

Not to be Served but to Serve (Part 2)

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[0 : 0 0] Jesus' response to James and John and to the Twelve as He teaches them about servanthood. But this week we want to come back to the text and look at the outer story, that which is at the beginning and the end, which is brought together, bracketed by Jesus' mention of death of the Son of Man.

So it's appropriate as we enter this season of Lent in preparation for the death of Christ that we look at. His death and His prediction and prophecy and foretelling of His suffering.

So if you're able, please stand as I read from Mark 10 beginning at verse 32. And they were on the road going up to Jerusalem, and Jesus was walking ahead of them, and they were amazed.

And those who followed were afraid, and taking the Twelve again, Jesus began to tell them what was to happen to Him, saying, Behold, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes.

And they will condemn Him to death and deliver Him over to the Gentiles. And they will mock Him and spit on Him and flog Him and kill Him.

[1 : 3 0] And after three days He will rise. And James and John, the sons of Zebedee, came up to Him and said to Him, Teacher, we want You to do for us whatever we ask of You.

And He said to them, What do you want Me to do for you? And they said to Him, Grant us to sit, one at Your right hand and one at Your left, in Your glory.

Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink? Or to be baptized with the baptism with which I am baptized?

And they said to Him, We are able. And Jesus said to them, The cup that I drink, you will drink. And the baptism with which I am baptized, you will be baptized.

But to sit at My right hand or at My left hand is not Mine to grant, but it is for those for whom it has been prepared.

[2 : 3 3] And when the ten heard it, when the ten heard it, they were indignant. They began to be indignant at James and John. And Jesus called them to Him and said to them, You know that those who are considered rulers of the Gentiles lord it over them, and the great ones exercise authority over them.

But it shall not be so among you. But whoever would be great among you must be your servant. And whoever would be first among you must be slave of all.

For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many. So reads His Word.

Let us pray. Father, we ask in these moments today that You would come to us by means of Your Spirit, that You would, Father, open our minds to understand, that You would pierce our hearts to be convicted by truth.

And Father, You would help us to grasp with understanding and significance what Jesus is telling us here about His death.

[3 : 54] Remind us again, O Father, what we need to hear, this Gospel, this good news that comes to us who are full of darkness, who have suppressed the truth, who have rebelled against You.

But Father, You would remind us again of our need for Your Gospel every day. We pray in Christ's name. Amen. Please be seated.

Amen. Jesus talks about the idea of substitution in this text, and especially at the end of verse 45, He talks about being a ransom for many, in the place of many.

This idea of substitution begins way back in Genesis 3. Remember when Adam and Eve were kicked out of the garden?

Remember when they were suddenly aware of their nakedness and were ashamed, and they covered themselves with fig leaves? Remember that as God took them out of the garden, He provided for them what?

[5 : 23] skins, animal skins, a substitution to cover them, a death of some animals in order to cover them.

There was substitution later in Genesis as God commanded Abraham to take His Son, His only Son, the One whom You love, and offer Him up to me as a sacrifice on the mountain that I show you.

And remember, Abraham and Isaac, his young son, made their way up to that mountain. And Abraham bound Isaac and tied him up. And Isaac, remember, on the way said, where's the lamb?

Where's the ram? God will provide. God will provide. God will provide. Don't worry. Tying him up, you can imagine. Daddy, where's the lamb? God will provide.

Abraham gets out his knife, prepares to slay his son, and then the voice comes and says, Abraham, Abraham, now I know. Now I know that you obey me, that you love me.

[6 : 31] And they find, coincidentally, a ram caught in the thicket, a substitute for Isaac.

We see substitution more in Genesis. Judah, of all people, Judah, when Joseph held Benjamin, prisoner, remember?

Held him for ransom. to get his father to come to him. Joseph in Egypt held Benjamin, the only son left of his aged father.

It was Judah who offered himself as a substitute for Benjamin. And it was that act of gracious giving that broke Joseph and broke his bitterness.

But again, a substitute. We look in the book of Exodus and Leviticus and we see substitution after substitution as God commands man to bring offerings.

[7 : 40] But not offerings that were their own bodies, but those of animals. Whether a bull or a lamb or if they're poor, two turtle doves as substitutes for their offering for peace, for sin, for guilt, for free will offerings, substitutions.

The Levites as a whole tribe were the substitutes for every firstborn of Israel. God took the whole tribe of the Levites to be the substitute, to be His, because every firstborn belongs to the Lord.

But then He gave the Levites to Himself so that the rest of the firstborn may be free. Substitution. Even in the story of Ruth, do you remember?

There was a substitution. The story of Ruth begins with Naomi who lost her husband and then lost her two sons in a foreign land.

And remember, she had one companion that would not leave her, Ruth. And Ruth returned with her to the land. Naomi full of bitterness, not knowing who will take care of her.

[9 : 07] She's lost all security. She's lost all of her, really her image in her children. And what does God provide through Ruth?

Boaz. A kinsman redeemer. A family member who will freely and willingly take the place of Naomi's husband.

And through Ruth, bring children, which eventually leads to the line of David. Ever hear of him?

Significant little story. Substitution. Now in the New Testament, Jesus is now the true and final and ultimate substitute for sinful man.

He gives his life as a ransom for many, he says. So here in Mark 10, we're going to take a second look, as I said, at the text where Jesus teaches James and John and the other ten disciples about servanthood.

[10 : 26] If you want to be great, be a servant of all. If you want to be first, be the slave of all. He teaches this countercultural value system that those who follow Jesus adopt.

Not naturally. We don't naturally desire to be last. We don't naturally desire to be the servant of all. We naturally desire to be great.

First. Unless you're in Special Olympics. Because there we see an image of God which was meant to be.

Right? That we are called to. Something unnatural. To give up our first right and to become a servant of all.

So last week we looked at Jesus' reason for self-denial as He teaches His disciples. Notice that the text starts in verse 32. They're on the road. They're on the road.

[11 : 26] They're on a journey to Jerusalem. They're on the way of the cross. Because notice we don't have many verses left in Mark chapter 10 before we get to Mark chapter 11.

Yes, you guys are right with it. And Mark chapter 11 is the triumphal entry. We're almost there.

We're almost at the final week. And yet you think there's still six more chapters of Mark. That final week must be kind of important.

But here we are on the verge of Jesus offering Himself on the cross and He speaks again to them of His death. He began back at the end of chapter 8.

Remember when they're ascending up into the mountain and Jesus asks, who do you say that I am? And Peter is Peter's great confession. You are the Christ. You are the Son of the living God.

[12 : 27] And then Jesus began to teach them that He must suffer many things. He will be rejected by the Jewish leadership. He will be killed and on the third day He will rise again.

That was His first prediction and foretelling of His death at the end of Mark chapter 8. Then we come to Mark chapter 9. He says it again.

He reminds them again. We're going and I will be condemned and killed and on the third day I will rise again. And now we come to chapter 10 and again we have the third time that Jesus tells them we're going to Jerusalem.

I will be handed over to the Jewish authorities. they will condemn me and then they will deliver me to the Gentiles. The Gentiles will mock me spit on me scourge me and kill me and after three days I will rise again.

Third time He tells them of His mission. Remember in the inner story that right after Jesus revealed that in verse 35 James and John come up to Jesus.

[13 : 47] The sons of thunder remember He named them the sons of thunder and this is probably one of the reasons why. These are bold guys. Lord we want you to do whatever we ask you.

That's a you know give us a blank check. And Jesus doesn't fall for it. He says tell me what you want first. And they ask to sit on the places of honor and power on your right and left and your glory.

See they're looking for Him to bring this kingdom He's been talking about. In their mind remember they're not hearing everything Jesus is saying they're thinking earthly kingdom earthly kingdom like King David restore everything get rid of the Romans restore peace and put the Jews on top.

And we want to sit on your right and left you know because we're the sons of thunder. And Jesus then responds to them their response to His response to their self-promotion their desire to be great to sit in honor He reminds them that humility comes before honor.

Remember He asked them one question He says you don't know what you're asking but let me ask you one thing are you able to drink from the cup that I drink from? See there's a prerequisite before the glory.

[15 : 10] Are you able to be baptized with the baptism that I'm baptized with before you sit on the throne of glory? Can you do that boys? Oh yeah we got it. You know these guys don't know what they're talking but Jesus does affirm yes you will oh boy you'll be baptized and you will drink the cup but to sit on the right and left that's not mine to give that's for whom it's prepared even as the son I don't delegate that one.

So He teaches them suffering before glory humility before honor you desire to be exalted God will what?

Oppose you God opposes the proud and exalts the humble gives grace to the humble so sons of thunder back it way down change your whole thing if you want to be great be the servant whew this isn't the first time Jesus told them this remember it wasn't long ago that they were arguing on the same road about who's the greatest so it's not like they hadn't heard this before it's whew whew and then Jesus leads into a second teaching in verses 42 to 45 another reminder about leadership you know how the world leads you know how leaders are of this world they lord it over they use power control manipulation not so with you you do not lead like that you're the servant and then he gives himself as the pattern of that just as even the son of man came not to be served but to serve so now let's look at the outer story here at the beginning and the end as Jesus in verses 32 to 34 predicts and foretells his suffering and death and then at the end of verse 45 brings for the first time in the gospel of mark the meaning of his death he's been telling them he's going to be killed but he hasn't said why and he hasn't said what the meaning and the purpose of his death is until now to give his life a ransom for many so let's open that up as well so Jesus reveals two things one he reveals first of all in 32 to 34 the particulars the details of his death and then in verse 45 we will look at his revelation of the purpose of his death so first of all we see in verses 32 to 34 as Jesus tells them what is going to happen to him that Jesus foreknew the details of his suffering and death think about that for a moment he knew what was going to happen to him he knew not just in general that he would be killed but he knew the details of that whole process in fact here is the third telling

Jesus' third prediction or foretelling of his suffering and death and this one has the most detail this one is the most explicit just exactly how the process goes step by step who does what so look at these details I want you to notice a couple of things first of all in verse 32 notice his focus you might have missed it as we read it but notice this it says they were on the road going up to Jerusalem and Jesus was what walking ahead of them he's walking ahead of them he's walking before them and it's that that the disciples react to where they're amazed and afraid he was walking ahead of them he takes the lead he is determined we see here his determination his purpose his aim it's like he set his mind like flint it's like he set his goal on

Jerusalem and it's in the context of he's just about as he's leading them he's just about to tell them once again we're going to Jerusalem and this is what's going to happen and here I go follow me boys he's not lagging behind he goes intentionally and the response which is surprising it just as we kind of read it quickly of the twelve is we see verse thirty two that they were amazed and those who followed were afraid why they don't get the death and resurrection they don't really expect him to die they probably think he's teaching in a parable because they're surprised still at the end right but but they're going to

[20 : 56] Jerusalem what's in Jerusalem besides the physical things who is in Jerusalem the elders and the chief priests and the scribes and the Pharisees the guys we've been reading about in the gospel of Mark who when they show up confrontation happens oh you're doing what's not lawful Jesus not lawful do that on the Sabbath oh your disciples aren't washing their hands you're not following the traditions of the elders oh he's casting out Satan by Satan all they have is criticism who can forgive sins but God how dare he so criticism after criticism they're going to home base of the Pharisees that's not going to be good there's going to be a confrontation and by the way if Jesus is setting up his kingdom where's the army that's going with us how are we going to take them out granted

Jesus is a miracle worker okay he moves the wind in the sky maybe you'll do something surprising but we're a little afraid because you know we're not really men of faith yet so anyway they're afraid and then the second thing I want you to notice not only his focus but notice his foreknowledge now where he begins to tell them these details of his suffering and death notice that he unveils four stages of this suffering to the twelve first of all verse 33 we see a first delivering we're going to Jerusalem he says verse 33 now my text has see we are going up to Jerusalem that's a terrible translation just terrible see see the word is behold it's an attention getting word

King James has low we don't low man we don't do that behold it's look look look look look pay attention now we're going to Jerusalem this is what's going to happen first a betrayal we're going up to Jerusalem and the son of man will be what delivered over to the chief priests and the scribes this word deliver over hand over give over is the word that's translated later in Mark chapter 14 betray the betrayer we know his name Judas in chapter 14 verse 10 will go to the chief priests and the scribes and work out a deal

I'll bring him to deliver him into your hands for a little money and then Jesus in the upper room in Mark chapter 14 tells them guys one of you will betray me and not one of them has a clue except for Judas that it's Judas though Jesus knew it from the very beginning he never betrayed who Judas was never betrayed the betrayer and then finally in Mark 14 41 to 44 is where we're in Gethsemane and Jesus has been praying remember and now he gets up and says behold the betrayer is at hand I'm being delivered into the hands of sinners so notice Jesus knows about this betrayal and that the betrayal is the delivering of himself into the hands of the

Jewish leaders what do the Jewish leaders do that's the second stage you have the betrayal then you have the Jewish trial what does he say that the chief priests and the scribes will do they the end of verse 33 they will condemn him to death and deliver him over to the Gentiles so we have the Jewish trial which we see in Mark chapter 14 where Jesus is finally where he is on trial remember they bring witnesses!

[25 : 50] They contradict each other they bring all these false witnesses! Oh I heard him say this and I heard him say that and they can't come to any conclusion they can't vote on killing him because the witnesses!

And so finally the high priest asked Jesus are you the Christ? Are you the son of the blessed one?

What did you say? I am which is a term that has ominous echo to it the name of God I am and then Jesus adds fuel to the fire and says you will see the son of man coming on the clouds of heaven sitting on his throne and at that the high priest tears his robes and says what witnesses do we need?

He's blasphemed himself. What do you say? And the Sanhedrin says he's worthy of death. Let's execute the man. Jesus provides the evidence for his own execution.

Okay? So then they deliver him to the Gentiles. Jesus knows not only that he'll be betrayed by one of his own inner circle people but he will then be delivered to the Jewish people who will reject him.

[27 : 32] The official leadership of the Jewish people will reject him and condemn him to death and then they will deliver him to the Gentiles.

Now we say why do they deliver him to the Gentiles? Why don't they just take him out and stone him? Remember in the first century the Jews were not in charge.

That's why they wanted a Messiah like David to come and conquer Rome. They're under the authority of Rome. So they have to appeal to Pilate.

That brings us to the third stage of his unveiling. The Roman execution. Verse 34. Into verse 33 they deliver him over to the Gentiles.

Verse 34 and they the Gentiles will mock him and spit on him and flog him and kill him. The Roman execution. begins in chapter 14 of Mark.

[28 : 36] He's delivered to Pilate. Pilate has his own little mini trial. Right? And Jesus won't say anything. Why won't you say anything? Pilate can't find any evidence of worthiness of death.

This man has done nothing. Pilate even comes up with oh that's right there's a tradition of giving one prisoner for another one.

So you got Jesus and you got Barabbas the local terrorist. Which one do you want? We'll take Barabbas. Crucify Jesus.

So then Pilate turns Jesus over to the soldiers who flog him and mock him and spit on him and crucify him. The very exact things Jesus said would happen.

And then the fourth stage almost as a passing thought the end of verse 34 oh and after three days he'll rise again. Why not focus more on that?

[29 : 43] Because they haven't got the first part yet. But they will remember he said after three days I will rise. Christ knows all of this before it happens.

That's what hit me. He's foretelling what he already knows what will happen. All the details which kind of adds a little weight to verse 32 where it says he's walking before them.

He knows where he's going. He knows what his purpose is and he's walking ahead. He's ready and willing to go.

Determined. In fact that's why he came. That's why he came. Jesus also knew I believe that he knew he was fulfilling the old prophecy of the servant of the Lord in Isaiah 53 because so many details overlap.

So many words echo from Isaiah 53. listen to Isaiah 53 verse 3 to 9 he was despised and rejected by men there's his condemnation a man of sorrows and acquainted with grief and as one whom men hide their faces he was despised and we the Jewish people esteemed him not surely he has borne our griefs and carried our sorrows yet we esteemed him what stricken smitten by God and afflicted suffering he was wounded for our transgressions he was crushed for our iniquities upon him was the chastisement that brought us peace and with his stripes there's the flogging with his stripes we are healed all we like sheep have gone astray we've turned every one to his own way and the

[31 : 58] Lord has laid on him the iniquity of us all he was oppressed! And he was afflicted yet he opened not his mouth before Pilate like a lamb is led to the slaughter like a sheep that is before its shears!

is silent! so he opened not his mouth by oppression and judgment there's the condemnation again he was taken away and as for his generation who considered that he was cut off out of the land of the living stricken for the transgression of my people and they made his grave with the wicked and with a rich man in his death although he had done no violence and there was no deceit in his mouth see the same details of Jesus' foretelling with Isaiah 53 he was despised and rejected he was judged there's his betrayal and his condemnation he was mocked and flogged he was killed cut out cut off from the land of the living he was with the rich man in his death but the other thing we learn from Isaiah 53 is that there's more to his death he was crushed for our iniquity in other words his death had a greater purpose his death had a greater meaning he's no mere martyr here and so that brings us to the second revelation that Jesus shows us at the end of verse 45 he reveals it reveals to us that

Jesus not only foreknew the details of all the suffering that he would go through but Jesus understood the purpose of his death and resurrection he understood the meaning he knew why he must die he knew why he must be allow himself to be killed so as we look at the end of verse 45 in this simple statement where he says the son of man came not to be served but to serve and to give his life as a ransom for many I want to answer the question what kind of death did he die what kind of death is this to give his life as a ransom for many well first of all it's a voluntary death notice Jesus starts the statement in verse 45 for even the son of man came not to be served but to serve and to give his life he came to give his life it was intentional it was voluntary it was free it was a conscious choice he came to give his life and by the way literally he came to give his soul our translation our translators keep trying to put a different word on but

I believe Jesus was absolutely intentional by using the word soul because it's the word of Isaiah 53 he gave his soul and remember he had taught earlier in chapter 8 about the soul right don't live to protect your soul if you try to save your soul you will lose it but if you lose your soul in this world for my sake you will save it lose your soul give up your soul deny yourself right here Jesus is the one who see in other words the meaning of Christ's death is not just as an example of love that's what so many want to reduce the death of Christ to today oh look look what an example of a faithful man who gave his life and he loved his people and what a martyr oh do not reduce the meaning of Christ's death to some sentimental martyrdom he died on purpose he died intentionally he died for a reason and we see that in the next part of the verse not only was it a voluntary death but it was a redeeming death he said

I came to give my soul as a ransom ransom what's a ransom it's a payment in the first century it was a payment of bail to release a prisoner it was a payment to release a captive a prisoner of war a slave it was a payment to free redeem someone to satisfy justice by the payment of a price there was a debt and it is paid so in other words Jesus saying I gave my life to pay a debt for someone else gave my life as a ransom as a payment see who's the debt to who's the debt to who owes who who are the slaves who are the prisoners who are the captives who pays who we've seen earlier

[38 : 04] Jesus's ministry as he as he preaches his gospel the the the unclean spirits reveal themselves Jesus casts them out sets prisoners free so in one sense he is setting free those who are captive to Satan but Satan is not who he's paying okay you didn't know Satan anything Satan just happens to be the guard keeper you're not the owner God is the one who is owed see sinful man is in debt to God we are in debt to God and by the way we don't get to define the kind of God we believe in our culture does that all the time oh I believe in this kind of God God of love God of forgiveness yeah that's our God too but what makes him a real

God is that he's also holy and righteous and just if you have a God that's only forgiving and not just and righteous he's not God we don't get to define the God we want he defines who he is he is yes merciful and compassionate and forgiving and long suffering and and and mercy and forgiving yet as he revealed to Moses he will not let the guilty go on because he's also holy righteous and just it's who he it's he can't undo who he is and so we as sinners have a debt to the holy God how so well we read this morning we are those who have who God has shown himself to in the universe he has shown himself through the creation what he's made it is evident God has made it evident to each of us there is no such thing as an atheist no such thing as an agnostic oh

I don't know yeah you do yeah you do what does Paul say they do they take the truth and they suppress it and then like fools they come up with another speculation they redefine God redefine what's real so all of us have suppressed the truth we've all been rebels!

against the creator to whom we owe everything we've all been guilty of wandering from him all of us like sheep have gone astray every one of us are guilty so we owe a debt to God how do you pay that debt let's see how many times have I sinned I kind of lost track a long time ago how do you repay that I can't repay that there has to be a substitute for me there has to be someone who will pay my debt for me wipe my slate clean that person has to be really rich in righteousness really rich you know I mean you know the old sacrifices where you take a lamb that was unblemished right a perfect lamb we're talking about externals Jesus is the lamb of God that takes away the sin of the world but he wasn't externally blameless was he he was all beat up bruised flesh hanging off after the scourging sorry he was but he was blameless in his righteousness he was perfect in his obedience acceptable the perfect offering and so

Jesus pays the price our debt he is the remedy for our ruin and then finally he reveals one more thing not only was his death voluntary and redeeming but it was substitutionary notice the little word at the end to give his life as a ransom for many in the place of many on behalf of many as a substitute for many he dies in the place of sinners which here is simply said many who are the many am I in the many there's many so it does imply there's a lot and there's all kinds not just Jews but also

[43 : 20] Gentiles this seed of Abraham was going to bless all the families of the world so all kinds of people Jew and pagan but who are they what does the gospel tell us who are those for whom Christ died from our perspective it's those who have repented and believed in him who have embraced him and trusted him later we find out that oh from the foundation before the foundation of the world he adopted us of Joseph you know that's God's business our business is am I one who has repented and still repents am I one who trusts in the Lord Jesus for my forgiveness and for my walk and for my overcoming this and overcoming that and for every other thing becoming a servant since we already started in

Isaiah 53 let's finish Isaiah 53 because once again the words of Jesus here at the end of verse 45 echo the words of Isaiah 53 which speak of a redeeming substitute Isaiah 53 10 yet it was the will of the Lord to crush him crush who this servant of the Lord this righteous one is the will of the Lord to crush him he the Lord has put him the servant to grief when his soul makes an offering for guilt for in behalf of guilt he shall see his offspring he shall prolong his days the will of the Lord shall prosper in his hand in other words he's going to die and come back out of the anguish!

of his soul soul soul remember Jesus said I will give my soul not just life my soul out of the anguish of his soul excuse me he shall see and be satisfied by his knowledge shall the righteous one my servant make many to be accounted righteous and he shall bear their iniquities therefore I will divide him a portion with the many oh there's that word again with the many and he shall divide this boy with the strong because he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors see the echoes again he makes an offering he pours out his soul he's willingly dying he does it for the many for their guilt for the transgressors he's the substitute in their place and he ransoms

He redeems because he makes the many righteous he's bearing their iniquity he bore the sin of many he's a redeemer from guilt from debt from condemnation okay I'm done preaching now I'm going to meddle I'm just going to ask you a couple questions how do you respond to this not how did you how do you how do you respond to this do you believe Jesus came to die did that just happen or was that intentional what do you believe do you believe he was really a ransom that he really paid the debt of sinners do you do you recognize about yourself that you are in fact a sinner in debt to God who can't do anything about it can't fix that you can't suddenly change your life and tip the balance it's impossible because as you read the law honestly as you read the commands of God honestly you recognize that I can't do that

I can try and sometimes I can do okay but I can't really love God with all of my heart all the time with all my soul and all my strength who am I my spirit's willing but my flesh is so weak said I was going to stop preaching didn't I sorry do you recognize you're a sinner in debt to God that you stand condemned lost apart from a ransom and a redeemer have you confessed your debt get beyond what you think and what you believe now what have you articulated and applied have you actually verbalized that to God have you reached out to him and confessed your debt your desperate need your total inability in fact your total depravity because I look at every aspect of my life and I am depraved

[49 : 17] I'm not the worst I can be but I am spread out infected everywhere have you turned to Jesus have you asked him to change you to open your eyes so you can see open your ears so you can hear to pierce your heart so you can be changed to draw you to him to awaken you from the darkness to help you repent and believe because you say I'm supposed to repent and believe I don't even know I can do that you can ask if you ask not you receive no no what does James say James how do you say it you receive not because you ask not something like that okay let us follow our

Lord Jesus Christ who came not to be served but to serve and to give his soul as a ransom for many let us pray father we thank you for your word we thank you for Jesus who is very clear about what he's about we thank you and though we're on the other side of the cross and we're looking at disciples who were at a time before they had the Holy Spirit to help them they didn't see we are on the other side of the cross where you speak through your word you speak through your spirit and you can open our eyes so father we ask you that you do that today not only for some father for the first time to open their eyes out of darkness but open the eyes of those who have believed and walked with you and trusted you for a long time and yet maybe have grown a little stale grown a little dry reopen our eyes to the wonder and the amazement that you father would send your only son to give his life in our place show us that again we pray in christ's name amen to and to to to!

to Thank you.