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The Unknown Side of God's Love – Part 2

"WE ALL DESERVE THE VENGEANCE"

THE UNKNOWN SIDE OF GOD'S LOVE

"We All Deserve the Vengeance"

INTRODUCTION

In Part 1, we looked at the other side of God's love - the side we do not know well and do not like to hear about: the retributive aspect of love. Yes, there is such a thing as retributive love. The disturbing truth is that I am guilty. We are all guilty.

What does that mean? It means that we all deserve the vengeance of God. Without salvation, that vengeance will be carried out. We do not like to think about it. We would rather push it out of our minds, as though something will not happen to us if we simply refuse to think about it. But the wages of sin is death.

In Part 1, I used the example of a gang that assaults and kills an innocent girl. One of the gang members later repents, realises what he has done and turns to God. Is he still subject to God's vengeance? Is there a way for him to escape retribution?

That is precisely what the gospel is about: the salvation of our souls. But from what am I delivered? From God's vengeance. We must therefore see the problem clearly before we can truly understand the solution.

We easily say to someone, *"Repent and turn to God, or you will be lost."* The person then asks, *"What are you talking about? What have I done? Who is God, and from what must I be saved?"* We often present the outcome without first explaining the problem. Many people do not even know what the problem is.

Now we are beginning to realise: I have a problem. The problem is that I have transgressed.

Because God loves, unfaithfulness and transgression provoke His jealousy and righteous vengeance. Love gives rise to jealousy. That sounds strange to us, but if someone is completely unaffected by a loved one's unfaithfulness, we must ask whether genuine love is present.

We also saw in Part 1 that vengeance can flow from wounded love. I am not, however, permitted to take vengeance myself, because I too am guilty. If I demand retribution against someone who has transgressed against me, the same standard must also be applied to me, since I have transgressed as well. I do not want that.

The Father is therefore saying, in effect: *"You do not need to take vengeance yourself. I will repay. I am guilty of nothing. No one can rightfully take vengeance upon Me, because I am righteousness."*

I therefore surrender my case, which requires just retribution, to Him. He is the One who judges righteously.

When we understand this, the superficial idea that the words *"God so loved the world"* allow everyone simply to walk away guilt-free disappears. The gospel is not a message in which guilt vanishes without justice being done. Satan wants people to remain under God's vengeance, so that they will share with him in retribution. He received no grace and found no way of escaping judgement. God's vengeance rests upon him because he rebelled against God and sought to make himself equal to God.

God's answer is, in essence: *"I will show you who I am and who you are. You will have to deal with Me."* This is God's vengeance: He upholds His own holiness and assigns every creature its proper place.

Satan therefore comes with a paralysing, liberal and watered-down gospel so that people will not truly turn to God. He wants God's vengeance to remain upon them and wants them to share with him in retribution.

We too are guilty, but for us there is a way to come out from under vengeance. That is what repentance and rebirth are about. We are going to examine familiar passages of Scripture, but we will now apply them to the real problem: our guilt before God.

Our problem is therefore not that God is unloving. It is precisely because He loves that there are jealousy, vengeance and retribution when His love is rejected and His holiness is trampled underfoot. I have transgressed, and therefore I am guilty.

ISAIAH 1: RELIGIOUS ACTS DO NOT REMOVE GUILT

In **John 3:16**, we read that God loved the world. Yet we must not use that verse to cancel God's wrath and righteousness. Love does not mean that sin remains unjudged.

Let us look at **Isaiah 1**, beginning at verse 11. The Father asks, *"What use is the multitude of your sacrifices to Me?"* He says that He has had enough of burnt offerings of rams and the fat of well-fed animals; He takes no pleasure in the blood of bulls, lambs and goats. When they appear before Him, He asks, *"Who required this from your hand, this trampling of My courts?"*

They were busy doing things that they believed were for God's sake. They offered sacrifices and performed religious acts. But God tells them to stop bringing meaningless offerings. Their incense is an abomination to Him. He cannot bear their new moons, Sabbaths and proclaimed assemblies when they are accompanied by iniquity.

We must apply this to ourselves. Today is Sunday. The church pews are full. Why are we there? Is it simply another gathering through which we think we can escape God's wrath by attending for an hour, singing a few songs and taking part in a religious ritual?

What does God say? Such actions can make matters worse, because they reveal what we think of Him. Do we imagine that He is satisfied merely because we sit in a church building and sing a few songs? What am I actually doing in an attempt to remove God's vengeance from myself? Do I simply join a church, do what the group does and then assume that everything is right between God and me?

The Roman Catholic system has historically attached saving significance to membership in the Church. Many Protestants later retained a similar mentality in another form: we all attend church because we do not want to be lost. But sitting in a pew cannot remove God's vengeance.

God is a Person. We were created in His image. Sin is repulsive to Him. He says that their meaningless sacrifices and religious incense are an abomination to Him. He does not delight in people trying to appease Him through outward religion while their lives remain filled with unrighteousness.

He says that their new moons and appointed feasts have become a burden to Him; He is weary of bearing them. When they spread out their hands, He hides His eyes. Even when they multiply their prayers, He does not listen, because their hands are full of blood.

It is possible to sing emotional songs, raise one's hands and shed tears while God says, *"I hide My eyes from you."* It is possible to begin a prayer chain and pray through the night while He says, *"I will not listen."* Why? Because the person's life does not correspond with his prayers.

What must they do? God says: *"Wash yourselves; make yourselves clean. Remove the evil of your deeds from before My eyes. Stop doing evil. Learn to do good. Seek justice. Correct oppression. Defend the fatherless and plead the widow's cause."*

He is not simply seeking my feasts, holy days, incense and religious activities. He is not looking for a religious performance. He calls me to repentance and obedience.

Then comes **Isaiah 1:18:** *"Come now, and let us reason together."* Though our sins are like scarlet, they can become white as snow; though they are red like crimson, they can become like wool.

That is what we need. My problem is my transgression. Why is it a problem? Because it will be repaid. Sin calls forth righteous judgement. God therefore invites us to settle the matter with Him.

If we are willing and obedient, we will eat the good of the land. But if we refuse, remain rebellious and insist upon our own judgement - *"It does not feel right to me; it does not make sense to me"* - Scripture warns that the sword will consume us, for the mouth of Yahweh has spoken.

Yahshua comes as King. He also comes as a Warrior who judges. We will either enjoy the good of the land with Him or be judged by His sword. These are the two sides with which we are dealing.

What is my problem? My sin. Why? Because sin is betrayal of the Almighty, and because His love and justice require retribution.

ISAIAH 53: THE PUNISHMENT FELL UPON HIM

The message of **Isaiah 53** is that He dies in my place so that I may go free. We now understand from what we need to be delivered.

Let us return to the example of the criminal. I was part of a gang that kidnapped, abused and killed an innocent woman. Even if I did not personally commit every act, I was part of the group and therefore guilty of what happened. Later, I ended up in prison and came to understand what I had done. I realised that God's vengeance rested upon me. Was there a way out?

Isaiah 53 begins with the question: *"Who has believed our report, and to whom has the arm of Yahweh been revealed?"* The *"arm of Yahweh"* points to Yahshua, the saving right hand of the Father. The question is: Has it been revealed to you who He is and what He has done?

We pray: Father, reveal it to us. Let me see what He has done. Let me also see who I am and why I am in this distress.

He grew up before Him like a tender shoot and like a root out of dry ground. He had no stately form or outward splendour that would naturally draw us to Him. He was despised and rejected by men, a Man of sorrows and acquainted with suffering. People hid their faces from Him. He was despised, and we did not esteem Him.

We know these words and often hear them read in churches, but do we understand what they are saying?

He bore our sicknesses and carried our sorrows. Yet we considered Him stricken, struck down by God and afflicted. But He was pierced for our transgressions and crushed for our iniquities. The punishment that brought us peace was upon Him, and through His wounds healing came to us.

I have sinned, so punishment rests upon me. What ought to happen to me? I ought to be crushed under God's judgement. The spiritual equation is simple: sin leads to death; sin calls for vengeance; vengeance results in retribution and crushing.

But **Isaiah** says that He was pierced for our transgressions and crushed for our iniquities. This should have happened to me. The inevitable consequence of my sin was coming towards me, but the vengeance fell upon Him.

I am the criminal sitting in prison who realises that God's vengeance rests upon me. What can I do? I can pray throughout the night. I can observe feasts, keep new moons, set apart special days and do all kinds of things in an attempt to please God. But no amount of religious activity can undo what I have done.

I want what I have done not to be repaid, because I know that I deserve judgement. We easily look at the man in prison and think, *"What a terrible criminal."* But before God, he is a picture of all of us. Our transgressions differ in form and degree, but their root is unbelief.

We do not believe God, and from that unbelief we do what is wrong. We then focus on the visible act and call it sin. One person's sin appears greater and another's smaller, but all sin has its origin in unbelief. Adam's sin was unbelief. Satan's sin was unbelief. We are therefore justified by faith.

How am I delivered from my sin? By faith. Faith in what? In the truth that God is the Creator, that He speaks truth, and that Yahshua was pierced for my transgressions and crushed for my iniquities. The punishment I should have borne fell upon Him, and that punishment brought me peace.

I may therefore sit in an earthly prison as a criminal and still have peace with God. Other people may look at me and say, *"God's vengeance rests upon you because of what you have done."* I can then answer: *"You are right that my deed deserves God's vengeance. But that vengeance passed to His Son, who was crushed in my place. It was poured out upon Him so that it no longer has to remain upon me."*

God's vengeance cannot simply disappear. This is the other side of His love and justice. Vengeance demands retribution, and retribution must take place - either upon me or upon the One who took my place.

It has already fallen upon Him. He has already borne the punishment. He has already been crushed. As He hung there, His body was torn and humiliated because God's judgement upon sin was upon Him.

The vengeance should have fallen upon me, because I am the criminal. I am the one who did not believe. I am the one who transgressed. He always believed and never acted wrongly. Yet He was crushed so that I might live.

I may still have to serve an earthly sentence. If a court sentenced me to ten years in prison and I have served four, that earthly consequence remains. But I can be free from God's eternal retribution. The earthly sentence lasts ten years; God's judgement upon unforgiven sin is not temporary.

Because He was crushed, I need not be crushed eternally.

All of us have gone astray like sheep; each of us has turned to his own way. But Yahweh laid upon Him the iniquity of us all. He was oppressed and afflicted, yet He did not open His mouth. Like a lamb led to the slaughter and like a sheep silent before its shearers, He did not open His mouth.

By oppression and judgement He was taken away. Who among His generation considered that He was cut off from the land of the living and that the stroke fell upon Him for the transgression of God's people?

There He hangs. Someone walks past and asks, *"Almighty God, why is He hanging there?"* Scripture answers: *"For the transgression of My people, the stroke was upon Him."*

FOR THE SAKE OF MY PEOPLE

This refers to a particular group: *"My people."* The text does not say here that the stroke fell upon Him for every conceivable being, but for the transgression of God's people.

Others also transgress, and judgement rests upon them. Satan also transgressed, and judgement rests upon him. But for the transgression of God's people, the stroke fell upon the Messiah.

Who determined this? God did. He decided what would happen. He determined to become human and bear this judgement on behalf of His people.

People easily respond: *"This is unfair. It cannot be only for them; it must be for everyone."* We might even go so far as to say that it should be for Satan as well. But Scripture says: *"For the transgression of My people, the stroke was upon Him."*

What is required in order to escape this judgement? We must believe Him. What does it mean to believe in Him? It means that I believe Him - that I accept what He says about Himself, creation, sin, judgement and salvation.

"In the beginning, God created the heavens and the earth." I believe it. When someone rejects God's testimony and says that He is not the Creator, that person does not truly believe in Him.

How am I saved? By believing in Him. Faith is not merely a religious feeling; it is accepting God's Word as true. If I reject His testimony, I place myself outside the faith I claim to possess.

Scripture says: *"For the transgression of My people, the stroke was upon Him."* If I reply, *"No, it cannot be so; He must have died in precisely the same way for everyone,"* I place my own judgement above God's Word. If I refuse to believe what He says, I cannot at the same time claim to believe Him.

How do I escape this judgement? Not by setting my own conditions. I can observe feasts, keep new moons and set apart special days, but none of that helps if I reject God's way. I must stop setting my own conditions and following my own stubborn ideas. I must stop deciding what the way of salvation ought to be. I must seek God's way and conform myself to it.

Who has the right to judge - God or me? Who determines the conditions for escaping His vengeance - God or me?

The worldly gospel teaches that we may choose the conditions. There are thousands of options and denominations, each proposing a different way of entering the kingdom of God. We are told simply to choose the one that suits us. But God says: *"I am the way, the truth and the life."* We cannot decide for ourselves what the way, the truth and the life are. Yahshua is the Way.

If I reject God's plan of salvation, I reject the deliverance He has provided. If I accept it, lay hold of it and say, *"I submit to You and conform myself to Your truth,"* then I walk by faith.

Adam said, *"I know better."* It cost him his life. The church often says the same: *"I know better. It cannot be only as God has said."* But faith means that I stop placing my judgement above His.

Why did this judgement fall upon Him for the sake of His people? We return to the beginning of the message: love.

The unknown side of love compels us to agree with God's Word, because Scripture is full of it. Why did the Messiah say, in effect, *"I am willing; crush Me for their sake"*? Because He loves them. We return again and again to love. God is love.

We can therefore conclude: *"For the transgression of My people, I was willing to bear this crushing, because I love them."*

God says elsewhere that He chose His people from among the nations, not because they were special in themselves, but because He loved them. It is a deliberate and purposeful love.

Someone will immediately ask: *"But does **John 3:16** not say that God so loved the world that He gave His only begotten Son?"* Yes. But notice the sequence: He already loved the world, and out of that love He gave His Son. The giving of the Son was the result of His love.

The Greek word translated *"world"* is cosmos. It refers to the created world in which God's people are found. The Son was given because God loved His people within the world.

The point of this message is that we do not have the right to rewrite God's love according to our own human standards. When I criticise His love and try to force Him to love on my terms, I place myself above Him.

God says that He chose His people because He loved them. I, as a creature, must not say to the Creator: *"No, Your love must work exactly according to my definition, otherwise You are unjust."* When I do that, I repeat Satan's sin: I place my own judgement above God's.

The Father says: *"For the transgression of My people, the stroke was upon Him."* I may not reply, *"No, You may not put it that way,"* and then expect no consequence. I must fear God and submit to His Word.

If I am among His people, the Messiah's sacrifice is my way out from under vengeance. If I remain outside Him, judgement still rests upon me. Every person must therefore examine himself: Is He drawing you with cords of love? Is He calling you? Is He bringing you to faith and repentance?

The people did not ultimately crush the Messiah; Yahweh laid the judgement upon Him. **Isaiah** says that it pleased Yahweh to crush Him when He offered His life as a guilt offering. This does not mean that the Father took sadistic pleasure in His Son's suffering. It means that He delighted in the redemptive purpose accomplished through the sacrifice.

Yahshua is like the grain of wheat that had to fall into the ground, die and be crushed so that there might be a harvest. We live because He was crushed. God accepted His sacrifice so that we might live.

Why? Because He loves us. His love for us meant that the Son bore the judgement.

Abraham was willing to offer Isaac because he believed God. It was not pleasant for him to surrender his son; his heart would have broken. Yet he obeyed God. In the same way, the cross was a nightmare of suffering, not something pleasant to Yahshua. His soul was deeply distressed, even to the point of death. Yet He gave Himself out of love.

This is the familiar side of love that we cherish: the love that gives, reconciles, restores and delivers. But love is a complete whole. Its other side judges and crushes stubborn rebellion and unfaithfulness.

We have nothing to add to or improve in God's Word. Satan thought he could change God's order, and that led to his fall. Adam did the same and lost his life. When we alter God's Word, we run the same risk.

God says: *"Keep My Word."* When He says, *"For the transgression of My people, the stroke was upon Him,"* I must preserve those words and not adapt them to suit humanistic preferences.

Adam possessed eternal life but lost it by setting himself against God and rejecting His Word. What is faith? It is believing what God says and refusing to place my own opinion above His revelation.

This is a matter of life and death. Lucifer set himself against God and rebelled. Adam set himself against God and became disobedient. God calls this rebellion, and His vengeance rests upon it.

Repent of it. Submit to Him and believe Him. This is required. How are we saved? By faith in Him - faith that says, *"You are God; I am not. Your Word is true."*

ROMANS 6: HOW DO I SHARE IN HIS DEATH AND LIFE?

The question now arises: The Messiah has been crushed, but how do I personally share in what He has done?

Romans 6, beginning at verse 3, gives the familiar answer. If I argue with God about His Word, I do not believe Him. The sacrifice may then remain external to me, without my personally sharing in its benefit.

Eternal life is like an inheritance left to me in a will. The inheritance may truly exist, but I must take possession of it. If I inherit a farm but live in another country and refuse to accept the inheritance, I never enjoy its benefit.

Eternal life is offered by grace, but God determines the way in which we share in it. He says that this judgement for the transgression of His people fell upon the Messiah. He died and was crushed. The Father now calls us to walk in righteousness along the way He has provided.

That does not mean that I earn salvation by living a sinless life. It means that, in obedience, I follow the way God has provided and persevere with all my heart to the end.

Justice is that which is right. I have sinned and ought to die. God has provided another way in righteousness so that I do not have to die the eternal death. But I must walk along that way.

The way leads to a gate. The road is narrow and the gate is narrow. Many people will try to enter and will not be able to do so.

Where does the road begin? **Romans 6** connects with what Yahshua said to Nicodemus in **John 3:** *unless a person is born again, he cannot see the kingdom of God. Unless a person is born of water and the Spirit, he cannot enter the kingdom.*

Rebirth means that the old person dies and a new person is born. How does this happen according to this message? Through identification with Yahshua's death and resurrection.

At the gate, I cannot rely upon my feasts, special days, nights of prayer or church membership. Justice asks: *"On what basis do you have the right to enter?"* If I offer only my religious works, my sin still stands as an accusation against me.

At this very moment, people are dying and reaching the end of their earthly lives. The question is not how many years they spent in a church. The question is whether their sin has been dealt with according to God's way of righteousness.

We are startled when we consider this seriously. We sometimes imagine that the danger disappears if we refuse to think about it. But **Isaiah 53** says that the stroke fell upon the Messiah for the transgression of God's people. He died. How, then, do I receive the justification that His death provides?

Romans 6:3 asks: *"Do you not know that all of us who were baptised into Messiah Yahshua were baptised into His death?"*

He was crushed and died. When I am baptised in His name, this Scripture identifies me with His death. We were buried with Him through baptism into death so that, just as the Messiah was raised from the dead through the glory of the Father, we too might walk in newness of life.

I die with Him and rise with Him into a new life. I become a new creation; I am born again.

I had a first, natural birth on a particular day and at a particular time. But Scripture says that I must also die and be born again, otherwise I will not see or enter the kingdom of God.

Romans 6 continues by saying that if we have been united with Him in the likeness of His death, we will also be united with Him in the likeness of His resurrection. Our old self was crucified with Him so that the body of sin might be rendered powerless and we might no longer be enslaved to sin. The one who has died has been freed from sin.

Think again of the narrow gate. The gate is too narrow for me and my sin together. I cannot carry my sin through it. The sin must be dealt with. If I have died in the Messiah, I come before God as one whose guilt has been laid upon Him.

This is not simply about my physical death at the end of my life. It is about dying in Yahshua: being identified with His death through baptism in His name. According to the explanation given in this message, my sin is laid upon Him and His sacrifice is applied to me personally.

In other words, He has already been crushed for sin. By being identified with His death through faith, I receive the benefit of that sacrifice. I come to the gate as one whose entire debt has been laid upon the Substitute - not partly, but fully.

Is this important? Each person must answer before God.

Some people say: *"But my father or grandfather was not baptised in this way, so I will not do it either."* But siding with another person's decision does not change God's standard. Each person must respond to God's Word for himself.

When we take these matters seriously, words such as love, justice, reconciliation, forgiveness and rebirth begin to carry real weight. They are no longer merely pleasant religious terms that pass us by.

If someone is finally turned away at the gate, the questions will come: *"Why? What should I have done? What about all the other things I did?"* God's righteousness will then be perfectly clear. The person will be able to see why the judgement is just - but by then it will be too late to live his earthly life again.

While we are still here, we can listen and understand: this is what love means. This is what forgiveness means. This is what justice means. This is why He died for the transgression of His people.

We can rebel and demand a different system, but God does not change. His justice does not change. He is what He is.

GOD'S JUSTICE DOES NOT CHANGE

Justice means that God remains true to His own being: *"I am what I am."* He does not change according to every person's preference. That is precisely why He is trustworthy. We can trust Him because He remains the same.

We cannot expect Him suddenly to suspend His justice at the gate and say, *"I know that you rejected My way, but slip in quickly."* That would be unjust. The heavenly beings, angels, elders and seraphim could not call such an action righteous.

When a person has followed God's way of righteousness and enters through the gate, it is righteous. When someone rejects the path and insists upon his own terms, God cannot deny His own character in order to let that person enter.

This does not mean that God has done nothing to save. He has already given His life. He paid the highest possible price. But now He calls me to walk along the path He has made.

The path to salvation can be as difficult for the natural person to discern as a single fair hair lying upon pale desert sand. It is not a broad highway upon which the whole world happens to find itself. Yet it is the only way.

I must seek that way earnestly, come to it, remain upon it and persevere to the end. This is difficult, not because God is unwilling to save, but because our hearts are wayward, proud and prone to error.

We are continually trying to alter the path. We say, *"Make it easier. Make the narrow path wider. Remove this or that requirement, because it does not suit me."* We pile our own rules on top of God's Word and disqualify ourselves by remaking the way according to our preferences.

What God has established remains as it is. There is grace, but grace does not make God's truth cheap or meaningless.

LUKE 13: STRIVE TO ENTER THROUGH THE NARROW GATE

In **Luke 13:23**, someone asks Yahshua, *"Lord, are only a few people being saved?"* He answers: *"Strive to enter through the narrow gate, for many, I tell you, will seek to enter and will not be able."*

Are many people saved from God's vengeance? Yahshua says that many will try to enter but will not be able.

The *"desert"* is full of people who claim to be upon the right path. One says that he is walking on this road; another describes his road as a great highway. They observe feasts, keep new moons and special days, and everyone tries to establish his own righteousness through something he does.

But there is only one way to come out from under God's wrath: God's way.

Was God under any duty to save us? No. Was He under any obligation to save me? No. Can I demand deliverance as though God owes me something? No. Salvation is a gift of grace.

Yet we receive grace and then try to tell God how it must work: *"It must be this way. You must also include these people in exactly the same manner. If You save only Your people, I do not want to share in it."* But the creature cannot rewrite the Creator's conditions.

We do not like to think about judgement because we are preoccupied with the image of *"little Jesus, meek and mild."* But the truth is this: you come out from under His wrath in His way, or you remain under vengeance and bear the retribution yourself.

Is everything complete the moment I am born again and baptised in His name? No. That is the beginning of the journey. After that, I must walk through the desert, seek the narrow road and remain upon it.

Who, then, can be saved? The disciples asked a similar question. Yahshua said that this is impossible with man, but that all things are possible with God.

How does it become possible with God? I take refuge in Him. I remain low at His feet. I do not change His Word. I believe Him even before I understand everything.

I say: *"Yes, Father. Because You have said it, the matter is settled for me."* This is how faith works.

God told Abraham to take Isaac, the son for whom he had waited so long, and offer him. Abraham did not understand everything. His heart must have broken. Yet he went because he believed God.

In the same way, we must preserve God's Word. When He says that the stroke fell upon the Messiah for the transgression of His people, we must not rise up in defiance and demand that He change His words to suit our theology or sentiment.

Scriptures

- **Isaiah 1:11-20** - God rejects outward religion without repentance and righteousness.
- **Isaiah 53:1-12** - The suffering Servant is pierced and crushed for transgressions.
- **John 3:3-8** - No one can see the kingdom of God without being born again.
- **John 3:16** - God gives His only begotten Son out of love.
- **Romans 6:1-11** - Baptism into the Messiah's death, burial and resurrection into new life.
- **Luke 13:23-24** - Strive to enter through the narrow gate.
- **Matthew 7:13-14** - The narrow gate and the narrow way that leads to life.
- **Romans 3:23** - All have sinned and fall short of the glory of God.
- **Romans 6:23** - The wages of sin is death, but the gift of God is eternal life.
- **Romans 11:33** - Oh, the depth of the riches, wisdom and knowledge of God! How unsearchable are His judgements and how beyond tracing out His ways!
- **Romans 11:34** - For who has known the mind of the Lord? Or who has been His counsellor?
- **Romans 11:35** - Or who has first given to Him, that it should be repaid to him?
- **Romans 11:36** - For from Him, through Him and to Him are all things. To Him be the glory for ever. Amen.

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Romans 11:35 Or who hath first given to him, and it shall be recompensed unto him again?
Romans 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever.
Amen.