



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

1 Corinthians 1:26-31

1 Corinthians

“Boasting in the Lord”

TRANSCRIPT

[Message] Thank you, Mark, and we are in 1 Corinthians. We've begun, if you're visiting, a series of studies in this book. It will take us a number of months but we're in the first chapter and, in fact, finishing up the first chapter this morning. We're going to look at 1 Corinthians 1:26-31.

"For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, 'Let him who boasts, boast in the Lord.'"

Well, may God help us to do that. Let's bow together in a word of prayer.

[Prayer] Father, we have nothing to boast of in ourselves, and if we rightly understand your plan of salvation and how it has been worked out in the lives of each one of us who have received Christ through faith and faith alone, then we recognize that we have nothing in which to boast, other than you. Help us to do that and bless us in this hour as we study this text of Scripture, that we would understand that very clearly. That from eternity to eternity, you are the author of salvation. It's all of you, and we have simply received from you. We're the work of your grace. Well, that's our lesson, and I pray that you would instill it within our hearts and help us to see the practical implications of it and that it would be worked out in the way we live, in our

conduct. And to that end, Lord, we pray that you would make us men and women who are continually, daily dependent upon you, recognize our dependence upon you, and live in dependence upon you.

Help us to be obedient men and women who live according to your Will and in so doing are representatives of Christ before the world. Make us to be lights. We are that but sometimes we don't shine as we should. May we be encouraged to do that from the things we study this morning. So bless us spiritually, build us up in the faith, but we pray also, Lord, that you'd bless us materially, that you would provide for us. For those who are sick, we pray that you would give healing mercy. We pray for those who are unemployed, that you would open doors of opportunity. Give all of those who are undergoing difficulty the recollection of your promises. Bring those to mind and help them to think deeply about who you are and what you've done for us and to be encouraged by the promises that we have and by your character. We have some among us who are grieving. We pray for them, that you would encourage them and encourage them with the knowledge of the eternal life that their loved ones are enjoying at this moment.

And we pray, Lord, for the retreat that's going on now and ending. We pray that you would bless the seeds that have been sown and bless all those who are returning. Give them a safe return home. We pray that you would bless them through the weekend of learning and fellowship that they've had. We pray that for ourselves now, Lord, that you'd bless us through the time we spend in your Word. Build us up in the faith, equip us for the day and the week ahead. We pray these things in Christ's name. Amen.

[Message] Just off the shore of Manhattan is Ellis Island. Today it's a museum but for decades it was the port of entry for multitudes of immigrants coming to America. Ships full of people would sail past the Statue of Liberty with the greeting, "Give me your tired, your poor, your huddled masses." When they arrived, the welcome wasn't so warm. They were herded through customs like cattle where they were lined up and examined. If they were unhealthy or undesirable, they were refused entry and returned to the old country. It wasn't unfair; it was necessary. The best way to build a nation is to build with the best, and so the authorities scrutinized those entering the country and they chose the best. But how different that is from the way God builds his country, the kingdom of heaven. He does just the opposite. He doesn't select the best; he selects the worst. That's what Paul says in our text in 1 Corinthians 1:27-28: "But God has chosen the foolish things of the world, the base things of the world, and the despised."

That is so contrary to everything we learned as children out on the playground when we chose teams for baseball or some other sport. The first person chosen was always the best player or the most popular person and the last person chosen was the worst, the least gifted. In fact, he wasn't chosen, he was just the last one left. But that's the one that the Lord chooses first. He really does seek the tired and poor and despised, and there is a reason for that: He doesn't want us to boast. He chooses the hopeless because He's merciful, that is His character. He's not an indifferent God. He is merciful, He's gracious, He's full of love, but also and mainly because He's glorified in the choices that He makes. His power and wisdom are seen in the material that He uses to build His kingdom. And what it demonstrates is that it is all of Him and not of us. Paul has been talking about God's power and wisdom in the gospel. It seems weak and foolish to the world, so the world rejects it.

That's been his topic, those who reject the gospel, verse 18, for the word of the cross is foolishness to those who are perishing. Now in the rest of the chapter, Paul turns to those who accept the message, those who see the wisdom of it. It's not the glamorous or the gifted. God didn't go after the intelligentsia. Just the opposite. But it is with the weak that God wins. The result is all the glory goes to Him. And this is what Paul is seeking to instill in the minds and the understanding of the Corinthians, so that they would learn to boast in Him and not in themselves, not in something else around them. They would not seek their help and their strength in the philosophies of the world or the institutions of Corinth but that they would trust in Him, in the Lord God, and so to do that, Paul begins the passage with a reminder of who the Corinthians really are, where they started. He reminds them of their origin and he tells them to recall it.

Verse 26: "For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble." In other words, God didn't choose His people from the ranks of what the world considers the influential or the prestigious. They weren't people from the educated and the upper classes. Paul tells the Corinthians to consider that. The world certainly had. The world had noticed the lowly origin of many Christians and in fact used that as a basis of attack on the early church. One of the first critics of Christianity was a man named Celsus, who lived in the 2nd century. He attacked Christians at the level of their intelligence. He accused them of being stupid and said that they could only convince slaves, women, and children of their beliefs. This is a childish faith, is what he was saying. Well, that's not uncommon.

That's not uncommon today among the more vocal critics of the faith who try to give the

impression that Christians are naïve or backward or unintelligent. That's not really what Paul is saying or he's not referring to that. He's not suggesting Christians have low IQs or they are weak and gullible. Some are, no doubt, and many don't study as they should. Many are, I guess you'd say, naïve but then there's plenty of that outside of the church. It's not just typical of Christians, that's human nature. Paul doesn't say there aren't any wise or noble, he says there aren't many wise according to the flesh, not many noble. There are some and like Crispus, Gaius, Erastus, and Stephanas were in the church. They were in the church of Corinth. They were men of means and position there in the city of Corinth. So there were some noble, even among the Corinthians, and some of the intellectuals in Athens, you remember in Acts 17, believed Paul's sermon.

Most didn't. Most scoffed at the idea of a resurrection and dismissed him, said we'll talk about this with you some other time, but some stayed, some remained, some believed. A handful did there on Mars Hill. Paul himself was a brilliant man. Apollos was a well-educated, brilliant orator. And so it's been down through the history of the church. The Countess of Huntingdon was an evangelical and a Calvinist who supported the Arminian John Wesley and his ministry. She was noble. She was a countess and she had a strong witness among the upper class of England. She said she was saved by an M because God's Word declares not many noble instead of not any noble, so she was grateful for the M that made "any" "many." Even so, it is true that the gospel has been more readily received by the poor and the dispossessed than by the rich and the powerful of the world, and there's much evidence of that.

Edward Gibbon, in his classic work, *The Decline and Fall of the Roman Empire*, noted that Christianity progressed in the early centuries largely among the poor. He attributed that to the benevolence of Christians and even the pagans who rejected the doctrines of the faith and rejected the deity of Christ, rejected the Trinity, rejected the resurrection, rejected salvation through Christ, they did recognize – could not help but recognize – the goodness of Christians and there's testimony to that. The church cared for, as Gibbon put it, those unhappy persons whom the neglect of the world would have abandoned to the miseries of want, of sickness, and of old age. The world wouldn't take care of those people. Christians did. So the poor and dispossessed found a refuge in the church and they found hope there where they certainly wouldn't find it and couldn't find it in the world itself. The Great Awakening was in large part a movement of God among the deprived.

John Wesley preached to the poor miners of England, many of whom came from the

mines, straight from the mines, unwashed, just to hear the Word of God, just to hear the preaching of the gospel, and Wesley would preach with wonder as he watched their tears make white channels down their grimy, coal-stained faces. Whitefield preached to the slaves in America when many wouldn't and he worked for their welfare. It's been said that Whitefield was the first friend of the African-Americans. So it's true, the gospel is received by the poor. Those who have nothing in this world are promised everything in the next, for all eternity. But that's not the reason that men receive the gospel. It's not because those who have nothing will someday have something. That's a truth and that's a great hope, but that's not the reason men – ultimately, at least – receive the gospel. It's God's power that brings that about.

It's God's power that produces the understanding of the truth of the gospel and that produces the faith to lay hold of it. The poor are just as dead and just as undeserving as the rich. There's no difference essentially in our human nature, in our condition, of our spiritual condition before God. Rich or poor, we're all in the same condition. We are dead in our trespasses and sins, as Paul puts it in Ephesians chapter 2. It's grace that saves, whether one is rich or poor. These are the called, Paul says. He tells them to consider that, consider their calling. Why is it that the church has historically been composed of the poor and despised? Well, Christian charity has played a part in that. It's a good witness and, as I said, the hope of heaven is real. That's a real hope that we have. It's a glorious hope that we have. But the ultimate reason for anyone's faith is not found in those things, it goes back to God Himself. He was well pleased to choose these people for Himself.

In verse 27, Paul says God has chosen the foolish things of the world to shame the wise and God has chosen the weak things of the world to shame the things which are strong. Verse 28, the base things of the world and the things that are not, He has chosen. Paul repeats that over and over again. Your calling, you were chosen, you were chosen. He lays great stress on that fact, that God has chosen us. Not that we chose Him but that He chose us. Why is that? Why does he lay some stress on that? It's because people naturally don't believe it. Even Christians struggle with it, don't believe it. For some, I suppose it's just counterintuitive. It just doesn't seem right. It just seems false. For others, it's offensive. They want to be in control and this says God's in control. Well, the Corinthians certainly suffered from that. They wanted to be in control. That's one of the problems we had in this book, one of the problems that Paul is dealing with. He deals with their pride. They were a proud people, which doesn't make them much different from any of us.

So Paul deals with this issue of pride and this sense of being in control and boasting in themselves or boasting in something else and someone else, their teacher or whatever it would be. He deals with this issue all through this letter. We'll see this time and again. So he repeats the statement "you were called, you were chosen" to remind them that God alone is God. He is the one who is in control and has given grace to the undeserving. It's by his sovereign and free choice that he has passed over the beautiful people for the unwashed. He decides these things and he does so for His own good pleasure. Again, election reflects the heart of God. He has compassion on the weak and on the poor. He is not indifferent to their condition. He's not some impassive, unmoved mover as Aristotle thought of God. Not at all. He is a God of great compassion. He is not indifferent to our condition. As Paul puts it in Romans 9:15, God says, "I will have mercy on whom I have mercy."

He's about mercy. He's about grace. He's about extending His love to those who need it and those who don't deserve it. But that's not the reason that Paul cites here. He said that God has chosen the weak to shame the wise, He has chosen the things that are not so that He may nullify the things that are. The things that are not are the nobodies of this world. They are the people that the world completely overlooks as though they are nobody, as though they have no existence at all. God has chosen them to be His people. Celsus and other critics of the faith both ancient and modern have seen that as the shame of Christianity. Paul saw it as its glory. God has saved the unbelieving, the undeserving, the hopeless, and He's made them kings for the purpose of destroying man's pretensions, man's self-importance, man's pride. Man thinks he's sufficient, and if it were the wise and the great and the noble that were saved, it might appear that he is self-sufficient.

It might appear that people are saved by their wisdom, by their power, by their personal merit if it's just the great that are saved. That's who we would expect to be saved, and they could point to their greatness for the reason of their salvation, but God doesn't choose them, not largely. By saving the helpless and unworthy, the Lord demonstrates that salvation is His work alone. The brightest men cannot find Him. The best of men cannot deserve Him. The only people who are saved are those whom God rescues by His grace, those who are snatched as brands from the burning. How else do you explain the weak being saved? They're weak, they don't save themselves. They're saved by the power of God and men need to recognize that or they will never be saved. There's a sense, I believe, in which men damn themselves by thinking that they can discover God and they can save themselves by their own efforts or achievements.

So God's purpose in election, at least in part – and this is what Paul focuses upon here. God's purpose in election is to nullify, it is to demolish, bring to nothing man's sense of self-sufficiency so that he will come to God empty-handed and surrender to Him through faith. "Nothing in my hand I bring, simply to thy cross I cling." That's what Paul says in verse 29, "so that no man may boast before God." God deliberately chose the foolish things of the world, the nobodies of the world, to remove forever any basis of self-confidence or personal merit or accomplishment. I don't think he can be clearer than what he's saying here. People have a struggle with these things. They have difficulty with the idea of God's unconditional election. Paul doesn't let us get away from it. He talks about calling, he talks about being chosen, he talks about it again, about being chosen. What can be clearer than that?

No one who understands his or her salvation, no one who simply reads the Bible can escape that. No one can lay claim to salvation by any kind of personal merit. I mean they can do that but they can't do that on the basis of God's Word. And on the basis of God's Word, no one can brag before Him. God gets the glory because He has done it all. That is how the chapter ends. Paul quotes Jeremiah: "Let him who boasts, boast in the Lord." We boast in the person or the thing in which we have confidence. Our confidence is to be in the Lord alone. We are to boast in Him. We're to give Him all the glory. He is to get all the glory. That's a great theme of the Bible. You find it all through the Old Testament, the glory goes to God. In Psalm 115 and Psalm 135 we're told to praise God and glorify Him. Our God is in heaven. He does whatever pleases Him.

Think about that. He doesn't do what pleases you; He does what pleases Him. He's God. He doesn't live for us; we're to live for Him. God is in heaven, He does whatever pleases Him. That speaks, those psalmists speak of the idols, which were so common in that day, and says they're nothing. They don't have mouths to speak, they don't have eyes to see or ears to hear. This is the thing that people worship, these are the objects that they adored and they fell down before as the ones who took care of them. They can't do anything. They're inventions of men. Don't put your confidence in those things. God is the one who sends the rain. God is the one who takes care of us physically. God is the one who gives salvation. He takes care of us materially, spiritually – He is the source of all blessing, so we are to glorify Him. We are to boast in the Lord.

We are to put our confidence in Him alone, not ourselves, not our own abilities, not the institutions of the world, all of that is a false confidence and it's an idol. Jonah learned that

lesson in the belly of the great fish where he declared salvation is of the Lord. It's His work from start to finish. Jonah learned that, and that's one of the great words of praise in all of the Word of God. Salvation is of the Lord from beginning to end. That's what Paul explains in verse 30. Here, the reason no one may boast before God has given. By His doing, you are in Christ. Look at that again. By His doing, by what God has done, you are in Christ Jesus. Literally, it is from Him you are in Christ or out of Him, you are in Christ. Paul uses a particular Greek preposition here that indicates the source of our salvation. It is out of God's blessing. It's as though he's saying that our salvation comes out of the great treasures of God's grace.

He has put us in Christ with all of the blessings that are involved in that. That expression "in Christ" is a very important expression in Paul's writings and has more than one meaning, one significance. First of all, it refers to representation. For example, in chapter 15 verse 22 of this book, so we'll discuss this again at a later date, but there Paul writes, "For as in Adam all die, so also in Christ all will be made alive." In Adam, in Christ. There's a parallel there between them and the significance is Adam and Christ are the two great representatives of men. Adam represented the human race in the Garden. It's as though we were in him when he was acting and he acted for us, in our place. We should be used to that principle of representation. Our government functions on that basis. We don't all go to Washington and cast our vote for particular legislation, we send a man, a congressman or congresswoman up there to represent us. His vote or her vote is our vote as our representative. What they do, we do.

And so it is with Adam. When he sinned, we sinned. He sinned for us and when he fell, he brought us all down with him. All fell with him because he acted in our place, he acted as our representative. We were in him, as it were. Christ, on the other hand, represented us on the cross and when He died, we died. When He was raised, we were raised. Our penalty was paid by Him as our representative, as our substitute. It's all been paid because He paid it. We died because He died, our representative died in our place. With Adam, we fell. With Christ, we rose. Now, we are in Him in that sense. We were in Him in that sense because God gave us to Christ so that He could represent us in judgment and save us, whom the Father had chosen for salvation. So he represented us, that's the first meaning, but secondly, we are in Him vitally.

We are in Christ in a very living way, in a vital way, in a real, life-giving connection. Much like a branch has a connection to the vine or a hand to a body. The arm lives and functions because it's connected to the body. It ceases to live if it's cut off. A branch cannot produce fruit if it's broken off from the tree. That's obvious enough and that idea is present here

as well in this expression, "in Christ." We are in Him as our representative, we are in Him in a vital, living way. Well, how did Christ become our representative? How did that happen? How did that arrangement occur? How were we joined to Him in this life-giving relationship? It wasn't our seeking that brought us to that place. It wasn't anything that we achieved that put us there. It was of God, it was out of God. It is by His grace. That is the only reason we who have believed are in Christ Jesus. Due to our union with Him, we have forgiveness.

Due to our union with Him, we know God. We have eternal life, we are saved. And we are in union with Him, joined to Him, because God first chose us and gave us to Christ so that He could save us in the cross. Salvation is by Christ. So Paul says that he became to us wisdom from God. Christ is the embodiment of wisdom. Wisdom was very important to the Corinthians. Very important to the Greeks. But Paul was saying that real wisdom – and they were enamored with wisdom – real wisdom is not found in Plato's Academy or Aristotle's Lyceum. Real wisdom is not found in the great universities of the world. You can learn many things there. It's profitable to go there. But the ultimate things, you don't learn there. The universities, the philosophers, the great thinkers of our day can't answer the fundamental questions of life, of our origin and our destiny. They can't explain why we're here.

There's lots of speculation but there's no answers from the world, and they certainly can't give life. Only Christ can do that. He alone is wisdom because salvation is only in Him and by Him. Is He wisdom to you? Is He? Do you recognize the wisdom of Christ? If so, why is that? Can you explain why you recognize the wisdom of Christ and someone else doesn't? Why does someone more intelligent than you not see it while you do? Is it because of you? Can you take some credit for that? Or is it because of God? Paul says it's because of God, altogether because of God. It is because He chose you and He gave you to Christ that Christ became wisdom to you. It is because of grace that you know the wisdom that is Christ. Paul then explains in three words what this wisdom is when he adds that it is righteousness and sanctification and redemption. It is salvation past, present, and future. It is complete salvation.

That's what God has attained for us through Christ. First of all, it is righteousness or justification, that's Paul's meaning here. He uses the word "righteousness" in a legal sense to indicate the believer's right standing before God. We have legal standing before Him. We are right in terms of the law, in terms of His standard of righteousness. We're innocent before the law. In Hebrews 9:27, the writer states it is appointed to men to die once and after that comes judgment. But we are in Christ and we in Christ escape that judgment. It's happened already.

Christ took it in our place on the cross as our representative. That's where our sins were put upon Him. He paid the penalty for them, they were imputed to Him, and upon the exercise of faith, the moment of faith, His righteousness is imputed to the believer, put to our account. At that very moment, we receive his righteousness. And so when God sees us, sees the believer, He sees us in Christ.

We're sinners – we're sinners. We're sinful saints but we're saints nonetheless and as He looks at us, He does not see our sin. He doesn't deal with us in that way, He deals with us as in Christ, as being just as Christ is: righteous. That's our legal standing. In that way, God's wisdom, His plan of salvation in Christ, has obtained for us righteousness, right standing with God. Next, this wisdom of God has obtained for us sanctification or holiness because we are in Christ in that vital sense. Because we have His life in us, we are being transformed into His image. His life is in us, it is changing us, just as the life of the tree influences the branch and makes it fruitful.

And finally, God's wisdom – or Christ – is our redemption. That is a term taken from the slave trade. It refers to a person being bought out of slavery. It's a term for freedom. Captives in war were ransomed. When the price was paid and a particular price was put on the head of the captive, if he was a nobleman, of a wealthy family, a very high price was put on his head. Once his family paid the price, the captor released the captive. He was free. Well, Christ is the ransom. He is the ransom price. He paid the ransom for us. He bought our freedom with His own blood on the cross. The freedom here, though, is the freedom of our bodies, a freedom that they will have at last in the glorification to come, the glorification of the resurrection. That's how Paul uses "redemption" in Romans 8:23 when he speaks of the redemption of our body. Right now they are, as it were, captive to the vicissitudes of life, the trials of time and of age and the effects of sin.

We grow old, we eventually turn to dust. We're going to be redeemed from that. We're going to be freed from that in our glorification to come, in the resurrection to come. All of this is because of Christ. Because of His death for us, we have His life. And the life we have is complete. The salvation we have is complete. Past, present, and future, we have righteousness. We have sanctification. We have redemption. We are right with God. We are being made holy. We will be glorified. That's God's wisdom. And we can have that in no other way but through the wise plan and execution of that plan by God. The world's wisdom could not, cannot, give that. So Paul concludes the chapter with the statement, "Let him who boasts, boast in the Lord."

Have confidence. We have every reason to be very confident people in this world. Confident about our future, confident about our present.

This is a world full of danger and uncertainty. We can be confident in the midst of it. We are to be confident but our confidence is to be grounded, is to be placed wholly and completely in the Lord God Almighty, not ourselves. We can have confidence because we're in Christ. We can have confidence because we are in the family of God, we are under His care. That's the wise thing to do. The point in all of this is not to beat us down and to make us feel unworthy and guilty, we're just the poor, despised, non-noble people of the world. Paul is telling us that in order to give us great blessing. In Christ, we know God. We are His children. We have a glorious future and a secure present. That's every reason to rejoice. This is reason to be glad. Paul wanted to rescue the Corinthians and us, the church, down through the ages from false and foolish confidences, which are idols. They're false confidences.

The Corinthians, as I pointed out and we see again all through this book, were enamored of the world. They were enamored of the world's wisdom, of the world's values and power, its majesty, its fads and fashions, and we are like them in that regard as well. That's always our problem. We're always tempted and tempted every day to be conformed to this world. But real wisdom is in Christ and His Will. It's in God's Will, in His revelation. When we pursue the things of this world, temporal things at the expense of eternal things, we invest our time, our lives, our future in what doesn't last and that will only ultimately disappoint. The world is unreliable. The world is passing away. That's not a good investment. We are to boast in the Lord. We are to put our confidence in Him. We are to live for Him and seek to glorify Him in everything. That's the right way to live, that's the wise way to live, and that's what He deserves.

He's God Almighty, He's our Creator, our sustainer, everything we have, everything we are, everything that we'll possess is from Him. He deserves the glory and He'll get it. He will get it. There's a story I like that I think illustrates this well, and I've told it before but it makes the point. Some of you have probably been to the Accademia (the Academy) in Florence. In it is one of the greatest works of art in the world. It's Michelangelo's statue of David. He sculpted it in his late 20s. It's an amazing thing that he could produce that as a young man just, really, starting out. That's remarkable. What's also remarkable is he carved it from a piece of flawed marble. Two other artists had rejected it because it lacked perfection. It was defective. Well, Michelangelo saw that stone on a rubble heap. He saw David in it. He set his mind on that and knew what he could do with it. So he bought that. He, as it were, redeemed it out of the scrap

heap and he transformed a rejected piece of stone into a majestic statue, a masterpiece.

Visitors who go the Academy don't marvel over the marble; they marvel over the artist and what he did. And it's the same with God. He has chosen and purchased us for Himself, flawed and foolish things that we are. That's what He took and began a work with that, and when He finishes that work, He will have masterpieces. We who are flawed and stained will be without wrinkle and stain. That's what He's producing and He'll get all the glory for making nobodies into somebodies, making the rejected of the world kings and priests in His kingdom now and His kingdom to come, and that's what every believer in Jesus Christ is. If you're a believer in Him, you're a king, you're a priest, and you have an eternal, glorious future. If you've not believed in Christ as your Savior, we invite you to do that. He is the Son of God, He died for sinners so that all who believe in Him will have eternal life. It is a free gift. It is received through faith alone. No work of ours can achieve it or obtain it.

It is through faith alone we can only receive what God has done. He's done the work completely. So believe in Him, trust in Him. Some of you may say, "Well, I've been listening to what you said, been listening carefully, and I've read what Paul said here and I see it's all about election, it's about being chosen, and you say it's unconditional. Maybe I'm not elect. If I'm not elect, I can't be saved." Well, you don't know if you're an elect or not. That's not for you to decide. You can't know that. What God does in election is He chooses people to be saved through faith. His election involves faith. Faith is His gift, but no one is saved to be saved apart from faith. You're saved through faith and He chooses you through that. He chooses you to be a believer. So believe. That's all you have to do. Just trust in Him and then you'll discover that you were chosen. Believe in the Lord Jesus Christ and He'll receive you. May God help you to do that.

[Prayer] Father, we give you the praise and the thanks that in Christ we are safe and secure, and you have placed us in Him, we are hidden in Him. Judgment cannot touch us. We have a glorious future, and when we see you someday on the judgment throne, it won't be for us. It's been taken by our Savior and your Son. We give you praise for your grace and we thank our Lord and Savior for what He's done for us, and it's in His name we pray. Amen.