

Deja Vu

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[0 : 00] Well, if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of scripture that we read in John chapter 9. John chapter 9, and if we read again at verse 13.

John chapter 9 at verse 13. They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes.

So the Pharisees again asked him how he had received his sight. And he said to them, he put mud on my eyes and I washed and I see.

Have you ever had deja vu? Have you ever had deja vu? You know that strange feeling where you walk into a room or you're part of a conversation or you're midway through a conversation or you see something specific and you think that you've somehow seen it before, even though you know that you haven't.

You know, it's a very strange experience. It's almost an eerie feeling to have deja vu. Because logically, you know that you haven't experienced that moment before.

[1 : 15] But your brain is telling you otherwise. It's as if you know what's going to happen because it feels all too familiar. It's as if you've been there before or you've seen it all before in a dream.

Having deja vu, it's one of the strangest experiences. Deja vu, it's actually a French phrase which means already seen. So deja vu, already seen.

And it relates to the feeling of experiencing something or seeing something that has already happened. And apparently, that feeling of deja vu, it's a sign of your brain checking its memory. Some even say that it happens as a result of stress or fatigue. But there's no conclusive evidence for that. And yet, it's something many of us are familiar with.

That strange feeling of deja vu, of seeing it all before. Seeing it all before. And you know, when we come to this passage in John's Gospel, it's just like an experience of deja vu.

[2 : 24] It's like something we've already seen. And that we need to check our memories. Because it seems that what takes place in this passage has already happened in John's Gospel.

Where Jesus, he attends the Feast of Tabernacles. He heals someone on the Sabbath. And the religious leaders are up in arms. It's like deja vu.

Because this is what we saw taking place actually a year earlier in John chapter 5. Jesus, in John chapter 5, he was at the Feast of Tabernacles.

And he healed a man on the Sabbath. He healed a man at the Pool of Bethesda on the Sabbath. And the religious leaders, they were up in arms. It's like deja vu.

In fact, it was actually in John chapter 5. That was the point where the Jews wanted to kill Jesus. But now a year later, the Jews still haven't killed Jesus.

[3 : 21] But here is Jesus again in John chapter 9. He's at the Feast of Tabernacles. He has healed a man who was born blind. And he healed him on the Sabbath. And once again, the religious leaders are up in arms.

It's like deja vu. It's something we've already seen. But you know, the irony of this passage is that the man who was born blind, he can now see.

But the religious leaders are still blind. The Jews were blind to the blind man. They were blind to the blind man.

But as we saw last week, chapter 9 of John's Gospel, it's all about seeing. And that's what we see this morning. Because there are three things to see in this passage.

Three things to see. There's seeing on the Sabbath, seeing the sinner, and seeing the Saviour. So seeing the Sabbath, seeing the sinner, and seeing the Saviour.

[4 : 24] Three things to see. So first of all, seeing the Sabbath. Seeing the Sabbath. Look again at verse 13. We're told that they brought to the Pharisees the man who had formerly been blind.

Now it was a Sabbath day when Jesus made the mud and opened his eyes. So the Pharisees again asked him how he had received his sight. And he said to them, He put mud on my eyes, and I washed, and I see.

So the man who had been born blind, he had only been able to see for the first time for the best part of an hour. And yet what's remarkable is that he's already experiencing déjà vu.

He's already seeing something he has seen before. Because what he sees is the irritation of the Jews over the identity of Jesus. And what he also sees is the interrogation of the Jews as they investigate what happened to him, to this blind man.

Because, you know, we see that the Jews bring this healed man to the Pharisees. And the Pharisees ask him the same questions others have already asked him.

[5 : 37] How were your eyes opened? And the man answered, he answered the same question with the same answer. It was just like déjà vu. He said, The man called Jesus, he made mud, and he anointed my eyes, and he said to me, Go to Siloam and wash.

So I went, and I washed, and I received my sight. But, you know, the issue which the Pharisees had, it wasn't so much that the blind man could now see. The issue was that he was enabled to see on the Sabbath.

Because the Pharisees, they respond to this blind man and what he said. They respond by saying about Jesus, This man isn't from God.

Because he doesn't keep the Sabbath. And, you know, you can almost, you can almost sense the frustration and the fierce anger of the Pharisees against Jesus. That when they discover Jesus has healed someone on the Sabbath again, they're getting angry, they're getting frustrated, there's this fierce anger building up within them because Jesus has done it again.

And, you know, what's remarkable is that this event in John 9, it's a year to the day since Jesus healed the paralysed man in John 5. Because, as we've said on many occasions, the Feast of Tabernacles, it was an annual festival, it was held each year during the month of September or October.

[7 : 08] But in John 5, which was a year earlier, Jesus was at the same feast. He was at the Feast of Tabernacles. And a year ago, Jesus met the man at the Pool of Bethesda.

He had been lying there for 38 years. And you remember that the paralysed man, he was at the Pool of Bethesda with lots of other people. The place was crowded with paralysed people because there were people there who were blind, we're told.

There were some people there who were lame and others who were paralysed. And they were all there. And we're told in John 5 that they were all waiting for the angel of the Lord to stir the waters of the Pool of Bethesda so that they could be healed.

But because of their paralysis, they often missed their opportunity. But you know, when Jesus passed by in John 5, the man who had been paralysed for 38 years, he was finally healed.

And you know, my friend, I'd be tempted to say that the man who was born blind, whom we see in John 9, I'd be tempted to say that he was probably there himself. He was probably at the Pool of Bethesda in John 5, a year earlier, when Jesus healed the paralysed man.

[8 : 31] He was probably there. He was probably in close proximity to Jesus. Maybe he even heard Jesus speaking to the paralysed man when Jesus passed by a year earlier.

But could we say that back then the blind man missed his opportunity to be healed? Maybe he missed his opportunity to cry out to Jesus for help.

Maybe he missed his opportunity to see. Maybe he missed his opportunity to see. He missed his opportunity a year earlier.

And you know, my friend, it's almost a year since we first started living in this lockdown. lockdown. A year has gone by in our lives and there have been lots of changes.

Lots and lots of changes. But you know, the question which concerns me and a question which should concern you is, have you changed?

[9 : 36] There have been lots of changes, but have you changed? Has this past year of living in lockdown and coping with COVID and dealing with all this death that is around us, has it had any impact upon you?

Has it caused you to see your need of Jesus? My Christian friend, has it caused you to love Jesus and listen to Jesus and look to Jesus and even live every day for Jesus?

My unconverted friend, has this past year caused you to see the reality that life is uncertain, death is sure, sin is the cause, but Christ is the cure.

And you know, my friend, this may seem like *deja vu* to you. Listening to me again on a Sunday morning and I'm saying the same thing to you I was saying probably last week and even last year. But you know, Jesus is passing by again this morning and you've been given the same offer and the same opportunity to experience salvation on the Sabbath.

[10:41] You've been given the same offer and the same opportunity to experience salvation on this Sabbath.

So don't waste another opportunity. Please don't waste another opportunity. But what we see here is that the Pharisees, they could only see salvation on the Sabbath as an obstacle rather than an opportunity.

because the Pharisees, they're frustrated, they're fiercely angry with Jesus for healing on the Sabbath. And as Pharisees, their greater concern was not the opportunity on the Sabbath but their obedience to the Sabbath.

In fact, in order to preserve and protect the Sabbath, the Pharisees had implemented 39 additional laws as an appendix to the fourth commandment.

And you know, you can almost imagine the Pharisees, they're wandering around Jerusalem with these pocket-sized booklets. Pocket-sized booklets and the booklet is called *39 Ways to Catch Sabbath Breakers*.

[11:54] And when this man who was born blind, when he's brought to them, the Pharisees would have immediately looked up their little book and they would have seen that on page 15, section 4, subsection C, subsection 2, it reads right there, *Thou shalt not make mud on the Sabbath*.

And you know, it's almost laughable. Although the intention of the Pharisees was honourable, they wanted to protect and preserve the Sabbath. And yet, by implementing all these laws, these additional laws of Sabbath-keeping, you know, they were making them a bind and a burden on the people.

The Pharisees had made the Sabbath day a day of restraint and restriction. The Sabbath had become all about the law and not about the Lord.

It had become all about the law of the Sabbath and not about the Lord of the Sabbath. And you know, we have to be very careful. we have to be very careful that we don't become like the Pharisees.

Especially when it comes to inventing and implementing laws in order to try and protect and preserve the fourth commandment. But you know, keeping the Sabbath and upholding the fourth commandment, we have to do it because it's a creation ordinance.

[13:22] it's something that God ordained at creation. Therefore, it's binding upon all mankind. And because it's binding upon us, it's actually a benefit and a blessing to us.

You know, Jesus affirmed that when he said, the Sabbath was made for man and not man for the Sabbath. Therefore, the Son of Man is Lord of the Sabbath.

And Jesus also said, it is lawful to do good on the Sabbath. Jesus healed on the Sabbath even though it wasn't an urgent case, but it was a work of necessity and mercy.

And you know, to make this relevant to us of Jesus healing on the Sabbath, you know, there's nothing wrong with receiving your COVID vaccine on the Sabbath.

That was a discussion I was part of a few weeks ago. People were discussing whether it's right or wrong to have your COVID vaccine on the Sabbath. But the need for vaccination against this virus is obvious to everyone.

[14:32] And vaccination clinics on the Lord's Day is what Jesus meant. It's what Jesus meant by doing good on the Sabbath. It's a work of necessity and mercy.

Of course, works of necessity and mercy, they don't include filling your car with fuel or shopping or grabbing a coffee or going out for lunch or travelling unnecessarily on the Lord's Day.

That's not using or seeing the Sabbath day for what it was ordained to be. But you know, my friend, the Sabbath, we're to see the Sabbath as a gift, not a grudge.

We're to see the Sabbath as a delight, not a dread. We're to see the Sabbath as a benefit, not a bind. We're to see the Sabbath as a blessing, not a burden.

We're to see the Sabbath as a day of rest, not a day of restraint. We're to see the Sabbath as a day of reflection upon God's Word, not a day of restriction where we can't do this and we can't do that. [15:35] We're to see the Sabbath for what it is and what it was meant to be, a day of joy, not a day of judgment. The Sabbath is a gift, my friend.

So let's enjoy today. Let's enjoy the Sabbath for what it was meant to be for. God created the Sabbath. He gave us the Sabbath so that it would be a delight.

So let's see the Sabbath for what it was meant to be for. And so in this passage we're seeing the Sabbath. But secondly, we're seeing the sinner.

So seeing the Sabbath and seeing the sinner. Seeing the sinner. Look at verse 16. We read, Some of the Pharisees said, This man is not from God for he does not keep the Sabbath.

But others said, How can a man who is a sinner do such signs? And there was a division among them. So they said again to the blind man, What do you say about him since he has opened your eyes?

[16:42] He said, He is a prophet. Now on two occasions during the Feast of Tabernacles, John records that Jesus declared and disclosed his identity as the light of the world.

We saw in chapter 8 that during the evening lighting ritual where the lamps in the temple courtyard were all lit, it was then that Jesus stood up and said, I am the light of the world.

Whoever follows me shall not walk in darkness but shall have the light of life. And then at the beginning of this chapter, in verse 5, Jesus reminded his disciples, he said, As long as I am in the world, I am the light of the world.

So Jesus, he asserted and affirmed that he's the only one who is able to dispel and disperse the darkness in our life. Jesus is the only one who's able to bring the soul of a sinner from darkness into the marvellous light of the gospel.

Jesus is the only one who's able to give us clarity and enable us to give that confession of the Christian. I once was blind but now I see.

[17:58] But you know, I believe that John draws attention to these two occasions when Jesus discloses and declares his identity as the light of the world. He draws our attention to these statements because as John said about Jesus in the prologue of his gospel, he said, In him was life and the life was the light of men and the light shined in the darkness and the darkness could not overcome it.

And you know, what John is actually showing us here in John 9 is that there is a whole series of interviews and interrogations of this man who had encountered the light of the world, Jesus Christ. And he has been brought from darkness to light, from blindness to sight. And you know, every one of these interviews and interrogations of this man who has experienced the light of the world and there are four of them, four interrogations, with each one we see the darkness is trying to overcome the light of Jesus.

They interrogate and they investigate this man who was born blind and they're acting like darkness trying to overcome the light. But as John said, the light has shined in the darkness.

The darkness cannot overcome it. And you know, we see that in the first interview, the interrogation of this man. We saw it last week actually, we looked at it briefly last Lord's Day, where the neighbours, they began to talk about this man who had been born blind.

[19:35] As soon as the man's eyes were opened, the neighbours were talking about what had happened. He had hardly returned from the pool of Siloam when his neighbours were all discussing and gossiping about what had happened in the life of this blind man.

But the change and transformation in his life was so different and so dramatic that the neighbours, they questioned if it really was him. That's the darkness coming over the light, trying to overcome. They said, is this not the man who used to sit and beg? Some said it is, others said no, but he is like him and the man he kept saying, it is me, I am the man, I am the man who was once blind, but now I see.

And you know, what's remarkable about this man who was born blind, is that he's not afraid to speak. He's not afraid to speak about the source of light that has come into his life.

Because when he's asked, what happened to you? How were your eyes opened? He just tells them plainly, tells them directly, the man called Jesus, he made mud, he anointed my eyes, he said to me, go to Siloam and wash.

[20 : 49] I went and washed and I received my sight. But they were blind to the blind man. They couldn't see what Jesus had done. So the neighbours, they rush this man off to the Pharisees and then the Pharisees ask him the same questions.

What happened to you? How were your eyes opened? And he gives the same answer. The man called Jesus put mud on my eyes and I washed and I see. And like the neighbours, the Pharisees, they're blind to the blind man.

They're in darkness. The darkness is trying to overcome the light but the light is outshining the darkness. And the Pharisees, they're blind to the blind man. They can't see what Jesus has done. In fact, the Pharisees thought it was all a hoax. They didn't believe that the blind man was actually blind in the first place. And so the Pharisees, they take things a step further by calling the man's parents.

Look at verse 18. The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, is this your son who you say was born blind?

[22 : 01] How then does he now see? And of course, this man's parents, they had seen their son before. They brought him up, they had taken care of him as a blind man.

But what's remarkable is that this man had never seen his parents before. He was blind from birth. He had never looked upon his mother. He had never seen his father.

He had never laid eyes on his parents. He didn't know what they looked like or how they would even react to him being healed. But the Pharisees, they take them, they take the parents and what they did was actually unforgivable.

They interview the parents, they intimidate the parents, they interrogate the parents of the blind man. You know how subtle and how sinister the Pharisees were that they would try and take this blind man down by using the people he loves.

But that's the darkness isn't it? That's how the kingdom of darkness operates. It tries to bring the darkness and division and disunity and disruption into families and among friends.

[23 : 09] The darkness always tries to overcome the light but it can't. it cannot overcome the light. And his parents, they respond in verse 23 to the Pharisees.

His parents answered, we know that this is our son and that he was born blind. But how he now sees we do not know, nor do we know who opened his eyes. Ask him, he is of age, he will speak for himself.

His parents said these things because they feared the Jews. For the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue. Therefore his parents said he is of age.

Ask him. And you know we have to remember that by this time the religious establishment, these religious leaders, the Pharisees, they want to get Jesus.

Jesus is becoming the most wanted man in Israel because they believe that he's guilty of religious extremism and political terrorism.

[24 : 12] And the tension between the Jews and Jesus is mounting all the time. And they're afraid that if they don't get rid of Jesus, he's going to cause a religious revolution.

And so it was well known in Jerusalem that if you confessed Jesus as Lord, or that if you committed your life to Jesus Christ, you would be excommunicated. You would lose everything. You'd be thrown out.

Which is why the parents of the blind man, they avoid the questions. They avoid the investigation. They avoid the interrogation. They say to the Pharisees, he is of age.

You ask him. You ask him. And so they do. They ask him. We're told in verse 24, so for the second time they came to the man who had been blind and said to him, give glory to God.

We know that this man is a sinner. He answered, whether he is a sinner I do not know, one thing I do know, that though I was blind, now I see.

[25 : 17] And you know, it's like deja vu, isn't it? It's like deja vu, because this poor man who was blind, he had never read a jot or a tittle of Hebrew, and yet he's dragged in again before all these Pharisees.

He's dragged in before them, but this time the Pharisees, they're not only frustrated, they're furious with him, and with all their pomp and their piety and their pharisaical garb, they all demand and declare, they say to the man, give God the glory, give God the glory, they demand and declare that

the man who was born blind, they tell him to proclaim glory to God and pronounce Jesus as a sinner.

They demand and declare to the blind man to proclaim glory to God and pronounce Jesus as a sinner. But you know what we read is that he won't do it.

He won't do it. He won't deny Jesus because he knows that if he proclaims Jesus as Lord, he knows that he'll be thrown out of the synagogue. He knows that he'll be excommunicated.

He knows that he'll be stripped of everything he has ever known as a Jew. He knows that if he proclaims Jesus as Lord, his parents will have to disown him. He knows that he'll lose absolutely everything.

[26 : 40] But you know in the words of the Apostle Paul, this man, this once blind man, he counted everything as loss for the surpassing worth of knowing Christ Jesus as Lord.

And he refused to deny Jesus as his Lord. He refused to deny Jesus. And we read in verse 25, he answered, whether he is a sinner, I do not know.

One thing I do know, that though he was blind, I now see. They said to him, what did he do to you? How did he open your eyes? He answered them, I have told you already and you would not listen.

Why do you want to hear it again? Do you also want to become one of his disciples? And you know, it's like *deja vu* again. The Pharisees are asking for the third time, what happened to you?

How were your eyes opened? What did Jesus do to you? And you're my friend, what this passage is teaching us, what it's teaching us is the importance of proclaiming and professing Jesus Christ as Lord.

[27 : 50] This passage is teaching us that Jesus not only opens blind eyes, he also opens closed hearts, he opens deaf ears and he opens sealed lips.

And you know, when Jesus does that, when Jesus works his amazing grace in our lives, we are to proclaim and profess his amazing grace.

Because that's what this man did. He didn't deny Jesus. But every time he was asked what happened to him, he willingly and he openly confessed Jesus as Lord.

Do you know, my Christian friend, whenever you're asked to share your testimony, don't say no. Don't say no. Yes, you might be afraid.

Everyone's afraid. Everyone's afraid to stand up and speak out on behalf of Jesus. That's part of the territory of being a Christian. But don't say no to telling your testimony.

[29 : 01] You're to proclaim and profess your Lord and Savior, Jesus Christ. And you know, I hear it so often, there's no such thing as a boring testimony.

I don't like it when people say that they have a boring testimony. Every child of God is a trophy of grace. Every Christian is a demonstration of Christ's love.

Every sinner, every saved sinner is a miracle. Therefore, you know, my friend, was it boring to send the Son of God from the crown of glory to the cradle in Bethlehem all the way down to the cross of Calvary?

Was that boring? Was it boring for God the Father to raise Jesus from the dead and give to you the promise of eternal life? Was that boring? That's not boring.

Therefore, there's no such thing as a boring testimony. In fact, what this passage is teaching us is that we're to pray for opportunities to witness for Jesus and speak for Jesus.

[30 : 06] We're to pray for opportunities whether in our home or among our family or in our workplace or in the shop or at school. We're to pray for opportunities to witness for Jesus because as Jesus said, you are my witnesses.

witnesses. You are my witnesses. And as his witnesses, we must always be ready to give an answer for the reason for the hope that is within us.

And we have a great hope. We must always be ready to give an answer for the reason for the hope that is within us. We are to witness for Jesus so that others will be seeing the Savior.

We are to witness for Jesus so that others will be seeing the Savior. Seeing the Savior. And that's what I want us to see lastly and briefly. Seeing the Savior.

So we've seen seeing the Sabbath, seeing the sinner, and lastly, seeing the Savior. Seeing the Savior. If you look at verse 35, Jesus heard that they had cast him out, and having found him, he said, Do you believe in the Son of Man?

[31 : 22] He answered, And who is he, sir, that I may believe in him? Jesus said to him, You have seen him, and it is he who is speaking to you. He said, Lord, I believe, and he worshipped him.

Do you know, when the man born blind proclaimed that Jesus was a Savior and not a sinner, the Pharisees, they excommunicated him, they got rid of him, they just threw him out.

But you know, I love what we read there, that Jesus, when Jesus heard that they had cast him out, he went to find him. He went to find him.

When Jesus heard about the man he had healed, Jesus thought, I must search for him. I must find him. I must go to him.

I must embrace him. I must reassure him. And he went to find him. You know, they're beautiful words. He went to find him. Words that remind us about the love of Christ for lost sinners.

[32 : 30] And you know, when Jesus finds this man, Jesus says to him, do you believe in the Son of Man? Do you believe in the one who has come to seek and to save the lost?

Do you believe in God's Son who came to be the Saviour of sinners? Do you believe in the Son of Man? And the man asks, who is he that I might believe in him?

And Jesus says, he says to him with so much love and so much affection and compassion for this man who had been born blind, Jesus says, you have seen him. You have seen him and it is he who is speaking to you.

I am he. And you know, in that moment for this man the penny drops and his eyes are opened even more fully.

His eyes are opened to the full realisation as to who Jesus is and the man says, Lord, I believe. Lord, I believe.

[33 : 38] Lord, I believe. And we're told he worshipped him. He worshipped him. He surrendered and submitted his life to the Lord Jesus Christ.

He came to Jesus. He committed his life to Jesus and he confessed Jesus as Lord. And you know my unconverted friend, that's all that's required of you this morning.

That's all that's required of you to come to Jesus just as you are, just where you are. Come to Jesus just as you are and commit to Jesus by surrendering your life, submitting your will to his will and then confessing to Jesus.

Lord, I believe. Lord, I believe. And my unconverted friend, I want to say to you that if Jesus has opened your eyes and you have still not confessed that to anyone, then tell someone about it.

Tell someone about it. Say to someone you know, maybe someone in your home, maybe someone even sitting beside you this morning, say to them, confess to them with your mouth, I once was blind, but now I see.

[35 : 04] They will know what you mean, but confess to them, believe in your heart, confess with your mouth, I once was blind, but now I see.

And you know, it was this man who gave John Newton the inspiration to write those famous words, amazing grace, how sweet the sound, that saved a wretch like me, I once was blind, I once was lost, but now I'm found, was blind, but now I see.

And you know, even that hymn itself, there are many people who sing those words. There are many people who have sung the words amazing grace, but they don't have grace.

There are many people who have said those words, I once was lost, but now I'm found, and they're still lost. There are many people who have said I once was blind, but now I see, and they're still blind.

But my friend, I'm asking you this morning, do you see? Do you see? Do you see?

[36 : 13] Can you say this morning, I once was blind, but now I see? may the Lord bless these thoughts to us, and let us pray.

O Lord, our gracious God, we give thanks to thee for the Sabbath day, a day that reminds us that we have an opportunity to rest, to rest not only our bodies, but to rest our souls in Jesus.

And we give thanks for the gospel that calls us to come and rest, and to find rest in Jesus, to know that he is the one who is able to open our blind eyes, and open our deaf ears, and allow our mouth even to sing praise to him.

All that we would do as this blind man, that we would come and say, Lord, I believe, and worship him. That our belief in Jesus, that it would have a transforming effect in our life, that we would commit and confess Jesus as Lord.

And as we go into a new week, that we would begin it with a new beginning, a new experience, where we would be born again of the Spirit of God, that we would experience that new life in Christ, and go into this week confessing, I can do all things through Christ who gives me strength.

[37 : 41] Lord, bless us, we pray, in the week that lies ahead. Go before us in all things and keep us on the way, for we ask it in Jesus' name and for his sake. Amen.

We're going to bring our service to a conclusion this morning by singing the words of Psalm 40. Psalm 40 in the Scottish Psalter, we're singing from the beginning down to the verse marked 4. And as you know, Psalm 40 is a well-known psalm, but it's also the testimony of every Christian and it's the testimony of everyone who has had their eyes opened to see the amazing grace of Jesus. And every time I come to Psalm 40, I'm always left with a question, the question I need to ask you. Is this your testimony? Can you say with the psalmist, he took me from a fearful pit and from the miry clay and on a rock he set my feet, establishing my way?

Can you, in your heart this morning, truly worship Jesus because he has put that new song in your mouth? So we'll sing these verses of Psalm 40, verses 1 to 4, to God's praise.

[38 : 58] I waited for the Lord's quote, a potential water, and he can, out went to the He didn't fly My voice I tried to hear He heard me from a fearful pit And from the mighty clay

And all our rock He's dead, my feet If thou may shape my way He heard thine youth From in my life A God to my death Many shall see it And all the glory

Revive O let there is the man Who strows Upon the Lord Revive Respecting all the night Or does After I not die Till I To be continued To be continued To be continued