

Kings and Prophets 15-09-10

This is Thursday, the 10th of September 2015. We continue our study of kings and prophets. Let's take a moment to go to the Lord in prayer, and then we will resume our study in Isaiah chapter 38.

Father, we thank You for Your ongoing grace and provision toward us as we navigate the circumstances of this life. We thank You for the light of Your Word and the presence of Your Holy Spirit to enable and empower us. We pray that as we continue our study in this great section of Your Word that Your Spirit will minister it to each heart, be with the presentation and the reception so that we can, by Your grace, live in its light.

We ask these things in Jesus' name. Amen. Well, we know that we have come down to the single kingdom of Judah in the south through a series of events.

Hezekiah has come to the throne, has had 14 years of a great reign. We summarize the three, yea, four great signpost events in his life. And here we are looking at the time when he has a brush with death, an encounter with death.

Indeed, it seems as though he, for all intents and purposes, is dead. He is declared dead by God and yet he lives. And any time we see something like this, it puts us in mind of death and resurrection.

So we look at this imminent prediction of death. God announces that it is time for him to die and he objects. And in the Isaiah account, which I have suggested at least, sort of presents things from the divine point of view, the things that God considers salient from His perspective.

This summation or summary of Hezekiah's thinking during that encounter is revealed. Now, it seems like we should stop and think about the purpose of the Old Testament Scriptures in general and the life of the Lord Jesus in particular. So many things in the Old Testament inform us about the Lord Jesus.

The name of our study on Sundays is Christ in the Sacrifices of the Old Testament. The Word of God itself is Christocentric. The Lord Jesus is the Word of God incarnate.

So it is not difficult to find the connection to almost any portion of the Old Testament to the Lord Jesus. So what about this one? You put your thinking cap on or your night cap and look at Hezekiah in his bed with the announcement that the time has come for him to die. This is according to the will and the Word of God.

What is his reaction? We've already pointed out that other people have gotten this news, both Old Testament and new, and what the nature of their reaction was. No one more poignantly and more significantly than the Lord Jesus Himself. If it be Thy will, let this cup pass from me.

Nevertheless, not my will but Thine be done. We've heard that. Some of us all our lives, as long

as you've been a believer in studying the Word of God, you know about the prayer of the Lord Jesus in the Garden of Gethsemane.

And it passes into legend. It passes into something that is almost inaccessible to us when we hear and see something like that, especially in connection with the Lord. We know that He's the Son of God, and that tends to remove Him a little bit from our experience.

But keep in mind, as we have seen over and over and over again, the Lord Jesus Christ, during the first Advent, was a man. And He lived His life the way we are enjoined to live our lives, and that is by the light of God's Word in the power of God's Spirit. So how easy, how flippant do you think the Lord Jesus was when He prayed that prayer in the Garden? Was He casual? Was He just moderately engaged? Did He just sort of say the words? Of course not.

It was the toughest test I would imagine that any human being has ever faced. If we live our lives as He did, by the Word of God, in the power of God's Holy Spirit, and if that's what He was doing on that night, the night He was betrayed, what portions of the Word of God do you think might have come to His mind? When it is time to die, but there is seemingly a basis for appeal or an opportunity for choice, you can think back to various times in the Old Testament and imagine, well, there are great examples of people who are ready to lay down their lives. Hananiah, Azariah, Mishael, Daniel, just to name one time in Old Testament history where people were ready to die for their faith, ready to die rather than compromise the Word and the will and the plan of God.

And those are positive examples. Joshua, Yeshua, the Lord Jesus' namesake, choose you this day whom you will serve as for me and my house we will serve the Lord. Joshua and Caleb were ready to go in the land and face the giants, and if they got slaughtered it would at least be doing the will of God in the service of God.

But I don't know if it always occurs to us that not only are there positive examples to guide us, but there are also negative examples. You look at the first few chapters of Hebrews where the author of that book talks about, let us not fall short as the Exodus generation did, those other than Caleb and Joshua, who when they heard the promises of God did not mix them with faith and they did not enter into God's rest. They could not because they had an evil heart of unbelief.

And let us not fail to enter that rest or a promise being left to us fall short of it. That's the gist of Hebrews chapter 2 and 3. Remember, is it outside the realm of possibility that the Lord Jesus in the days approaching his crucifixion might have thought back to our passage to Hezekiah who having done a great work of service, having much as the Lord Jesus did when he fashioned the whip of cords, paid attention to worship at the temple and tried to restore it and bring it back to its roots, to call people and guide them and lead them and teach them back to faith and obedience and having a worthy record of faith and obedience himself, then coming to a crux where now God says it is time to die. And the Lord Jesus says, well, and I'm extemporizing here, I have no idea that this is what went on in his mind, but we could imagine he might say, I

wonder what would happen if I did not drink the cup.

Isn't there another way? Could I not stay here and teach in the kingdom or preach in the kingdom or bring about atonement and redemption and bringing the people of God back to the Father another way? What if I don't die in the process? You know, they used to have that thing in the Battle Hymn of the Republic, they wanted to change the words, as he died to make men holy, let us die to make men free. And they said, well, I don't want to die to make men free, as he died to make men holy, let us live to make men free. And so now there's two versions of that stanza.

Some people die to make men free, others live to make men free. And I have mixed feelings about both of them. I'm not sure you can really put military service, whether you live or die, on a par with the saving work of Jesus Christ, be that as it may.

What if the Lord Jesus, in contemplating that, thought back to this passage? Here's a king of Judah, called by God to come to the end of his life, set his house in order, and he opts out. He turns his face to the wall, he cries out to God and says, let this cup pass from me, period. Period.

And wouldn't it have been instructive for the Lord Jesus, in his humanity, to see the outcome of that? What if I hold out for another way? There's got to be some other solution. Wouldn't it be better if I live than die? The presence of the God-man among the people of God, and you could rationalize that several different ways. And then thinking back to this passage, and perhaps thinking through the words that we are looking at last week and tonight, two weeks ago and tonight, of the thought processes of Hezekiah.

As we pick up in Isaiah chapter 38, verse 9, this is the writing of Hezekiah, king of Judah, when he had been sick and recovered from his sickness. And there's two ways we can take this. We can say, well, in order for Hezekiah to live and write, he can't really die.

Or if he died, he would have to be raised up like the widow's son, or there would have to be some sort of resuscitation event. One wonders, if he had reconciled himself to the plan and purpose of God, what might have happened? But he demurs, he isn't interested in dying at this point. So he says, in the prime of my life, I shall go to the gates of Sheol, that one-way turnstile that will admit me and not let me out.

I am deprived of the remainder of my years. They're my possession, I had them coming to me, and God has taken them from me. I have a right to them.

I said, I shall not see Yah, the Lord. And this is the divine pronomen repeated twice. I shall not see the Lord, the Lord in the land of the living.

I shall observe man no more among the inhabitants of the world. I shall not see the Lord, the Lord in the land of the living. Here I went to all this trouble to restore worship and build up the temple and unlock the doors and get the priests cranked back up, and I won't be here to see

the Lord.

Now stop and think about this. What do you expect to see when you close your eyes in death? What are you going to see next? What does Paul say? Absent, help me, absent from the body, face to face with the Lord. Hezekiah says, if I die, I won't see the Lord.

This is one of the reasons people try to argue that, well, there just wasn't much resurrection hope in the Old Testament. Well, certainly not in the eyes of Hezekiah. Lord, I've got to stay here to see you because if I die, I won't see you anymore, nor will I see man.

Well, given a choice between seeing man, especially the way history is going, the way our culture is sliding, would you rather see man or see the Lord? Hands up everybody who wants to stay here and look at man indefinitely. That's what I thought. Me either.

I'd much rather see the Lord. The sight for which our hearts and souls long is to see the Lord Jesus Christ, our Redeemer, who is the embodiment of everything beautiful and holy, everything that we love in the Lord God in heaven. That's what we want to see.

And when it is our time to be called to be face to face with the Lord, I hope none of us fall back on this and say, well, Lord, you know, if I die, I won't see you. It just is very subjective, isn't it? It's a failure to lay hold of the promises of God. So it's quite ironic.

I shall not see the Lord in the land of the living. It is going to say, but I'll see him even more clearly in the land of resurrection in that city whose founder and builder is God. Then I will.

There's there's no inkling. There's no expression of hope whatsoever. Here is their point of application.

How real is our hope? Really? How substantial is it in our souls? If it's mere lip service, if it is superficial, if it is sort of for show, if it's something we put on at the door and take off when we get home, then this is the kind of thinking that will result. Well, I'm needed here. I need to lead worship.

I need to come. But Lord, how will you see me if I'm not here in the land of the living? How will I praise you? Are you kidding? Where will we see and praise the Lord? Here at best, it's a glass darkly, then face to face. But you see how blind we can be to our own subjectivity if we don't examine ourselves to see if we're in the faith.

This is a tragic lack of hope. Think about the words of Job. Think about the confidence of Daniel, of his three friends, of Abraham, of Moses, the great heroes of the faith of the Old Testament.

You don't see Hezekiah in that number. And this is why, despite his great track record of works. I shall observe man no more among the inhabitants of the world.

My life span is gone, taken from me like a shepherd's tent. He doesn't see this life the way we know it to be, which is as the beginning. This is the inception.

This is the initial beginning, training, starting part. It's just a foreshadowing and a harbinger of good things to come. It prefigures and gives us a chance to prepare for endless life with God.

In Hezekiah's song, well, when this life's over, that's it. I've been robbed. You know when you'd be robbed is if you close your eyes in death and when you open them back up, God wasn't there.

The kingdom wasn't there. The future wasn't there. Essentially, that's when you could say, well, God's promise has not been fulfilled.

Taken from me like a shepherd's tent. We talked about that last time. The temporary, not just a tent, but a shepherd's tent.

Nobody moves around more than the shepherds. Following the sheep, taking them to fresh pasture. Living out, never pitching in the same place twice.

I have cut off my life like a weaver. He cuts me off from the loom. From day until night, you make an end of me.

Those of us who have an interest in English, look at verse 12. Anything stand out there from sort of a grammatical point of view? I think it's specifically of the pronouns. How many different persons are used here? Do we have the first person? Do we have the second person? Do we have the third person? He's just bouncing off the rubber walls, isn't he? I have cut off my life like a weaver.

He cuts me off from the loom. From day until night, you make an end of me. So, you get the idea maybe he's mentally, at least, pacing the small room of his mind.

And he's talking to himself. He's talking to God. He's talking to whoever will listen about God.

But within the space of one verse, he changes case. He changes person twice. I, he, you.

This is not the mark of a stabilized and peace-comforted mind, is it? I have considered until morning like a lion. And so he breaks all my bones. From day until night, you make an end of me.

Same thing again. Just riding the carousel of persons. Like a crane or a swallow, so I chattered.

I mourned like a dove. My eyes fail upward. Well, that's one of the more true statements in the whole song.

And there's been some liberty taken in the English translation here because these imperfections, imperfections in Hebrew don't change when they're translated in English as present or past. Nothing has changed in Hebrew. They're just trying to help us.

And they're imagining that he must be looking back. But whether he wrote this in the moment

and it was present tense or whether he's remembering in its past, you can't really tell from the Hebrew. Imperfects, imperfect.

It just means ongoing action. So like a crane or a swallow, there's chattering going on, mourning like a dove. And cranes and swallows, these particular birds have two different kinds of calls.

And without getting into great detail here, one has sort of a soft, fluttering sort of a sound that it makes. And the other is a more raucous, cawing sound. And he's alternating.

In the same way that he's running through the three different persons, I, he, you, well, he's alternating between the sounds of these three different birds that he mentions. If you hear the doves, and we have a lot of them here in Plano, hardly a day goes by if I'm anywhere outside, especially in our backyard, that I don't hear the beautiful dove calls. They have a beautiful sound that they make.

I think they're one of the prettiest birds that we have around here. They're very gracefully shaped. They just operate with a lot of class.

They're not flighty. They're graceful in everything they do. They're graceful when they walk.

They're graceful when they sit still. They like to get up high and just kind of keep a perspective on things. I usually see them sitting up on the telephone wires just watching and observing and sometimes calling.

Or they'll come down on the ground, and they're slow and methodical and graceful as they look for whatever it is they're getting on the ground. But they're a very classy bird in my view. But the cranes, these have more of a raucous, cawing sound, and they're more gangly and ungainly in their behavior.

And then these swallows, they're quick and flighty, and they dart here and there, and they make more of a little chirping sound. So between the cooing of the dove and the cawing and carping of the cranes and the sort of chirping and quick staccato notes of the swallow, he's by turns experiencing these mood shifts. Mood shifts, mood swings, ship without a rudder, blown about by every wind.

That's the idea. Make sense? I chattered, I made noises, I mourned. My eyes fail upward.

My eyes fail upward. And a lot of different opinions about what this means, because it's cryptic, especially now. It was probably cryptic when he wrote it.

It may not have made much sense to anybody when he wrote it, because he seems to have been in the moment as he disgorged these thoughts and words. But some people have thought it means that his eyes are rolling up because he's about to die. Some people think that he's a bird who can't look up and see where to fly.

Some people think that from a spiritual point of view, he is incapable of looking up to God with any kind of hope or comfort. It could be any or all of those things. One thing about it, it's never good when your eyes fail, is it? Is there any circumstance where your eyes failing? I mean, unless there's some scary sight you don't want to see.

I know people, in fact, I'm related to people whose eyes slam shut anytime there's something potentially scary about to be shown. But generally speaking, you don't want your eyes to fail upward, downward, sideways or anywhere else, right? So whatever this is, it's not a good thing. And it is in a list of things that are not good.

His eyes fail. One of the wonderful things we see in scripture and we've taken note of before, such as when Abraham and Isaac are approaching Mount Moriah, is he lifted up his eyes and looked and beheld. Lifting up your eyes and beholding is often metaphorical.

It is a physical act, but it's a metaphor for spiritual recognition. And that is certainly lacking here. He isn't lifting up his eyes and looking.

His eyes fail from looking upward. It's the idea. Oh, Lord, I am oppressed.

Undertake for me. Now, nothing wrong with praying for strength in times of oppression. Read the Psalms.

We have many Psalms that are a plea for aid and sustenance and for God to step in and make a wrong situation right. But one of the typical themes in those Psalms, those calls for aid, those intercessions and those supplications, they're supplication Psalms. Nothing wrong with that.

It's one of our privileges. But those supplications and those requests are grounded on hope and faith in God's promises. You will not suffer the righteous to be moved.

They that wait upon the Lord shall renew their strength. I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety. Fear thou not, for I am with thee.

Be not dismayed, for I am thy God. I will strengthen thee. I will help thee.

I will uphold thee with the right hand of my righteousness. I've never seen the righteous go hungry or his seed begging bread. It's okay to unburden our souls to our Heavenly Father.

It is okay to be discouraged. The Lord Jesus said on more than one occasion, his soul was deeply troubled. Nothing wrong with that.

But the Lord Jesus also said, Let not your heart remain troubled. You believe in God. Believe in me.

Here is the foundation for your hope and your stability. In my Father's house are many rooms, many dwelling places. The Lord Jesus says, The reason your heart doesn't need to be troubled is because of your faith in God and your faith in me.

And here is a reminder of some of the promises. I'm going to prepare a place for you. It's future hope.

It's hope and expectation beyond death, beyond this life. As a guy seems to lack all that. Oh Lord, I am oppressed.

Undertake for me. Verse 15. What shall I say? He has both spoken to me and he himself has done it.

He has spoken to me and he has done it. You could imagine, knowing the details of the story, that this is a reference to the return of Isaiah after delivering the message that it's your time. Put your affairs in order.

Remember, Isaiah is turned around by the Lord and sent back in to tell Hezekiah that his prayer has been heard and his prayer has been honored. Remember that? His prayer was heard. God says, I've seen your tears.

I will add to your days 15 years. I will deliver you. I will deliver this city.

What will be the sign? Is Hezekiah's reply. I am going to do something I don't ordinarily do, which is to be critical of a comment in one of my favorite commentaries. I'm not going to say which commentary this is.

But on this passage, this is a quote from this unnamed commentary. Hezekiah's question, what will be the sign, did not evidence lack of faith. In fact, it was the opposite.

Believing that he would be healed, he asked God for confirmation of his word. Hezekiah's question, what will be the sign, did not evidence lack of faith. In fact, it was the opposite.

It was an expression of faith. Believing that he would be healed, he asked God for confirmation of his word. Commentaries are supposed to unconfuse you, not further confuse you.

And I will confess that if somebody has great confidence and faith, that what God has said he will do, such as the Apostle Paul, I know whom I have believed, and have persuaded, what? Say it with me. He is able to keep that which I have committed unto him against that day. Lord, what will be the sign that I have committed unto you against that day? Lord, what is the sign? Getting let down out of baskets and being beat to death three different times, and stoned and left for dead, and shipwrecked, and snake bit, and chained between prayers.

Where is the sign? What did the Lord Jesus say about this? Do you remember? It's recorded multiple places in Scripture. Do you remember? An evil and adulterous generation, a wicked and adulterous generation, looks for a sign. That's Matthew 16, 4. That's Matthew 12, 39.

That's Luke 11, 29. Mark 8, 12. Do you think this was an important thing, that it's repeated over and over again? It's at least four times in the Gospels, just in a quick survey.

An evil and adulterous generation seeks for a sign. Now, there are times when signs are given. The shepherds, when the Lord Jesus was born, were given a sign.

How many shepherds said, Excuse me there, angel, but what will be the sign that, you know, peace on earth and good men of will? Well, what's the sign? Did they ask for a sign? Were they seeking a sign? They were given a sign because it was going to help them find the baby, find the couple. This is how you will know you have arrived. You will find the babe dressed this way in this location.

And they knew exactly where to go, because there was one place where the sacrificial lambs were birthed. They didn't need a street address. They didn't need directions in the large and populous town of Bethlehem.

They knew exactly where to go. They went to the place where ewes that were about to give birth to lambs, that were going to be examined and determined to be free of spot and blemish and suitable to be raised as sacrifices were cared for. Right? This shall be a sign unto you.

So if you actually believe God and have faith, you don't need a sign. It is for authentication. It is for verification.

If somebody is being careful to ensure that they are hearing the true word of God, God provides a sign. You don't have to ask for it. It's kind of like, you know, a real policeman will show you his badge when he knocks on the door.

You don't have to say, Excuse me, but can I see your badge? This doesn't usually sit well, implying that somebody may be a big fake, and they need to prove, they need to give their bona fides in some cases. Well, suffice it to say, he has both spoken to me through the prophet Isaiah, who has a long history of being a prophet, and delivering the word of the Lord, in Hezekiah's experience. Has Isaiah ever delivered a bogus prophecy? Has he ever come in and said something that wasn't so? Is this going to be a new innovation? Isaiah comes in and makes a big prophecy, and then says, Eh, it's April 1st, you know.

Just kidding. He has both spoken to me, and he himself has, notice it doesn't say done it, it says he has done, he has performed. And this is written after the sign of the 10 degrees.

God has both spoken and has performed. He has given the sign I asked for. I shall walk carefully all my years in bitterness of soul.

The Lord spoke, the Lord performed it, and I'm still not happy. I don't see any other way to take this, do you? I will walk very carefully in the bitterness of my soul. I mean, the commentators that try to say Hezekiah is a great hero of the faith here, say, well, what he's saying is anytime he starts feeling bitterness of soul, he's going to be real careful.

Because last time he was bitter, he nearly died. when the bitterness of my soul starts, well, I mean, you could kind of make this work. I wouldn't completely, I mean, I could be wrong.

That could be what he's saying. I will tell you, this is a very cryptic piece of writing and people are all over the map. And another one of my very favorite commentators of all time, I just completely and utterly, I think he just fell off the boat before it got to the dock on this song.

It's the first time I've ever read him on a thing. And I thought, what? And so maybe he, if he knew me, would be saying the same thing. But the way the word order in Hebrew, the way this is, if you just take Hebrew as Hebrew, if you translate this, the way things translate, I will walk carefully in bitterness of soul.

I've got Mara dwelling in my soul, and I'm just going to have to walk carefully so that it doesn't spill and just completely inundate me. Seems to be the meaning. Oh Lord, by these men live, and in all these, the life of my spirit.

Notice it says by these men live, but it's in italics because it doesn't say men. And this gets even more difficult to interpret. Oh Lord, if you just take all the italics out.

Oh Lord, by these, they live, and in all these, the life of my spirit. So you will restore me and make me live. His idea of restoration is the opposite of Job.

Job said, look, skin worms can destroy my flesh, but I'm coming back and I will stand on my feet and I will look through my eyes and I will see God. I myself and not another. Hezekiah says, well, you've brought me back and I'm alive.

And, and that's a good thing. My spirit lives, bully for me. Something like that.

No inkling, no, recognition of the higher life, the eternal life. Even Solomon said, I'm trapped under the bubble. When can I escape and get, get beyond the, the rising and setting of the sun, the vanity, vanity, the, the temporary and ethereal nature of things.

But to Hezekiah being here is the thing. And it's possible to fall too much in love with this life, to be invested in it too heavily to think that this is where it is. You know, I, I don't know what'll happen when I die.

As long as I'm here, why God can see me, I can see men. My soul dwells. Everything is great.

So indeed. And again, look at all of the italics, take them out. And it says, indeed for peace, I had great bitterness.

And that's really what it means. I was expecting peace as my reward. Peace is my right.

Peace is my recompense. And I got bitterness instead. And I'm having to walk around here with this bitterness.

I'm still bitter. I shouldn't have even had this dodging of the bullet. Perhaps.

Why did I even have to, to come that close to death? I'm still ticked off about it. Kind of threw

me for a loop for peace. I had great bitterness, but you have lovingly my soul from the pit.

You have loved my soul from the pit of corruption. What is the highest ultimate expression of God's love for us? Keeping us alive on earth or resurrecting us to eternal life with him. Greater love has no man than this, that a man laid down his life out of love.

The Lord Jesus laid down his life out of love for his father and out of love for us. Hezekiah says, well, if I'm not here, I can't see or love you or them. If this does nothing else, and this is where we're going to have to stop for tonight.

But if it does nothing else, it is a great reminder of what could have happened if the Lord Jesus had set the cup back down that his father handed him on the night he was betrayed. I was reminded and mentioned this morning. Remember the song? I've heard it many times, but I think George Beverly Shea sang it.

He could have called 10,000 angels to destroy the world and set him free. He could have called 10,000 angels, but he died alone for you and me. That's love.

This, you look in vain to see genuine appreciation for God. Even when he's talking about God, you notice how in the Psalms, especially the Davidic Psalms and many of the others, it talks about the character of God, his qualities, what is to be worshiped and admired and loved about God. Do you get any sense of, of personal appreciation for God here? This is all about what God did and didn't do.

He cut me off the loom. He's robbed me of the rest of my years. I cried out.

He heard me and he gave it back. It's what he did, not who he is. It's, I put a quarter in the slot and I got a gumball.

It's mechanical. It isn't personal. It isn't, it bears no resemblance to the dialogues that you see between David and the Lord God that he reflects in his songs.

And having started so well and being described as like his father, David, at this point, you almost wish he hadn't lived to write this song. And you can imagine the Lord Jesus on the night that he was betrayed, thinking, you know what? Nevertheless, not my will, but thine be done. I don't want to be this guy.

I don't want to be so invested in being here and working with the people and, and bringing about earthly worship that I lose sight of the ultimate heavenly destination, the ultimate eternal realities of which these things are merely shadows. I don't want to fall in love with the shadows. You know, people that get wrapped up in entertainment and, and miss out on their actual relationships, family time, quality conversation, face to face, heart to heart interaction, because there's something on a square screen someplace.

We don't want to get caught up in the shadows, in the ephemeral and temporary things and

lose the reality. And you cannot help. And I don't care how you translate this or how you interpret it.

You cannot help but see that Hezekiah has got his focus in entirely the wrong place. He is in the earth. He is in the dirt.

He is in the clay and he's got it clenched tightly in his two fists and he doesn't want to let it go. What are you going to do with clay in eternity? It is the fruit of the spirit. It is the things of the spirit is the life of the spirit.

What did Jesus tell the woman in Samaria? The time is coming when it doesn't matter what mountain is nearby. Those who worship him will worship him in spirit and in truth. We want to look at this the way the Lord Jesus may have looked at it.

I like to think that he did as an example and a, a helpful paradigm for us. These temporary materialities are not worthy to be compared with the glory that will be revealed when the Lord Jesus comes for us. That's really the primary point.

Let's close here in a word of prayer. Father, thank you for how vividly and, and memorably your word communicates to us these truths. We pray that God, the Holy Spirit will impress them on each heart.

May each of us be drawn closer to you through the Lord Jesus Christ and be more prepared for the day when he does return and promotes us up and out from the mundane and the earthly and the temporary and the material into the realms where you yourself dwell. May we be qualified to be in your presence. May we be excited and happy in that day and not ashamed.

When the Lord Jesus comes for his own, we pray these things in his name. Amen.