

The Generations of Faith

Genesis 5

Sermon Transcript by Rev. Ernest O'Neill

The Creator of the world allowed his son to live on our earth for about 33 years and he said to us [Matthew 6:25-33], "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O me of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we wear?' For the Gentiles seek all these things; and our heavenly Father knows that you need them all. But seek first his kingdom and his righteousness and all these things will be yours as well."

That's the way Jesus lived and that's the way we're meant to live; we're meant to live in restful faith every moment of every day without one moment of anxiety. We're meant to live in that faith that our dear Father will provide all that we need and as we live in that faith, his power will be manifested in the little day-to-day incidences that we go through. And that's why, loved ones, we're studying the way God dealt with people down through the years in Old Testament times; to build up our own faith and to see the way God deals with people in practical life.

This evening's study we've called "The Generations of Faith", but if you look at Genesis 5:1 you'll see that there's a different title at the beginning of the chapter: "This is the book of the generations of Adam." Now why does it start like that? Because back in Genesis 4:1 you get the generations of Adam; "Now Adam knew Eve his wife, and she conceived and bore Cain, saying, 'I have gotten a man with the help of the Lord.'" Now surely that's where the generations of Adam began, not in Genesis 5. But you remember that Genesis 4 records the history of a faithless generation; of a child of Adam's that did not trust God and that therefore was rejected by him. This repeats the principle that you often find in God's dealings with us down through the centuries; the principle of the second before the first; the first Adam was rejected; it was the second Adam that was accepted.

Esau was the elder son and he was rejected and Jacob, the younger, was accepted and Cain was the elder son. If you look at Genesis 4:1 you see that Cain came from Eve's body first. "Now Adam knew Eve his wife, and she conceived and bore Cain saying, 'I have gotten a man with the help of the Lord.' And again, she bore his brother Abel." So Abel came second. "Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain [the elder, the first] brought to the Lord an offering of the fruit of the ground and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel [the second] and his offering but for Cain [the first] and his offering he had no regard."

So God rejected the faithless son and then restrained the actions of his descendents and made way for a faithful generation. You remember that's why in Hebrews they say Cain's offering was not accepted; it was not accepted because it was not offered in faith; it was not offered in the faith that Jesus had died. It was not offered in the faith that there had been a mighty death - sacrifice

wrought in eternity that enabled God to start over again with the human race. It was offered in the proud, healthy mindedness of a man who said "we can live in this world by our own wits and by our own knowledge of good and evil -- no death sacrifice is needed. My father Adam did nothing wrong in eating of the tree of knowledge of good and evil. I am going to live that way too." So he offered of the firstlings of the fruit, an offering of the fruit of the ground, saying to God "I thank you for being my Creator."

Abel, in verse 4, brought of the firstlings of his flock and of their fat portions. He had killed an animal saying, "Lord I know that there was a tremendous death in your heart in eternity that enabled you to remake my father and all of us in your original image and I acknowledge that and I thank you as my redeemer -- not simply as my Creator." It was because of that that God recognized that Abel perceived what had happened in eternity; he perceived that his father had eaten of the tree of knowledge of good and evil, that God had done something to enable him to turn that around and give man a second chance.

So loved ones, the generation of Adam that you see in Genesis 4 is actually a faithless generation; it's the generation of Cain who refused to acknowledge that man had fallen out of God's fellowship. There's a lot of that around and we've talked about it. There is a lot of the philosophy of healthy mindedness -- "if you only think right, you'll please God. If you'll only trust him, trust him for everyday life, you'll please him and he'll accept you." There's a lot of that around and a lot of "if you believe in God, he will prosper you and he will give you all that you need."

There's the same indifference to the atonement and the same acknowledging of Jesus' death as you get in the sects such as Christian Science or the others that play down the fact that we men and women have something wrong within us that comes because our forefather rebelled against God. And it's because of the refusal to acknowledge that that Cain was rejected by God and it's the same with you and me: the more we pretend that we're alright and that we can do quite well with our own efforts, the more God is forced to reject us because it simply isn't true; there's something flawed in us -- there's an evil self inside us all that had to be destroyed in Jesus on Calvary and God can only accept a person who believes that.

That's why if you're in the position where you say, "I have had no great experience of repentance; I've had no great experience of repenting of my sin. Sure I feel I've fallen short in some ways, but I've never felt that I'm going to hell for it." Then loved ones you need to look and see; are you in the generation of Cain? Are you in that generation of men and women who think that, really, you can do it with a little help from your friends; you can really succeed in this life with a little help from God, but you don't really need to be utterly and completely remade? If you're in that situation, you will never be remade and you'll never be completely reborn. It's only when you come along side Abel and you bow down to God that you say, "Lord God, I know my forefather decided to live by his own wits and I know that has spread throughout our society and that in some way I have some of that in me -- I feel it. When I get into trouble I want to get up and fix it myself without your help. When I find there's evil within me, I want to try to control it myself without calling you. Lord, I know that, and I acknowledge that, and I thank you Lord that I have to be changed and remade, so I ask you to do that. I know you've done something in Jesus that will change me; Lord, I believe that and I accept it." Loved ones, only when you come that way do you come as part of the faithful generation.

Now why was God able to start again? I've just mentioned casually, but Genesis 4 is just a record of the faithless generation ending up with more murder, in verse 23, "Lamech said to his wives:

'Adah and Zilla, hear my voice; you wives of Lamech, hearken to what I say; I have slain a man for wounding me, a young man for striking me. If Cain is avenged sevenfold truly Lamech seventy-seven fold.'" In other words: "I'll murder anybody that does me any harm." And that was the result of that generation that trusted in themselves and did not trust in God to take from them that evil heart. And it's the same with us you know; Christendom is worn out with Christians who are trying to get rid of their own evil self by themselves; by works of law and by trying hard and praying hard. Or they're trying to live with that evil heart; making do with only forgiveness of sins. What they'll end up in is a life as futile as this life of the generation of Cain.

But why was God able to start again? After all, he did say to Adam he would have to die for his sins. Why was he able to, in some way, exercise that death penalty and yet give Adam's children the chance to start again? Well loved ones, I know it is hard to get hold of, but it is because of the example that we've used often with the video tape editing. We are video taping this here, this evening, and it will contain all kinds of stops and starts in my sentences; sometimes hesitations, sometimes sentences that don't go anywhere and sometimes illustrations that go on too long. We're able to put one television screen so that it plays the sermon exactly as I'm preaching it, and then we have buttons and a little editing machine and every time I hesitate or make a mistake they can hit a button and eliminate it. So you can take out all the flaws in the original presentation and you can produce a beautifully edited version that is absolutely word perfect.

Now if we can do that even with instant replay -- even a television broadcast, do you realize that many television programs that include the participation of the public actually are telecast something like ten seconds after they actually occur? So the camera is taking in the picture, but it's held for ten seconds and in that ten seconds you can use the editing system to eliminate anything that should not go over the air waves.

Now if we are able to do that in our very primitive stage of technology, do you see how God himself is able to play the whole of our lives right through? He's able with his massive computer-like intelligence -- and it is almost blasphemous to lower it to the level of a computer, but that to us suggests a capacity that is beyond the human mind -- if he is able with his great infinite mind to foresee all that will happen to us, he is also able to edit that and to change it and to have in Heaven an edited version of our lives that he is willing to play through our hearts if we are really willing to trust him to do it.

And that's what happened: God foresaw it all and you get the mention of it way back in the record of the fall in Genesis 3:15 -- it's that promise of salvation to come but really of a statement that salvation had already come. Genesis 3:15, "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head and you shall bruise his heel." So God speaks to the serpent that really stands for Satan, and says "I will put enmity between you, Satan, and the woman and between your seed; between the expressions of you that are produced down through the history of the world and her seed, her children. He, the seed of the woman -- Jesus -- shall bruise your head; he will destroy you and cast you into the lake of fire. You shall admittedly bruise his heel, and he will be crucified and will be wounded and suffer.

But there is the promise of something that happened and you will find it if you look at it in I Peter 1:20 -- maybe look at verse 19 to get the continuity. "But with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake." So God foresaw the lamb that would have to be slain and he was slain from "before the foundation of the world" and because of that, God was

able to start again with mankind. And because of that it was possible for the miraculous record that we read in Genesis 5 to take place. It is really a miraculous record if you look at it, loved ones; it's the new start. It's the start all over again that God began in Genesis 5. "This is the book of the generations of Adam. When God created man, he made him in the likeness of God."

And so you see it's almost like he starts all over again; it's kind of recounting some of the events that took place way back in Genesis 1 and 2; God started again. "When God created man, he made them in the likeness of God. Male and female, he created them, and he blessed them and named them Man when they were created." And then you see the amazing things that took place. You'll see some of it there just as it is recorded in verse 3; "When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth." And so God started with a new son, Seth. "The days of Adam after he became the father of Seth were eight hundred years and he had other sons and daughters. Thus all the days that Adam lived were nine hundred and thirty years and he died." And so there was death; there was the law of sin and death that kept on working, but you see the proliferation of life also, because of the lamb that was slain from before the foundation of the world. "When Seth had lived a hundred and five years, he became the father of Enosh. Seth lived after the birth of Enosh eight hundred and seven years and had other sons and daughters. Thus all the days of Seth were nine hundred and twelve years and he died."

"When Enosh had lived ninety years, he became the father of Kenan. Enosh lived after the birth of Kenan eight hundred and fifteen years and had other sons and daughters. Thus all the days of Enosh were nine hundred and five years and he died". So again the law of sin and death, but along side it this proliferation of life. "When Kenan had lived seventy years, he became the father of Mahalalel. Kenan lived after the birth of Mahalalel eight hundred and forty years and had other sons and daughters. Thus all the days of Kenan were nine hundred and ten years and he died. When Mahalalel had lived sixty five years, he became the father of Jared. Mahalalel lived after the birth of Jared eight hundred and thirty years and had other sons and daughters. Thus all the days of Mahalalel were eight hundred and ninety five years and he died. When Jared had lived one hundred and sixty two years, he became the father of Enoch. Jared lived after the birth of Enoch eight hundred years and had other sons and daughters. Thus all the days of Jared were nine hundred and sixty two years and he died."

And so loved ones you get that amazing record of longevity; Adam lived nine hundred and thirty years, Seth nine hundred and twelve, Enosh nine hundred and five, Kenan nine hundred and ten, Mahalalel eight hundred and ninety five, Jared nine hundred sixty two, Enoch three hundred sixty five, Methuselah nine hundred sixty nine, Lamech seven hundred seventy seven, Noah nine hundred fifty and then you see the ages at which they had their first child. Now why is this recounted so clearly and why were they able to live, we reckon on an average, twice the length of life that people lived after the flood? Well first of all, it's important to see that in this record of the faithless generation, there is no mention of years at all. You see in Genesis 4:17, "Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son Enoch. To Enoch was born Irad; and Irad was the father Mehujael, and Mehujael the father of Lamech." And there's just no mention of years, because as far as God is concerned that generation is dead already; he destroyed it in his son Jesus, and it has no future.

But this generation is detailed and documented carefully because God is anxious to impress upon us these men really did live and they lived this length of life. Now, how were they able to live twice the length of life that anyone lived after the flood? There were several reasons, loved ones. First of all, you remember what's recounted in Genesis 1:6-8: "And God said. 'Let there be a

firmament in the midst of the waters, and let it separate the waters from the waters.' And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven." Or, our sky.

So God put a sky between the waters that were upon the earth and the waters that were in space. The only way, of course, waters could be held in space like that was if it was water vapor. There is every indication that before the flood the earth was surrounded by a great protective layer of water vapor that gave us something like a green house or hot house tropical climate in which not only the plant life and the animal life proliferated and grew in dimension and in species that we have never heard of today, but also men's own lives were affected. They were able to live in a climate that nourished life beyond anything that we experience today -- rather than the environment being hostile to them, it was actually helpful to them.

So the first fact is that the climate of the earth, at that time before the flood, was very different than what it was after the flood. You can see the implications of that in Genesis 7 verse 11, because you remember Morris and the creation research scientists say that this was not simply an ordinary rainfall, but there was actually a breaking up of the very physical framework of the earth's atmosphere and stratosphere. "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth" -- it wasn't just of the ocean, you see, but the fountains of the great deep of the waters that surrounded the earth -- "and the windows of the heavens were opened. And rain fell upon the earth" ordinary rain fell as well, "forty days and forty nights." But it was obviously such a torrent and such a flooding as cannot be attributed to a heavy rainfall but must be attributed to a whole breakup of the atmosphere that God had created, and that's one of the reasons.

Another of the reasons is that life at that time was very simple and uniform; it did not have the strains and the pressures and the plurality that our life has today. There was not the pressure from outside that we experience and therefore there would not be the psychosomatic illnesses that we have; there would not be the sleepless nights, and the headaches and the worries. So life itself was very simple and uniform and was still filled with a great deal of the peace that there was in the Garden of Eden. So that would obviously affect men and women's lives.

Beyond that the earth, though it was beginning to experience some of the invasion of evil spirits, was not as infested with evil spirits as it is today; particularly in regard to the bacteria and the viruses that we have in our earth today. They would not have proliferated to the same extent and so there would not be the invasive diseases attacking the human body that there are now. You can see that when we think of the fact that the Legionnaire's Disease is now thought of as one of the simpler diseases, compared with some of the ones that are now being created that are almost utterly immune to any of the treatment that we provide medically.

So life in those days did not have the infestation of not only evil spirits, but of the bacteria and the viruses that our selfishness and our lack of cleanliness that gradually became part of our life began to provide. You can see loved ones, that there were other reasons when you realize that man himself would still retain some of the strength that he had in the Garden of Eden. You remember that we've said the fall and the lack of the Holy Spirit gradually affected us, the same as the lack of blood affects a brain; gradually our minds became impaired and our emotions became unbalanced and our bodies began to weaken. Now those deteriorations would not have taken place in our minds and emotions and bodies to the extent that they have today, so men and women would still, in those days, have retained a great deal of the freshness and the vigor and the power that they had been given in

the Garden of Eden; that would not yet have been lost from them -- all those powers and benefits that God endowed a new beginning race with in order to enable it to survive -- just as we ourselves know that anything you start needs to be started with a tremendous power. Like a rocket leaving the earth, it uses up most of its power in breaking away from the earth's magnetic field and so it was in those days; God had to provide a tremendous surge of energy and power at the beginning.

So men and women in the generation in which Seth and his sons lived still had a great deal of the conditions that they experienced in the Garden of Eden operating within them. This all is reinforced by our own knowledge of ancient primeval history. You know that it's obvious that the people of old were gigantic in the tasks that they actually performed considering the lack of technology that they possessed. You've only to look at the pyramids in Egypt or the Inca civilization or other incredible feats that were produced by men of old to realize that they must have had powers beyond anything that we possess today. Even the whole story of giants in the older days suggests that certainly people were greater and stronger in those days than we know them today. That's where the whole idea of a "golden age" comes from in classical mythology and the whole idea that there is an elixir of life somewhere that enables us to live above what we're living today.

So loved ones there are many reasons for seeing that there was every plausibility and probability that men were able to live to these ages. You can see that they were mature and they had experienced life and come into a wisdom of life before they had their first child, so that would affect even the way that the child was brought up. The children had the advantage, presumably arranged by God, of being born to a man or a woman that had lived long in the earth and were stable and were wise in the way they lived their lives and that was all necessary so that God could insure that the race would continue. So the people in those days lived to those ages.

In actual fact, you found throughout Genesis 5:5 "And he died." And then at the end of verse 8, "And he died." And then at the end of verse 11, "And he died." And then at ten of verse 14, "And he died." And the end of verse 17, "And he died." And at the end of verse 20, "And he died." So death undoubtedly, and the law of sin and death, operates right through; but then there is this unbelievable life that it was possible for God to enable to continue because of the work he had done in his Son. And every time they experienced this life they were experiencing the life that is mentioned in Ephesians 1:19 because there you're reading what actually took place from before the foundation of the world, though we always attribute it to the actual historical event of the resurrection of Jesus bodily in Palestine. But you see in Ephesians 1:19-23, "and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all."

What that is saying is God put all of our weakness and all of our sickness into his son from before the foundation of the world and he destroyed it there. Then he raised us up in Jesus and by that same power by which he was able to make death turn into life, he made us whole and well, every one of us. He was able to produce in Enoch and produce in Adam a power of life that enabled them to live for hundreds and hundreds of years. And actually in the midst of this death there was that resurrection life being expressed -- in fact right in the midst of the patriarchs -- because almost in the middle of this generation of patriarchs that lived from Adam to the flood is a man that lived a normal life. He was one of two men, besides Jesus, that lived a normal life by his own power.

Other people have lived a normal life because someone has touched them, but this man lived a normal life by his own power, by the power of Jesus' resurrection.

You see it there if you read of Enoch [Genesis 5:21] "When Enoch had lived sixty five years, he became the father of Methuselah. Enoch walked with God after the birth of Methuselah three hundred years and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty five years. Enoch walked with God." But there's no "and he died" there's just "and he was not, for God took him" and that's the way we were meant to live before death came into the world – we just lift up to God. There would be no death, there would be no pain, there would be no mourning and sorrowing; just "he was not, for God took him." Live a beautiful faith trusting life and then just go into God's presence -- that's God's plan. He enabled Enoch to do that as if to say to us "the death is necessary; it's the only way to corral those who determine not to trust me. It's the only way to preserve freedom of will for other unborn children to decide whether they want to trust me or not. Death is necessary, otherwise they would destroy what I've made, but in the midst of this death, for any of you who want it -- there's life. That means for you there will be no death, there will just be a sleeping and a forgetting." Loved ones, that's God's will for us today, in our present life, for anyone who is willing to believe here [in this life] that God has done that in Jesus.

This [reading] is from a plumber, an ordinary man from England called Smith Wigglesworth. "When I was in Ceylon, I was sent to a certain place to pray for a woman who was surely in a terrible condition with cancer," this was about 1947, "and nearly dead. The house was full of people and I preached Christ to them. I said, 'I know this woman will be healed but I want you to know the power of my Lord. I want you to know him who can save you from sin and can deliver you from all the power of the devil.' I prayed for the woman and her deliverance was so marvelous and had such an effect upon the people in that home that they went to the newspapers and had the story published." It's typical of the way he recounts things; he's a very humble, ordinary man, and very down to earth and honest. And that's why I even bother reading this to you -- I wouldn't read it to you if the man's life did not bring home to you that what he says actually happened, and if the things hadn't been published and people hadn't observed them. "The woman herself came to the meeting and told how the Lord had completely healed her. 'Christ told us', she says, 'these signs shall follow them that believe.'" What is it to believe? It is to have such confidence in what the Lord said that we take him at his word simply because he said it.

This is the one I wanted you to hear: "I remember one day that I was asked to visit a woman who was dying. When I got into the room where the woman was, I saw that there was no hope as far as human aid was concerned. She was suffering from a tumor and it had sapped her life away. As I looked at her, I knew that there was no possibility of help except the Lord would work a miracle. Thank God I knew he was able. I said to the woman, 'I know you are very weak, but if you wish to be healed and cannot lift your arm or raise it at all, it might be possible that you could raise your finger.' Her hand lay upon the bed, but she lifted her finger just a little. I said to my friend, 'We will pray with her and anoint her.' After we had anointed her, her chin dropped. My friend said, 'She is dead.' He was scared. 'What shall I do?' he asked. You may think that what I did was absurd, but I reached over into the bed and pulled her out. I carried her across the room, stood her against the wall and held her up, as she was absolutely dead. I looked into her face and said, 'In the name of Jesus, I rebuke this death.' From the crown of her head to the soles of her feet, her whole body began to tremble. 'In the name of Jesus, I command you to walk', I said. I repeated, 'In the name of Jesus, in the name of Jesus walk', and she walked.

My friend went out and told the people that he had seen a woman raised from the dead. The woman's doctor heard of it and went to see her. He said, 'I've heard from Mr. Fisher, the elder, that you've been brought back to life and I want you to tell me if that is so.' When she affirmed it, he asked 'Dare you give your testimony at a certain hall if I take you in my car?' 'I would go anywhere to give it' was her willing reply. She came to the hall looking very white, but there was a lovely brightness on her face. She was dressed in white and I thought how beautiful she looked. This is what she said. 'For many months I have been going down to death, but now I want to live for my children. I came to the place where it seemed there was no hope. I remember that a man came to pray with me and said if you cannot speak or cannot life up your hands, if you want to live, move one of your fingers. I remember moving my finger, but from that moment I knew nothing else until I was in the glory. I feel I must tell you what the glory was like. I saw countless numbers of people and oh, the joy and the singing it was lovely. But the face of Jesus lit up everything. Just when I was having a beautiful time, the Lord suddenly pointed to me without speaking and I knew I had to go. The next moment I heard a man say walk, walk in the name of Jesus. If a doctor is here I should like to hear what he has to say.'

A doctor arose and tried to speak, but he could not at first. At last he said that for months he had been praying. He felt that there was no more hope and he had told them at the house that the woman would not live much longer. In fact, it was only a matter of days. He acknowledged that a miracle had been wrought through the name of Jesus.

That's for us if we believe. The only hesitation we have in believing that, can only come from Satan, because you know that it confirms what Jesus promised us; greater things than these will you do. And that's possible, loved ones, because actually it has all been done already in Jesus. It is possible by faith even to see the dead raised, because God has put everything into his son and has destroyed all that is evil and all that opposes his will for our lives. All he asks is for us to believe that and walk in that faith and be willing to trust him and believe him as that dear simple man did.

It's because that's God's plan for our lives; his plan is Enoch – “and he was not, for God took him.” Do you live in that faith? Well, why not let's begin to live in that faith? Why not begin to live in the faith that God has remade us in Jesus and that there's not a thing any of us have in our bodies this evening, or our minds, or our lives or our work that has not been changed in Jesus. And all we have to do to have it made real is to believe that and have faith. I intend to do that, and I ask any of you who intend to do the same to take a stand this evening with our Lord.

Let's pray.

Lord, we are so used to caviling and reasoning and rationalizing. We are so used to intellectualizing. We are so used to talking, so that we will never have to act and believe you. Lord, we see that if we'll never act in faith we'll never know if it really would have worked, and unless we act in faith we will never see you act. So Lord, forgive us tonight that we've regarded faith as a manipulation of our own minds and thoughts.

Forgive us Lord, that we've regarded faith as a feeling that we believe we should be able to work up so that sometime an absolute certainty will burst from us that this person will be healed or that person will be raised from the dead or this problem at work will be solved. We're always waiting for that moment of confidence to come into our hearts. Lord, thank you for showing us this evening, once more, that faith is action and inactivity of faith steals blessing from us and that we are

meant to use what we know. That's how increase of faith comes -- as we act in the faith that we have, so that we may even be thought a fool if you do not come through -- Lord, only in that is our faith increased.

So Lord we turn away from our reading of books and our endless rationalizing and reasoning. Lord, we believe this evening that the Lamb was slain from before the foundation of the world and that when you slayed Jesus, you put to death in him all the sickness that would beset us in this life, all the sins that we have committed in this life, all the evil self of unbelief that lies in our hearts. That in him you also destroyed every evil action and circumstance that Satan has produced in our lives and in him you rectified everything. Lord we believe that, and we intend to stride into the rest of our lives this evening in that quiet confident faith that you have prepared the way for us and you have made the path clear. And as we walk along that path, even when we come to rocks and boulders, if we will walk on confidently, you will remove them in a way that glorifies you. So Lord, thank you. Thank you, dear Jesus, for your comforting words to us, "do not be anxious about anything." Lord, thank you.

Now, the grace of our Lord Jesus, and the love of God, and the fellowship of the Holy Spirit be with each one of us, now and throughout this coming week. Amen.