

Exod 03-10-19b

Let's resume our study now in the book of Exodus, where after a significant departure into our scripture reading this morning, but that Psalm 112 is a great, great passage. I don't regret the time we spent on it. But we do need to pick up now in Exodus chapter 19.

Jethro, the Midianite priest, has come and gone and given his advice. And if you look at the picture, the great picture, the large overview here, think about Israel, the nation, as a metaphor or symbolically representing an individual believer's life. Obviously, the starting point is redemption, preservation, and deliverance through the blood of the Lamb.

You then have departure from the old way of life. If any man be in Christ, he is a new creation. Old things are passed away.

All things are become new. You leave Egypt behind with its problems and with its afflictions and with its unhealthy allures, and cross through the waters of baptism, which is not so much water baptism, which was a great teaching tool, but is in fact the baptism of the Holy Spirit that enters us into a new corporation. We are incorporated into the body of Christ.

We are sealed with the Holy Spirit unto the day of redemption and separated from that which we were immersed in before our conversion. We are on the other side of the sea. Then you have this journeying in the wilderness and in the first month they travel and they begin to deal with the first principles of the doctrine of Christ.

Remember in Hebrews, we visited that passage in Hebrews, the end of chapter 5 and beginning of chapter 6, many times that the foundation of the first principles are change of mind away from dead works and faith toward God. So God uses deprivation in the area of water, deprivation in the area of food to begin to teach the nation of Israel about faith in God. You can't keep thinking in human terms.

You can't keep looking for human solutions and worrying about human strength and human lacks. You have to start trusting that the God who saved you is the God that is going to provide for you. So their first month in the wilderness, their first 45 days is in recovery and in beginning to have a new view of life.

Now you're on a journey. Now you have a destination. Now you're not a slave anymore.

You've got to cast off the slave mentality. You've got to begin to think in terms of your destination. In the second month, 15 days into the second month, they begin to experience the supernatural provision of God in the form of manna.

They are now, as the old hymn says, eating angels' food. And this also begins worship in the form of Sabbath observation. As near as we can tell, there was no such thing as a Sabbath in Abraham's day.

Noah never worried about a Sabbath. Joseph never worried about a Sabbath. All of the old patriarchs, for their entire sojourn, 400 years from the giving of the covenant to Abraham until they left Egypt, no such thing as worrying about the Sabbath day.

It is enjoined, it is given after the first six days of provision. And on the eve of that first Sabbath, the Pentecost day, in prospect at least, they get that double portion. And so, when you think about our life as a believer, when we begin to recognize that we are on a journey to a destination, we are sustained by God, we need to walk by faith and not by sight.

We shouldn't have a spirit of fear every time there seems to be a lack or a problem. God will provide. And as they begin to drink the water from the rock, as they begin to drink that and eat the manna, they are taking in divinely provided food.

And this is a picture of our sustaining grace spiritually. We have the Word of God, we have the washing of water and the renewing of the Holy Ghost, as it says in the Old King James. Well, so now what is next? They fight their first battle against Amalek and find that when God is lifted up, when the Lord is our banner, when He is that which is held high, we prevail and we begin to see that not only in our personal circumstance, in our looking inward at our own life, in our own situation, that we have to have faith in God and be sustained by what He has provided, but when we are faced with affliction from without, when there is an attack from the outside, it is the Lord who sustains and who delivers and who provides.

Then we have the visit of Jethro. And in this last chapter, we saw that we have a new way of prioritizing. The advice of Jethro to Moses is, you need to have some priorities here.

Little things shouldn't rise to the highest level. Delegate. Have some men in Israel, captains of tens and fifties and hundreds and so on, who can deal with various levels.

And this is about establishing priorities and judging the relative weight of a case, of a problem. Simple things, elementary things, can be handled at a lower level. And so, a new set of priorities have been established in Israel and it's reflected in this system of adjudication that Jethro commends to Moses and which he follows.

Well now, in chapter 19, we are coming to a watershed. We are coming to a great marker, a great boundary stone, a milestone in the progress of the nation. In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the wilderness of Sinai.

For they had departed from Rephidim and had come to the wilderness of Sinai and camped in the wilderness. So Israel camped there before the mountain. It doesn't say a mountain.

It says the mountain. What mountain is this? This is the mountain of the burning bush. This is the mountain where Moses was commissioned.

This is the mountain where God told Moses, this will be a sign to you. You will return and

worship God on this mountain. Remember that? Well, now they're back.

This is the fulfillment of that sign. How many chapters back did we see that promise? Exodus chapter 3, Exodus chapter 4, you remember? All of chapter 3 is taken up with this conversation at the bush. And Moses at the beginning of chapter 4 says, suppose they will not believe me or listen to me.

And he gives them the signs. And he gives them the comeback that, well, I'm not eloquent. My tongue is slow.

And God's anger is kindled against him. And then as you get down to the end of that discourse, you find the sign that God gives him. You will return and worship me on this mountain.

This is now fulfilled in Exodus chapter 19. They are back. The people are encamped in the wilderness before the mountain.

Verse 3 says, And Moses went up to God. This is an interesting statement. We're going to deal a little bit with numbers here in this section of our study.

This is the first of seven references to Moses going up to God. Let me give you the others so that you'll recognize them as we come across them. But this is the first.

Moses is said to go up to God seven times. Here in chapter 19 and verse 3. It will say it again in verse 20. It will tell us this in Exodus 24 verse 9. And again in verse 13.

And again in verse 15. And again in verse 18. We have four notices in chapter 24.

9, 13, 15, and 18 of Exodus 24. And then finally in Exodus 34 verse 4. It says that Moses went up the mountain. That is a grand total of seven times.

Seven times it explicitly says that Moses went up. There are some other times where it is clear that he went up, but it doesn't state it. It explicitly says that he went or came down from the mountain only four times.

1914, 1925, 3215, and 3429. Four times it says he went or came down from the mountain. Seven times it says he went up.

So it is clear that he went up and down numerous times. But it is significant that seven times he goes up. Four times he comes down.

Both of those numbers have significance. If you remember the study we did in Revelation on Bible numbers. Some of this should resonate.

Seven is one of the numbers of perfection. Not the only number, but one of them. Three is a number of one kind of perfection.

Seven is a number of another kind of perfection. Ten is a number of a different kind of

perfection. Twelve is a number of a fourth kind of perfection.

This is one of those. This lesson and what we study next week, we are going to take a little bit of time and review and perhaps expand a little bit our study of Bible numbers. Because it is essential as we get into the details of what God gives Moses on Mount Sinai.

It is full of numbers. We need to have a sense of what these numbers represent. They are not just there because he had to pick.

You know when someone does a card trick. They fan out the deck and they say pick a card. Any card.

And you pick it. It might be the three of diamonds. It might be the seven of spades.

Well, these are not random choices by God. The timing. The number of animals in a sacrifice.

The number that constitutes a measurement. All of these have a significance. We may spend a little extra time getting through Exodus.

But we will not go through without doing our best to understand what those mean. One of the first numbers that we want to look at here is right in the beginning of this chapter. What does it tell us in Exodus chapter 19 and verse 1? Practically the first word in the chapter is the number 3. It is the third month.

Right? Well, what happened in the first month? In the first month you have the crossing of the Red Sea. You have the singing of the songs. You have going out into the wilderness.

In the second month you have the giving of the manna and Sabbath that we already covered. Now this is the third month. And it says the third month on the very day.

Some people like to say well it just means at this time. Well, why would they put it in if it just means at this time? It adds nothing to the account if you take it in a general sense. It says in the third month on the very day.

And this places great emphasis on the fact that they came to the mountain in the third month. How many different times do we see something taking place on the third day? That there are three of something. If you are ready with your pen I will give you rapidly some of the things that have to do with the number 3. I am relying for a lot of this summary on a great book by E.W. Bullinger called Number in Scripture.

Bullinger is the guy that wrote Figures of Speech used in the Bible which is an analysis of language. It is about that thick, like 3 inches thick. I don't know, 700 or 800 pages of nothing but talking about metonymy of the adjunct and paraphrasis and paratonesis and all the other technical names for different figures of speech that are used in the Bible.

Categorizing them, giving examples of them and so on. He also wrote a book called Number in

Scripture which is really hard to find. But if you find a copy, snap it up and keep it as a reference.

It is really good. I am going to give you a quick summary of the number 3 largely from Bullinger. The number 3 is a number of perfection.

It is one of four numbers but this is the one that speaks of divine perfection. Just think geometrically. One is a unit.

There is a lot you can say about the number 1 but if you have one line you can't really enclose anything with a straight line. Even if you have two lines and you cross them you can't enclose anything with them. It takes three lines to enclose a space.

It takes three lines to create the simplest geometric shape which is a triangle. The simplest shape that you can enclose, the simplest two-dimensional shape that you can create is three straight lines. That is the building block.

It is the strongest structural shape. That is why anytime you look at a bridge or a structure that is made of bars of some sort it always has the triangle as its foundation. If you go to planes and you talk about using flat surfaces, one plane is a two-dimensional surface.

You can have a second plane that intersects it but you cannot get a solid object unless you have at least three planes that intersect. That gives you some sort of a pyramid shape. The simplest shape that you can create from flat planes is a pyramid that is created by three planes that intersect.

How do you interpret the number 3? The number 3 of course is the number of the Trinity, the Father, the Son and the Spirit. Three dimensions is perhaps the best way of thinking about this. If you have three dimensions you can define reality.

You can define solid objects, things in our material universe. Something comes into being when it has length and width and depth. That is when it is something concrete and material in our perception, our universe.

These are just observations from the world around us. What is more interesting to me is how the number is used in scripture. To be defined by the number 3 and to speak of God is to talk about sanctification or separation to God.

Association with God, separation from the world often finds the number 3 associated with it. This giving of the law is going to distinguish and separate Israel from all of the other nations of history. It is because of their association with God.

It's not just separation in the sense of being set apart. I can set apart a coffee can to put bacon grease in. That doesn't mean there is anything special about it.

But if you are set apart to God, if you are set apart for a divine purpose, in scripture you often

find the number 3. How many patriarchs are mentioned over and over in scripture? Abraham, Isaac and Jacob. How many sons did Noah have to repopulate the earth and fulfill God's command? Shem, Ham and Japheth. Over and over again.

You look at the sons of Levi. You have Kohath and Merari and the other one. My memory fails me.

But you will often find the number 3. The Lord Jesus Christ is in the heart of the earth 3 days. Because he is being perfected. He is separated unto God.

He is the first fruits of them that sleep. The first fruits from the dead. Primarily, and the great signification of the 3rd month here is, that like the 3rd day, the 3rd day for Jonah, where he comes out reconsecrated to his mission to Nineveh.

The 3rd day where the Lord Jesus Christ comes out as the first fruits from the dead. The first born out from the dead. Is separation and divine identification.

This is why you find the Holy of Holies in the tabernacle is a perfect cube. 10 cubits on a side, I think it was, in the tabernacle. When you get to the temple, you are going to find that the Holy of Holies is a perfect cube.

But it is twice the size. Actually, it is 8 times the size. Because it is 20 cubits on a side.

But it is a perfect cube. Its length, breadth and depth are exactly the same. Cube 3, the number 3. The Holy Ones, the Seraphim in heaven cry out, Holy, Holy, Holy, before the throne of God.

Which probably represents the 3 members of the Trinity. You can go on and on and on. Let me give you a few great examples from Bollinger.

When you get to the time of Joshua, and they are ready to go into the land, and they send the spies in, what do the spies bring back? Actually, the first time they go, Joshua and Caleb go and give the good testimony. To testify to the reality of abundance in the land, they bring back 3 things. They bring back grapes, figs and pomegranates.

That is Numbers 13.23. On the testimony of 2 or 3 witnesses, a thing is established. A 2-fold cord is strong, but a 3-fold cord is not quickly broken. It tells us in Ecclesiastes.

We are going to see at the giving of the law here in Exodus 19, and again in Exodus 24, there are 3 times where Israel affirms all that the Lord has spoken we will do. It is a 3-fold affirmation that they will obey God's ordinances. Here is an interesting thing I didn't know until I was reading Bollinger, had not thought about or observed.

How many times is the Jordan River divided? We saw the Red Sea divided so they could come out of the land. How many times is the Jordan River divided in Scripture? To give you a hint, think about the 2 prophets who were closely associated and almost had the same name. How many times is the Jordan River divided in Scripture? 3 times.

Once in Joshua's day when Israel goes across, when Elijah is about to jump in the fiery chariot, he slaps the Jordan with his mantle and he and Elisha go across. The chariot picks him up, hauls him off to glory. Elisha picks up his mantle, comes back to the Jordan, slaps it with the mantle.

The Jordan is parted again and he comes back across. Which, by the way, as a complete digression from our subject, interests me because you remember the Mount of Transfiguration. Who is up there with the Lord Jesus? How many people are there? 3. Who are the 2 besides the Lord Jesus? Moses and Elijah.

From where did they depart this earth? Inside or outside the land? Outside. Both of them are on the far side of the Jordan. Elijah has to leave the land to hop in the chariot.

Supernatural. It's like God draws attention to it. Well, for him to get out where the chariot picks him up, he's got to go outside of Israel.

He's got to cross the Jordan. And for Elisha to resume that ministry, he's got to part the Jordan again and come back across. You find that over in 2 Kings 2. The story of Elijah and Elisha.

I find that very fascinating. Food for thought. The temple and the tabernacle itself, of course, were marked by 3 different areas.

You have the court, the holy place, and the holy of holies. The outer, the inner, and the most holy place. The bronze laver, the bronze sea, the brazen sea that sits outside the tabernacle and later the temple holds 3,000 baths.

It's compassed by a line of 30 cubits where there are 300 little knots. If you go to 1 Kings 7.24. It's supported by 12 oxen, three looking each direction of the compass. North, west, south, and east.

Another note Bullinger makes there is that that order in naming the points of the compass is unique. Giving it as north, west, south, and east. And he wonders if maybe it is because the gospel is preached in those directions.

It first moves north, then it goes west, then it goes south to Alexandria, and then it finally goes east. Possibility. There are 3 great feasts in Israel that are going to come out of the instructions at Sinai.

You have the feast of unleavened bread, the Pentecost, the Feast of Weeks, and then the Feast of Tabernacles, the Feast of Booths. When Peter sees the vision of the unclean animals and it says, Arise Peter, kill and eat. How many times does it drop down from heaven? Three times.

This is another example of separation, association with God because the Gentiles are now associated with God and are separated to Him. That testimony is given three times. The Old Testament itself falls into three divisions.

You have the Law, the Prophets, and the Writings. The Torah, Nevi'im, and Ketuvim, or Tanakh

as it is often called today as a word made from those three. What did the disembodied hand write on the wall at the Feast of Belshazzar? How many words did it write up there? Mene, mene, tekel, ufarsin.

There are three separate words. One of them is repeated twice. Mene, tekel, and ufarsin, which comes from peres, which means breach or breakout.

We've seen that a couple of times here recently. Mene, God has numbered the kingdom. Tekel, it has been weighed in the balance and found wanting.

And peres, it's been divided and given away. Of course, the Babylonian Empire was cut in two and given to the Medes and the Persians. That's where you go from the head of gold to the shoulders and arms of silver in the great vision given to Nebuchadnezzar.

What are the great Christian virtues? How many are there? What remains and abides at the end of 1 Corinthians 13? Faith, hope, and love. And the greatest of these is love. What is the defining attribute of God? What is the simplest statement about God in all of Scripture? God is love.

How many different components make up a human being? Body, soul, and spirit. We are tripartite, mirroring the image of God, who is also tripartite. If any one of our elements is missing, we are incomplete.

You can't survive as a body without a spirit or without a soul. You can't survive as soul and spirit with no body. This is why we don't believe in a disembodied state or an intermediate state.

If there were such a thing, you'd have to have some sort of interim body, but that is a concoction. It is an idea. I think Louis Barry Chafer held to that if you read his systematic theology.

But there is no scriptural support of any kind for that unless someone wants to say that Moses and Elijah, as they stood on the Mount of Transfiguration, were in an interim body. But man is tripartite. That much we know for certain.

The antithesis, the things that oppose and counterfeit God, often also come in threes. You find, for example, the trifold temptation of Eve when she looked at the fruit in the garden. There were three reasons why she decided to eat it.

It was good for food, it was pleasant to the eyes, and it was desirable to make one wise. And so there was a threefold allure. And many of the things that Satan counterfeits will numerically duplicate.

There is a lot we could say about 666 as the mark of the beast and the Greek antecedents of that. But we'll save that when we do our fuller study of numbers here in the next few weeks. There are three ways that one can become cursed at the end of Revelation, messing with God's Word.

If anyone adds to it, if anyone takes away from it, or if anyone corrupts it and leavens it, so to speak. This happened back in the garden when Eve tried to quote God on the rules for the tree. She said, it was a corruption of God's Word.

It was an addition. There are three great enemies spoken of in Scripture that draw us away from Christ. What are they? The world, the flesh, and the devil.

Three great areas of subjectivity. Eyes on self, eyes on people, eyes on things. So the opposition is also a counterfeit of things that belong to God.

We could go on and on with these, but I mainly want to point out the significance of this number three in connection with three days, three months, in terms of a perfect period of time for separating one to God in a unique way. This was foreshadowed. It was the sign of Jonah.

It was fulfilled in Christ. It is foreshadowed here in the nation of Israel. By the way, when will you and I, as church, when will the church, the bride of Christ, be ready for the kingdom of the Father? When will the church, the bride, be ready to shine as lights in the kingdom of the Father? How much time will have gone by? Three thousand years.

Two thousand in the church age. Another thousand in the millennium. That's when we are ready for the kingdom of the Father.

So that is our third day, so to speak. And it is no accident that the three days is mentioned in so many different contexts in Scripture. We don't have time to look at them all.

I won't be able to finish. So in the third month after the Israelites left Egypt, on the very day, these days, these time significations are important. We are told to look at them.

We are encouraged to pay attention to them. So we've tried to do that. They set out from Rephidim.

They entered the desert of Sinai. We've talked about the signification of those names. They camped there in the desert in front of the mountain.

Moses went up to God. The first of seven times he is said to go up. But we're going to see that in this passage, he's going to go up and come down three times.

Moses went up to God. You can make a little mark in your Bible if you don't mind doing that. This is number one.

The Lord called to him from the mountain and said, This is what you are to say to the house of Jacob and what you are to tell the people of Israel. You yourselves have seen what I did to Egypt and how I carried you on eagles' wings. This is going to be spoken about Israel in the book of Revelation.

Born on eagles' wings to a place of safety. I carried you on eagles' wings and brought you to

myself. Now, if you obey me fully and keep my covenant, then out of all nations, you will be my treasured possession.

Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites. This is a time of consecration.

This is a time of separation. This is a time of dedication of the nation to God. And He says, If you will obey me fully, if you will keep my covenant.

Why was Psalm 112, our scripture reading this morning? Is it worthwhile to be God's treasured possession? Is it worthwhile to be for Him a kingdom of priests and a holy nation? It is. There is nothing better. Notice that this is all Moses is to say to the people.

I have an idea forming in my mind about Moses and his signification in the great realm of symbolic things. Moses, as prophet, does not speak on his own. He takes the words of God and brings them to the people of God.

Who in the Trinity is most fully similar? It is God's Holy Spirit, isn't it? So what role is Moses fulfilling here? He is taking the words that God gives him. He is not making anything up on his own. He is faithfully communicating what God tells him to God's people.

That is what God the Holy Spirit does for us. Now, if this is sort of a model and a picture of the individual believer's life, and here on the third day, the time when it is put up or shut up time, you have got to decide, are you going to say with all your heart all that the Lord has said we will do or not? This word is brought, and it is a very simple thing. He says, look at what I have done for you.

I have delivered you. I have brought you on eagle's wings, out of slavery, out of bondage, and brought you to myself. You are not yet at your destination.

I have promised to take you to a land flowing with milk and honey, but what I have done first, before you go to the land of milk and honey, you have to come to me. The time that you have spent going from Elim and to Rephidim and to the wilderness of Sin, and now you are here at Mount Sinai, going through the thorns and learning faith and learning the provision of God, I did not take you out of slavery and drop you in the land of promise. I took you out of slavery, and I bring you to myself, God says.

We have to come to God before we come to the place of fruitfulness and the place of reflecting His glory and accomplishing His purpose. We come to God first. Here they are on the very day of the third month.

I carried you on eagle's wings and brought you to myself. You yourselves have seen what I did to Egypt and what I have done for you. The issue for you is, will you obey me fully and keep my covenant? If you will, out of all nations, you will be my treasure and possession.

You will be for me a kingdom of priests. You will be for me a holy nation. Notice, there is a threefold designation of the people of Israel.

What are they going to be? A treasured possession, a kingdom of priests, and a holy nation, separated to God for a divine purpose. In 1907, Moses went back and summoned the elders of the people and said before them all the words of the Lord that he had been commanded to speak. The people all responded together, we will do everything the Lord has said.

This is the first of three affirmations that they are going to make. Notice, Moses brought their answer back to the Lord. This is not explicitly stated, but this is time number two that he goes back to God, right? You can put number two there in your scripture.

Verse nine, the Lord said to Moses, I am going to come to you in a dense cloud so that the people will hear me speaking with you and will always put their trust in you. The first issue they are faced with is are you going to obey God and become His treasured possession, His holy nation, His kingdom of priests? And they say yes. The second issue that is brought before them, because it says, Moses told the Lord what the people had said, he has come back down, and he says, God is going to come in a dense cloud so that you are going to hear God speaking to me, Moses says, and you'll put your trust in me.

I am the designated messenger, the designated comforter, the designated leadership for you, and you will place your faith in me. God is going to come in a dense cloud. What does this mean? Why doesn't God come in a thunderclap? Why doesn't God come in a bolt of lightning? Why doesn't God come as a dove? It's a dense cloud.

What does it mean? You cannot see through the dense cloud. Moses will be in the dense cloud and will bring out what you need to know, and you will place your confidence in his ministry as the designated communicator from God. Who is that for us? It's not the pastor.

It's God's Holy Spirit. Jesus says, I will send you another comforter. He will lead you into all truth.

John says you don't have a need for any man to teach you in terms of telling you what to accept and what to reject because you have God's Spirit. So this is the second thing. Moses goes up.

God says, Tell the people I delivered them. They saw what I did to Egypt. I brought them on eagle's wings to myself.

Tell them if they'll obey, they'll be my treasured possession, my holy nation, my kingdom priest. Moses comes down. This is message number one.

All that the Lord says we will do. Moses goes back up. God says, Tell them I'm going to come in a dense cloud so that they will know that you are the legitimate, trustworthy messenger that I have designated to tell them my will.

Moses comes back down and told the people. So then in 1910, the Lord said to Moses, Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day because on that day the Lord will come down on Mount Sinai in the sight of all the people.

Put limits for the people around the mountain and tell them be careful that you do not go up or touch the foot of it. Whoever touches the mountain shall surely be put to death. He shall surely be stoned or shot with arrows.

If the devil has not a hand to be laid on him or the man or animal, he shall not be permitted to live. Only when the ram's horn sounds a long blast may they go up to the mountain. In 1914, after Moses had gone down the mountain to the people, he consecrated them.

This is his third trip down, his third message to the people. Get ready for what God is going to reveal three days hence. It's the third month and now they're going to wait three days and God is going to deliver the law, actually begin delivering the law, on Mount Sinai.

You'll notice in 1916, on the morning of the third day, thunder and lightning, thick cloud over the mountain. Well, this is what we're going to have to look at next time. But, what do we see here in this first part of Exodus chapter 19? God has delivered us with a mighty hand.

We have seen what God has done in leaving captivity captive and giving gifts to men, in delivering us through the Lord Jesus Christ. It is for a purpose. God didn't just say, I just kind of wanted to help you out here, so go off, be warm, be fed, do whatever you want, have a good time.

It's for a purpose. We are set apart. We are sanctified.

We are consecrated. We are God the Father's gift to God the Son. How do we fulfill our destiny? What does Psalm 112 say? We prize, we value, we delight in the law of the Lord, in the commandments of God, in the things of God.

It is important to us. We think about it the way we would think about a loved one or someone with whom we are enamored. Cross your mind all the time.

We think about God in that way. How can I live in a way that is pleasing in Him? He has delivered me on wings of eagles. What is my part? Obedience.

I've been set apart in a divine association. Well, we'll explore this in much greater detail next time. But it is certainly a motivation and it's certainly a great picture of where we stand before God each and every day.

It tells us what a great opportunity we have to redeem the time even though the days are evil. Let's close here in a word of prayer. Father, thank you for the great place that you have assigned us in your plan.

Thank you that we live in this age at this time with the return of the Lord Jesus so near and yet with enough time left to us that we can really make our lives count. We can avail ourselves of what you reveal to us in your word. We can be ready when the Lord Jesus returns and fulfill the potential that you have given us in Him.

We pray to God the Holy Spirit will impress these things on our hearts in such a way that we can make them the object of our faith and our faith and our hope and our love will reflect your glory both now and in the ages to come. We pray it in Jesus' name. Amen.