

Walk Thru the Bible

#4: Whatever Are We Doing?

Offerings – Second Law

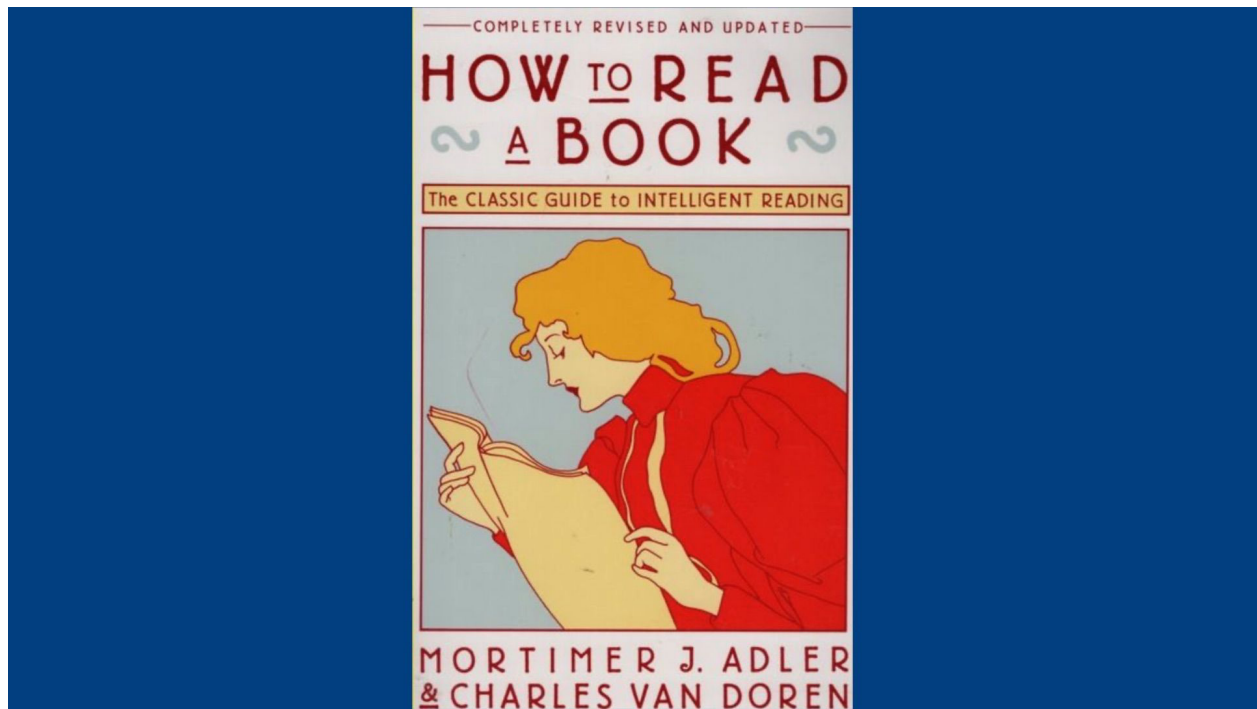
Leviticus, Numbers, Deuteronomy

Dr. Matt Cassidy ---- June 21, 2026

Good morning, Grace! School's in session. Let me start, first of all, by telling you that Zach is over here taking some picture for our social media, so nobody tase him, okay? Security—not until I say to tase him, so I'll know to watch.

Today is Father's Day, and as some of you know, for thirty-five years my wife and children have been giving me the ugliest tie in Austin, Texas, on this day. And so, here it is. It's done. And a couple of you guys said, "I like that tie," so maybe we can talk later. You could have this tie. (Ohh... who invented ties?)

Before I went into my first year of graduate school, there were two books that were required reading before we showed up to campus. And one was called *Basics in Greek Grammar*. I know ... it is the cure for insomnia. So, it was good for that. I never got to the second chapter.



And then the second book that was required is by Mortimer Adler, and it's called *How to Read a Book*. If you don't know about Mortimer Adler, he's one of the more intelligent men that have been produced in the twentieth century in a country called America. He is so well read he was the chief editor for the *Encyclopedia Britannica*. He codified and canonized the great books of Western civilization. Some of you know that sixty-volume set. He was the one who picked the books. He knows a few things about reading a book. He's the greatest of all time. He's the GOAT on how to read books. So, he wrote a book on how to read books.

Here's what he said. This is a sixty-second summary of how to read a book. One, you need to read a book at least two times. And the first time you read through a book, you read through it quickly, and you're just trying to find the big idea, the major theme that the author wants you to know about the book in its entirety. Read fast and get the big picture. The second time you read through the book you read through slowly. And you're looking for how every chapter is contributing towards that big idea. Every paragraph is bringing something to the fuller, big-picture meaning of that book. Every book—a good book—should be read twice: once in a survey, and once in detail.

That's why we're studying the Old Testament in survey this summer. We're doing it because Mortimer Adler told us it's the way you're supposed to read a book. And speaking of

surveys, we have some charts out in the lobby—big charts of the Old Testament so that you can look at it in a single glance and have a better understanding of the Old Testament. So, if you're new and you're just visiting today, I want you to know that we don't normally do this, but we're going to spend the summer surveying the Old Testament. We're attaching key words and phrases so that you know that big picture.

Genesis

Just to review, here's what we've looked at so far. We've looked at how the story begins—with Creation. Genesis 1 and 2 start with Creation, where God creates everything, and it's beautiful and it's peaceful. Mankind rebels against being interdependent with God. He would rather be independent of God. And God said, *Fine*. And now we're enemies with God, enemies with each other, and even enemies with ourselves.

That's called the Fall. It's the fall of mankind. And God promises to Adam and Eve that He will restore humans to have a relationship with and be in the very presence of God someday.

After Creation and the Fall, there's a descent into hideous darkness—so much so that we need to start all over again. And that's a re-creation story that ends with what is called the Flood. We have Creation, Fall, the Flood. And then when Noah gets off the ark, he and his descendants are instructed by God to spread out and fill the earth and form new nations. And eventually, that happens.

So remember those four points: Creation, Fall, Flood, and Nations.

And one of the things we did here in the weeks previously (you might want to watch those teaching times) is we attached hand signs to those, because we're ultimately going to remember forty different words and phrases, and we'll never keep up unless our bodies help us somehow. So, we came up with these hand signs. We have Creation [*have your hands together near your waist and then separate and let each hand shape one side of a circle until they meet together again at the top of the circle*], Fall [*with palms facing down bring hands straight down*], Flood [*with palms still facing downward, raise hands, wiggling the fingers to symbolize waves*], and Nations [*push left hand out to left side and right hand out to right side*].

The first half of Genesis starts off with those four events. And then it zooms in. We turned the whole worship center into a map, where this is north, south, east, and west. This is the Holy Land, the Promised Land—this center aisle. And over here we see in Genesis 12 that God

zooms in and gives specific details about how salvation would be brought to mankind. He does that through the man called Abraham. It's 2,000 B. C., four thousand years ago. And he promises Abraham four things. This is how salvation is coming to the world. One, that Abraham will have more descendants than there are stars in the sky. And someday those descendants would form a nation. He would eventually inherit this choice land, and they would own that. It would be the Promised Land. And finally, the fourth promise is that one day one of those descendants would be a blessing to all the world. That one descendant would bring unity between God and man.

Abraham believed, and he goes up and around what is called the Fertile Crescent. And he goes to Israel and hears that promise again. And one of those stars in the sky, the son of the promise, is named Isaac. We remember Abraham by saying "A-bra-ham" *[with each syllable grasp a star, first with right hand, then left hand, then right hand again.]* He's looking and pointing at those stars, and we're going to grab one of those stars and remember his son of the promise, Isaac, and pull that star down and rock Isaac and treat him nicely *[pull star down with right hand and mimic rocking a baby with both arms]*.

Isaac has two sons. The son of the promise in Isaac's offspring is the son who wrestles with God. And his name is Jacob. And we remember Jacob's name by arm wrestling *[left arm is horizontal like a flat surface, and right arm from the elbow is vertical and then "wrestles" down to the table]*. And then Jacob has twelve sons; the twelve tribes of Israel are the twelve sons of Jacob. And his favorite son is Joseph. Joseph ends up being sold down to Egypt. And we remember Joseph because he's given this glorious, gorgeous coat. And we'll say, "Joseph" *[run thumbs and fingers along either side of an imaginary coat lapel]*. And Genesis ends with Joseph being in Egypt to save the salvation plan. And then all of the Jews—seventy-two Jews in all—end up living in Egypt.

So, we have four events, and it's followed by four people: A-bra-ham, Isaac, Jacob, and then Joseph. Why don't we remember those together? Let's go all the way back to Creation. You know what, let's just stand up and do Genesis, shall we? Stand up. Yay! Okay, are you guys ready? We'll start at Creation. Here we go: Creation, Fall, Flood, Nations, Abraham, Isaac, Jacob, Joseph. Great. Have a seat, please.

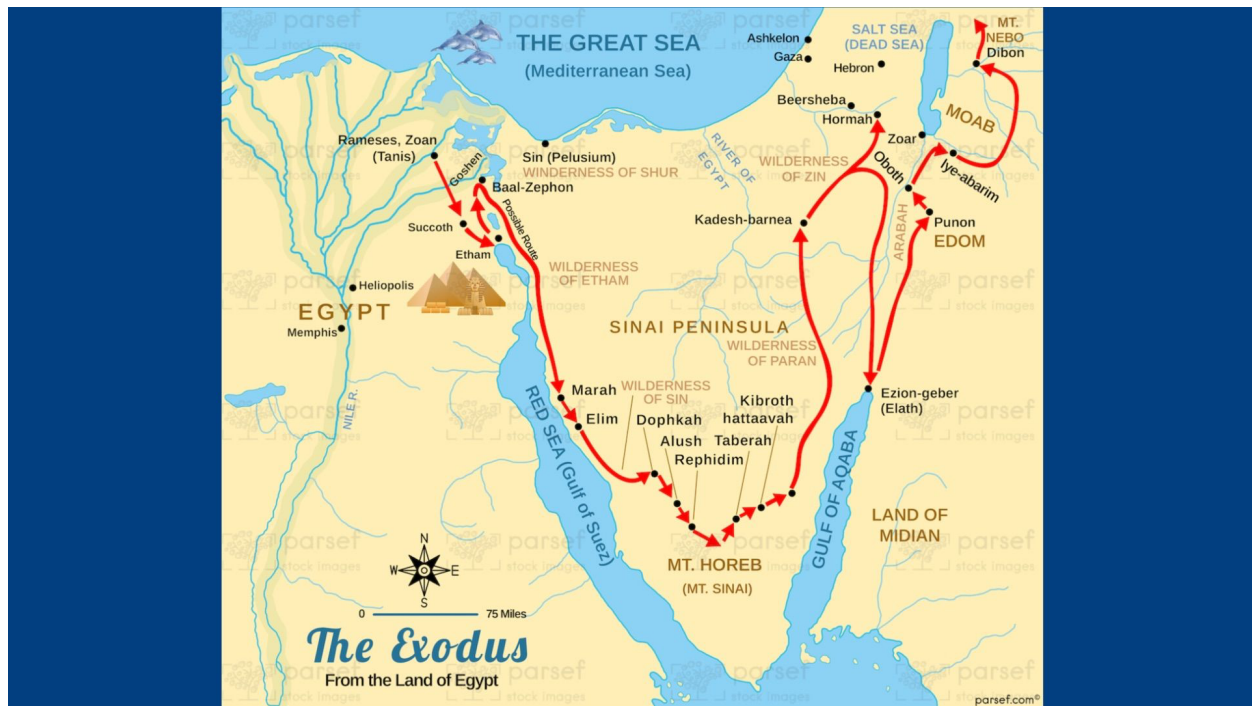
Exodus

So, here we are as the Book of Exodus opens. And it should say somewhere on there “several hundred years later.” And then this rather foreboding sentence is in that first chapter: “And there arose a Pharaoh who knew not of Joseph.” He didn’t care that Joseph saved the Middle East and made them a power in all the world. And he now sees three million Jews in Egypt as a threat to their national security. And so, he first imposes harsh, tragic slavery upon them. And that doesn’t slow down their growth. And finally, he mandates that all the Jewish boys should be thrown into the Nile River and drowned.

Israel cries out for a deliverer, and God brings them Moses. And we’ll remember Moses’ name by grabbing that staff [*make a fist in front of body as if grabbing a staff*] that gave him the authority of God. And we’ll say, “Moses.” Moses comes and speaks for God and says to Pharaoh, “Let my people go.” And Pharaoh says, “Who is YHWH that I would obey him? Who is YHWH that I would let his people go? No.”

And so, God sends ten plagues to Egypt. Each one of those is making a statement, so that all of Egypt, all of Israel, and all the world will know that “I am YHWH.” The tenth plague, the plague of death to the firstborn son, is called the Passover. And we’ll remember the Passover because anyone took the blood of an innocent lamb and swiped it on the doorframe had judgment pass over them. And so, we’ll remember that by putting that blood on a door [*imitate paintbrush strokes up one side of a door, across the top, and down the other side of a door*].

This is Exodus now. We have Moses, Passover.



The story continues to when the people are set free. Pharaoh says, *Get out of here*. And instead of going straight to the Promised Land by the highway along the sea, they go south (into the lobby, pretty much) to the desert of Sinai, to the mountain of Sinai. And why is that? Because God needed to introduce Himself to them in a more detailed way. And they receive the Law there. The Ten Commandments are given, and this is what is called the Mosaic covenant. It's given there at Mt. Sinai. And they learn how to live and enjoy God. And then part of that is how to worship God. So, they get the blueprints and eventually build what is called the Tabernacle. And they have a place to worship, a place to enjoy the presence of God.

The last two parts of that we say Moses, then Passover, then we remember the Law [*place hands together palms up to symbolize a book*]. And then we roll our hands together like this and say "Tabernacle" [*With knuckles of one hand pressing against the knuckles of the other hand, form a steeple with the index fingers*]. And that's where the Book of Exodus ended. That's where we left off last week, where Moses is standing outside that Tabernacle. It's being overwhelmed with the very presence of God, and Moses can't go inside.

So, let's remember Exodus. We'll start with Moses, right? We'll remember Exodus together by saying Moses, Passover, Law, Tabernacle. That's Genesis and Exodus. That's where we left off.

You know what, why don't we all stand up... if you want, by the way. If you can't do that, that's okay too. But you can get in groups of four and do these twelve hand signs. Start with Creation. Here we go—let's do it together. This is the Book of Genesis and the Book of Exodus. It starts at the beginning. Everybody go back to Creation. Yay! We say Creation, then Fall, Flood, Nations, Abraham, Isaac, Jacob, Joseph, Moses, Passover, Law, Tabernacle. Great, have a seat. You guys are doing great.

Listen, if you're brand new this week, don't worry. You might be overwhelmed. And don't be discouraged that the five-year-olds are going to destroy you in this. They're going to pick this up so much faster. You can go back and listen to the other sermons, and you'll see the gaps being filled in and it will make more sense. The more you practice this, the better.

Leviticus

We're in the Book of Leviticus now. We're working our way through the Pentateuch this morning. Those are the first five books of the Bible. Now we're in Leviticus. The theme of Leviticus is how we get inside that Tabernacle, that holy place with God's presence.

We learn that there's a particular tribe among the twelve tribes of Israel, the Levites. And they are granted by God's grace the ability and responsibility of being priests for Israel, to represent the people to God and God to the people. They will be the priests. How they are supposed to work in that tabernacle is also described in the Book of Leviticus. A lot of symbols are being used, and they're all pointing towards being holy in the presence of God.

We're told that there are five Offerings that the people are to give. Some of those are voluntary, some are involuntary. Some are voluntary in that you're just overwhelmed with gratitude, and because of that you go and give an offering to the Lord. You just want to thank Him for this bonus you have or because of good things happening in your life. You give an offering. And sometimes they're required, because sin has a debt, and it needs to be paid. So, we remember Offerings that are given to God and lifted up to God.

The other thing we learn in Leviticus are seven Feasts that take place. The feasts were festivals, or annual events that are to be repeated every year to remember the multiple ways that

God has provided for and protected Israel. One of the famous feasts is the feast of Passover, about how God saved Israel from judgment and the from the Red Sea experience. That's the Passover event. There's also a Feast of Tents when they remember living in the desert and God providing for and protecting them in that way. They learn about the seven Feasts, the seven annual festivals of God's provision and protection. We'll say "Offerings"—this will be our right hand [*raise right hand from your side with palm up*]*—and Feasts* [*raise left hand from your side with palm up*]. That's the Book of Leviticus—Offerings and Feasts.

Numbers

Then we move into the next book, the Book of Numbers. Hmm ... why do they call it Numbers? Oh, I remember. Because they numbered everyone. It looks like a census, but read the details. They're counting all the men twenty years and older. Have you ever counted the men eighteen years and older? Absolutely. They're drafting the men. And it says fourteen different times in just the first chapter "the men who are twenty years or older are able to fight for Israel."

So, there they are at Mt. Sinai. And before they leave (they've been there for one year) and go to take the land that God has promised them (they were down in Egypt in the lobby, and now they're coming around here) they have a draft. And they number the men. They're counting all the men twenty years and older. The total is 600,000 fighting men. There are probably three million Jews by this time. And then come up from the Sinai Desert and they come up and around to Kadesh-Barnea. See the big circle on the map? They were at Mt. Horeb, and they go to Kadesh-Barnea. There's an oasis there, and they send out twelve spies. There's one spy for every tribe. And those twelve spies go out and spy out the land for forty days and forty nights. They're going to find the most strategic way to take the land. They're going to see if it's everything that God promised.

And what they come back with is this. Two of the spies, who become famous—Joshua and Caleb—get this one cluster of grapes. It's so big that they have to get a rod and mount the grapes on a rod and carry them back. *You guys are never going to believe how the land is in fact flowing with milk and honey.* They bring back pomegranates and these giant grapes. They've got this rod they're carrying between them.



As a matter of fact, the Department of Tourism in Israel uses this logo. Come to Israel! You've probably heard about it. It's the land flowing with milk and honey.

So, they give the report to the other 600,000 adult men and the other three million Jews who are there at Kadesh Barnea. And then the other ten spies come back and say, *Well, if you think the grapes are big, you should see the people who eat them. That's a very well-nourished group of people who are inhabiting the Promised Land. They "are like giants to us. We are like grasshoppers to them."*

And so, there is this report after the spying. And there's a divided response. This is all taking place in Numbers 13. It's the turning point for Israel's history. Just remember in Numbers there is Counting and Spying.

Here's what happens. It gets to the point where there's a bit of a rebellion, and most of the leadership sides with the ten, not the two. They say, *Yeah, yeah ...* and they start grumbling against Moses. They say, *We've got to get somebody else to lead us. It would be better if we had died in Egypt.* And then somebody else screams, *You know what would be better? It would be better if we just died out here in the desert rather than go into the Promised Land and be*

devoured by these giants. And they put it to a vote, and they choose that it would be better to die in the desert.

Friends, this is not the first time. As a matter of fact, as Moses records, this is the tenth time Israel collectively has chosen not to trust God, disobey Him, and rebel against the leadership. This is the tenth time.

And so, God says to them a phrase, a sentence, you never want to hear, not in your whole life. God says, “Thy will be done.” He says to Israel, *You can have what you want.* He says, *I will turn you over to your own desires. You want to die in the desert? Thy will be done.* And God says, *That’s where you’ll die.* And he pronounces their judgment on themselves. They will wander in the desert for forty years—one year for every day that those spies enjoyed being in the blessings of the land that was promised to them; one year for every day they enjoyed the blessings of God. For forty years they wander, and a whole generation dies. Those age twenty and above—every one of them who received that promise dies. And God says, “I’ll just work with your kids. If you are faithless, if it’s your choice to die in the desert, I can wait. I’ll raise your kids. They’re going to learn from you.”

Guys, it’s a twelve-day journey from Mt. Sinai to the foot of the south end of the Promised Land—twelve days. It takes forty years for them.

When we were raising our kids—forgive me in some respects, but we would just use pragmatism sometimes. You have to be a parent to appreciate this. You do whatever it takes, right? Before you write the books on parenting ... We would just appeal to whatever they were doing.

Are you impatient? Obedience is faster.

Are you hedonistic? Obeying God feels better.

Whatever you’re trying to do, living by faith is an upgrade to that.

If you’re in a hurry, believe it or not, it’s faster to obey God. It’s twelve days versus forty years.

Are you lazy? Do you want to cheat on a test? Do you know what’s easier? Obeying God. It’s easier to obey God. It’s easier to study for a test than to try and figure out a way to cheat on a test. (C. S. Lewis said that.)

It’s always easier to obey. And that’s the lesson that the new generation learned. And after forty years of wandering and dying they end up over here in Moab. And they have another

census where they count the number of men over twenty who are able to fight for Israel. They have another draft, because now a new generation is raised up.

So, half of Numbers goes this way, and the other half goes this way. Numbers is Counting [*point with right finger as you move your hand across your body as if counting things in a row*] and then Spying [*place hand on your brow as if looking for something*].

And then Numbers from chapter 13 on is Wandering [*point index finger down and move it in circles*]*—we're out there in the Sinai desert again, we're back in the lobby—and* Dying [*press palm to your heart as if languishing*]. That's Numbers. I know, it's gross, right? So, Counting, Spying, Wandering, Dying.

Okay, why don't you guys stand up and just do Numbers, okay? Counting, Spying, Wandering, Dying. All right, here we go: Counting, Spying, Wandering, Dying. Exodus starts with Moses: Moses, Passover, Law, Tabernacle ... Offerings, Feasts... (I forgot Leviticus. How many of you guys have just forgotten Leviticus? I mean, it's just stepchild book.) Let's try this again. We'll start with Moses. Moses, Passover, Law, Tabernacle, Offerings, Feasts, Counting, Spying, Wandering, Dying. Great, have a seat.

By the way, since it's so easy to forget Leviticus, here's how to make that jump. After you say Leviticus, you say Tabernacle, and then think in your head, *How does that work?* From Tabernacle you go to Offerings and Feasts. Does that make sense?

Anyway, the Dead Sea is over here. So all three million of them are over here. It's a new generation. They do another counting, and this is how Numbers ends—with that second counting. And there's here in Moab at a place called Mt. Nebo. This is the closest that Moses will ever get to the Promised Land. He's looking over the mountain into the Promised Land, and this is where he gives a Second Law. Why is that? Because everyone before was not at the age of accountability. When the first law was given the oldest person was nineteen years old. Now that person is thirty-nine. And so, a new generation is going to get another covenant. It's going to be very close to what is called the Mosaic Covenant that was given before. The Ten Commandments are in there. But a new generation gets the second law so they can understand.

And this Second Law is going to be called the Palestinian Covenant because it's looking into Palestine. It's in the Palestine region. And it's going to serve as the very constitution of Israel. Remember, a lot of people will become a nation, the nation will get the land ... we're working out way through the promises. This becomes their constitution. Now we're in

Deuteronomy, and we're in three sermons from Moses, and the outline is simple. It's a promise from God that says this: "If you obey me, you're going to enjoy protection and prosperity. If you obey me, I will give you provision and protection. You're going to love it. If you want to live independent of me, you will be independent of me. You'll be on your own to provide and protect."

And if you listen to Deuteronomy, they literally go back and forth with promises and acceptance. A covenant is being made, and Moses asks, "Will you do this?" And they say, "We will." "Will you do that?" "Yes, we will." It's a marvelous book. Bruce K. Waltke says it's the most important book in the Old Testament. I've tried to memorize it a couple of times. It's a great book. It's a great summary of the other four books in the whole history of Israel.

We're going to remember all of Deuteronomy by saying "Second Law." Let's do Numbers and Deuteronomy. Numbers is Counting, Spying, Wandering, Dying. And then say, "Second Law." [*Hold up two fingers on right hand to indicate "Second" and then place palms together and open as if opening a book for "Law."*]

I tell you what, I've got some great applications in just a minute. But that's what is called the Pentateuch, which is the first five books of the Bible. Sometimes it's referred to as the Words of Moses since Moses has written these first five books. Listen, we're going to have forty different words and phrases in our whole survey of the Old Testament. Sixteen of them are from the Pentateuch. Why is that?

I remember one of my Old Testament scholars saying, "The better you understand the Pentateuch, the greater depth at which you'll understand the Gospels, and especially the teachings of Jesus."

It was the first five books of the Bible that men and women and boys and girls were expected to memorize, because that was how God introduced Himself to all mankind. Anyway, that's the Pentateuch.

Why don't we stand up before we do our application together and do some review here. Start with Leviticus. We have Offerings, Feasts, Counting, Spying, Wandering, Dying. We need a little more help here. Let's do it all. Let's go all the way back to Creation, okay? Here we go: Creation, Fall, Flood, Nations, Abraham, Isaac, Jacob, Joseph, Moses, Passover, Law, Tabernacle, Offerings, Feasts, Counting, Spying, Wandering, Dying, Second Law. You guys are great!

Let me quickly give you a summary of the Abrahamic Covenant we talked about a couple of weeks ago and the Mosaic Covenant, or the Palestinian Covenant ... whichever ... Mt. Sinai or Mt. Nebo.

Abrahamic Covenant	Mosaic Covenant
Given to Abraham (Genesis 12, 15, 17)	Given through Moses (Exodus 19–24)
Based on God's PROMISE	Based on God's LAW
UNCONDITIONAL in its ultimate fulfillment	CONDITIONAL regarding Israel's blessing in the land
Received by faith	Calls for obedience
Focuses on blessing, descendants, and land	Focuses on holiness, worship, and national life
Points to salvation through faith	Reveals sin and the need for a Savior
Applies ultimately to all nations	Given specifically to Israel
Fulfilled in Christ	Fulfilled by Christ

The Abrahamic Covenant is based on faith in a promise of God. This one is obedience in the law of God. Another key factor we talked about last time—I'm trying to make a significant distinction here—this is unilateral (that means one person is involved in making promises). This one is bilateral. They're going back and forth. This one is unconditional, because we don't make any promises in the Abrahamic Covenant. And this one is conditional. What you do, I will do. This is pointing towards salvation. And in this model of the Abrahamic Promise, salvation is a miracle from God. It's a gift. This is pointing towards a need for salvation. The more you try to fulfill the Mosaic laws, the more desperate you become for a savior. The Abrahamic Covenant is towards all mankind. And just to make sure, this one is for Israel only. God is setting up what is called a theocracy. He's not making this for any other country. So, if Christian nationalism or whatever is saying we are God's country, He didn't make this promise to us. We can make

promises to God. He didn't sign them. He wasn't part of that. This is God's promise to Israel, and to Israel only. And the rules are, *If you do this, I will bless you. If you don't do this, then you'll be on your own and you'll be cursed.*

But I want you to see how different they are, because sometimes, clearly, people get them mixed up. Jesus fulfills all of them in His life and in His obedience, but also in providing salvation. He becomes the fourth promise, that one person that will bless all mankind.

Galatians 3:17

The law which came 430 years afterward, does not annul a covenant previously ratified by God.

The reason that I'm bringing this up in a chart form is because people get this confused all the time. As a matter of fact, it's brought up in most of the Book of Galatians because of the blending of these two covenants. Sometimes people say, *Oh, the Abrahamic Covenant was given to Abraham, and later the Mosaic Covenant took its place. Now you have to earn your way to salvation.* And Paul says, *Watch this.* Look how lawyerly he is. Look what he says: "The law, which came 430 years afterward"—after what? The Abrahamic Promise. The law that Moses gave came 430 years later and does not annul the covenant previously ratified by God.

Two big words here. It does not annul it. The Mosaic Covenant does not take the place of the Abrahamic Covenant. Works did not replace the grace that's required—grace through faith alone. Watch this. It does not replace the covenant that was previously ratified. Ratified—where do you sign a contract? You sign it on the ... bottom line. Why do you sign it on the bottom line? So nothing can be added after that. You sign it at the bottom. You can't just stick something else in there like:

P. S. You owe me a million dollars.

What? No, no, that's below my signature.

So, here's the other point. *Oh, I get salvation through the Abrahamic Promise, but then God likes me more in the Mosaic Promise.* "You foolish Galatians! Who has bewitched you? What you began in the Spirit as a miracle are you now perfecting with the Law?"

What? That's not how you grow in Christ. You become a believer by grace through faith. You grow as a believer by grace through faith. Don't get these two mixed up. They're for a different purpose; they're for different people.

The closest we can come to these two is if you're adopted. The moment you're adopted, the Abrahamic Covenant would say, *You are mine. You belong to me and I paid for you.* And for the Mosaic Covenant, the closest we could come is to say, *And here are the house rules. Would you make your bed? And if you sneak out with the car there will be real consequences.* But you don't lose your adoption.

You want to live a happy life? Then live a life that abides in Christ. It's just that simple. There's nothing easier, faster, safer, more enriching than being completely surrendered to the Lord Jesus Christ. He never asks for sacrifice. Never. He always says to *Just trade up. You're going to love what I do with your life. See those dreams you have? That's cute. You should see what I have. Give yourself to me, and I'll take you back to the Garden of Eden and make you who you were meant to be. Become like Christ in all of life. That little area that you won't give to me is costing you, not me.*

Don't get these two mixed up. We live right here. We live by grace through faith alone. It's the only way it could work, and so He provided that. I tell you what. This is Jesus fulfilling that. Jesus redeemed us from the curse of the law of the Mosaic Covenant by becoming the curse for us, so that in Christ Jesus the blessing of the Abrahamic Covenant, grace through faith, might come to the Gentiles. Woo-hoo! Jesus wraps up both of them and says, *Told you. I'm the man.*

God's a great God. He's got a great story. And all we have to do is enjoy it and submit to His sovereign kingship.

All right. Let's do this real quick. Let's do one more review and then we'll call it. We'll get out of here, okay? Let's all stand up really quick. Why doesn't the band come out right now? Hey, band ... Okay, ready? Here we go, from Creation: Creation, Fall, Flood, Nations, Abraham, Isaac, Jacob, Joseph, Moses, Passover, Law, Tabernacle, Offerings, Feasts, Counting, Spying, Wandering, Dying, Second Law.

Lord Jesus, we are so grateful for the way You've provided a plan of salvation, and that salvation is not based on works. It is based entirely on Your grace and Your sacrifice and our faith in that. Lord, I'd ask that You help us understand that what we begin by a miracle You

perfect in the same way in our lives; that we would trust You by grace through faith for our becoming like Christ. And we do what we do for Your glory. We obey because it gives You joy. We obey because we belong to You. We're bought and paid for, but we also are Your children. We celebrate that.

Lord, let this next song be a song of worship of who You are and what You've done. In Jesus' name. Amen.