



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Galatians 6:11-18

Galatians 6

"The Essence of the Faith"

TRANSCRIPT

[Message] Our text this morning is Galatians chapter 6 and we're going to look at verses 11-18.

"See with what large letters I am writing to you with my own hand. Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh. But may it never be that I would boast, except in the corals of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new creation. And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God.

"From now on let no one cause trouble for me, for I bear in my body the brand-marks of Jesus.

"The grace of our Lord Jesus Christ be with are spirit, brethren. Amen."

"May the Lord bless this reading of His word. Let's bow together in prayer.

We come this morning to the end of Paul's letters to the Galatians, his fighting epistle, as it has been called. And just as it began in an unusual way, without a word of thanksgiving, but with what one writer called an immediate polemical punch, it ends in much

the same way. Normally Paul concludes a letter with a warm, personal touch. He sends greetings from other saints. He states his desire to see the letters' recipients, and closes with a doxology of praise.

All of this is missing at the end of this letter. Instead of giving a final word of encouragement, he summarizes the main thoughts of the book. He warns the enemy, condemns their heresy, and states the essence of the Christian faith.

Christianity is either human or divine. It is either about what we do for God or what God has done for us. Paul makes it very clear in these last verses that it is all about what God has done for us. He says the only thing he will boast in is the cross of our Lord Jesus Christ. Now, the lack of amenities or pleasantries here at the end was not rudeness in Paul, but an expression of the profound sense of urgency that he felt. He was deeply concerned about the Galatians' spiritual welfare and indicates that at the beginning of the conclusion, in verse 11, by drawing attention to, of all things, his own handwriting.

"See with what large letters I am writing to you with my own hand." Why would he say that? Why would he direct their attention to his handwriting and the size of the letters? The reason is because it was so unusual. It was Paul's practice to dictate his letters and then conclude by taking the pen from his secretary and writing his own signature and sometimes a verse of encouragement.

In 2 Thessalonians 3:17, he ends the letter by stating that the greeting he gave in his own hand was his distinguishing mark in all of his letters. But there that statement is written in the present tense. "I, Paul, write this greeting with my own hand." In other words, "I'm presently writing this greeting to you."

Here, in Galatians, he ends in the aorist, or past tense. Literally, "See with what large letters I have written to you." And that suggests that Paul is not referring simply to what he was presently writing there at the end, but referring to the entire letter as having been written in his own hand. And the large letters that he calls their attention to were his well-known style of writing due perhaps, probably, to his poor

eyesight, which earlier we considered being the thorn in the flesh that he had.

That was the characteristic feature of his writing and it is what authenticated his letters. A person could know that this was a genuine letter from the apostle Paul because of the letters that he write, the size of them, the style of writing.

But Paul calls attention to it here in order to express to the Galatians his great concern for them and impress upon them the importance of thoroughly considering all that he had written. It was a way of saying that he was so troubled by the danger they were in that he did not take the time to find the secretary to dictate to as he normally would have done. Instead, he went right to the letter himself and took great pain in writing it, in his own labored style, because it was so urgent that he get the message to them. The letter was a labor of love that he had toiled over and strained his tired eyes to write, that he hoped that by communicating that to them, they would be persuaded to read this letter all the more carefully.

What Paul has written in this epistle is of the greatest importance, and to ensure that they did not miss the message that he has communicated over these six chapters, he concludes the letter by summarizing its main points in the last verses.

The first point he makes in verses 12 and 13 is that the people troubling them, the false teachers, the Judaizers, were not only false teachers, but they had false motives. They were not who they claimed to be. They claimed to be interested in the Galatians, but they were really only interested in themselves, in making what Paul calls a good showing for the purpose of avoiding persecution. If they could convince the Galatians to be circumcised, they would bring them under the orbit or within the orbit of Judaism by making them dependent upon the Law of Moses, and that would make them, that would make the Judaizers, look good to the Jewish community, because then the gospel would be compatible with Judaism and be a message very similar to Judaism. In fact, be a message essentially the

same as that of Judaism, which is that message of a work salvation. It would remove then the offense of the cross. And that offense of the cross is the real issue.

It's not Jesus the rabbi, the teacher, the wonder worker that offends people. It is Jesus the crucified Savior that offends both the Jew and the Gentile. The cross is poison to pride, because it is the symbol of man's guilt and spiritual impotence. It is the proof of his abject condition and need of a savior. In fact, it shows that man's condition is so bad and desperate that God had to slay His own Son in order save man, in order to save us. That's how completely fallen and desperate man is. Christ bore our sin and experienced our punishment precisely because that was the only way that we could gain release from that awful punishment.

If there could have been any other way, then there would have been another way. There never would have been a cross. Paul made that point very clearly back in 2:21. If there is salvation by the law, if we can do that ourselves, then the cross is needless. God never would have crucified His Son if there was another way for us to be saved and avoid the wrath to come.

The cross tells us that there was no other way. Cross of Christ tells us that we are guilty and helpless, and people don't like that message. That is an offense. In fact, they dislike that message so much that they will persecute the messenger in order to keep him from speaking it. It is what caused Paul, when he was a zealous Pharisee, to persecute the church beyond measure, as he said back in chapter 1, and to try to destroy it, and following this conversion when he began to preach the cross as the only basis of salvation. He was persecuted for that. The wrath that he poured out on the church was poured out on him by his former colleagues. He said that in 5:11, where he called the cross a stumbling block.

Now, we today tend to have a different view of the cross, tend to have a sentimental attachment to it, and so fail to feel the force of Paul's description of the cross here as a stumbling block and an

offense. In our day, people wear crosses as jewelry. In fact, I'll bet that if we were to go through the audience, we could collect a lot of crosses here, beautiful pieces of jewelry and emblems of the Christian faith.

They never would have done that in Paul's day. The cross was a scandal. It was the lowest form of death in the Roman empire, reserved for slaves, robbers, and assassins. It was designed to be an humiliating form of execution. Roman citizens were exempt from it and told never to mention the Latin word "crux," or cross in polite conversation. In fact, Cicero said that a Roman citizen should not even have the cross in his thoughts, or before his eyes.

Venerating the cross in Paul's day would be comparable to us venerating the electronic chair or wearing jewelry made in the form of a hangman's noose. So the idea of celebrating a crucified savior was completely unthinkable to the Gentiles. We get a sense of ancient popular opinion about the cross from some surviving 3rd century graffiti on a building near Rome's forum, depicting a man with a donkey's head nailed to a cross. Next to it stands a soldier and the phrase in Greek, "Alexamenos worships God."

Evidently there were quite a few Christians in the Roman army, and one of them was mocked for his faith in that way. That's how Christians were mocked, and our Christ was blasphemed. The idea, particularly to a Roman, and a Roman soldier at that, that a savior and the Savior of the world could be a man crucified went beyond the pale intellectually. It was foolish to them.

So Paul tells us in 1 Corinthians that the cross is foolish to the Gentiles. And among the Jews it was a scandal. It was an offense, the idea that their Messiah would be crucified, and all of that resulted in mockery of Christians. It resulted in ostracism and sometimes, oftentimes, in bloodshed.

So to avoid being persecuted for the cross of Christ, these Judaizers modified the message of the gospel. They made it less offensive by insisting that believers must also be circumcised. For

these men, the essence of Christianity was outward, not inward. It was fundamentally a religion of external ceremonies, not inner spiritual change. So they compelled people to be circumcised. They no doubt made their case Biblically. In fact, every effective heresy has a Biblical basis. Not a correct Biblical basis, but the teacher appeals to the Bible, and these men could certainly do that. God commanded Abraham to be circumcised, in Genesis 17, and circumcised all of his servants, everyone in his household, and all of Israel was to be circumcised. Moses made that point, and God had commanded all of that, so they could certainly point to passages in the Bible where that was taught.

But that's not the teaching of scripture in terms of salvation. Circumcision was never given as a means of salvation. As Paul points out, circumcision was given in Genesis 17. Abraham was justified by faith in Genesis 15, years before the events of chapter 17. The idea that a bodily operation could secure salvation is, in John Stott's words, palpably ridiculous. It's not only unbiblical, it's logically absurd. Still, people have always been enamored of ceremonies and believed that rites and rituals contribute something to their salvation and somewhere necessary for it. The same mistake is made today with those who exaggerate the importance of baptism. Christ gave baptism to the church. Baptism is necessary. It's not necessary for salvation. It's a sign of salvation. It's necessary as a public declaration of faith, a public evidence that one has been changed, one has been washed by the blood of Christ. But putting the physical body into the water can no more cleanse the immaterial soul than cutting the flesh can.

Ceremonies were given as outward signs of an inward reality, that's all. But by exaggerating the importance of circumcision and insisting that it is the indispensable means to salvation, these men had something to boast about. They could take pride in their own spiritual achievements. They'd done something. They cut the flesh, or they had gone into the water, that kind of thing.

Now that's the implication here, but Paul's real point here is they could boast about their converts to Judaism. That's what they took pride in. They could brag to others about all those that they had converted and brought under the Law of Moses. That was the motivation of these Judaizers. It was a false motivation. It was a selfish motivation. Paul writes in verse 13, "They desire to have you circumcised so that they may boast in your flesh."

They were trophy hunters. They wanted to be able to return to Jerusalem with lots of spiritual scalps on their belt and boast of their missionary achievements. That's not an altogether an ancient problem either. It reminds us of churches today that take pride in the number of decisions for Christ and baptisms that they could count for the year, as though this is something they've accomplished.

That's what these men were doing. And they weren't genuine. It was a selfish motivation. Not only that, they didn't live up to their own standards, and Paul calls their bluff. He says, "They do not even keep the Law themselves." That's typical of legalism, and we've covered that on more than one occasion during our studies here.

The legalist typically lays burdens on other people's shoulders, just like those Pharisees in our Lord's day. But as our Lord said, they don't lift one finger themselves. Their concern is to put the burdens on others, but they don't live up to that standard, and this was the case here. The weakness of their case, the falseness of it, is seen in the fact that they don't even live consistently with their own rules. They don't meet their standard. The real motives in their ministry were selfish. Their motives were two, really. They were fear and pride. They wanted to avoid persecution and look good doing it, to have something to boast about.

In contrast to all this empty boasting, Paul describes an entirely different kind of boasting in verse 14. The only boast that is legitimate, and he's fearless in it, and here in verses 14 and 15, Paul makes his second point and gives the essence of the faith, which is the grace of God in the cross of Christ. "But may it never be that I would

boast, except in the Corinth of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world."

That was a bold statement for Paul to make, and a jarring statement for the world to hear, because Paul exalted the very thing that provoked horror and disgust in others. It was as though he had said, "I glory in the gallows." But he gloried in it. He boasted in the cross, because it was the instrument of his salvation. At the cross Christ paid the ransom price that freed us from sin's power and penalty, and from Satan's tyranny, from his captivity. It, the cross, was the means of delivering us from eternal judgment. The cross wipes the slate clean.

That statement reminds me of my youth back in grade school. Maybe you had the same experience. At the end of class, the teacher would give one of the students the privilege of taking the eraser and cleaning the blackboard and wiping off all the spelling words or the arithmetic formulas and numbers. And for some reason, we thought that was a great privilege and wanted to be able to do it and we'd get the eraser out and erase all of those chalk marks off. And then she would come along and she's take a wet sponge and wipe it down so that, after the process was over, had this pristine look.

Well, that's what the cross did for us. It wiped the slate clean. All of the sins, all of the charges against us, were blotted out by the cross. Because there Christ suffered fully the penalty in our place. He suffered the penalty of our guilt and gained forgiveness for us. He took away our sins. He separated them, as David writes in Psalm 103:12. He separated them as far as the east is from the west. He took them away completely, cast them into the depths of the sea.

How can a Christian not glory in that? Paul did. He wasn't ashamed of the cross. To paraphrase one writer, Paul put his pride in the one thing that empties him of pride. The reality is we cannot boast in ourselves and boast in the cross at the same time. The two are mutually exclusive. If we boast in ourselves and in our ability to save ourselves, then we have denied the cross and its power to save. We

don't need a cross. We can save ourselves. We can wipe our souls clean of sin by ourselves. But if we boast in the cross, then by doing that we're denying ourselves and affirming that only God can save us. But we have to choose. And what will you boast?

John Stott wrote, "Only if we humble ourselves as hell-deserving sinners shall we give up boasting of ourselves, fly to the cross for salvation, and spend the rest of our days glorying in the cross. Now, when we do that, the cross not only crushes pride, it changes our relationship with the world. "By the cross," Paul says, "the world has been crucified to me, and I to the world." The world here is not the material world. It's not the globe on which we live, but the society of unbelievers among which we live, the world system with its standards and values that is hostile toward God. Literally, he says, "the cosmos has been crucified to me." The world is the cosmos, which means order or adornment. We get our word "cosmetics" from it. it refers to adornment, beauty. And the world's system speaks of that. It speaks of beautiful things. It offers beautiful things. It offers wealth, power, pleasure. It boasts of greatness and glory.

And there was a time when Paul was attracted to all of that, to advancing in Judaism, getting the praise of the revered rabbis, achieving a high position among his countrymen. But now all of that was dead to Paul. He could see through the world. It claimed to have glory, but that claim to glory was just a thin veneer of cosmetics. And behind it he saw the reality and what the reality was was a great lie. The reality behind that thin veneer of glory in the world is vanity and death.

And it no longer had an appeal to Paul. After he met Christ on the Damascus road, all of his self-glory turned to rubbish, turned to refuse, he tells us in Philippians chapter 3. It turned to dung. And there's not much appeal in dung. He was no longer enamored of the world's scholars and opinions, no longer impressed with its riches and treasures, no longer longing for its pleasures and entertainments. Now I'm not saying Paul never felt the pull of all of that, that he never felt

the temptation. It's unrealistic, but I do think Paul had made a clean break.

Paul certainly understood what John would later write in 1 John 2:17, that "the world is passing away, and also its lusts." Now, John writes that in the present tense and what he means to say is not the world someday is going to pass away; there will be a new heavens and a new world. That's the future. That's certainly true, but John puts it in the present tense and he's saying right now presently the world is passing away, just as right now you and I are presently dying. And we will all die someday if the Lord does not come back before then.

But the world is presently in that same condition. It is passing away. It's on the way out and it's a bad investment. So for Paul, the world was like a dead corpse hanging on a cross. If Christ on a cross is an offense to the world, the world was an offense to Paul. It was dead to him. It had no appeal.

But when the world died to Paul, Paul also died to the world. It no longer had any use for him. He was once a great rabbi, a young, rising star in Judaism, maybe Gamaliel's great successor. Had history been different, it may be that you could dust off some of those volumes from the Mishna and read of Rabbi Saul said this or that. But after this, after coming to Christ, after being changed, after being brought to the cross, the world, Jew or Gentile, considered him a fool and treated him like refuse, like dung. It was like those described in Hebrews 11:38, persecuted, rejected, without a home. But the author of Hebrews says, "Men of whom the world was not worthy." That was Paul.

Still, he did not abandon the world. By dying to the world's system, he became more alive to the world's people and crossed continents to bring them the light of the gospel. There have been others like that, men born into privilege who turned their backs on all that the world had to offer in order to follow the way of the cross, men like William Tyndale. Tyndale was a great scholar in his day, but a man whose ambition was to translate the Bible into English and

worked at it diligently. In fact, worked at it while constantly fleeing his persecutors until he was finally caught and burned at the stake.

As I say, he was a great scholar, but he became a fugitive for Christ in order to bring the gospel, to bring the Bible to the people of this world. And his dying cry was not one of pain and anguish for himself. His dying cry was, "Lord, open the King of England's eyes." His concern was for the people of this world. He was dead to the world, but alive to the world's people.

Or C.T. Studd, who was born into wealth and had it all. He was a man with gifted athletic ability, one of the great cricket players of his day. I know how to play cricket. I've proven my ability at that game. Well, he was a great one, evidently, and a man with a marvelous education. He was educated at Eaton and Cambridge, born into wealth, but left all of that to spend his life as a missionary, and it was a long life and a life in great hardship.

He wrote these lines: "Some want to live within the sound of church or chapel bell. I want to build a rescue shop within a yard of hell." Now the world thinks that's foolish. It cannot understand a man like Paul and these others, to give up everything for a crucified Savior. But the cross was everything to Paul. It saves. It brings about a new creation, because it makes atonement for sin, wipes away personal guilt, and results in our reconciliation with God and union with Christ. Ceremonies can't do that.

So as Paul says in verse 15, "Neither is circumcision anything, nor uncircumcision." If you think that your circumcision is going to help you, or your baptism, or whatever, or taking the Lord's supper, you've missed the point. If on the other hand you take pride in the fact that you've not been circumcised or not been baptized, you missed the point.

Neither one are anything. What is important is not whether a person has been circumcised or baptized, or not, but whether he or she has been born again and is a new creation. That happens by grace, not by works. The essence of Christianity is not what we do for God, but

what God has done for us and what He is doing for us. It's not about ceremonies and outward deeds. It's about God's free gift that we receive through faith alone, by grace alone.

That's what Paul said in 5:6. "Neither circumcision or uncircumcision means anything but faith working through love." Deeds are important. Acts of love are necessary. But we do not live by our works. We live because of grace, because God gives us new birth by His will alone, which then enables us to do the works. In fact, compels us to love and good deeds. That's what grace does. It compels us to that.

A new creation means a new life, a new relationship to God, which results in a new attitude toward the world, a new form of conduct, a life of obedience, a life of love, of bearing others' burdens. Paul has developed that previously.

The end of chapter 5, the beginning of chapter 6, our responsibilities, the fruit of the spirit, all of that. But again, all of this is due to the grace of God and it's based upon the cross of Christ. And in verse 16 Paul pronounces a blessing upon those who will walk by this rule, meaning this principle of the new creation, who walked by grace, not by works. Those who follow Paul's instruction that ceremonies are not necessary, that what matters is being born again and being directed by the Holy Spirit, those who understand that and live by that are blessed. He says, "Peace and mercy be upon them and upon the Israel of God."

What does Paul mean by that last expression, "the Israel of God"? Lots have been written on it. Many define it as the church – Christians, Jews, and Gentiles alike, are the new Israel, spiritual Israel. That, for example, is the common view of **omnimillennialists**, those who do not believe in a future millennial kingdom on the earth or in a future for ethnic Israel. They believe that the material promises, like the promise of land that was given to Abraham and to Israel, that promise and promises like that, had been changed into spiritual promises that are fulfilled in the church in the present time.

And so when Paul says peace and mercy be upon them and upon the Israel of God, they interpret the word "and" as introducing and explanation or a definition of those who walk by the rule. The New International Version translates the verse in that way. "Peace and mercy to all who follow this rule, even to the Israel of God," meaning those who walk by this rule are the Israel of God.

Other verses, like that New American Standard Bible, interpret the "and" as a simple connective that adds something else to the sentence. So it describes two groups, not one. Well, which is right? Who is the Israel of God? It's a question that really calls for far more time than we have, but I think that if we follow the strict rules of exegesis or the interpretation of the Bible, we have to conclude that Paul is not describing the church as Israel.

First, because the Greek word "and" rarely means ever in the sense of explanation. And it is commonly used as a simple connective joining two ideas or things or groups – two different things.

And secondly, the word "Israel," and this is, in my mind, the most compelling of the reasons. The word "Israel" is never used of the church. It's found interest he New Testament more than 65 times and always of the nation Israel, ethnic Israel. This would be the only case in which it is used of the church and the common usage of the word is against that. A basic rule of interpretation is that we should avoid the rarer grammatical usage when the common one makes good sense, and it makes good sense here.

So when Paul says "Israel of God," what does he mean? What is it that makes good sense? Well, he means true Israelites, ethnic Israelites who are believing, believing Jews, the remnant of Israel who are part of the church. And what Paul is doing here is giving a parting shot at the Judaizers who themselves claim to be the true representatives of Israel and Jerusalem. But Paul was saying that the true Israel is the Jews who understand grace and walk by the rule of the new creation, mean like the apostles who preached the same gospel that Paul preached. They are the Israel of God, not the Judaizers, and

Paul was saying to these Galatians, "Listen to them, listen to me. Listen to the message that we preach."

Now he concludes the letter first with a request and then a benediction. In verse 17 he calls upon all who were involved in causing him trouble to stop. They had denied his authority as an apostle and questioned his motives in the ministry. He dealt with that challenge back in the first two chapters of the book. They rejected his gospel. He addressed that in chapters 3 and 4.

So Paul says, "Let no one cause trouble for me." And the reason he gives is, "I bear on my body the brank-marks of Jesus." He's referring here to the scars he received for preaching the gospel, the marks he received from the beatings and the whippings and the stoning during his missionary journeys. Those marks distinguish him from the Judaizers who suffered nothing for the gospel. They had a mark on their bodies too. It was the mark of circumcision, but Paul had the marks of Christ, which proved his authenticity.

There's a story about Alexander the Great, that after his conquest of Persia and India, he decided to send his army of Greeks home and continue his conquest with foreigners. And the Greeks became very angry. They felt that he had treated them disrespectfully, ungratefully for their service and they began to mutiny. To calm the army, he asked which soldier among them had suffered more than he had? And he stripped himself and he showed them his body covered with marks from spears and swords and arrows that he had received as he had led them over mountains and across deserts and battled to victory. His wounds proved his courage as a soldier and his dedication to them.

Paul's scars proved his devotion to Christ and to the church and his love for his people. His gospel is a gospel of grace apart from works. We're not saved by our works. We're saved solely by the grace of God, but that gospel does not lead to indifference – just the opposite. It's those who understand the grace of God that truly work and are truly active, and Paul is an example of that. He sacrificed his

body for the work of Christ. It was covered with scars from the beatings that he received.

That's what grace produces. It doesn't lead to indolence, doesn't lead to inactivity, doesn't lead to indifference about holiness and righteousness – just the opposite. It impels within people a desire to be conformed to the image of Christ and to serve Him faithfully, and Paul is an example of that. He had suffered much for the truth and for the good of these Galatians, so he says, "Let no one cause trouble for me." He concludes the letter on its great theme and with a word of confidence in them, in the Galatians. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

Paul began the letter with a greeting of grace in verse 3 of chapter 1. He went on to express his astonishment that they were so quickly deserting the God who had called them by His grace in chapter 1:6. And from there the whole letter is a development of the great theme of grace, God's unmerited, undeserved favor toward sinners. And so it is fitting that his letters should end on one more reminder of what is the essence of salvation, the essence of the faith, and that is the sovereign grace of God.

Christianity is not about what we have done for God. It is what God has done for us and what God is doing for us and will do for us throughout eternity. He has done it all, from beginning to end. He chose us from eternity past in His unconditional election. He sent His eternal Son to die for His elect ones and purchase us for salvation. The Father and Son sent the Holy Spirit to draw us to the Savior by regenerating us, giving us faith, bringing us to Him, and sanctifying us, and He will continue to do that until He brings about our glorification and perfection.

Salvation is all of God, and Paul confirms that in that one word, "grace." He ends by calling the Galatians his brethren. He was convinced that they really were his brothers and sisters, and that they, by God's grace, would recognize the truth in his letter and repent of

their error. They would turn away from this false gospel that had been introduced to them.

It is part of God's nature and grace to be merciful and bring His erring children back to Himself. We sang about the fact that we're prone to wander earlier in that first hymn. That's so true of all of us – prone to wander. But God brings us back. And Paul was convinced that God would bring these wandering Galatians back into His fold, because that's the nature of God.

Well, may God keep us from wandering, from being deceived by error, by being enamored of the world and straying from the Lord. May He keep us grounded in the truth and steadfast in Christ. And if there is anyone here this morning without Christ, our hope is that God will open your eyes to your desperate need of Him. He is God the Son and man's Savior. You are in unbelief, lost without Him, and doomed for eternity, but He seeks the lost. He saves the sinner. He died so that all who believe in Him will certainly be saved, so believe in Christ. That's all. Simply believe in Him. Trust in Him and be saved. That's the good news. That's the grace of God.

Well, the book of Galatians, as I said, is all about grace, so I think an appropriate way to finish our studies in it is to stand and sing about God's grace. Let's do that. Let's stand and sing John Newton's great hymn, *Amazing Grace*. It's Hymn 227 in the red book. And then remain standing for the benediction.

[Prayer] Father, we thank You for that grace of which we have sung and which we have studied in this book of Galatians. We thank You that out of Your great love, Your unfathomable love, Your unconditional love, You sent Your Son into the world to die for a lost race, to die for sinners, and You accomplished that salvation in Him. You brought us to saving knowledge of Him and someday You'll bring us into Your presence, where, as we have sung, we will sing throughout all eternity about that grace. We'll never come to the end of it. We'll never fully understand it. We'll only learn more and more

about it. We thank You for it. Thank you for Christ. It's in His name
we pray. Amen.