believe that will be a continued expression. The cause that is too hard for you, bring it unto me.

Oh, many years back now, I sat in Hanover, and was a dear servant of God there, and he's still alive, but he's very feeble.

And I remember him saying this, if you are where the Lord would have you to be, it will be a place you can't manage. And I've lived to prove the truth of those words. If you are where the Lord would have you to be, it will be a place you can't manage.

And I did remember those words in my petitions for the apostle. In the second pestle to the Corinthians, he said, concerning the pathway, Who is sufficient for these things, but our sufficiency is of God.

[4 : 05] But there will be many causes that are too hard. If you and I are pilgrims, pilgrims have no abiding city.

They may have lodging places, but they certainly have no abiding city. But through this pilgrimage way, through this wilderness journey, there will be many things which are too hard.

Think back on the remarkable way in which the children of Israel were delivered from Egyptian bondage. The Passover lamb, and the blood that was sprinkled on the doorpost, and upon the lintel.

And the promise, the blood shall be to you, and a token upon the houses where you are. And when I see the blood, I will pass over you. There was no way out of Egypt, other than the way that the Lord made.

They were delivered out of captivity. You and I have been brought out of Egypt, or out of the world. And the spirit of the world can only be by the way of grace and the way of mercy.

[5 : 29] But it has put us in a way which would be described simply as a wilderness journey. Strangers and foreigners upon the earth.

But if we have the kingdom of Christ in our heart, and the prospect of glory from time to time, it will be indeed the pathway to that glory which will bring these many hard things.

I do, I remember many years ago, one speaking to me about dying grace. And I believe there's a lot of value in that word, dying grace.

The cause it is to have are for you. You and I are born in sin, shaping in iniquity. And through God's goodness and kindness, we form relationships, have loved ones, and dear ones to us in our heart and in our affection.

The cause it is too hard. Can you leave them? Can you leave them? Oh, what a great mercy if we have the grace to leave them.

[6 : 55] What leave them carelessly? Ruth, the Moabitess damsel said, Intreat me not to leave, they ought to return from following after thee.

For whither thou goest, I will go. Where thou lodgest, I will lodge. Thy people shall be my people. Thy God, my God. What did she leave behind? All that was near and dear to her.

Going on to Bethlehem, with amongst the Naomi, who was indeed a child of grace. It was far more profitable for her to go, but there was also that natural cleaving that she had to leave.

We remember in that first chapter of the book of Ruth, what it says about Orpah, two very loving and affectionate daughters-in-law.

Orpah and Ruth. There was a drawing, there was an attachment, there was a union, but it wasn't found in all of them.

[8 : 05] Ruth, we read, Orpah kissed her mother-in-law, but Ruth claimed unto her. Dear friends, if you've got grace, you'll cleave, you'll cleave to the children of God.

If you've got grace, it will unite you to Jesus Christ. And the cause, dear friends, is to be separated from all else, and to be followers of the meek and lowly Jesus, the cause that is too hard.

But then, dear friends, surely you will know, if you fear God, there will be multitudes of causes. Daily, I was going to say, what's the hardest thing to lose and leave?

Sin. That's the hardest thing. It dwells in you. You've got grace, you say. So does sin dwell in you. And you have a warfare.

The old man of sin and the new man of grace by no means can agree. What a solemn thing, dear friends, to realise that gracious souls still have this opposition of sin.

[9 : 25] Oh, if your heart's an affection set upon things above, which it should be for those who profess grace. Nevertheless, this natural heart and affection for time things, oh, don't they intrude?

Time things, don't they creep in? When you're reading the word of God, don't they creep in? When you're trying to pray to God, don't they creep in? When you're sitting in God's house, is your mind, is your affection, is it not sometimes diverted, if I might put it that way, to time things?

It's all very well, dear friends, if the Lord spares you and me for tomorrow. But the Lord keep us from thinking about tomorrow. Sufficient unto the day is the evil thereof.

The Lord keep us, as we're in his house and amongst his people, and deal with spiritual things that our affections may be upon the person and work of Jesus.

The cause that is too hard. Can you manage sin? Can you dismiss it? Can you change? What about past iniquities that often pain your eyes and mind too?

[10 : 45] what could be more solemn, dear friends, to be a sinner and yet be a gracious sinner? To be the subjects of God's grace and yet have sin in our memory?

Conscience touched with sin or touched by God because of sin? you find there is an answer. Oh, sweet are the seasons, you know, when you can recall those times of exercise when the children of God have had to draw near.

Sin has been a burden. If we confess our sin, the apostle wrote, he is faithful and just to forgive us our sin and to cleanse us from all unrighteousness.

Dear friends, can you manage your sin? I'm sure you can't if you fear God. It won't be a trouble to you nor me if we have no grace. We can't see sin because our eyes are blinded.

But for the grace of God we can see what sin has done. It has affected the whole of humanity from Adam's day to the end of time.

[12 : 10] It's also affected the Lord Jesus Christ because for sins of the church of Christ he suffered, bled and died and rose again and all for them.

the cause that is too hard for you. Bring it unto me and I will hear it. But dear friends, what about self?

Are you troubled with self? The first in was about pride. Oh, the need of grace. The need of mercy. The self, you know, is a very important person to nature.

It's all how we need to seek grace to be the lowest. There's a hymn, I don't know if I could repeat it. It's something like this.

I don't think I could get it right. The poet's words escape me at the moment. He cannot, they cannot be brought too low if Jesus on the petty show.

[13 : 24] Oh, how much grace is needed to be nothing that Jesus Christ may be everything. The cause. But then the pathway that you're brought in, can you manage your path?

Let me speak to those who have made an open profession. Can you manage your path? Did he tell you that it would be nothing more than plain sailing to glory?

Oh, he made you willing by love, I trust, to walk in his ways, to follow in his footsteps. But did he tell you much about the wilderness journey?

When we were baptized back in the 70s, we had a note from the minister afterwards and he said, but now there's a wilderness journey to walk.

And who's capable, who's able to walk this wilderness without sin? We read in the Song of Solomon, who is this that cometh up out of the wilderness, leaning upon her beloved?

[14 : 31] Who is it but a child of grace? Dear friends, can you manage your wilderness? But he didn't tell you what path you've got to walk, did he?

If you had read the word of God, you'd have some intimation of it. In me, you shall have peace. In the world, you shall have tribulation. But be of good cheer, I've overcome the world.

tribulation is a lot. That ye shall with much tribulation enter the kingdom. Dear friends, these things are part of the pathway.

If you suffer with affliction, it's because you're a sinner. Not because of your sinner, not because as a sinner, but because sin is in all things that concern the walk and pathway and all below.

It's a part of the evidence of the fall of Adam affliction. The cause that is too hard for you, bring it unto me.

[15 : 37] But I think you will prove, as I believe all the children of God will prove, that in the purposes of God it's sent for that purpose. Why is it written then, call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me?

Why is it written, come unto me, O ye that labour and are heavy laden, and I will give you rest? Because, dear friends, the pathway and the wilderness journey will be made too hard for you.

Thy whole dependence on me fix, nor entertainer thought, thy worthless schemes with mine to mix, but venture to be naught. And the cause that is too hard for you, bring it unto me and I will hear it.

Jehoshaphat, in the 2nd of Chronicles 20, said, these words which are immortal because they seem to me to be so often the expressions that you and I learn.

Neither know we what to do, but our eyes are upon thee. If the Lord empties you, dear friends, he will fill you.

[16 : 55] But if he empties you, it makes you more and more dependent on his grace and upon his mercy. I think it was last year, sometime last year, we went and spoke from these words, and he said unto me, my grace is sufficient.

Well, up to that present time, he thought prayer was sufficient. He was given a thorn in the flesh, a messenger of Satan to buffet, and so we read, thrice did I pray.

It wasn't sufficient. What was insufficient about his prayers? Nothing at all, other than that it was contrary to the will of God. He didn't ask what the will of God was.

He took the matter up and told the Lord to take it away. Who is not a stranger to such experiences? Take this away, I can walk without it. Dear friends, how often do we pray to know the will of God?

But then how often do we pray for the grace to walk out the will of God and the purposes of God? But those words stood out in the chapter, and he said unto me, my grace is sufficient.

[18 : 13] It changed the outlook immediately. We don't find him anywhere speaking about his thorn in the flesh anymore. We don't find anymore anything else about his prayers. We're respecting the thorn in the flesh.

But we read much of his grace. And we can trace his grace in the pathway. Oh, the need of grace. He wasn't born with grace, dear friends.

But if by the grace of God you were born again, you became the subjects of grace, you came to the need of grace. When you pray in the mornings, when you go through the word of God or try to seek the Lord's appearance and his help, you seek grace.

You might have need of wisdom, you might have need of strength and I'm sure you have too, needs of intelligence and all such things, preserving care.

But pray for grace, God's grace, who knows what the pathway is going to, how it's going to affect you. Dear friends, you'll need grace if you're a child of God to walk through this wilderness.

[19 : 32] Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame. When did you last endure the cross and despise the shame?

Oh dear friends, the Lord will bring you into causes or into places and into circumstances which is far too hard for you.

But I think too, we try to speak of the trouble sin is or should be. Past offences, pain arise.

The hymn said, just now weary of wandering from the Lord and now made willing to return. I hear and bow me to the rod and for now not without hope I mourn.

There is an advocate above a friend before the throne of love. Dear friends, we're not given a raisers.

[20 : 39] We're not given the means to forget. Because I tell you this, if you forget, God doesn't. And I'm solemnly aware of this also and that's, it'll make you honest, the sins that are children of God, God sees.

I thought of David. We could have read about David, you know, he was, he'd sinned out of the sight of man. No one saw him. Guilt, shame it brought upon him.

God saw it and he marked it. But then you see, he was hard. His heart was hard. His heart was indifferent to sin at that moment.

Not all. Nathan came along with a parable when they did upset David. Oh, what he was going to do with that man who stole or taken away the only ewe lamb, little ewe lamb.

But you see, God had seen it. He said, thou art the man. And guilt and shame came upon him. He was brought to feel him as a sinner because it is too hard.

[21 : 55] Dear friend, saying sorry isn't in any way it will make the difference. What does the child of God need? What makes the child of God seek? With my burden I begin, Lord, remove this load of sin.

What is it that you and I feel to need? Well, there isn't only one thing that you are brought to feel to need. There's only one thing that's the blood of Jesus.

And to know an interest into the prayers of the intercession, intercessor. I do like that word which we quoted when he is able to say through the uttermost them that come unto God by him seeing he ever liveth to intercede for them.

That's a good word for a sinner, isn't it? That's a good word that a sinner might indeed feel. A call that is too hard for you, bring it unto me.

Bow unto the will of God. We mentioned the apostle just now, but bow unto the will of God. We have a dear friend who some years now back lost a husband and on the funeral card it was a word, a line or two from one of our hymns.

[23 : 29] To give to God without grudge the purchase of his blood. Dear friends, what grace is needed to indeed understand those words.

To give to God the cause that is too hard, the will of God purposes. We sing it, you know, we sing all about it, but do we walk it out?

His purposes are ripening fast, unfolding every hour. The bud may have a bitter taste, but sweet shall be the flower. And I think too of the book of Job.

What grace that man showed. Who can understand his pathway? Hated of Satan, despised by Satan, loved of God, brought into an extremity of circumstances, losing ten children, losing his property, losing his health.

death. The Lord gave, the Lord hath taken away, blessed be the name of the Lord. Oh, what a cause.

[24 : 44] And these miserable friends of his, they weren't a lot of help either, were they? The Lord brought him out of it, and he was blessed with twice as much as before.

The cause that is too hard, the will of the Lord. Our heart is, it's contrary to nature, let's say that, it's contrary to nature. The way, dear friends, is contrary to nature.

If you are a child of God, he'll lead you the way which he'll have you to go. His purposes, his will be done. Oh, those countless numbers of people today quote the words of Jesus, thy will be done in earth, as it is in heaven.

What do they know about the will of God? Dear friends, what do you know, what do I know? Do we know, we'll know this, I tell you this, right? Dear friends, we'll know this, our will will clash with his.

Until he gives us grace, until he gives us grace, and influenced by that grace, his will is right. God, there's nothing wrong with the will of God, what's wrong is us, and that receiving of the will of God, his purposes.

[26 : 10] Then, I may say this, let's look at something else about the will of God. He said as we started, the place where he will have you to be, will be a place you can't manage, but he'll have you to be there, dear friends, however you fight against it, however you feel different or think different, you'll have to go.

We have the case, don't we, of Jonah, who was told by God to go to Nineveh, not Jonah, not Jonah, I'll go to Tarshish, all sorts of things will be better at Tarshish, but I'm not going to Nineveh.

There's a preacher I know, oh he's well, he's in glory now, and I have a tape of his sermon, some of his sermons, when he was exercised about preaching, he vowed and declared out loud, he said, I am not going, dear friends, oh I do hope that the love of Christ might prevail, and when it does, dear friends, you won't count the cost in, you won't count the cost in, when he breaks you with his love, breaks his heart, your heart with his love, you'll follow, but you'll be very dependent, it's not like picking up a word of God and trying to speak from it, it's speaking from a word he'll give you, and if you wake up on a Sunday morning like I do sometimes with a text, which I never went to bed with, what am I to do?

I'm to go, but I'm to lean, and lean on him hard. Dear friends, our place, if we are in the church of Christ, if we are in, if we are favoured to be the subjects of God's grace, and walk his ways, it's not for anything but obedience, that he will bring upon you a sense of his love.

Dear friends, if you are where you are today, and you're the subjects of his love, if that is why you're here, why I am here, the subjects of his love, then he shall have all the honour, all the prize.

[28 : 46] But I've never found a time. I've come here now, this is the 28th year of coming, or the 28th time of coming rather, and I've never known a time when I've not needed his help or his appearance.

Some of those texts have gone into eternity. Who knows whether it was a pointed word or not, who knows whether it was blessed of God, I don't know, but I know this, dependency, dear friends, that's what the will of God will bring you to, utter, total dependency.

You'll lean on him then because you've got nothing else to lean on. Have you ever had to plead, especially you that pray in public, have you never had to plead what he has said?

Open thy mouth wide and I will fill it. that's what he said. Dear friends, how vital it is then when the will of God is to be shown and if he speaks the will of God into your heart, you have some information of his purposes.

It's not like Jonah taking the next boat to Tarshish. It's not running all somewhere else because it looks better. It's waiting upon God. But I tell you something else and this is positively true.

[30 : 12] If you are where God has appointed you, and it certainly will be a place you can't manage, but I tell you that's the place where you'll prove his faithfulness and his kindness.

Oh, he'll never fail you. He'll never forsake you. He'll bring you poor. He'll bring you needy. He'll bring you dependent. Dear friends, but he'll be with you.

He'll uphold you. What was the last words Wednesday afternoon that the Lord's servant that stood here then said?

What was the last words? Go on. That was the last words. And dear friends, you'll have to go on. You may not like the path, but all seek grace to know his presence in that path path.

And the cause that is too hard for you, bring it unto me and I will hear it. I'll tell you this and you'll prove it. He's an all-sufficient God.

[31 : 16] He's able, he's an able God. He'll never leave his people and forsake them. I sometimes have to say to the Lord, the last words of Jesus Christ on earth, you know, before he ascended to glory, or one of the last words.

What was it then? Can you remember? And lo, I'm with you always, even unto the end of the world. Dear friends, that's grace. That's the Lord Jesus Christ's promise.

And you and I haven't come to the end of our world yet. But he still remains. What did he say? I tell him what he said to me through his servant back in the seventies.

Thy shoes shall be iron and brass and as thy days so shall thy strength be. That's what you will learn. How many of us can honestly say we've been brought to nothing?

It's a most blessed place to be. It's good to be poor. I think sometimes I've had to pray, I've had to speak to what Jonah said.

[32 : 29] Jonah was in the wild. I am cast out of thy sight. Yet will I look again towards thy holy temple.

The family or the sons of Jacob had received calls from Joseph, though they didn't know it was Joseph. there come a time, you know, when they have got to go again.

They didn't want to go because Joseph had said, next time you come, bring Benjamin. If you don't bring Benjamin, don't come. And Jacob knew it and it cut him to the quick.

He's lost Joseph. Is he going to lose Benjamin? He didn't know the pathway, of course, of the Lord. God, but it came a time, you know, when he was running out of food. So he said to his sons, go again to the man, go again dependent, go again to lean on his mercy.

Didn't know the cause that was the Lord was in it all, but the Lord was in it. The cause that is too hard. There's something else, too, that we shouldn't ever forget.

[33 : 44] You can't affect the cause. You can't manage this cause. You can't alter this, alter that, or something else, whatever is that cause that you're walking in.

Critical or judgmental in this. I knew a man who used to drop in our prayer meetings on a Wednesday night.

He was a Baptist, I think, some sort of Baptist. After a while, he disappeared, and he came back 12 months later. I found he'd been to London for a year in a college.

What was he learning? To be a minister. To be a minister. We had one or two conversations. Nothing about sin.

There's lots of things about Jesus Christ, of course. Lots of things about historical things of the Scriptures. churches. He was an authorised version reader.

[34 : 49] He wouldn't have any other Bible. But he wouldn't say anything said about sin. What troubled me was he never said anything about his sin either. And I wondered what sort of minister he was and what sort of ministry he was indeed engaged in.

dear friends if God sends you if God sends a man to preach he'll put him in a college all right. But it won't be a college of man's provision.

It will be the college of experience. We read a sermon once many many years back sitting down reading this sermon and it was one of Philpott's sermons.

And he was speaking about Paul and he said he was raised in the college of Damascus. Have you got a college like that you have been in? I tell you what you won't forget that instruction and teaching.

You will never forget it. But you see that's where God teaches his children the college of experience. Not this learning or the ways of which men have written but they'll go and they'll go poor and you'll go poor.

[36 : 11] You've got a way set before you if you fear God. You'll go poor. You'll go dependent. Oh, who is sufficient for these things? Dear friends, you will learn that you are not.

Every day you'll need his help. Every day you'll need his grace. and you'll have to pray with the apostle that you might prove that truth and he said unto me, my grace is sufficient.

Now, there's one thing to you that you and I don't know. First of all, if God has given us grace, he's given us a way to walk, a pathway through this waste-land in wilderness, it's not of our choosing, it's of his choosing.

And this is what we don't know. We don't know what's in it. We don't know what it contains. We don't know what tomorrow or the next day or so on, how it will unfold.

What does it say? Commit thy way unto the Lord. Trust also in him and he shall bring it to pass. There was a minister here on Wednesday who preached that in Hanover on Thursday night and he said what your it is.

[37 : 31] And that was the will of God. Dear friends, this is where we are dependent on a good and gracious God. Not that he will unfold the way.

It isn't like, you all know the way from A to B, you all know the way from Jorah to your home. but if you're in the way everlasting, it will be dependence, it will be obedience.

And I tell you this too, it will bring you to seek him every day, for his grace and his mercy. But I tell you something else too, you won't want to go an inch without his presence.

You won't want to go an inch, dear friends, you won't want to go anywhere without the Lord. If thy presence go not with me, carry us not up hence. That will be your desire.

But if he leads you along and teaches you, he'll show you the rough ways. What does it say in the prophecy? And the crooked shall be made straight, and the rough places plain.

[38 : 45] Is this the lot of the children of God? It most certainly is. Why is it so you don't and I don't settle in this vain world of sin and war?

The cause that is too hard for you, bring it unto me and I will hear it. But then we must not forget either the way of salvation.

There's plenty of people to speak about the way of salvation. I suppose all that attend some part of Sabbath day services, dear friends, seem to know something about salvation.

You've only got to read the Bible if you've got the ability to remember the way of salvation is set before you. what about this way of salvation?

Well, it's in the person and by the work of the Lord Jesus Christ the way of salvation. But if God teaches you the way of salvation, he'll teach you what it is to be lost, ruined by sin, not someone else's, yours.

[40 : 06] Dear friends, when he calls a child, one of his children by his grace, he shows them something of themselves. What a dreadful sight that is.

When the eye of faith is opened, and you see sin in how God sees sin, and you see it's in your members, in yourself, and you're made to feel the dreadfulness of sin, and you mourn over it.

An unregenerate person doesn't mourn over sin, cover it up he might do, try to forget it he might do, but a person who is the subject of God's grace, is taught by the same blessed spirit of the solemnity of being a sinner in the eyes of God, a lost and ruin, dines alas, a lost condition, works cannot work, thee remission, all thy goodness do thee good, sins within thee all about thee, but the remedies without thee, see it in the Saviour's blood.

When you come to the Lord, you'll come as a lost sinner. That's how sinners come to God. They come because they've got to, they come because they're drooled, but they come because they're lost.

Oh, you know, you look at that wording, the Acts of the Apostles, there was a great earthquake in that jail where Paul and Silas was. And we read of the jailer who 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?

[41 : 53] Is that the way he was taught? Did he bring you to that lost condition? did he bring you devoid of hope? There's a word, you know, and I read it lots of times because it teaches me.

In the second chapter of Paul's epistle to the Ephesians, he speaks of those who were called by grace and he said, remember, did you being in time past Gentiles in the flesh?

What about this remembrance? That at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

Do you remember that in your lost condition? Do you remember the publican? Do you remember the Pharisee, of course? I thank God I'm not as other men are, extortioners, unjust, adulterers, or even as this publican.

But remember the publican's prayer, that's the prayers of the people of God, God be merciful to me a sinner. That was a lost condition. And of course it is too hard for thee, bring it unto me.

[43 : 15] Self condemned. Read the seventh chapter of the Romans. Sin revived, Paul said, and I died. O wretched man that I am, who should deliver me from the body of this death?

I thank God through Jesus Christ. Oh, time enough, you'll be tired of me telling you this, dear friends, but time's enough.

When people talk about Romans 8, read Romans 7. because Romans 8 begins, there is therefore now no condemnation.

Why? Because God had condemned him, and he also showed him the way of salvation. The time is gone, and the cause that is too hard for you, bring it unto me, and I will hear it.

Amen. Amen. Let's close by singing hymn number 1058.

[44 : 44] The tune is Vienna 517. hymn number 1058.

Lord, if thou thy grace impart, poor in spirit, meek in heart, I shall, as my master be, rooted in humility, simple, teachable, and mild, changed into a little child, pleased with all the Lord provides, weaned from all the world besides.

Father, fix my soul on thee, every evil let me flee, nothing want, beneath, above, happy in thy precious love.

Hymn number 1058. ass vertebrate, teu man, you MY diese love is the dead, tua, out THAT night, ANDRE!

hey, God, your vibration, out, you can't out, you and you can spread. The■■■■ Hotline Thank you, my little child.

[47 : 03] Praise the Lord, I hope, and my soul. Praise the Lord, I hope, and my soul.

From the midst I sorrow bring, Every evil has been free.

■■ There can be a Schüler, I keep in my possessions from me.

O Lord, forgive and pardon what has been amiss. Thine own precious word, through the interval, bring us together, Lord, later, and thy spirit's help we look for and wait upon thee for.

May the grace of the Lord Jesus and the love of God the Father the fellowship of the Holy Spirit, the Comforter, remain with us now.

[48 : 49] Amen.