



The Sermon

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Genesis 12:4-9

"Responding to the Call"

November 14, 2021

TRANSCRIPT

So it's good to be with you, not just because it's lovely out, but because we're going through the book of Genesis. It's so foundational to the entire Scripture, and the passage we have before us is just one of the most seminal, pivotal passages in the entire Bible: Genesis chapter 12. Today we're looking at verses 4 through 9, Genesis chapter 12. Let's begin by reading God's Word.

"So Abram went as Yahweh had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran. Abram took Sarai his wife and Lot his brother's son, and all their possessions they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. And so they came to the land of Canaan. Abram passed through the land to the place of Shechem as far as the terebinth tree of Moreh. And the Canaanites were in the land.

"Yahweh appeared to Abram and said, 'To your descendants I will give this land.' And there he built an altar to Yahweh, who had appeared to him. And he moved there to the mountain east of Bethel, and set up his tent with Bethel on the west and Ai on the east; there he built an altar to Yahweh and called on the name of Yahweh. So Abram journeyed on, continuing toward the Negev." This is the very word of the living God. May He write these truths on our hearts this morning.

Father Abraham had many sons, and many sons had father Abraham. I am one of them, and so are you. So let's all praise the Lord. It's that sanctified version of the hokey pokey that introduced me to this towering figure of three major world religions: Judaism, Christianity, and Islam. All look to Abraham as a portrait of the central aspects of their faith. It's the Abrahamic faiths that millions of adherents revere the name of Abram or Abraham or Ibrahim. And that doesn't mean that these faiths are similar. They are radically different, but they do share this common reverence and appreciation for this figure Abraham.

And as you have been studying the book of Genesis, the appearance of Abraham has been hoped for. He will mark the next fifteen chapters or so, 12 to 25 – you can do the math. And that's not it. Abraham appears two hundred times, his name in the Old and New Testaments. He's so significant, hugely important in the sacred Scriptures. And it's here that the portrait of Abraham's faith really begins.

Last week Dr. Lawson helpfully, skillfully looked through the call of Abraham from the voice of Yahweh in verses 1 through 3, breaking it down into seven distinct phrases, showing us the nature of that blessing. But however it is you first met Abraham, whether it was through that wonderful song – right arm, left arm, spin around – or through some confusion about who this man is through various world religions, it's the scriptures that show the faith of Abraham in clear display. It's the Scriptures that teach us who this towering figure is. And today I'm hopeful that you will begin to see as the stage is set for the drama of Abraham's life and story and his followership of Yahweh, his discipleship, his response to this call.

There's so many adventures that lay before, but it's this initial reception of the call that's our focus this morning. And I want you to see him as he really is, not a flannelgraph, grandfatherly figure, who has some rimy connection to our faith in some way, but I want you to see him as he truly is. He'll be portrayed for us as a flawed man through the pages of Scripture, but always as a faithful man. To follow the faith of Abraham is to see things that line up with our experience of following God. So much

commonality between his faith and ours, it's no wonder this song says, "I am one of them, and so are you."

So let's look at this passage and see what God has for us when we follow after God's call, when we respond to the call of God. I think we should start by just reminding ourselves what verses 1 through 3 have. It's hard to respond to a call without remembering what the call was. And I don't want to go through everything that Dr. Lawson took us through last week, but I think it's important that we look just one more time at that call. So let's start here in verses 1 through 3 with the grace of Abram's call, the grace of Abram's call, verses 1 through 3 just by way of summary, to recap, to review.

Look at what it says in verse 1: "Now Yahweh said to Abram: 'Get out of your country, from your family, from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, I will curse him who curses you; and in you all the families of the earth shall be blessed.'" This portrait of God's call to Abram is potentially one of the most important passages in the entire Bible; and in it, I think it's sufficient to say we see the grace of God on display.

Well, there's lots there, I know you know that. There's a four-fold kind of promise there, a blessing of the people, that Abram will have a great number of people, a great nation, verse two. There's a blessing of the place, that He's going to show him a land. There's a blessing of protection: "Don't mess with Abraham. Those who bless him will be blessed, those who curse him will be cursed." And so that's the aspect of protection. And then there's a program: all the families of the earth, or of the ground in Hebrew, will be blessed through Abraham.

So Abraham's blessings laid out by God in his invitation to follow are people, place, protection, and program. And all of these blessings – the word "bless," *barak*, occurs five times in verses 1 through 3, so it's very

clear what the theme is there. It is in contrast to what you've studied so far in the book of Genesis.

In fact, there's been five instances, five instances of cursing, starting in chapter 3, verse 14; and then chapter 3, verse 17; and then chapter 4, verse 11; and in chapter 5, verse 29; and then in chapter 9, verse 25, that word "curse" is used five times. And so to show the significance of this passage, the Holy Spirit puts right here on the page five words of blessing: "bless, bless, blessing, blessing, bless" – all to remind us that though the curse has marred the whole human race and plunged this world into sin, and though the events leading up to this point in Genesis have been dark from the fall, to the flood, to the blasphemous Tower of Babel, God's grace is on display, because those five curses that Genesis has laid out for us so far are now countered by five words of blessing, five words of grace, five words that remind us that God is still committed to calling a people to Himself, that the promises that He put forth to Adam and Eve after the fall He still holds onto. This is the grace of Abram's call.

Another way to think about this is, you know, my introduction to Abram is a Sunday School class, and likely yours was as well. But if you were to go to the British Museum or any kind of ancient history museum, what they used to call the section on oriental history, now they call it the ancient Near Eastern section, you can look at Mesopotamia, you can look at Babylonian history, all finding their origin in the same area, the Levant. And if you knew something about the history of civilization you would learn about the place Abram was from, a place called Ur. The ruins of that civilization are in modern-day Iraq and the Dakar province.

The Greek name for that area between the Tigris and the Euphrates was Mesopotamia, but it was the city Ur that was founded in 3,800 BC – 3,800 BC, that's from Wikipedia. In this case, Wikipedia is right. It remained inhabited for three thousand years. At the time of its founding and for most of its history it was a coastal city. Today because of silts and the movement of the land mass there, the city is far more inland, the ruins of the city.

Archaeologists have learned a lot about this ancient city and are seeking to learn more. There's a second expedition to Ur that started fifteen, twenty years ago of this vast ancient cosmopolitan city. The original excavation was in the 1930s when archaeology was cool, and there wasn't permits and things like that; it was just guys with shovels. So that was the first excavation of this great pagan city of Ur. And in that first dig - this is the Indiana Jones kind of stuff - they're finding all kinds of artifacts, all kinds of insight into this world.

What they found there was absolutely fascinating. Some of their achievements rivaled, or even surpassed the achievements of civilization in Medieval Europe: complex irrigation systems that made agriculture thrive, a version of ancient indoor plumbing. I mean, this is my kind of place. In some ways the society of Ur was ahead of its time. It was a population at one time of maybe three hundred thousand people. And as these archaeologists have unearthed the graves in that first expedition, and the storehouses, and the residences, and the palaces of this massive city, they discovered huge royal grave pits full of splendor and wealth. There were luxury items in this city, precious metals, precious stones, all imported from great distances around the ancient world. Ur was a place of unprecedented and unparalleled wealth. It was a city with an educational system, because it had a system of writing. Complex mathematical equations were discovered by these men. It was a port city, so it was a cosmopolitan city.

But Ur had a dark side as well. When they unearthed these massive royal grave pits, they found that the death of royalty, the death of the most significant citizens was accompanied by horrific human sacrifice. When a leader would die in Ur - an emperor, a king, a queen, a princess - their attendants and an entire consort of soldiers were killed with them in order for them to have these attendants in the afterlife. Sixty-seven soldiers' skeletons were buried with some person of significance in one of the findings, wearing their full military regalia, buried alongside of their king.

The greatest discovery in that city stands in the horizon of the site of the excavation to Ziggurat, sort of a pyramid with a flat top. And that pyramid is three layers high. A final third layer completely covered in silver

originally contained a room that was used for the worship of the god of these people. That God's name was Nanna. In Acadian he was called **Sin**, the god of the moon. And as these agricultural societies understood things about the lunar cycle and planting and harvest times and weather and the movement of the earth, they were far behind their times, but they attributed so much of their wealth and prosperity to their god Nanna, the patron deity of the city, the god of the moon. And when they worked, they worked for Nanna; and when they lived, they lived for Nanna; and when they pursued their lusts, they did it for the god of the moon, of the harvest; and when they killed each other in human sacrifice, it was dedicated to this moon god who would shine over dark nights in this rich city of wealth and commerce and pleasure. This was the hometown of Abraham.

The reason I want you to roll up your sleeves for a moment and think about Ur and that dark background is to remind you that Abram was not a Sunday School kid. He wasn't homeschooled, he didn't know the creeds. He wasn't raised in a godly, nurturing place. He didn't have Christian parents. Abraham wasn't part of God's covenant people. He didn't know about Adam and Eve. He didn't know about life east of Eden. He didn't know about Noah. He didn't know about Enoch walking with God. Abram was a Pagan from the darkest pagan land. He only knew about the false god of the moon. He only knew his lusts and sins and pleasures that come from a life entrenched in paganism.

This is the place, the home country and people of Abram, the dark city of Ur. It's from this place that he was called out to follow Yahweh. And that's why we have to start with the call. We have to remember that God called Abram not because he didn't have other options. I mean, not too many chapters Melchizedek will enter the scene, a follower of Yahweh who is a priest of the Most High God. God could have just as easily worked His promise through Melchizedek; but He chose Abram, Abram from Ur, with a pagan background. I mean, that's what Joshua 24:2 says. Let me mark this one down, Joshua 24:2, so that you understand where Abram came from.

"Joshua said to all the people, 'Thus says Yahweh God of Israel: "Your fathers, including Terah, the father of Abraham and the father of Nahor,

dwelt on the other side of the River in old times; and they served other gods." You see, God called Abram not because Abram was worthy of the call of God, God called Abram because of the grace of God evident in who God is, and in what God does. So Abraham was not a worthy recipient of the call of God. And, friends, neither are we. When we encounter the grace of God in the call of the gospel, it is from a place as dark, and as depraved, and as far off as Abraham. You see, Abram was a man who did not know God; and when God revealed Himself to Abram, grace broke through.

I mean, the most difficult questions in the Bible that come to your mind maybe are things like, I don't know, the minutia of eschatology, or, "What is that passage about baptism of the dead mean?" or the hypostatic union. Maybe you think those are the most difficult questions in the Bible. But I don't think they are. I think the most difficult question in the Bible is this: "Why did God choose anybody?" That's the toughest question in the Bible. And the answer is grace.

God is full of grace and mercy and compassion, and when He calls Abram from the moon-worshippers, He plucks him out of the fire, He rescues him from his sin and from his selfishness and from his fallenness and from the curse, and He lays on him the promise of abundant blessing. This is the grace of Abram's call. And you can't understand Abram's response until you see the depth of that glorious, matchless, and amazing grace. That's the start; and that's me trying to rephrase Lawson's sermon.

Now my verses, starting in verse 4. After the grace of Abram's call, let's look at the simplicity of Abram's obedience. I love how bald it is. Verse 4, "So Abram went as Yahweh had spoken to him." That's it. No details. When you go back to chapter 11 and you see a little bit about the journey being a long struggle through the Ancient Near East up and over, following, bringing along his father, his father being part of that journey at the beginning, settling down in Haran for a period of time. But it's this call that activates Abram's obedience.

And his obedience is unquestioning. When the promise is unproven, who this God is is only known in part to Abram. And the destination is vague: "a land I will show you." That's not exactly a zip code; and you can't look that up on Zillow, can you, "A land I will show you"? And so Abram responds with this simple obedience to the call of God.

And this is so instructive about the nature of faith. Faith doesn't come from nowhere. Faith isn't just this blind leap, because what Abram is responding to is revelation. And what I'm telling you is that revelation didn't have every detail mapped out for Abraham, God just simply told him what he told him, and left a lot of the details wide open. And Abram's responsibility was to respond in obedience; and that's exactly what he did. So Abram went as Yahweh had spoken to him.

It's really a beautiful scene, isn't it, God's call and a responsive faith. This is the depiction of this moment either in Romans chapter 4 – coming up in a few chapters in Genesis is where Romans 4 is quoting from when it says, "Abram believed God." And so it was that impulse to believe that would be equated with the faith of Abraham that's on display, and this simple phrase, "Abram went as Yahweh had spoken to him."

Not only that, but Hebrews 11, verse 8 describes Abram's faith so powerfully. It says, "By faith Abraham obeyed when he was called to go to the place where he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promises as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; he waited for the city which has foundations, whose builder and maker is God."

The key phrase being there in verse 8, "Abram obeyed when he was called to go to the place which he would receive his inheritance, and he went out not knowing where he would go." Look, when God calls you to respond to His revelation in faith, you may not have all the information, you may not understand every aspect of Christianity, but you know that the requirement

laid before you is one to follow, to believe. And it's this simple obedience that's on display in Abram's life. He goes where God tells him to go.

And notice that I said "simple," not easy, because there's plenty of obstacles in this text. Obstacle Number One seen in verse 4: "Abram was seventy-five years old." Now, although I've been a youth pastor for sixty-one years, I don't mean this offensively, but seventy-five years old can be an obstacle, Can I get any octogenarians to say amen? See, they can't even say it. So the fact that this journey begins at age seventy-five is a massive obstacle.

Add to that verse 5: "Abram has Sarai and Lot, and all their possessions they had gathered." You see, he leaves something behind here. Yeah, he's got his stuff with him, he has his immediate family; but all his family ties, all his history, all his connection to the place that his ancestors were from, that's an obstacle, and he had to leave it all behind.

Not only that, verse 6 will tell us, "and the Canaanites were in the land." And so the obstacles weren't just behind him and inside him - seventy-five years old and coming from Ur - the obstacles were in front of him as well. And so, simple obedience doesn't mean easy. Following Jesus doesn't require burdens for us as Christians. He comes to relieve us of our burdens, His yoke is easy and light. But at the same time, the cost of discipleship is absolutely everything. You leave it all to follow God.

And that's what's happening with Abram here. The simplicity of Abram's obedience encapsulated in Romans 4:3, "Abram believed God," is marked by many obstacles. But the key occurrence here is that Abram went, Abram went. Lot accompanies him, and this is a foreshadowing of one of the secondary figures through the Abrahamic story. Lot will be a source of blessing and difficulty for Abram. He will receive benefit because of his association with Abram. And Abram will have lots of chances, lots of chances, to trust God because of his nephew Lot.

We're also introduced in verse 5 to Sarai who will become Sarah, and she also will have the opportunity to participate in Abram's faith. And so the author here, Moses, is spelling this out, he's foreshadowing all that's going to occur. But the main emphasis is on the "went," the departing, in verse 5, to go to the land of Canaan; and so they came to the land of Canaan. This is the simplicity of Abram's obedience.

Let's look now at the purity of Abram's worship in verses 6 and 7 and 8 and 9, the purity of Abram's worship. Look at verse 6: "Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. Yahweh appeared to Abram and said, 'To your descendants I will give this land.' And there he built an altar to Yahweh, who had appeared to him. And he moved from there to the mountain east of Bethel, set up his tent with Bethel on the west, Ai on the east; there he built an altar to Yahweh and called on the name of Yahweh. "So Abram journeyed on, continuing toward the Negev."

In verses 6 through 9, what's depicted for us is the journeying worship, the pilgrimage of Abram. And it will be a lifelong pilgrimage. He will go from place to place, and the beginning of his journey is mapped out for us here. But what marks this journey is the worship that Abram participates in and establishes as he enters into the promise of God.

You'll note that he built an altar. The phrase there, "the tree of terebinth," some of your Bibles have a footnote there that says, "an oak tree." And so that word could mean "oak." Or "terebinth" is an ancient word for "teacher." You see, if you study the Old Testament through and follow the themes of trees and hills in instances of worship, you find that most pagan worship sites were located either under a tree; that was where instruction went out in the religions of the Ancient Eastern people. A guru or something would sit under a tree and instruct the people, that kind of an image; the high places that got torn down later in Israelite history. You remember those phrases? Those were also places that pagan worship was normally conducted.

But here you have a worshiper coming from a background of paganism that leaves his paganism behind, and he enters into a land that God has now for the first time identified in verse 7: "Yahweh appeared to Abram and said, 'To your descendants I will give this land.'" Remember, it was an unnamed land in the initial call. And now that he's in Canaan, God tells him, "This is your land." One commentator by the name of Klein says that in this moment that's good news that Canaan is the land: good news for Israelites, bad news for Canaanites.

So this is the moment where he sees, "This is the land, this is the spot, this is where God has prepared a place for you." But it's already inhabited, and Abram has by no means the full apprehension of this land, it's for his descendants. But Abram, responding with that simple faith, now shows a pure worship, not syncretizing his worship from the moon gods, not being sensitive to the way worship was conducted in this new place; instead, because he sees that God is the God of this whole earth, and this land has been given as a promise to Abram. He builds an altar, and he builds an altar, and then he builds another altar, and these altars are intended to represent the permanence of God's promise: two altars built - Shechem, verse 7, Bethel, between Bethel and Ai in verse 8.

And these two altars are built, they're built. And you know what an altar is for. I mean, some people make too much of this, the fact that it doesn't say he sacrificed in this passage. I think that's silly. What do you build an altar for? It's what an altar is for. If I told you I was in the drive-thru line at Whataburger after church for thirty minutes, how do you think that ends? With Whataburger, yeah, that's how it ends. You don't have an altar without a sacrifice.

And so Abram builds these altars, and he has enough understanding of God's holiness and his own sinfulness that he offers atonement to God. But what makes these altars an expression of the purity of Abram's worship is you see no regard for the gods of the land. In fact, Abram sets up in places that likely before had been devoted to the worship of false gods. And here he builds altars. He gives sacrifices. His worship is to Yahweh only, and it's to Yahweh openly.

You see, there's an exclusivity to his worship, because it says, "He made an altar to Yahweh." And there's an openness to his worship, because it's right here in the public place, the terebinth. To Yahweh only and to Yahweh openly he builds these altars. And then it tells us that, "They were built to Yahweh who appeared to him." In verse 8, "There he built an altar," - his second altar to Yahweh - "and called on the name of Yahweh."

This is his exclusive worship. It wasn't Yahweh and another god, it was only the covenant God, the God who revealed Himself to Abram. And that word "called on the name of Yahweh" could mean public prayer, that he calls out openly to Yahweh. But that word is also used in the Old Testament to call on the name of Yahweh, to proclaim the name of Yahweh. And so here you have Abraham, Abram here, the recipient of the grace of God, offering a public testimony to the God that he just met, the God that he's following in obedience, and he builds these altars, and he makes his sacrifices, and he publicly and openly and exclusively calls upon the name of the Lord.

There's a strange detail in this text as well. It says in verse 8, "He pitched his tent." He set up his tent there. Now that is a completely unnecessary thing to say if you're a Nomad. I mean, he's been coming from Ur, and then he goes to Haran, and now he's in the land of Canaan. How many times over all these years has Abram had to set up his tents? Constantly, hundreds of times. Why is it noted here?

Friend, nothing's on accident in the Scriptures. There's a contrast here intentionally. Abram pitching his tent and Abram building an altar are placed alongside of each other to show us something. This strange detail is intentional. This isn't just the same idea that he set his tent up hundreds of times before. In fact, this particular setup is repeated in chapter 13, verse 3, "And he went on from his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai."

You know, this is a tent, so it's not permanent – it's how tents work. But it's set up in a way that's contrasting to all the other setups before, because now it's on the land of promise, and it's set up between two points of worship that aren't pitched like tents, but built like altars. You see, this passage is showing us the purity of Abram's worship, because his worship isn't just testifying to the grace of Yahweh in his life, to the plan of Yahweh, to the exclusivity and power of Yahweh. His worship is also mindful of a promise. It's taking hold by faith. And the force of the contrast between the tent being set up and the altars being built, pitched and built: one for himself, the other for God – the only structure left. Kidner says it this way: "The only structure left behind were altars, no relics of his wealth." The contrast here is showing us that the land belongs to God, and Abram will locate himself on this land, waiting for the promise, and waiting for the promise, and waiting for the promise. You see, his stay there is temporary when it comes to the long view. That's why the author of Hebrews says that Abram was waiting for a city to come, waiting for a city which has foundations, whose builder and maker is God.

He was dwelling. He was a nomadic person. His tent was set up, his altars were secure. You see, he saw his life as belonging to God, and he saw himself as dependent on God fulfilling His promise, but he saw his worship as permanent, something that would be a blessing to all of the people of the earth. Every single descendant of Adam would find glorious good news in the faith of Abraham, in the worship of Abraham. It's the grace of Abram's call where Yahweh shows Himself to His person, who becomes the funnel of blessings to all His persons, to all tribes in all tongues and all peoples. And it's the simplicity of obedience that will be mimicked by everyone who follows after God's call, just like Abram did, not having all the details, but taking one step in the direction that God has called us to go; and then the purity of that worship calling exclusively and only on the God of Abraham.

And so he builds his tent, because life in this world is light, and circumstances change. But he builds an altar, and he holds fast to what is unchanging. And it's in this way that God called Abram. And it's in the same way that God would send His Son to call all to follow that same faith of Abram and become disciples of Jesus. And if you consider the call of the gospel in light of the call of Abram, passages would come to mind like Matthew chapter 10, where Jesus says in verse 37, "He who loves father or

mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he loses his life for My sake will find it. He who receives you receives Me, and he receives Me receives Him who sent Me."

And so here we have the very beginning of Abram's faith. And what's true of Abraham is true of you, if you've put your faith in the Lord Jesus Christ, that your conversion you found living in vibrant faith, you respond to God's revelation of Himself through His Word and in His Son; that's the source of all true, saving faith, sovereignly produced faith that trusts God for the future no matter what it takes. See, Abraham didn't have a full-orbed understanding of all that would come, he had a lot to learn, and you'll see that in coming weeks. But Genesis 12 simply teaches us that Abraham heard from God, and Abram followed Him, and his testimony of faith as a former citizen of Ur is a reminder that he obeyed by going out to a place that he was to receive for an inheritance, and he went out not knowing where he was going.

But what was it that he knew? Well, he knew he'd been called, he knew God had made a promise, and he knew God was worthy of worship; and Abram would follow Him; his whole life a Nomad. I mean, the fullness of that promise, just the land component, wouldn't be fully received for five centuries. The fullness of the spiritual promise is being received even to this day as a person places their faith in Jesus Christ, and will be until the age to come. That's the kind of faith and devotion we're talking about here, the kind that Abraham apprehends this faith, not seeing every part of it, not understanding it in all its fullness, but trusting the Word of God in genuine faith and followership.

You see, no one's too old to obey, no one's too young to obey the call of God. And I would urge you today not to wait to follow God in obedience. There's no prerequisites required. Respond to the Word of God in faith and in obedience. Martin Luther described this scene in Genesis 12 this way: "It must have been hard to leave his native land, which is natural for us to love. Indeed, love for the fatherland is numbered among the greatest virtues

of the heathen. Furthermore, it is hard to leave friends and their companionship, but most of all, to leave relatives. And then it is clear that with his obedience of faith, Abraham gave a supreme example of an evangelical life, because he left everything to follow the Lord. He preferred the word of God to everything, and he loved it above everything."

Is God calling you today to leave behind your country of sin and self and worldliness and to follow after Jesus? If you're very aware of your sinful resistance to God, and if you're acutely aware of your need to follow after Jesus and watch Him transform your life, I urge you to follow the faith of Abraham, the faith of every true disciple of God, and follow after the Lord Jesus Christ, because it will cost you everything to follow Him; and you will receive eternal blessings in return.

[Prayer] Father, thank You for the faith of Your servant on display in such amazing grace. To see this man called from Mesopotamia to a place of unknown future, and to see the endurance that it produced is tremendous; to know that he received the promise that You gave just in part, piece by piece, trusting that the future would all come true, would all be in Your hands. But he looked forward to that. Father, give us that kind of faith.

Thank You, God, for the indestructibility of faith, the perseverance of faith, to cling to the promises of the past, to know with certainty, to face the future with confidence. God, we are grateful for the gospel of the Lord Jesus Christ, for His invitation to follow, to be His disciples, to walk with Him, to go after Him. Give us that faith to trust, to follow, to worship and adore, in Jesus' name. Amen.