

Gospel Pictures From Mount Moriah Part 2

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Bible Text: Genesis 22:1-14
Preached on: Sunday, October 4, 2020

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Turn to hymn #23, "Immortal, invisible, God only wise." Let's stand as we sing this.

"Immortal, invisible, God only wise,
In light inaccessible, hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great name we praise.

Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest in might,
Thy justice like mountains high soaring above
Thy clouds, which are fountains of goodness and love.

Great God of all glory, great God of all light,
Thine angels adore thee, all veiling their sight.
All praise we would render; O help us to see
'Tis only the splendor of light hideth thee."

You may be seated as we take our bulletin hymn, "At the feet of Christ we bow," sung to the tune of "Break thou the bread of life."

We welcome each one on this cloudy, slightly rainy morning. We praise our God for bringing us back into this place and we come to worship him and to pray and to intercede on the behalf of others that we know, and ask the Lord's blessing upon them. We want to pray for Olivia. I think she goes tomorrow again to Chapel Hill. We pray for her and the Lord's mercies upon her. We're thankful for those that have had the surgeries, they're healing and doing, well, at least they're looking good. I can say that, they're looking like they're doing good. I want to pray for Tamara, that she continues to improve. My wife is having a bout with insomnia, no sleep. I hope you'll pray for her and others that are sick, the Lord's people everywhere.

And I thought about reading this Psalm to you this morning. You can read with me in Psalm 91. It's a Psalm that is very very wonderful and comforting. It is said that if a Psalm is not named, that is, the writer is not named, then it was written by the one who is named previously. So if you look back at Psalm 90 it says, "A Prayer of Moses the man

of God." And so we begin this with maybe the Moses mentality as we read it, and especially in verse 1.

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Now the secret place of the most High in Moses' day was the Holy of Holies, was the mercy seat there over the ark of the covenant. And so if you think about that, it surely is the place where God would meet with his people and it signifies and typifies the Lord Jesus Christ. So in short he's saying, "He that dwelleth in Christ," that's all of God's people who dwell in him.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; 6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. 7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8 Only with thine eyes shalt thou behold and see the reward of the wicked. 9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone. 13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. 14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. 16 With long life will I satisfy him, and shew him my salvation.

That's a wonderful, comforting, encouraging Psalm, especially in the time that we live.

May we pray.

Our Father, we thank you as we come into this place for the blessed privilege of reading and hearing your word that speaks comfort to the heart of your people. Lord, we are a tried and persecuted and often tested people in this world but we know that you are our refuge, that we hide in the secret place of the most High, that we rest under the shadow of your wing and we find joy and peace and comfort in all of these remembrances of how great and mighty and glorious and providing you are to each one of your sheep. We ask this morning that you would meet with us, that you would manifest your presence among us in our hearts by your Spirit, and take the things of your word, the things of Christ and reveal them to us. Give us faith to believe.

Lord, we ask that you would help these as you have so many, these sick ones that we have named this morning. Be with them to not only comfort but be to them the Lord that healeth them. And we, Lord, will in all these things give you all the honor and all the praise and the glory. We look to you as our hope of salvation. We plead this morning only your blood. We rest in that gift of righteousness that you give in the Lord Jesus Christ. And we trust, Lord, for safety in him, that we might be kept by the power of God unto salvation ready to be revealed.

We thank you for the privilege of worshiping you, of being able to hear and being able to understand to a measure the things that you have freely given us in Christ. We pray for your people whoever they are and wherever they are in this world. We pray, Lord, for your servants as they try as best you enable them to glorify your name in salvation and in all things. We thank you this morning for all that you have provided for us, all that has come down from you as the Father of light in whom bears no shadow of turning. Lord, we ask that in all things in our nation, in our world, that you would accomplish your purpose and do the things that you have ordained from before the foundation of the world to be done, that we'll work for the glory of your high and holy name and the salvation of that people that you chose and loved in Christ with that everlasting love. We thank you and we pray in Christ's name. Amen.

Hymn #133, "Hark! The voice of love and mercy," and then Brother Tim, if you would wait on the congregation.

"Hark! the voice of love and mercy
Sounds aloud from Calvary;
See, it rends the rocks asunder,
Shakes the earth, and veils the sky:
'It is finished!
It is finished!
It is finished!'
Hear the dying Savior cry.

'It is finished!' O what pleasure
Do these precious words afford;
Heav'nly blessings, without measure,
Flow to us from Christ the Lord:
'It is finished!
It is finished!
It is finished!'
Saints the dying words record.

Finished all the types and shadows
Of the ceremonial law;
Finished all that God had promised;
Death and hell no more shall awe:

It is finished!
It is finished!
It is finished!
Saints, from hence your comfort draw."

Sister Betty is coming to sing for us "He lifted me." It's hymn #453 in your hymnal and she requests that we join her on the chorus.

"In loving kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.

From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
O praise His name, He lifted me!

He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiven He lifted me.

His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my guilt and grief, forlorn,
In love He lifted me.

Now on a higher plane I dwell,
And with my soul I know 'tis well;
Yet how or why, I cannot tell,
He should have lifted me."

Turn back in your Bibles to Genesis 22. Last week, I began trying to talk a little bit about "Gospel Pictures from Mount Moriah." And I want to go back and read these first three verses this morning to refresh our memory.

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. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

I've tried to think about it this week just how I might feel if I heard what Abraham heard. I've kind of tried to wonder how God's words might have come to Abraham's heart and mind and I think they would come, as they probably did to him, like a thousand daggers, piercing his heart, worrying his mind, because in verse 2 it says that this is what God said to him, "Take now thy son," not a lamb, not a goat, not a dove, "Take now," not somebody else's son but, "Take now your son." And then he qualifies it also with this, "thine only son Isaac." Thine only son. And then he says, "whom thou lovest." This was the one that was born of Sarah. You know he loved Sarah and he loved this boy Isaac. And then he says, "and get thee into the land of Moriah." Some say that was about three days' journey. It's as if misery is piled upon misery. You've got to travel and think about it for three days. God said, "Take this journey and offer him there for a burnt offering on one of these mountains." That meant that not only did Isaac have to be slain but he had to be quartered with a knife and his parts laid on the burnt offering, laid on the wood offering and burned.

That must be the worst news that ever could be heard but as his trial of faith as we see was about his son, the picture that I want us to see today, the picture of faith, the picture of the gospel is about the Son. The Son. And the gospel is not about just any offering. False religion will accept any offering but the gospel is not about an offering that we give but it's about an offering and the offering of God's Son. When you read over in the book of Matthew, in the first chapter, in the first verse where begins the genealogy of the Lord Jesus Christ, he is there called the son of Abraham. He's the true son that Abraham's son represented.

So the gospel of your salvation which is exactly what the Bible says that the gospel is, the gospel of your salvation as Paul called it, is the gospel concerning God's Son, the Lord Jesus Christ. It's the preaching of God's Son. It's not the preaching of a simple prophet or an apostle, or a great man, or a great teacher, or even simply a martyr. It's the preaching of Christ crucified and it's a declaring, it's a declaring of who Jesus Christ is, this one that the Bible calls the Son of man and the Son of God. He's both at the same time in one unique person. He's God the eternal Son and he's God manifest in the flesh. And as we noted, if you look here it tells what God calls Isaac because Isaac had come about and been selected for this in a most unusual and supernatural way, so that God viewed Isaac as "thine only son."

Isaac was the one born of Sarah but Abraham had another son who was born after the flesh, and his name was Ishmael, and later on also probably Abraham had other sons but this one son is the one God looked to and referred to as his only son. He's the legitimate son of that wife whose name was Sarah and he was the promised son. Sarah told her handmaid, "Doesn't look like I'm going to have any children so go into my husband and bear him children, bear him a son." She couldn't wait for the promise of God.

So that's what happened but God only viewed Isaac because Isaac is a type of the Lord Jesus Christ. God viewed Isaac as the promised child and here he calls him "thine only son. I'm looking to bless you. I've given myself over to a covenant with you. I'm promising things to you but it's only through this one heir, this promised son," this one

who is a type of that holy child Jesus. You see, he was conceived by a supernatural way. Sarah was old and past the childbearing age and Abraham was old, past the child-fathering age, but yet in a supernatural action of God, in the power of God, she conceived and she gave birth to this son that God said is his only son.

And that's what he's called in Hebrews 11. Let me read it. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." Does that sound familiar to you? His only begotten son. In other words, God's Son, like Isaac, is the only one selected and is the only one promised, and is the only one suitable to satisfy the needs of God as the holy and just God that he is and men as men and sinners like they are. There's just one Son that will do.

And since he was born in the flesh, Isaac himself was not the one but he was the one who typified and pointed to the one who was truly promised of God, in whom was the promise of life eternal. And all of these covenant promises were given to Isaac, they were given to this promised son, they were given in this promised son and he is most surely, as I said, a picture and a type of Jesus Christ.

Hold your place and turn over to Galatians 3. In other words, God has made some promises to some people just like he made promises to Abraham, but he told Abraham all of these promises of this people, of this nation that are going to come to you through an heir that will be born to you, that you will not simply conceive after the flesh but he'll be one that is sent of God, promised of God, produced of God, and all these promises will be in him. That sure sounds to me like the promises of grace because God says of the promises of eternal life, the promise of salvation by grace, he says all the promises, every single one of those promises of grace, of salvation, of life, of everything God has to give in mercy, all the promises are yes and amen in Christ. If you don't have the true Christ, if you don't have God's Son, if you're not in him, you have no right and will receive none of these promises because you cannot merit them, I cannot merit them, we can only receive the promises of grace in Christ Jesus.

But here in Galatians 3:16 it says this and this clarifies it. He says, "Now to Abraham and his seed were the promises made." Now you just listen to what the scripture says and you'll have all this understood, not by listening to what men say but by what the Bible says because God made to Abraham these natural promises of a natural people, but he also speaks in those promises of another seed, another posterity. Listen, "Now to Abraham and his seed were the promises made. He saith not, And to seeds," he didn't promise these things to seeds, "as of many; but as of one, And to thy seed, which is Christ." Do you see that? That's why all the promises of God, of his grace, are in Christ Jesus. He didn't make this covenant to be with all these people just after the flesh, he made it to be with this one seed, a people in Christ Jesus. If we have Christ, the scripture says Christ is all. That means if we have Christ, we have everything God has to give in grace. There isn't anymore that can be gotten. There isn't anymore reward that can be gained. We have it all. He will freely give us all things by his grace in this one Son, the Lord Jesus Christ, in this one seed, the promise of eternal life, the promises of covenant grace. They come to the people of God through Christ and especially through the death of

his Son and resurrection which is pictured in this event. You see, things were looking shaky as far as Abraham in the flesh was concerned, I'm sure. In other words, God had told him of these great blessings and these promises that would be his, but now the one who will be his heir, the promised heir, the child of promise in who they were, he's told of God to take him up on a mountain and offer him as a sacrifice. But it's all in his Son and what is pictured here, we see that the sum total of all of salvation is in this Son, the Lord Jesus Christ. As one old preacher said, God will not be spoken to by you, me or anybody else, and he will not speak to anybody except in this Son. There's no other name given under heaven whereby we must be saved, there is simply this one mediator between God and men and he's the man Christ Jesus. He's the Son.

Turn over to Hebrews 1. He's speaking of such things as we're looking at in this very text and others multiple times throughout the Old Testament in the past history of Israel and he's saying this, "God, who at sundry times and in divers," or different, "manners spake in time past unto the fathers by the prophets." All these prophets in different ways, at different times, God spoke to them. Not now. He, "Hath in these last days spoken unto us by his Son." Actually if you'll notice that word "his" there is italicized, so what's being said here by the apostle is this, God is not speaking through this prophet or that prophet anymore, through this type, through this shadow, God hath in these last days in the coming of his Son and the manifestation of his Son in this world, he has spoken unto us by a Son. Who is this Son? "Whom he hath appointed heir of all things." That's just exactly what Isaac was to be. He was the promised son. He was the one who would be the heir. That's why God calls him "thine only son." Everything that was to be given from Abraham to Isaac was given because he was the heir.

That's what the servant of Abraham told Rebekah. When he went down there sent of Abraham to fetch a bride for Isaac, that was his instruction. That's the gospel that was pictured there and he looked at this young woman and he said, "Look," he said, "my Master has one son of his wife Sarah and he hath given everything he has to that son." In other words, "If you marry him, you've got it all. If you're one with him, you have it all. There isn't anything else that can be gotten, there isn't anything else that you can merit, you'll simply get it by virtue of a union with this man Isaac and Abraham has given unto him this inheritance of everything he's got." That's why there's no big I's and little you's amongst God's people. That's why none are better than the other. Grace has made every one of them the same, has given them everything that they have in Christ Jesus. They have no room for boasting whatsoever. They have what they have by virtue of being one with Christ. But in him they have all. They have all.

He says he's the heir of all things, "by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." How could he ever purge our sins or wash away our sins? How could he ever give us all things? How can he ever make us righteous? Because he's not only man dying on that cross, he is not only the Son of man who dies there, he's God manifest in the flesh and he could die for the sins of his people and satisfy God on their behalf. All this multitude of people, not everyone as these preachers today say. There's

nothing anymore ungodly, unbiblical, illogical than to say that Christ Jesus died for every soul in this world. If so, where's the justice of God in sending some to hell? If so, where is the language of the scripture that says that he purchased the church with his own blood? The church with his own blood. Where is the language of scripture when the shepherd says, "I lay down my life for the sheep," and then tells those Pharisees, "You're not of my sheep. That's why you don't believe."

He's the only begotten Son, in other words, that word means a host of things but it means the one brought forth of God. He's the only begotten of the Father. He's the one that is always pleasing to the Father and he's the one that died and just like Isaac died in Abraham's mind. In other words, when Isaac went up on that mountain, when Abraham took him up on that mountain, when God commanded Abraham to slay Isaac and offer him as a burnt offering, that boy was as good as dead in Abraham's mind. God had commanded it and he had made Abraham's heart willing. Not naturally he was not willing but he was willing in the day of God's power. God made him willing and gave him faith to believe that if God wanted to, he could yet raise him up again and that's what he did in a type. But he's the Son. He's the only begotten Son and that shows us something of the singularity of Christ. When you look at what Paul says time and time and time again, you have to know that Paul determined to know nothing among those he preached to but Christ and him crucified. He determined to preach nothing but Christ as all the salvation of God, all the righteousness of God. It was not Christ plus something or Christ absent something, it was only Christ and him crucified, and he proclaimed that message every time he preached.

Look over in Hebrews 11 in verse 17. It says, "By faith Abraham, when he was tried," Abraham, "offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called." He offered him up, "Accounting," or believing, "that God was able to raise him up, even from the dead; from whence also he received him in a figure." Isaac was as good as dead. Abraham's heart was resolved to offer him. The only thing wrong, the only reason why it wasn't actually literally fulfilled is because Abraham was the wrong father, Mount Moriah was the wrong hill, and Isaac was the wrong son. That's the Lord Jesus Christ. That's Jesus of Nazareth. That's the one born without earthly father but who was born of a virgin named Mary. That's the one who's supernatural and one who is God manifest in the flesh. And all that is pictured here in his death and burial and resurrection is pictured in the fact that Isaac was taken up there and bound and held on the altar and about to be slain but God provided a substitute and he was taken off that altar, and in a type he was raised from the dead. Everything picturing Christ and everything he did he not only did as a man but he did as the one appointed Son of God.

So whenever we read in the scripture oftentimes of the Lord Jesus Christ when he was alive on this earth and ministering among men, it says at his baptism, "This is my only begotten Son with whom I am well pleased." He couldn't say that of you in yourself. He couldn't say that of me. He couldn't have said it of any son of Adam that has ever been born of this world because Christ and Christ alone could be this one Son that was come and appointed and promised in whom all the blessings were, the heir of God. And what

did he say? "This is my well beloved Son in whom I am well pleased." And Christ said to John, "Let us fulfill all righteousness." So he took and he baptized the Lord Jesus Christ. He laid him down in the water. John was so hesitant to do it, but he said, "Suffer us to fulfill all righteousness." What did he do? He baptized him. He laid him down in that watery grave-like and he brought him back up just like we baptize today, and it was for the same reason, to show and to demonstrate how that by the death and burial and resurrection of Jesus Christ, the Lord's people are made righteous. They are fulfilling all righteousness. In other words, they are demonstrating how they are made righteous before God. How? Because Christ died for our sins. Because he fulfilled all righteousness. Because he brought in the everlasting righteousness. He did it because he's the Son. He could do it because he's the Son of man and Son of God that Abraham's Isaac was picturing.

So when Peter, James and John were with him on the Mount of Transfiguration and there appeared with Christ as he was transfigured Moses and Elijah, God speaks from heaven and says, "This is my only begotten Son. This is my well beloved Son." Not Moses who as a type of the law. Not Elijah who as type of the prophets. But the one who is the fulfillment of all these things is standing before you, "This is my Son, my well beloved Son in whom I am well pleased. Hear ye him." Hear ye him. I wonder if we've heard God's Son, his well beloved Son, "whom thou lovest," as God said to Abraham. The son who he loved. Your only son. And God says, "Hear ye him." And what did he say? He said a lot but I know one thing that's vitally important that we hear and know and we sang it in that hymn. What was that? He said, "It is finished! It is finished! Tis done, the great transaction is done. It's finished!"

Turn over to 1 John 5. We're not saved in ignorance. We're not saved apart from gospel truth. We're not saved by works. We're not saved, we don't have eternal life because of something we do, something that we give, something that we sacrifice, something that we decide. Salvation is in the Son. Look here in 1 John 5 beginning with verse 9. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified," told about, "of his Son." Now you might think you know who his Son is. I meet lots of people every day who think they know who God's Son is. They know somebody named Jesus. But you don't have to listen to them very long before you find out they don't know God's Son, they don't know the true Jesus. They know another Jesus that Paul talked about. God has witnessed and testified of his Son and, "He that believeth on the Son of God hath the witness in himself." In other words, the Holy Spirit will only testify and bear witness to God's Son who is truly the Son. And if we feel a witness, a spirit that testifies or agrees with anything other than the one who's the Word of God Son, Paul called that another spirit. Or if the gospel we believe does not tell the truth about God's Son, he called that another gospel.

Well, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record," God has a record, his gospel, "that God gave of his Son." Now you listen to this, "And this is the record," the record that God gave of his Son, "that God hath given to us eternal life." That means

eternal life, every aspect of it, even the ones I can't explain which are a lot. Eternal life is the gift of God. Did you hear me?

So all these preachers that are sending men on their way to work their way to heaven, to give their way to heaven, to sing their way to heaven, to serve their way to heaven, to do all these things, they're liars. God gives this record of his Son, that he has given eternal life, "and this life is in his Son." It's in his Son. It's nowhere else. It's not in us. It's not in the preacher. It's not in the church. Not in the baptismal. It's in his Son, the true Son who accomplished it.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." Two classes. Only two classes: they that have the Son and they have not the Son. They that have not the Son, the true Son, Son of God, they don't have life but he that hath the Son hath life. He hath life.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Now who saved you, the Son, did he do all your saving or did you help him? Or he did a lot but he couldn't really save you until you let him? Or he couldn't save you until you made your decision? Or he couldn't save you until you did your part? That's what they say.

Turn back to John 5 in verse 24, "Verily, verily, I say unto you," this is Christ, this is that Son, "He that heareth my word, and believeth on him," you cannot believe on him until you hear his word, "believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I looked at what it says about that word "hath, he that hath the Son hath life, hath everlasting life." You know, the Greek word there is "echo"? Echo. Echo is a sound reflected and an echo, if we have, we echo something that has been said to us. There was one of the creatures in Greek mythology that was called Echo and she was cursed by somebody and all she could do was repeat everything somebody else said. Hath the Son. We echo. We speak again what God says about his Son. We believe what God says about his Son. If I preach what God says about his Son, I'm safe. If you believe what God says about his Son, you're safe. We're just echoing what God says about who has everlasting life, how they get it, and most especially who God gives it in, his Son.

John again in chapter 5 of 1 John. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." He gives us an understanding through plain statements like this in scripture, his Spirit working in our heart gives us an understanding, enables us to believe what he said, it gives us an understanding concerning these types and shadows of Christ in the Old Testament.

Then Paul says this in Galatians 4, he says, "Now we, brethren, as Isaac was, are the children of promise." We're the children of promise as Isaac was. How can we be the children of promise? In our Isaac, in the Son. And what God says of Christ, if we are in

Christ, if God gives us in Christ, if he has made us accepted in the beloved, what he says of Christ he says of us. Because he's loved us, he says in John 17, he's loved us as he's loved his Son and he looks down on all his people in Christ and he says, "This is my well beloved Son in whom I am well pleased." God can look at a sinner like me, a sinner like you, a sinner like you, and in Christ he can say, "I'm well pleased." His righteousness, he's made all of his people the righteousness of God in Christ and so he is well pleased not only with Christ, he's well pleased with all who are in Christ.

"Abraham, take your son, your well beloved, that son you love, your only son, the child of promise, you take him on that mountain and offer him as a burnt offering." Well, we know that when the time came, he didn't have to because God provided. That's something else we're going to look at. But he's showing that it's God's only Son that is the Savior who goes into the Mount Calvary and accomplishes the salvation through his death, burial and resurrection of all his people because they're joint heirs with Christ.

Father, we thank you this morning for your word. We know that only those who are quickened of heart, only those that are given faith as your gift to them, only those that Christ died for will be enabled by your Spirit to believe, to see and understand what Jonah confessed in the belly of the whale, that salvation is of the Lord. It's in his Son, eternal life which is to know God is in Christ. Grant that we might be found in him and daily look to him and make no boast of anything in us but glory in the Lord. We ask it in Christ's name, that beloved Son, we ask it in his name. Amen.