

(John) His Glorification

by Willie Mullan

Willie Mullan's sermon explores the themes of glorification, love, and the foreknowledge of Jesus regarding his disciples' struggles as he prepares them for his departure.

Duration: 50:18

Topics: "Glorification"

Description

In this sermon, the preacher focuses on a passage from the Gospel of John, specifically John 13:31 to the end of the chapter and the first three verses of chapter 14. The sermon begins by highlighting the disappointment and sorrow that filled the hearts of the disciples, particularly Peter, after Jesus predicted his denial. The preacher then emphasizes that Jesus began speaking wonderful things to his disciples after Judas left the room. The sermon highlights eight key points that Jesus made in these verses, including his word about glorification and his commandment to love one another. The preacher concludes by emphasizing the significance of Jesus being the Son of Man and the impending events leading to his crucifixion.

Transcript

We're turning to John's Gospel, and we're at 13. John, chapter 13, and we're journeying on from verse 31 this evening, right down to the end of the chapter, and going through the chapter division to the first three verses of chapter 14. John 13, verse 31, to the end, and then right through the first three verses of John, chapter 14.

You see, when Judas, the traitor, left the company in the upper room, as soon as he was gone out, the Lord began saying very wonderful things to his own blood-bought disciples. And I'm underlining seven things that he said in these few verses. First of all, I want to talk to you about his word about glorification.

You see, verse 31 begins like this, Therefore, when he, that is, Judas, was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. And I want to talk to you about his word about glorification. And then, following on that, I want to talk to you about his word about separation.

Because, in verse 33, he said, Little children, yet a little while I am with you, you shall seek me. And as I said unto the Jews, Whether I go, ye cannot come. He was going away from them.

He was separating himself from them. And I want to talk about that word about separation. Then, in verse 34, comes the new commandment, That ye love one another as I have loved you.

And that's his word of exultation. Very precious one. Then, at the end of the chapter, we have Peter talking that he's willing to go and lay down his life for Christ's sake.

And then has to come the word of denunciation. He denounced Peter. And then, in the beginning of chapter 14, Let not your heart be troubled, ye have the word of consolation.

Then he gives an explanation why he's going away to the Father's house to prepare a place for them, and that's his word of explanation. And then he tells them that he'll come again, and that's his word of revelation. Very precious portion that we're after this evening.

Now, let's get started at the beginning. Verse 31. Therefore, when Judas was gone out, Jesus said, and I want you to hold on to the very first word he said.

He said, Now, I would like you to get a machine. We're in the upper room, and the disciples are all around him. You'll remember he had handed Judas the top, and he had looked into his eyes and said, What thou doest too quickly? And you remember, Judas arose immediately, the word said, from the table, took his last look at his blessed Lord, then turned his back upon him, and went out.

And the Bible said, It was night. It was not only night in the seasonal sense, but it was night in the spiritual sense, and it was night in the eternal sense for Judas. He's just gone through the classroom.

And, of course, you know where he has gone, don't you? He's hanging down the Lord in the darkness, and he's going down to the priest, to get the first receipt of the silver that he may have paid along. And as soon as he was gone out, Jesus said, Now, now is the Son of Man glorified. You see, the moment that Judas went through the classroom into the night, my all that was to take place to bring Christ to the cross of Calvary, had been put into top-G emotion.

And the Lord knew of it. I'm not far from death now. I'm in that death.

I want you to get the title that's here, The Son of Man, and you'll much hold tight to that. The Son of Man is glorified. You know, when the Lord Jesus went to Yon Cross, and that's what he's thinking about.

Now, Judas is on his way to the priest, and everything's in top gear, and soon the Christ of God will be on Yon Hill, hanging on Yon Cross. And of the Son of Man, he was going to be glorified on the cross. Oh, that's a new line of things for some of you, isn't it? I want you to get the hold of this.

Let's read it all, do you see? Verse 31. Therefore, when Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. You see, man's chief end, I want you to get the hold of that, man's chief end, is to glorify God.

But no man ever glorified God more than the Son of Man, when he hung on the cross. No man ever glorified God more than when he hung on the cross, the Son of Man. He was the representative man of the race just then, the Son of Man.

And no man ever glorified God more than when the Son of Man hung on the cross, and gave himself a sacrifice to God, the burnt offering, holy for God. He glorified God. He glorified God's love.

He glorified God's justice. He glorified God's holiness. He glorified God's righteousness.

No man ever glorified God more than the Son of Man, when he hung on the cross. But wait a No man was ever more glorified. Man, he lifted manhood out of everything it was, and he glorified it, and he glorified God.

My, what a man this is. This is a glorified man, because he was perfect, and sinless, and spotless, and flawless, and crimeless, and faultless, and as a perfect specimen of man, he gave himself an offering to God for sin. And God was never more glorified, and the man who did it was glorified in the doing.

Now is the Son of Man glorified, and God is glorified in him. It's a wonderful thing, you know. It's a side of the cross that we miss sometimes, but here's the whole story.

Watch it. We're at verse 31. Therefore, when Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall strictly glorify him. You see, here is the perfect man, in sacrifice on the cross, glorifying God, and at the same moment becoming a glorious man. And God is going to bring him back from the dead, and glorify him, did we? Oh look, you see the man glorified, he's God glorified, and in the resurrection, you see the Savior glorified.

What a message this is. My God glorified him straightway. He wouldn't even let the body go into corruption.

He brought him out, glorified as the Savior. You know, that's a side of the cross we miss. You know, there are people in the country, and they're called universalists, and they teach this.

They teach that because Jesus is called the Savior of the world, that everybody in the world will be eventually saved. And they teach that sort of teaching, in spite of the man in Luke's gospel being in hell. And in spite of the book of the Revelation teaching that a great cloud of liars, and sorcerers, and whoremongers will put down in the hell.

And one of them once said to a believer, he said this, he said, you know, I've got a far greater perception of the cross than you have, because I believe that since Christ died as the Savior of the world, there will never be a son of Adam's race lost, and he can't be lost because Christ died. He said, I've got a far better perception of the cross than you have. Well, said this believer, and I'll not tell you his name, he said, no indeed you haven't, because I have this perception of the cross.

I believe that if there wasn't one soul ever saved, God was glorified at the cross. That's the perception you offer. Let's get this first and foremost, that when Christ went to Calvary, the first job was to glorify God.

The second one was to put away sin, and the third one was to deal with sin, and the next one was to deal with Satan, and then death and hell. But first and foremost in the lame one, as a perfect man, he went to the cross to glorify God. And God was never more glorified than when he offered himself as a sacrifice, and man was never more glorious.

God brought him back from the dead, glorified him right away. It's a lovely wee word, and you want to get the proper hold of it. So, let's go on from there.

That's this word about glorification. Now we're at verse 33, and notice how he looks into their faces, and how wonderfully tender he is. You know, he began by saying, little children.

And indeed, I think the Greek would bear it far more than that. I think the proper ending would be, my dear little children. You know, they were standing round him, and they didn't get the half of the things that he was trying to teach.

And although they were so dumb, and so backwards, and so far away in their spiritual thinking, yet these were the very ones he loved. And he's going to say something that's going to hurt them. And he looks into their faces, and how tender he is.

This is the first time this is introduced in our daily lives, as you can imagine. And he's looking up, and these are his own, really his own. He said, my, my dear little children.

And then he said, don't he? He said, my dear little children, yes, a little while. I am with you, I just wish you for a little while. Ye shall seek me.

And as I said unto the Jews, whither I go ye cannot come. So now I say to you. You can see the tenderness, and you can see the graciousness in him putting in, in a little while.

But although he was tender and gracious, remember when he was teaching, he was absolutely plain. Oh, I didn't let the tenderness or the graciousness cover up the truth. But here's something you boys need to know, and I'll have to tell you in a way you'll understand.

Some people just want you to be tender and gracious, and forget about the truth. Well, we have no notion of never ever doing that, you know. To say, what did we talk about baptism for? Because it's God's truth.

What do you think? Friends, here's something that must have really rocked them to the bottom of their souls. These men had left their boots, they had left their powers, they had left their homes. The word theft, they left all in front of him.

And they had a perception in their mind, they had an idea, they had a dream in their mind, that this is the king of Israel, who he was. And that he'd take the kingdom, and he'd set up the throne in Jerusalem, and he'd reign over the whole world, and he'll give his footstool. And now he's saying, I'm leaving you, and you can't come.

I want you to get this. They were very disappointed. You know, there are many disappointments in life.

You know that, of course, don't you? You have a whole lot of schemes, and a whole lot of plans, and a whole lot of ideas, and a whole lot of dreams, and you build your castles, don't you? And then, just one day, they all fall like that. Well, that's what these fellows were now, disappointed. And perhaps if you go to 16, and I wouldn't like to steal very much out of it, because we'll come there eventually in the Lord's will, but here's what he said in 16, verse 5, But now I go my way to him that sent me, and none of you asketh me whether I goest on, but because I have said these things unto you, sorrow hath filled your hearts.

No wonder he said, my dear little children, because this word that is going away, this word hath brought sorrow into their hearts. Their hearts are filled with sorrow. You know, disappointments fill your heart with sorrow.

Of course, you're just a human being. That's all I want you to get out of that for a moment, because I'm keeping that just behind me for another second or two. Now, that's the word about separation.

Let's get this exhortation in now. He looks up, and now in verse 34, and said, a new commandment I give unto you, that's the eleventh commandment. If you learn the other ten, here's another one for you.

This is the eleventh one. I think you heard the story of old Rutherford, who was a saintly man, but who detested the bishops of England. One evening a stranger came, and a storm to his door, and said, shall I pray for the night? He said, of course you can.

And when they went to read and pray, old Rutherford always asked questions, and he asked certain questions out of reciprocity to different ones, and then he looked, and said, he left. He said, I asked you how many commandments? He said, I know. He left.

He said, well, I didn't think I'd ever meet anybody in England that wouldn't know there were only ten commandments. But he said, didn't the Lord give a new commandment, that we ought to love one another? Ah, he said, you know something, who are you? He said, I'm a bishop. He's very careful with them, you know.

Now this is the new commandment, and here it is. Now let's sit at his feet, and look into his face, and listen carefully to his voice. He said, a new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another by this, by this.

Oh, but I could write those words in letters, of course. By this. Mind you, it's not by your fundamental standards, no.

Not by your dispensational ideas, no. It's not by your theological knowledge, no. It's by this.

Or you can thunder out, if you like, that you stand four square on the virgin birth, and I know you are true. But it's not by that, you know. Brethren and sisters, let's sit quietly.

It's by this, when you really love one another. Ah, you know, there's so much jealousy, and envy, and bitterness, and wrath, and backbiting, and malice, in the hearts of fundamentalists. The world wouldn't know who you are.

Oh, I know there's a tight list, and you would split hairs. But envy, and jealousy, and backbiting, and malice, are continually a pushing and pushing, and all the other farce we can happen. Let's hear the new.

By this, when you really begin to love one another. Mind you, it's a tremendous thing. Watch how John got the message.

He must have been listening. Go to first John for a moment, first John, and just a verse or two out of chapter three. First John, chapter three, verse 15.

Verse 14, if you wish. We know that we have passed from death unto life. How would you know he has passed from death unto life? Because we love the brethren.

Small d, of course. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer.

And ye know that no murderer hath eternal life abiding in him. Nearby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. By that sacrificial love, that's the kind of love the Christ hath.

What's the next verse? But whoso hath this world's good, and seeth his brother hath meek, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. You know, this love is not only a devotional, but a sacrificial and a practical thing. Oh, thank God for practical Christianity.

You know, we have several people here, and time after time they come to me and say, they're twenty pounds. Just keep that in your pocket, a gift of the old folk, and the poor and the needy. Oh, godful believers like that.

Oh, godful. That's what you call practical Christianity. Practical.

You know, we need to love, brethren, not in words, but in deed and in truth. And by this devotional thing, and by this sacrificial thing, and by this practical thing, the world will know that there is discipleship. It was a wonderful work.

Now, let's get back to John. Now, if you've been reading carefully, you'll notice something happens. Now, we'll read these verses over again, and see if you get it on your own.

Verse thirty-three, Little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whether I go ye cannot come, so now I say to you, a new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Did you notice anything? Well, he never heard one word about the love of one another.

He was still lingering on the other thing. The Lord had said, I'm going away. And he was sitting there, the way some of you are sitting now, you don't hear the half of it.

And there he was, didn't hear a word about the love at all. He's just sitting, thinking it over, I wonder where he's going. And the Lord's going on talking, you know, he didn't hear a word of it, because he's putting in now, just on the thing that's in his mind.

Lord, whither goest thou? See the difference between Peter and John, for John got it all right, so he's ended. But Peter's lingering on this, now where's he going? So he missed the great commandment, didn't he? Well, we'll go on now to this word of denunciation. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now.

Now, here's a lovely wee word, but thou shalt follow me afterwards. You see, we're back to this wonderful knowledge of the Lord. You see, he knew Peter's future history.

Peter said, where are you going? And do you know where the Lord was going? The Lord was going through the cross, to the golden, that's where he was going. And he's saying to Peter, you can't follow me now, but thou shalt follow me afterwards. And this is exactly what happens.

Peter died on a cross. History tells us that he was crucified on a cross, upside down, that's how he finished. He was like me, he's always doing things upside down, so he finished like that.

But you see this, that the Lord knew Peter's future. The Lord knew his future. He said, you can't come now, but you can come.

Friends, is this not the Lord of heaven and hell? He said, you can't follow me now, but you can follow me, you'll follow me afterwards. And so Peter did. Now, Peter bucks him a little bit, verse 37.

Peter said unto him, Lord, why can't I follow thee now? I will lay down my life for thy sake. You know, he didn't know the future, and what's more, he didn't know himself. But the Lord didn't only know history, you know, he knew humanity.

And he knew that inside the clothes that stood before him was a real weakling when he would be casted. Oh, he's busting, he said, I'll lay down my life. And here's what the Lord said.

Jesus answered him, wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the clock shall not crawl till thou hast denied me Christ. What knowledge he has. He knew Peter's future, and he knew all about Peter.

Don't tell me that this is not the Lord, you know. My dear friends, I could take any man through John's gospel and show them the knowledge of the Lord, and I could defeat every agnostic soul in the country. This is the Lord of Glory.

My, he knew that before some cock would, my, he knew where it was even. He knew the very barnyard it was in. He knew the color of the feathers.

And he said, look into this Galilean pit. He said, I want you to get this. Before the clock will crawl, you'll deny me Christ.

And when they were pushing him among them, Peter crawled, and buttoning his face, and Peter stood by the fire and denied them when the clock drew. My, he turned and looked, he said, only the Lord could do that in a moment like that. Friends, what a Lord.

But you know, here's the pit. Oh, here's the pit. It's a terrible pity they ever put these terrible chapters into the Bible, because chapters are not inspired.

This whole place in the upper room, there weren't working in chapters there. Now, watch, watch, oh, do watch. He looked into the face of Peter, and he said in verse 38, Jesus answered him, wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the clock shall not crawl till thou hast denied me Christ.

Therefore, let not your heart. I want you to get to see. Do you remember the disappointment that was in all their hearts? And it filled their hearts with sorrow? And here's Peter gazing at a terrible failure of denial.

And he must have bowed his head, and he's troubled. And here's a message for every sorrowing, troubled heart this evening. And it comes from the Lord, who you are a bunch of, of who you say.

He knows your disappointment, and he knows your sorrow. And he knows your failure. But he's the unfailing one.

He says, let not your heart be troubled. Oh, in spite of the disappointments, and sorrows, and troubles, and failures, he would love them right through to the very end. Having loved his own, the book says he would love them right through.

He loved Peter right through the failure. And he loved the disciples right through the disappointment. What a blessed Lord this is.

Let's have a look at this word of consolation. Here's how it went. Let not your heart be troubled.

Ye believe in God. Believe also. Are there any folk here who don't believe in the Trinity? Are there any of you oneness fellows here? Because I want you to explain me also.

Believe also. Yes, you believe in God. Believe also.

Don't go by it too quickly. He's showing his equality. He's showing his deity.

And he's showing his individual personality. Believe also in me. Here's the idea here.

The very difficult one in the Greek, because the verb is a very difficult one, but the scholars are agreed in this. Saying, you Jews, I'm looking at the whole crowd of you now in disappointment, and sorrow, and trouble. Let not your heart be troubled, because I'm going to fail, because Peter's going to fail.

Tell me this. You Jews believed in God when you didn't fail? You believed in God when you failed in the wilderness time and time again? Did God fail when you couldn't fail? Did He fail when you failed? You Jews believed in God. Then believe also in me when you can't see me.

I'm going away. And their disappointment and sorrow fills their heart in trouble. And he said, look, you believed in God when you couldn't see him.

Well, believe also in me when you can't see me. You know, there are so many dear saints of God in our heaven say this. You know, if only we had the Lord Jesus here today.

My dear, you have the Lord Jesus. Just believe, that's all. Oh, you don't need him to live in the kitchen.

He's doing wonders every day from heaven for those that believe. And then he comes to this word of explanation. It's a beautiful one.

Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many mansions. He said, where not so, I would have told you.

I go, I'm going, all right. I go to prepare a place for you. He's explaining why he's going away.

Yes, I'm going, I'm leaving you, you'll seek me, and whether I go, you can't count. Things are going to fail, but I believe just the same. I'm going to my Father's house to prepare a place for you.

You know, this word, my Father's house, is a tremendous one. Sometimes we call the eternal abode of the saints, the New Jerusalem, and that's a wonderful name for it. Sometimes we call it the land that is fairer than day, and that's true.

Sometimes they sing on the wireless, the land beyond the sun. Sometimes it's called Heavenly Kingdom. Sometimes it's called the tippy poor square, but I would love you all to get this bit.

Our Lord Jesus called it my Father's house. That's where he went to, you know, that whole residence, my Father's house, that home, sweet home. Are you happy there? Now, there's something that we need to get the hold of here.

You see, in the eternal ages, all the blood-bought, born-again saints will exist forever in my Father's house. But there's another little bit that you would need to get the hold of. Have a look at 2 Peter, and it's the first chapter.

2 Peter, and it's chapter 1, verse 10, talking to the saints, Wherefore, the rather brethren, give diligence to make your calling and election sure, for if you do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord. That's the word I want you to get the hold of, the everlasting kingdom.

Now, let's get the hold of these two things. You see, it's called my Father's house, and it's called here the everlasting kingdom. It's the everlasting kingdom.

It's not one that's coming for a thousand years and then going away again. This is, we're looking right at the end of the everlasting kingdom. Ah, you know, that's lovely.

You see, all the children in the Father's house, my, they're all the same. They're all the same, there's no difference. Ah, but they're not all the same, and they're very precious.

This is the place to teach it. You know, we'll suppose for a moment that there's a large family somewhere, father and mother, four boys and three girls. And, you know, they've all got out from home.

They've all got out from home. There used to be 17 of us at home, but we're all away now. And they're all out.

You know, it's coming Christmas. Daddy and Mommy getting old say, well, now we'll bring all the children in this Christmas, and we'll have a real, and they send out the invitations, and they come in just before they come and have a look at the table. Oh, it's beautifully laid, and there's Daddy's place, and there's Mommy's place, and then Mommy's looking over the chair.

She says, no, I'm putting David here. She's just calling him David, but really, he's the minister of all God on the world. But to her, you know, said, I'm putting Mary up there.

Yes, she's just called Mary, but she's really a doctor of science. She's done well, but she's Mary, you know. And I'm putting David there.

And David is one of the greatest surgeons in London, but he's just David, you know. And they go down all the family, and then she said, you know, he likes to thank me, Daddy, I'm putting Bob. But Bob never did do it.

Bob was a down-and-out. Bob was living in a back street. Bob hadn't got any money, and so she had to send him some money to get close to town.

But you know, they're all the same in the Father's house, and Bob is as dear and as near as David. Get up younger, you know, and make a mother of whether you're a Methodist or a Christian. All the same in the Father's house.

You know, it's a happy gathering, isn't it? They're home. Oh, but Richard, you know, the party's over, and they're going away now. David's jumping into his big car.

Mary's going away in a Rolls-Royce. Oh, well, Bob's jumping down the road, you know. And they're going back to the places that they won for themselves.

Christ, they'll be rewards for those who worked well for Christ. Wonder what place you'll have in the kingdom. Oh, I know you're all right as far as the Father's house is concerned.

But remember, there's an everlasting kingdom, and there'll be rewards for those who worked well for Christ. Wonder right in the place. In the back street? Some of you that turned up your nose at baptism tonight would deserve to be in the back street, because it's God's word.

The Father's house. The everlasting kingdom. Now, that's the exploration.

He'd gone there to prepare a place. Now he comes to this wonderful revelation. Back street.

And if I go and prepare a place for you, I will come again. But what happens? And receive you unto myself, that where I am, there ye may be also. That was the promise he made long ago.

He's revealing to these dear, staggered kids around him. He's revealing, look, look, I am going away. I know you're troubled, but believe in me when you can't see me.

I'm going away to prepare a place for you, so that you'll have a lovely abode in my Father's house. And if I go, I will come again. He'll come again, he will.

And I'm sure, you know, way down in my bones tonight, I'm absolutely sure that the coming of the Lord's God nigh. Over eighteen hundred years ago, we promised this house. I'll come again.

The nations are ready for war tonight. And Russia is on the verge of going to blast America. And the Lord is on the verge of coming to take his people out.

Oh, what a returning that will be, when Christ gives grace to Christ, and we see our beloved. What a moment. What a blessed moment.

What a returning that will be. What a receiving that will be. My, the Holy Ghost will empower us to rise, and the Lord will meet us and receive us in the air.

What a receiving. My, we'll leave the Russian and the American with their missiles far behind. We are going higher someday, and the Lord will be there to receive us.

But wait a minute. What a returning that will be. What a receiving that will be.

Wait a minute. What a redemption that will be. You see, at that psychological second of receiving, it changes our vile bodies like into his glorious body.

That should teach you fellows who talk about us coming back here to live that we're not coming here at all. He's not bringing spiritual bodies in among flesh and blood, is he? No, he's taking us to his Father's house, that's what he's prepared for. And every ache will be gone.

Every pain will have vanished. Every cough will have disappeared. Every infirmity will be blown out.

It will be the redemption of the body. Wonderful return. But wait a minute.

What a returning that will be. What a receiving that will be. What a redemption that will be.

What a reuniting. Oh, I can't talk to this crowd before me, can I? My, they are with a woman sitting down there who lost the best man that ever walked And when they lost her, then I lost them. But don't worry, you may be.

There will be old mothers that trade some of us into the kingdom, standing glorious side by side. But I'll read you tonight. But there are some of you here tonight.

And if he captures promise now, you would not rise. You would be left behind for damnation. You are to flee from the wrath to come.

Let us bow together. Now, we'll not sing any more. I've kept you long enough.

Blessed, wonderful, precious, purest, powerful Master, we come to Thee again. We thank Thee, Lord, that Thou knowest all about the disappointments that bring sorrow to our hearts. And we thank You, Lord, that You knew all the failures before You ever called us to Yourself.

We bless You, Lord, that You went to Calvary and You glorified God in Your death on our behalf. And You're preparing a place for us now where Thy children, by faith and Thy sacrifice, in one of these days, You'll take us home. Never to sin again.

Never to weep again. Never to sigh again. Never to have a twinge of pain again.

Never to feel old again. To be like Thee and with Thee for all eternity. And, Lord, we bow our heads and our hearts, and we praise Thee that we ever got to know Thee.

Lord, speak to us about that new commandment again before we leave, and let us hear Thee saying, By Thee shall all men know that ye are my disciples, if ye have love one to another. O Lord, we are a queer bunch, but help us by Thy Spirit to love one another. Part us in Thy fear, and with Thy blessing, for Thy holy name's sake.

Amen.

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