

Pastor Tom Mortenson

Grace Fellowship Church, Port Jervis, New York

September 18, 2022

Ecclesiastes Revisited: The Limits of Wisdom

Selected Scriptures

Prayer: *Father, I just, I thank you for your grace, I thank you for your goodness, I thank you for the fact that you have your people everywhere including television and I'm just grateful for that. I just pray this morning, Lord, as we open up your book, we just continue to look at the wisdom that is presented in it and I just pray for your Holy Spirit's presence, that you will guide us direct us and give us the ability to make this of permanent value, we pray in Jesus' name. Amen.*

Well as you know, Ecclesiastes is a book about wisdom. What a privilege it is to gain; what a tragedy it is to lose it. Solomon said: *How much better to get wisdom than gold! To get understanding is to be chosen rather than silver.* We've seen how Solomon's wisdom has guided him through all that is done under the sun and we've looked this summer at all these different venues including laughter and pleasure, wine, and folly, amusement, sex, work, wealth, and finally wisdom itself. But even wisdom has its limits. You see, we humans can never come close to understanding

God by wisdom alone. God observes in *Isaiah 55*: *For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.*

One of the great mistakes that we all make about wisdom either consciously or unconsciously is thinking that somehow or other we can use our wisdom, our very human thought processes to somehow or other reason our way up to God. But God's thoughts are not anything like our thoughts. God says himself they're not even close. Most of us don't know any other way of thinking of God than imagining him as just a super-sized version of us. We think upwards towards God himself in the same way that we think downwards towards his creatures. I mean you can watch how people interact with their pets and conclude how easy it is to think that my dog or my cat is thinking human thoughts when they're doing no such thing because they can't. In the same way it's just as easy for us to think we're thinking God's thoughts after him when in reality we're not because we can't. God's ways are simply too much higher than ours. In the very same way that our ways as human beings are so much higher than our pet's ways. And so it makes real communication between man and God a highly limited undertaking. I mean I can't begin to explain to my dog why a trip to the vet, maybe even the pain of a procedure is actually an act of love

towards him. He just has to trust me. And so it is with much of our interaction with God.

I mean one of the most basic instructions that God gives to us is to learn how to trust him rather than attempt to understand him. *Trust in the LORD with all your heart, and lean not on your own understanding.* And that's exactly what we would tell our pets if we could when we take them to the vet. Say, don't try to figure this out because you can't. Simply trust that I have your best interest in heart based on everything I've done for you in the past.

Well God says his ways are not remotely the same as ours, and we face the exact same dilemma over and over again as life appears to be one long, continuous visit to the vet. And the vet seems unfair, random and hostile and God's answer to us is don't rely on your reasoning power because it's going to fail you. Instead simply trust me based upon what you know I've done for you. Again, *trust in the LORD with all of your heart, lean not on your own understanding.* Trust that all things that happen in our lives are for our good and his glory.

I mean we all know that *Romans 8:28* sounds great on paper: *All things work together for good to those who love God, to those who*

are the called according to His purpose, but practically speaking life sure looks like it's just unfair, random and hostile. That's exactly what Solomon saw. In *Ecclesiastes 10* he says: *There is an evil that I have seen under the sun, as it were an error proceeding from the ruler: Folly is set in many high places, and the rich sit in a low place. I have seen slaves on horses, and princes walking on the ground like slaves.* What Solomon's saying is whoever is in charge here is constantly getting things mixed up. I mean you've got fools in high places, you've got rich people in low places, you've got slaves riding around on horses, you've got princes walking around like slaves. Everything is backwards.

Well, Solomon found himself constantly wrestling with this idea of having a good God in charge of a world where unfair, random and hostile events are commonplace. And the more he studied, the more confused he got until finally he just threw up his hands. This is what he said in *Ecclesiastes 9*. He said: *It is the same for all, since the same event happens to the righteous and the wicked, to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice. As the good one is, so is the sinner, and he who swears is as he who shuns an oath. This is an evil in all that is done under the sun, that the same event happens to all. Also, the hearts of the children of man are full of evil, and madness is in their hearts while they live, and after*

that they go to the dead.

What Solomon's saying is that, you know, all of life appears to be nothing more than a crap shoot and if you look around some of us get lucky, some of us get crushed, most of us find ours somewhere in between those two polls. And what Solomon didn't realize is along with all the other things that he was, he was actually a prophet. And some of the things that he had to say applied directly to God's knowing that frequently we are going to be frustrated and unhappy in the way we think God has planned our lives. I mean Solomon saw things as they were without any blinders. What he didn't see was the fact God himself became one of us and subjected himself to the very same apparently random, unfair and hostile events as proof of how thoroughly and deeply he loves us. I mean what happens to animals happens to us, happens to him as well. And buried within the lines of the book of Ecclesiastes is a clear prophetic reference to God willingly accepting the very same random, unfair and hostile events that plague every single human.

So our story actually starts in the New Testament. It starts with a simple journey involving a prince who is walking on the ground like a slave, and it starts in the gospel of John. This is *John 4*. It says: *The Pharisees heard that Jesus was gaining and baptizing*

more disciples than John, although in fact it was not Jesus who baptized, but his disciples. When the Lord learned of this, he left Judea and went back once more to Galilee. Now he had to go through Samaria.

The first point here is the location. Jesus leaves Judea, Judea headed for Galilee and in between those two was Samaria and of course this is a place Jews tried to avoid because the animosity that existed between Jews and Samaritans. And to get a little history, I mean, during the Assyrian captivity the Jews were all hauled away to Babylon, they were left isolated and they began to intermarry with the Babylonians and others in that area. They began to develop a unique form of pseudo Judaism. They had no temple to worship in so they just built their own. Along with that they invented their own clergy as well. They managed to hybridize everything from their Jewish lineage to their temple worship. And as a result they were considered by Jews to be -- quote -- "half breeds," half breeds with a form of pseudo Judaism that they held in the lowest contempt. And whether John says that Jesus had to go through Samaria for geographical or spiritual reasons, it doesn't say. Suffice it to say that Jesus is in a place with a people that the Jews detested.

John 4:5 says: So he came to a town in Samaria called Sychar, near

the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. So Jesus is physically exhausted. I mean he's part way through a journey that has taken him basically from Port Jervis to Kingston, and he's going by foot. Kingston's about sixty miles from Port Jervis. It's about the same distance that Galilee is from Judea. Samaria is somewhere around New Paltz. And Jesus is traveling that distance but he doesn't have I-84. Instead he has a dusty, dirty and dangerous road to walk on. He doesn't have AC, he doesn't have cruise control, he doesn't have Spotify. He doesn't even have a horse or a cart. He just has his own two feet. And that's what I'd like to focus on just for a bit. You see, part of appreciating Christ and his cross involves deconstructing some of the events that Christ participated in in order to examine them from another perspective. And the scriptural facts are simple, I mean, Jesus walked sixty miles from Judea to Galilee passing through Samaria. It's only when you back up and you look at how and why Jesus went that way do you begin to understand once again one tiny facet of the enormity of the love that God has for us.

We've been spending the summer going through the book of Ecclesiastes. We've been looking at Solomon's wisdom applied to living life outside the kingdom of God. And it's there in Solomon's book that we find this unique insight into Jesus' trip to

Samaria. And again, I don't know that Solomon was in a category of a prophet who knew that he was foreshadowing the ministry of Christ but I do believe that Solomon spoke prophetically in the book of Ecclesiastes. And one of the things that Solomon spoke about often was the apparent injustice, the weirdness of life all around him and he concluded that God was inscrutable and that is that all of the wisdom in the world would never be able to break through the difference between the mind of God and the mind of man. This is what he said about that in *Ecclesiastes 8:16*. He said: *When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep day or night, then I saw all the work of God, that a man cannot find out the work that is done under the sun. For though a man labors to discover it, yet he will not find it; moreover, though a wise man attempts to know it, he will not be able to find it.* And what Solomon's saying is that all the wisdom in the world it's still not going to give you the ability to reason your way to God. And the reason that often escapes us, but the reason is profoundly simple. The reason is that we are not God. In fact we're nothing like God. Remember, God says our ways are not his ways and vice versa.

I've often said you could take an absolutely brilliant German Shepherd, the Einstein of German Shepherds, surround him with the greatest teachers human beings have ever produced and you're still

not going to get a German Shepherd to even vaguely understand what it means to be human. I mean man and dog are just too different and man is infinitely higher than dog. So then why do we think that we can somehow figure out God? I think it's because we think there's not that great a difference between us and God. God is just a super-sized version of us, and that's a cosmic mistake.

The sixth chapter of the book of Isaiah gives us a vision of what it means to be confronted by God himself. In Isaiah the prophet accounts a vision in which he's literally taken up and stood before God who's on his throne and this is what he says. He said: *In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts."*

You have to understand Isaiah. First of all, Isaiah was no

spiritual slouch. I mean he was in all likelihood the holiest man of his generation. And so he's caught up and he's taken before the throne of God and he instantly becomes aware of two things: One, he is a man of unclean lips; and two, he dwells among a people of unclean lips. Isaiah's overwhelmed with his unworthiness to stand before a holy God. And what he's actually saying is, "Woe is me, I am disintegrating! I'm coming apart at the seams!" That's what he's feeling. You got to understand, this is the response of the best of us standing before a holy God. Most of us just don't buy that today. I think many of us today believe if we were suddenly transported as Isaiah was, well we'd have a thing or two to say about how poorly God is running this world. We might even tell him a thing or two about how unhappy we are with his performance. And again so much of our struggle with God stems from thinking he's simply an amplified version of who we are.

Jonathan Leeman has this interesting observation about Brad Pitt and his thoughts about God. He says: "We have already said that we center the universe upon ourselves. We devote our entire lives to self-justification and the promotion of our own goodness. Movie actor Brad Pitt, explaining why he abandoned Christianity, spoke for many when he said, 'I didn't understand this idea of a God who says, "you have to acknowledge me. You have to say that I'm the best, and then I'll give you eternal happiness. If you won't, then

you don't get it!" It seemed to be about ego. I can't see God operating from ego, so it made no sense to me."

"Pitt's operating assumption, as with every fallen human, is that he is 'like God'. After all, he places God and humanity in equivalent moral positions, as if God and humans are entitled to the same things. But would Pitt or would we be so self assured if we were all standing in God's throne room with Isaiah? Consider Isaiah's response: 'Woe is me!' For the first time in his life, Isaiah's eyes are opened to the utter contradiction that is fallen human existence -- the contradiction of a creature posturing as creator, thereby denying and defaming the creator. Isaiah, in the presence of God, finally sees his fallen self and the only proper response is 'woe' and 'lost'."

You know, Job was another person of impeccable moral credentials. He saw the living God and this is what he had to say, he said: *"I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes."* And you know, there's only one fundamental difference between Job and Isaiah and Brad Pitt, and it's this: They've seen God and he hasn't. You know, the reason why we do well to study the Old Testament is because it's there that God declares his holiness, his otherness. It's there that God declares I am not like you. Once

again he says: *For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.*

I had a conversation a while back with a young man that kind of illustrates what happens when you try to reason your way to God. And this young man told me in no uncertain terms that he was convinced there are two gods in the Bible. He said there's God the Father in the Old Testament who's an entirely different God from Jesus the Son in the New Testament. And he went on to say the old one was mean and nasty; the new one Jesus, he was mellow, he was cool, he was tolerant. I said to him, unless you understand that God the Father and God the Son are absolutely one in the same, you will never understand what the Bible is saying about God. And it will never even begin to dawn on you the enormity of the sacrifice of Christ until you understand the very same Christ who is trudging down this country road just as you might take a sixty-mile journey from Port Jervis to Kingston, that very same Jesus is the same God who Isaiah stood quaking and disintegrating before, the very same God who smoked a mountain until it shook when he came down from Mt. Sinai to give the ten commandments. God says of Jesus: *For in him the whole fullness of deity dwells bodily.*

So I want you to picture on this journey of sixty miles that he's on from Judea to Samaria. And so he's sitting down and he's hot and he's tired and he's thirsty and he's at a well in Samaria. After all he should be hot, tired and thirsty, he's been walking for days. And this little piece of information about Jesus's walking is absolutely stunning if you put it into context because it brings me back to Solomon in the book of Ecclesiastes, to this observation that he made about how backwards, how out of kilter everything seems to be. Solomon seems to blame whoever's in charge, he's says: *There is an evil that I have seen under the sun, as it were an error proceeding from the ruler.* Evil was about the apparent injustice and unbalance that he sees all around him. You know, that God seemed to either wink or turned a blind eye to how out of whack everything seemed to be. And Solomon with all of his wisdom, he just couldn't get it. He said: *In my vain life I have seen everything. There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evildoing.* He goes on to say: *There is a vanity that takes place on earth, that there are righteous people to whom it happens according to the deeds of the wicked, and there are wicked people to whom it happens according to the deeds of the righteous. I said that this also is vanity.*

I mean he's saying God seems to do over and over again things that

make absolutely no sense. *There is an evil that I have seen under the sun, as it were an error proceeding from the ruler: folly is set in many high places, and the rich sit in a low place.* And to Solomon's mind this is yet another indication you just can't figure God out. And so he says in absolute bewilderment: *I've seen slaves on horses, and I've seen princes walking on the ground like slaves.* Well, it made no sense to Solomon. It seemed like an incomprehensible reversal of the divine order of things but then Solomon wouldn't know if he was speaking prophetically. But you know, to God the idea of a prince walking on the ground like a slave made perfect sense. It made perfect sense to a God who was willing to identify totally with his creation. It made perfect sense to a God who was willing to humble himself so that the human existence he lived out would have no privilege and no advantage, it would also be subject to the very same random, unfair and hostile events that Solomon observed constantly unfolding. It made perfect sense for the son of God to be perfectly obedient to his Father as he lived out his life, that he would be willing to humble himself not just to becoming a man but would humble himself as *Philippians 2* says: *Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

You see, a bond servant is a slave. And now this slave is walking some sixty miles in order to have a conversation with a social outcast. I mean Jesus, the very same God who Isaiah and Job trembled before now as a man who's willing to humble himself in thousands of ways we're not even aware of. Solomon probably wasn't aware of it as well. But the Holy Spirit was when he inspired Solomon to speak of God's inscrutable reordering of life when he said: *"I have seen slaves on horses, and princes walking on the ground like slaves."* And what Solomon prophetically saw was not just any prince but the Prince of the universe. I mean the creator and sustainer of life itself, the very one who hung the stars in place, the one who sustained the very universe by his word and power, that Prince is the one who's walking on the ground. And he's walking all the way from Judea to Galilee directly through Samaria and he's walking on the ground like a slave. Understand, this is the very same God that Isaiah trembled before. Just try to consider the enormity of the grace and the sacrifice of Christ for us.

Again speaking of Isaiah's vision, Jonathan Leeman said this, he said: "To enter God's throne room like Isaiah therefore is first and foremost to behold the King and his righteous and fiery splendor. It is to be undone. This is not superman or Morgan Freeman. This is one before whom we would fall on our faces. This

is someone altogether more terrifying, beautiful, and mighty. Yet there is good news on this good God. On one side of the throne room we spy a doorway, a doorway through which the one on the throne stepped from heaven to earth, the one who is 'in the form of God' takes on 'the form of a servant' or a 'human form'. Jesus the divine son became fully man while remaining fully God. Looking through this doorway, then, we see a stable, a hill of judgment, and empty tomb."

This is the Jesus we now see outside Samaria walking on the ground like a slave. It says: *It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into the town to buy food.)* And once again what you read on the surface of the story, it's just the bare bones, it's just the story. I mean Jesus is thirsty, he asks a woman for a drink. What we don't realize is that simple act has broken the prevailing cultural status wide open. I mean Jesus, a Jew, is asking a Samaritan and a woman if he could drink from her vessel. That's stunningly forbidden. These were bitter enemies and the very last thing a Jew would seek is to share a vessel with a Samaritan and even the woman knew that. Says: *Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.*

I just want you to consider the contrast that we have here. We have two different aspects to look at. We have Jesus also having had a conversation in the gospel of John with Nicodemus. Now you remember Nicodemus, Nicodemus is a moral man, he's a very powerful man, he's a very connected man, he's a very influential man. We compare him to this woman at the well, and this woman, first of all, she's a hated Samaritan, she's in bondage to sin, she's had five husbands, she's powerless and she's completely isolated. She's at the well at a time when nobody else would be there because of her status in life. But Nicodemus and the Samaritan woman, they're at opposite ends of the social spectrum but they had two things in common that were absolutely critical. They were both equally clueless, and they were both being served and rescued by a prince walking on the ground like a slave. Nicodemus becomes utterly baffled by what the slave tells him. He says, "*You must be born again.*" And the woman at the well is told something equally baffling. It says: *Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."* What the heck is that? Jesus is speaking metaphorically to both but neither of them have any idea what he's talking about. I mean Nicodemus thinks, "I got to crawl back into my mother's womb?" and the woman thinks Jesus is offering her magic water, water that's going to remove all physical thirst. It says: *The*

woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

Well the woman and Nicodemus, they represent the polar extremes of the culture that Jesus is speaking to. Neither of them was any closer to understanding the gospel than the other. And like Solomon, they're both equally baffled by a world in which nothing makes sense. And so it raises the question, why didn't Jesus just sit them both down and clearly and succinctly explain the gospel, that Adam was man's representative and that when he rebelled against God all of us became condemned because we all inherited his fallen nature and no longer desired God, and that he, Jesus, God in the flesh had come to earth to live out the life we were supposed to live and live it perfectly and then offer up his life as payment in full for my sins? Instead Jesus starts speaking about second births and he starts speaking about living waters. Jesus, why do

you speak in riddles? Why do you make it harder to understand the gospel? Why does this woman think the gospel consists of magic water that's going to remove her physical thirst? Why don't you speak plainly? Well if you think that's a complaint unique to our time and culture, you have to understand that's a complaint that Jesus heard all the time. *John 10:24: So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."*

So why didn't Jesus just tell them plainly? Well there's an old saying which goes something like this, it says, "A nod is as good as a wink" -- do you remember that saying? -- "to a blind horse." "A nod is as good as a wink to a blind horse." And what's he saying? He's saying if the horse is blind, you can nod, you can wink, you can wave your arms, you can jump up and down, you can clap, it's going to make no difference if the horse is blind. And without the grace of God we are completely blind. *2 Corinthians* says: *The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.*

See, Nicodemus and the woman at the well were both equally blind just like you and me before God opened our eyes. They were also spiritually deaf. And Jesus spoke plainly and clearly to the

unbelieving Pharisees about why they were deaf as well. It says: *Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand."*

See, it made no difference what Jesus said to Nicodemus or the woman because without God direct's intervention, they were both deaf. But God says, *"My sheep hear my voice."* But understand, those sheep were by far the exception. I mean the rule that Jesus accepted was this, not only does God become man, not only does he humble himself taking the form of a doulos or a slave, he comes speaking to a world that is completely deaf and absolutely indifferent to his presence. They have no ears to hear, they have no eyes to see and that's just the way they want it. The prince of the universe is afforded the greatest contempt we can possibly give him, blind and deaf indifference. But Jesus doesn't care. He's on a mission. He says: *I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to*

my voice. So there will be one flock, one shepherd.

The Samaritan woman was clearly not of the fold of Israel but she was chosen of God, and that's all that matters. The prince was after her. And if you're part of the body of Christ it's only because the prince was after you at one time or another. As I said before, that's why if the dots are connecting for you, if the gospel makes sense to you, if you have a love for Christ and for the kingdom, if you have that love inside, you didn't put it there; God did. And you need to thank him for that. And if it takes a sixty-mile journey by foot and a request for water from a prince to a complete social outcast, then he who endured the cross is willing to endure that particular shame in order to gather the sheep to the shepherd. And again it made no sense to Solomon but it makes perfect sense to us. *"I've seen slaves on horses, and princes walking on the ground like slaves."* Jesus walked like a slave and he talked like a mystic. Again there's a reason why he spoke in those veiled references telling Nicodemus he had to be born again or telling the woman at the well she that had to have living water because no reference, veiled or unveiled, would have penetrated the blindness we've inherited from Adam. Again: *And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of*

the glory of Christ, who is the image of God.

You see, when it comes to God speaking his ways into our lives, it's really far more difficult than us trying to explain chess to our German shepherds. It's not just difficult, it's absolutely impossible. And the only way any of us gets to understand the gospel is by God literally doing a miracle in our lives which he does any time anyone comes to Christ. I've been a believer for over 49 years now and what I first believed 49 years ago, that hasn't changed a bit. Jesus Christ died for my sins and by placing my faith in him, I exchange my sin for his righteousness. I knew that 49 years ago. But in the intervening years I've grown to understand that one thousand years or one thousand millennia is not going to be enough time for me to fully grasp just what it is Jesus did for me. I was blind and deaf to the truth until God opened my eyes and ears. And everyone who is outside the kingdom is still blinded by the god of this world. They see a world that's no different than the one that Solomon saw, one that's unfair, random and hostile. And when Solomon prophetically saw slaves on horses, and princes walking on the ground like slaves, he saw something that would actually unfold centuries later. He saw a prince who so loved his people that was willing to take on the exact same absurdities that Solomon saw and no matter what the cost, pursue his sheep. And one thing we know for certain is that life is

filled with those absurdities. It's also unfair, it's random and it's hostile. And time again we find ourselves just like our pets, we're on our way to the vet. We try to figure out why would God do this and that, why didn't he do thus and so?

God warns us not to despair like Solomon did when he tried to reason his way up to God and he tells us through Solomon that that is a fool's earned that will ultimately fail us. He says learning who Jesus is and what he's actually done for us is a far better way to prepare for the times when life takes us bewildered to the vet. *Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.* Let's pray.

Father, I just thank you for who you are, I thank you for what your Son endured walking as a prince on the ground like a slave. What he did for us, Lord, we will never begin to comprehend in this life and who knows how many eons before we begin to scratch the surface in heaven. I praise you and I thank you for who you are and for what you've done. And I praise you in Jesus' name. Amen.