

# Now I See

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[ 0 : 00 ] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read in the Gospel according to John chapter 9.

In the Gospel according to John chapter 9, and we're going to look at the whole passage, but if we just take as our text the words of verses 24 and 25. John chapter 9 and verse 24.

I don't know about you, but when I read these words, I'm immediately reminded of the lyrics of one of the most famous hymns in modern history.

I'm sure that we're all familiar with the 19th century hymn, Amazing Grace. It was penned by the once captain of slaves who became what you could say a cleric of salvation.

It was the man John Newton. And as you know, John Newton, he had spent much of his life abusing African slaves as they were trafficked from the coasts of Africa to the sugarcane fields of the Caribbean.

[ 1 : 36 ] But not only that, John Newton, he was a man who lived a rebellious and this hardened lifestyle. He was constantly drinking. He was always blaspheming the name of God. He was always swearing.

That was until one night John Newton was faced with the reality of death. Where there was this one night that a ship encountered a violent storm and the ship began filling with water.

And while trying to pump out some of the water out of the ship, Newton is reported to have said, if this will not do, the Lord have mercy upon us.

If this will not do, the Lord have mercy upon us. And it was at that moment in his life that John Newton knew that he needed the mercy of God. And in those hours of trouble of trying to bail water out of a sinking ship, John Newton spent time thinking back over his life and of how much time he had wasted and the darkness which he had, which had enveloped his soul.

And you know, when John Newton recorded his own thoughts of that experience, when he recorded his testimony, he said, I stood in need of an almighty savior and such a one I found described in the New Testament.

[ 2 : 51 ] The Lord wrote a marvelous thing. I was no longer an infidel. I heartily renounced my former profanities. I was sorry for my misspent life.

I sought immediate reformation. I was freed from my habit of swearing. And to all appearance, I was a new man. And you know, it's no wonder.

It's no wonder when John Newton looked back over his life that he wrote those wonderful words.

Amazing grace. How sweet the sound that saved a wretch like me.

I once was lost, but now I'm found, was blind, but now I see. That was John Newton's confession of faith. And that's also the confession of faith of this man here in John chapter 9.

This man who was born blind. In fact, you could say that the man who was born blind, he is the greatest spiritual illustration of someone who is unconverted.

[ 3 : 52 ] Because the man who was born blind was born in darkness. He was born without the ability to see. Light was unable to penetrate his eyes.

And you know, what Jesus wants to remind us this evening is that we will remain blind. We will remain in spiritual darkness unless the light of the gospel penetrates our heart.

Because you know, this blind man, he was only made to see when he came face to face with Jesus. Jesus, who describes himself in this chapter as the light of the world.

And you know, in that moment when he came face to face with Jesus, he was brought from darkness into marvelous light. And that's what it means to be a Christian.

It's to be brought from darkness to light. To be brought from blindness to sight. And you know, that's why John, the gospel writer, that's why he wrote his gospel.

[ 4 : 52 ] John wants us to believe in Jesus. John wants us to follow Jesus. John wants us to commit our life to Jesus. John wants us to walk in the light.

John wants us to be a Christian. And that's what he's telling us in this passage. Because in this passage, we're reminded in John 9 that Jesus, Jesus is about his father's business. And what we see in this passage is that Jesus is in the business of bringing sinners from darkness to light. From blindness to sight. Jesus is about his father's business.

And what we see is that Jesus is in the business here of working. He's in the business of washing. And he's in the business of witnessing. Jesus is about his father's business. Jesus is in the business of working, washing, and witnessing. So there are three headings this evening. Working, washing, and witnessing. So we look first of all at working.

[ 5 : 58 ] Jesus is in the business of working. Look at verse 1. It says, As Jesus passed by, he saw a man blind from birth. And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind?

Jesus answered, It was not that this man sinned or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day.

Night is coming when no one can work. As long as I am in the world, I am the light of the world. And don't you just love the way this passage begins?

As Jesus passed by. As Jesus passed by. There's something so beautiful about those words. As Jesus passed by.

You know those words? They ought to remind us what Jesus does every time the gospel is preached. Jesus passes by in the gospel. Jesus comes to us.

[ 6 : 59 ] He comes to us in the darkness of our sin. And the blindness of our condition. And Jesus passes by. And he's ready to heal us. He's ready to restore us.

He is ready to make all things new. He passes by. If we will only call out to him. And ask him for help. Jesus passes by.

But you know the blind man. He's not the one who speaks first. It's the disciples who speak first. And we see that in verse 2. And the disciples. They speak first by making this false assumption. They say who sinned. This man or his parents. That he was born blind. The disciples. They wrongly assume. That the reason this man was born blind.

Was because he or his parents. Had committed some form of sin. And you know that was a common thought among the Jews. And it's still a common thought today.

[ 7 : 56 ] Where people think that. Good things only happen to good people. And bad things only happen to bad people. It's a sort of karma effect.

But you know what often throws people. Is when bad things happen. To good people. And they question. How can bad things happen to good people? How can a good God allow bad things. Or terrible things. Or even awful things. How can a good God allow them to happen. To good innocent people. But like the disciples here. People often start with the wrong assumption. Because we assume that either. Someone is getting what they deserve. Or God is to blame. And you know. This is a 21st century question. Who sinned.

This man or his parents. The disciples were asking Jesus. Whose fault is this? Who's responsible for this? Who can we point the finger at.

[ 8 : 55 ] And blame for this? And that's. You know. That's what we're still doing. Because with all the problems. And bad things that happen in life. We all want to blame someone for something.

We want to blame society. For the selfish. And self-centered lifestyles that we live. We want to blame social media. For the lack of verbal and human interaction.

With our teenagers. We want to blame religion. For all the wars. And all the acts of terrorism. We want to blame politicians. For Brexit. And for the state of our economy. We want to blame the media.

And the way in which we view the world. We want to blame music. And even television. For the way in which our young people. Are all being influenced. By what they're seeing. And what they're hearing. And there's no doubt.

That all these things. Play a part. In influencing the problems. That are surrounding us. But not one of them. Is the root cause. Because the root cause.

[ 9 : 53 ] Starts with our own heart. The heart of the problem. Remains the problem of the heart. And the problem of our heart. Doesn't find its root.

With politicians. Or social media. Or society. Or even God. The problem of our heart. Finds its root. In the sin of Adam. My friend.

Our heart problem. Finds its root. In original sin. Because we all sinned. With Adam. And fell with him. In his first transgression.

And this problem. Which prevails against mankind. Well we all know. That it's a hereditary disease. The darkness. The blindness. The lostness. The poverty.

The brokenness. The heartache. Death. It has all been passed down. From one generation. To the next. And you know. If anyone knew this to be true.

[10:50] It was Jesus. That's why he came. In fact. Jesus says in verse 3. He says. It was not that this man sinned. Or his parents.

But that the works of God. Might be displayed in him. Jesus says. That the blame. For this blindness. And the darkness. In this man's life.

It can't be put upon a blind man. Or his parents. Or on God. But it's there. That's so that the work of salvation. Would be revealed through him. Jesus is saying.

This blindness. Has a glorious purpose. So that God's. Remedy to our ruin. Would be revealed. By Christ's redemption.

And you know. That's what salvation is. Salvation. Is God's remedy. To our ruin. Revealed by Christ's redemption. Salvation.

[11:45] Is God's remedy. To our ruin. Revealed by Christ's. Redemption. Revealed by Christ's redemption. And as we said earlier. Jesus is in the business of working.

And he's urgent in his work. He's insistent in his work. He's determined in his work. And he's working according to a deadline. Because he says in verse 4. We must work.

The works of him who sent me. While it is day. Night is coming. When no one. Can work. Jesus is in the business of working. Jesus is about his father's business.

But notice what Jesus says. We must work. We must work. And we touched on this a little this morning.

But Jesus he doesn't say I must work. He doesn't say the Holy Spirit must work. Although he does. He doesn't say the minister must work. Although he has to. No.

[12:42] Jesus says we must work. The works of him who sent me. We must work. The Christian must work. The disciple must work. The church must work.

We must work. And this is a must of necessity. It's an imperative for the church. And for the Christian. And Jesus is reminding us.

That we have an assignment to do. And as long as we are here in this world. We must work. As we were saying this morning. We may retire from our occupation.

We may give up our day job. We may hang up our hat. We may put down our tools. We might take off our uniform. We might leave our desk. But Jesus is reminding us. That whilst we are here in this world.

We have our work to do. We've been created to work. That's why Adam was created. He was created to work. He was made in God's image and likeness.

[13:37] To work. Therefore we must work. Because God. Is a working God. And we're unlike God. We're you could say ungodly.

When we're only a spectator in the Christian life. We're ungodly. When we're a bystander. In the works of God. But we are like God. We're godly.

When we put our hand to the plow. And enter the Lord's field. And invest our time. And we give our all. In serving the Lord. My Christian friend.

If we're to be like God. If we're to be godly. Then we must be about. Our father's business. We must be committed. To our father's business.

We must be urgent. With our father's business. Because as Jesus says. The night is coming. When no one can work. We must work the works of him.

[14:30] Who sent me. While it is day. The night is coming. When no one can work. As long as I am in the world. I am the light. Of the world. Jesus says. That daylight will continue.

Whilst the light of the world. Remains in the world. But when the light of the world. Is removed. The night will come. And of course. Jesus. He's speaking about his own death.

And he's urgent. Because he's on this divine timetable. He knows that his time is limited. He knows that. There is an hour coming. In his life.

When he will have to give his life. As a ransom for many. Jesus knows that. Time is short. Time is limited. And I find the same is true for us.

We have an appointed number of days. Upon the earth. And as Christians. Jesus says. We must work. We've been given. An allotted time.

[ 15 : 26 ] To spend. And be spent. For the Lord. We've been called. To work. Because time is short. And eternity is long. Therefore. We must work.

In our congregation. And in our community. Because you know. There are people to serve. There's a witness to share. There's prayer to be offered.

There are burdens to be carried. There are sick. And elderly people. To visit. There's encouragement to give. To the people. In our community. My friend. There's a work to do. And every one of us.

Can do something. We must work. We can't be distant disciples. Or motionless members. We must work. Because night is coming. When no one can work.

Time is short. Time is short. And so we see in this passage. That Jesus. He's in the business of working. But secondly.

[ 16 : 23 ] We see that Jesus. Is in the business. Of washing. He's in the business. Of washing. Look at verse 6. Having said these things. Jesus spat on the ground.

And made mud with the saliva. Then he anointed the man's eyes. With the mud. And said to him. Go. Wash in the pool of Siloam. Which means sent. So he went and washed.

And came back. Seen. John tells us here. That having spoken about working. Jesus gets to work. And in an act of grace and mercy.

Jesus not only deals with this man's physical blindness. But he also deals with his spiritual blindness. But in order to treat his blindness. Jesus spits on the ground.

And mixes his saliva with mud. And then he applies this muddy ointment. To the eyes of the blind man. And you know. Although it seems a bit. You could say disgusting.

[ 17 : 22 ] To spit on the ground. And then provide this. Prescription of muddy saliva. You know we have to ask. Why did Jesus do this? Especially when at other times.

Jesus just spoke. Jesus often just spoke. And lepers were cleansed. And the dead were raised. And the sick were healed. And the lame they could walk.

Jesus just spoke. But why did he have to put ointment on this man's eyes? And well the simple answer is to make us see the importance of washing. The importance of washing in the pool of Siloam.

Because it's not the mud that's central to the miracle. It's the fact that the blind man was obedient to the command of Jesus. Go and wash in the pool of Siloam.

Go and wash in the pool of Siloam. And well the pool of Siloam was significant. Because the pool of Siloam was an artificial pool.

[ 18 : 23 ] It wasn't a natural pool. It was this artificial pool in the city of Jerusalem. And it's a pool that had been built centuries earlier. During the reign of King Hezekiah.

And the pool of Siloam it was built. It was built for the likely event of an invasion. So that if the city of Jerusalem was ever invaded or under attack. And surrounded by an enemy.

They could close the city gates. They could put the city into lockdown. And even if they were in lockdown. And surrounded on the outside. There would still be this constant supply.

Of fresh water flowing into the city. And whatever river it was. It's the river that was being redirected into Jerusalem. They were using this channel or this duct.

And the water was being sent under the city walls. And it was gathering over on the east side of the city. In this pool called the pool of Siloam. And John tells us that the name Siloam means sent.

[ 19 : 28 ] Indicating that the water that was gathering in this pool. This artificial pool. It was sent water. The water had been sent or driven or redirected and channeled into the pool.

The pool of Siloam was the sent pool. And the Jews considered the pool of Siloam. They considered it this great provision from the Lord. That it was life-giving water.

Being sent into the city. And this provision was viewed as an illustration of the Lord's provision of salvation. And you know, don't you find it amazing that the sent one here.

The sent one. Jesus Christ. He commands this blind man. To go and wash in the Lord's sent provision. And you know, when you read this.

John is saying to us. The gospel writer. All the time. John is pointing to Jesus. And he's saying to us. Jesus is your pool of Siloam. Jesus is the sent pool.

[ 20 : 33 ] Jesus is the one who has been sent to do the Father's will. He's the Lord's provision of salvation. He's the remedy to your ruin. He's your only means of redemption.

And John is saying to us. You must come to Jesus. You must believe in Jesus. You must embrace Jesus. You must be cleansed by Jesus. Because no other pool will do.

Except the sent pool of salvation. No other pool will wash you. And make you white as snow. No other pool will deal with your sin. Like this pool.

No other pool will remove your blindness. And give you this wonderful sight. No other pool will bring you from darkness. Into the marvelous light of the gospel.

And my unconverted friend. What John is saying to us tonight is. You must go. You must go. And you must wash. You must go and wash in the sent pool of salvation.

[ 21 : 31 ] You must go and you must wash. In the Lord's provision of salvation. You must go and you must wash. Because when you do. You will come back.

Seeing. You will come back. Seeing. And you know. This is what's important here. The blind man. He was obedient.

He was obedient to the voice of Jesus. And he just went. He went to embrace this provision. Which Jesus had made for him. He submitted himself to the command of Jesus.

He humbled himself. Before the authority of Jesus. He committed everything. Into the care of Jesus. Jesus. And what's true about this man. Is that he didn't question Jesus.

He didn't argue with Jesus. He didn't ignore Jesus. He didn't try and work out. Everything to do with Jesus. Beforehand. He didn't even wait. Until a more convenient time in his life.

[ 22 : 32 ] He just took Jesus. He just took Jesus at his word. And obediently. Willingly. And humbly. Went and washed. In the Lord's provision. Of salvation.

And you know my unconverted friend. Here tonight. That's all that's required of you. In order to be saved. Because Jesus.

As we've said. He's in the business of washing. And all he requires from you. Is obedience to his word. All he requires from you. Is commitment to him. All he requires from you.

Is that you ask him. To cleanse you. And wash you. And make you white as snow. And when you do. When you take Jesus.

At his word. When you believe. The promise. The promise that. He will forgive your sins. And cleanse you from all unrighteousness. When you do that. You will come back seeing.

[ 23 : 29 ] You will come back seeing. My friend. Jesus is saying to you tonight. Go and wash. In the pool of salvation. Go and wash.

In this wonderful pool. Because as the hymn writer says. There's a fountain. Filled with blood. Drawn from Emmanuel's veins. And sinners plunge.

Beneath that flood. Lose all their guilty stains. They lose all their guilty stains. Why? Because Jesus is in the business of washing.

Jesus is in the business of washing. But then lastly. We see that Jesus. Is in the business. Of witnessing. So Jesus is in the business of working.

Washing. And witnessing. Witnessing. Look at verse 8. The neighbours and those who had seen him before as a beggar.

[ 24 : 28 ] Were saying. Is this not the man who used to sit and beg? Some said it is he. Others said. No. But he is like him. He kept saying. I am the man. So they said to him.

Then how were your eyes opened? He answered. The man called Jesus. Made mud. And anointed my eyes. And said to me. Go to Siloam. And wash.

So I went. And washed. And received. My sight. When the blind man had his sight restored. That wasn't the end of the story.

Because the blind man went on to witness for Jesus. He went on to testify to the working and the washing of Jesus Christ. And we see that in the rest of chapter 9.

Because when the blind man came back seeing. He is repeatedly confronted by different groups of people. Who are debating over what has happened to him.

[ 25 : 26 ] And so what does this man do? He just tells his testimony. He witnesses to the work of salvation. In his life. He confesses. What happened. He tells of how Jesus worked in his life.

And how Jesus washed his sins away. And you know the first group to debate. About the blind man. Were his neighbours. Now as neighbours.

They would have seen this blind man all their life. They would have known him. And they would have grown up with him in the village. They would have known about his blindness from birth. They would have known that he couldn't work. But as the neighbours talked amongst themselves.

They're saying. See. They said to one another. As we read in verse 8. Is this not the man who used to sit and beg? Some said. It's him. Others said. No. But he's like him.

But the blind man. Or the man who had been blind. He kept saying. It's me. It's me. But you know what's interesting.

[ 26 : 26 ] Is that as soon as this man's eyes were opened. And his life was changed. And he committed his life to the Lord. As soon as that happened. His neighbours were talking about it. He had hardly returned from the pool of Siloam.

When the entire neighbourhood was talking about this man. News had spread about the change in his life. He was the topic of conversation. He was the talk of the village.

He was the talk of the church. He was the talk of the church. And you know. Well sometimes that's the greatest fear people have. About becoming a Christian.

Maybe it's the greatest fear you have. About becoming a Christian. Maybe you fear what others will say. Maybe you worry about what the neighbours and your family.

Or even your friends will say about you. If you commit your life to the Lord. You might say. Well it doesn't really bother me. What they think. But I wonder if it does.

[ 27 : 25 ] If it didn't bother you. You would be in church far more often than you are. If it didn't bother you. You would come to the prayer meeting. If it didn't bother you.

You'd be 100% committed. But the thing is. You worry. You think that. Where are you to go to the prayer meeting? Where are you to come to church both ends in the Lord's day? Where are you to say that you're a Christian?

Where are you to say that you're interested in the Lord? Where are you to say that you love Jesus? You worry that you'd be the topic of conversation. And the talk of the village. And sadly and all too often.

And this is the problem. The devil gets in. Oh how he gets in. He gets in. Sunday night. Straight in. After the service.

He gets in. And he fills you with fear and worry. What will other people say? And you know. It all becomes too much. Too much to commit your life to Jesus Christ.

[ 28 : 25 ] And what do you do? Well you do what you've always done. You put it off until a later date. But my friend. I want to ask you. I want to ask you this evening.

What do you really think. Your neighbors or your family. Or your friends will say about you. What do you really think they'll say about you? Because I can't imagine it will be negative in any way.

In fact I would be certain to say that they would want what you have. They would want what you have. And you know. I can't think of a better thing for your neighbors to say about you.

Than to say that your life has been transformed by Jesus Christ. And you now live for him. What better compliment to have. Than for your neighbors and your family and your friends.

To know that you love Jesus. And you're committed to Jesus Christ. Your sins are forgiven. You've been washed. And made white in his blood. And you're going to glory.

[ 29 : 25 ] What better compliment to have. What better witness to have. What better testimony to give. Than to say with this man. This Jesus. He anointed my eyes.

And said to me. Go to Siloam and wash. So I went. I washed. And I received my sight. I was obedient to the voice of Jesus. What better testimony to give.

Than to say I did as Jesus promised. And when you come to Jesus. My friend. When you come to Jesus. Your testimony will be like John Newton.

And the testimony of every Christian. In this church. This community. In the world. Amazing grace. How sweet the sound. That saved a wretch like me.

I once was lost. But now I'm found. Was blind. But now I see. But you know. For this man. It didn't matter who asked this man.

[ 30 : 24 ] What happened to him. He always gave the same answer. Because when the Pharisees. Came to him. And asked him what happened. He said down in verse 15. He said the same thing.

Jesus put mud on my eyes. And I washed. And I see. But as we read. This caused division. The Pharisees. They wanted to condemn Jesus. They wanted to say that Jesus.

Was a sinner. For healing on the Sabbath. But the man witnessed again. And we're told. In verse 25. We're told down there. He answered. Whether Jesus is a sinner.

I do not know. But one thing I do know. Though I was blind. Now I see. And they said. The Pharisees said to him. What did he do to you?

How did he open your eyes? He answered. I have told you already. And you would not listen. Why do you want to hear it again? Do you also want to become his disciples? And they reviled him.

[ 31 : 18 ] Saying you are his disciple. But we are disciples of Moses. The Pharisees didn't want to be known. As a disciple of Jesus. But the man who had met Jesus.

Did. He wanted to be known as a disciple of Jesus. He wanted to be known. Personally to Jesus. And you know.

That's what we see at the end of the chapter. Because when this man. This man who was born blind. When he was put out of the synagogue. Jesus finds him. And we are told in verse 35.

Jesus heard that they had cast him out of the synagogue. And having found him. He said. Do you believe in the son of man? He answered. And who is he, sir?

That I may believe in him. And Jesus said. You have seen him. And it is he who is speaking to you. He said. Lord.

[ 32 : 15 ] I believe. And he worshipped him. Jesus comes to this man. And he asks him the all important question. Do you believe in the son of man?

And when he knows who Jesus is. He believes in his heart. And he confesses with his mouth. He says. Lord. I believe.

And when he believes in his heart. And confesses with his mouth. He is saved. And he is saved. Because that is the promise. Of the Bible. The promise of the Bible. Romans 10 verse 9.

If you confess with your mouth. That Jesus is Lord. And believe in your heart. That God raised him from the dead. You will. You will. Be saved.

So what about you? What about you? My unconverted friend. What about you? Do you believe.

[ 33 : 16 ] In the son of man? Do you believe in him? Do you believe this Jesus? Do you believe that this Jesus. Is the Christ? Do you believe that he is the son of the living God?

Do you believe that this Jesus. Is passing by in the gospel. Tonight. And you know. I have no doubt. That you believe. No doubt at all.

You have no doubt. I have no doubt. As to. Your belief. Over who this Jesus is. But the question. Always boils down to. Is he Lord over your life?

Is he Lord over your life? And will you confess. That he is Lord. Over your life. Will you confess. Like this blind man did.

Lord. I believe. I believe. Because my friend. This Jesus. He is in the business. Of working. And washing. And witnessing. And he is commanding you today.

[ 34 : 16 ] He is commanding you tonight. Go and wash. In the Lord's provision of salvation. That you may receive your sight. Go and wash. That you may be brought. From darkness. To light.

Go and wash. And when you come back. You will come back. Seeing. And come and confess. Jesus. As your Lord.

For if you believe. In your heart. And you confess. With your mouth. That Jesus. Is Lord. Then. You will. You will be saved.

You know. I hope. And I pray. That each and every one of us. Will be able to say. With this man. This man. Who was once blind. One thing I do know. That though I was blind.

Now. I see. May the Lord bless. These thoughts to us. Let us pray. Oh Lord. Our gracious God.

[ 35 : 13 ] We thank thee. For. That amazing grace. The amazing grace. Of God. That he would reach. Out. And reach down. To us. That he would even. Anoint our eyes.

That we might be able. To see. And Lord. We pray. That. Oh. Each and every one of us. Here this evening. That we would go. And wash. In the pool. Of salvation. That we would come.

Back seeing. And that when we see. We would confess. This Jesus. As our Lord. And Savior. Oh Lord. We bless thee for him. That he is a wonderful.

Savior. That he is able to save. To the uttermost. That his arm is not shortened. That it cannot save. And Lord. We pray thee then. That thou wouldst hear our prayers.

Our petitions. For our congregation. That more and more of them. Would come. That they would see the beauty of Jesus. And commit their life to him. Oh Lord.

[ 36 : 06 ] Keep us in the week. That lies ahead. Whatever is before us. Lord. We give thanks. That the Lord. The God who goes before us. Behind us. And even beside us. Keep us then we pray.

And do us good. Taking away our iniquity. Receiving us graciously. For Jesus sake. Amen. Amen. We shall bring our service to a conclusion.

By singing the words of Psalm 19. Psalm 119. Sorry. Psalm 119. It's in the Scottish Psalter. Page 401.

Psalm 119. We're singing from verse 16. Down to the verse Mark 20. And it's verse 18. It's a wonderful prayer. That we should have. And not only as we come to God's word. But even in seeking the Lord for salvation. Verse 18 where it says. Open mine eyes that of thy law.

[ 37 : 11 ] The wonders I may see. I am a stranger on this earth. Hide not thy laws. From me. And that would be. That that would be our prayer. Open mine eyes.

That I may see. So Psalm 119. From verse 16. Down to the verse Mark 20. To God's praise. Amen. Upon my satyr's mighty light.

Shall constantly be set. And by thy grace. And by thy grace. I never will. Thy holy word forget. With me thy servant.

In thy grace. Be in your name. Hear Gather. To me. Am I ye. God's glory. Thisda.

[ 38 : 23 ] o'er you may if I nowond ye. Keep thy word. Open mine eyes, that of thy law The wonders I may see.

I am a stranger on this earth. Hide not thy laws from me. My soul within me breaks and doth Much fainting still endure. Through longing that it hath all times Unto thy judgments pure. 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.