My Cup & His Cup

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Preacher: Rev. Murdo M Campbell

[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, the Gospel according to Mark. Mark chapter 14, page 851 in the Church Bible.

Mark 14. And if you read again at verse 32. Mark 14 and verse 32.
And they, that's Jesus and the disciples, they went to a place called Gethsemane. And Jesus said to his disciples, sit here while I pray.
And he took with him Peter and James and John and began to be greatly distressed and troubled.
And Jesus said to them, my soul is very sorrowful, even to death.
Remain here and watch. And going a little further, he fell on the ground and prayed that if it were possible, the hour might pass from him.
[1:00] And he said, Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.

Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.
As a minister, people often ask me, how do you decide what to preach on? How do you decide what to preach on?
Especially because, well, the Bible is such a big book. In fact, the Bible is a library of books. It's a library of 66 books. And it contains history, prophecy, poetry, gospel, letters, and even eschatology.
Which is why I'm often asked, well, how do you decide what to preach on? And of course, when we're going through a series or studying a book of the Bible, it's quite simple, it's quite straightforward. You just go on to the next section or the next chapter or the next verse in the Bible.
[2:13] But when we're not doing a series or doing a study, well, the Lord sometimes presses passages of Scripture upon my heart when prayerfully reading through the Bible. Or there are other times, like this evening, when we come to a passage because someone has asked a question.

And a week last Tuesday, Peter, who's our elder, he's also our presbytery elder. Peter and I, we had a presbytery meeting in North Uist.
As a presbytery, we meet in North Uist and also in Harris once a year to show support for the southern islands of the Western Isles. So our trip to North Uist, it involved an early start.
Peter picked me up at the manse at quarter past six in the morning and we headed towards Kinloch to meet some of the other elders and ministers who were traveling down. But, you know, only five minutes into our journey, so we were twenty past six, we were going across the Barvis Moor and Peter turns to me and asks, is it too early to ask a question?
Peter, he had obviously had his morning coffee. I was still drinking mine in a takeaway cup in Peter's car. So, bleary-eyed and still half asleep, I relented to Peter's request and I responded saying, what's the question?
[3:32] Peter then said, the cup. What's in the cup? Now, I have to confess, at that moment, first thing in the morning, I didn't have a clue what Peter was referring to. I honestly thought he was talking about my coffee cup.

But as we made our way along the Barvis Moor, Peter explained that he had been listening to the sermon I preached on Saturday night at the communion in Stornoway. And, of course, Peter knew straight away it was a reheated and a rehashed sermon that I had preached here a number of years ago.
But it was from Psalm 116, where the psalmist asks the question, in verse 12, he asks, what shall I render to the Lord for all his benefits to me?

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And the psalmist says, in verse 13, he says, I will lift up the cup of salvation and call on the name of the Lord. I will pay my vows to the Lord in the presence of all his people.
And throughout the sermon in Stornoway, I tried to explain all the different cups that were used during the Passover meal and which cup Jesus would have used to institute the Lord's Supper for the first time.
[4:36] But Peter's question was, what's in the cup? What's in the cup? That's a very good question. It actually became a very interesting discussion among the clergy while we were waiting to catch the ferry home.

What's in the cup of salvation? But not in the physical sense, because we know that there was wine in the cup of salvation. But spiritually speaking and metaphorically speaking, what's in the cup of salvation?
Or to put it another way, if salvation was put into a cup, what would it contain? If salvation was put into a cup, what would it contain?
It's a very interesting question. So what's in the cup of salvation? But you know, in order to understand, I was thinking about Peter's question, I was thinking, well, in order to understand why we receive the cup of salvation at all, and why we receive the contents of the cup of salvation at all, we also have to consider the other cup that's mentioned in this passage, the cup that Jesus refers to here in the Garden of Gethsemane, which in many ways was the cup of suffering.
And so there's two cups, even in this passage. There's the cup of salvation and the cup of suffering. The cup of salvation and the cup of suffering. And you know, it's amazing, the gospel writers, they actually want us to compare and contrast these two cups.
[6:05] Because when you look it up, Matthew, Mark, and Luke, they all mention the cup of salvation and the cup of suffering in the same chapter of their gospel.

So Matthew mentions it in chapter 26, Mark here in chapter 14, and Luke in chapter 22 in his gospel. They both mention the two cups in the same chapter, the cup of salvation and the cup of suffering.
And so for a few moments this evening, I want us to think about Peter's question. But I want us to make this, I want us to make it very personal. And I want us to think about my cup and his cup.
My cup and his cup. Because if you're a Christian tonight, you can say my cup is the cup of salvation. And his cup was the cup of suffering.
My cup is the cup of salvation. And his cup was the cup of suffering. So my cup and his cup. So first of all, we see my cup.
[7:12] My cup. Look at verse 23 of Mark 14. Jesus took a cup. And when he had given thanks, he gave it to them. And they all drank of it.

He took a cup. When he had given thanks, he gave it to them. And they all drank of it. As you know, we often ask the question, is your cup half full or half empty?
Is your cup half full or half empty? And as you know, the cup in that question, it's not a literal cup. It's a metaphor. It's an expression to determine someone's outlook on life.
Because if your cup is half full, you're said or thought to be optimistic. If you're someone whose cup is half empty, you're thought to be very pessimistic.
But as a Christian, the Bible says, your cup is neither half full nor half empty. As a Christian, your cup is neither half full nor half empty because your cup is overflowing.
[8:14] Your cup is overflowing. That's what we were just singing about there in the Shepherd Psalm of Psalm 23. That as a Christian, when we believe in the Good Shepherd who laid down his life for his sheep, and when we hear his voice, as he calls his own sheep by name, and he knows his own sheep so personally, we will make that personal confession and profession of faith that the Lord is my shepherd.

And as our shepherd, as we were singing there in Psalm 23, we have the assurance that he will go before us into green pastures and beside still waters. He will walk beside us even when we go through the valley of the shadow of death, and he will follow in behind us with his goodness and his mercy all the days of our life.
And you know, although it's a psalm that we sing often, it's a psalm we should never tire of singing because it's there in the Shepherd Psalm of Psalm 23 that we're taught and told there in verse 5, my table thou hast furnished, in presence of my foes, my head thou dost with oil anoint, and my cup overflows.

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So if you're following the Good Shepherd tonight, if you've believed in your heart and confessed with your mouth that the Lord is your shepherd, then my Christian friend, your cup is not half full, and it's not half empty.
No, your cup is full. Full to the brim and overflowing with all the blessings and benefits of salvation. It's a cup that's running over.
[9:45] That's what your cup is tonight. Your cup is running over. Do you know what's that? What we teach our children. We teach them that hymn, running over, running over.

I'll do the actions. My cup's full and running over. Since the Lord saved me, I'm as happy as can be. My cup's full and running over.
And your cup of salvation is full and running over because God's grace is not stingy and God's grace is not sparing. In fact, Paul tells us in Romans 8, that a great chapter all about the Christian life and what the Christian has received.
Paul says there in Romans 8 that there is no separation and no condemnation for those who are in Christ Jesus. And it's all because He who did not spare His own Son, but gave Him up for us all, how will He not also with Him graciously give us all things?
And the wonder of wonders is that God has graciously given to us all things. Everything. There is absolutely nothing lacking in our salvation.
[10:56] As Jesus said on the cross, it is finished. There's nothing lacking in our salvation. He has graciously given to us all things. And the wonderful thing is that He promised through His prophet Malachi, I will open the windows of heaven for you, and I will pour down blessing upon you until it overflows.

It's a great promise, isn't it? I will open the windows of heaven for you, and pour down blessing upon you until it overflows. So what's in the cup?
What's in your cup of salvation? Well, my friend, all the promises of God are in the cup of salvation. And all His promises, as you know, they are trustworthy and they are true because He's the Lord. He's the one who keeps covenant. He's our covenant-making and our covenant-keeping God. He makes promises to His people, and He keeps every single one of His promises because each and every one of His promises, as Paul reminds us, they are all yea, and they are all amen in Christ Jesus.
In fact, a while ago, we mentioned to the children of the kids' address that there are 7,487 promises in the Bible, and they're all there for you.
[12:21] 7,487 promises in the Bible and 365 fear-nots, one for every day of the year, and they're all there for you. They're all in this cup that's running over, absolutely overflowing, because He has promised in His Word, Fear not, I am with you.

I will be your God. You will be my people. For you were once not a people, but you are now the people of God. You are those who had not obtained mercy, but now you have obtained mercy.
And Jeremiah reminds us that His mercies, they are new each morning, for great is His faithfulness. And Jeremiah went on to say that, The Lord is my portion, saith my soul, therefore will I hope in Him.
It's a hope that's sure and steadfast, a hope that is the anchor of our soul, because if we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness, all because the blood of Jesus Christ cleanses us from all sin.
You see all the promises, they're all there in His Word for you to read, and to cling to, and to claim, and to confess, that His grace is always sufficient. His steadfast love endures forever.
[13:38] His joy is your strength, for the joy of the Lord is your strength. And His peace, it passes all understanding, and He will never, ever leave you, and He will never, ever forsake you.

What a cup. What's in the cup? What's in the cup of salvation? His promises are in this cup. And yet nothing is lacking, nothing's left out of this cup of salvation.
Because inside this cup, it contains all the blessings and all the benefits of salvation that we have received, not by our works. No, we've received it all by grace alone, through faith alone, in Christ alone.
And it's all to the glory of God alone. And you know, this is why Paul reminds us, he reassures us, in Ephesians chapter 1, we studied it a number of months ago now, in the prayer meeting, that we've been blessed with every spiritual blessing in heavenly places in Christ.

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Not because of who we are, but because of whose we are. Because we're in Christ. Christ. We're in union with Christ. We're united to Jesus Christ by faith.
[14:52] And that it's from him, and through him, and to him, we have graciously, and lovingly, and mercifully received all these blessings, and all these benefits of our salvation.

It's all come down to us from the Father of lights, through the hand of King Jesus. And you know, my Christian friend, every spiritual blessing, it flows to us, and overflows to us, because we're in Christ.
It all flows to you, and overflows to you, because you're in Christ. And you remember Paul, in Ephesians chapter 1, he writes that one long sentence.
From verse 3, all the way down to verse 14, it's just one long sentence to affirm to us, and to assure us, that God the Father has given and gifted to us all these blessings and benefits through our union with his beloved and only begotten Son, Jesus Christ.
And when Paul lists all of these gracious gifts, and gracious benefits of salvation, he begins where God began. He begins in eternity, because it's there that God began with our election.
[16:06] And Paul reminds us that even our election is all of grace, where we reelect according to the foreknowledge of God the Father. And the wonder of wonders is that God didn't have to choose any of us.

It's a wonder he chose us at all. And yet, there was nothing good in us that he would ever look upon us and choose us, and even call us to himself. And yet, in love, he not only elected us, he predestined us, because our predestination, again, it's all of grace.
More than that, our adoption as sons and daughters into the loving family of God, where we can call one another, brothers and sisters in Christ, and address Jesus as our elder brother, it's all of grace. Our justification, where we're made righteous before a holy God, all of grace. Our sanctification, where we're being made more holy, and being made conformed to the image of his dear Son, it's all of grace.
And Paul tells us it's all according to the purpose of his will, and it's all to the praise of his glorious grace, in which he has blessed us in the beloved. But there's more.
[17:17] You keep reading what Paul writes. And Paul tells us that all these blessings and benefits, they just keep flowing to us. They're overflowing to us. They just keep being poured out upon us, because Paul says that in him, in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

All of grace. All of God's riches at Christ's expense. Because Paul says it's in him we have obtained an inheritance that is incorruptible, it's undefiled, it fadeth not away, it's reserved in heaven for us. And you know, it's no wonder Paul goes on to say that Christ has done in us. In us and for us. And I think I say it so often, but it's so true.
He's done in us and for us exceedingly, abundantly, above all, more than we can ask or even think. Which is why your confession tonight is my salvation, my cup of salvation is full.
It is overflowing with all the blessings and benefits of salvation, of what Christ has done for me. Because my cup of salvation, this is the amazing thing, my cup of salvation contains my union with Christ, my election, my predestination, my effectual calling, my regeneration, my conversion, my faith, my forgiveness, my adoption, my justification, my sanctification, my redemption, my perseverance, my glorification, and ultimately my eternal inheritance in glory.
[19:01] It's all mine. And you can say tonight, it's all mine. And it's all mine because I'm His. I'm His. And He has gifted and guaranteed all of it to me by His Holy Spirit.

My Christian friend, look at what you have in Christ tonight. Look at what you have. Your cup isn't half full. Your cup isn't half empty. No, no.
It's running over. It's full and overflowing. Full and overflowing. But as you know, and as you can see, for my cup of salvation to be full and even overflowing, His cup of suffering had to be emptied to the last drop.
For my cup of salvation to be full, His cup of suffering had to be emptied to the last drop. That's what I want us to think about secondly. His cup. So my cup, not half full, not half empty.
No, it's overflowing. Then His cup. His cup. Look at verse 34. Jesus said to them, My soul is very sorrowful, even to death.
[20:21] Remain here and watch. And going a little further, He fell on the ground and prayed that if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible

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for You.

Remove this cup from Me, yet not what I will, but what You will. You know, when we consider all the blessings and benefits of our salvation through Christ, it's easy to see in many ways what's inside the cup of salvation because it's running over.
It's full and overflowing. But then when we stop and consider Christ's cup of suffering, the cup of suffering that He had to drink on our behalf, and He had to drink it down to the last dregs and even the last drop, you know, when we consider the cup of suffering, it's then that we realize that my cup of salvation is full because Christ's cup of suffering was emptied.
My cup of salvation is full because Christ's cup of suffering was emptied. And you know, the amazing thing about the Bible is that it teaches us how He emptied Himself.
Paul tells us in Philippians chapter 2 that the King of glory, the King of grace, the one who spoke with grace upon His lips, He spoke even this world into being, equal with God the Father, equal in power and glory, and yet He made Himself, says Paul, of no reputation.
[22:06] He emptied Himself. He humbled Himself. He humiliated Himself. And His whole life was an act of humiliation.

His whole life was an act that was going downwards as He took upon Himself the form of a servant, was made in the likeness of men, and humbled Himself all the way from the crown of glory down to that little cradle in Bethlehem all the way down, down, down to the cruel cross of Calvary.
And Paul says He became obedient unto death, even death on the cross. And it's only because of Him that we can say tonight, my cup is full because His cup was emptied.
My cup of salvation is full tonight because Christ's cup of suffering was emptied. But you know, as we read there in verses 34 onwards, there's a depth to this cup of suffering that we will never fathom.
There's a darkness that we will never really enter into. We can try. And you know, I can try and come up with the words to explain it, but there's a depth there and a darkness we can never understand.
[23:25] His cup of suffering, we're told there, brought him sorrow. My soul is very sorrowful, even to death.

His cup of suffering brought him sorrow. Where his soul was sorrowful, his soul was, the authorized version says, exceedingly sorrowful, even unto death.
He was overwhelmed with sorrow as he saw in his cup the sorrows of mankind. The sorrows of those whom he had created and that he was going to bear all their griefs and carry all their sorrows to Calvary.
His cup was full of sorrow. But he also saw in his cup the suffering. Not only the sorrow, but also the suffering. The suffering that he would receive at the hands of wicked men.
We know the gospel accounts, how he was beaten and bruised. We know how he was mocked and maligned, how he was scourged and spat upon, how he was railed even by the thief on the cross and ridiculed by those round about him.
[24:36] He was condemned and even crucified. Where he would be wounded for our transgressions and bruised for our iniquities. And his chastisement would bring us peace.

My friend, Christ saw in his cup the sorrow, the suffering, and even the separation. The separation from the Father.
Where he would be abandoned in the darkness and dereliction of Calvary. And left, as Isaiah says, left to tread the winepress alone. Crying, My God, My God, why?
Why have you forsaken me? And we can answer that question. We can answer the why. Because we are the why.
My friend, Christ saw in his cup the sorrow that he would bear, the suffering he would endure, the separation he would experience. And even he saw the stillness and the coldness of the grave.
[25:39] Where he would, as Isaiah says, he would be led like a lamb to the slaughter. Cut out of the land of the living and make his grave with the wicked. You know, it's no wonder his soul was exceedingly sorrowful.

As Christ saw in his cup the sorrow, the suffering, the separation, and the stillness of the grave. And yet, this was the Father's will. This was the Father's plan.
This was their plan. This was their covenant of redemption that the Father would fill his cup. And he would fill his cup full of the penalty and punishment of our sin.

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where he who knew no sin became sin for us. The Father had filled his cup not only full of our sin, but full of the curse of sin.
Full of the curse because curse is everyone who hangs up on a tree. And Christ freed us, Paul tells us, from the curse of the law by becoming a curse for us.
[26:39] My friend, the Father filled his cup. This was the plan. This was the covenant. The Father filled his cup with sin and the curse. And even full of his fiery fury and wrath against sin.

Where he made his soul an offering for sin on the burning and brazen altar of Calvary. You know, it's no wonder. It's no wonder his soul was exceedingly sorrowful.
Even if you just consider your own sin and your own grief and your own sorrows that he bore. But yet all his people, his soul was exceedingly sorrowful, even unto death.
He was being weighed down under the strain and the stress and the sin and the sorrow and the suffering and the separation and the stillness of the grave to the point that he felt that his undying soul was going to die.
His undying soul was going to die. That's literally what it says there. My soul is very sorrowful, even to death.
[27:47] His soul was exceedingly sorrowful to the point of death. He felt that his undying soul was actually going to die. The strain, the stress, the weight of sin and sorrow and suffering and separation.

He felt that his undying soul was going to die. And you know, Dr. Luke, in his gospel, he tries to describe what this actually looked like to see it physically.
He tries to describe it. He says that Jesus was praying, as we read there. He's praying in agony so much that he's sweating. And the more he prays, the more, and the more he pours out his soul, the more he sweats.
To the point that he's not just sweating, sweat anymore. He's now sweating and shedding great drops of blood. And for Luke, he's looking at it and he's thinking, well, the heat of hell and the horrors of hell being unleashed upon his soul leaves his soul exceedingly sorrowful even unto death.
His undying soul felt as if he was going to die. And then you realize it's no wonder he asked what he asked.
[29:06] That when he's confronted with this cup of suffering, he prays, Father, if it be possible, let this cup pass from me.

Father, if it be possible, let this cup pass from me. There's 18th century preacher and pastor John Gill. He says here about Christ's cup, this dreadful cup, this bitter cup, this cup of fury, cup of cursing, cup of trembling.
When Christ prays that this cup might pass from him, he prays that he might be freed from the present horrors of his mind and be excused from the sufferings of death and be delivered from the curse of the law.
And the wrath of God. You know, there's a depth to this cup of suffering that we will never fully fathom. There's a darkness that we will never enter into.
And yet Christ, he's been weighed down before his cup. He's under the strain and the stress of sorrow and sin and suffering and separation and even the prospect of the stillness of the grave.
[30:21] And yet, he submits to his Father's will. This is the plan. This is the covenant.

These are those whom you have given me from before the world was. Father, if it be possible, let this cup pass from me. Nevertheless, it's one of the most beautiful words in our Bible when Jesus said, nevertheless, not as I will, but as you will.
And we should be so thankful tonight that there was a nevertheless. Nevertheless, not as I will, but as you will. Because it's that nevertheless, my friend, which encourages us and enables us to say tonight that the fury and the fires of hell were poured out upon him so that all the blessings and even the benediction of heaven could be poured out upon me.
This is it. This is the glory of the gospel. The fury and fires of hell were poured out upon him at Calvary so that all the blessings and benediction of heaven could be poured out upon me.
My cup of salvation is full. It's overflowing. All because his cup of suffering was emptied to the last drop. My cup and his cup.
[31:53] And you know, as we consider my cup of salvation and his cup of suffering, it should make us hate our sin and love our Savior more and more.

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It should make us hate our sin what it cost him to go to the cross. But it should make us love our Savior more and more that he went willingly to the cross for us.
And you know, this is why we are simply to obediently respond to his command. Do this in remembrance of me. We are to participate at the Lord's table.
We are to partake of the Lord's supper. We are to proclaim the Lord's death until he comes. All because my cup of salvation is full. Because his cup of suffering was emptied to the last drop.
My cup and his cup. What's in the cup? Aren't you glad Peter asked the question? But you know, the psalmist in Psalm 116, he was asking a question too.
[33:09] He said, well, what shall I render to the Lord for all the blessings, all the benefits, for this great benediction over my life? And he says, well, I can't give anything to the Lord.

I can't give back what he has given to me. So I will lift up the cup of salvation. I will call on the name of the Lord. I will pay my vows to the Lord in the presence of all his people.
All because my cup of salvation is full. Because his cup of suffering was emptied to the last drop.
Well, may the Lord bless these thoughts to us.
Let us pray. Father in heaven, we come before thee realizing only in the smallest amount of what it cost thy son in order to save sinners such as we are.
There is a depth to it that we cannot fathom. A darkness that we will never enter into. And Lord, we are thankful for it. We're thankful that we will never experience that depth and that darkness.
[34:25] All because he drank the cup. The cup that was due to us. The cup that we should have received. And yet, Lord, we bless and praise thee tonight of what we have received.

Of what we enjoy. What is overflowing and full in Christ. Help us then, we pray, to respond, to respond in obedience and to do as the psalmist encourages us, to take up that cup of salvation, to pay our vows to the Lord and to honour him and to thank him for all that he has done for us.
Oh Lord, that we would live lives that have a life song that it is not unto us, Lord, not unto us, but do thou glory take unto thy name, mean for thy truth and for thy mercy's sake.
Hear us then, we pray. Go before us, we ask, for we ask it in Jesus' name and for his sake. Amen.
Well, we're going to bring our service to a conclusion this evening.
We're going to sing the words of Psalm 116. Psalm 116, it's in the Scottish Psalter, page 396.
Psalm 116. Psalm 116.
[35:42] We're singing from verse 13 down to the end of the psalm. But before we sing, some questions.

So question one, as a Christian, I can say, my cup is a, a cup of salvation. So that's what we all need to be able to say. As a Christian, I can say, my cup is a cup of salvation.
Question two, Psalm 23 teaches me that my cup is overflowing. Isn't that amazing? Full and overflowing. Question three, in the Garden of Gethsemane, what was the cup Christ drank?
The cup of suffering. Well done. And question four, how much did Jesus drink from his cup? until it was empty.
Yeah. It's amazing that, isn't it? Until it was empty. Thank you. Well done. Good job, guys. So we're going to sing Psalm 116, page 396.
[36:49] We're singing from verse 13 down to the end of the psalm. Psalm 116, as you know, it is the confession of the Christian. It begins with that confession. I love the Lord because my voice and prayers heeded here.

I, while I live, will call on him who bowed to me his ear. That's the qualification for coming to the Lord's table. If you love the Lord. It's not if you're good enough or worthy enough or know enough or have done enough.
But if you love the Lord. And then here's the response. He's asked the question, what shall I render to the Lord for all his gifts to me? And he says there in verse 13, I'll of salvation take the cup on God's name will I call.
I'll pay my vows now to the Lord before his people all. And then we'll sing on down to the end of the psalm. Within the courts of God's own house, within the midst of thee, O city of Jerusalem, praise to the Lord, give ye.
So we'll sing these verses, verse 13, down to the end of the psalm of Psalm 116. And we'll stand to sing if you're able to God's praise. By the salvation take the cup from the stream will I call.
[38:12] of him I rise now to the Lord before his people all.

Dear God's sight is this death thy servant heart of I.

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Thy servant should find and his son. My paths have this time.
The coffees I to thee will give and on God's name will with I and I hear Peterson ha ■■■ The cross of us within the midst of thee, O city of Jerusalem, praise to the Lord give me.
The grace of the Lord Jesus Christ, the love of God the Father, the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.

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