

# Déjà Vu?

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[ 0 : 0 0 ] Well if we could, this morning with the Lord's help, turn back to that portion of scripture that we read. The Gospel according to Mark in chapter 8. Mark chapter 8.

Mark chapter 8 and we can read again in verse 19. Verse 19. When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?

They said to him, Twelve. And the seven for the four thousand, how many baskets full of broken pieces did you take up? They said to him, Seven.

And he said to them, Do you not yet understand? Or, How is it that you do not understand?

How is it that you do not understand? Have you ever had déjà vu?

[ 1 : 1 1 ] You know that strange feeling where you think that you've somehow seen it all before? Whether it's just something that's passing you and it clicks in your mind.

Or you're going somewhere and you think, I've seen this place before. Or something you're saying in a conversation and you feel you've already said this. And it's like you've already seen it.

You've already experienced this same feeling. And sometimes when you have déjà vu, you think that you're experiencing what you're experiencing at that moment.

That you've seen it somewhere in a dream maybe. Where you've dreamt it all before. You saw it in your sleep. And it's one of the strangest feelings to experience déjà vu.

To see something before it happens. Or to relive something that you felt you've lived already. And that's what the phrase déjà vu actually means.

[ 2 : 0 7 ] I looked it up and apparently déjà vu is a French word which literally means already seen. Already seen. And it relates to the feeling of experiencing something or seeing something which has already been seen and experienced in the past.

And when we come to Mark's gospel, that's what we're being confronted with. We're being confronted with an experience of déjà vu. Where the disciples of Jesus are experiencing something and they're seeing something which they've already seen and experienced in the past.

Because when we come to chapter 8 of Mark's gospel, we see that a large crowd has gathered around Jesus to hear him preach. And Jesus is moved with compassion towards this multitude because they have no food to eat.

And Jesus miraculously feeds this crowd of about 4,000 people with loaves and with fish. And there's enough for everyone to eat.

And when you look at the passage, it's exactly the same storyline that was given two chapters earlier in chapter 6. When Jesus moved with compassion towards a hungry multitude of 5,000 people.

[ 3 : 3 0 ] And he miraculously fed them with loaves and fish. And there was more than enough for everyone. And so when we come to this passage, it's like an experience of déjà vu for these disciples.

Because they're experiencing something and they're seeing something which they'd already seen and experienced in the past. They'd seen it all before. And yet, just like it was in the previous miracle with feeding the 5,000, the disciples are left confused and find it hard to believe who Jesus actually is.

And when Jesus does the exact same miracle again, the disciples don't understand that Jesus Christ is the Son of God. Because in this account of déjà vu, there are three questions which Mark records for us.

And I think that there are key questions which seek to emphasize where we now are in Mark's Gospel. Because at this point in Mark's Gospel, we're on the threshold of one of the greatest discoveries for the disciples.

Because in the next section, the disciples are finally going to discover who Jesus is and why Jesus came. But at this point, at the beginning of the chapter, we see that they've heard so much from Jesus, and yet they're still not understanding it.

[ 4 : 54 ] They still weren't getting it. It still wasn't falling into place for them. And this can be seen by all the questions which are asked. Because the first question which was asked was a question of provision.

In verse 4, where the disciples asked the question, how can one satisfy these people with bread in the wilderness? And then the second question which was asked was a question of proof.

Where the Pharisees were asking about a sign, and Jesus says, why does this generation seek a sign? And the last question which was asked was a question of perception.

In verse 17, where Jesus asks them, do you not yet perceive nor understand? And so, these are the three questions I'd like us to consider in this account of déjà vu.

A question of provision, a question of proof, and a question of perception. A question of provision, a question of proof, and a question of perception.

[ 6 : 01 ] So, we look firstly at the question of provision. We read again in verse 1. A question of provision. In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, I have compassion on the crowd, because they have been with me now three days, and have nothing to eat.

And if I send them away hungry to their homes, they will faint on the way, and some of them have come from far away. And his disciples answered him, how can one feed these people with bread here in this desolate place, or here in the wilderness?

How can one satisfy these people with bread in the wilderness? What a question. Because when we come to this miracle of feeding the 4,000 people, you would have thought that the disciples of all people who were with Jesus, you would have thought that they would know the storyline.

They would know it already. You would have thought that because of the first miracle of feeding the 5,000 people, 5,000 people, the disciples would know what's going to happen next.

But no. There was nothing. There was no recollection of what Jesus had done. But as those who are looking on at this and seeing what's happening, we can't help but see all the comparisons to the previous miracle.

[ 7 : 27 ] Because as soon as we're told that Jesus said to his disciples, I will have compassion on the multitudes because they've been with me three days, we're instantly brought back to chapter 6, to the feeding of the 5,000.

Because in the feeding of the 5,000, we're told that Jesus saw this great multitude and he moved with compassion towards them because they were like sheep without a shepherd.

And again, you would have thought that the disciples would pick up on this immediately. But no. There was nothing. There was no recollection of what Jesus had done. And you would have thought that they would have learned from their previous experience.

But they couldn't remember what Jesus had done. Even when Jesus asked the question, how many loaves do you have? You would have thought that surely this will jog their memory.

And when Jesus sat these thousands of people down on the ground and he gave thanks for the food, he not only gave us an example of thankfulness and to give thanks before every meal, but in that act, surely the disciples would have thought among themselves, hang on, have we not seen this all before?

[ 8 : 42 ] With the multitudes and the loaves and the fish and the baskets, all these baskets of leftovers. You would think, surely, surely they would twig on to what's happening here.

Surely they would see all these comparisons between what happened before and what's happening now. Surely they would see the link and make the link in their own mind.

But no. There was nothing. There was no recollection of what Jesus had done. They had forgotten so quickly all that Jesus had done for the multitudes.

They hadn't learned from their previous experience. And because they hadn't learned, Jesus was showing them again. And it's as if, in this chapter, Jesus is preaching to them the same sermon all over again.

All over again to them. And you know, it reminds me of a story I read years ago about a minister. This minister, he went to a vacant congregation to preach with a view to a call.

[ 9 : 52 ] And this particular minister, he went and he preached and when he preached, his sermon was well received by the congregation. And so, so much so that the congregation proceeded to call that man to be their minister.

And when the congregation called him, the minister said, yes, I'll come. And he became their new minister. He was inducted. And on the first Sunday morning as their new minister, when he entered the pulpit to preach, he put out his text.

But it was the same text as before. And it was the same sermon he had preached when the congregation decided to call him. But nothing was said to him.

They thought, well, maybe he didn't know. Maybe he didn't realize. They thought it was just a mistake. That was until the following Sunday morning when the new minister stood, came into the pulpit and stood up to preach, put out the same text for a third time.

And he preached the exact same sermon to the congregation. And after the service, one of the elders, he came to the minister to ask him, do you only have one sermon to preach?

[ 11 : 03 ] And why are you preaching the same text all the time? And the new minister, he just looked at his elder and said to him, I will change my sermon when I see this congregation responding and living out what has been said in my sermon.

And you know, that's what Jesus is doing here. He's issuing the same teaching. He's presenting the same message to the same people.

But they still don't get it. They still don't understand what's being said to them. They still don't understand who Jesus is and why Jesus came.

Because their question, their question, it said it all about them. How can one satisfy these people with bread here in the wilderness? And the wonder of what's going on here is that the disciples are Jews and they're asking this question.

How can one satisfy these people with bread here in the wilderness? And what Mark is pointing out to us is not only the experience of *deja vu* from the account given in chapter 6 of his gospel, but Mark is pointing us way back into the Old Testament of the experience and seeing, well, there's *deja vu* there too because the children of Israel were in the wilderness.

[ 12 : 29 ] How can one satisfy these people with bread here in the wilderness? And is that not what the Lord did for the children of Israel through their 40 year journey from Egypt to the promised land?

That from the moment they left Egypt until they came to the promised land, the Lord provided manna every day, apart from the Lord's day, every day it fell from heaven.

The Lord gave to them this sufficient supply of everything they needed. The Lord satisfied their need every step of the way. And in this, Jesus is coming before his disciples and he's revealing to them who he really is.

That he is the one who provides for his people and satisfies their every need. And even though the disciples were asking, how can one satisfy these people with bread here in the wilderness?

Jesus is coming to us in the gospel and he is saying, I am the bread which came down from heaven. I am the bread of life.

[ 13 : 38 ] He who comes to me shall never hunger and he who believes in me shall never thirst. And the point which Mark is stressing to us is that only Jesus can satisfy our every need.

Because we will never be satisfied. We will never be content. We will never have peace. We will never have rest until we are resting in the finished work of Jesus Christ.

My friend, you don't need to look anywhere else for satisfaction but in Jesus Christ. He is the greatest provision of salvation and he has made the greatest provision of eternal life.

And he made it through his own cross. But if you want to look to the world for your satisfaction, if you want to go to all these places to find satisfaction, I will tell you now, you will never find it.

You will never find it. If you want to try and find satisfaction in your possessions or your money or alcohol or gambling or football or your work or women or whatever it is, you will never find it.

[ 14 : 55 ] you will never find it. You will never find true lasting satisfaction whilst you are filling your life with all these things that will not last and are of no eternal benefit.

Because the only one who can satisfy your every desire and meet your every need is this Jesus. This Jesus. He is the only way you can experience satisfaction.

true lasting satisfaction. The only way is to receive the grace that is alone found in him.

So not what the psalmist was just saying to us in Psalm 65. We surely shall be satisfied by thy abundant grace.

grace. My friend, this gospel of Jesus Christ is a message of abundant grace. Abundant grace and it promises to you that when you come to Jesus for your salvation, he will meet every desire, he will quench every thirst, he will fill every hunger, and he will provide every need.

[16:13] But in order for him to do it, you must come to him and you must seek him. You must come to him and you must seek him.

So a question of provision, a question of provision, but secondly we see a question of proof, a question of proof. You read again in verse 10.

And immediately got into the boat with his disciples and went to the district of Dalmanutha. The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. And he sighed deeply in his spirit and said, why does this generation seek a sign? Truly I say to you, no sign will be given to this generation.

A question of proof, why does this generation seek a sign? And so when Jesus left the multitudes who had been satisfied with his provision, he crossed over the Sea of Galilee with his disciples and he came to this region called Dalmanutha, which was otherwise known to the Jews as Magdala, the place where Mary Magdalene was from.

[17:31] But when Jesus arrived at Dalmanutha, he once again encountered the Pharisees. And as was becoming the normal practice for the Pharisees, they began to argue with Jesus.

And they were arguing with Jesus over his identity. And they were arguing with Jesus as to who he really was. Because the Pharisees, they were wanting Jesus to prove to them by a sign from heaven that he actually was the Son of God.

But what's interesting about the Pharisees asking for a sign, is that this entire chapter of Mark's gospel is about the identity of Jesus. In fact, the first half of Mark's gospel, the first eight chapters of his gospel, they're all focused upon this one theme of revealing the identity of Jesus.

And from the very outset, from the very first verse of Mark's gospel, Mark has told us that that was his intention. intention was to reveal to us the identity of Jesus.

Because Mark said right at the beginning of his gospel, this is the beginning of the gospel of Jesus Christ, the Son of God. It's all about Jesus Christ, the Son of God. And throughout his gospel, by retelling all the events of Jesus' miracles and his parables and his preaching and where Jesus went and what Jesus was doing, Mark's sole purpose was to cause us to ask the question, who is this Jesus?

[19:06] Who is this Jesus and why has he come? And why do I need him? Who is this Jesus? And throughout the first eight chapters there is this mystery to the identity of Jesus, to the point that it's almost a secret, because Jesus is repeatedly telling people not to say anything about who he is or what he has done.

But all the time the storyline, it's building and building and building right up to this climax where in the second half of this chapter Jesus asks his disciple Peter, who do you say that I am?

And Peter confesses, he confesses Jesus as the Christ, you are the Christ, you are the Christ. And that's the climactic moment in Mark's gospel, Peter's confession as to the identity of Jesus.

You are the Christ, you are the promised Messiah, you are the saviour of sinners, you are the hope of salvation. That's the climax. But before this confession of Peter takes place, there is still confusion and misunderstanding as to who Jesus is.

And we've seen that already with the disciples. They're experiencing deja vu and they don't understand or recognise who Jesus is. But it's not only the disciples who don't recognise who Jesus is, the Pharisees don't recognise Jesus either.

[20:36] And I think that even if they had, they still wouldn't have followed Jesus. Because the language which Mark uses here to describe the actions of the Pharisees, when the Pharisees ask for a sign, they're not enquiring about who Jesus is.

They aren't testing Jesus to see if he's the Messiah so that they'll come and bow down and worship him. They're testing him so that if he says he is, they will arrest him, they will put him to death for such an outrageous claim and for blaspheming the name of God.

The Pharisees, they were seeking to oppose Jesus regardless of his identity. But in order to prove to themselves that Jesus isn't the Messiah, they asked for a sign.

they asked for a sign and they weren't asking Jesus to perform a miracle, they'd seen many of them. Instead they were asking for a sign from heaven to prove that what Jesus was saying was actually true.

And so the Pharisees asked for this sign from heaven in order that Jesus would confirm that his ministry was from God and God alone. The Pharisees wanted this outward, compelling proof of divine authority.

[ 21 : 56 ] And when the Pharisees asked for this sign from heaven, Jesus knew what the law of Moses taught. Because in the book of Deuteronomy, the Jews were always taught if a prophet comes in the name of the Lord and it didn't come to pass, if what they're saying doesn't come to pass and that prophet is not from the Lord.

But more than that, the Jews were also taught that if a prophet begins to prophesy, listen to him if he does a sign and a miracle. But if he refuses to do a sign or a miracle, do not listen to him. And that's what the Pharisees were doing. They were refusing to listen to Jesus. But even more so because Jesus refused to show them a sign. A sign that would divinely authorize all his work.

But Jesus had performed many signs and many miracles that would easily prove his identity and yet it wasn't enough for the Pharisees. And when the Pharisees asked Jesus for yet another sign from heaven, Mark tells us that Jesus sighed deeply in his spirit.

But the sigh of Jesus wasn't a sigh of anger or indignation towards the Pharisees. It was a sigh of despair. Despair because of the hardness of their hearts.

[ 23 : 26 ] He says in verse 12, and he sighed deeply in his spirit and said, why does this generation seek a sign? Truly I say to you, no sign will be given to this generation.

My friend, Jesus sighed deeply because of the Pharisees hardness of their heart. The hardness of their heart and their refusal to believe.

They were refusing to believe and you know, I believe that Jesus sighs deeply in his spirit every time you hear the message of the gospel and you refuse to believe.

Jesus sighs deeply in his spirit every time you walk away from him. and refuse to believe. Jesus sighs deeply in his spirit every time you ask for a sign to prove that his word is true.

Jesus sighs deeply in his spirit every time you refuse to walk by faith and not by sight. And my friend, can I ask you, do you refuse to believe that God is real because you haven't seen a miracle?

[ 24 : 43 ] do you refuse to believe that Jesus is able to forgive your sin and save you because he hasn't shown you a sign from heaven? Do you refuse to believe in Jesus and in God and experience salvation because you think that God hasn't proved himself to you?

will you? Well my friend, he has. He has. Because since the beginning of creation, the heavens have been declaring the glory of God and the skies have been proclaiming his handiwork.

The beauty of the morning sunrise, the glory of the evening sunset. God is speaking. God is speaking through the power of creation, through the wind, through the rain, through the sea, the power of the seas, God is speaking.

And that's what we were singing about in Psalm 19, that God has been revealing himself through the creation day after day, night after night, every single day.

But not only that, from Psalm 19 we saw that God has revealed himself to us in the Bible. where you have God's perfect word given to you to read, to enjoy, to learn about the God who made you and the God who can save you through Jesus Christ.

[ 26 : 05 ] My friend, God has given you everything you need in order to be saved. So if you're not saved, the Bible says you are without excuse. And you've no excuse for not believing in Jesus Christ for your salvation.

No excuse whatsoever. But in saying that, it's understandable that you doubt. It's understandable that you have fears and apprehensions and doubts about yourself.

It's understandable that you want proof and evidence for you to believe in God and trust in Jesus for your salvation. I get that. Because you would never put your trust in anything else or anyone else when you haven't seen it or seen them for yourself.

Is that not what Thomas was like, the disciple? He was like that with the resurrection of Jesus. That when all the disciples had met with Jesus and saw that he'd been raised from the dead, except for Thomas, Thomas hadn't seen him.

And even though Thomas heard that the disciples had seen Jesus, he refused to believe. He refused to listen to what they were saying. He refused to hear their testimony.

[ 27 : 25 ] And he said to the disciples, unless I see his hands and the print of the nails and put my finger into the print of the nails and put my hand into his side, I will not believe.

I will not believe. And although Thomas had the opportunity to see Jesus and to touch Jesus for himself, Jesus said to his disciples about those who hear the message of the gospel in the generations to come.

That's you and me. Jesus said, blessed are those who have not seen and yet believed. Blessed are those who have not seen and yet believed.

And my friend, that's what faith is. Faith is, as the Bible says, the substance of things hoped for. The evidence of things not seen. Faith is not seeing, but yet believing and trusting that what God is saying to us in his word is true.

And Jesus says that a sign, it will not be given. It will not be given because in the Bible we've been given everything we need to know in order to be saved.

[ 28 : 37 ] We've been given the full and final revelation of God. We've been given everything in its entirety. reality. The Bible tells us all we need to know about the creation and how God spoke everything into being.

The Bible tells us about the fall where sin comes from and the effect that sin has upon us. That the wages of sin is death. But the Bible also tells us the promises of the Saviour throughout the Old Testament.

It tells us about the birth of Jesus, about the life and ministry of Jesus, about all the miracles, all the parables, all the sermons, all the events. We know about the crucifixion of Jesus, that he paid the price for our sin.

We know about the resurrection of Jesus, that he rose again on the third day to defeat death. We know about the ascension. We know about his intercession, that he ever lives to make intercession. We know about the second coming of Jesus, that he will come when the trumpet sounds on the last day and he will judge the world and separate the sheep from the goats, where the goats will go into eternal damnation forever and the sheep into eternal life.

[ 29 : 50 ] My friend, the word of God has given us everything we need to know in order to be saved. Because the Bible is sufficient for our salvation. Which is why Jesus says, no sign shall be given to this generation.

There will be no signs, no flashes of lightning, no extra revelations of God. All we need to do is take God at his word and believe it.

To lay hold upon it. To take it to yourself. And see that he is the one speaking to you. Speaking to your soul. That it's all about you he's speaking to.

My friend, is it not about time? Is it not about time that you stopped hiding behind all your excuses of why you can't believe?

Why you can't become a Christian? Why you can't follow Jesus? Is it not about time that you just took that step of faith? faith? It's not blind faith.

[ 31 : 02 ] It's faith that looks to Jesus. Looks to Jesus and sees that he's the only one that can satisfy and he's the only one who can sustain you for time and for all eternity.

a question of provision. A question of proof. But lastly and briefly we have a question of perception. A question of perception. You look at verse 13. And he left them and got into the boat again and he went to the other side.

Now when they had forgotten to bring bread and they had only one loaf with them in the boat and he cautioned them saying watch out beware of the leaven of the Pharisees and the leaven of Herod. And they began discussing with one another the fact that they had no bread.

And Jesus aware of this said to them why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Do you not yet perceive or understand?

[ 32 : 09 ] A question of perception. Jesus he had left the Pharisees in Dalmanutha to chew over what he had said to them. And he departed with his disciples to go back to the other side of the Sea of Galilee.

And he goes he's on his way to Bethsaida as we see in the next section. But as far as I can make out from these verses is that this conversation between Jesus and his disciples it took place on the boat in the middle of the Sea of Galilee.

It was a conversation which took place whilst Jesus and his disciples were crossing the Sea of Galilee and making their way to Bethsaida. But when the disciples were in the boat the dilemma which caused them such great concern it wasn't the identity of Jesus.

They weren't asking who is this Jesus? What is he talking about? what caused them great concern was the fact that they had forgotten to take enough bread for the journey.

Mark tells us in verse 14 now they had forgotten to bring bread and they only had one loaf with them in the boat. And you know it's almost laughable that the disciples had seen Jesus feed almost 10,000 people with only a few loaves and fish and yet their lack of food was troubling them.

[ 33 : 34 ] And of course Jesus knew this because he says to the disciples watch out beware of the leaven of the Pharisees and the leaven of Herod. And as you know a small amount of leaven or yeast it's needed to make a batch of bread rise where the small amount of yeast infects and affects all the dough.

And so with this Jesus is warning the disciples of what is going to take place soon. It's coming he says. The influence of the religious powers and the influence of the political powers of the day they're going to infiltrate and they're going to contaminate the entire society that they will rise up against Jesus.

And Jesus is forewarning all his disciples of what's going to happen soon. But just as it had been all along the disciples didn't get it.

they don't understand what Jesus is talking about because Mark tells us in verse 16 they began discussing with one another the fact that they had no bread. And when you're reading this and listening to what the disciples are saying you almost have your head in your hands and you're left thinking they're missing the point.

They're missing the point. And that's exactly what Jesus points out to them where he says why are you discussing the fact that you have no bread?

[ 34 : 56 ] Do you not yet perceive nor understand? Is your heart still hardened? Having eyes do you not see?

And having ears do you not hear? And do you not remember? And with this Jesus he brings both miracles right in front of them.

Both these miracles of feeding the multitudes and he brings them right before the disciples and he says to them. In verse 19 when I broke the five loaves for the five thousand how many baskets full of broken pieces did you take up?

They said to him twelve. And the seven for the four thousand how many baskets full of broken pieces did you take up? And they said to him seven. And he said to them do you not yet understand?

How is it that you do not understand? And what the disciples were failing to understand was who Jesus is? They're failing to recognize the identity of Jesus.

[ 35 : 59 ] And Jesus is asking them how is it that you do not understand? You have eyes don't you? Do you not see it? Do you not see who I am? You've seen all the miracles.

You've witnessed all the healings. You've stood right beside me when I made the lame walk and the blind see and the deaf hear and the dumb speak. Yet you can't see or understand who I am.

But even though you have eyes do you not have ears? Do you not have ears and having ears do you not hear? Are you not listening to what I'm saying? Do you not hear all the parables?

Do you not hear all the sermons all the expositions and the exhortations? Do you not hear what I'm saying to you? He's saying. And Jesus says you have eyes you have ears but you've also got a memory.

You've got a memory and do you not remember? Surely you remember you feeding the 5,000. You were there. You took part of it. You collected the 12 baskets of leftovers.

[ 37 : 01 ] Didn't that have an impact upon you? And if you can't remember that surely you remember feeding the 4,000. Surely that had an impact upon you. Surely that persuaded you as to my identity.

Surely that convinced you as to who I am. And Jesus is pleading with the disciples and saying to them how is it? How is it that you do not understand?

And you know my friend. Jesus is saying the same thing to you today. The same thing. Because since we started looking at Mark's gospel.

You've seen everything that the disciples saw. You've heard everything that the disciples heard. you're able to remember all the things that Jesus said and Jesus did.

You've been confronted with the way of salvation and your need to be saved on countless, countless occasions. You've been pleaded with to change your ways and to seek the Lord.

[ 38 : 09 ] But no, there has been there has been nothing. There has been no recollection of what Jesus has done. What Jesus has said.

And Jesus is asking you today, how is it that you do not understand? How is it that you do not understand? How is it that you're still not getting this?  
how is it that you're still where you are? Outside of Christ. Whether you're sitting on the fence or outside of Christ. How is it that you're still where you are?  
How is it that you're still unconverted? How is it that you're still not following Jesus? How is it that you're still not a Christian? Do you not yet perceive nor understand?  
understand? Is your heart still hardened? How is it that you do not understand that you are a hell deserving sinner and Jesus is a heaven delivering savior?

[ 39 : 14 ] How is it that you do not understand? How is it? And friend, only you can answer that question.

Only you can answer that question. how is it that you do not understand? But you know, as I close, I wonder, I wonder if today will be another episode of Deja Vu for me.

Where I will see and experience something which I have seen and experienced experienced in the past. With you walking out the door after the service, shaking my hand at the door, pleasant smile, and then forgetting everything that has been said to you.

I wonder if today is going to be another experience of Deja Vu for me. I hope not.

I hope not. Because I hope that you will see who Jesus is and what Jesus has done and that you will go home.

[ 40 : 40 ] you will bow down before him and confess that he is Lord and live your life the rest of your life for him because there is no better person to follow than Jesus Christ, the Son of God.

I hope that today is not another day of Deja Vu. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to Thee for Thy goodness to us.

We bless Thee, Lord, for the Gospel, that it is faithfully heralded before us in Jesus Christ, not by man, but by Jesus himself. Help us, Lord, to hear his voice.

Help us, Lord, to understand what he is saying to us. And, Lord, we give thanks to Thee that Thou art the one who speaks to us. O Lord, help us to respond. Help us to understand.

Help us, Lord, to lay hold of these promises. Lord, do us good then, we pray. Watch over us even in the week that lies ahead, a new month beginning tomorrow.

[ 41 : 48 ] Unknown to us, but known to Thee, for Thou art the one who keeps us. Do us good then, we pray. Go before us and guide us and keep us for Jesus' sake. Amen.

We shall conclude by singing in Psalm 119. Psalm 119, singing from verse 18, that's page 401.

Psalm 119, from verse 18, down to the verse mark 24.

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 death, much fainting still endure, through longing that at half all times, and to thy judgments pure.

Down to the verse mark 24, we'll stand to sing to God's praise. open mine eyes, that of thy law, the wonders I may see.

[ 43 : 13 ] I am my stranger on this earth, I call thy laws from me.

My soul within me breaks and love, but things to endure, through longing thou may have all eyes unto thy judgment pure.

Thou hast removed the cursed front, who from thy creeds were reproach and share, remove from thee, for I thy love, love, for I thy love, so serve.

heart on death, me princes speak with spite, while they it come so sad, but I thy servant and day upon thy statutes may be, my comfort and my heart's delight, delight, thy test in all mis me, and they all my touch and fears are counse large to me.

the grace of the Lord Jesus Christ, the Holy Spirit, be with you all, now and forevermore.

[ 46 : 08 ] Amen.