



## BELIEVERS CHAPEL

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The Sermons of Chris Splawn

Gen 22: 1-14

Fall 2024

"The LORD Has Provided"

TRANSCRIPT

Thank you Seth. The text before us this morning, Genesis chapter 22, and verses 1 through 19, is what Dr. Johnson has called the Old Testament's greatest scene—a scene perhaps only surpassed by the single greatest scene; of the cross of our Lord Jesus Christ, and His atoning death on the cross, and His burial, and His resurrection, and His ascension. Indeed this morning we are on holy ground for the language of our text most certainly points us to that great scene.

Genesis chapter 22,

**22** Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." <sup>2</sup> He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." <sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup> On the third day Abraham raised his eyes and saw the place from a distance. <sup>5</sup> Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." <sup>6</sup> Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. <sup>7</sup> Isaac spoke to Abraham his father and

said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" <sup>8</sup> Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

<sup>9</sup> Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup> Abraham stretched out his hand and took the knife to slay his son. <sup>11</sup> But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." <sup>12</sup> He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." <sup>13</sup> Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. <sup>14</sup> Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided." (*I'll continue to verse 19*),

<sup>15</sup> Then the angel of the LORD called to Abraham a second time from heaven, <sup>16</sup> and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, <sup>17</sup> indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. <sup>18</sup> In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." <sup>19</sup> So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

Genesis 22: 1-19

Let's go to the LORD in prayer.

Dear heavenly Father, we thank You for the privilege we have as Your people to come together to worship You in song and in the study of Your Word—and then in the next hour, in the reflection and memorial, the meeting of the church to remember the person and work of the Lord Jesus Christ.

We thank You for all the blessings You've provided—and that greatest provision in Your Son, Your only begotten Son whom You love, the Lord Jesus Christ, who You sent to be a sin offering, a substitute for an unworthy and unable people, for sinners such as us—such as we are, Your people. Indeed, 'You provided', (as Scriptures point to), 'exceedingly, abundantly, above all we ask or think.' (*Eph 3:20*). —What grace! And You who did not spare Your own Son but gave Him up freely for us all; 'How will You not also in Him, with Him, graciously give us all things?' (*Rom 8:32*). In Your providence, You work just that. 'You work out all things together for good, for Your people—those who are called according to Your purposes.' (*Rom 8:28*).

And we pray for Your people; each one—bless them. There are so many needs in the church, LORD. You know each one; each and every one, You know them intimately. Bless Your people, for 'as sure as the sparks fly upward', the troubles and trials of this life come, but not apart from Your absolute sovereignty and care.

Grant Your people grace to be faithful with obedience that flows from a knowledge of You; knowledge that is found in Your Word that we would know You and that we would reflect You in Your nature and Your character.

Bless Your people this morning. Grow us by Your grace in our love and affection for You, for Your Word, and for one another. And it's in His name we pray. Amen.

*(Message)* I didn't pick that hymn that we just sang, but it's one of my favorites. I'm familiar with another tune, but how appropriate that is for our text this morning:

"God moves in a mysterious way  
His wonders to perform...  
Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sovereign will."

*(God Moves in a Mysterious Way*

*by William Cowper)*

What a great truth for God's people as we sojourn in this life. All we have is to trust in Him, and obey; 'Trust and obey.'

"Trust in the LORD with all your heart,  
And do not lean on your own understanding.  
In all your ways acknowledge Him,  
And He will make your paths straight."

Pro 3:5-6

The LORD is good, He works His sovereign will.  
His plan and bright design in the lives of His people are perfect.  
And all that the LORD ordains is right.  
And we can trust in that! ...so simple.  
So easy, Yes? ...No?...Maybe not.  
Perhaps even impossible, but by God's grace.

A brief outline for our text this morning:

Verses 1 and 2, God's test of Abraham: It's the severest and most anguishing of tests of one's faith. Never before, and never again will any mere man face a test such as what Abraham faces here.

Verse 3, Abraham's immediate and unquestioning obedience.

Verses 4-10, we see Abraham's deliberate and confident obedience of faith.

Verses 11-14, divine intervention and a miraculous substitute is provided.

And lastly, verse 15-19, (which we won't be able to cover), a blessing and a promise is reconfirmed. The blessing immeasurable: A promised seed, and a true source of blessings to all the nations, that all the nations of the earth will be blessed.

Verse 1, "Now it came about after these things, that God tested Abraham, and said to him, 'Abraham!' And he said, 'Here I am.' "

‘After these things’: It's in chapter 22 that we meet an elderly Abraham, over a 100 years old, perhaps in the 120's even. He's been called and led by the Lord God to sojourn the earth. He was called out of his homeland to a foreign land with a promise of a great blessing; his name would be “great”; he would be made “a great nation.” (Gen 12:2).

Abraham, and all the families in Abraham, would be blessed; all the families of the earth would be blessed. What a promise! ‘His descendants would be as numerous as the stars’, he was promised. And Abraham, ‘believed in the LORD, and reckoned it to Him, (or credited it to him), as righteousness.’ (Gen 15: 5-6).

Here is a holy man, a man set apart from every other man that walks the earth in his day, in that time—set apart for God's redemptive purpose to come, that will be accomplished through his seed, through the heir.

And now, Abraham, after all ‘these things’, is seasoned with experience. He has seen the faithfulness and providence of the Lord God time and time again after “all these things.” His sojourning has been fraught with danger...trials: He encountered famine; twice his wife, Sarah, was taken from him; his nephew, Lot, taken from him and he battled at the risk of his own life to bring him back. He was promised a son, but no son came. And each time Abraham attempted to take matters into his own hands, it seemed things only became more difficult for him.

But the LORD was always faithful.

It was after ‘all these things’ had taken place at that time, the time of ease and peace, that the LORD now, ‘puts him to the test’—and he is called by his name, “Abraham!” (Gen 22:1). Immediately, Abraham recognizes the voice of God. Here, He is come again, calling His servant the sojourner, “Abraham”; the Lord God, the great giver and the keeper of the great promise.

This is the voice of the One in whom Abraham trusts with his whole heart—his whole heart and that he treasured above all else, the voice of the One that Abraham has followed for all these years, the voice of the One who'd always been faithful and true to

him. Notice immediately, he recognizes that voice. The voice is unmistakable. It's not a foreign voice. It's the voice of God; he knows the voice, because he knows God, intimately.

There is a close relationship here. And Abraham readily responds. "Here I am." (ibid. NASB.) "Behold, here I am." (ibid. KJV). You can hear the readiness in his voice; the voice of Abraham, as if jumping off the page to our ears. The heart of Abraham here is eager to do whatever the LORD asks. He is ready. "Here I am."

To have that heart, O to have that heart:

To be ready to hear His Word,

Fully trusting in His Word.

Whatever the LORD ordains is right;

Follow Him wherever He may command,

Eager to hear His Word,

Eager to walk with Him in obedience.

To know the voice of the LORD we must know Him, we must know His Word. And we have both, we have everything we need to know both Him and His voice in the Word that we hold in our hand today. What a great, privileged place we are in.

It's not complicated for we have His Word. To know Him, to know His will, is a far greater place of privilege than perhaps even Abraham, who had to trust without the full knowledge of God as revealed in the Scriptures.

It's the heart of Abraham we see here, the heart of faith that's put to a great test, the greatest test that any mere man has faced, and would face. —And never again would such a test be repeated. God's command that follows here seems to go against all of God's promises; "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains which I tell you." (Gen 22:2).

Just when everything seemed to be in the right place for God's promises to be fulfilled, (the son of promise, the line from which Abraham's great mediator would be

provided had been established, the rightful heir of the promised nation was here; he was healthy and all obstacles seemed to be removed as well as a time of peace), it now seems everything is to be undone: A command to 'put the son, the promised son, Isaac, to death'! —And not a death by external forces, or a sudden calamity, but the death at the very hand of his own father, Abraham, his own loving father. How can this be!?

Notice the emphasis of each intentional word given in the command, driving the weight, the heavy weight of the command deep; "Take your son, your only son, whom you love, Isaac..." (ibid.) He calls him by name.

The name, 'Isaac' means *laughter*—but here there is no laughter. This is the first time in the Old Testament that the word '*love*' appears, and it's interesting to see that it's the love of a father for a son, an only son, a son miraculously given through his barren wife in his old age. And now, the only son, the son of promise is demanded to be given up, even sacrificed, slain at the hand of the father.

The connection here from the Old Testament to the New cannot be missed. Here is but a shadow, and if this causes you to recoil a bit at the thought, I think it should...it most certainly should. How could God the Creator and Giver of life request such a thing!? Child sacrifice was common in the land of Canaan, among the Canaanites, in Abraham's day—but certainly not for the righteous man of God.

And not only was the command to put him to death, Abraham was to travel a distance, a three days journey, to the land of Moriah to carry it out! O the anguish Abraham must have felt. I can't help but wonder of the inner battles in his mind and the pain he would have felt at such a conflicting command. It seemed to be a direct contradiction to all that the LORD had promised. 'O God, you promised good to me—but how can this be good for me?'

Have you been there? Is this not the propensity of ourself in that moment, in these moments of sudden trial, when plans seem to be frustrated, our circumstances seem to take a turn and we're jolted. All seems to be going well, and out of the blue

we're blindsided with unexpected turmoil: A medical condition, unexpected; a relationship taking a turn, soured; unexpectedly a job lost; the sudden death of a loved one, perhaps. Painful trials of life, they come—they come suddenly.

But do we not just sing,  
"Judge not the LORD by feeble sense  
But trust Him for His grace  
Behind the frowning providence  
He hides a smiling face."

*(God Moves In a Mysterious Way,*  
*by William Cowper)*

O, in those moments but to trust in Him; to trust Him for His grace. And here it is, where genuine faith, saving faith, is put to the test.

And here is the test of Abraham's faith. And here is where the depths of Abraham's faith is brought to the surface for all to observe in the light for every age—for us today to see. I like what Calvin wrote on this, "For although the declaration of Paul that all the promises of God in Christ are 'Yes, and Amen', (2Cor 1:20), was not yet written, yet it was nevertheless engravened on the heart of Abraham."

Abraham's affection of faith in the Lord God, in his complete trust, is seen in his response to God's command to the circumstance in which the LORD has placed him now. Not a word is uttered, not a question of doubt is vocalized, Abraham's immediate and unquestioning obedience is seen in verse 3, "So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son, and he split the wood for the burnt offering, and rose and went to the place of which God had told him."

(I won't make a comment now on the two young men that journeyed alongside him, except that they had no idea what the LORD is doing. They stay behind when



Abraham and Isaac go up. They don't see what marvelous things the LORD is working out according to His sovereign design.)

Abraham's faith, the depth of his faith, is made clear in his immediate and unquestioning obedience. Though his heart and mind may have deeply been troubled, he obeyed—immediately. Abraham knew the promises of God; but what he did not know was the way in which the Lord God would fulfill His promises. It was not for him to know how the LORD would fulfill those promises; it was simply for him to trust and obey—obey to the One who had given the promise.

He knew the promises and he knew the One who had given the promises. He walked with Him, and he trusted, and he obeyed. He woke up early in the morning, and he began that deliberate work needed to prepare for that journey that was commanded.

My dear brothers and sisters, to myself, we can only do that by God's grace through His Word, knowing His Word which points us to Him: To His nature, His character, His attributes, knowing Him, His faithfulness, His goodness, and growing in our knowledge in Him. Psalm 119, verse 60,

"I considered my ways,  
And turned my feet to Your testimonies.  
I hastened and did not delay  
To keep Your commandments."

Now from verses 4 through 10, we see Abraham's deliberate and confident obedience, a faith they acted out with careful precision to obey.

"On the third day Abraham raised his eyes and saw the place from a distance." (vs4)—the place where the LORD had commanded him to go. They had now arrived; the time had come: The land of Moriah, the mount of Moriah.

Now, there is great significance in this location where the LORD led Abraham, the place of sacrifice at Moriah. It would be some 1000 years later, in 2 Samuel chapter 24, verse 24, where King David purchases the threshing floor to build an altar to the LORD,

to make a burnt offering for the sin he committed by implementing a national census. A plague had come over the people and David's heart was convicted of his sin. When he offered to purchase the threshing floor, the response came back that it would be given to him for free. But King David, the man after God's own heart, responded, "I shall surely buy *it* from you for a price, for I will not offer burnt offerings to the LORD my God which costs me nothing." (ibid.). It would be there, on the Mount Moriah, (at the threshing floor that David had purchased, and where King David's own son, Solomon, would build the temple), (see *2Chronicles chapter 3*), where priests would serve an offering of sacrifices—animal sacrifices year after year, day after day.

Blood was spilled and poured out from that place. The number of oxen and sheep that were slaughtered that day in which Solomon consecrated that place to the LORD is astonishing; hundreds of thousands. And yet, never satisfying, never ending that sacrificial system. It would be there in that region of Mount Moriah, Jerusalem, in which the Lamb of God, the Lord Jesus Christ Himself, who would willingly and obediently offer Himself up, once and for all for the payment of sins. All that sacrificial system of the Old Testament, (and even here perhaps foreshadowed), would be completely fulfilled and satisfied, and atoned for in the Lamb of God, the Lord Jesus Christ. And so it is here, at this place that the LORD had led Abraham to, is the place that he would be required to sacrifice his own son—this place of great significance, with its 'shadows pointing to' the One who would ultimately fulfill that promise.

For three days Abraham had in his mind that his son—'his only son, the son whom he loved, Isaac'—was dead. A dead son in his mind, but now he lifts up his eyes and he sees the place at a distance.

In verse 5, his first thought is to go and worship, worship the Lord God. He is worthy of worship, the One who gave the command. His words to the young men that he had brought with him reveals what Abraham had concluded on that three day journey: "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." (vs5).

Abraham had absolute confidence and full intention to carry out the command. With confidence in the LORD, he took the knife and the fire; and the wood for the burnt offering was laid on the back of his son, Isaac, (in the same way that the wooden cross would be carried by the Son of God, the Lamb of God, some 2000 years later, perhaps even at the same location), and we get insights into what Abraham had concluded from the command of the LORD. If you turn to Hebrews chapter 11, verses 17 through 19, the Lord God gives us insights Himself in His Word: "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten *son*; *it was* he to whom it was said, "In Isaac your descendants shall be called." He considered that God is able to raise *people* from the dead, from which he also received him back as a type."

What marvelous faith. Never before has this been seen, and yet, Father Abraham, the holy man of God, set apart for God's redemptive purposes, and through his line, through the line of Isaac, believes in the resurrection—that the Lord God would raise his son, his only son, the son whom he loved, Isaac. And so now with fire and a knife in hand, and the wood on Isaac's back, they make their way together to the location.

And now, Isaac's voice is heard. The first time we hear him speak in our text, still a lad, (perhaps in his teens, or even in his early 20s), he's certainly old enough to carry all the wood that's required for his own sacrifice—and most likely indicating that he's old enough to even overpower his elderly father.

"Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." " (Gen 22:7-8). Here we see the bond of a father and a son, again united in faith—with the father still teaching, tenderly, his son.

Undoubtedly many times Isaac assisted his father in presenting the sacrifice, the sacrificial offering to the LORD in worship. The best lamb, the firstlings of the flock—perhaps just as Abel had offered up to the LORD in worship, the very best.

And yet, this time was different. There was no lamb. Where was the lamb? Abraham's answer, perhaps ambiguous but confident, "God will provide for Himself the lamb." (ibid). 'The LORD will provide'; the LORD who commands will provide. 'He will provide what He commands', as we often hear. And a trusting obedience of the son, Isaac, is seen—it cannot be overlooked.

They continue on to the place of the sacrifice which God had told Abraham. And when they arrived Abraham diligently, deliberately carries out, continues that work of obedience. As he's done time and time again he builds the altar to the Lord God; he arranges the wood with deliberate care. And there is no struggle from Isaac, no questions now but a willing son. Isaac is bound and laid upon the altar in verse 9.

Now, Isaac realizes...but there is no cry. All indication here is that the son willingly and obediently laid on the altar. At the very moment that Abraham stretches out his hand with the knife, (in verse 10), to slay his own son, the LORD intervenes—and He calls Abraham, not once, but twice: "Abraham, Abraham." And Abraham answers again in the same way with ready obedience, "Here I am." (Gen 22:11).

"Here I am." Divine intervention has come; the hand of Abraham is stayed. It is stopped short from carrying out the act, and the LORD speaks; "...now I know that you fear God, since you have not withheld your son, your only son, from Me." (vs12). By no means does this mean that God did not know the faith of Abraham, that He didn't previously know and wonder, 'Does he truly trust Me?'

The inner faith of Abraham has been revealed in the full acts of his obedience. But that was not for God to see the faith, but that the faith that God had implanted and nurtured in Abraham would be made plain and clear for all to see, for all ages—and for Abraham to see the faith that God has wrought in him.

Abraham's affection, his embrace of faith in the Lord God took first place. To honor and obey and follow the LORD was of far greater value to Abraham than his own

homeland—than his own comfort. He treasured the LORD more than his own kin, more than his own son, even, his only son, 'the son that he loved, Isaac', for his love for the LORD and his trust in Him was far greater. —It took first place.

Now Abraham raises his eyes for a second time here in our text; he, "raised his eyes and looked and behold..." (that word '*behold*'!), '...there is a ram in the thicket', (and no doubt, much to the relief of Isaac). The words of the father had been fulfilled here indeed; "God will provide for Himself the lamb for the burnt offering." (vs7b). Verse 13, Abraham, "...took the ram and offered him up for the burnt offering in the place of his son." The substitute was provided: "Behold, the Lamb." (Jn 1:36).

It begs the question, 'What does God require of man—from you, from me?' What does God require? What does the LORD require? Where is God's delight in His people? Here it is quite plain; it's not in sacrifice, it is in faith. The embrace of faith of all who trust in Him...that is where the LORD delights in His people.

'Abraham believed in God, and it was reckoned to him, (*credited to him*), as righteousness.' (Gen 15:6). Abraham was not 'justified' or 'made right before God' by his works—he had nothing to boast in himself. Abraham simply, but deeply, with every fiber of his being, believed in God. He affectionately trusted in Him. His embrace of faith was credited as righteousness.

This is how God justifies the ungodly. All that I just said, right there, comes straight from Romans chapter 4, in pointing to Abraham as the example of justification by grace through faith alone. Through the imputed righteousness of Christ we are declared '*just*' before God through faith—and faith alone.

We are all guilty before a righteous and holy God. 'All have sinned and fallen short of His glory.' (Rom 3:23). 'The wages of sin is death.' (Rom 6:23). But here, the substitute; the free gift of God is eternal life in Christ Jesus our Lord.

And there it is; (perhaps a good preacher would smack the podium to wake you up!), "Behold, the Lamb of God!" (Jn 1:36).

‘God will provide for Himself the lamb.’ And indeed the LORD has provided the foreshadowing of the Lamb of God that cannot be missed. Isaiah chapter 53, verse 7,

"He was oppressed and He was afflicted,  
Yet He did not open His mouth;  
Like a lamb that was led to slaughter,  
And like a sheep that is silent before its shearers,  
So He did not open His mouth."

John the Baptist saw his cousin, the Messiah, the Lord Jesus Christ; and he cried out, "Behold, the Lamb of God, who takes away the sins of the world!" (Jn 1:29).

We think of God's love, the Father; the love of the Father for the love of the Son;  
"For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him shall not perish, but have eternal life." (Jn 3:16).

And this is possible only through the perfect, sinless Lamb of God—the Lord Jesus Christ, the eternal Son of God who became fully man, who carried the cross on His back and laid down His life willingly, as a ransom for many, for all who look to Him in faith. The Lord Jesus Christ died in the place of sinners, the perfect substitute, where we should have been slain under His eternal and just wrath.

He was buried, and on the third day risen, and ascended into heaven. Risen! His payment at the cross was fully accepted by the Father. And He ascended into heaven. And He will return again...Lift up the eyes of your hearts!

If you do not yet know Him, then trust in Him and “Behold!” The Lamb of God is the only way of salvation. The only way for forgiveness of sins is to behold the Lamb of God that was given.

We all know John 3:16, but it follows with John 3:35 & 36; "The Father loves the Son and has given all things into His hand. He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him".

Christ, the Messiah, the anointed One of God, the Lamb of God, is, 'the only way, the truth, and the life; no one comes to the Father except through Him.' (Jn 14:6).

Do you know Him? How is your walk with Him? There at the altar, Abraham made a memorial site, a place to remember where God had provided "for Himself the lamb", the lamb that was slain: "Abraham called the name of that place The LORD Will Provide, as it is to this day, "In the mount of the LORD it will be provided" ", (Gen 22:14), for He was looking forward. We look back, for it is already accomplished.

The LORD has provided the Lamb, the Lord Jesus Christ. In Himself He instituted a memorial for Himself, for His people to remember—the ordinance of the Lord's Supper. We aren't commanded to sacrifice our children, (what a dreadful thing that would be), but we are commanded that the Lord Jesus Christ takes first place in the heart of His people; He takes first place in the seat of the heart of those who trust in Him.

And He has given the church a command, a command to remember Him. And we do so at the table of the Lamb: The elements being passed symbolizing the death, the body given, the blood shed for many, for me and you.

Why did God give such a command to remember Him as often as we gather together? I don't understand it, fully. Abraham didn't understand the 'why'—but, 'he trusted and obeyed'.

O how we're to trust and obey in what He has commanded: 'Behold the Lamb!' has been provided...what grace we have in Christ—matchless! What assurance and confidence that we have in what has been given; yet how prone we are to forget and how much we have need to be reminded of that substitute provided in Christ—and in Christ alone...and it is for His glory alone.

And He will present, when He returns, His bride—blameless, spotless, clothed in the spotless righteousness of His Son. In white robes, the pure bride of Christ is presented to the Father because of the Lamb that was slain—and He will receive the reward in full for His sacrifice. Let's pray.

*(Closing prayer)* O What marvelous words we just sang, pointing to the truth of Your Son, the Lamb that was slain: 'His righteousness', 'our sin', "His robes for mine". We pray that You'd bless Your people as we go out from here:

Lift up the eyes of our hearts to behold the Lamb,  
To behold Christ as first place in our hearts,  
To follow Him,  
To seek You in Your Word.  
Our affections to be spurred towards You,  
To grow us in our love for You, our love for one another, our love for Your Word.

Bless Your people as we go from here. May we go in faith.  
To Him who is able to keep you from stumbling,  
And to present you before His glorious presence,  
Without fault and with great joy.

To the God of our Savior be the glory, and majesty, and power, and authority through Jesus Christ our Lord before all ages, now and forever more. Amen.

*(End of Audio)*