

## Gospel Pictures From Mount Moriah Part 3

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**Bible Text:** Genesis 22:1-14  
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"O Lord my God,  
When I in awesome wonder  
Consider all  
The works Thy Hand hath made,  
I see the stars,  
I hear the mighty thunder,  
Thy pow'r throughout  
The universe displayed,

Then sings my soul,  
My Savior God, to Thee,  
How great Thou art!  
How great Thou art!  
Then sings my soul,  
My Savior God, to Thee,  
How great Thou art!  
How great Thou art!

When through the woods  
And forest glades I wander  
I hear the birds  
Sing sweetly in the trees,  
When I look down  
From lofty mountain grandeur  
And hear the brook  
And feel the gentle breeze,

And when I think that God,  
His Son not sparing  
Sent Him to die,  
I scarce can take it in  
That on the cross,  
My burden gladly bearing  
He bled and died

To take away my sin.

When Christ shall come,  
With shouts of acclamation,  
And take me home,  
What joy shall fill my heart!  
Then I shall bow  
In humble adoration  
And there proclaim,  
'My God, how great Thou art!'"

Let's take our bulletin hymn, "We gather to praise," sung to the tune of "Immortal, invisible God."

"We gather this morning to worship and praise,  
The God of all glory, the Ancient of Days.  
None other is worthy but Jesus alone  
God's Lamb once provided, His blood has atoned.

From sin and from darkness, He brings out His own  
Through preaching the gospel to them He makes known,  
The riches of glory and grace by His cross:  
Eternal possessions which cannot be lost.

Praise be to the Father who chose us in grace.  
Praise be to the Son who has died in our place.  
Praise be to the Spirit who gave us new birth.  
Praise be to the One God of heaven and earth.

With all of our hearts does the Lord bid us sing  
Come humbly before Him , thanksgiving to bring.  
All others are idols, He lives, God alone  
By grace He has saved us and made us His own."

We welcome everybody on this somewhat rainy morning and we're thankful that the Lord has not only showered us with rain but he's also showered us with his blessings in Christ. We just thank him so much for his mercy and his grace.

A young man that has been in our services lately, I'm not even sure of his last name, Charles or Chuck as he's called, he's been the one with Tom here this morning, but just from a town, a little small town called Springfield, north of Birmingham, Alabama. And his dad was killed suddenly in an accident this week and we certainly want to pray for him and ask the Lord's help on his family and such. Those kind of things sweep up away and catch us so off-guard but we know it's the Lord's purpose and we ask that he give him grace in these times. We pray for them. I spoke to him just before the service and he seemed to be doing well.

We're thankful this morning that Tamara was able to be back from her surgery and we have various sick with a sinus infection and various things, and we're praying for her this morning and Livia has had her surgery this week and has done well and the oncologist is thinking that he might just let her come home today, today or tomorrow, I'm sure. So keep praying for her and we're so so thankful for the Lord's mercies to her in that surgery. We're just amazed at God's goodness and grace to us all, and we pray for all of them and many more, and the Lord's people especially and his servants wherever they are in this world.

This week, Wednesday, is the second Wednesday so we'll have our time of fellowship on Wednesday night. I hope everybody will come and be a part of that. I think that's about it. There's a card out there from Brother Norm in the foyer that you can read and we're thankful that he was able to come and he's always a real blessing to me. I thank the Lord for him.

Let's pray this morning.

*Our Father, we are overwhelmed at your goodness and your mercy to us as your people. Your grace is truly amazing and where sin has abounded, you have shown your grace and mercy in Jesus Christ to much more abound. And it is amazing especially in the light of our weakness and sinfulness and in the light of all that sin has brought upon us and to us. We pray this morning for Charles and his family there in Alabama. We ask that you would extend to each of them your hand of comfort and blessing. We pray that you would cause Christ to be that one who fills the void and absence of the one who has left. We pray that everything might be according to your will and for your glory. Be with him in this hour, we do pray, for Christ's sake. We thank you, Lord, for your mercy to Olivia and to Tamara and to all these that have surgery and illnesses that you've raised up and continue to do so. We give to you all the glory and honor and praise. Lord, it's certainly not because we pray for them but it's because of your almighty hand and purpose. We pray for Mary and for any and all who are sick and afflicted of our number especially, and we ask that in all things you might work everything together for our good and for your glory.*

*We pray this morning that you would make known to us your gospel as it is in Jesus Christ. Lord, I beg you especially as one who stands before men and opens his mouth to speak for you, that I might speak nothing but what, "Thus saith the Lord." That I might be true to your word, that I might not say anything but that which you have said as the God of truth. Lord, I know that we know and understand only that which you speak in your word when you teach it to us and reveal it to us by your Holy Spirit. We pray that in these hours, you'd call out your sheep, we pray that you would keep them, that you would cause them to hear your voice, not the voice of tradition or the voice of family or friends or false religion but the voice that you speak through your word. You are as you say that you are in your word and your salvation is the way that you say in your word, it's a salvation that is only in Christ, the true Christ, who is known by what he accomplished on the cross. We pray that you'd bless our time together, grant to us fellowship with each*

*other and fellowship with you. And Lord, we ask that you would help us and by your Spirit enable us to worship you and adore you and praise you as the God of all glory, majesty, the God of salvation, the God of all comfort, the God of peace, God, as you are in the scriptures. We pray that what's sung and done and preached in this hour might be exalting and glorifying to your name. We pray in Christ. Amen.*

Hymn 522 in your hymnal, "'Tis so sweet to trust in Jesus," and then I ask Brother Tim to wait on the congregation and let's stand for our singing this evening.

"'Tis so sweet to trust in Jesus,  
And to take him at his word;  
Just to rest upon his promise,  
And to know, 'Thus saith the Lord.'

Jesus, Jesus, how I trust him!  
How I've proved him o'er and o'er!  
Jesus, Jesus, precious Jesus!  
O for grace to trust him more!

O how sweet to trust in Jesus,  
Just to trust his cleansing blood;  
And in simple faith to plunge me  
Neath the healing, cleansing flood.

Yes, 'tis sweet to trust in Jesus,  
Just from sin and self to cease;  
Just from Jesus simply taking  
Life and rest, and joy and peace."

We're thankful for those that sing and play, assist me. It's a blessing.

I want you to turn back again this morning to Genesis 22 where we've been looking at these "Gospel Pictures from Mount Moriah," and we do so because Christ said that in all these writings, the writings of Moses is the one he mentioned first which the book of Genesis is one of those five books that are attributed to him, that they all have something to say about Christ. Christ said they were all speaking of him and it's through these scriptures, the holy scriptures, and when this was said, it was the Old Testament scriptures, that through the scriptures is the way that we have hope, real, genuine, Bible hope.

I'll read a couple of verses, first of all, in Genesis 22.

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee

into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

What I want us to notice today is that when Abraham was told by God to offer Isaac, he was not simply telling him to dedicate Isaac to God like Hannah was told of Samuel. He was told by God to offer Isaac as an offering. There are a lot of people who are all mixed up about the gospel and they're always debating such things as the free offer of the gospel or the well-meant offer of the gospel and such things as this, but the gospel, the gospel of Jesus Christ is not an offering, offer, it's not about an offering. The gospel of Jesus Christ is as this passage is about, it is about an offering, an offering, and he was told to offer Isaac as a burnt offering. You read this text and you find out that Isaac knew exactly what they were going up to do as far as an offering was concerned. He noted that they had the wood and the fire and the knife because those were the ways that the offering would be made. And he says this several times, Moses does, in this book. First, in that verse that we read, he was to offer him there as a burnt offering. Verse 3 it says he, "clave the wood for the burnt offering." And then in verse 6, it says, "And Abraham took the wood of the burnt offering." And again in verses 7 and 8, it says, "but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering."

So there is no mistaking in this chapter what Isaac was to be offered as, it was a burnt offering and a burnt offering was taken and quartered. The lamb or whatever it was that was offered as a burnt offering and it was quartered up in quarters and laid on this wood and the wood was set on fire and the sacrifice was consumed by the fire until it was totally burned up, all the fat was burned up. We read back in Genesis, in Genesis 4:3 and 4, it says this, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD." Except God rejected his offering because his offering was not the prescribed God-ordained and God-commanded offering. God rejected his offering but he accepted Abel's offering. Genesis 4:4, "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering." He was burning an offering, consuming it wholly in the fire and offering that offering to God.

Look over in Genesis 8:20. It says that when they came out of the ark after the flood, that Noah with those animals, those clean animals that were kept on the ark and preserved through the flood, yet he after he was come out of the ark it says in verse 20, "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." He raised up an altar simply by gathering up stones that were not cut, stones that were found on the ground. He built an altar. He put wood on it and of all the clean beasts that were on the ark, imagine that, so few in the world and yet God commanded him and he offered up to God out of these clean animals a burnt offering or burnt offerings unto the Lord.

And when Israel was in that bondage in Egypt, Moses commanded Pharaoh saying, he didn't ask Pharaoh, he commanded him because this is what God told him. It says in Exodus 10, "And Moses said, Thou must give us also sacrifices and burnt offerings, that

we may sacrifice unto the LORD our God." This burnt offering or burnt offerings were the most common sacrifices offered to God in the worship of God and that is because this is what God required.

You see, men do not realize and they don't want to realize that God is an offended party, he is the offended party and all sin, all sin which is what men only can perform and do after the fall, all sin is against a holy God. They only hear about the love of God. They only hear about a loving God but I challenge you to open this book and you will find not only this God of love but you will find a holy God and you will find a just God, and you will find a God that describes himself as he is, not as men say. And because of sin, because he is holy, because he is just, he must necessarily at the same time in this holy justice, he must be a God of wrath.

A God of wrath. We don't hear about a God of wrath anymore but the God of the Bible, if you will search the scriptures, and all you have to do nowadays is go to a computer and use one of those Bible programs and search the word "wrath" out and you will find it not only describing man by sinful wrath but you'll find it describing more often God in his holy wrath.

Let me read you just one verse of scripture and it's found not in the Old Testament but it's found in the New Testament. This is the New Testament God. This is the God of Revelation. This is the God of Peter, James, John, Paul, and as a matter of fact, this is Paul writing this here in Romans 1:18. He says, "For the wrath of God," the wrath of God, "is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." And he goes on to talk about what that basic truth is, which is God as he reveals himself in nature, in the creation, and there is in that creation a declaration that God is, and to them that hold that truth which is all men, he is to them by nature a God of wrath because it is unrighteousness that they hold, the truth that they hold in unrighteousness and God is a righteous God.

So when they were come together to worship him just like Cain and Abel, just like Adam and Eve, just like Noah, just like Moses and the Israelites, when they were come together to approach God in worship, to be accepted by him, to worship him, sin at the first must always be dealt with. God's wrath toward sin must first be appeased and what men don't understand and what is clearly typified here in Isaac and Abraham on Mount Moriah, is that Christ is, in part, doing that exactly in his death on the cross. He's making satisfaction to God. He's honoring the justice of God against the sins of his people. He's standing there before God representing them, paying a debt that they owe, dealing with sins that are not his own but the sins of his people. He's being made sin for them that they might be made the righteousness of God in him. And from the early pages of Genesis and from these burnt offerings that were consistently and constantly offered up to God, this is the picture showing how God saves his people from their sins, what it takes to set us free.

This word has something to do in the Hebrew with the word "ascending." In other words, when the burnt offering was offered and it was burned and consumed, the fat thereof and all the things of that sacrifice, it went up to God, it ascended up to God as a smoke and

the whole being is consumed by God and regarded as ascending up to God while it burns, and part of every offering that was burned in the fire, every part and parcel, it was as the scriptures describe it, a whole burnt offering. They consumed the whole. They put the whole on the altar and they burned it up until it was all consumed. And this is the one, there are other offerings prescribed by God but this is the one that we first learn about, this is the one that's most often mentioned, this is the one that's most often offered up and it is called the burnt offering. And they were to continue this. Everywhere they traveled, every time that they worshiped, every time they went before God, they were to represent what is necessary to put away sin that is prescribed by God and offered up to God by this burnt offering.

Listen in Exodus 29:38, "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually." There's only ever been one remedy for sin. There's only been one offering for sin and this is that which was in Abraham's day and Adam's day and Abel's day and this day and every day, just one offering for sin and it's typified here.

"The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD." Offer it by fire. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee." Time after time when they traveled in the wilderness, there at the tabernacle door where God was said to meet the people, speak to the people, there had to be this burnt offering and it had to go up to God as a sweet savor.

You know, that's exactly what Paul called the Lord Jesus Christ and him crucified. He said he is a sweet smell, a sweet offering to God. He is a continually satisfying, continually blessed offering of God. We are to preach Christ crucified continually. We are to believe on Christ crucified as our salvation and the whole of it and the way that sin is put away continually, never in this life ceasing. In our day there is so much preaching on what men call the Christian life but Paul said, "I determined to know nothing among you save that one which this burnt offering represents. I determined to know nothing among you, to preach nothing among you save Jesus Christ and him crucified," because fire is symbolic of God's judgment and wrath against sin.

Death. The scriptures say that God has told us so plainly and clearly that the soul that sinneth, it shall die. What happened to this sacrifice? The sacrifice had to die. It had to come under the fire which represented and pictured the judgment of God, the just judgment of God against the sin that it represented to the total consummation and putting away of it.

The burnt offering. When God brought the judgment on Sodom and Gomorrah, what did he do? He rained down fire and brimstone on the inhabitants of that place. When God comes and he brings about a final judgment in this world, he says it will not be by a flood again but it will be a judgment of fire because of sin.

Hold your place right here and turn over to 2 Peter 3. 2 Peter 3, look down at verse 9. This is something that we have real need of remembering. "The Lord is not slack concerning his promise, as some men count slackness." The Lord is not slack. The Lord will not turn aside from what he's promised. The Lord will not back up. The Lord will not change. None can stop the Lord in delivering what he's promised, promises of grace and promises of judgment.

"But is longsuffering to us-ward." Now if you want to find out who that "us-ward" is, you just go to chapter 1 and you'll find that he's not talking about everybody universally as far as grace is concerned, but he's talking about everybody that's concerning what God promises.

But he says, he "is longsuffering to us-ward, not willing that any should perish," of these "us-ward," "but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless..." God's longsuffering to his people. Aren't they sinners? Yes, they are. Don't they have sins that must be judged? Yes, they do. But he says here, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." How in the world could we ever look forward, anticipate new heavens, a new earth wherein dwelleth righteousness? How could we ever be a part of something like that? Because of the real burnt offering. Because Christ is that lamb that was offered. He is the lamb that was pictured. He was the lamb that was crucified because all these offerings of these burnt offerings while they picture how God deals with the matter of sin, could not in themselves do so.

And that's exactly what he says in Psalm 40. I read Psalm 40 again this morning. When you read Psalm 40, at one point it seems like that it is David alone who's talking, speaking these words, and then something is said where it seems that it is the Messiah, the Christ alone who is speaking these words. And then if you're a child of God, you read it and it seems like they're saying just exactly what you want to say. But Psalm 40 is what the apostle quotes here in Hebrews 10 when he tells us exactly how much better the offering of Christ is than all these burnt offerings and such as that. They couldn't put away sin. They never did do it. And so men say, "Well, why did they have to do it?" Because commanded it and because he was showing in that type how sin was put away and how his people would be saved.



The apostle writing here in Hebrews 10:1 says this, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" If they got the job done, wouldn't there be nothing needful of offering them again? But they had to do it again and again continually, "because that the worshippers once purged," that is, once cleansed of their sin, "should have had no more conscience of sins." If their sins had really been put away, if God had really been satisfied through all these burnt offerings in the matter of their sin, then they would not have offered anymore and they would have had peace in their conscience.

"But in those sacrifices there is a remembrance." Every time they lay one of those animals on the altar and lit the fire and the smoke ascended up, every time there was a remembrance of sins. God reminded them of their sin. God reminded them of the only way that sin could be put away.

"For it is not possible that the blood of bulls and of goats should take away sins." Not possible. You know, in some places in the world today, sometimes in this very country, animal sacrifices are offered but it's not possible that the blood of bulls and goats should take away sin, should be the true punishment for sin because God has been sinned against.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." You go home and you read Psalm 40 which was written long before Hebrews, which was written long before Christ ever came. You go back and you read Psalm 40 and this is the purpose of God, this is a picture even back then, even way back before then.

He says, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," and look at this, "In burnt offerings and sacrifices for sin thou hast had no pleasure." God never put away a sin because of them. God was never, when it says he had no pleasure, it means his justice was not satisfied in them. The debt was not paid by them. The penalty was not endured by these animals, just the picture of how it would be done.

"In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." That's the Messiah. That's the Lord Jesus Christ. That's the one that John the Baptist pointed to when he saw him coming down at that riverside and said, "Behold, the Lamb of God which takes away the sins of the world."

"Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." What is that? Christ said, "This is the will of him that sent me, that of all these that he's given me, I should lose none of them but raise them up at the last day."

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the

second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Once for all his people. He so satisfied God in the death of his Son that was pictured in this burnt offering, there are no more offerings for sin. There are no more burnt offerings.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." What's he talking about? Put the law? He's not talking about Moses' law, he's talking about the gospel. "I'll put this in their hearts and minds." This sacrifice that's offered by the Lord Jesus Christ on that cross, this is what the burnt offering was all about. It's what Isaac represented here when he was about to be taken up into Mount Moriah and offered as a burnt offering. He had to carry the wood up, Christ had to carry that wooden cross up. "This is what I'm going to write in their minds, that by this offering they are sanctified, they are perfected, their sins are put away, and their sins and iniquities will I remember no more."

Now I remember my sins, some of them, I'm sure few by comparison, but I remember my sins. Sometimes they haunt me, sometimes they grieve me, sometimes they make me question how in the world could God ever accept me or let me worship him. I remember but he doesn't. That's what the gospel says. He doesn't remember our sins. If Christ died for my sins, they are put away and God says, "I remember them no more." When that animal was laid on that altar of wood and it was lit, it was so burned, so consumed, showing that sin not only was satisfied before God but that it was consumed up. The judgment fell altogether on it, wholly on it, and it went up as a sweet smell to God.

Verse 18 says, "Now where remission of these is," where the remission of these is, "there is no more offering for sin." Don't need them. If Christ by that one offering put them all away, put all my sins away and he put all the sins of his people away, he'll save his people from their sin, how? By dying for them. He put them all away. They needed no more sacrifice, no more offering.

You see, Christ is called a propitiation which there are two aspects of propitiation. It means on the latter part to restore to favor, but to the first part it means to turn disfavor away, to turn wrath away. That's why it's called a propitiatory sacrifice. It's a sacrifice that turns away the wrath of God. Christ is a propitiation.

Romans 3 says, "God hath set forth to be a propitiation," that is, Christ, "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Joe, why didn't God just kill you right away when you sinned the first sin? Why didn't he just kill Abraham when he sinned? Moses when he sinned? Everybody else when they sinned right then? Because he was

looking to his Son, that one that these burnt offerings represented. He was looking to him to satisfy himself in the matter of all the sins of all his people.

John as a Jew, he said, "Well, this isn't just for the Jews only." And he is the propitiation for our sin, "but not for our sins only but also for the sins of the whole world. Herein is love not that we loved God but that he loved us and sent his Son to be the propitiation for our sins." Isn't it amazing how preachers can talk so much about the love of God and they never seem to get around to the cross death of Christ? Well, what actually happened on that cross? Who actually did Christ die for on that cross? What did it actually accomplish in his death? But herein is love, that he sent his Son to be the propitiation, the propitiatory sacrifice for our sins.

For those that Christ died for, his cross death is the end of God's wrath for them. That's the end of it. That's why we have peace, we don't make peace. That's why we have righteousness, we don't earn righteousness. Everything in God's salvation is a gift.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Paul writing to the Thessalonians said we're to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come.

We shall be saved from wrath through him. If the fire of God's judgment for your sin fell on the Lord Jesus Christ, then you'll be saved from the wrath to come. Oh, there's coming wrath, you can read about it but I want to leave you just with one verse found in John 3. John 3, the last verse of this gospel. John 3:36. Those that God saved, he saved them from the wrath to come.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son," believeth not the Son? Well, doesn't it say on the first part "believeth on the Son"? Well, you can't believe on the Son of God without believing the Son of God. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." It rests on him. It hangs over his head because the Bible says that outside of Christ, our God is a consuming fire.

Do you want to know how God is? Do you want to know how he views sin? Do you want to know how he saves sinners? How he can be just and yet justify a sinner like you? Do you want to know these things? Think about that burnt offering for a while and may God reveal to you the one whose sacrifice it speaks of and enable you to believe him. He said, "It is finished!" That's the sins of his people, finished. That's the sacrifice, it's finished. That's the law, finished. The burnt offering. Christ and him crucified.

*Our Father, this morning we thank you for your word. We know that we are so poor at expounding it but, Lord, even if we could speak with a golden tongue words of silver, dead sinners would not be able to receive them, understand them, believe them, but your Spirit, your Spirit can not only convict of sin but convince the sinner, give them faith and enable them to believe on and trust Christ and his finished work. By one offering, he's perfected his people. He came into the world to save sinners of whom I am chief. Teach*

*us, Lord. Show to us your gospel. Make it good news to our hearts. For we pray in Christ's name. Amen.*