

Wednesday, June 28, 2023 ▪ Read Isaiah 5

Questions from the Scripture text: What sort of composition does v1a call this chapter? Who is the song for? Who is the song from? What is the song about? What does the well beloved have (v1b)? Where (v1c)? What did He do there (v2a)? What sort of vine did He plant there (v2b)? What did He build for its structure and protection (v2c)? What did He put in it in His expectation (v2d)? What did He expect (v2e)? But what did it bring forth instead (v2f)? Whom does v3 ask to do what? What case does the Beloved make about His actions (v4a–b)? What about her actions (v4c–d)? What is He going to do to it now (v5–6)? What is this vineyard (v7a)? What (who) are the plant (v7b)? What two things did Yahweh want from them, and what two things did He see instead (v7c–d)? What does v8 pronounce upon whom? What do they have many of (v8a, 9b) and of what kind (v9c)? How greedy were they for such houses? What will Yahweh of hosts do to them (v9b–c)? Why will these houses end up empty (v10)? What does v11 pronounce upon whom? What are they spending early and late hours doing (v11b–c)? What do they live for entirely (v12a–c)? What don't they live for at all (v12d–e)? What is God doing in response (v13)? What does He say He is doing on a spiritual level (v14)? What does v15 triply emphasize as a purpose of this (cf. 2:11–17)? Who will be exalted/hallowed, how (v16)? Who will enjoy the properties that are left behind (v17)? What does v18 pronounce upon whom? What are they working hard to maintain? Whom do they think/claim they wish to see, have near, and hear (v19)? What does v20 pronounce upon whom? What three things do they reverse? What does v21 pronounce upon whom? How do these people appear (at least to themselves)? What does v22 pronounce upon whom? What are they "mighty" in? What else do they love more than righteousness (v23)? After these six woes, how does v24 summarize Yahweh's response? Why is He doing this? What (worse than fire!) is against them (v25a–b, f–g)? Whom else will He summon against them (v26)? What will they and their attack be like (v26–30)?

In what way does God's grace "run out"? Isaiah 5 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirty verses of Holy Scripture, the Holy Spirit teaches us that **when it comes to churches and nations, there is a time of God's favor that actually testifies against them if they do not honor Him, thus increasing their destruction when that time is up.**

This chapter is remarkable. It identifies as the song of the Beloved to His Well-Beloved about His vineyard. But in its content it is a judicial case against her, and a description of a great sentence of wrath upon her.

It's shocking to us to hear about grace being exhausted, but this chapter isn't addressing individuals who have had their nature changed by the Spirit and united to Christ. It is addressing a church and a nation. We know that God's patience with nations extends to a certain point, and then He destroys them in wrath. Nations rise; they progress or regress; and when the patience of God and the providence of God agree that their time has run out, nations are destroyed. Particularly empires.

But let us also remember that this is true of churches. Rev 2–3 details the risen Lord's interaction with seven churches. For all of them, He has done much indeed, and He continues to know them and see how it goes with them, and love them and sympathize with them. But He is also offended at their backslidings and warning them; and, when their time runs out, His threats against them are great. It is no small thing for Jesus to fight against a church with the sword that comes out of His mouth (cf. Rev 2:16, 19:21)!

Grace that was not repaid, v1–2. The history of Israel is described metaphorically here in a way that reminds us of all that God did for her in the way He formed her as He brought her from Egypt, and what He did for her in bringing her into the land and setting up His presence in the midst of her. But the metaphor also declares that her fruit was bad and useless.

Wickedness that shall be repaid, v3–6. The Lord cares about what He sees coming out of a household, a church, or a nation. And He responds to its worth. God's grace in Christ in the individuals is the only hope for these corporate, covenantal entities. And individuals who are righteous in Christ can never lose that standing or the blessedness that comes by it. But the corporate/covenantal entities themselves are judged in time on the basis of their relative faithfulness, and when they are punished, it is dreadful indeed! The Lord Jesus used a similar metaphor to warn of a similar situation to those in Israel who didn't realize that not just a few Galileans but the whole of Israel were under the impending judgment of God (cf. Luk 13:6–9).

An enumeration of wickedness, v7–23. Having identified the vineyard and the vine as Israel and now Judah in v7, the Lord now pronounces a series of six woes upon Judah. Each of the woes showed the enormity of their offense and the propriety of His response.

The first two woes (v8–17) attack the worldliness/fleshliness of the people: houses, lands, drunkenness, parties—these they loved! The Lord? They hardly thought about Him (v12d–e). And so He would empty the houses, dry up the lands, give them hunger and thirst, and swallow up their parties by the grave like a giant-mouthed creature. Finally, when they are brought low (v15), and the Lord properly exalted (v16), those who had been lowly would be taken care of (v17).

The next three woes (v18–21) attack the false religion of the people. They actually loved to draw near to sin (v18) while thinking and acting as if they loved to draw near to the Lord (v19, cf. 58:2)!

And while they claim to love good and light and sweet, their hearts and minds were so backwards that they would say/think this about things that were actually evil and darkness and bitter (v20). In a culture (and church culture) that claims to be all about love and freedom, let the reader understand and see how so much of what is called love is actually hate, so much of what is called freedom is actually bondage, etc.!

They thought they had wisdom and prudence, but it was not coming from God's Word and therefore wisdom that is in God's sight (v21). It was merely a self-flattery of wisdom or prudence. They just enjoyed *feeling* as if they were wise. How very well this describes so many contexts now, from universities, to social media, to the spiritualized sayings of people sharing in "small groups."

The final woe (v22–23) was especially upon the "mighty" ones among them. They were actually just mighty in indulging themselves (v22), leaders of the worldliness already condemned in woes 1–3. Their cravings also for money outweighed any desire for justice or righteousness (v23).

An anatomy of wrath, v24–30. Having heard the six woes, and the LORD's detailing of what He is responding to, we are not at all surprised at the **intensity** of His response (Fire devouring stubble (v24a)! Flame consuming chaff (v24b)! The other-worldly character and zeal of the invaders that He will summon from the end of the earth (v26–30)! But the Holy Spirit here also wants us to see how **personal** the response is. His anger (v25a). His hand stretched out (v25b). His anger (v25f). His hand stretched out (v25g). The repetition of the metaphor in v25 drives the message home: this is personal.

Similarly, in the end, it is the sword that comes from Jesus's mouth that destroys unfaithful churches (cf. Rev 2:16), nations (cf. Rev 19:15), and even whole horde of the enemies of God in the last day (cf. Rev 19:21). It's personal. It is from His presence and from His glory that eternal destruction will take vengeance on those who refuse to acknowledge God or who reject the gospel of Christ (cf. 2Th 1:7–8).

The Lord is personally interested in, personally receiving, the conduct of households, churches, and nations. And He is not passive. He will respond. He gives time. He gives many undeserved advantages. And how great have been the advantages for some of us! Hardly any household or church or nation has been given such advantages as those of the author, and he feels this indebtedness keenly.

How much more important, then, that each of us not be found in ourselves! Christ's household, Christ's church, Christ's kingdom... we must each be found in Him, first and foremost, if we will contribute to health and righteousness in the other corporate entities of which we are apart. He only is the True Vine, and in Him alone can we bear good fruit (cf. Jn 15:1-11). If our household is to be fruitful and multiply, both physically and spiritually, in succeeding generations; if our church is to have its lampstand maintained to it rather than being destroyed by the sword of Christ; if our nation is to be spared from ending up on the ash-heap of history's empires... then let us, and the other members of each of these, all abide in Christ by faith! And let us bear fruit in keeping with repentance!

What sort of case might God make against your household? Against your church? Against your nation? What good can you see from any/each of these, which is proceeding out of its members' union with Christ? How are you abiding in Christ first and foremost? How are you bearing the sort of fruit that contributes to your home/church/nation continuing to receive His mercy and blessing?

Sample prayer: Lord, we know that families, churches, and nations receive much good from Your hand and will be held accountable for what fruit we produce. Help us! We dread the worldliness of our desires. We dread the manmade ideas that threaten to contribute to our worship or morality. We dread the prioritizing of material things over those made in God's image. And yet, we see evidence of all of these in our hearts and even in our actions. Forgive us, O Lord! You would be righteous to stike out against us personally with Your hand. But, our hope is that You have borne the wrath that we deserve, personally, in Your Son. We praise You that He is the true Vine. Grant unto each of us to be grafted into Him, and to bear such fruit in the home, such fruit in the church, and such fruit in the nation as would make each of these an object of Your blessing, we ask in His own Name, the Lord Jesus Christ, AMEN!

Suggested songs: ARP130 "LORD, from the Depths to You I Cried" or TPH434 "A Debtor to Mercy Alone"

For more Hopewell @Home devotionals, please visit hpwl.org/hah

(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 via hopewellarp.org)

Isaiah chapter 5, let us Read and hear. In a way of worship. For these of the words of god. Now, let me sing to my. Well, beloved a song of my loved. Regarding his vineyard. My well. Beloved has a vineyard on. A very fruitful hill. He dug it up and cleared out its stones.

And planted it with the choicest vine. They built a tower in its midst and also made a wine breast in it. So he expected it to bring forth. Good grapes. But it brought forth, wild grapes. And now we're inhabitants of jerusalem moment of judah. Judge, please between me and my vineyard.

What more could have been done to my vineyard? That i have not done in it. Why then when i expected it to bring forth, good grapes. Did it bring forth wild grapes? And now, please let me tell you what i will do to my vineyard. I will take away its hedge.

And it shall be burned. And break down its wall. And that shall be trampled down. I will lay it waste. It shall not. Be pruned or dug. But there shall come up dryers and thorns. I'll also command the clouds that they ran, no rain on it. For the vineyard of yahweh of hosts.

Is the house of israel? And the men of judah are his pleasant plant. And he looked for justice but behold, depression. For righteousness. But behold. A cry for help. Whoa, to those who join house to house, they had field to field. Till there is no place where they may dwell alone in the midst of the land.

My hearing yoga of us said, truly many houses shall be desolate. Great. Beautiful ones. Without inhabitant. For 10 acres of vineyard shall yield one bath? And a homer of seed shall yield one eifa. Whoa, to those who rise early in the morning that they may follow intoxicating drink. Who continue until night till wine.

Inflames them. The harp and the strings, the tambourine, the flute and wine are in their feasts. But they do not regard the work of yahweh. Nor consider the operation of his hands. Therefore, my people have gone into captivity. Because they have no knowledge. Their honorable men, their famished. They're multitude dried up with thirst.

Therefore sheol has enlarged itself and opened its mouth beyond measure. Their glory and their multitude, and their palm. And he who is jubilant shall descend into it. People shall be brought down. Each man shall be humbled. And the eyes of the lofty shall be humbled. But y'all have hosts shall be exalted in judgment.

And god, who is holy shall be hallowed and righteousness. Then the land shall feed in their pasture. And the way in the waste places of the fat ones strangers shall eat. Whoa, to those who draw iniquity with chords of vanity, And sin as if with a cart rope, That say, let him make speed and hasten his work, that we may see it.

And let the council of the holy one of israel draw near and calm that we may know it. Whoa to those who call evil good. And good evil. Who put darkness for light and light for darkness? Who put bitter for sweet and sweet for bitter. Whoa, to those who are wise in their own eyes, And prudent in their own sight.

Low to men who are mighty at drinking wine. Whoa, to men valiant for mixing intoxicating. Drink. Who justify the wicked for a bride. Until we take away justice from the righteous, man. Therefore, as the fire devours, the stubble. And as the flame consumes the chap. So they're root will be rottenness.

Then they're blossom will ascend dust. Because they have rejected the law of yahweh of us. And despise the word of the. Holy one of israel. Therefore, the anger of y'allah is arised against his people. He has stretched out his hand against them. And stricken them in the hills trembled.

Their carcasses were as refuse in the midst of the streets. For all this, his anger is not turned away. But his hand is still stretched out. He will lift up a banner to the nations from afar. And will whistle to them from the end of the earth. Surely they shall come with speed swiftly.

No one will be wary or stumble among them? No, no one will slumber or sleep, nor will the belt on their loins. Be loosened, no, the strap of their sandals. Be broken, whose arrows are sharp and older bones. Bows bent their horses. Hooves will seem like flint their wheels.

Like a whirlwind, they're roaring will be like a lion. They will roar like we haven't lions. They will. Yes, they will roar and they hold of the prey. They will carry it away safely and no one will deliver. That day, they will roar against them. Like the roaring of the sea.

And if one looks to the land behold, darkness, And sorrow. And the light. Is darkened by the clouds.

So, for the reading of god's inspired and inherent word,

There is wonderful. To have the lord for you. In all of the zeal that he has for his own name. This is especially wonderful when you trust in the lord jesus, and

saving way. Because as we heard yesterday, when we were thinking about, How the sacraments connect. Uh, heaven to earth.

We know that. The one who is our righteousness, it's on the throne of heaven. That the covenant that we have is a covenant in Christ's blood. And those who are. In him, cannot be lost. And yet vote to those. Who are? In covenant with god. Visibly and externally. In the church in a covenant that is in the blood of Jesus.

But they themselves personally, Are not in Jesus. For all of the zeal that the Lord has, For his own name. For his own son. For his own son's blood. Will be turned upon them and against them. For having defiled. The Lord Jesus Christ.

Excuse me. You see, therefore, How dreadful it is to eat? And drink judgment to oneself despising, the Lord Jesus. That the Lord's supper. Or how dreadful it is. To give lip service to the name of Jesus, but be lukewarm. In heart and action or tolerant of error indoctrination, or to lose and not live according to Our first love.

And, Then the loss of the lamp stands in the warnings to the seven churches of Asia. In Revelation 2 and Revelation 3. Uh, which isn't just Yeah. Jesus will kind of meekly disappear. But even at one point saying I will fight against them with the sword of my mouth.

Which we know from Revelation is what happens to Satan and all the hordes of evil and all the wicked who are with them in the last day. We also also, we have here. A reminder that. Of the dreadful situation that Isaiah. And his prophecy are treating. The people of God.

Bound to God himself. Among them. And who has given himself to them. And yet, they have despised them. And so, all He shows how he with great love for them, that comes From his holiness and devotion. He has given them everything that they need. The problem is that the choice vine that he plants.

Is within itself. In rebellion against God. We sinned against. In our first father. Adam, we fell with our first father, Adam And so, without an actual transformation of nature for us, Uh, we cannot Um, Whatever the Lord does for us, externally cannot ultimately succeed. Uh, just as we've been hearing in, In Roman's.

God had to do by sending his son. What the law could not do weakened as it was. By our sinful flesh. So there's a very encouraging opening. In verse 1, it sounds like oh, it's going to be a love song. By the beloved about his beloved. It's gonna be like, Song of Solomon.

And, It's not some Solomon, sorry.

It's going to be like Song of Songs. And indeed, he does sing. About giving himself. Entirely for the good. Of the vineyard and of the vine. But then, Because the people of Israel and the men of Judah, Have sinned. Against him. The song about his blood turns into a song of judgment.

And he emphasizes how completely. He brings that as well. So he starts in verse 1, he says it's going to be this love song. And he starts singing about, What he has done for them. Um, we planted it. Or has vineyard was on a very fruitful hill, so good location.

Good soil. He dug it up and cleared out his stones. It stones, he planted it with the choicest vine. Well historically, you remember he He gave Abraham and the fathers, and And he, That gave them his word and he brought them out of Israel. There brought Brought them out of Egypt with a strong mighty arm and showed them his great works.

Gather them to Sinai where they had displays its glory and gave them his word and showed them his mercy, even there at Sinai. And You know, all of these. Uh, things to make sure that when he Put the vine in its place. It was But it was primed. Um, And yet, we know even, Their their nature, their characters.

Is shown in a great way. That's throughout the wilderness wanderings but he gives them the rolling away of their approaching killed. All of the the observation. Of the supper with the circumcision there or not the Passover with the circumcision there and So, He gives them a great start. Puts a tower in its midst.

So, he Himself as its protection. And it's shade. He makes a wine press in it. And so he has expectation, gives them expectation and hope for when the good fruit is produced. Expected to bring forth. Good grapes. When it brings forth wild grapes. It brings forth. Nasty, sour full of seeds.

No good juice. One man. I know calls them stink grapes. And then he says, In verse 3, that he is making a case. Against his vineyard. First half of verse 4. He asserts that he has done everything for it. Second half of verse 4. You saying that it? Has not.

Done anything for him. When you expected it to bring forth the good grace, That brought forth. The wild grapes. And so, Is bringing judgment upon it. He is. Going to lay it waste. Yeah, and destroy it. And not even permit, the rain to come down upon it for six.

Verse 7. The vineyard of Yahweh of hosts is the house of Israel. And the men of Judah. Are his pleasant plant. He looked for justice but behold, depression for righteousness. But behold, wailing Not the peace and joy. That righteousness produces not the praise unto God. That righteousness produces. But the whaling and crying out.

That sin and misery. Produce. And so, This while it is true. That there is no limit to God's grace. For those who are in Christ. There is this principle throughout scripture. That for churches and nations. For people's. Earthly conduct before God for a household. There is the triangle of the patience of God.

There is an a season of his extending, his favor. And doing things for them. And helping them, which is gracious. It's Over against what they deserve. But that the The household or the church or the nation. That walks in disobedience cannot just do. So Perpetually. That there is a point at which God makes us case against it.

And brings his judgment. And destroys them. And, Too much has the view of salvation. Of the churches in our land and in our day in the dates in the generations proceeding us, Been so truncated. To be viewed. Very individually and only with a respect. Uh, to the moment of Of justification.

That this reality. Of families before the face of God and churches before the face of God. And nations before the face of God, And the fact that there is a running out of God's favor, For these. Um, That's been ignorant. And it's been ignored to the peril of families.

Said to the peril of churches and the peril of nations. When we talk about the taking away, Of the church's landstand. We're not talking about, you know, somehow that of returning to neutral. We're talking about Jesus becoming her enemy. And destroying her in. Inferring righteous. Holy If you're And yet.

Remember, this is the preface of the book of Isaiah. The Lord's doing this. With Israel and Judah. Was so that. He could send his true servant his true Israel. Who would come and say, I am the vine and you are the branches. That we might as it were. Because we cannot bear good fruit of ourselves.

Be grafted into. A stock that is the God man. The Lord Jesus. And the rootstock into, which we are grafted. Who would fill us with his own life? Like his own spirit so that we would bear fruit. In him. You see how Isaiah 15 is not as John 15?

Is an algebraic unintended. Of Isaiah chapter 5. And then if we abide in him and he and us, we will bear much fruit. And we won't be burned up in the fire. So, the rest of the chapter proceeds, On these six woes. The first two rows having to do with Uh, worldly indulgence.

Versus eight through 10. The first 12. Um, They're in love with their big houses and with their Uh plentiful fields and they just expand their houses. So big and their vineyards so big Um, that the houses touch and the vineyard's touch. Uh, this actually isn't Uh, geographically possible unless like The houses are in one place and the vineyards are another place.

Uh, but the point of it is the grotesqueness of it. And he says, I'm going to destroy you. And what matter how big your houses are. There won't be any people in. And it won't matter how big your vineyards are. They will produce anything. The second. Wall of worldly indulgence as those.

Who just want? Uh, recreation all the time. We want entertainment all the time. They can't wait to get up in the morning line so they can work hard or something. Worship god that no. So they can start drinking. Oh, and they stay up late at night, why? Because Calling upon god and the watches of the night like the psalms say, or Or, because They want to get some more work in.

Which of course, it's in vain to get up early and go to bed late and less. It's independence of the lord and he gives his blood sleep. No, These people are such alcoholics that they are going to. Uh, outwork the workaholics at drinking. Now, that's verse 11. Um, And they don't think of harps and strings and tambourines and flute.

As instruments of the priesthood for the worship of god. Uh, no their sacrament. There were is, the party is the dance. That you're not regard. The work of y'all play. Are consider the operation of his hands. So, their feasts are not. About a celebration of the lord, their feasts are about their feasts.

That's what they feasted over. And how dreadful? To have dancing. Your feasting, your partying that is just for its own sake. In the service of pleasure. I wonderful. To have a true and proper feast. That has done. Moderation, as far as the physical things like the wine and the food go.

But especially That have the regarding of the work of yahweh, the up considering of the operation of Vizians. So, those are the the first two woes and And god's response. Is inclined. He takes away. The houses, the fields, the drink, the food. The, even the glory and the pump.

In verse 14, sheola's opening its mouth to swallow them. So It's That it's like a scene. Um, From a fantasy book or from a film, where you got the people who are up on the surface and they're having their little drunk party. Partying, for the sake of partying, dancing for the sake of dancing.

And here, the grave is like the giant creature. Swallowing them up in the midst and taking away. And the your Yahweh is humbling. Those who have exalted themselves versus 15 verse 15 and exalting himself instead verse 16. And then when the wicked are removed, the lands. And this is probably

Not just, Uh, creature lambs, like furry little things that are cute and Or woolly, i guess, technically little things that are cute and And jump around. Um, But also, He's had this remnant principle. We remember from three verse 10, another places And in the waste place of the rich ones or the fat ones, The foreigners.

We'll eat the lord is making room. For his remnant there. Um, Of the The third woe is on those. Who are insolent? They? They sin. And they love their sin and they pretend to themselves that they love the lord and their provoking him to to their face. They're not embarrassed of their sin.

Uh, they They're glad to sin and then go to worship. Remember in Isaiah 58? Yeah. Like there, there are people who think that they love to worship and they love to hear the word of god. You know, they can do their self-indulgence on the saturday night and not 12 hours later.

Or 16 hours later on the lord's. Good morning. They're all. It's so good to be a worship on the lord's day and to hear the word of god preached and The remnants of their self-indulgence are still in their bellies before the face of god, And they said let him make speed and taste of his work so that we may see it.

Let the council of the holy one of israel drawn here and come that we may know it. This is not just people. Who are not using. The name of the lord and who absent themselves from worship. And then one step worse than that. Are those who do have a religion?

But the religion is completely upside down and inside out We saw this. A while ago, when we were Talking about critical race theory. Or critical theory in general. And how authority is bad. Well then god would be the worst because he has all authority. And, And the that, which is righteous is treated as wicked, and that, which is wicked is celebrated instead And even they put bitter for sweet and sweet for bitter.

Uh, they offer. The works of men according to the morality of men as a way of self-atonement. But of course it can't atone And they don't. They don't. Permit or recognize the gospel of jesus, which is the only thing that can atone, which is the truce sweetness that takes away sin and they treat the exclusive claims of christ as better.

Well, these are examples of our debt in our day. Of those of the sort of thing that the lord is responding to. The fifth world of those were wise in their own eyes. Um, With a prudent in their own site in the sixth wall. Uh, woe to men who are mighty.

How my what are they mighty at again? Uh, indulging themselves. So, whether it's The mighty at drinking wine to indulge themselves in that or mighty to take a bribe. To indulge themselves and money, they're glad to do injustice to others. And that brings us to verse 24. That's 330 on the heel of the exposed.

In which he says. He's not just going to bring all of the judgments within the land. Upon them. Uh, the way that The way that he has begun to, and And will complete doing but even he's going to bring enemies. Who are? A frightful dreadful. Army. Like roaring lions and And he uses, An almost otherworldly way of describing.

Uh, with metaphor. In verses 26 through 30. About how he will bring the nations rushing and not now. To know the lord. Because that's what Israel is supposed to be. They were supposed to be a people Um, who knew the lord and who attracted the nations to the lord.

But now, since the nations aren't going to come to love the lord since the nations since instead of drawing the nation's to the lord, the the people of god have copied the world in how to worship, and in its morality. Than the lord is going to summon the nations anyway.

With the nations are going to come as a destroyer. And they're going to come as an adventure. The very opposite will be done. Um, When, when the true vine, Comes. And the nations are indeed gathered in, in grace and worship in holiness. And so that concludes Uh, the preface to Uh, in isaiah's book and he's gonna Start the the next portion.

Of his prophecy in chapter 6 next week. Lord willing. For us. Again, as we begin at the Beginning of the teaching time, let us remember. Uh, that yes. Where jesus is the vine and ourselves as branches in him. We bear fruit. Uh, individually. And we can never be lost.

Um, But there, but there is the serious issue of How our life? Our households life. Our church's life. Our nations life is. Look for the face of God. Let us seek. That we would participate well in these and pray for each of these. That the lord would bring. Revival.

So that more and more. We would conduct ourselves according to christ. And walk in the favor of God, let's pray.

Our father in heaven, we thank you for your word. We thank you for your love. We thank you for the reminder even At the beginning of this chapter, that this was a song. Of the beloved about his beloved. Help us. We pray to love your church. We do pray for our house and for our congregation.

And even for our nation, lord, That you would bring us to repentance. And so grant to each one of us in our walking with you, in jesus, Finding our security in him and not in any of these other entities. Granted to us to bear the fruit. That belongs to christ grant to us to participate in our family life.

Or in our church life or in our national life. In a way that would not provoke you to rap. We thank you for all that. You have done for our family. Oh, lord. And how much more In many ways even than for almost any other family. We thank you for all that you have done for our church.

And similarly. Oh lord. How much more even? In some ways than for almost any other church. So, i thank you for all that. You have done for our nation. With the same thing there as well. Father. So we look to you for your grace, we look to you for your spirit.

To help us. Because we see how, This chapter and this song, More readily applied to us. Than to almost anyone else. It's a grant us all god. To walk with you by faith in christ by the grace of his life and righteousness and holiness. That we would respond well to your love and your mercy.

We ask it all in jesus name.