

Twelve Ordinary Men - Judas (Not Iscariot)

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: 11 June 2023

Preacher: Rev. Murdo M Campbell

[0 : 00] But if we could, with the Lord's help and the Lord's enabling this evening, if we could turn to Luke chapter 6, Luke chapter 6, and our list of learners, Luke chapter 6, page 1039 in the Pew Bible.

Luke chapter 6, we're reading at verse 13. And when day came, Jesus called his disciples and chose from them twelve, whom he named Apostles, Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Simon, who was called the Zealot, and Judas, the son of James, and Judas Iscariot, who became a traitor.

As you know, we're continuing our study of the disciples of Jesus. And as we've discussed, and as we've discovered over the past number of weeks or months, the disciples, they were just twelve ordinary men.

They were twelve ordinary men who were called, commissioned, and commanded to serve their extraordinary God. And as we repeatedly said, they weren't rich or religious.

They weren't the best or the brightest, the sharpest or the smartest, the clearest or the cleverest.

They were just twelve ordinary men with many flaws and faults and failings and many foibles.

[1 : 52] And among them, as we've seen in this list, as we've studied them, they were deniers.

They were deserters. They were doubters. And there was, we haven't reached him yet, a defector.

But that's what makes them so real. That's what makes them so relevant to us. That's what makes them worth studying. Because we're so like them. We're so like these twelve ordinary men.

And we can learn from their experience. We can learn from their example. We can learn and be learners by learning from these learners. Because that's what they were.

They were learners too. They were disciples. And we can be disciplined by these disciples, by studying them together. Because as you know by now, a disciple, it's a learner.

That's what the word disciple means. It means learner. So are you a disciple yet? Are you a disciple yet? Are you a disciple of Jesus yet?

[2 : 51] Are you a learner? Because this evening we're learning from the experience in the example of the eleventh disciple. The eleventh disciple in this list of twelve ordinary men.

And some would say, well, we often say we often keep the best till last. But in this case, Judas Iscariot, he is the worst who is going to come last.

But this evening we're looking at number eleven. The eleventh disciple in this list of twelve ordinary men. And he was Judas. Not Judas Iscariot, but Judas the son of James.

Judas the son of James. And I'd like us to think about this Judas under two headings. A notable name and a noteworthy name. A notable name and a noteworthy name.

So first of all, a notable name. A notable name. Last Lord's Day we were learning, if you'll remember, we were learning from the experience and the example of the man just above Judas, the son of James.

[3 : 52] He was called Simon the Zealot. And we mentioned that many of the men in this list of learners, these twelve ordinary men, some of them have the same name.

Because there are two Simons. There's Simon Peter and Simon the son of Simon, who was called the Zealot. There are two Jameses and there are also two Judases.

So there's two Simons. Simon Peter, Simon the Zealot, two Jameses. James the son of Zebedee and James the son of Alphaeus. And there are two Judases. Judas the son, who is the son of James.

And also Judas Iscariot, who became a traitor. Now because there are two Simons and two Jameses and two Judases in this list of learners, you immediately start to think, well these names

must have been popular names in ancient Israel.

They were popular boys' names in ancient Israel. Although they're not really the popular names that Alison and I have been thinking and talking about over the past few weeks. Because apparently the most popular boys' names just now are Oliver, Noah and George.

[5 : 02] And the most popular girls' names are Olivia, Amelia and Isla. But in ancient Israel, Simon, James and Judas were popular boys' names.

And we can see that not only from this list of learners, but also because there were nine Simons in the New Testament, there were four Jameses in the New Testament, and there were five Judases mentioned in the New Testament.

We looked at those nine Simons last Lord's Day. You can find the four Jameses for yourself. That's your homework. In fact, one of those Jameses, he is the son, he is the father of this Judas.

He's related to this Judas. And the authorized version says he was Judas, the brother of James.

The ESV says that he was Judas, the son of James.

Either way, we don't know who this James really was and how he was related to this Judas. Judas, the son or the brother of James. But he had a popular name.

[6 : 05] Judas was a popular name. The other man who had the popular name who's mentioned in the New Testament is the man beside him, Judas Iscariot. He had a popular name, but he was a very unpopular person.

In fact, Judas Iscariot was so unpopular after what he did to Jesus. He was so unpopular that one of Jesus' four brothers, who was also named Judas, he disliked Judas so much.

He detested what he did to Jesus' name, Judas. Because of all the association there was with Judas Iscariot.

And so Judas, the brother of Jesus, he changed his name to Jude. And he's the Jude who wrote the second last book in the Bible, the letter of Jude.

And Jude has that wonderful statement in his opening letter, where he reminds us as Christians that we are called, loved, and kept. Another man in the New Testament with the popular name Judas was Judas the Galilean.

[7 : 16] We mentioned him last week because he was like Simon the Zealot. He was from that far right-wing nationalist political party known as the Zealots.

And we're told in Acts chapter 5 that Judas the Galilean, he organized this revolt and this rebellion against the Romans. But the Romans, they quickly crushed the rebellion, and they killed Judas the Galilean, and they crucified his sons.

Another Judas mentioned in the New Testament, he makes his appearance just after the dramatic conversion of Saul on the road to Damascus. We read that there was a disciple at Damascus named Ananias.

And you remember how the Lord spoke to Ananias in a vision. The Lord said to Ananias, Rise, go to the street, call straight, and at the house of Judas look for a man of Tarshish named Saul.

For behold, he is praying. The first evidence that grace had come into Saul's life was that he was praying. It's a great reminder to us all that if there is grace in our heart, we are people of prayer.

[8 : 30] Then the fifth and final Judas in the New Testament was a man called Judas Barsabbas. He had been chosen by the church alongside Silas to accompany Paul and Barnabas to go to Antioch.

And they were to go to Antioch with a letter of encouragement to all the Christians there. And so there are five men, boys and girls, there are five men in the New Testament with the notable name of Judas.

And although the notable name of Judas was later tarnished and tarred by the traitor, Judas Iscariot, nevertheless, it was a popular name in ancient Israel.

It was a popular boy's name in ancient Israel. And its popularity was because Judas was closely related to the name Judah. Judas was closely related to the name Judah.

In fact, both names, Judas and Judah, they mean the same thing. Both names, Judas and Judah, mean, boys and girls, Jehovah leads.

[9 : 33] Jehovah leads. Judas and Judah mean Jehovah leads. Now, Judah, as you know, he was one of the sons of Jacob. More than that, Judah was the son from whom it was prophesied and from whom it was promised that the Messiah would come.

The Messiah was to be the descendant of Judah. He was to be the lion from the tribe of Judah. In fact, in the genealogies of Jesus in Matthew's gospel and in Luke's gospel, they both highlight to us that Jesus was from the tribe of Judah.

And so you can see why so many men in the New Testament, they had this notable name of Judas. It was a popular name, a popular boy's name in ancient Israel.

And yet it was a name that was later tarnished and tarred by the next man, the traitor, Judas Iscariot. But what's interesting about this Judas, Judas the son of James, what's interesting about him is that like many of the other disciples that we've studied over the past few weeks, like many of these disciples, Judas had a nickname.

Judas had a nickname. We've seen that with the other disciples. Most of the disciples had nicknames for one another, which only demonstrates the close bond and the close relationship that they had as disciples and as friends and as work colleagues.

[11:01] But also the fact that, I suppose you could say, like in our island community, many of them were part of their own close community, where most people knew one another.

And as you know, the thing about nicknames is that we don't refer to people by their first name. We often refer to people by their nickname. And, you know, I hear new nicknames every week and the nicknames are just getting weirder and more wonderful.

But by now you know that many of the nicknames of the disciples, you know these nicknames. We've looked at these nicknames. We've seen that Simon was nicknamed Peter. Andrew, well, I assume he was probably shortened to Andy.

James and John were nicknamed Boanerges, the sons of thunder. Philip, well, let's call him Phil. Bartholomew was his nickname. That's his surname. His first name was Nathaniel, but he was referred to by his surname.

Matthew was nicknamed Levi, the Levite. Thomas was nicknamed Didymus, the twin. And as we saw last week, Simon had this nickname that stood out and that stuck out and stood out because he was called Simon, the Zealot.

[12:13] But what's interesting about this Judas is that he had not one, but two nicknames. He had two nicknames. Judas had two nicknames.

In fact, Jerome, boys and girls, Jerome, who was one of the early church fathers, who he's remembered, if you've read anything about Jerome, he's remembered and respected for his many years of work in translating the Old Testament Hebrew and the New Testament Greek into Latin. I don't know how many of you read Latin, but at the time when he did it, when Jerome translated the Bible, the Old Testament and the New Testament into Latin, it was the most widely used language at the time.

And Jerome's Bible translation, it became known as the Latin Vulgate. Maybe you've heard of that before, the Latin Vulgate, where Vulgate, or the word vulgar, it refers to the common tongue, the common language.

And you know, it's amazing that even though the Latin Vulgate, it was heavily criticized at first, and yet it played this crucial role in the expansion of Christianity throughout Europe.

[13:26] And that's because Jerome, and many others like him, like Martin Luther, who translated the Bible into German, or John Wycliffe, or William Tyndale, who translated it into English, they all had this desire to see the Scriptures brought to the man on the street, or the woman on the street.

They wanted people in their own homes to read the Bible for themselves. They had this desire to see the Bible readily available and readily accessible for the common man or woman to read the Word of God in their own language.

And you know, it should make us so thankful that we have a Bible that's readable, that's readily available and accessible in our own language.

And if we don't read our Bible, shame on us. Because they went through an awful lot, more, they were put to death for it, in order that we would have the Word of God in our language.

So if we don't read the Bible, or study the Bible, or enjoy the Bible, shame on us. Because it's God's Word. We have the privilege that many people in the world don't have.

[14:40] That was just an aside. But you know, when it comes to translating the Gospels, when it came to translating the Gospels into Latin, as it was, as Jerome was doing, he gave Judas this nickname.

Boys and girls, he gave him, Jerome called Judas Trinomius. He called him Trinomius, which means the man with three names.

The man with three names. Jerome called Judas Trinomius, the man with three names. He had his first name, Judas, but he also had these two nicknames. Matthew and Mark refer to Judas as Thaddeus and Labias.

He was Trinomius, the man with three names. He was Judas, Thaddeus, and Labias. Judas, Thaddeus, and Labias. He was Trinomius, the man with three names.

And it seems that Judas, he was given not one, but two nicknames, all because of his Christian character and his Christian conduct. He was given his nicknames because of the kind of Christian he was.

[15:51] Judas was nicknamed Thaddeus, which means large-hearted. Or big-hearted. And Labias means man of heart.

He was a man who had a great heart. So he was nicknamed Thaddeus, means large-hearted. Labias, man of heart. Which ought to immediately express and even explain to us that this Judas, this Judas here, he was the complete opposite to the other Judas with the same name as him. He was so unlike Judas Iscariot. Because this Judas, Judas the son of James, Judas Thaddeus Labias, he was the kind of guy who wore his heart on his sleeve.

Judas Thaddeus Labias was this kind of man who loved Jesus and he loved people. He loved Jesus and he loved people. He was Thaddeus.

He was large-hearted. He was big-hearted. He was known to other people as Labias. He was this man of heart. Man full of love. He wasn't a man who was led by his head like Judas Iscariot was.

[17:02] Always counting the figures. Always wanting more money. No, this man, he was led by his heart. He was Thaddeus Labias. He was large-hearted. Big-hearted. A man of heart.

In other words, you could say he just loved people. He loved Jesus. He oozed Christ. Christ. He was a man who oozed Christ because of his Christian character and conduct.

You could say, you know, thinking about this man all week, I thought, you know, I'd love to have met him. He seems like the kind of guy who was loving and lovable.

The kind of man who was joyful and jovial. The kind of man who was so gentle and so gracious because he loved Jesus and he loved people.

It seems that Judas, Judas was the kind of disciple that everyone would have loved and everyone would have looked to because he loved Jesus and he loved people. His heart was full of love for Jesus and love for people.

[18:07] Judas was a man of the people. He would be the kind of guy you'd say, well, he's a people's person. He always loved spending time with people. And he's the kind of man who exemplified the fruit of the Spirit in his Christian character and his Christian conduct.

He showed love and joy and peace and patience and kindness and goodness and faithfulness and gentleness and self-control.

He was a man who oozed Christ in his life because he was so big-hearted, so loving and so lovable. You know, in his commentary, John MacArthur, he writes, it's interesting to think of such a gentle soul hanging around in the same group as Simon the Zealot.

But the Lord can use both kinds. Zealots make great preachers, he says, but so do tender-hearted, compassionate, gentle, sweet, spirited souls like Judas, Labias, Thaddeus.

He was large-hearted. He was big-hearted. He was a man of heart. He loved Jesus and he loved people. And that's why he had a notable name because he loved Jesus and he loved people.

[19:31] And that's why we're to learn from his example and his experience. He loved Jesus and he loved people. So he had a notable name but he also had a noteworthy name which is what we see.

Secondly, a noteworthy name. A notable name and a noteworthy name. So a noteworthy name. Now we've discovered that Judas, the son of James, he had a notable name. He was given that name, Trinomius, by Jerome, the man with three names.

He was given not one but two nicknames. He was Judas, Thaddeus, Labias. He was large-hearted, big-hearted. He was a man of heart. He loved Jesus. He loved people. He was loving and lovable.

He was jovial and joyful. He was gentle and gracious. He used Christ in his Christian character and his Christian conduct. But he also used Christ in his Christian conversation.

He used Christ in his Christian conversation. His character, his conduct, his conduct, and his conversation. That's why Judas, Thaddeus, Labius had a noteworthy name.

[20 : 39] And it's interesting, Judas, Thaddeus, Labius, he oozed Christ in his Christian character, conduct, and conversation. And yet, we only have one sentence of what he said written and recorded in the Bible.

We only have one question which is part of a conversation that has been written and recorded in the Bible where Judas, Thaddeus, Labius, he asks one question.

He only asks one question. The only thing that's written about this man in the whole of Scripture is one question. Do you know, there are great questions in the Bible.

I'm sure we're all familiar with great questions in the Bible. What must I do to be saved? Believe in the Lord Jesus Christ. And you shall be saved. How can I enter the kingdom of heaven?

All these different questions. But this Judas, Thaddeus, Labius, he asks one question. And as you know, it's good to ask questions. Because it's by asking questions that we listen and that we learn.

[21 : 47] You often see that with children. They're always asking questions. Our boys are forever asking questions. Sometimes too many questions. Questions I can't even answer. Nevertheless, it's good to ask questions.

It's always good to ask questions because it's by asking questions that we listen and that we learn. Especially when it comes to the Bible. I hope that if you ever have a question, you'll ask it.

That you'll ask it. Ask the question because there's no such thing as a silly question. We're all learners. We're all learning. We're all disciples of Jesus Christ. And that was true of this man, Judas Thaddeus Labius.

He was listening to Jesus and he was learning from Jesus. He was listening and learning from Jesus. And you know, what we read earlier in John 14, that upper room, discourse as it's often called, it really was a listening and learning experience for Judas.

The scene is actually set in the previous chapter in John 13. We didn't read it. But in John chapter 13, you can read it when you go home. It's there that Jesus, he washes the disciples' feet.

[22 : 56] He then partakes of the Passover. Jesus then institutes the Lord's Supper. He issues a new commandment to love one another as I have loved you. And then he insists that he's going to leave his disciples.

And as the disciples, as they're sitting there listening and learning all this, Jesus explains to them that out of these twelve ordinary men, one is going to be a denier. Another is going to be a defector and the rest of them are going to be deserters.

And you know, you read it and you think, well, if I had been there that night, I would have been pretty deflated and pretty disheartened as a disciple.

And Jesus knew that. Which is why chapter 14 begins with Jesus comforting all these deflated and disheartened disciples. He says in those well-known words of John 14, let not your heart be troubled.

You believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there you may be also.

[24 : 11] And Jesus, as he's speaking in this discourse in the upper room with all his disciples, he goes on to say and he explains to Thomas, I am the way, I am the truth, I am the life.

No one comes to the Father except through me. And he goes on to explain to these disciples, if you know the Father, if you know me, you know the Father. If you've seen me, you've seen the Father. And if you ask me anything, you will glorify the Father. And then Jesus, he promises these deflated and disheartened disciples. He says to them, I will not leave you comfortless.

I will send the Holy Spirit to you who will be your comforter. Therefore, says Jesus, if you love me, you will keep my commandments because whoever loves me will be loved by my Father and I will love him and make myself known to him.

And you can imagine this Judas Thaddeus Labius, he's sitting there, he's listening, he's learning. And he's taking it all in. He's this lovable man, he loves everything that's coming from the lips of Jesus.

[25 : 14] He's just soaking it in. He loves Jesus, he loves people. And as Judas listens and learns from Jesus, he now has a question.

He now has a question. And it's the only question that's written and recorded in the Bible to have come from this man, this Judas. And you know, it's often said that if you could ask Jesus one question, what would it be?

If you could ask Jesus one question, maybe there's a question for you. If you could ask Jesus one question, what would it be? This Judas, this is his question. We read that Judas, not Iscariot, said to Jesus, Lord, how is it that you will manifest yourself to us and not to the world?

Now, before we even consider Judas' question, John wants to make absolutely clear and 100% clear to his readers who is asking this question.

It is Judas, brackets he says, not Iscariot. Judas, not Iscariot, because by this point, Judas Iscariot, he has departed the upper room, he's gone with this desire and determination to deceive Jesus.

[26 : 30] Therefore, Judas, not Iscariot, said to Jesus, Lord, how is it that you will manifest yourself to us and not to the world? And with this question, one commentator, he writes, here we see the tender-hearted humility of this man.

His question is full of gentleness. It's full of meekness. It's devoid of any sort of pride. That's because, as we said, Judas, Thaddeus, Labias, he was the man who oozed Christ.

He loved Jesus. He loved people. And he loved Jesus and he loved people, not only in his Christian character and his Christian conduct, but also in his Christian conversation.

Because Judas, he's in awe. He's listening to Jesus. He's learning from Jesus and he's in awe and amazement that Jesus would reveal himself to him.

Of all people, that Jesus would reveal himself to him as an unworthy sinner. And Judas is there.

He's thinking, how am I so privileged to be able to sit here listening and learning from Jesus?

[27 : 43] He's in awe and amazement that Jesus would reveal himself to him as an unworthy sinner. What's more, as we said, Judas loved Jesus. He loved people. And that's why this Judas, Thaddeus, Labias, he has a big heart for people.

He has a large heart for lost souls. He has this desire and determination to see souls saved. He wants his unconverted friends and his unconverted family to come to Christ for salvation.

And so, as he's listening and learning from Jesus, he says, Lord, let me get this straight. how is it that you will manifest yourself to us but not to the world?

And you know what's amazing? When you read it, Jesus answers Judas. He answers his question with the same tender-hearted humility and gentleness the way that Judas asked Jesus.

because Jesus, he says to Judas, and this I'll conclude. Jesus says to Judas, if anyone loves me, if anyone loves me, he will keep my word and my father will love him and we will come to him and make our home with him.

[29 : 11] But anyone who does not love me, he does not keep my words. And for Judas, Thaddeus, Labias, this man who was large-hearted and big-hearted, he loved Jesus, he loved people, I'm sure he wondered, how can anyone not love Jesus?

How can anyone not love Jesus? Jesus has revealed himself to us. He's made himself known to us. He's manifested himself to us.

God has revealed himself to us in the person of Jesus Christ and he's wondering, how can anyone not love Jesus? But Jesus says, if anyone does not love me, he does not keep my words.

So how can anyone not love Jesus? Because Jesus has loved us as unworthy sinners. He's loved us and gave himself for us. We saw that this morning.

We were considering Jesus' words. It is finished. It's all for us. It's all completed for us. Because greater love hath no man than this, that a man lay down his life for his friends.

[30 : 20] So how can anyone not love Jesus? How can anyone not love this man, this God-man who's revealed himself to us? That's why Jesus said, if anyone loves me, if anyone loves me?

So the question is, do you love Jesus? Do you love Jesus? And there's the question. Jesus answers Judas Thaddeus Labias' question, basically saying to him, well, anybody who loves me.

So do you love Jesus? Now I know many of you love Jesus. You'll say that you love Jesus, but Jesus goes on. The question is, do you love Jesus?

Do you love him for who he is? Do you love him for what he's done for you? Do you love Jesus? But if you love Jesus, Jesus says, you will keep my word. If you love me, you will keep my commandments.

There's evidence in your love for Jesus. It's not just words, it's action. It's not just saying it, it's living it. So if you love me, you will keep my word.

[31 : 41] You will obey my voice. You will follow my commandments. So my friend, if you love Jesus, you will do what Jesus has said. You will earnestly pray and plead.

Something that we often say to the boys, Lord, make my heart your home. Lord, make my heart your home. That's what Jesus says here.

If anyone loves me, he will keep my word and my father will love him and he will come to him and make our home with him.

So if you love Jesus, you will respond to what Jesus is saying and you will simply plead, you'll simply pray, Lord, make my heart your home.

Make my heart your home because that's the answer this man with a notable and noteworthy name received. He asked Jesus only one question. And you know, if you could ask Jesus one question, I wonder what it would be.

[32 : 49] But he asked Jesus the question. He asked him and said, Lord, how is it that you will manifest yourself to us and not to the world? And Jesus says, if anyone loves me, if you love me, you will keep my word and my father will love him and we will come to him and make our home with him.

You know, we can learn a lot from even the example and the experience of Judas. Judas, Thaddeus, Labias. He had a notable name and a noteworthy name and he was a man who was big-hearted, large-hearted.

He loved Jesus and he loved people. And if we love Jesus, if we love Jesus, we will plead and pray, Lord, make my heart your home.

Make my heart your home. Well, may the Lord bless these thoughts to us. Let us pray. Oh, Lord, our gracious God, we give thanks this evening for reminding us in thy word of thy people, those whom we are able to learn from, those who have walked the road before us.

And as we were reminded there even about Judas, a man who loved Jesus and a man who loved people, and help us to follow in his footsteps by loving Jesus more and more and to love people and point them ever to Jesus, the one who loved us and gave himself for us.

[34 : 24] Oh, Lord, we pray that thou wouldest use us as thy people, use us in the service of the King, that we would do everything to thy glory. Ultimately, Lord, looking not to ourselves, but to thee, that our life song would be, as the psalmist said, not unto us, Lord, not to us, but do thou glory take unto thy name even for thy truth and for thy mercy's sake.

Lord, that thou wouldest bless us and use us, we pray, even in the week that lies ahead, a week unknown to any of us, but Lord, we pray that thou wouldest give us opportunities to love Jesus and opportunities to love people, to do it for thee and for thy glory.

Keep us then, we pray, go before us and cleanse us for Jesus' sake. Amen. Well, we're going to bring our service to a conclusion this evening.

We're going to sing the words of Psalm 72. Psalm 72 in the Scottish Psalter. Psalm 72. We're singing in verse 17 to 19, page 314 in the Scottish Psalter.

But before we sing, do you want me to ask the questions? Yeah? So I give you choices tonight, so that'll make the answers easier for you, yeah?

[35 : 55] I hope. Okay, day, well, date, preacher, you got that. Reading, what was the reading? Good. First Psalm? 69.

Second Psalm? Third Psalm? Good. Good. Headings? Good.

Wow, you're doing well. Okay. You like the clipboard? Good. Okay, question one. How many people are named Judas in the New Testament? Good. What does the name Judas mean?

Leeds, yep. Jehovah leads. who called Judas Trinomius? Jerome, yep. So it wasn't Jesus and it wasn't Jeremiah.

It was Jerome. What does Trinomius mean? Three names. So it's not tricycle or triathlon, it's three names. Well done. You did very, very well. You're great with that.

[36 : 56] So we'll get more for the adults next week, okay? Yeah. So Psalm 72, page 314 in the Scottish Psalter are singing from verse 17 down to the end of the psalm.

As we said, all of our psalms this evening, they emphasize the name of Jesus or the name of God and how precious his name is. And that's what Psalm 72 does. It reminds us that his name forever shall endure, last like the sun it shall.

Men shall be blessed in him and blessed. All nations shall him call. So we'll sing verse 17 down to the end of the psalm to God's praise. His name His name forever shall endure, last like the sun it

shall.

Men shall be blessed in him and blessed.

All nations shall him call. Now blessed be the Lord our God, the God of Israel.

[38 : 26] For he alone God's wondrous words in glory that excel.

And blessed be his glorious name to all eternity.

The whole earth let his glory fill.

Amen. So let it be. The grace of the Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you all now and forevermore.

Amen. love proced■