

Exod 03-08-31b

We resume our study now in Exodus chapter 15. Having taken some time to look in Hebrews at the application or the illustration that God gives us in the experience of Israel in the wilderness. There is a rest that remains to the people of God.

I would imagine that your experience is like mine, that there is nothing better than a great rest. This is a holiday weekend. I don't have to get up and go to work in the morning, and I'm looking forward to a rest, however brief it may be.

I have a lot of things to get done this weekend, but one thing I can do is rest, kind of get my batteries recharged. You have a hard time finding someone who does not enjoy rest, who doesn't enjoy it a lot. Rest is a ceasing of labor.

It is refreshing. It is restorative. It's pleasurable.

God says there is a rest that remains to the people of God, and that we ought to fear lest that promise being left, any of us should seem to fall short of it. It's hard to know where to stop the Scripture reading in Hebrews because you tend to just want to go through the whole book. But if you look at chapter 4, verse 1, it says, Therefore, since a promise remains of entering His rest, let us fear, lest any of you seem to have come short of it.

I had a helpful talk with Joseph and with Dan during the break. Those guys both have fertile minds. It's very helpful to me to hear what they're thinking and how the things that we see in God's Word are striking them.

One of the things that came up in our discussion on the break that I wanted to share with all of you is this idea of no middle ground, which I mentioned in connection with chapter 3 here, that the Scriptures, whether you look at Hebrews chapter 10, or Romans chapter 2, or Daniel chapter 12, or any of the other numerous passages that talk about our judgment, seem to present two possible alternatives. It is either favor or disfavor. It is either blessing or it is tribulation and anguish.

And it seems very severe. This is not to deny what Scripture also teaches, that there are graduations of both the tribulation and the reward. Romans 2 tells us that when we are self-seeking and do not obey the truth, we are treasuring up for ourselves.

We are storing up. And when you store something up, you accumulate. So there are levels of accumulation, right? We also know that in the area of productivity, there are degrees.

You can be a 30-fold, a 60-fold, or a 100-fold field. There is some weighing or measuring or evaluating of the gold and silver and precious stones. You could imagine that there is some variation in that amount by different believers.

The either-or aspect that we're talking about is, it is either production or it is empty. The soil

either produces some sort of crop, whether it's 30, 60, or 100-fold, or the weeds choke the word, the hardened ground rejects the seed, the birds of the air come and pick it away, or whatever other things happen in the parable of the soils, and the ground is unfruitful and does not bear. It either bears or it doesn't.

Now there are levels of bearing. But depending on what God is emphasizing at the time, there Jesus is teaching about the fruitfulness of the word and the importance of taking it in and letting it do its work. And so you see the spread or the graduation of production, and the non-production is sort of absolute.

It doesn't matter how it happened. If the seed got carried away, if it got choked by the thorns, if it sprouted and died in a day, it doesn't really matter. The end result is no production.

And that's sort of the absolute in that scenario. In Romans chapter 2, you get the spread or the graduation in both. To those who by patient continuance and well-doing, seeking glory, honor, and immortality, God grants eternal life.

That's sort of the absolute. But then he says, to the extent that you're self-seeking and do not obey, you are storing up for yourself wrath and tribulation in the day of judgment. And he says, the more you display and pursue apathy and indifference and disobedience and self-seeking, the worse it's going to be.

And so, yes, there are variations, but there is either failure or there is some level of success. There is either going to be joy and blessing. The picture that Jesus gave of the meal, the fellowship meal, where the master, the owner of the house rises up to shut the door.

There are people who are inside the door sitting down at the table. Now, some of them may get more food than others. Some of them may be sitting at the right hand.

Somebody may be at the foot of the table, but they're in the room. They're in the door. And that door shuts.

People rapping on the outside saying, Lord, Lord, in your name, didn't we do these things? And he says, I don't know you. I don't know where you're from. Depart from me.

And they're outside. And they're resurrected. They're there to knock on the door.

They're believers. But there is this inside and outside aspect. Well, then the next question comes, this seems very severe.

And it's a fair observation. It does seem severe. It's scary.

And it's of deep concern to me to teach it, because does this mean that we're not going to be too glad that we're saved? If we really kind of mess it up bad in this life, and God raises us and judges us and says, well, you ingrate, you lampless, oilless, seedless, fruitless, offscouring of, you know, you're the poster child for tribulation, wrath, and anguish. And I'm putting your

picture in the dictionary next to shouldn't have done this. Then what about the joy of salvation? I mean, why not just tumble on into the lake of fire? What's the point of being raised to an endless tribulation, wrath, and anguish? Well, there is an undeniable teaching in the Word of God that says we should fear.

And that's what you see in Hebrews chapter 4 and verse 1. Now, when I was a young lad, and my father was threatening me with dire mayhem and bodily harm, carrying the shingles off of my roof, his point was, do not repeat this stupid behavior. Do not go out and bang on your brother anymore. Do not fail to do your chores anymore.

Do not leave the gate open and let all the stock out anymore. And his point in literally, not literally, but essentially, clouding up and raining all over me and threatening me with all sorts of mayhem was to emphasize the point that I should not engage in this defective behavior, right? Now, did my father love me? Were there good times ahead? Yes. But that's not the point when this issue comes into view.

So, when we see these scriptures in the Word of God that talk about the judgment and that there is this unto the ages, tribulation, wrath, and anguish, one point is, and Patty also brought this up after Friday night's class, there is a difference between the sin and the sinner. Is God ever going to be happy with David for murdering Uriah and bedding Bathsheba? No. And there was a consequence that is irrevocable.

A child died because of that. Is God ever going to be happy with David for numbering the people, not collecting the half-shekel tax, and wiping out thousands of Israelites? Is that ever going to be something that God looks back and says, well, we'll have a good laugh over that in a millennium? No. God's attitude towards sin and failure is always the same.

Is God ever going to look back with a chuckle on Korah, Dathan, and Abiram coming up with their little censers of flame, and then, watch this, the flame comes out of the pillar and incinerates them, the ground opens up and swallows their followers? No. There will always be anguish. There will always be tribulation.

There will always be a dark, brooding failure and a stench of sin and evil over those actions. And looking at them is always going to produce the furrowed brow. But, David is a man after God's own heart.

David's name is attached to the very Son of God for all eternity. Jesus Christ is called Son of David. But not the David of Uriah, Bathsheba, Gath with spit on the beard fame.

This is the David who is the sweet psalmist. This is the David who says, purge me, wash me, I shall be clean. Create in me a clean heart, O God.

Who acknowledges, who gets up off the ground and washes his face and combs his hair and gets back on the throne of Israel and gets back into function and productivity in God's plan. That's the David that God honors by attaching his name to the Messiah. Will it ever be forgotten

that David failed? Do you think David will ever be able to look back on those portions of his life without anguish? It will always be there.

And I think that the emphasis of the Word of God is not, well, you're just going to hardly even be happy you're saved because I'm going to raise you up and I'm going to make you pay and I'm going to make you pay and I'm going to make you pay and I'm going to punish you for messing up in your life. I don't think so. You look at the character of God.

You look at the nature of life. He has created free creatures with free will, with the ability to learn. Angels, however long they have existed, well before us, are still learning.

They are watching intently and learning and growing in their understanding of God through what happens in human history. And we are destined to do the same. We are not going to be frozen.

We are not going to be painted on some eternal wall in a cringing position. We know that. We know it by example.

We know it by the teaching of Scripture. Everyone is going to be glad that they are not in the lake of fire. And the other point that came up that I think is worth repeating is when we talk about an either-or situation, we are believers and we are either productive and in line for blessing and reward or we are unproductive and we are in line for discipline and loss at the judgment.

That's the picture that the Bible paints. And when I say the Bible doesn't seem to present any middle ground, it's because the fire is going to come through and things either survive the fire or they don't. It's either gold, silver, and precious stones or it is wood, hay, and stubble.

There's not some intermediate stuff that turns to charcoal and is good for cookouts. It either totally survives or it's totally destroyed. That is the picture.

That's the emphasis that we have in Scripture. But that is for believers. And one of the things that has happened in our church tradition and in our Christian theology over the centuries is that our either-or has shifted to it's either the lake of fire or it is eternal bliss with every reward promised to the most faithful apostle.

You could be Cain. You could be Doeg the Edomite. You could be Judas Iscariot.

But if you're saved, you are going to be up on the mountaintop eating the hidden manna with the white robe and the new name and the white stone and ruling with Christ and having all of the manifold blessings promised to the faithful right up there with the apostle Paul and Peter and Moses and David and Daniel and everyone else. Or you're in the lake of fire. These are the two either-ors that the church has settled on and that are traditionally taught.

And it takes us a while to, it's like that rolling 600 pound piano on a slick floor. That's what we've

inherited. That this is our Phariseeism.

And to change the direction of our thinking and wrap our minds around what Scripture actually presents. Scripture says very little about unbelievers. If we didn't have the book of Revelation, we would know nothing of the lake of fire.

Scripture addresses itself to believers. Because you can't understand it without the Spirit. Unbelievers have rejected the ministry of the Spirit, so why would God say anything to them in the Bible which is inaccessible to them? If you're an unbeliever, by definition, you can't understand the Scriptures.

The Spirit has what He needs to say to an unbeliever. You've got your sin, you've got your righteousness, you've got your judgment, you've got your Savior, what do you say? That's all the Bible they can understand. That's all the Bible they need.

So there are a couple of FYI's to us in Scripture about what happens to unbelievers, just so we know. But Scripture is addressed to those to whom the Spirit can minister it. And that's believers.

So the poles that are presented in Scripture are success or failure, faith or faithlessness. They don't have the prefix semi in Greek. It's not pistia, semi-pistia, or a-pistia.

We are presented as one or the other. It is like going up a hill that is moving. It's like an escalator taking you up to the next level.

You're either moving up the escalator or you're moving down the escalator. But nobody for any great length of time can maintain a static position on an escalator. We're either on the up escalator or we leap over and we're on the down escalator.

We don't just stay halfway between floors. We're either advancing or we're retreating. We're either learning and growing or we are deteriorating.

You can be learning and growing for a while, and then you can flip over the rail and go down, down, down. But we don't stand still. This is the picture that Scripture presents.

That is why it says in Hebrews chapter 4, a promise remains of entering His rest while it is called today. Nobody can promise you your tomorrow. I can make none of us in this room, none of us in the sound of my voice, I cannot make you the promise that you're going to have a day to live tomorrow.

Any one of us could die this afternoon or this evening. Meteorite, embolism, bad driver, who knows what. I have known people that were living and breathing, young, vibrant, healthy, ran 3 or 4 or 5 times a week, beautiful, talented, gifted, loved the Lord, snuffed out that fast.

You have a conversation with them, out of nowhere the plan of God calls for them to check out and exit this life. Nobody saw it coming, nobody was prepared, and they are just gone. And that

can be any one of us.

That's why the Scripture says today. Do not harden your hearts. While it is called today, seize the promise.

You can't make yourself a promise about tomorrow. You don't even know if you have a tomorrow in this life. But we do have today.

So it says today, if a promise remains of entering His rest, let us fear. And the reason Scripture emphasizes and paints this dismal picture of tribulation, wrath, and anguish is we ought to be afraid. We ought to be very afraid of displeasing our Heavenly Father.

Scripture says over and over again, it is a fearful thing to fall into the hands, the disciplining hands, the judging hands of the living God. This is what Hebrews 10 is all about. Don't miss the sacrifice for sin.

Because if you do, there's no second chance, there's no do-over, there's no emergency exit. If you don't pull that ripcord, there's not an emergency chute. You get one deliverance, and that's the sacrifice.

If you sin willfully, after you've been given the knowledge of that truth, there is no more sacrifice. There is a certain and fearful expectation of judgment. And it's designed to be scary.

It is supposed to literally put the fear into us. Paul says, work out your salvation with fear and trembling. We ought to fear and we ought to tremble.

We ought to take it seriously. This is not sort of, you know, today you go to churches and there's lots of choruses and feel-good messages and here's three ways to improve your marriage and here's six ways to, you know, have a good time and one thing and another. Where is the rebuke, correction and instruction in righteousness that Scripture over and over again gives us? And why is it there? Well, God's not just wanting to scare the living daylights out of us and turn us all into groveling, fearful people.

He's not giving us a spirit of fear, but we should fear if we put ourselves in this category. All right, we want to get back to Israel while we've still got some daylight left in our lesson here. So turn with me back to Exodus chapter 15.

Now, where are we? What have we seen? We have seen the greatest deliverance that God will ever perform in human history, bar none. There is no greater deliverance than Israel coming out of Egypt. Scripture says so repeatedly.

God identifies Himself with that epithet from now on. I am the God who brought you forth from the land of Israel. It is metaphorical.

It is symbolic. It stands for defeat of sin, defeat of death, giving us our salvation. That's what it means.

These people are recipients of that deliverance. They are believers. For spiritual purposes, for teaching purposes, for all intents and purposes, you can treat the nation of Israel from now on as believers.

And are they glad that they were delivered? Yes, they are. They sing this song that we saw last time. And you'll notice in verse 20 that Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing to the Lord, for He has triumphed gloriously. The horse and its rider He has thrown into the sea. Now, this is a response to Moses and the sons of Israel back in chapter 15, verse 1. And what this is is an antiphonal effect.

You've got Moses and the men saying, I will sing to the Lord, for He has triumphed gloriously. The horse and its rider He has thrown into the sea. At the same time that this song is being sung, the women have formed up, and Miriam is leading them, and they are doing a chorus.

They're doing a refrain. The men sing the verse. The women sing the chorus.

They sing, The Lord is my strength and song. He's become my salvation. He's my God, I will praise Him.

My Father's God, I will exalt Him. Miriam and the ladies kick in. I will sing to the Lord, He has triumphed gloriously.

The horse and its rider He has thrown into the sea. Now, what is a timbrel? Miriam took the timbrel. If you have a newer translation, I think the American Standard or NIV or something says tambourine.

It's not a tambourine. There's no such thing as a tambourine in these days. A tambourine is a ring of wood with a striking surface and little metal pieces around the edge that jangle.

This is not it. The closest thing we have to this, this is a hand drum, or a bongo, if you will. Basically, Miriam takes out her bongo.

It's just a hollow thing with a skin stretched over it. Thump, thump, thump. It's a percussion instrument, but it doesn't jangle.

It's not a tambourine, green or otherwise. It is simply a percussive instrument. And so they're thumping a rhythm.

And I can't reproduce this, nor would I try. But she takes this, and it keeps everybody together. Why do you have a beat? Why do we have drum beats in music? It keeps everybody together.

If you have a marching band, the left foot always hits at the same time. The instruments play together. It measures out and evens out and provides symmetry to a musical effort.

So they are beating this beat and singing this song. Now it says that Miriam is a prophetess. This is the first time any woman in the Bible is designated as a Navia.

Navi, N-A-V-I, is prophet. This is prophetess. Why is she a prophetess? It also says she's the sister of Aaron.

It doesn't say she's the sister of Moses. Hmm, I wonder why that is. I've already explained that.

She is the sister of Aaron. And I think she and Aaron are Moses' cousins, but feel free to disagree. But she takes her tom-tom, she takes her bongo in her hand.

All the women went out after her with their bongos and with dances. So they're bumping and dancing. And Miriam answered them.

This is an antiphonal response. This is a refrain that repeats through the song. And what does it say? It says, sing to the Lord.

And then it says, rising He has risen. Rising He has risen. This is G-A-A-G-O-E.

It is repeated. I mentioned this last time. This is kind of like dying thou shalt die.

It is an emphatic construction. There is a question in my mind about who the subject of this is. Whether the horse and its rider are the ones that have risen or whether it is God rising.

He has risen. Because you have this rising and then you have the horse and its rider thrown into the sea. And the word for thrown is Ramah.

Ramah. And it is a pun. It's a play on words.

Because Ramah means lifted up or high place. We saw that in 1 Samuel. This that has risen up has been cast into the sea.

Or God has risen up, grabbed the horse and rider and cast it into the sea. Because it is a homonym. There is another Ramah that means to cast down, to throw down.

And it is related to this word that means to be lifted up. If you Ramah something, you have risen it up because you are going to slam it to the ground. You see men running the end zone and they have evidently never been there before and they are real excited and so they spike the ball.

Well, you don't spike the ball by just flicking it down from waist level. You raise it up over your head and really pound it into the ground if you are going to spike. And this is where the idea of Ramah in a sense of cast down comes from.

You raise it up so that you can slam it. But the interesting thing about this is that this has the idea and is used many times in Scripture for fooling someone. For causing them to fall by deception or by artifice.

To entrap them. To ensnare them by a wily scheme. And this one word says so much because God left the way of the sea open.

He could have had it come together as soon as the last Israelites came across. But He left it wide open. He let the chariots and the horsemen come in and when they were all good and mired down from the rainstorm and the mud and the wheels were coming off the chariots, then He drowned every last one of them.

And so it was a deception in a way. It was a trap. It was a snare in which they were destroyed.

And Ramah, when it says He has cast them into the sea, He has entrapped, ensnared, and caused them to fall in the sea. Hebrew is such a graphic and rich language. A single word can carry a lot of weight.

So, they have this big song fest. Now, today we have lots of worship that's all around music. I appreciate music.

We have some of the best music in Dallas in our church. But, when you have people who whip themselves into a froth over music and the music becomes an end in itself, and this sort of sing-song effect, this back and forth between the men and the women, Miriam, by the way, I mentioned she's a prophetess. You know what the name Miriam means? It means the fat one.

I'm sorry, that's what it means. Miriam is the fat one. And, you see, Moses was 80 when he left Egypt with the Israelites.

Aaron is a couple of years older. Miriam was, what, 10, 12, 13 years old at the time Moses was in the bulrushes? So, she's in her 90s, we would expect. So, 90-year-old woman with her bongo, horse and a rider cast into the sea.

But, she is a leader. You can go over to Micah and some other passages in Scripture and it says that God sent Moses, Aaron and Miriam to lead the people. What is Miriam's role? Well, what's she doing here? She is leading the ladies.

She is a teacher of the ladies. Israel has no theology. They have no real independent culture.

They've been slaves for a couple of hundred years. So, they need to learn independent life. The women need to learn how to function as heads of household, managing servants instead of being servants.

And so, Miriam is a prophetess. God raises her up and her ministry is to the ladies, specifically. That's why when she stands up, all the ladies follow her.

She beats her bongo, they beat their bongos. That's how it goes. So, Moses brought Israel from the Yam Suph.

They went out into the wilderness of Shur. And they went three days in the wilderness and

found no water. Three days.

Three is a very significant number in Scripture. How long was Jonah in the belly of the fish? Three days. How long was Jesus in the heart of the earth? Three days.

We've done that study when we studied Bible numbers. They've gone three days into the wilderness and this immediately follows their baptism in the Red Sea. And I'm not going to go into a whole lot of detail here, but if you think about going into the water and coming out of the water in the sense of picturing death and burial and resurrection and that sort of thing, you have a foreshadowing.

We are identified with Christ in His death, His burial, and His resurrection. He was in the heart of the earth for three days and three nights. And we are encouraged with that specific example, Paul tells us in Romans, that in the same way that He died to sin and is alive to God, we should reckon ourselves dead to sin and alive to God.

But it is a choice that we make. And based on that choice comes the judgment that we've talked about. So, they go three days in the wilderness and they found no water.

Now, was God incapable of providing water? Did God forget to provide water? Was He so wrapped up in the plagues and the sea and the pillar and the rest of it? Oh, God forgot the water. This is not the case. They are out of water because God designed for them to be out of water.

Three days worth is about what you can carry in ancient times. You fill your skins, you're watering animals and whatnot. You can travel and carry about three days worth of provision in terms of liquid refreshment, water, before you run out.

Well, all they have basically is what they brought with them. And so now they're out. There's no water.

They haven't come across any springs. So, now when they do find water, they come over the ridge and they say, Oh, water, great. It's undrinkable.

It's unpotable, as they say. They could not drink the waters of Marah for they were bitter. The place gets its name, bitter, because of the nature of the water.

You may remember in the story of Ruth that her mother-in-law says, Do not call me Naomi anymore. Call me Marah. Because my sons have died, my husband has died, I've come back to Israel.

I'm not Naomi anymore. I'm Marah. I'm bitter.

So, just when hope seems to have been fulfilled, used up the last of the canteen, come over, here's the water. They go down, somebody scoops it up and then starts spitting and hacking and wheezing and saying, Oh, it's bitter. We can't drink it.

So, the people complained against Moses saying, What are we supposed to drink? Oh, wise man. Oh, parter of the waters. Oh, leader who has brought us out here to die.

So, Moses cried out to the Lord and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. Now, you should not have to exercise your imagination too much to see the association between three days, between the tree, between what was bitter being made sweet, and the work of the Lord Jesus Christ.

The bitterness of sin, the penalty of sin, the death that is the result of sin. If you can't drink water, you will die. And in many cases, it only takes about three days.

I think the standard, medically speaking, people have gone longer, but the standard for an active person without drinking water is three days. And if you go three days with no intake of water, you will expire. So, what shall we drink? He cried out to the Lord.

Of all the ways that this water could have been made sweet, it is done with a tree. It is the wood of the tree cast into the water. The tree turns what is bitter into what is sweet.

It turns death into life. And you'll notice that this is not an insignificant occasion. So, he made a statute and an ordinance for them.

And there he tested them and said, if, and this is going to sound awfully familiar after our first lesson, if you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you. You see this bitter water? I apply the tree to it and it's made sweet and made wholesome and made good and life-sustaining.

If you will diligently heed the voice of the Lord, if you'll do what is right, if you'll give ear to His commands and keep His statutes, you will also be healed. You will not be subject to bitterness. I am the Lord who heals you.

Then they came to Elim, this means great trees, where there were twelve wells of water and seventy palm trees. And they camped there by the waters. How many disciples did Jesus send out on the first missionary journey? How many did He send out on the second missionary journey? What did they bring to Israel? Words of life.

Words of hope. Words of healing. Wells of water and palm trees.

Everything they need to sustain them, refresh them, restore them after their time of testing. Well, we're going to see next time in chapter 16 what happens when they journey from Elim. This is less than a week after the Red Sea.

And once again, in verse 2, the whole congregation of the children of Israel is going to complain against Moses and Aaron in the wilderness. Oh, that we had died by the hand of the Lord in the

land of Egypt, when we sat by the pots of meat and when we ate bread to the full. For you have brought us out into this wilderness to kill this whole assembly with hunger.

How mindlessly idiotic can one get? And yet, we do this very same thing. God, you have forgotten me. First, you ran us out of water.

We managed to sustain ourselves. Now, you're running us out of chow. We don't have anything to eat.

You've brought us out here to kill us. You don't know what you're doing. Your man Moses is an idiot.

We wandered around before we ever got out of the land. Barely got across. He had to work a miracle because he was leading us in circles.

He had to miraculously part the water. Then we didn't have any water. And he had to miraculously turn the bitter water sweet.

This man Moses does not know what the heck he's doing. Who have you given us for a leader? And what is this plan? Seems like every couple of days we're on the brink of death. I'd rather be a slave with my pot of meat and my morsel of bread than be out here with my freedom and facing the unknown.

This is their essential argument. Fortunately, God does not say OK, fine. And obliterate them.

Nor does He obliterate us. But we have to watch. There is a promise of entering His rest.

Let us fear lest there be in any of us an evil heart of faithlessness and we fall short of that promise. Let's not make this particular mistake. God is faithful.

God knows what He's doing. If we have a no water situation, if we have a no bread situation, if we have a time of trial, can we just last the three days? Can we not wait for the power of that healing tree to make our bitter water sweet? We can. We have a lot more going for us than these people did.

We have the indwelling Spirit. We have the complete canon of Scripture. We have infinitely more information and infinitely more divine power available to us than they did.

There is no excuse for us to not enter that rest. There is no excuse for us to not endure and persevere and partake of the inheritance that belongs to Christ. We've been given everything.

Look at the country we live in. Look at the resources that are available to us. Our problems shrink into insignificance when we look at what God has placed before us.

But we have to believe that He is and that He is a rewarder of those who diligently seek Him. And that's our challenge because we are easily attacked and easily distracted. But we'll pick up

in chapter 16 next time.

Father, thank You for the privilege of living and being sustained by Your grace, being called by Your name, being entered forever into union with Christ. We thank You for the great opportunity, the great calling that You have given to us, the great provision that You have made to fulfill that calling. We pray that we will be ever mindful that it is today and there is a promise available to us of entering into Your rest.

We pray that as we learn and grow, we will become more and more like our Savior, the Lord Jesus Christ, and reflect His glory. We ask it in Jesus' name. Amen.