

“Of Good Works” part 15 WCF 17.4–5

All Unbelievers' Works Are Evil

2022.01.02 Sabbath School Lesson

Hopewell ARPC, Culleoka, TN

click bit.ly/32ZtliQ to hear this lesson as taught (or scan QR code→)



WCF 16.7 (TPH p928)

Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; a yet because they proceed not from ^a heart purified by faith, ^b nor are done in a right manner, according to the Word, ^c nor to a right end, the glory of God; ^d they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. ^e And yet their neglect of them is more sinful and displeasing unto God. ^f

a. 1 Kings 21:27, 29; 2 Kings 10:30-31; Phil 1:15-16, 18. • b. Gen 4:3-5 with Heb 11:4, 6. • c. Isa 1:12; 1 Cor 13:3. • d. Mat 6:2, 5, 16. • e. Amos 5:21-22; Hosea 1:4; Hag 2:14; Rom 9:16; Titus 1:15; 3:5. • f. Job 21:14-15; Psa 14:4; 36:3; Mat 23:23; 25:41-45.

Matthew 6:2 Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. [...] ⁵ “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. [...] ¹⁶ “Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

Amos 5:21 “I hate, I despise your feast days, and I do not savor your sacred assemblies. ²² Though you offer Me burnt offerings and your grain offerings, I will not accept them, nor will I regard your fattened peace offerings. ²³ Take away from Me the noise of your songs, for I will not hear the melody of your stringed instruments.

Hosea 1:4 Then the LORD said to him: “Call his name Jezreel, for in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, and bring an end to the kingdom of the house of Israel.”

Haggai 2:10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came by Haggai the prophet, saying, ¹¹ “Thus says the LORD of hosts: ‘Now, ask the priests concerning the law, saying, ¹² “If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?’” Then the priests answered and said, “No.” ¹³ And Haggai said, “If one who is unclean because of a dead body touches any of these, will it be unclean?” So the priests answered and said, “It shall be unclean.” ¹⁴ Then Haggai answered and said, “ ‘So is this people, and so is this nation before Me,’ says the LORD, ‘and so is every work of their hands; and what they offer there is unclean.

Romans 9:14 What shall we say then? *Is there* unrighteousness with God? Certainly not! ¹⁵ For He says to Moses, “*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*” ¹⁶ So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. ¹⁷ For the Scripture says to the Pharaoh, “*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*” ¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

Titus 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. ¹⁶ They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

Titus 3:4 But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior, ⁷ that having been justified by His grace we should become heirs according to the hope of eternal life.

Job 21:14 Yet they say to God, ‘Depart from us, for we do not desire the knowledge of Your ways. ¹⁵ Who is the Almighty, that we should serve Him? And what profit do we have if we pray to Him?’

Psalms 14:1 The fool has said in his heart, “There is no God.” They are corrupt. They have done abominable works. There is none who does good. ² The Lord looks down from heaven upon the children of men, to see if there are any who understand, who seek God. ³ They have all turned aside. They have together become corrupt; there is none who does good, no, not one. ⁴ Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and do not call on the Lord?

Psalms 36:1 An oracle within my heart concerning the transgression of the wicked: there is no fear of God before his eyes. ² For he flatters himself in his own eyes, when he finds out his iniquity and when he hates. ³ The words of his mouth are wickedness and deceit; he has ceased to be wise and to do good. ⁴ He devises wickedness on his bed. He sets himself in a way that is not good. He does not abhor evil.

Matthew 23:23 “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. ²⁴ Blind guides, who strain out a gnat and swallow a camel!

Matthew 25:41 “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴² for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³ I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ ⁴⁴ “Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ ⁴⁵ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ ⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life.”

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Our Father in heaven. We thank you for giving us yourself in Christ, giving him to us and for us and the certainty that together with him, you are giving us all things. Including an, especially your spirit, His Spirit in.

He pours out from heaven to give us life and apply to us. The redemptive work that Christ has accomplished. We ask now for more of that ministry of your spirit, the fellowship that we have in him, the light that he gives our minds the way that he stirs up our hearts towards you so that we might have understanding and right responding as we consider the truths of your word, we thank you for this Lord's Day, and for the fellowship that we are having already in the good food with which you have supplied, your world, We pray that you would grant to us.

Now, a fellowship in the good food that we have from your word, We ask all these things in Christ's name. Amen.

So, looking at the seventh paragraph of Westminster Confession 16, I realized that although I tried to split the scripture references about 50/50 that I cut our brother off and an awkward place at the at the end of the third section there because the first section with the one labeled or footnoted D on on the sheet and in the paragraph, really belongs to the first part.

So works done by undergenerate men, although for the matter of them they may be things which God commands and of good use both to themselves and others. In other words, in God's mercy and God's common grace, the works of unregenerate men, the works of unbelievers. May have an outward conformity to what God says and maybe things that God's commands and in God's merciful and powerful providence ruling and overruling of all thing.

And he can use those things and especially honors that outward conformity, that that he can give them by making them do good unto men. So, and of good use both of themselves and others yet because they proceed not from a heart purified by faith. And of course, whatever does not proceed from faith is sins as the Scripture and without faith, it is impossible to please.

God says the Scripture which we know, of course, because the first great commandment is love the Lord, your God, with all your heart, soul, mind and strength, and so outward, conformity to the first four commandments or the first table of the law that does not proceed from the love of God, that comes only by faith.

Are not a fulfillment of those commandments nor are done in a right manner. According to the word nor to a right end, the glory of God and that's the first of the three sections that we have before us. This morning nor to a right end. The glory of God.

They are therefore sinful and cannot please God, or make a man meet to receive grace from God. Make a man ready and prepared and fit for receiving grace from God. And if you look at the a letter E under there MS-521-22 as I won four. Hey, I to 14 Romans 9:16 Titus 115, those all especially belong to therefore, sinful and cannot, please God, and then it especially Titus.

Three, five among those references there in letter E. That that is showing nor can they make a man fit prepared. Ready to receive grace from God. And yet. So even though the works done by unregenerate men cannot be in their nature, a good work. In other words. All unbelievers works are.

Sinful are all unbelievers works are evil yet. The unbeliever neglecting a good works or failing to do. Good works is more sinful and displeasing unto God. And the, you know, that's a bit of an ablative sentence, which means this something cut out that has been implied, which is the unbeliever can't say.

Oh well if it's impossible for me to do good works that are really in and of themselves. Good then I'll just do all the, you know, as wickedly as I can. And that is worse. God, God is displeased with and punishes, they're not doing good works. And so there's no excuse for the unbeliever to not, do his good works, just because of his inability.

So let's consider those things and the time remaining from the scripture as well as we can. So Unbelievers do not do things to a right end. The glory of God and many of us will be familiar, It takes place right in the middle of the Sermon on the Mount that with the beginning of Matthew 6.

I've actually only put on your sheets. The three verses that are referenced in your little footnote. D there versus two verse 5 verse 16 and that's mostly because if I did include the entire passage, then I would have either had to make the font very small or we would have used the other side of the page and you're left over sheets.

Wouldn't become. Second chance. Homeschool scratch paper with the blank on the other side. But since it is a familiar passage, you could probably just see in verse 2 and verse 5 and verse 16. The, the main teaching that we're looking for in the context of the whole passage, Therefore, when you do a charitable deed or a good work, do not sound a trumpet.

Before you as the hypocrites do in the synagogues and in the streets that they may have glory. From men, I surely I say to you, they have their reward And when you pray you shall not be like the hypocrites for. They love to pray standing in the synagogues and on the corners of the streets that they may be seen by men.

I surely, I say to you, they have their reward. Moreover. When you fast do not be like the hypocrites with a sad countenance for they disfigure, their faces that they may be appear to men to be fasting, assuredly, I say to you? They have their reward. So Jesus is saying that while giving money for the poor or praying to God or fasting.

Now while those things in and of themselves, outwardly are good. Is it good to pray? It's good to pray, right? One of the things that we don't tend to hear much about and even Angelical circles except for when they are observing a papist season named after a legume is fasting.

We don't tend to hear much about fasting in and evangelical circles but fasting is good and of course, good deeds, and taking care of the poor are so good. That the brother of the Lord Jesus James writing under the inspiration of the Holy Spirit, puts it right next to keeping oneself undefiled from the world as a part of true, and pure religion.

So those are good things. But what's the problem with why they are being done in Matthew 6:1 through 18? Getting it done with glory of men that it's being done to get glory from men. In fact, the transition from Matthew 18 to Matthew 19, we often hear quoted, don't lay for up for yourselves, treasures on earth, but treasures in heaven.

And we usually think investment account, But coming out of Matthew 6, one through 18, it really is the admiration of others or at least. It primarily is It applies to everything that is earthly and vanishes with the earth and you don't want a reward that is for a limited time.

You want to reward that is forever and ever and he says, you know, rewards on earth they get eaten by moths, or they rust or they're burned up by fire or someone can come steal them. And in the world of social media, you understand, perhaps better than any generation ever.

How quickly, the admiration of men can fade or be turned on its head. That is the earthliest of treasures. Others thinking, well of you but what do we find? Even those of us who have faith in Jesus Christ for salvation and know the love of God to us, and we love Him because he first loved us and because we love him, we keep His commandments.

That's the form of our good works. That's the form of the believers. Genuine good works. And righteousness, we still find that it is a lifelong struggle to when we're doing that, which is good. Not have as a secret part of our desire or even the primary secret part of our desire and our hearts that other people will notice and be impressed with us and admire us and maybe love us.

Love us back and so forth. But that is that is a wrong motive. The right motive is for the glory of God. So nor to a right end the glory of God and if that's true for the believer, of course, the unbeliever does nothing out of love for God and love for his glory.

That means children that as many of you probably pray. Lord help me obey, my parents or help me work hard at school or help me. Be happy with whatever you give me. Whatever mommy says I can have or help me love my brother and sister and not and then fill in the front blank whatever it is that you're constantly corrected for doing to your brother and sister.

You can also add to the end of each of those prayers and help me do it for you and for your glory because it's good to want to make mom and dad happy. That is not a bad motive. And we know that because Proverbs is full of statements that tell you not to sin because it gives mom or dad grief.

And so God who has commanded you to honor mom and dad does want you to want them to be happy. And yet, it's hard for you to to do things in part because you want to make mom and dad happy and not also do them because you want mom and dad to be really impressed with how great a child you are.

In fact, you want them to be more impressed with you than they are with your brothers and sisters. Okay, that's an earthly treasure. Wanting them to be impressed with you, or wanting us to be in impressed with you. What you want, mom and dad to be impressed with or what you ought to is really impressed with the God, who despite all of their failings.

And the fact that you came from them who are sinners and so they have no right to expect from on the basis of themselves from you, anything, but sin. And yet God who is graciously saved them is

now graciously working in their children and you want them to rejoice over the goodness of God and give him who is helping you do those good things and helping you do those things for him.

And for His glory that mom and dad would glorify. God would love him more, would see more of his love for them and now we begin to understand what a marvelous thing it is to have the righteousness of four-year-old, Jesus and seven-year-old, Jesus, and 11 year old Jesus, which is perfect that he did all things, not just outwardly, but inwardly righteously and desired, the glory of God in all his good works Unbeliever doesn't have that at all and combine that with all of the things that you considered about the works of unbelievers.

Last week. And the Conclusion is they are therefore sinful and cannot please God, and several of these scriptures that are referenced here from. If you look from Amos 5 down to Titus, one Deal with things that are outwardly commanded by God. And yet, God still is not pleased with them.

Just because of the the the fact that they are things that God has commanded because they're not being done unto God's glory or from a principle of faith or with with love, for God as a loving response to God's love for us. And So, the first one is an Amos 5.

The at this time, Israel was desiring the day of the Lord. They thought that would be the day when God who was so pleased with them. And so displeased with the rest of the nations would puff them up and destroy everybody else. And in the second half of Amos chapter 5.

God is telling them You might not, you might not want to strongly desire, the day of the Lord, because the way things are right now between me and you between the Lord and Israel, that's not going to be a happy day for you and he attacks the very best of what Israel is doing.

And he basically says because you're wicked and all of these other ways, The these things that you are doing, I hate So verse 21, I hate I despise your feast days. One of the things that we're going to see in Exodus chapter 12 next Lord's Day Afternoon. Or if you use the hopeful at home, I think that one's on the Friday is that God had commanded feast days and on those feast days he had commanded holy convocations or sacred assemblies.

And here he says, I hate I despise your feast days and I do not savor your sacred assemblies, though. You offer me, burnt offerings and your grain offerings different types of offerings that God had commanded. I will not accept that nor will I regard your fattened? Peace, offerings, take away from me.

The noise of your songs Fry will not hear the melody of your stringed instruments. Yeah, verse 23, there is as not just saying that God doesn't going to enjoy the beauty of the instrumental music. The way you do instrumental music in the Old Testament is especially identified with what God gave by his prophet.

David. When you have the Reformation of Hezekiah, some of you and your different Bible reading plans, a lot of them will end with first and second chronicles. So perhaps you've you've read it recently when you have a Reformation of Hezekiah and you have the cleaning out of the temple and the restoring of all of the priestly functions and they don't even have enough eronic priests at first.

And so you have non-eronic Levites kind of helping out with some of the Aaronic priesthood things. One of the things that specifically mentioned is the restoration of the use of the instruments that had been instituted by David in his office, in his function as a prophet. So they weren't just saying or, you know, in the the Israelite view of these instringed instruments was not just, you know, we're making pretty music for God.

I think we're offering the worship that David under the inspiration of the Holy Spirit as a prophet of God has commanded with these specific instruments. And God says, your songs are noise and I refuse to listen to those instruments. Even though I instituted them, Even though they are part of the temple administration, the temple season of the worship of God, along with all the other things in that, David provided for the preparation of the temple.

He is the one who ordered out different clans of Levites, for different particular duties, just like different kinds of Levites had duties, that were attached to the tabernacle worship because, you know, there's a lot to do if you got a set up and tear down and carry out and so forth, That was gone when the temple came about.

And he had the institution of. Yeah, some of these other Levitical duties and God is saying just like with the feasts just like with the different kinds of offerings. He's saying all these things that I've commanded. You. And you think that they indicate that I am happier with Israel than I am with all the other nations and you want the day of the Lord to come because that's going to be.

Yes, Israel and bad. Everybody else. I hate all the stuff that you think is making you. So accepted

before me, I hate your worship. Okay. So that which is not done from a right principle of the heart by those who are regenerated by the Holy Spirit. And so it's not done out.

Of faith is not done as a response to salvation is not done out of love, for God, but of principle of pride and self-glory God, hates it. Even if it has an outward conformity to what he commands, which means we really want to add that to the end of your prayers.

Lord, help me obey, mommy and daddy. And help me do it for you. Help me do it out of love for you because you don't want to do something that mom and dad love. But Jesus hates. Right? You want to love Jesus and you want to do that. Which is good before.

God, right. Dave just nasty. It wasn't that what was commonly understood? When civil official to say so help me God, Were they not asking for God's blessing? If they honored H, I'm not familiar familiar enough with the oath. So and I, you know, I hope so. Let me know how to put on all world.

So help me God and what I've read, you said it was asking for God's blessings if I honor you If I fail to do so smoking.

I don't know the historical origins of it but I, you know, I would affirm that we would have that attitude. Not only about when we take an oath, but whenever we purpose after any kind of obedience just gonna stop relying on this. So that I'm not disappointed whenever it cuts out, not a microphone, it's just okay.

Well, we'll just do that. Yes. So New Year's resolutions If the heart of so help me God and unto your glory O God is an underneath your resolution. It's a bad resolution. Lord help me spend money less so that I can enjoy the later spending of it more. Now you know help me be a good steward so I can enjoy you and your goodness in it and use it to serve you because that's the purpose of the money, you know whatever.

Help me, help me exercise more and eat right? So that everybody can be impressed with how well I'm doing or just so that I can really feel good. You know, physically or mentally or whatever it is. No, I yeah, I don't know the historical origin of so help me God.

Study, I'm sure he does. You have to be careful with Russ Jr. But that is a little, a little bit of field from where we are. So doing all things. Yeah. If it's not done out of love for God and desire for his glory, it is not a good work before God, Isaiah won four.

And there's actually a translation question here. Then you always said to him. Call his name Jezreal for a little while. I will New King, James and most of the other translations say something similar. Avenge the blood of Jezreal on the House of Jehu and bring an end to the kingdom of the house of Israel.

It's, I will visit the blood of Jezreal on the house of Jehu. So there's there's some question at least in the translation there but if we do take it As translated, it means that even though and this is a pretty significant thing because God later says of what Jehu has done that he has done according to all his heart.

And so there's a very high commendation of Jehu's actions and if it is avenge, then there, you know, whatever. In Jehu's doing of it that was not from a right or pure motive. God will also punish if the if the translation is I will visit the blood of Jezreel in the house of Jehu.

It might be saying that because Jehu has conducted himself, the same way as the House of Almeri or you would, you might be more familiar with Ahab. It has descended from Armory because he has done, similarly, I will do similarly to him as I used him to do. Yeah, Steve this one is really on topic.

The question, Where do the sanctions of church or are called false functions in the church? And it called functions, The worship of God. The bottomless, where do they fall in this spectrum? Good work. Environment view, whatever God has commanded proceeding from faith. Out of a love for him who first loved us and unto his glory.

So those those that yeah, whatever God has commanded the church to do. Then I say okay well God has of Bible hour, So that's meant created that. So how do you do that? Ephesians chapter 4. Hebrews chapter 13, Christ's way of shepherding, you is through elders to whom, you are to submit and obey.

So yeah, he did is a good work feelings. What? How If you're here so that other people can see you here then. No, that's that's where we're at and into Westminster 16, If they come so that Dave Renssel will just get off their case. Then probably not they need to say.

Dear Lord, help me obey, my elders and help me do it for you. And out of love for you See grown up members, need to pray. The same things as child members. Yeah. Kelly. How can it be any other way? We don't have the lifespan to develop and evaluate and decide our own value system.

We have realize tremendous amount of other people and especially prior generations. And later you can't you can't get it on your own no matter how smart you are, We don't have the capacity for that level of sturgical maturity. And what lifetime? And I haven't explored his idea much but that began with Noah right after Noah's flag, I found my shortcut your lifespan because if you had a thousand years to figure it out.

Now in a shortened to about 120 years. Forcing that reliance on prior generations. You and the so that they have a less chance of doing what they used to do, which is use your thousand words that you're sick for a thousand years that we've. So it can't come. I'm coming up from a functional perspective, but how can it be any other way?

You're not gonna be able to find your own value systems in your own lifetime. We don't have the ability to have value. Now, a biblically careful session. Will try not to do to require anything beyond what the Lord requires. So, you know, we would try to have instruction or prayer meeting which we have a midweek meeting and it's part of the Providence of God that, you know, we have modern conveniences like horses and carriages and and whatever has come after them.

But you yeah, if if we didn't have modern conveniences and help and we were just sunup to sundown every day, laboring just to survive. You know, you wouldn't want to have the prayer meeting in the midweek because God had set apart a day for his worship and for the holy assembly and he had given six for your labor right for fourth commandment.

So, biblically biblically careful session will not want to have more for the congregation than, than God requires of them. But a biblically careful congregation will want to submit to their elders in all things and if the elders think we need instruction in this thing then the whole congregation should really show up for what the what the session has said that about functionally.

It's usually the people who need the most that attend, the least. It should be concerning to us If there's ever fellowship or prayer or instruction or preaching that we don't want to attend. If it's, if it's on the six days, it may be in God's providence. We just can't attend but lack of desire.

For the things of God is a

All right. I'm gonna have to ask the sessions leave and also we need to figure out who's teaching the first book so that we could. We're supposed to start books next week, right? When we don't have a schedule for that yet. So we'll finish up 16.7 next week and start the books.

Are you Are you about to volunteer or have you been asked to do on the ninth? No. Okay, follow one question. You record. Okay. So we'll finish up 16 7 next week but if you don't desire, the things of God out of a principle of faith and dependance entirely upon him out of a principle of love and delight in him, then you're really in an Isaiah 58:1 through 12 spiritual condition.

The things of God are a burden to you and you expect him to pay you back for going through the inconvenience or possibly the misery of observing what he's given you to do. There's no hunger or pleasure in him and saying these commands are good. And the way you treat others ends up, being a reflection of the way.

You think God is treating? You you think God is cruel and demanding And so you end up treating others in a cruel or demanding way. The Isaiah 58:13 and 14 way of keeping the Lord's day knowing that our hearts don't naturally delight in him but he's given us a day and told us consider that day.

Honorable consider that day a delight, and I will use your using that day, the way I have told you to use it, to give you a heart, that delights more in me than in anything else that is that's designed to undo the, the kind of backwards religion, or approach to the things of God.

So there's a lot of dynamics in doing whatever the session has scheduled kind of that question, But a healthy Christian will want those things. Not just because Christ has placed those elders over him, but because they're full of all the things that all this Lord's day, keeping and worship is being used by the spirit to train us to delight in.

And if God is our pleasure and those things by which he gives himself to us and He gives to us to give ourselves to Him. If those things are a pleasure then we won't need someone to twist our arm or give us extra reasons. Or Anyway, we're we're at a time.

We'll finish up next week. If you have prepared your book for the 16th, If you have prepared your book for the series, if you're one of those teachers and you are ready to go, please let me know there's a couple books that are back ordered that we don't have enough for yet for everyone.

But I'd like to pass out. Oh, it's back. I'd like to. I'd like to distribute the the books for whoever is going to teach on the 16th Next week on the 9th, so that families can have a chance to, to read them in advance. I think you'll profit a lot more having read first from the teaching.

Let's go ahead and close in prayer.

Our Father, these things are difficult for us because there is still so much of the old, man in us who has died, at Christ's cross and whom we have put off with his deeds and yet the putting off is an ongoing difficulty for us and doing things for our own glory out of a desire that we would be admired by men as such a, a difficult thing for many of us, perhaps for all of us Lord.

And so we come to you asking again for that ongoing work of your Holy Spirit that he would make us mindful of you so that everything would be done from faith rejoicing over your salvation. So that everything would be done out of a love back to you because you'd first loved us and a desire that you would be glorified.

We thank you. Holy Spirit that you are working in us, the life and character of the new man, the last Adam, even our Lord, Jesus Christ who always did everything out of delight in the Father and for his pleasure. And so now make us more and more like him as we as we consider these things from your word.

We ask in his name, Amen.