

Jesus going before His Disciples

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Date: 25 April 2021

Preacher: Rev RJ Campbell

[0 : 0 0] Welcome to our service, and as we come together in this act of worship around the Word of God, let us seek his blessing upon his Word. Let us pray.

Eternal and ever-blessed Lord, we give thanks to thee that we have access into thine own nearer presence, that we can enter into the very throne room of God, that we can lay out our petitions before thee, knowing, O Lord, that thou art the one who is able to meet with the needs of us all through the riches of thine own grace, through thy Son, the Lord Jesus Christ, and that in and through him, that we have boldness and confidence to come before thee at this hour, and to seek thy mercy, and to seek thy grace to help us in our time of need.

And as we come before thee, we acknowledge thine own sovereignty over us, that thou art the one who ruleth in heaven and in earth, and that our times are in thine own hands, that we can say, that we can say, like others who cry doubt, who is like unto thee, glorious in holiness, fearful in praises, doing wonders.

And as we give thanks for the great wonder of thy grace in the hearts of sinners such as we are, we seek that we may come in humility, taking that place that belongs to us at thine own foodstool, acknowledging our sinnership, acknowledging our great need of that cleansing which thou alone can give to us.

And so we give thanks for the fountain that thou hast opened in thy Son, for sin and for uncleanness, and for the efficacy of his finished work on the cross of Golgotha, and for the great promise that thou hast given to all those who will come and confess their sins, that thou art faithful and just to forgive them their sins, and to cleanse them from all unrighteousness, that thou art a God who delighteth in mercy, who delighteth in reconciling us to thyself.

[3 : 0 0] We give thanks that thou hast given to us, that thou hast given to us, we give thanks that that broken relationship that came about through sin, that that relationship can be restored to us in and through thy Son, so that we can have fellowship and communion with God, that we can be reconciled to God, that we can have peace with God.

And we pray that, as that message goes forth this evening hour, that it may go forth in the power and demonstration of thine own Spirit, in convicting and converting, and in the building of thine own church here on earth.

Oh, that thou would bless thy people, that we may indeed be faithful witnesses for thee in this world, that it would shine out as lights in the midst of the darkness that there is around us, that we would go forth and lovingly persuade others to come and to taste that God is good, that he who puts his trust in God is truly blessed.

We pray that the gospel may go forth throughout our land and to the ends of the earth in power and in the might of the Holy Spirit.

For we acknowledge that we are dependent upon thy Spirit, for without thee we can do nothing. That the Spirit would penetrate into the hearts of our people, enlightening their understanding and renewing their wills, so that our people may come to see their need, that our people may come to see the sufficiency of Christ to meet with their need, and that there ought to be a people who will be made unwilling people in a day of thine own power.

- [5 : 17] Oh Lord, we are conscious of the changes that takes place within our communities and within even our congregation. But we bless thee that thou art the unchanging God, that thou art the same yesterday, today and forever.
- And although those changes may be a great burden to us and may instill fear in our hearts, yet thy word to us is as it was to Israel of old, when they stood at the Red Sea full of fear.
- And thy word for them was to go forward. And thy word for us tonight is to go forward. To go forward in the strength of our Lord, knowing that he is working out his own eternal purpose.
- We pray, Lord, that thou would be with those who are ill. O may the bed of affliction be blessed to them. We pray for those who mourn.
- Pray that thine own comfort would fill their hearts. Remember those who may be lonely, those who may be tired and weary in the way.
- [6 : 39] We pray that thou would grant to them strength, that they would come to see that there is one that sticketh closer than any other.
- That there is one who has promised for all those who will put their trust in him, that he will never leave them nor forsake them.
- Bless our young people and our children. May it please thee to raise up a generation that would fear thine own name and would be thy witnesses, even in this corner of thy vineyard.
- Bless all our communities, our islands, our nation. O remember us, we pray thee. Have pity upon us. O that thou would bring us to repentance.
- That thou would bring us to sorrow over our sins. And to seek the mercy of God in Jesus Christ. Grant us wisdom as we come again to elect those who will govern over us.
- [7 : 46] O we pray, O Lord, that thou would raise up a people who would fear thine own name. Who would look into the statutes of the Lord.
- Who would remember that the statutes of the Lord are right. Rejoice in the heart. That the commandments of the Lord is pure, enlightening the eyes.
- That by them thy servants is warned. And in keeping them there is great reward. O Lord, grant wisdom, we pray thee to those who will be elected to govern over us.
- We pray, O Lord, that thou would remember us in pity, in mercy and in love. We ask, O Lord, that thou would continue with us now as we come to read thy word and to meditate upon it.
- And all that we ask for the forgiveness of our sins. It is in Jesus' name and for his sake. Amen. Let us now read the word of God as we find it in the gospel according to Mark chapter 10 and beginning our reading at verse 32.
- [9 : 04] And they were in the way going up to Jerusalem. And Jesus went before them and they were amazed.
- And as they followed they were afraid. And he took again the twelve and began to tell them what things should happen unto him. Say, behold, we go up to Jerusalem.
- And the Son of Man shall be delivered unto the chief priests and into the scribes. And they shall condemn him to death and shall deliver him to the Gentiles.
- And they shall mock him and shall scourge him and shall spit upon him and shall kill him. And the third day he shall rise again. And James and John, the sons of Sebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

And he said unto them, what would ye that I should do for you? They said unto him, grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory.

[10 : 10] But Jesus said unto them, ye know not what ye ask. Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?

And they said unto him, we can. And Jesus said unto them, ye shall indeed drink of the cup that I drink of and with the baptism that I am baptized with all shall ye be baptized.

But to sit on my right hand and my left hand is not mine to give. But it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to him and saith unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over them. And their great ones exercise authority upon them.

And they came to Jericho.

[11 : 25] And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard it, it was Jesus of Nazareth.

He began to cry out and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace. But he cried the more a great deal, thou son of David, have mercy on me.

And Jesus stood still and commanded him to be called. And they called the blind man, saying unto him, be of good comfort, rise, he calleth thee. And he, casting away his garment, rose and came to Jesus.

And Jesus answered and said unto him, what wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, go thy way, thy faith hath made thee whole.

And immediately he received his sight and followed Jesus in the way. May the Lord bless unto us the reading of that portion of his word.

[12 : 33] And seeking his help and blessing, let us again read at verse 32. And they were in the way going up to Jerusalem.

And Jesus went before them. And they were amazed. And as they followed, they were afraid. And he took again the twelve and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and unto the scribes.

And they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him.

And the third day he shall rise again, and so on. Jesus and his disciples were travelling to Jerusalem via Jericho in order to attend the Passover, which was the last time that Jesus would keep the Passover with his disciples.

But more striking is the fact that Jesus is travelling towards the cross. He is travelling towards his death.

[13 : 51] And Mark knows for us that as they travelled, that Jesus went before them. Now some will say that this was the manner of rabbis, that they always went ahead of their students.

But I think there is more significance attached to this fact to which Mark draws our attention than merely the manner of the rabbis. In the Bible, both the Old Testament and New Testament, the Lord is brought before us under the most beloved picture that we have.

That is, under the figure of a shepherd. Shepherds and sheep are inseparably woven into the language and imagery of the Bible.

The theme of God shepherds and the people of Israel as his flock.

Many references are to be found in the book of Psalms. Probably the most famous is Psalm 23. The Lord is my shepherd.

[15 : 07] But again we have references in Psalm 77 and verse 20. Thou didst lead thy people like a flock by the hand of Moses and Aaron.

And in Psalm 100, we are his people and the sheep of his pasture. And this imagery also flows into the New Testament as Jesus refers to himself as the good shepherd who lays down his life for his sheep.

In fact, the New Testament describes her as a threefold shepherd ministry of Jesus. Jesus calls himself the good shepherd who gives his life for the sheep.

In Hebrews chapter 13, Christ is entitled The great shepherd of the sheep through being brought back again from the dead. He rose again for his people.

He ascended to the right hand of the Father for them. And in 1 Peter chapter 5, the Lord is designated as the chief shepherd with reference to his second coming when he shall give to his own a crown of glory that fadeth not away.

[16 : 23] He is going to return again for his people. He is going to return again for the sheep, for his flock. Thus, Jesus is a good shepherd.

He is a great shepherd. And he is the chief shepherd. But what does a shepherd do? Well, one of the things that the shepherd did in the Eastern world was he went before his sheep.

Jesus says when he put forth his own sheep, he goes before them, and the sheep follow him, for they know his voice. And this is the way that Mark presents Jesus to us on this occasion, that he went before them, that he went before his disciples as the shepherd of his flock.

In Hebrews chapter 2, Jesus is brought before us as the captain of our salvation. Now, the word could be translated the forerunner.

He goes before us and he leads us into the promised land of salvation. In Isaiah chapter 15, the second servant's song, verse 7, we have those words, I set my face like a flint.

[17 : 45] Now, these words are written in the context of the great sufferings and sorrows of the servant of the Lord. And these words convey an attitude of resolute determination to see his task through to the end.

He will not be deflected despite the fact that he has suffered much. I gave my back to the smiters and my cheeks to them that plucked off the hair.

I hid out my face from shame and spitting. What keeps him going? For the Lord God will help me. Therefore, shall I not be confounded.

Therefore, I have set my face like a flint and I know that I shall not be ashamed. Jesus went before them.

He goes before them knowing that he is fulfilling the eternal agreement. You see, within the Godhead, there was an agreement made.

[18 : 46] A plan was set forth of how salvation for lost sinners could be achieved. That agreement or plan we call the covenant of redemption.

A covenant made between the three persons of the Godhead to accomplish the salvation of sinners. That would bring sinners to come unto the Lord's special purpose so that they could receive the benefits of his covenant of grace that he had told them.

And he knew what this covenant involved. He knew that it would involve humiliation and sufferings and the sacrifice of the most ultimate kind.

Did he not say to the two walking to a maze after his resurrection, Ought not Christ, who has suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Jesus went before them.

[19 : 51] For as he said, My meat is to do the will of him that sent me, and to finish his work. He went before his disciples, desirous with a great desire to accomplish the work for which he was sent into the world to do.

We are told in Hebrews chapter 12, Who for the joy that was set before him endured the cross, despising the shame.

Well, the principal part of that joy was, of course, doing the Father's will. But another part of the joy was the salvation of sinners. He went before his disciples, knowing what was before him, and yet endured the cross, and despised the shame, all because of the joy that was set before him.

Oh, he is the good shepherd going before his sheep, and the sheep is precious to him because they are the Father's gift to him. Thine the wear, and thou gavest them to me.

They belong to Jesus as the shepherd, as the Father's gift. And he is always mindful of that very fact.

[21 : 10] When he prayed, Father, I will that those whom thou hast given me be with me where I am. He was very conscious that they belong to him as the shepherd, that they belong to him as the Father's gift.

And we read then, they were in the way, going up to Jerusalem, and Jesus went before him. And they were amazed as they followed.

They were afraid. As the disciples walked behind him, they were amazed. What left them amazed?

Well, we are not told, but may I suggest that it was his resolute determination to travel to Jerusalem. Remember in Luke chapter 9, we read, And it came to pass when the time was come that he should be received up.

He steadfastly set his face to go to Jerusalem and send messengers before his face. And they went and entered into a village of the Samaritans to make ready for him.

[22 : 20] And they did not receive him because his face was as though he would go to Jerusalem. I think that what left the disciples amazed was the same as made the Samaritans to reject Jesus, his determination to go to Jerusalem.

There was something about him, there was something in his countenance that showed forth this determination to go to Jerusalem. Having set his face, told Jerusalem nothing could deter him from reaching his appointed destination.

Nothing was going to keep him back from reaching his appointed destination. And this left the disciples amazed and afraid.

Well, for me and you, as we'll reflect back on this moment, shouldn't we not be amazed at the love that led Jesus to be so determined to go towards Jerusalem and the cross of Golgotha?

For think, if he had disengaged from this path, there would be no reconciliation. There would be no atonement.

[23 : 38] There would be no forgiveness. There would be no salvation. But Jesus went before them.

He was determined to reach Jerusalem. He was determined to reach the cross of Golgotha. Jesus went before them and they were amazed as they followed.

They were afraid. And Jesus must have been aware of their amazement and fear. For we read that he took them again, the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and unto the scribes.

And they shall condemn him to death and shall deliver him to the Gentiles. And they shall mock him and shall scourge him and shall spit upon him and shall kill him.

And the third day he shall rise again. This is a reminder to us that his impending death was never far away from the mind of Jesus.

[24 : 49] And here you almost feel a sense of urgency in his words. Here Jesus gives explicit information on what was going to happen at Jerusalem.

He speaks of being handed over by the chief priests and scribes and delivered to the Gentiles so that the entire race, both Jews and Gentiles, would be involved in his death.

He speaks of being mocked and scourged and spat upon and eventually killed. It would seem that Jesus is coming to a clearer awareness of the sufferings he must endure in accomplishing his mission in the world.

There is no doubt that as Jesus studied the scriptures he saw himself in the word as we noted before that beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself.

As Jesus read and studied the scriptures and read the words of David and Isaiah and others he understood that they spoke of him. Psalm 22 for instance speaks of him being forsaken, mocked by his enemies, tormented by thirst, pierced through his hands and feet.

[26 : 19] And of course there is our present morning study on the fourth song of Isaiah where he read that he would be rejected and despised by men wounded for transgressions until finally he was poured out into death.

You may recall that on one occasion recorded for us in Luke chapter 4 that he came to Nazareth where he had been brought up and as his custom was he went into the synagogue on the Sabbath day and stood up for to read.

And we are told that there was delivered unto him the book of the prophet Isaiah and when he had opened the book he found the place where it was written the spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.

He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised to preach the acceptable year of the Lord and he closed the book and he gave it again to the minister and he sat down and the eyes of them all that were in the synagogue were fastened on him and he began to say to them this day is this scripture fulfilled in your ears.

He read from Isaiah chapter 61 which we mentioned last week referring to it and calling it perhaps the fifth servant's soul. Jesus tells the disciples what will befall him when he arrives in Jerusalem.

[27 : 55] Accompanying the reading and the study of scriptures we spoke of him there was also of course the ministry of the Father and the Holy Spirit. Jesus knew that he would suffer and die because it was God's redemptive plan for sinners.

It was the whole point of his incarnation of him coming into the world. Yet in his humanity as a man he confessed that some aspects of the future were hidden from him.

For instance he did not know the precise hour of his return. Now this ignorance is consistent with his full and true incarnation.

In the divine nature he is omniscient all knowing but in his human nature he is depended upon the Father and the Holy Spirit. And there is no doubt that as he grew up in the world that there was the ministry of the Father and the ministry of the Holy Spirit.

So as he read the scriptures he would see himself in the scriptures and that through the ministry of the Father and the Holy Spirit upon him.

[29 : 20] You know it is an interesting study of the Gospels to see how often Jesus referred to the scriptures being fulfilled. For instance when they came to the garden to arrest him he said we read that Jesus answered and said unto them are you come out as against a thief with swords and with staves to take me?

I was daily with you in the temple teaching and you took me not but the scriptures must be fulfilled and they all forsook him and fled. Reference to a recent study on Zechariah chapter 13 verse 7 away go a sword against my shepherd and against the man that is my fellow saith the Lord of hosts smite the shepherd and the sheep shall be scattered.

And speaking of his betrayal he said to his disciples as recorded in John chapter 13 I speak not of you all I know whom I have chosen but that the scripture may be fulfilled he that eateth bread with me hath lifted up his seal against me quoting there from Psalm 41 so Jesus was all the time becoming more aware of his mission and what it would mean for him it was not just that he would die but that he would die in a certain way that his body would be abused before it was crucified and that his soul would be forsaken by God he knew what waited for him at the end of his journey to Jerusalem and so he went before them and as he went before them he shared his knowledge with them but as well as telling them of his sufferings and death of being handed over by the chief priests and scribes and delivered to the

Gentiles so that the entire human race both Jew and Gentiles would be involved in his death and speaking of being mocked and scourged and spat upon and eventually killed he also said on the third day he shall rise again it shows us that Jesus also knew of the promise of his resurrection I do not have to expound too much on this point as Jesus would study for instance Isaiah chapter 52 and 53 that we are looking for in the mornings he knew that his mission was going to be successful even before he died he knew that all that was said of him in the scriptures included the resurrection as well as the crucifixion he knew that his death would not be the end that he would rise again from the dead recall the words of Jesus after they had eaten the Passover and he had instituted the Lord's supper as they made their way to the mouth of all of them all ye shall be offended because of me this night for it is written

I will smite the shepherd and the sheep of the flock shall be scattered abroad but after I am risen again I will go before you into Galilee the words of Jesus to his disciples and now the words that were spoken to the woman when they came on the first day of the week to anoint the body of Jesus we are told entering into the sepulchre they saw a young man sitting on the right side clothed in a long white garment and they were afraid and he saith unto them be not afraid ye seek Jesus of Nazareth which was crucified he is risen he is not here behold the place where the Lord lay and then he said to them but go your way tell his disciples and Peter that he goeth before you unto Galilee there shall ye see him as he said unto you he went before them and they were amazed and afraid but he told them not only of his sufferings and death but also of his victory over death and the grave in his resurrection he was telling them of the success of his atoning work of the fulfilment of

[33 : 51] God's redemptive plan for sinners the disciples did not understand any of this at this time when Jesus spoke to them about his suffering and his death and resurrection they did not grasp what he was talking about there may be many reasons for this but you see their own mindset regarding the Messiah was that he would set up an earthly kingdom at Jerusalem and free them from the yoke of the Roman Empire but what he said to them was that he was going to die in a most shameful way and that he would rise again but they were not ready to understand a suffering bleeding dying Messiah and this can be understood from what follows when Jesus had finished talking about his treatment in Jerusalem we read and James and John the sons of Sipida came unto him saying master we would that thou shouldst do for us whosoever we shall desire and he said unto them what would ye that

I should do for you and they said unto grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory Jesus has just said that he kingdom which they thought would appear very soon they were thinking of their glory and not the cross their concept of the kingdom was earthly materialistic political and military but Jesus said unto them ye know not what he has can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with and they said unto him we can they did not hesitate nor even consider the question that Jesus asked them but full of confidence they replied to him we can to which Jesus replied ye shall indeed drink of the cup that

I drink of and with the baptism that I am baptized with all shall ye be baptized but to sit on my right hand and on my left hand is not mine to give but it shall be given prepared James was among the first Christian martyrs and John as an old man endured exile and imprisonment on the Isle of Patmos but at this moment their minds were taken up by glory rather than suffering we are told that when the ten heard it they began to be much displeased with James and John they were displeased because they had the same hopes of supremacy that James and John had Matthew records for us that James and John used their mother to decide these positions for them and in using their mother they were probably playing on the blood relationship with

Jesus it would seem that Salome was the mother of James and John and Salome was the sister of Mary the mother of Jesus that would leave their mother to be Jesus' auntie and James and John to be Jesus' first cousins in blood relationship it is interesting that among the ten disciples was Judas Iscariot that was to betray Jesus you know Judas mindset like the rest of the disciples at the beginning was that the true Messiah would defeat the Romans and restore the kingdom back to Israel however Judas was becoming progressively more disillusioned with Jesus things were not working out as he expected Judas never grasped the spiritual dimensions that belonged to the kingdom of God his love was for ambition and fame and that stole and gripped the heart of

Judas it captured and held his thoughts and attracted him so strongly that any other influence weakened in proportion his heart was never conquered by the grace the mercy and compassion of Jesus Christ we see that in the gospels and Judas came to the point where he was disappointed and embittered he looked upon his time with Jesus and the disciples as wasted years which led him to ask one of the most despicable and appalling questions ever asked what will you give me and I will deliver him unto you and Judas negotiated with the chief priest the price to betray Jesus 30 pieces of silver the price of a slave now why I want to highlight this for you is that they all had the same ambition and hope of fame and supremacy but for

[39 : 19] Judas it was something that gripped him so strongly that all other influences were weakened in proportion oh miss we not ask ourselves is there something that grips us so strongly that other influences are weakened in proportion is there something that grips us so strongly that the influence of the gospel is weakened in proportion Jesus decided to teach them by comparing two ways of life he know that they which are accounted to rule over the Gentiles exercise lordship over them and the great ones exercise authority upon them but so shall it not be among you but whosoever will be great among you shall be your minister and whosoever of you will be the chief shall be servant of old they look for supremacy and fame but

Jesus says that the kingdom he is setting up is completely different to the ways of the world in his kingdom humility and serving is the essence or principle of it and the greatest example of such is Jesus himself for he says even the son of man came not to be ministered but to ministered and to give his life a ransom for many the concept of a ransom or redemption was a well-known concept exercised both among the Jews and Romans a ransom was the price paid to obtain the release of a captive one might pay a price to set a slave free but the price that Jesus paid to set the sinner free from their bondage to sin from its power and its consequences was his own life as Peter tells us for as much as he know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of

Christ as of a lamb without blemish and without spot in Psalm 49 we read none of them can by any means redeem his brother nor give to God a ransom for him for the redemption of their soul is pressure and it ceaseth forever that he should still live forever and not see corruption in other words a man can give nothing for his redemption but but Jesus as the God man gave his life and shed his precious blood for our redemption Jesus places our redemption in the context of the substitutionary atonement which he accomplished outside Jerusalem at the cross of Golgotha when he offered himself as a sacrifice for sin now we know that this act of Jesus is unique and it cannot be repeated yet he says that we should serve as he came to serve by which he means that while his work is unique his life is still a pattern for us to follow remember that act of his in the upper room when he washed his disciples feet and he said to them wash one another's feet now

Jesus is not instituting a new ordinance that of feet washing but he is giving us a attitude that of humility and an eagerness to serve one another for he said verily verily I say unto you the servant is not greater than his lord neither he that is sent greater than he that sent it if you know these things happy are you if you do them no act of service for one another should be beneath us Peter exhorts us all of you be subject one to another and be clothed with humility for God resisted the proud and giveth grace to the humble you know to be washed by the blood of Jesus and to be serving one another is the greatest position that anyone could have in this world

Jesus went before them he opened his mind to them and he had to teach them that humility and serving one another is the principle of the kingdom of God may the Lord bless these thoughts to us let us pray eternal and ever blessed Lord we acknowledge that there is much darkness still upon our minds that has to be taken away by thine own spirit and teaching us and instructing us and we give thanks that that is the progressive nature of the work of the spirit and the experience of your people that thy spirit enlightens them more and more every day that we are brought to know more of the grace and more of a knowledge of

[45 : 25] Jesus Christ of his finished work of the atoning work of Jesus Christ that we are given more knowledge of the inheritance that still awaits thy people we give thanks unto thee O Lord that thou art the one who went before thy disciples and who goes before us that thou hast prepared the way for us that thou hast prepared the grave for us that thou went before us into the grave that thou hast gained victory over the grave and that in that victory that we shall share that thou went before us O Lord we pray that thou would continue to go before us in the days that lie ahead that thou would prepare us in our hearts and in our souls O Lord we pray that thou would continue with us and all that we ask with these things with the forgiveness of our sins for we acknowledge

O Lord that we do sin against thee that we come so far short of what we ought to be but blessed be thy name that thou hath gone before us and that thou hath prepared the way for us and although we may fall and fail yet that thy purpose in thy people will not fall or fail may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forever more Amen