

## Kings and Prophets 13-08-02b

Let's pick up our study now in 1 Kings chapter 17, we're looking at Elijah and we're particularly interested tonight in trying to identify the pattern that will help us put Elijah and Elisha in some sort of a context. It is my contention, it is my suggestion to you that God wants us to understand the Bible. He wants us to understand the Old Testament.

He wants us to understand the New Testament. He wants us to get what he's telling us. And in order to do that, we don't have to go to some lofty level of education.

An ordinary, well-adjusted citizen ought to be able to go to the Bible and figure it out without too much difficulty, right? This is our premise. God has chosen to communicate with us and he has done it in a way that is gettable. So how does he do this? Well, I would suggest to you that we have these patterns.

Now, we've already seen the thread that's going to carry us through this pattern and that's Elijah seems to be very much suggestive of Moses. And then when we get on and start looking at Elisha, we say, wow, he looks an awful lot like Joshua for Elijah. He's the follow-on guy.

He picks up the torch and does as much or more than the first guy did. And you think about Moses, how many battles did Moses ever general? He didn't. Stood on the hill, had other guys hold his arms up and who's down there in the valley fighting the battle? Yeshua.

Joshua is down there winning the battles while Moses and Aaron and Hur are standing up there presiding and symbolically representing the basis for the victory. What is the basis for the victory in the valley when they're holding up Moses' arms? What does Moses look like when his arms are up like this? And what happens if his arms are not up? They start to lose and he's got to have his arms up. And you say, well, that's kind of a superstitious looking thing.

No, it's very similar to the blood on the doorpost. It's a pattern. The blood on the doorpost at Passover, you put it at the top, you put it at the two sides, and that top stuff on the lintel drips down.

You've got four blood spots in the exact same place that the Lord Jesus is going to have them on the cross. It's a pattern. It foreshadows Moses standing up on the hill.

And as long as he's in the shape of a cross, they win the victory down below. When that shape changes, they start losing. And so they get a guy on each side, hold him up, and they prevail.

And it's not a superstition. It's not just a weird twist in the story. It means something.

God wants us to pay attention to these things. And if we just think about it a little bit, well, why his arms? Why doesn't he stretch forth the rod like he does when he parts the Red Sea? As long as Moses stretched forth the rod. Because that's not the basis of the victory.

The rod means something else. And we could do a study on the rod. Why does God have Moses use that rod from time to time? What does it mean? Why is Aaron's rod in the Ark of the Covenant? It means something.

And each of these things, of course, you don't get it all in one go. But this is why we spend our time learning the content that's in the Bible, these stories, these episodes, and getting the details right. By the way, if you go to some of these stories in a Bible encyclopedia, I was shocked.

I was shocked and dismayed. I went to a very popular Bible encyclopedia, which shall remain nameless, because I'm so disappointed with it. And in the article on Elijah, it doesn't say how many times he sent the servant to go look for the cloud of rain.

You know, he's just got through saying there's going to be no rain. And it just absolutely sticks a finger in Baal's eye, because Baal's supposed to be the storm god. Baal can't get drop one to fall.

He goes to Mount Carmel. The prophets of Baal dance and slash themselves. They spend the whole day.

Remember, look at this. We've already done Elijah and the widow. We'll come back to the widow's son.

But just go forward. The most famous story related to Elijah is Mount Carmel in chapter 18, verse 20. Ahab sent for all the children of Israel, gathered the prophets together on Mount Carmel.

Now, remember, these are going to be prophets of Baal, because who's been persecuting and slaughtering and killing every prophet of God that she can find? Jezebel. That's the whole Obadiah hiding them in the cave. But there's been this big purge.

Just like today, Christianity is under severe attack. Get the Ten Commandments out of the courts. Get them off the classroom walls.

Can't talk about God. You can talk about any other religion. You can talk about Baha'i till the cows come home, but not the Christian faith.

And it's sort of the same reverse discrimination. You can have a Native American parade. You can have a black parade.

You can have a Hispanic parade. You can have an Asian American parade. You can have any kind of a parade you want, unless you're white.

And you don't have white parades. It looks like some kind of a KKK thing, right? And probably rightfully so. I mean, I wouldn't do it.

But my point is that there is a polarization about whites flaunting their race. Anybody else can flaunt their race, but not the whites. And there's probably good reasons for that.

But there's a sensitivity about that one thing. Same thing with Christianity. In this country now, and many places in the world, you can really flaunt and advertise your religion all you want, unless it's Christianity.

But it's kind of like, well, you can flaunt your gender, if it's anything except male. Because we've had a patriarchal society for so long, you don't have man suffrage parades. There's woman suffrage, or transgender, or bi, or tri, or whatever it is they do.

But anything that has prevailed for a long time, well, you don't get a turn. You skip a turn. You get the go to jail card, and no, get out of jail free.

Other people are going to circle the board now, because you've had your day. People are mad at America, mad at the United States. And they say, well, other countries ought to get a chance to do stuff.

United States, boo on you, even though we're sending them copious amounts of money. But see, we've kind of had our day in the sun, so now we're on the outs. Well, in Elijah's day, in Ahab's kingdom, the God of Israel has already had his day.

So you can be any kind of a prophet you want to be, except a prophet of the God of Israel. And it's the same way today. And so we can kind of identify with the climate in northern Israel, where if you're a worshiper, a true worshiper of the God of Israel, you've got to stay off the radar.

You can't really skyline yourself, or you're going to be called out as some kind of a bad guy. And it's the same thing today. You've got to be careful where and how, in some circles, you identify yourself as a Christian, because hey, none of those Bible verses, and some of these Bible verses are very bigoted and very insensitive and politically incorrect, and we don't want you going to Romans 1 and talking about that.

We don't want you talking about the laws of Israel and capital punishment, this and, oh, no, no, no. You know, we don't want to hear that. So, and in many other countries, it's far worse.

You can be Buddhist, you can be Hindu, but we don't want to hear from the Christians in, say, China or some of these other places. So when Ahab sent for all the children of Israel and gathered the prophets together, the prophets are prophets of Baal. That's the only kind of prophet there is up there.

Anybody with a prophet hat, there's a Baal guy underneath it. So Elijah came to all the people and said, how long will you falter between two opinions? If the Lord is God, follow him, but if Baal, follow him. The people answered not a word.

Now remember, this is after there's been no rain and there's already a pretty good hint that Baal is not the storm God. You know, he seems to have been suddenly called away on other business just when they needed the rain. So you have this whole scene where they, now the prophets of Baal dance from early in the morning, all day long, they cut themselves, they demonstrate and call out and do everything they can think of to get Baal's attention.

Oh, Baal, you know, do something, show us you're there. Well, of course, there's nothing, because there is no Baal. Until what time, until what time? When do they quit and when does Elijah pick up? This is one of the details that helps us see the pattern that we're looking for.

He sort of teases them, and so it was at noon, Elijah mocked them, verse 27 of chapter 18. Cry aloud, he's a God, maybe he's meditating, maybe he's busy or he's on a journey, or perhaps Baal is sleeping and must be awakened. So they cried aloud and cut themselves, as was their custom, with knives and lances until the blood gushed out on them.

Has God, the God of Israel, ever required this kind of self-mutilation for worship? You ask yourself, you're offering this as a superior thing? And in many ways, the things that we appeal to in lieu of going to God are harmful to us. People will try substances, or they will try caustic and corrosive relationships that they get with people and it's codependent, or it's mutually assured destruction. You get with somebody and it just really messes you up.

And we think, well, but this relationship is gonna make me happy, or it's gonna promote my career, or I'm gonna schmooze with these people and get ahead, or I'm gonna hang with this crowd and be accepted, and it makes us miserable. And we're kind of like the prophets of Baal, we've gone to the wrong solution. And if you look at it and you say, well, if this is the solution, why do I hurt so bad? God is a God of mercy, he is a God of healing, he is a God of comfort, the God of all comfort.

And Elijah doesn't have to lose one drop of blood on this day, these guys are self-mutilating, mailing all over the place. So, Elijah said to the people in verse 30, come near to me, so the people came near to him, he repaired the altar of the Lord that was broken down. Elijah took 12 stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord had come, saying, Israel shall be your name.

To whom the word of the Lord had come, saying, Israel shall be your name. This goes all the way back to the days of Jacob, doesn't it? When did he get that name Israel? Right after he wrestled with the man all night and got wounded in his hip. Then with the stones, he built an altar in the name of the Lord, he made a trench around the altar, put the wood on it, and he's gonna get four pitchers of water, douse it three times, four pitchers of water, three times, how many stones are in the altar? How many total pitchers of water get poured on the altar in the sacrifice? What's four times three? What is he calling these people back to? What is the pattern? What does 12 always talk about? It's Israel in its entirety.

Notice this is in the northern kingdom, how many tribes are up there? 10, you got Judah and

Benjamin down below, but it's a 12 stone altar. He's calling them back to their roots, calling them back to their most fundamental basic knowledge. What's one thing everybody in Israel knows? They may not remember the Levitical sacrifices, they may not remember the difference between a sin offering and a trespass offering, they may not remember the details of the law of Moses.

What's the one thing every single person in Israel knows? We're descended from Abraham, Isaac, and Jacob, and Jacob had how many sons? 12, everybody knows this, it's the first foundational truth. So you bring that forward to the modern day. What's the one thing every believer knows? Doesn't matter what else you know about the Bible, you may not know which Testament Romans is in, you may not know Genesis from Jude, but what's the one thing every Christian necessarily by definition knows? Christ died for me.

Jesus Christ is my Savior. If God comes to me and says, why should I not throw you in the lake of fire? Why should I bring you into my heaven? My answer is gonna be because Jesus Christ is my Savior. It's one of the simplest truths.

You don't have to understand redemption, reconciliation, propitiation. You don't have to understand the seven different kinds of death mentioned in Scripture. You don't have to know the five kinds of baptism.

You don't have to know the 34 things that happened in salvation. You don't have to know all of these other theological truths. What do we know? What's our fundamental truth? What's the one thing every Christian by definition knows? Jesus Christ is my Savior.

When God asks me, why should I give you eternal life? Because I have accepted Christ as my Savior. It's all you have to know. In Old Testament days, what's the one thing every person knew? I am related to God because I am descended.

I am in the nation that comes from Abraham, Isaac, and Jacob. It's the God of Abraham, the God of Isaac, the God of Jacob. And by going to those 12 stones and those 12 pitchers of water, what is Elijah doing? He's going back.

This is like spilling out the word stop with children's blocks. This is like, you know, the surgeon general is warning you, you know, this package will cause cancer. I mean, it can't be any more clear.

What easier message could Elijah give the people in the Northern Kingdom? Baal is not God. Notice, he can't make it rain when the God of Israel says no rain. And your God is the God who created you and created your nation.

He created you and he created your nation. 12 stones, 12 pitchers of water. By the way, incidentally, what is the other thing? Where does this water come from? What do they have a huge lack of? How precious is water in this drought? And he says, pour this precious water because he's not worried about getting more water.

And it, you know, there's no trickery. It's not like he lit a match in there and just, well, you know, he, it was a trick. When you souse it with 12 big jugs of water, the fire that consumes the altar and the sacrifice, of course, it takes the whole top of the mountain off.

So lest there be any doubt, it's all made as wet as it can be. It's as unlikely as possible to show the proof that it is a miraculous intervention by God. But all of this takes place.

The one thing we're looking for here, these are just details. The one thing we're looking for is back up in verse 29. When midday was passed, remember he teased him at noon, you know, cry louder, maybe he's asleep.

When midday was passed, they prophesied until when? Until the time of the offering of the evening sacrifice. This is not an accident. They started early in the morning.

When is the time of the evening sacrifice? Anybody know? In Israel, going back to the days of Moses, given in the law, they had a morning sacrifice and they had an evening sacrifice. And this was really formalized and brought to fruition when David organized all the priests, he had the 24 courses and everybody knows their job and they're at the temple. And the time of the evening sacrifice, where? Where is the morning and evening sacrifice offered all the time? Jerusalem at the temple.

Why does he say until the time of the evening sacrifice? Well, if you're gonna do any kind of legitimate sacrifice anywhere, it's on that timetable that's reflected down in Jerusalem. That's the pattern, the evening sacrifice. Now, what's really interesting about this is, there are other mentions of the time of the evening sacrifice.

Keep your finger here and turn to Daniel chapter nine. We're gonna be right back in Kings, but just go to Daniel chapter nine. Let me see that, Jeremiah.

Ezekiel, Daniel. Daniel chapter nine and verse 21. What's going on here in chapter nine? If you look at the topic headings in your Bible, the whole first 19 verses are Daniel praying to God.

Daniel is crying out to God. And you can get a summary of it in verse 19. Oh Lord, hear, oh Lord, forgive.

Oh Lord, listen and act. Do not delay for your own sake, my God, for your city and your people are called by your name. Daniel is praying on behalf of the nation.

Now look at verse 20. While I was speaking, praying and confessing my sin and the sin of my people Israel and presenting my supplication before the Lord, my God, for the holy mountain, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me when? About the time of the evening sacrifice. And Gabriel is gonna give Daniel a message of deliverance.

That's all you have to know about this whole thing. All kinds of details about Daniel, but the

main thing here is Israel is in extremis. They're in captivity.

Daniel is a leader and a man in the captivity. He's a prophet of God in the captivity. He's praying for the people and God's answer to his prayer comes when? At the time of the evening sacrifice.

When does God take the top off of Mount Carmel? Takes the altar, the sacrifice, the stones, the water, the moat, blast it all away. It's at the time of the evening sacrifice. Now, what time is it when the ultimate deliverance for the human race takes place? When did the Lord Jesus die on the cross? 3 p.m. at the time of the evening sacrifice.

As he was dying on the cross, a few blocks away at the temple, the Passover lamb was being slain. But he is the ultimate fulfillment of that picture that had gone on for hundreds and hundreds of years. And deliverance comes not in the morning, not at noon, not in the heat of the day.

It comes at the time of the evening sacrifice. That's when deliverance comes. It's a pattern.

We have things to go through. When does our deliverance come? We can be saved as children. We can be saved as young adults.

We can be saved in midlife. But when does our deliverance truly come? When are we delivered out of the body of this death? Remember Paul over in Romans talks about, who will deliver me from the body of this death? Because I want to serve God with my mind, but with my body, I serve the law of sin. I keep failing, I keep falling short.

And my whole life is a struggle against sin. And I err, it's like Theodore Roosevelt said, the man is in the arena, his face is marred with dust and sweat and blood. He struggles and comes short again and again.

You fail again and again, but you get back up and you keep trying. And this is the story of our life. And we think, well, I failed, I'm just going to give up.

There's a lesson here for us. Deliverance comes at the time of the evening sacrifice. We spend our life wrestling, not against flesh and blood, but against principalities and powers, against the darkness of this age.

We wrestle with it, why? Because we learn, God is teaching us things that will be our possession when he does deliver us at the time of the evening sacrifice, in the evening of our lives, in the evening of human history, when the Lord Jesus delivers us. He delivers us at the time of the evening sacrifice on the cross, the first time. He's going to return again and deliver us in the evening of human history to take us into the eternal future.

And when we understand that, we say, okay, I've got this day of my life to get through. I've got the beginning and the middle. And what I don't want to do is be a prophet of Baal, slashing myself and dancing around, hollering to the emptiness.

I want to be looking and watching for God's deliverance because it's not always going to come right away. People want instant gratification. We live in an age of instant gratification.

And people think, well, something's wrong. I've got a problem and it's not going away. Deliverance comes at the time of the evening sacrifice.

And notice, Jesus does it twice. He is stricken the first time, like Moses with the rock. The second time, what announces his coming? What does it say in Thessalonians? The Lord himself shall descend from heaven with what? A shout, a spoken word, the voice of the archangel and the sound of God, the trump of God, the sound of God.

It's announced with sound. This is what Moses was supposed to do to the rock the second time. And we're very drawn to that because he messed it up and God said, no, you messed up the picture.

And I'm going to put such a severe penalty on this that everybody's going to notice this and compare the first and second so that they'll get this message. God uses poor Moses' failure as a blessing to us because we're very aware of this pattern. It's a pattern.

Two things, Moses and Joshua, Elijah and Elisha. So Moses is the guy that gives people the message the law of God. Elijah reminds them of the law of God.

Did you know an altar is supposed to be made of unhewn stones? Did you know that the sacrifice is supposed to take place at this time? These guys are not only worshiping the wrong God, they're doing it at the wrong time and in the wrong way. And it is a reminder, it draws them back. So what is our observation of this? We say, well, that's really interesting for the old dusty Israelites and old dusty Elijah and all these old parties way back in the day.

But if we see this pattern, we say, well, it's an interesting pattern, but so what? There's a two and a three pattern that goes on and on. How many sons, this is almost a trick question, how many sons are named from Adam and Eve in the Bible? Who's the firstborn son of Adam and Eve? Oh, y'all are so careful. You can blurt it out.

Who's the firstborn son of Adam and Eve? Cain. Who's the secondborn son of Adam and Eve? Abel. But Abel is killed by his brother Cain.

But what happens? There is another son that sort of takes Abel's place, Seth, right? So there's two, but the second one goes away and is replaced with another one. Who inherits the ongoing relationship with God, Cain or Seth? It's Seth. It's the line of Seth that's gonna go down to Noah.

How many sons does Noah have? Three, three sons. Who's the firstborn son? Who's the firstborn son? Ham. Ham, Shem, and Japheth.

They are listed in birth order. It's not Shem, Ham, and Japheth. It's Ham, Shem, and Japheth.

Regardless, there's three sons, okay? One of them is not killed. He's disqualified. So who is the

inheritor? Who is the Seth for Noah? It's Shem.

In the line of Shem. So you've got this pattern. When you come down to the days of Jacob and Esau, the twin brothers, you have this elder shall serve the younger pattern that begins to emerge.

And Jacob is the younger brother, but Esau messes up. And what we're looking for here is what does the pattern tell us? What's the purpose of the pattern? It's one thing to see the pattern. Hey, look, there's two sons and then three, that one takes the place of the dead one.

There's death and there's life. It's almost like Abel and Seth are two sides of the same sun, dead and then alive, which sort of foreshadows the Lord Jesus, who is dead and then alive. You have that in the law of Moses where there are animals that are slain and a living animal is dipped in its blood and set free, goats and doves and things like that.

And it's two that really represent one. Very difficult to keep resurrecting animals at every sacrifice and say, see, this represents the Lord Jesus. It was a dead animal, now it's a live animal.

So they use two, kill one, dip the other in the blood and they're identified. And Seth, as it were, is sort of dipped in Abel's blood. And when you come down to Jacob and Esau, Esau is the firstborn and the pattern is the firstborn should inherit, but he doesn't, why? There's a reversal.

The elder shall serve the younger, why? Because we have self-determination and when Esau makes bad choices and isn't interested in God, Jacob is, God reverses the order. We are not bound by birth. We're not bound by heredity.

We're not bound by environment. We are not bound by the laws of physics as the materialistic culture would try to tell us. Our attitude toward God is determinative.

That's what the pattern tells us. Cain says, I'll kill this brother and it'll be out of my hair. God raises up another one and he ends up on the outs.

It doesn't improve his lot, it makes it worse. He's under a curse. God makes a point there.

There is a reversal with Jacob and Esau. You come down to the closing chapter of Genesis and you have Joseph, the 11th brother, bringing his two sons, Ephraim and Manasseh. And Manasseh is the elder and Ephraim is the younger.

And what happens? Jacob crosses his hands and puts his hand. He's repeating the pattern where the elder will serve the younger in Joseph who has the double portion. And so Ephraim winds up receiving the birthright.

Well, you come down now and the elder and the younger, you think about the Northern and Southern kingdom. Step back and look at those. Think of it as a Jacob and Esau kind of a thing.

There's now two kingdoms where there used to be one. There is a division. And what determines the fate of those kingdoms? It's their attitude toward God.

And when the Northern kingdom turns violently away from God and goes from Jeroboam to Ahab, it's all about idolatry and rejection of God. Where does God send the prophet to the Northern kingdom to do what? Change their mind because their mind needs changing. God does miraculous things for Israel trying to get them to change.

Because why? They are self-determining. And God doesn't just step back and say, well, you know, you decided to reject me. So your fate is judgment.

God doesn't leave us to ourselves. When we make bad decisions, He intervenes. He tries to communicate with us.

All day long, I've held up my hands to this disobedient and stiff-necked people. Why will you die, O house of Israel, He says. He sends prophet after prophet, sign after sign, miracle after miracle, as we saw last time, to the Northern kingdom to do what? To turn them.

What's the point of this? What does it tell us about God? The record of all of this, when you go through the Bible, what does it tell us about God? Is God the God of Richard Dawkins, that he's a misogynistic, murdering villain bent on praise me or I'll evaporate you? What is the pattern all through the Old Testament? God is patient. God is merciful. God will take any sign.

Ahab himself is gonna get a second chance. Ahab, the Baal altar building, Baal idol building, Baal priest, daughter marrying Jezebel, husband Ahab, has one flicker of repentance and God's going to bless him. God is bending out of heaven, trying to get us to change our minds.

It's really that simple. There's a lot of information in the Bible, but when we look at these patterns, we can step back and say, what is God doing? Is he vengeful or is he merciful? Is he impatient or is he patient? Does he want to destroy or does he want to save? And the answer to all of those is positive. God is merciful.

He is gracious. He is patient. He wants to save.

And any turning at all, any glimmer of response that we have, and God will work with us no matter how evil and vile we are, no matter how disobedient, God still, he never abandons his people. He is a personal God. He is personally involved in history and he is personally anxious to save.

He intervenes to get us to change our mind. Why? Because when we do, when we follow his way, what can he do? What does Psalm 23 say? The Lord is my shepherd. Now I don't lack.

He makes me lie down in green pastures. He leads me beside still waters. He restores my soul.

Still waters and green pastures, that's the physical, right? That's Elijah by the brook. That's Elijah with the bread and the meat. But he restores my soul.

And that's something that none of the human solutions and human substitutes can do. Could Baal do anything for the soul of the Baal worshipers? Of course not. God can and God does.

And God is appealing to his people. He is appealing to mankind to become his people and then to let him save us. It's such a tragic thing to look at the Lord Jesus presenting himself to the nation of Israel, wanting to save them, wanting to fulfill all of the Old Testament promises, bring them into the millennial kingdom, a land flowing with milk and honey, where every man has his own vine and his own fig tree.

There is peace. There's plenty. There is comfort.

There is freedom from oppression. The Romans are gone. You have the Lord God himself ruling the kingdom.

What more could you ask for? And when he tries to come and give it to them, they push it away. They would rather stick with what they've already got. And you look at it and you say, it's just insane.

And then I look at myself and I realize I'm made out of the very same flesh. How many times has God come to me like he comes to Old Testament Israel and has tried to turn me and tried to appeal to me and tried to deliver me from myself, from my dancing and my slashing and my yelling? How many times has he come to me and I'm just insensate? I don't listen. I don't respond.

And when we do, you look at the peace and the prosperity down in Judah. You remember all of these teachers that the king sends out through the land so that they can learn about God. There's a huge spiritual renewal and revival down in the South that's gonna carry that kingdom.

This one's gonna go out in 721. Those guys are gonna last another 140 years, almost 150 years longer in the South because there are people down there who care about God. Even up here, there are 7,000 that have not bowed the knee to Baal and God reassures them and God shows them that their faith is not in vain.

God does the same for us. God answers our prayers. God provides for us.

God demonstrates his presence in our midst. He doesn't necessarily take the top off a mountain, but if we are obedient, if we are watching and waiting at the time of the evening sacrifice, deliverance will come. We have to be patient.

We may have to wait. We have to observe, especially observe others trying solutions that fail, but at the end of the day, literally God demonstrates who he is. So you will know that I am the Lord.

That's what he says. So that you may know that I am the Lord. And he's sending the same message to us today.

Well, there is a great pattern in the life of Elijah. These twos and threes that we've just touched on tonight are very visible in Elijah and following into Elisha. And so we'll see that as we move forward next time, but we'll close here in a word of prayer.

Father, thank you for your grace and your mercy toward us in calling us and demonstrating to us through your word and in our own daily lives, your compassion for us, your provision, your protection, your desire to teach us, to allow us to struggle so that we can become strong so that we can learn the things that we can only learn in a sinful and fallen world while we are still inhabiting this flesh in the days of your coming kingdom. We will have peace. We will have prosperity.

We will have endless provision and opportunity of a completely different sort. But now when we can wrestle against the enemy, when we can wrestle against the things that are part of the corrupt and fallen world, we recognize them for what they are. We will never want to be in contact with them again in all of the eternal future.

We thank you for your watch care over us as our heavenly father. We thank you for the Lord Jesus, his work on our behalf. And we pray that as we spend time thinking about these things that we've seen in your word, that God, the Holy Spirit will impress them on our hearts and help us to see their meaning and their pertinence as we seek to live what remains to us of this life in a way that is pleasing in your sight and glorifying to the Lord Jesus.

We pray it in his name, amen.