



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Ephesians 5: 22-33

"Husbands and Wives"

Winter 2023-24

TRANSCRIPT

Thank you Seth, and good morning. That is a great text, and our text this morning expands greatly upon it. Ephesians chapter 5, verses 22 through 23,

<sup>22</sup> Wives, *be subject* to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup> so that He might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. <sup>28</sup> So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup> for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, <sup>30</sup> because we are members of His body. <sup>31</sup> For this reason a man shall leave his father and mother and shall be joined to his wife, (*or, 'cleave to his wife'*), and the two shall become one flesh. <sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the

church. <sup>33</sup> Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.

Ephesians 5: 22-33

That is a lot of Scripture to read and cover this morning, and I think if you were paying attention and thinking about what we were reading, this is a passage full of theology. In fact, it's an example of how theology is practical. Paul's lesson is based on an understanding of the Person and work of Jesus Christ. And so we will spend some time on the theology of this passage, because it's crucial in order to understand the passage.

Well, may the LORD bless this time of study and worship together. Let's pray.

Father, we do thank You for this privilege to come together, read a text such as this, to read this text, and then spend time considering its meaning. It exalts the person and work of Christ, and He gives an example to us, to husbands and wives—and to Christians regardless of their marital status, to follow His example, and to do for one another what He has done for us.

But, of course, what He's done for us is unique. He's the unique God-man and He stood in our place in judgment. He bore the wrath that we should bear, and He did so in our place so that by simply joining ourselves to Him through faith we have forgiveness and become new creatures in Christ. —We become sons and daughters of God. Thank You for Him and for sending Him into this world. Give us clarity of mind as we study this text together—that we would understand it, and in understanding it, we would glorify You. So LORD, bless us spiritually in this hour—and in the hour to come as we reflect upon and remember Christ's death for us as we take the Lord's Supper.

Now also, LORD, bless us materially. We pray that You would bless us with health. And Father, we think of vacation Bible school that's coming, and the preparation that's

being made for that. We pray that You would bless that—the preparation and bless the event itself in the months to come.

And now, LORD, bless us as we sing our next hymn. Use it to prepare our hearts for a time of study and worship together. We pray in Christ's name. Amen.

(Message) For decades now, we have heard about ‘family values’. Everybody is in favor of that—but *values* is a vague word. It can be defined differently by different people. And of course, it has been.

Paul's meaning is found in Ephesians chapter 5, verses 22 through chapter 6, verse 8, where he takes up the subject of the Christian home, and what must be done for it to function well for the benefit of the family and the glory of God. One of the principles of that is *submission*. Servants are to obey their masters, children are to obey their parents, husbands are to submit to Christ, and wives are to submit to their husbands.

This is where the passage begins in verse 22, with wives, "Wives, *be subject* to your own husbands, as to the Lord." Can you imagine anything more contrary to modern western culture than that?!

A person reading through the Book of Ephesians for the first time might think, "Predestination! Wow, that's troubling." And then it goes to chapter 6, 'Rulers and authorities in heavenly places, angels, and demons.' "Interesting." 'Sealing of the Holy Spirit.' (That's mentioned twice.) "That's very intriguing." But, 'Wives, submit to your husbands!' "Outrageous!!" They'd likely close the book on the spot.

The subject of submission is a non-starter for many today. In their minds, "Wives be subject to your own husbands..." equates to servility, even subjugation—a degrading, slavish behavior...and admittedly, not without some reason. In the ancient world of Paul's day, wives and children had few, if any, rights. They essentially were a father's and a husband's 'chattel'.

Even in modern times men have had a less than ideal view of wives. One of the Rothschilds of the famous European 'House of Rothschild' spoke of his wife as, "An essential piece of furniture."

But that's the world, not the church. In the church, a wife is essential but not a piece of furniture, not an object to be used by the husband...but an equal with the husband whose support of him is necessary for the family to survive and thrive.

"Be subject to", does not mean, 'Be servile.' And in recent times there have been attempts to prove that, by seeking a different explanation of these verses. Paul's explanation for submission is, "The husband is the head of the wife." (vs23). 'He has authority over the wife as the head of the home.'

But it's been argued that this word, "*head*", means '*source*', not '*authority*'. And that being the case, Paul was, (according to that idea), teaching 'the oneness of the two'; and therefore, the necessity of *mutual* submission—not 'the special' submission of the wife to the husband....and that's quite different.

There have been a number of articles written on that, examining the 2336 uses this word, the Greek word, "*head*". From classical Greek literature to Philo, to the Apostolic fathers, and many others, what these studies found was that numerous examples of the Greek word, "*head*", means, "*authority over*". Not one instance is given of the meaning, '*source*', or '*origin*'.

Now that doesn't prove that Paul was a Neanderthal and that the Bible does teach that wives are a piece of furniture—just the opposite. We all live under authority and we find that all through the New Testament. In 1 Peter chapter 2, verse 13, Peter instructs us all to, 'submit to the king, obey the government'. Paul makes the same point in Romans 13.

In 1 Peter chapter 5, verse 5, the apostle instructs young men to, "be subject to their elders". And "elders" there could mean older men, but more likely it means, 'the leaders of the church.' And Hebrews chapter 13, verse 17, does instruct all Christians, male and female, to "submit" to the elders of the church.

We all live under authority. But that doesn't mean the members of the congregation are made of 'lesser stuff' than the elders. Or that saintly citizens are inferior to the king because we are to "submit" and honor them—that is, honor their authority. And, "wives be subject to your own husbands", does not mean wives are inferior. This is about '*role*', or '*function*', in the marriage. —Not personal essence.

One way it has been stated is: 'Equality of worth is not identity of role.' In other words, a person's worth or value is not measured by the role or job he or she has. Christ, Himself is proof of that. In 1 Corinthians 11, verse 3, Paul wrote, "But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ."

Well, since God the Father is, "the head of Christ", His Son, does that mean that Christ is inferior to the Father in essence? Well, not if we believe the doctrine of the Trinity. Christ is, 'very God of very God', (*Nicene Creed*), meaning, 'Eternally from the Father, as His Son.' He is eternally from Him; therefore He is of the same essence of the Father; He is equal with the Father in power and glory—equal with God. He's God the Son—"I and the Father are one", He said in John chapter 10, verse 30. "In the beginning was the Word, and the Word was with God, and the Word was God", so begins the Gospel of John. We're all very familiar with that and those statements that are made of His deity—His equality with the Father.

But in the incarnation, when He became a man in order to be our Savior, He Himself, in His humanity was under the authority of the Father in order to successfully carry out His mission. But that submission has to do with His *function*, His *role* as Savior and mediator—not His essence or worth. He is not inferior to the Father...And a woman, too, is equal in essence—not inferior to men, and man. In fact, there are often women superior in wisdom, in intelligence and courage. And there are numerous examples of this. Pilate's wife, who was much more insightful than he was, sent him a message as he

sat on the judgment seat: "Have nothing to do with that righteous Man," she said.  
(Mat 27:19)...he should have obeyed his wife.

In fact that, in part, is the role of a wife: To be an advisor, to be a counselor to her husband in the governance of the family. And if the husband is wise he will seek her counsel...covet that counsel. When God created Eve, He said, "It is not good for the man to be alone; I will make him a helper suitable for him." (Gen 2:18). "Suitable for him", meaning, 'corresponding equally to him who would complete what was lacking in him.' So God put Adam to sleep. He took a rib from his side, closed it up, and from it made Eve. He made Eve out of 'the same stuff' that Adam was made of. —They're equal.

Matthew Henry had, I think, a good understanding of that event, (in fact, he understood far better than Mr. Rothschild). In his commentary on Genesis 2, verse 22, he wrote, "Woman was not made out of his head, (*Adam's*), to rule over him, nor out of his feet to be trampled upon by him, but out of his side, to be equal with him, under his arm, to be protected, and near his heart to be beloved."

His responsibility to his wife is to love her, protect her, and provide for her. Submission is the wife's responsibility. But that does not mean slavish obedience. And a wise husband won't want that. It is supportive service—and it is voluntary, willingly given.

Barton Gingerich, in the standard Greek lexicon of *Koine Greek*, defines *submission* as, "Having the sense of voluntary yielding in love". And notice two things: It's voluntary yielding to the wife's own husband—it's not 'women be submissive to men' ...it is only to their husbands. And notice too, Paul was appealing to wives to do this. He didn't tell husbands, 'Men, bring the women under submission.' He was appealing to the will of the wife, as a reasonable person, to be subject to the husband "as to the Lord". (vs32). Not because he, (*the husband*), is 'lord', but because it is her responsibility to the Lord whom she desires to please. This is what she should do for the Lord Jesus Christ, for the Lord God.

And also, because this is right: God has established this order with the husband as the head of the wife. Verse 23, "For the husband is the head of the wife, as Christ also

is the head of the church, He Himself *being* the Savior of the body." (vs23). That's how Paul defines the husband's headship in a Christian home, by 'Christ as the head of the church—and as the redeemer of the church, the Savior of the body.'

The church gets its health and its maturity only because Christ is our head; and the only way we will grow is by being in submission to Him as our head. John Stott wrote, "His headship expresses care rather than control, responsibility rather than rule." Then he added, "The characteristic of His headship is not so much Lordship as Savior-hood."

That is the kind of head the husband is to be and Paul makes that application in verse 24: "But as the church is subject to Christ, so also wives *ought to be* to their husbands in everything." Now, '*everything*' that is biblical, '*everything*' that is godly, of course... and not to follow a husband's lead into sin, if that should happen. (In fact, that's the case in which she must oppose the husband, make her point against that.) No, "*everything*" that is biblical and godly.

The Christian husband is like Christ; so *Christology*, 'the study of Christ', is imminently practical. As I say, (and as it has been said many times by others before me), 'Theology is practical.' The Christian husband is not like a worldly, chauvinistic boss—he's like Christ, the servant. There's nothing servile or demeaning in submission to that. It elicits really, voluntary, joyful submission in what amounts to a partnership.

I want to be careful with that, that term '*partnership*'; but I think it's a good description of marriage. There's a hierarchy, there is a level of authority, but it is a partnership between the two. And that leads to verse 25, and the responsibilities of the husband in the Christian marriage. Now this is not the standard for the world—this is not the standard for Mr. Rothschild. Rather, it's the standard for the church—but the world should see it: "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her..." (vs25).

Now this is a lot easier to preach than the previous paragraph—but it's a lot harder to live. What a standard to follow: 'Be Christ to your wife and die for her.'

Christ's death on the cross was the greatest act of love, ever in history—and across the universe. It shows two things, His love is *sacrificial*, and His love is *particular*. Christ loved the church with a special love that was far above that which He had, or has, for others in His common grace, His general grace. That's why He died for the church.

That is one of a number of reasons that I believe in, and I preach, what is called 'Limited Atonement.' It's also called *definite atonement*, (others prefer that). Some suggest, 'Well, *limited*...', (and it's been criticized on that basis), '...oh, you *limit* Christ's atonement.' Well, it is *limited* to the elect—but not limited in power. In fact, it's infinite in power so others prefer '*definite atonement*' or '*particular redemption*'; 'as Christ loved *the church*, and gave Himself up for *her*.' (vs25). He didn't give Himself up for the world, but the church; He's the Savior of the *body*—so Paul makes the point here twice.

Someone's going to say, and someone out here might be thinking, 'Yes, but it wasn't that long ago we studied John chapter 4, and verse 42, the Samaritan's confession that Jesus is, "...indeed the Savior of the world." That's true, and He is. But it's not 'the world', as 'every person in the world who's ever lived or ever will live', but, 'every *kind* of person in the world.' This was an amazing thing they had realized and that they were saying: 'He was the Savior for the Samaritans as well as the Jews, and not just a Jewish Savior.' He's the Savior of the Gentiles as well; men as well as women; slaves as well as freemen; some, "...from", (or "out of", literally) "every tribe and tongue and people and nation." —That's who He redeemed...that's Revelation 5, verse 9. And what a definition it gives of the atonement and the scope of the atonement!

And that is the only way this analogy in Ephesians 5 works. Because, if Christ loves the non-elect in the same way as the elect, and died as much for them as for His bride, then a husband's love should go out to other wives. But that's the very thing Paul is forbidding here, A husband's love is exclusive—a husband's love is *particular*; it is for his wife only. And Paul supports that from the *particular sacrifice* Christ made for His church—for His "bride". (Rev 21:9).



Charles Spurgeon, the soul winner, the English Baptist who was a five point Calvinist said, "Particular redemption is as plain in Scripture as the nose upon a man's face." I agree. It's certainly the only thing that works here and the only thing that fits a biblical understanding of Christ's death—which is described as, 'a *payment* for sins, a *purchase* of souls, and the full *satisfaction* of God's justice'.

It was, as theologians put it, "*effective*." That is, it achieved God's purpose in Salvation. When Jesus said, "It is finished", it's finished! He finished the work of atonement on the cross. All that remained was for the Holy Spirit to come and apply it to God's people. And He's done that all through the ages—and will to the end.

That's how John put it in Revelation chapter 1, verse 5, in his praise of Christ. "To Him who loves us...", (presently and always loves us)... "To Him who loves us and released us from our sins by His blood." He actually did that by His blood—which is a way of saying, 'By His bloody sacrifice on the cross, by which He satisfied God's righteous judgment, and removed it—propitiated Him.'

Now if His death was effective, and actually released from their sins all for whom He died, then you have one of two options. Either, 'Universalism' is true, and everyone in the history of the world, all who have lived, are saved—Or 'Particularism' is true...He saved His elect who believe.

How do we know who the elect are? They're the ones who believe. In logic it is, 'the law of the excluded middle.' Since His death was effective, it can only be one or the other—there's no third option. And based on the rest of Scripture, His death can only be explained as a *definite* atonement.

I can just hear somebody saying, 'Okay, okay. You're always preaching on doctrine: On predestination, and unconditional election, now limited atonement.' Yes, and don't forget *total depravity*. [Laughter] I plead guilty, because it's all true.

And you will never understand the Bible if you don't understand the great doctrines of the Bible. And you can't understand this verse if you don't understand *definite atonement*. And based on it, Paul's application here to husbands is, 'Your love in

marriage is *definite*, not general—it's exclusively for your wife. And what Christ did for His bride, you must do for yours—which is sacrifice for her. And your sacrifice must be *effective*—not in words only, but in deeds.

Paul explained what that means in verse 26 where he gives the purpose of Christ's death. It was to, "sanctify her...", (the church), "...having cleansed her by the washing of water with the word..." (vs26). And I take that in the sense of, 'Now, having cleansed the church by removing its sin and guilt through His death, He can now sanctify us by the washing of water with the Word.'

Noe that's not water baptism that's referred to here, (though the ordinances can certainly be used in the process of sanctification, and are used in that way), but here it's more likely, (in my view), to be the work of the Holy Spirit using the Word of God in the process of sanctification.

In Ezekiel 36, verse 25, God promised to wash the house of Israel: "I will sprinkle clean water on you, and you will be clean;" Then He said, "I will give you a new heart... I will put my Spirit within you." (vs26&27). That's a future promise for Israel, but it happens daily when the Holy Spirit, by use of the Gospel...[That's how all of this takes place, that's how salvation occurs, through the preaching of the Gospel; that's what the Spirit blesses; that's how He plants the seed of life in the heart of a dead soul to give life and faith]... by the Gospel the Spirit causes the dead soul to be born again—and through Scripture He carries on the process of sanctification.

God uses, really *everything* in the process of the new birth and sanctification. He uses the ordinances; He uses providence; He uses events; (hard and happy, all kinds of events...sad events and glorious events, joyous events—He does all of this), but usually, principally, He uses the Bible; He uses Scripture. "Sanctify them in the truth; Your word is truth." John 17:17.

We are presently being changed as believers in Jesus Christ, as men and women placed in Christ. We're presently being changed, presently being purified of our sin and

its power. And ultimately, the goal of this, of Christ's death, is our complete and future purity. As Paul put in verse 27, "...that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless." The picture given here is of the church described as the bride for whom Christ, the bridegroom, gave His life.

Alfred Edersheim in *The Life and Times of Jesus the Messiah*, describes an ancient Jewish wedding. First was the engagement that occurred when the groom would give the bride a coin, or maybe a letter that he'd written. Months, to a year later, when the wedding occurred, the bride was bathed, dressed in her wedding gown, then led to the house of the groom and presented to him. Then there was a wedding feast, after which the bride and groom would begin their life together.

And that seems to be, generally, the picture that Paul was giving here. The church is Christ's bride, and it's being prepared by Him, through the Word of God and the Holy Spirit. We are being changed; we are being purified. That's the constant process that is going on throughout our life. It's never completed in this life, but it's the process that we are going through that will someday be completed when He will present the church to Himself in all her glory, "having no spot or wrinkle", (vs27), perfect, like a young bride—beautiful and flawless.

It's obviously the picture of moral and spiritual purity. We will be holy and blameless, completely devoted to the Lord God. That will occur when Christ returns to take the church to Himself. That is what the husband is to imitate: A love that seeks the wife's blessing, that seeks her development, her greater good. That takes time, that takes thought, that takes sacrifice, and being ready to make the ultimate sacrifice. But also, and more commonly, daily sacrifices, whatever they may be—but have as their goal her sanctification.

Marriage is a partnership. The Christian husband is not a tyrant, but a leader. He doesn't crush his wife, but he provides for her materially and spiritually—insuring, for example, that the church is a central part of the family. The teaching of the Word of God is an essential part of the family, with the wife and the children.

Now Paul didn't give detailed application of how all of this is to be done. He gave the guiding principle for husbands, which is doing what will achieve the wife's spiritual blessing in maturity and Christ likeness. But certainly it involves daily prayer for the wife—and prayer in specific ways for her spiritual life, for her duties and responsibilities, for her physical and emotional wellbeing; and then doing what will further that.

Husbands are to be Christ to their wives, and represent Him in their relationship together, even doing little things that will lighten her load. It's not always easy to do, anymore than submitting on her part is easy to do. What enables us to do, what might not be our natural response, is love: Love for the LORD, and love for one's wife. (And on the other hand, her love for her husband.)

And Paul gives the standard for that love in verse 28, "Husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;"—self-love. But self-love here is not self-concern. It's not selfish; it's healthy. A healthy person wants what is best for him or for her; and we will make sacrifices in time and energy to get what is best for ourselves. And so Paul was merely stating that Christian husbands were to have as much concern for their wife's good as they have for their own good—their own health, and development, and maturity.

He explains that further in verses 29 and 30, by observing that, "...no one ever hated his own flesh..." Not normally—not normally. We know people do some terrible things to themselves, but that's not normal. The normal thing is, 'we don't hate our flesh.' Instead we feed ourselves, we clothe our bodies—and a husband is to nourish and cherish his wife.

It's what, "...Christ does for the church..." (vs29), and the weakest among us. He cares for them, because, Paul said, "...we are members of His body." (vs30). He loves us, and keeps us, and He will not lose one of us. He will bring us all into His Father's house and eternal kingdom. That's the care that the Lord has for us. It is constant; it never lets up.

Again I say, it's that for the weakest of us, as well as the strongest. But the reality is, the strongest of us are weak. We're all weak. We are totally dependent upon His love and His care for us. And that's the standard; that's the model for a husband and the care and attention he is to give to his wife. He is to treat her like his own body. They're closely united, two parts of a whole.

And to bring out that closeness, Paul quoted Genesis chapter 2, verse 24: Verse 31, "For this reason a man shall leave his father and *his* mother and shall be joined to his wife...", (*or you know it often as, "and cleave to his wife..."*), "...and the two shall become one flesh."

That's God's marriage ordinance between one man and one woman. It is characterized by 'leaving and cleaving', setting up a new home in which the husband and the wife become one flesh. "Be joined to", is, "cleave to", which means, literally, something like, "be glued to". So it speaks of the full commitment of the husband to his wife. He's to cleave to her, be joined to her in a close union—one of commitment.

Paul calls this union a "mystery" in verse 32. Now he was not saying marriage is mysterious. That's a nice, romantic thought, and true—but this is different. In fact, we're familiar with this word already, because back in chapter 3, verse 9, Paul used the word "mystery"—and as we considered it then, it means, 'a secret made known only by revelation.' This is not something you would understand by your own reason: We know this to be true, this mystery that's revealed, because God has revealed it. And the mystery of marriage is, 'Christ and the church', and the relationship between the two. When God made Eve and presented her to Adam, His primary purpose was to give the world a picture of the relationship Christ would have with His church.

So marriage is a parable; it's a living illustration of that to the world—which lays a heavy responsibility on the husband to love and lead in such a way that the world sees this image clearly, by his care for his wife.

And not just the world, but the children they may have. A loving or unloving husband makes an indelible impression on the children, as does a compliant or an

uncompliant wife. It's important how we respond to this instruction for the witness and the testimony that we give to a wide range of people.

Now, in order to reinforce this, and in order to reinforce the importance of it, Paul then summarizes his teaching in verse 33, "Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband."

When I read that, that 'a wife is to respect her husband', I think of Abigail. Mike, (*Black*), has covered this in his studies on the life of David. Abigail, you'll remember was married to Nabal, who was a fool, (that's what 'Nabal' means, '*fool*'); and she intervened for him. Nabal had infuriated David. He had challenged David and David and his men were armed and ready to go and deal with Nabal as harshly as he could be dealt with.

Well, she acted on behalf of her husband. I don't think she did it out of affection for him, but out of respect for his role as the husband. She intervened, and she saved his life. What she did was right, and what she did was righteous, and what she did was selfless—and David understood that and he honored her. And the LORD honors a wife who does that.

Even in Christian homes, there are wives married to difficult men...and husbands to difficult wives. God knows that, and He blesses obedience—and He can use that obedience to change the heart of a difficult spouse.

So these are Paul's family values, which can be stated simply: 'Regardless of age, or gender, or role, obey God and be a living sacrifice.' That's challenging. It means putting others first; it means being selfless.

But it is an important witness to a selfish world and one that God uses to make known Christ—the Savior of the world who became the servant. All Paul is saying here is, 'Christian husbands and Christian wives, be Christlike.'

Well, may we be that. And we will be that only by the grace of God—and the grace of God alone.

And you non-Christians who may be here: You have not believed in Christ...know that you are lost and eternity is quickly approaching—darkness, alienation ...forever! Flee to the cross! Flee to the Savior who died to save all who believe in Him.

And He does that; all, whoever they may be, who come to Him in faith are received by Him; and at that very moment of faith and trust in the Savior as the God-man who died for sinners, at that moment their sins, your sins, will be forgiven. Your guilt removed and you will have new life...and a glorious inheritance in Christ. So may God give you the grace to do that.

And God give all of us the grace to fulfill this great instruction that Paul has given; demanding instruction, but blessed instruction.

*(Closing prayer)* God, we thank You for Your grace to us and what You can do that "All the wastes You will repair and will be rebuilt anew, and that's what Your love can do" ...And what it does do—and what it does for us.

You have, through the apostle Paul, given us challenging words in this text in Ephesians 5. It's difficult to do this: To be a loving husband or to be a submissive wife—but we can do it in Your strength. And it's so vital that we do it. We, none of us, measures up to this. We fail; we fail every day. But we thank You that You're patient with us and You supply what we need—and we pray that You'll do that.

And we thank You that we have a glorious future; that regardless of the difficulties we face in this world, which are many, and are constant, and will be to the end—it will, as Newton wrote in his hymn, "End in eternal peace."

Thank You for that. Thank You for the hope we have and the assurance You give us in the present. May we live to Your glory.

And now, Father, we pray that You would bless us. 'May the LORD bless you and keep you', as Aaron prayed for his people, 'The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace.' In Christ's name, Amen.

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