

# He was Despised and Rejected of Men

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- [ 0 : 00 ] Welcome to your altar service this morning. As we come before God in worship, we pray that you would bless us together as we hear his word.
- We're going to begin singing the words of Psalm 118. Psalm 118. Psalm 118.
- Psalm 118 at verse 20. This is the gate of God, by it the just shall enter in. Thee will I praise, for thou me heardst, and hast my safety been.
- That stone is made head cornerstone, which builders did despise. This is the doing of the Lord, and wondrous in our eyes. This is the day God made.
- In it will joy triumphantly. Save now, I pray thee. Lord, I pray. Send now prosperity. Blessed is he in God's great name, that cometh us to save.
- [ 1 : 41 ] We from the house which to the Lord pertains. You blessed have. God is the Lord, who unto us hath made light to arise.
- Bind ye unto the altar's horns with cords the sacrifice. Thou art my God. I'll thee exalt. My God, I will thee praise.
- Give thanks to God, for he is good. His mercy lasts always. These verses of Psalm 118, from verse 20 to the end.
- This is the gate of God, by it the just shall enter in. Amen. This is the gate of God, by it the just shall enter in.
- Thee will I pray, for thou be heard, stand as my seed in.
- [ 2 : 53 ] The stone is needed for a stone which will bear still his eyes.
- This is the gate of God, by it the just shall enter in.
- The mountain is ■■■■■ in. The stone is needed for a stone which will raise me ■■■■■■ Irenae June in. The Mary'sweh zu ermah, by it the just shall enter in. Too shall enter in.
- Thereowing their will be heard, in the Florida shore. God come at us to share.
- We from the house which to the Lord pertains to present our.
- [ 4 : 21 ] God is the Lord who unto us hath made light to arise.
- Find me unto the altar, for swift courts to sacrifice.
- Thou art my God, I'll be exalted. My God, I will be rich.
- Give thanks to God, for he is true. His mercy has always.
- Let us join together in prayer. Help us, O Lord, to call upon your name.
- [ 5 : 41 ] It is a privilege for us to be able to do so. A privilege to be able to come to the place that is designated a place of worship.
- A place appointed where the saints gather, where your word is read, where it is heard, where it is preached and proclaimed, where it is sung.

And we are privileged to be able to come without hindrance. Without anything debarring us from so doing.

It may be that on occasion we have discovered what it is for the issues that arise out of a particular day, keeping us back from being where we would desire to be.

As we are still experiencing the effects of a worldwide pandemic, we discovered what it was to be deprived of this privilege.

[ 7 : 05 ] We discovered what it was to have to worship God in our own homes, using different medium and means.

We discovered what it was to be separated from the body of God physically. But thankful that we are not separated as far as the spiritual entity that is the Church of Christ.

A Church that is in part still to be born. A Church that is militant as it lives out its earthly existence.

A Church that has been elevated to the glory above. And we are all one in Christ.

And we enjoy whatever it is that you have decreed may be a portion this day. We are especially sensitive to those who cannot be with us in this place.

[ 8 : 16 ] Because of ill health or other demands made upon their time as they care for such. Others who may be disinclined to come for whatever reason.

Even from amongst your own people. We pray for them and ask that you would bring encouragement to them. And that you would reveal your face to them so that they may be drawn by that love that is inexhaustible.

We pray that you would remember those who are grieving and sorrowful amongst us. Thankful that when your people sorrow, they know where to take their sorrows.

And when they have grief for loved ones taken from them. Who they know to have loved the Lord. Their sorrows is accompanied with the understanding that real as their sorrow is.

That there is a reason for rejoicing. In that those who know the Lord have gone to a better place. This might be a flippant remark on the lips of some.

[ 9 : 31 ] But it is so precious to others. Who understand what it is. When someone who knows the Lord goes to be with the Lord.

Sanctify such thoughts to us we pray. We are thankful that we can pray. Not only for our own needs as a congregation.

Our needs as a community. Our needs as islands and a nation. That our thoughts inevitably gravitate to far-flung places.

And in particular we cannot but be mindful of that nation of Ukraine. That is suffering incredible devastation at the hands of an oppressor.

We cannot fathom the desperate wickedness that is in the heart of the one. Who perpetuated such wickedness than it is. Down to that one man.

[ 10 : 34 ] Supported by others of a like mind that he has gathered around him. In order to execute his desires upon the weak.

Threatening others who would dare to stand against him. That they too will suffer a like faith. Lord. You are the one who is the all-powerful God.

And we pray that your intervention would not be delayed. But that you would bear your arm and come down.

And prove to all who are waiting. That you are a God of might. Even though you are a God of mercy. That you are a God of wisdom.

Who is incredibly patient. And not one of us dare say otherwise. Because we have experienced. Your patience.

[ 11 : 36 ] You are a long-suffering God. And we are thankful for that. Thankful that.

Every occasion that we. That we are reminded. Of your mercy. It directs us to the source of it. To Christ. The almighty saviour of sinners.

When we feel the. Urge in our heart to. To rise up and. Bear our teeth in the face of oppression.

How easily. We forget that. Such wickedness. Inhabited our heart. And it is so.

Easy for it to dominate us. We pray for forgiveness. Our sins are many. But your grace. Is sufficient. We give thanks.

[ 12 : 38 ] That you are able to cleanse. From all sin. To that end. May we flee to Christ. And embrace him. As he is freely offered. In the gospel. Pour out your spirit.

Upon us. As individuals. Collectively. As a congregation. As a nation. And as the nations. Of the earth. Who.

Who are so. Taken up with things. That. That brings terror. Into the heart. Lord. Lord. Hear our prayers. Strengthen.

The arm of your people. By drawing them together. That they may be as one. In your hand. And that they may cry out. As others cried out before.

Lord. From the depths. To thee. I cry. From the depths. We cry. Bless your word.

[ 13 : 41 ] As we read it. Open it to our hearts. Cleanse our sins. In Jesus. Amen. Amen. We're going to read.

From the scriptures. Of the Old Testament. And the book of the prophet. Isaiah. Chapter. 52. Reading into chapter.

53. Isaiah 52. Verse 13. Behold.

My servant. Shall deal. Prudently. He shall be exalted. And extolled. And be very high. As many were astonished.

At thee. This visage. Was so marred. Before. More than any man. And his form. More than the sons of men.

[ 14 : 43 ] So shall he sprinkle. Many nations. The kings. Shall shut their mouths. At him. For that which had not been told. Them shall they see. And that which they had not heard.

Shall they consider. Who hath believed our report. And to whom is the arm of the Lord wield. For he shall grow up before him.

As a tender plant. And as a root out of a dry ground. He hath no form. Nor comeliness. And when we shall see him.

There is no beauty. That we should decide him. He is despised. He is despised. And rejected of men. A man of sorrows. And acquainted with grief.

And we hid as it were our faces from him. He was despised. And we esteemed him not. Surely he hath borne our griefs.

[ 15 : 39 ] And carried our sorrows. Yet we did esteem him stricken. Smitten of God. And afflicted. But he was.

He was. He was.

Wounded for our transgression. He was bruised. He was bruised. For our iniquities. The chastisement of our peace was upon him.

And with his stripes we are healed. All we like sheep have gone astray. And we have turned everyone to his own way.

And the Lord hath laid on him. The iniquity of his all. He was oppressed. And he was afflicted. Yet he opened not his mouth.

[ 16 : 47 ] He is brought as a lamb to the slaughter. And as a sheep before her shearers is done. So he openeth not his mouth.

He was taken from prison. And from judgment. And who shall declare his generation? For he was cut off. Out of the land of the living.

For the transgression of my people was he stricken. And he made his grave with the wicked. And with the rich in his death. Because he had done no violence.

Neither was any deceit in his mouth. Yet it pleased the Lord to bruise him. He hath put him to grief.

When thou shalt make a soul an offering for sin. He shall see his seed. He shall prolong his days.

[ 17 : 44 ] And the pleasure of the Lord shall prosper in his hand. He shall see of the trouble of his soul. And shall be satisfied.

By his knowledge. By his knowledge. Shall my righteous servant justify many. For he shall bear their iniquities. Therefore will I divide him a portion with the great.

And he shall divide the spoil with the strong. Because he has poured out his soul unto death. And he was numbered with the transgressors.

And he bare the sin of many. And made intercession for the transgressors. And he shall have given the peace.

A voice and girls before we sing. If you remember last week. We were talking about. John the Baptist. And today again.

[ 18 : 48 ] John the Baptist. Is going to be part of what you talk about in Sunday school. The name the Baptist is what we know him for Because he went about not just preaching But baptizing as he preached And the strange thing is that Somebody came to him wanting to be baptized by him And that person was the Lord Jesus And when we think about what baptism talks about It seems incredible to us that Jesus would want anyone to baptize him Because Jesus has the name The Lamb of God Which takes away the sin of the world

And he is the only one the Bible speaks of That had no sin And baptism was something that John used to teach the people That they needed to be cleansed from their sin That every person was a sinner And every person needed to have their sin Cleansed So why did Jesus want to baptize him?

Well he wanted people to understand that He had come into the world To seek and to save people from their sins And there was only one way that he could do that And that was by becoming one with him In nature he became like we are But he was without sin But he, what we would call, identified with every sinner He became one with us And he wanted people And he wanted people As they saw John baptizing him To understand that he had that identity with sinners And when Jesus spoke of his own baptism He wasn't talking about the water that John bathed him in Because John took him into a river And he baptized him with the water of the river

And that was symbolizing two things The cleansing The cleaning That we need because of sin As well as what sin brings into our lives And that is it causes sadness and sorrow and death And Jesus being baptized Showed that he was being set aside For that job, for that ministry And John the Baptist Had to do that for Jesus And the third thing I think we can say about it Is that when Jesus was being baptized Unlike John He knew more clearly That the day would come When others would put him to the cross

And kill him And he understood why that had to happen But John didn't John couldn't John didn't see as clearly as Jesus did There's a famous saying that John said when he came to Jesus He says there's one before me And I am not fit To tie his shoelaces I'm not fit to tie his bootstraps He saw himself as a servant When Jesus Was clearly in his mind Somebody greater than he was And yet Jesus said to him This is what must happen now This is how it must be The day will come When you will recognize me as your king And as your lord And as your saviour But now I must be baptized It's a wonderful story And we remember it because

[ 23 : 25 ] The name John the Baptist The two names are together They were related By blood They were related In the ministry of repentance But they were related In the strange union that they had As saviour and sinner I hope that God will help us to understand What I suppose can be difficult to understand For many I'm going to sing As you go out to Sunday school Some verses From Psalm 38 Psalm 38 And at verse 11 My lovers and my friends To stand at distance from my sore And those that stand aloof That were kinsmen And kind before Yea they that seek my life

Lay snares Who seek to do me wrong Speak things mischievous And deceits Imagine all day long But as one deaf That heareth not I suffered all to pass I as a dumb man did have become Whose mouth not opened was As one that hears not In his mouth are no reproofs at all For Lord I hope in thee My God Thou'll hear me when I call For I said hear me Lest they should rejoice over me with pride And adore me And adore me Magnify themselves When as my foot Doth slide We can sing these five verses My lovers and my friends To stand at distance from my sore My lovers and my friends

To stand at distance from my soreich in mystal And Ooooh And???

For I said see see c'mere Tnight bag Jungkook And sure ■■■■ And god Computing The brothg And MURedere I ■■■ Me■■■otros to the kingdom speak the children are deceased they march and hold it wrong but does wonder the heaven I suffer not to pass I have come become whose mouth open

I swath the years of Christmas and the truth adore for I hope in hear me when I call for I share the rest of the light adore may look near by themselves when my good dogs fight we can turn to the passage that we read together prophecies of

[ 28 : 14 ] Isaiah chapter 53 53 and we can read verse 3 he is despised and rejected of men a man of sorrows and acquainted with grief and we hid as it were our faces from him he was despised and we esteemed him not prophecy is a truly remarkable thing it's a phenomenon that's difficult for us to explain or understand at times there are

I'm sure many kinds of prophets or self-proclaimed prophets seers the prophecies of the brand seers are recorded for us some of you will be familiar with them I came across that book recently and I was looking at some of the the sayings that are attributed to him and how they are interpreted how he foresaw the land being covered with ribbons and people didn't understand what he was saying but interpreted what he was seeing however he came to see it was the network of roads that are now so obvious in our generation but going back two centuries and more there were no roadways or barely any his his predictions came true in one sense and people look at them and they say how could he have seen this how could he have foreknown this and they explain it away in some cases and say well with a bit of understanding this come to fruition he could have understood that with development roads would increase and with with the increase of wealth there would be an inevitable growth in the road networks and so on and that's a natural way of approaching prophecy although I don't associate the prophecies of the brands here the prophecies of the Old Testament or even the prophets who spoke in the New Testament

I can't explain how the likes of the brands here was able to say some of the things he did I have no idea why or how he spoke the way he did or if we could owe any divine knowledge to it or even perhaps attributed to other sources that were darker but the prophets of the Old Testament we know where the prophecies came from there's no dubiety there's no questioning that God was their originator he is the one who spoke through the prophets just as surely as he spoke through the apostles and the various other teachers that came with his word so that we find a record of facts events occurrences that took place over many centuries declared and proclaimed long before they took place and if you want something profitable to do especially if you don't if you're not a believer if you're not a believer in God's word find out for yourself just by taking some time to read some of the prophetic statements that we have in God's word as they apply to the person of the Lord Jesus and remind yourself that many of these things were written and recorded centuries before the Lord Jesus was born and see how many of them that you can without help recognise for yourself as speaking about the person of the Lord Jesus speaking about some of the things that are true often

I was reading it's always helpful to read what he has to say because he's a popular theologian the late John Blanchard and he was referring to the prophecies of the Old Testament in particular and he he's somebody who's researched widely and researched deeply and he made the following statement he said Henry Lydon drew attention to the fact that Jesus fulfilled to the Letter no fewer than 322 Old Testament prophecies 322 prophecies found in the Old Testament fulfilled in the life or in the death of Jesus Christ they included he says minute details of the events surrounding his death it has been calculated that 29 messianic prophecies were fulfilled in the final 24 hours of his life alone 29 prophecies in the last 24 hours of his life these prophecies speak about being forsaken betrayed wrongly accused tortured crucified and so on the prophets also foretold that at the time of his death he would pray for his executioners that none of his bones would be broken that his body would be pierced and that people would cast lots to see who would get his clothing it's just a fragment of what Blanchard has to say re-read again this chapter for yourself and see if you can recognise some of these things that the prophet is speaking about as they apply to Christ at the point of his death as he is hanging on the cross as he is speaking to those before him on the cross and to his God as he calls out to him from the cross

I know that there are some who don't believe that Isaiah 53 is all about the passion of the Lord Jesus Christ well I don't agree with them I can't understand how this chapter can apply to anyone else if not the passion of Jesus Christ as he was crucified Jesus himself takes the words of this prophecy and he applies them not to the church not to Israel not to a mysterious suffering servant but to himself in the Gospel of Luke we read Jesus saying for I say unto you that this that is written must yet be accomplished in me this that is written and he is referring to words that we find in this chapter he was reckoned among the transgressors for the things concerning me have an end there is no doubt in his mind but that the prophet Isaiah looking forward several hundred years was seeing Christ on the cross

[ 37 : 34 ] Christ looking forward to that was saying he is speaking about me he is speaking about my death he is speaking about what my death must accomplish during my ministry I have preached on all the verses of this chapter but two maybe I can still preach on these two and I intend to preach again on these verses at some point because there are no verses quite like them in the scripture they speak about the suffering saviour he is speaking about and his death on the cross and his death on the cross now he want us today just for a brief time to think about the words he is despised and rejected of men he was despised and we esteemed him not in this version of the scriptures the authorised version it has the present tense he is despised in other versions it is the past tense he was despised strictly speaking referring to the cross and his death on the cross he was despised and rejected of men speaking of Christ in general speaking of Christ to the present day he is despised still despised and rejected like us to think about how these words were fulfilled in his experience it is a prophecy remember and in order to understand what the prophet was seeing however God opened his eyes to see it we must see the fulfilment of this prophecy in the experience of Christ the one person who should have been lauded and applauded worshipped and adored served without any hesitation and yet he is despised and rejected and rejected

Professor John L. Mackay helps us understand what these words mean being despised and rejected he says it was not just that he was ignored which is what may be true about the last word that we have in this chapter in verse 3 we esteemed him not when you don't esteem a person when a person doesn't esteem himself when a person is of low self-esteem they think little of themselves or they think little of others but there is more to it in this passage than that John L. says John L. says it is contemptuous dismissal along with scorn and disparagement Christ was contemptuously dismissed people didn't they didn't just not like him they had an attitude towards him that was dismissive of who he was what he stood for and they wanted nothing to do with him without question when we think of these words it may take us to the cross it may take us to the place of suffering it may take us to this place that the prophet was seeing so remarkably clearly but the fact of the matter is that Christ lived his life in this world and it did not take long for such an attitude to prevail against him he was constantly surrounded by people who were jealous of him who envied him who were suspicious of him who had a muted hatred which they barely were able to disguise when Jesus returned to

Nazareth what do we read the people there saw him come he says this is not is not this the carpenter the son of Mary the brother of James and Joseph and of Judah and Simon and are not his sisters here what were they saying they were saying this is just an ordinary Joe Blocks this is somebody we've known from birth this is just somebody we've seen him grow up we think nothing why should we give him a place that he doesn't deserve they treated him with disdain because they thought they knew who he was and they thought they were every bit as good as him in their eyes he was a prophet without honour honour in his own country the Puritan writer Manton identifies in these words the malice that they have towards him say we not well that thou art a Samaritan and hast a devil of course you remember addressed to Jesus he accused him of being a Samaritan he accused him of possessing a devil he says two scandals fixed upon his passion one reflected upon his passion the other his doctrine a glutton a winebibber a friend of public and sinners an object of scorn and hatred that's the way his own generation saw him later on later on they rejected Christ and chose

Barabbas a thief a murderer on guilty of sedition but preferred to Christ preferred to Christ does that surprise you?

well it shouldn't does that surprise you? well it shouldn't because God's word spoke so clearly about it in prophecy the psalm that we first sang Psalm 118 the stone that the builders rejected the builders refused this was Christ as he was seen by the official body of organized religion it wasn't a surprise to Christ that people rejected him because he knew this was how he was going to be dealt with he spoke to the disciples and said to them he began to teach them that the son of man must suffer many things and be rejected of the elders and of his chief priests and scribes and be killed and after three days rise again Jesus knew that

[ 45 : 24 ] Jesus understood that his believing friends could not believe that the apostle John summarizes it for us in chapter the beginning the very first chapter of his gospel he came to his own and his own received him not and when we read that it can be a bland statement he came to his own and his own received him not and yet there's nothing as wounding nothing nothing as penetratingly painful as those for whom he came for whom he came not just to whom he came but for whom he came he came to seek and to save the lost he came to his own with the message of salvation he came to his own with the opportunity to experience life without end he came to his own with the offer of God's grace and yet yet they would have none of it we can't enter into the pain and the hurt that that induced in the heart of Christ we can't dehumanize and say oh well he knew it and he wouldn't feel it nonsense he felt that pain like no other could to be despised and rejected by the very people that he came into the world to save the very people that he came to die for the cross and yet the ones who turned on him turning their backs upon him

I am come he says in my father's name and you receive me not Christ was rejected Christ was despised Christ was little esteemed little esteemed and what do you think of that what do you think of it as you look back over the pages of history and you are saying oh well the prophets saw something terrible and Christ saw something terrible Christ experienced something terrible and you are looking at it from afar and you are saying how terrible that is but if you ask the question how do you treat Christ today how do you treat Christ today do you embrace him with a glad heart heart do you glorify his name for the fact that he has come to offer salvation to sinners of which you are one or are you guilty of the same heinous sin that crucified our Saviour that saw him despised and rejected what one of us can stand in the shoes of Christ and imagine what it was like for him but the gospel is his word to us today to come to him that we may have life but what do we say what do we say

I will not have this man to reign over me I am not for him because well I am not against him either well that is a strange one because it contradicts what the word of God says to us you are either for him or against him you are either someone who embraces him by faith or who rejects him because of your lack of faith you despise him you esteem him not if you do not believe in him and trust in him and embrace him in the arms of faith Robert Murray is somebody who who is an ability to touch the most painful of places in the heart and mind and he was speaking to Christians at one point and speaking about a word of wisdom that we find in the book of Proverbs and the word is my son give me your heart my son give me your heart but he says it is sweet to have nothing of our own nothing of our own to give everything our all to Christ to be entirely his forever and ever once he said you gave your all to Satan now give your all to Christ



I was looking at these words and reading these words and I was saying to myself can a person truly be comfortable these words if our all is not our all my son give me your heart is what the Proverbs says but if you are not giving your heart to Christ you are giving it to something else to someone else our all seems aloft but what is it to what he gave what is it in comparison to what he gave what did he give what did Christ give for you he gave his life he gave his very soul he gave it willingly he gave it without stunting without embarrassment drawing back from anything that was required for the salvation of sinners principle the following the suffering servant despised and rejected but we who are the healed the justified we whose sins are carried away he bore sins that were not his own this is what he what was true of him he was the despised and rejected one he is the one who was willing to embrace the low esteem of one who was lower than the lower in order that others might have life through him if you do not believe if you do not believe

Christ if the accusation can be leveled against you that you are despising him because you are not trusting in him are you not more like the unbelievers of old maybe your reasoning goes something like this if only Christ was more like the popular figures of our own day if only he had something attractive to say if only he had something more palatable to say that would make him make him easy to listen to easy to follow if he was more acceptable less offensive more PC maybe then I would I wouldn't hold back maybe then I wouldn't draw back from him how do these thoughts square with what Christ did on the cross

[ 54 : 19 ] David Thribb is writing on this chapter and he states Jesus was willing to be despised he was willing to face he was willing to face rejection he was willing to subject himself to hatred and violence he endured rejection in order that so that we would know God's accepting love forever and ever and ever Christ's willingness must be contrasted must be contrasted with your unwillingness Christ's willingness to embrace the bitter vitriol that was in the mouths of the enemies that were surrounding him and his silence before them must be contrasted with the words that rise in your heart in opposition to him what will it take what will it take for you to see Christ as the altogether lovely one

I like these words Christ the altogether lovely one that's what he is but I have never been able to say these words in my heart without saying to myself you've never seen him as beautiful as he really is and I feel embarrassed to acknowledge it I know that that's what he is that that's what he is to the believer altogether lovely and yet how often and I don't see him in his beauty I don't see him the way I should see him I don't love him the way I should love him I don't follow him the way I should follow him just as I was concluding these words it came into my mind just the story and I'm sure I told it before of a child whose mother loved but very much

I don't know if it was a boy or a girl growing up as an infant there was no question in his mind that the mother loved him without reserve but as he got older he noticed something and it dampened the love that he had for his mother that was her hands were so disfigured her hands were disfigured and it in some way it affected the vision that he had of his mother instead of her burning love it was in some way suffocated by this the image of her hands I can't remember the way the story goes on but it concludes like this he had to discover that the disfigurement that marred his mother's hands was caused when he was a little baby and he wandered too close to the fire and his bedclothes were burning and she went and grabbed the child and smothered the flames with her bare hands and as a result of the burning her hands were deformed and the difference it made and the difference it made to see the deformity for what it was to see how this had taken place and here there are many today and they see Christ with eyes that they must confess saw him as one that they despised they rejected they saw him as rooted out of a dry ground they saw him as something that was as this passage here tells us he was oppressed he was afflicted he was his very face was changed by the suffering that he endured and that's the way some people saw with that ugliness the ugliness that sin had imposed itself upon him but the realisation that the sin that had marred his face and made it so ugly it was their sin not his own the sin that made them worthy of death but that made him willing to experience his death oh well if you could only see Christ with eyes today eyes that would break your heart break your heart and make you see that this is the Christ that this world rejects this is the Christ that this world despises this is the Christ that is held in so little esteem and yet he came for the salvation of the world may God give you grace to see for yourself the lack of which cannot be found anywhere else let us pray

Lord in mercy bless your world direct us to it direct us to the one of whom this word speaks be merciful to us in Jesus name Amen Amen we are closing psalm psalm 22 psalm 22 verse 23 praise ye the Lord who do him fear and glorify all ye the seed of Jacob fear him all that Israel's children be for he despised not nor afford the afflicted's misery nor from him hid his face but heard when he to him did cry within the congregation great my praise shall be of thee my vows before them that in fear shall be performed by me the meek shall eat and shall be filled they also praise shall given to the Lord the Lord that do him seek your heart shall ever live these words praise ye the Lord who do him fear and glorify all ye boldly praise ye the

Lord you dear me how y o ...

[ 62 : 13 ] but o th O that his children be For he desires not Nor the Lord The abated necessity Nor from the necessity When he to the living night Within the congregation My place shall be only My vows before them

Love them clear Shall be there for my name The make shall be And shall be filled They also bid Shall give Until the Lord The living She New heart Shall never end Amen Amen Thank you Thank you Thank you

Thank you