

Jesus: What do you want Me to do for you?

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[0 : 00] But if we could, with the Lord's help, and the Lord's enabling, this morning, we could turn back to that portion of scripture that we read, and the gospel according to Mark, in chapter 10.

Mark chapter 10, and if we read again at verse 35, and then we'll read it again at verse 49. Mark 10, first of all, at verse 35, and James and John, the sons of Zebedee, came up to Jesus and said to him, Teacher, we want you to do for us whatever we ask of you.

And he said to them, What do you want me to do for you? And they said to him, Grant us to sit one at your right hand and one at your left in your glory.

And then jump down to verse 49. Jesus stalked and said, Call him. And they called the blind man, Bartimaeus, saying to him, Take heart, get up, he's calling you.

And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, What do you want me to do for you? And the blind man said to him, Rabbi, let me recover my sight.

[1 : 17] And the key question is, what do you want me to do for you? What do you want me to do for you?

My friend, Jesus is asking you a question this morning. And it's a very important question.

What do you want me to do for you? And maybe it's a question that you've longed for Jesus to ask you. Maybe it's a question that you thought Jesus would never ask you.

But this morning, as we open up God's word together, and as we find Jesus on the pages of scripture, Jesus wants to speak to you.

And Jesus has something he wants to ask you. What do you want me to do for you? It's a very simple question. And it ought to show you that Jesus is willing to serve you in whatever way you ask.

[2 : 23] What do you want me to do for you? But you know, how you answer Jesus' question, it will reveal not only to you, but also to Jesus. It will reveal what you really think of Jesus.

How you respond to Jesus' question will reveal the true condition of your heart. And what really fills your mind. Jesus is asking, what do you want me to do for you?

Jesus is offering you anything you want. But what do you want? Maybe you would ask Jesus for some of the things which make life worth living for.

Maybe a better home, a better future, a better job, some more money. Maybe you would ask Jesus for the things you dream about. Maybe promotion or position or power.

Or maybe you would long for Jesus to provide help for you, healing for you. Or good health. Most people say that if you have your health, you have everything.

[3 : 23] But what about you, my unconverted friend? Maybe you want Jesus. Or maybe you want to ask Jesus something you know that you need.

But you don't know how to ask him. Because you know that you need forgiveness. You know that you need cleansing. You know that you need restoration.

You know that you need to be a disciple. You know that you need to be a Christian. You know that you need to be saved. Jesus is asking you this morning. What do you want me to do for you?

And as we read, Jesus asked this question to two types of people. Some were disciples. Another was a disabled man.

Jesus asked this question, first of all, to the disciples, James and John. What do you want me to do for you? And Jesus was met with a disrespectful demand. But then Jesus asked the same question to a disabled man.

[4 : 21] A blind man called Bartimaeus. What do you want me to do for you? And what Jesus received was a desperate desire. Rabbi, I want to see.

And you know, when we consider what Jesus was asking. What he was asking the disciples. And asking this disabled man. They had two different requests from Jesus. Because the disciples wanted status.

Blind Bartimaeus wanted salvation. That's all that was on his mind. And of course, we ought to know which is the better request. And so this morning, we're asking Jesus.

Or Jesus is asking you. What do you want me to do for you? But then, God willing, this evening, we're going to ask Jesus the same question. Jesus, what do you want me to do for you?

And we'll consider another passage in the Bible this evening. And we'll see what Jesus wants us to do for him. But this morning, Jesus is asking the question. What do you want me to do for you?

[5 : 23] But before you give your answer, there are three things in this passage that we must consider. Because in this passage, we see a detailed death. Then we see a disrespectful demand.

And then lastly, a desperate desire. We see a detailed death. A disrespectful demand. And a desperate desire. So we'll look first of all at a detailed death.

A detailed death. Look again at verse 32 of Mark 10. And they, that is the disciples, they were on the road going up to Jerusalem. And Jesus was walking ahead of them.

And they were amazed. And those who followed were afraid. And taking the twelve again, he began to tell them what was going to happen to him. Saying, see, we're going up to Jerusalem.

And the Son of Man will be delivered over to the chief priests and the scribes. And they will condemn him to death and deliver him over to the Gentiles. And they will mock him and spit on him and flog him and kill him.

[6 : 22] And after three days, he will rise. Now at this point in Mark's Gospel, Jesus and his disciples, they're going up towards Jerusalem. And as devout Jews, in the minds of the disciples, they're going up to Jerusalem to celebrate the Passover.

It was that time of year again, the festival of Passover had come. And it was that great occasion in Jewish history, what they were celebrating. That when the children of Israel, you'll remember, they covered the doorposts.

The doorposts and the lintels of their houses with the blood of a spotless lamb. And when the angel of the Lord, he passed over their houses when he saw the blood. And they were saved.

And that's the festival that they're going up to remember and to celebrate. And so Jesus and the disciples, they're making their way towards Jerusalem. The disciples are thinking about the Passover.

But here we see that Jesus was thinking about his punishment and his death. Because as we read in these verses, Jesus gives this detailed account of what's going to happen when they reach Jerusalem.

[7 : 31] We are going up to Jerusalem. The Son of Man will be delivered over to the chief priests and the scribes. They will condemn him to death, deliver him over to the Gentiles. They will mock him, spit on him, flog him, kill him.

And after three days, he will rise. Jesus gives a detailed description of his death. But if you're reading from the Pew Bible, you'll notice from the heading that this is the third time that Jesus has given a detailed description of his death.

Because back in chapter 8, verse 31, Jesus uttered similar words. He said, And then again in chapter 9, at verse 31, For a second time, Jesus told the disciples what's going to happen when they reach Jerusalem.

He says, And now here for the third time, Jesus tells his disciples what's going to happen when they get to Jerusalem.

The Son of Man will be delivered over to the chief priests and the scribes. They will condemn him to death, deliver him over to the Gentiles. They will mock him, spit on him, flog him, and kill him.

[8 : 58] And after three days, he will rise. Three times. Three times Jesus gave a detailed description of his death. But each time he spoke about his death, it was met with confusion.

The first time Jesus gave a description of his death, Peter rebuked Jesus for saying such a thing. The second time Jesus gave a detailed description of his death, the disciples were speechless.

They didn't say a word. They were too afraid to ask Jesus any more questions. And then as Jesus gives a detailed description for a third time, the disciples still don't understand what Jesus is talking about.

And that's why you have the request of James and John. But you know, what we have to see is that Jesus gave a detailed description of his death, not because it's what the disciples wanted, but it's what the disciples needed.

They needed Jesus to go to the cross for them. They needed Jesus to go to Jerusalem. And my friend, we need Jesus to go to the cross for us too.

[10 : 13] We needed Jesus to go to the cross. We needed Jesus to be delivered over to the chief priests and the scribes. We needed Jesus to be condemned in our place. We needed Jesus to be mocked and spat upon and flogged and killed.

We needed Jesus to suffer our hell on the cross. We needed Jesus to rise again on the third day. We needed Jesus to be obedient to the commission and the command of his father.

We needed Jesus to give his life as a ransom for many. We needed Jesus to go to the cross of Calvary and die for our sins. Because without his detailed death upon the cross, we would never have the promise of eternal life being held out to us in the gospel.

We would never have it. We needed Jesus to go to the cross. But you know, Mark, he gives us this interesting detail about Jesus.

As Jesus is walking towards Jerusalem. Mark tells us in verse 32 that Jesus is walking ahead of the disciples. Jesus was leading the way.

[11 : 27] He was going before them. He was walking out in front of them. And we're told that they were amazed. Those who followed, they were afraid. And the picture that Mark is trying to build for us is that Jesus knows he's on the way to the cross.

Jesus knows exactly where he's going. He's going up to Jerusalem. He's ascending the hill of the Lord. He's set his face towards Jerusalem. He's marching on towards the cross.

Jesus is going before all the disciples. And he's not lagging behind us like a prisoner being dragged to the gallows. No, Jesus is leading the way. He's like the king.

Going out to meet his enemy on the battlefield. And it's as if Jesus is saying to his disciples. He's saying onward Christian soldier.

Marching as to war. With the cross of Jesus going on before. Christ the royal master leads again the foe. Forward into battle.

[12 : 28] See his banner go. That's what was going on. Jesus was leading the way to the cross because Jesus knows. Jesus knows we need him to go to the cross.

He knew that the disciples needed him to go to the cross. He knows that each and every one of us need him to go to the cross.

We need him to go to the cross. We needed Jesus. We need Jesus. But you know. As we listen to Jesus give a detailed description of his death for sinners.

What's your response to this? How do you respond to what Jesus is saying here? What's your response to the love of Jesus?

What's your response to the cross of Jesus? Is it grief? Because it was your sins that held him there until it was accomplished.

[13 : 29] Is it gladness? Knowing that Jesus died for you and took your sin upon himself. Is it grief? Is it gladness? What's your response?

Or is it greed? Greed. Because you can't see the importance of the cross. You're blinded by your desire for the other things.

And not the important thing. Well you know greed is what defined James and John. Which is why when Jesus gave a detailed description of his death.

It was met by this disrespectful demand. It was met by a disrespectful demand. And that's what I'd like us to see secondly. So we've seen a detailed death.

But secondly a disrespectful demand. A disrespectful demand. Look at verse 35. It says, And James and John the sons of Zebedee came up to him.

[14 : 25] And said to Jesus, Teacher, We want you to do for us whatever we ask of you. And Jesus said to them, What do you want me to do for you?

And they said to him, Grant us to sit one at your right hand and one at your left in your glory. And so having given this detailed description of his imminent death, not once, not twice, but three times, Jesus, he has it met with encouragement and support from his disciples, saying, Well we know this is going to happen, but we're behind you.

No, instead we see James and John, they see all this as an opportunity to be part of Jesus' plan when they reach Jerusalem.

James and John seize their opportunity by taking Jesus aside and just speaking to him quietly without the other disciples hearing, saying, Teacher, we want you to do for us whatever we ask you.

And you know, it's ironic that James and John addressed Jesus as teacher because that was a title of honour and respect towards a rabbi, teacher.

[15 : 38] But you know, the reality was that James and John, they didn't respect Jesus as their teacher because they start putting demands on him. They don't respect Jesus at all.

They just say to him, Teacher, we want you to do for us whatever we ask of you. One commentator says that James and John, they just demand that Jesus writes them a blank check and gives to them whatever they ask.

It's a self-centred request. They've addressed Jesus as their rabbi and their teacher, but they've no thought about what he has just taught them.

They've just ignored the teaching about the cross. They've not thought about the detailed description of his death. All they're concerned about is their disrespectful demand.

But you know, what's remarkable is that Jesus, he doesn't rebuke James and John straight away. Jesus deals with them so patiently, so lovingly, so graciously.

[16 : 44] Jesus isn't heavy-handed with James and John. He doesn't lose his temper and say, how dare you speak to me like that? How dare you make such a disrespectful demand?

Who do you think you are? Do you not know what's ahead of me? That's not how Jesus deals with James and John. That's not how Jesus deals with us when we make disrespectful demands from him.

That's not how Jesus deals with us when we have such self-centred prayer requests that don't have any eye towards the glory of God. That's not how Jesus deals with us when we, the creation, make disrespectful demands from the creator.

But what we see is that Jesus, in his love, his patience, his humility, his mercy, his grace, Jesus deals with James and John and he says to them, he asks them the question that we all want Jesus to ask us.

What do you want me to do for you? And with that, Jesus gives James and John, he gives them the opportunity to make a respectful request instead of a disrespectful demand.

[17 : 54] He gives them the opportunity to make this respectful request, but the response of James and John, it only proves that they haven't understood the teaching of Jesus and the mission of the Messiah because they say to Jesus in verse 37, grant us to sit, one at your right hand, and one at your left in your glory.

Not once, not twice, but three times, Jesus gave to the disciples a detailed description of his death. But by James and John's statement, we can see that the disciples, they still couldn't understand that the way of the Christ must be the way of the cross.

All that the disciples had in mind was that the way of the Christ is the way of the crown. And, you know, although the disciples had come to discover that Jesus is the Messiah, that he's the Christ, he's the son of the living God, they still didn't understand what sort of Christ he was.

Because the disciples' understanding of the Christ was that he's going to be king. He's going to overthrow the opposition of the Romans. The Romans had overtaken their nation, they'd invaded, they've put even a tax upon them.

Everybody has to pay this tax. And they think that Jesus is going to be king. He's going to recapture Jerusalem. They thought the Messiah is going to assume the throne of King David. And he's going to rule in the nation of Israel again.

[19 : 25] The disciples thought that Jesus was going to be this conquering king who's going to have an earthly king, be an earthly king with an earthly kingdom and political powers.

Because in their minds, Jesus fitted this description of the promised Messiah in the Old Testament. That the Christ would be a descendant of King David. He would be the king of Israel who would sit upon the throne of King David in the city of King David, which was Jerusalem.

That's what the disciples thought. That's why they thought they were going to Jerusalem. They didn't think that Jesus was going to the cross. The cross was never on their mind.

The cross was never in their thought pattern. They always thought that Jesus is going to receive the crown. And yet, here is Jesus. He's asking James and John, what do you want me to do for you?

And James and John say, we want the crown, not the cross. We want the crown, not the cross.

[20 : 30] Grant us to sit one at your right hand and one at your left in your glory. And you know, Jesus had repeatedly told the disciples that the way of the Christ is the way of the cross.

But even after all that Jesus did and all that Jesus said, the disciples still didn't get it. They still didn't fully understand who Jesus was and why Jesus came.

Because all they're thinking about is that Jesus is going to come in glory and take control of the kingdom of Israel. And when all is said and done, James and John, they want to make the first claim on Jesus and sit right beside him when he's sitting on his throne.

But again, Jesus graciously deals with James and John and he says to them, you don't know what you're asking. You don't know what you're saying. Are you able to drink the cup that I'm able to drink? Are you able to be baptised with the baptism with which I am baptised with?

Are you able to endure the mocking, the spitting, the flogging that I have to endure? Are you able to be crowned with the crown of thorns that I'm going to be crowned with? Are you able to endure the cross that I have to endure?

[21 : 41] Are you able to undergo the punishment, the hatred, the scorn of men that I have to go through? Are you able to bear the wrath of God on behalf of sinners? Are you able to die in the place of those who deserve to die?

Are you able to give your life as a ransom for many? And James and John, they respond and say, yes, we are. And Jesus realizes they don't have a clue what they're saying.

They don't have a clue what they're saying. And you know, it's quite sad to think that the disciples, they hadn't listened to a word that Jesus said. They sat under his ministry for three years.

And yet they're still demanding the crown without the cross. They're still demanding the crown without the cross. They were completely blind to the meaning of the cross.

They'd been given a detailed description of Jesus' death and the cross of Calvary. But it had no bearing whatsoever upon their life. And you know, my unconverted friend here today, I often wonder if you are just like the disciples.

[22 : 58] because you've heard so much about Jesus. You've heard about the miracles of Jesus, the life of Jesus, the love of Jesus, the cross of Jesus, the death of Jesus, the resurrection of Jesus, the ascension of Jesus.

You've heard so much about this man, Jesus. And yet, there's no change. There's no growth. There's no commitment.

You still want the crown without the cross. You still want heaven without following Jesus. Yet you're blind to the cross.

It's the only way. The way of the Christ is the way of the cross. And you know, when Jesus is asking you, what do you want me to do for you?

Is your answer like the disciples where you're thinking about status, not service? You're thinking about promotion, not your position before a holy God.

[24 : 00] Maybe you're thinking about what you deserve instead of what you should desire. Because what you should desire is to be saved. Your earnest desire should be to be saved.

That's what we see here with Bartimaeus. He may have been blind physically, but he certainly wasn't blind to the meaning of the cross. He had this desperate desire to be saved.

And that's what I'd like us to consider lastly. A desperate desire. We've looked at a detailed death, the detailed death of Jesus. Disrespectful demand from James and John.

But lastly, a desperate desire from this man, Bartimaeus. A desperate desire. Look at verse 46. It says, And they came to Jericho and as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, son of David, have mercy on me. Jesus, son of David, have mercy on me.

[25 : 22] So as Jesus and his disciples, as they continue their journey towards Jerusalem and ultimately towards the cross, they're passing through this town called Jericho.

But then we're told as they're leaving Jericho, Mark tells us that the disciples and this large crowd that were coming out of Jericho, presumably going to the feast of Passover, they're all coming out of Jericho together.

But sitting by the roadside is this blind beggar. Now the reason Mark tells us about this blind beggar is because he stands in stark contrast to James and John.

James and John were in fact blind to the meaning of the cross. And yet the blind beggar sitting at the roadside knew exactly why Jesus was going to Jerusalem.

But you know what's even more remarkable is that James and John, they're seeking to make a name for themselves. They want glory. They want position. They want power. They're seeking to make a name for themselves.

[26 : 27] But this blind beggar doesn't even have a name. He doesn't even have a name. He was called Bar Timaeus because he was the son of Timaeus.

But that's what Bar Timaeus means. Bar Timaeus means just the son of Timaeus. He was never given a name. He was just known to everyone as the son of Timaeus.

He was just Bar Timaeus, the son of Timaeus. And by that, everyone knew who he belonged to. Everyone knew that he was the son of Timaeus, whoever Timaeus was. But you know what's worse still?

By his title, everybody knew whose problem he was. He couldn't see. He didn't work. There were no benefits for him.

He was a poor, helpless beggar. And the harsh reality of people in the first century, it's a horrible thing. They viewed disabled people as a waste of space.

[27 : 29] That's why they were put out on the street, just to beg. And that's why they tell Bartimaeus to be quiet when he starts crying out to Jesus. But even though he didn't have a name and he couldn't see and he was just a beggar sitting there, when Bartimaeus hears Jesus passing by, when he hears that Jesus is passing by, he takes his only opportunity to cry out to Jesus for help.

It says in verse 47, when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, son of David, have mercy on me.

Bartimaeus is the only person in the Gospels to have ever described Jesus this way. Jesus, son of David, have mercy on me. Bartimaeus knew exactly who Jesus was.

He knew that Jesus was the Messiah. He knew that Jesus was the descendant of King David. He knew that Jesus was God's King. Bartimaeus knew that Jesus was of royal descent.

He knew that Jesus was the true King, the servant King, which is something the disciples had missed completely. But as Bartimaeus cries out to Jesus for mercy, oh, they all start telling him, be quiet, close your mouth.

[28 : 52] People still saying that to us, be quiet, close your mouth, don't talk to Jesus, don't cry out to Jesus, he'll never help you. But you know, Bartimaeus doesn't care. Doesn't care what the crowd has to say.

He wants Jesus. He doesn't care what other people think about him. And even he doesn't care what other people think about Jesus. All he wants is salvation in Jesus Christ.

And we're told that Bartimaeus cried all the more, son of David, have mercy on me. What a prayer. Son of David, have mercy on me.

And we're told Jesus stopped. Jesus is passing by, but he stops. Jesus stops. And notice what happened.

Jesus calls Bartimaeus. Bartimaeus then commits himself to Jesus Christ. And then Bartimaeus is cleansed by Jesus. There's a calling, a commitment, and a cleansing.

[29 : 57] That's what we see in verse 49. Jesus stopped and said, call him. And they called the blind man saying to him, take heart, get up, he's calling you. Throwing off his cloak, his only possession.

He threw it off. He sprang up and came to Jesus. There's the commitment. And he said to him, what do you want me to do for you? And the blind man said to him, Rabbi, let me recover my sight.

Jesus said to him, go your way. Your faith has made you well. And immediately he recovered his sight and followed him on the way. Bartimaeus had this desperate desire for Jesus to have mercy upon him.

It was a desperate desire. There was nothing else in his heart or in his mind, but for Jesus to have mercy upon him. And you know, my unconverted friend, you have to have a desperate desire for Jesus to have mercy on you.

The question is, do you have a desperate desire for Jesus to have mercy on you? Because the Bible clearly says that like Bartimaeus, you're a blind beggar.

[31 : 10] You're a blind beggar. You can't see the beauty and the wonder of Jesus. And as a beggar, you can't work for your righteousness. You can't earn your way into heaven.

You can't even depend upon someone in your own family to help you. You can't depend on anyone else. All you can do is realize that Jesus is just passing by in the gospel and cry out to him for mercy.

That's all you can do. Jesus, Son of David, have mercy on me. And it wasn't a long prayer. It wasn't an eloquent prayer.

It wasn't even a detailed prayer. It was just a cry for mercy. Jesus, Son of David, have mercy on me. And you know, when Bartimaeus cried for mercy, Jesus asked the question, the question he's asking you this morning.

What do you want me to do for you? What do you want me to do for you? My friend, what do you want Jesus to do for you? And you know, Bartimaeus, he didn't need to be asked twice.

[32 : 19] He was straight in there. He knew exactly what he wanted. Bartimaeus, he took his opportunity. He didn't want to waste another opportunity because he didn't know if he would ever get another opportunity to cry out to Jesus.

So what does he do? He says, Rabbi, that I may receive my sight. He took his opportunity.

Didn't waste it. Because he knew he might never get another one. And you know, my unconverted friend sitting here today, can I ask you, seriously, when are you going to come and commit your life to Jesus Christ?

Nothing else should be on your mind. Forget about everything else out there. Jesus is asking, when are you going to come and commit your life to me?

Or are you just going to waste all your opportunities and be left behind? Are you going to be left behind when everybody else comes?

[33 : 40] Or my friend, don't waste your opportunities. Don't waste your opportunities to cry out to Jesus for mercy. Be in time.

Be in time. Be in time. Be in time. You know, that was the plea of the 19th century preacher, a man called Charles Mason.

He knew that when Jesus passes by in the gospel, sinners need to cry out to Jesus for mercy. And Charles Mason, he wrote this wonderful hymn.

It's in your intimations. And with this hymn, I'll close. He writes, life at best is very brief, like the falling of a leaf, like the binding of a sheaf.

Be in time. Be in time. Fleeting days are telling fast that the die will soon be cast and the fatal line be passed. Be in time.

[34 : 46] Be in time. If in sin you longer wait, you may find no open gate, and your cry be just too late. Be in time.

Be in time. Fairest flowers soon decay. Youth and beauty pass away. Oh, you have not long to stay. Be in time. Be in time.

While God's spirit bids you come, sinner do not longer roam, lest you seal your hopeless doom. Be in time. Be in time.

Time is gliding swiftly by, death and judgment draweth nigh. To the arms of Jesus fly. Be in time. Be in time. Oh, I pray you count the cost, ere the fatal line be crossed, and your soul in hell be lost.

Be in time. Be in time. Sinner, heed the warning voice. Make the Lord your final choice. Then all heaven will rejoice.

[35 : 49] Be in time. Be in time. Come from darkness into light. Come let Jesus make you right. Come receive his life tonight.

Be in time. Be in time. Do not waste your opportunities. My friend, be in time.

Be in time. what do you want Jesus to do for you? May the Lord bless these thoughts to us.

Let us pray. O Lord, our gracious God, we give thanks to thee that Jesus passes by in the gospel.

And we give thanks, Lord, for a renewed opportunity to hear his voice speaking to us. We pray that we would not let him pass us by, but that we might be like blind Bartimaeus, crying, Rabbi, that I may receive my sight.

[36 : 59] O have mercy on me. Lord, bless thy word to us, we pray. Help us, we plead, not to waste the opportunities that are given to us, but to be in time.

O be in time. Go before us, Lord, we ask thee. Keep us this day and bless thy truth to our souls, that all there would be of eternal benefit to us.

Do us good and we ask, take away our iniquity, receive us graciously, for Jesus' sake. Amen. We're going to bring our service to a conclusion by singing the words of Psalm 40.

Psalm 40 in the Scottish Psalter, page 259. Psalm 40, we're singing from the beginning down to the verse marked four.

This is the testimony of everyone who cries out to Jesus. I waited for the Lord my God and patiently did bear. At length to me he did incline my voice and cry to hear.

[38 : 16] He took me from a fearful pit and from the miry clay and on a rock he set my feet establishing my way. He put a new song in my mouth our God to magnify.

Many shall see it and shall fear and on the Lord rely. We'll sing on down to the verse marked four of Psalm 40 to God's praise. God's praise. I waited for the Lord my God, I patiently did bear, a glad to read.

He did incline my voice, a brighter year.

He took me from a fearful pit and from on the mighty clay.

And on a rock he set my feet, establishing my way.

[39 : 48] way. He put a new song in my mind, a God to magnify.

life. Many shall see it and shall fear and all the glory light.

O blessed is the man who struts upon the Lord relies.

We sped in all the proud north side. 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.