

For His Name's Sake  
Ezekiel 36:16-32  
By Randy Wages  
5/20/12

Note: The text below was prepared for oral delivery rather than for publication in print. As such, be aware that sentence fragments are intentionally used and that this document has not been edited to correct the errors in grammar, sentence structure, etc.

**I. Introduction:**

- A. This morning's message is titled "For His Name's Sake" and I intentionally put emphasis on the word "His" – meaning for God's name sake rather than for the sake of man's name or man's honor. And from our study of God's Word today you will see that I am speaking of no less than the deliverance and salvation of sinners that God provides "for His name's sake."
1. The scripture clearly teaches us that God's chief design in all that He does, including in the salvation of sinners, is that His name might be magnified and exalted – that He might receive all glory. As Romans 11:36 declares, "*For of him, <speaking of God> and through him, and to him, are all things: to whom be glory for ever. Amen.*"
  2. God's design or purpose in all that He does is first and foremost for His own name's sake, His own glory, not for ours – including all who are saved. For sure, they are truly blessed of God – but it is for His sake, not theirs.
- B. This matter of the Gospel (of how God saves sinners) is all about Him. And to attempt to understand God's gospel while still imagining that our salvation is all about us (to get this backwards as we self-consumed sinners are naturally prone to do), is at least a contributing factor as to why we all initially approach God for salvation in a way opposed to His way of salvation, the true Gospel of grace.
- C. This truth that salvation itself, is for God's own name sake, His own glory, is set before us in unmistakable language by God through the Prophet Ezekiel in Ezekiel chapter 36 from which our text for today is taken. And I want to share with you from the outset 2 main points that struck me in my study of this passage. Today, in particular, I want you to observe from Ezekiel 36:
1. God's Design and Purpose in Salvation – His own Glory (or how salvation is "For His Name's Sake") and...
  2. How God's way of salvation (His Gospel) is in keeping with this design.

So here's a challenge for all of us this morning: Will my gospel (or will your gospel) stand this test? Is the gospel you believe (how you perceive that God saves sinners) in keeping with God's main design and purpose – that He might receive all glory?

## II. Background on our Text, Ezekiel 36:16-32:

- A. Let me begin by sharing a bit of background on the book of Ezekiel and on the subject matter of chapter 36. This prophetic book of God was penned by the Prophet Ezekiel. Ezekiel prophesied to Israel during the time they had been taken captive into Babylon. Some of the predictions recorded in Ezekiel had their accomplishment after the Jews returned from captivity. Other prophecies remain to be fulfilled.
- B. And in this we see an important aspect of Ezekiel's prophecy. Like all Biblical prophecy, Ezekiel's prophecy pointed to the Lord Jesus Christ of whom both Moses and the Prophets wrote. Some of you will recall how after the resurrection of Christ He appeared on the road to Emmaus and those walking with Him weren't able to perceive that it was the risen Christ. And as Luke 24 records their conversation with Him, when we reach verse 25, Christ responds to them as it reads, "***Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup>Ought not Christ to have suffered these things, and to enter into his glory? <sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.***" This Bible is all about the Lord Jesus Christ and it will be helpful to our understanding to always keep that in mind.
- C. And today we will see in Ezekiel 36 how this prophecy pertained not only to the present circumstances and predictions of temporal deliverance for this chosen nation, Israel, but it also speaks of future spiritual blessings for God's chosen people from every nation, His elect (the church), spiritual Israel – a people chosen unto eternal deliverance – salvation itself.

## III. Ezekiel 36:16-32:

- A. So walk with me through this passage, verses 16-32 of Ezekiel 36 while keeping in mind these two important points I mentioned earlier:
  - 1. God's Design and Purpose in Salvation and...
  - 2. How God's way of salvation is in keeping with this design
- B. Verses 16-17: Beginning in verse 16, Ezekiel writes, "***Moreover the word of the LORD came unto me, saying, <sup>17</sup>Son of man, <referring to himself, Ezekiel> when the house of Israel dwelt in their own land, <that is, when they were still in the promised land of Canaan before being taken out by the Babylonians> they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.***"

1. Sin defiles. And here we see the essence of sin – it is to have things our own way, by our own doings as seems right to us. As Proverbs 16:25 proclaims: ***“There is a way that seemeth right unto a man, but the end thereof are the ways of death.”*** And here God says that their way (that way that seemed right to them) was an abomination to Him.
2. In that day when a woman experienced her monthly cycle, she was to be removed from the company of her husband and she could not enter into the sanctuary of the Lord. This is how her “uncleanness” was viewed. And so, had we lived in that culture, we would appreciate this vivid picture of how evil sin is in the eyes of God. God had not abandoned His covenant with the nation Israel. So in that sense, He, like the husband of the removed woman, was still the husband of these people, yet because of their sins there is this sense in which He separated from them and removed them out of their land – a picture of how an unclean sinner is not fit for His presence. A reconciliation must take place. So God continues in verse 18 saying...

C. Verse 18: ***“Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:”***

1. As we go forward this morning, it will become even more self-evident how this passage refers both to temporal circumstances of this chosen nation Israel as well as to the spiritual circumstances of all of spiritual Israel – all those God has chosen to eternal salvation. The Israelites had killed some of those who had pointed out their sinful ways. They had shed the blood of the prophets of God that were sent to warn them. And in time future they would also shed the blood of the Son of God. As I say, Ezekiel’s prophecy reaches far beyond just the time of the Babylonian captivity.
2. But notice here that in the same sentence where we read how God’s fury was poured out upon them, we read that it was (1) due to the blood that was shed and (2) due to the pollution of their idols. For that reason, I believe that the blood being shed here also (perhaps even primarily) refers to their offering up the blood of animal sacrifices to these idols they had fashioned with their own hands, in rebellious disobedience to God’s specific instructions for worship under the ceremonial law given to Moses. This attachment to their idols involved a rejection of Christ, the promised Messiah to which all the Law of Moses pointed.
3. Now consider the parallel truth so prevalent in the religious thinking of our day? God’s wrath and fury came upon them (at least in part) due to their religious activities. And this activity involved their looking to idols – idols they had fashioned by the works of their own hands. Just as verse 17 referred to “their doings” so today, all of us by nature likewise would dare to approach God for acceptance based upon our doings – some work of our hand. Today’s popular religion may not involve the worship of tangible, carved idols made out of stone or wood but as men and women dare to approach God for acceptance based upon their so-called free will decision for Jesus, or their “acceptance” of Him, (in other words based upon some work of their hand, that which they do), they have fashioned for themselves in their own hearts and minds no less of an idol.

4. So we see that in their day, the Israelites experienced the wrath of God in their temporal circumstances as He allowed them to be taken captive. As we reach verse 19, while we know that the Babylonian King Nebuchadnezzar was the instrument for their being initially scattered from their homeland, it wasn't that God just "allowed" them to be taken captive, but it was actually God's doing – it was God's fury and wrath that brought on their difficult circumstances as He states...

D. Verse 19: ***And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.***

1. Here we see that God condemned their evil ways and manifested His just wrath consistent with principles of fairness and equity so that it could not be said that any injustice was done them. Why, He judged them according to their way and their doings. This reminds me of our Lord's own words in the Sermon on the Mount when He proclaims in Matthew 7:1-2: ***"Judge not, that ye be not judged. <sup>2</sup>For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."*** Literally that reads, "With what for judgment ye judge..." In other words, whatever basis you use for judgment – ye shall be judged accordingly. When He says "with what measure ye mete" – that word "mete" simply means measure. So, again, He is saying by whatever measurement you base your judgment upon, you shall likewise be judged.
2. In other words, Christ is simply saying that if you insist on judging the life and death issues that He has been speaking of in this, His Sermon on the Mount, (specifically speaking of the entrance requirements into the kingdom of heaven itself) – if you insist on judging these issues that pertain to eternal life and death based upon a measurement of something proceeding from you, then you will be judged on that basis – by that which you are able to produce.
3. And Acts 17:31 makes it clear that the one standard by which all shall be judged is the perfect righteousness of the Lord Jesus Christ. So that would mean our doing must measure up to His doing if we are to be accepted on the basis of something we've done. So to any who insist on measuring their fitness for heaven based upon their own way or their own doings, then God's just reply is, "So be it." But our immutable God does not change His holy standard of perfection to which they must measure up – the standard of a perfect righteousness by which He declares us to be saved or lost.
4. Do you see the implications? If you imagine God will save you because you believed something that others would not; or if you believe that He will save you because of your willingness to accept Him when others would not; or perhaps if you believe that God will save you simply because you're a good, well-meaning guy and not nearly as morally bad as a lot of other folks – then know this: You will be judged on that basis – on the basis of whether you are a good enough guy to measure up to the perfection of goodness that the sinless Lord of glory rendered when He walked on this earth – His righteousness.

Or if you're banking on the fact that you're saved because of your having believed or because you accepted Jesus then your act of faith will be judged – but the standard won't change. You will be judged on whether your believing or your acceptance meets this standard of perfection – unwavering and continual throughout your entire life with no variation or moment of doubt. In other words you too shall be judged against the standard of Christ's perfect, invariable, never failing righteousness. And we cannot measure up for as Romans 3:20a declares, “...*by the deeds of the law there shall no flesh be justified in his sight:...*”

5. Do you see how God often gives us what we want? The sad part is that what we want is a product of our fallen, sinful, self-consumed nature. We naturally want salvation. We want to go to heaven, but on the terms that seem right to us, not according to God's way. Thankfully, and as we continue in this passage we will see this good news – that God does deliver and save a people in spite of their sinful rebellion and gives these undeserving objects of His mercy and grace a new heart – a new principle of life which brings about true repentance, causing them to come to Christ by the blood-bought, God-given gift of faith and repentance in accordance with God's way of salvation by grace in Christ alone.
- E. Verse 20: Now in verse 20, we see the impact of men and women who profess to be the Lord's people, while acting and / or worshipping contrary to His prescribed way as we read, “*And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.*”
1. They profaned His name, not only by their immorality, but also by their false religion. And hereby they gave the enemy ammunition to use against them – to speak ill of them, of their religion, and of the true and living God who had miraculously delivered them time and again – the God of their ancestors, Abraham, Isaac, and Jacob.
  2. And so it is in every age with those who profess to be “Christian” but would deny the doctrine of Christ – God's gospel of grace as they insist that the real determining factor in their own salvation is not what Christ accomplished but rather some work of their own hand – something they do or some decision they make – an idol they fashion. But look now what God graciously does for them in spite of their rejection of Him. In verse 21 He continues saying...
- F. Verses 21-24: “*But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. <sup>22</sup>Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. <sup>23</sup>And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. <sup>24</sup>For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*”

1. Here God instructs Ezekiel to proclaim to the people that it was solely owing to His regard for His own holy name that He would deliver them back into their own land of Canaan – a deliverance which both man’s history and the Bible tells us most certainly took place.
2. And this gathering together of them from all countries would seem to extend to a referral to spiritual Israel, as typified by national Israel – spiritual Israel being the chosen unto eternal salvation from among every tribe, tongue, kindred, and nation. He will most certainly bring them into heaven’s glory itself of which the land of Canaan is often a type. And notice how in verse 22, lest there be any doubt, God leaves no room for us to misunderstand that this deliverance is solely due to His regard for His own glory – His own name’s sake when He emphatically adds, “...*I do not this for your sakes...*”
3. Behold the goodness, mercy, grace of our merciful God on display here. God will vindicate the honor of His own holy name, not by giving any of us what we deserve if judged according to our own works whereby we too profane His holy name, but rather by mercifully sparing us from what we deserve and graciously giving us in Christ what we deserve not.
4. Notice that God repeats again and again how they had profaned His name (or wickedly disrespected the honor of His character). This shows the awfulness and sinfulness of all of us if left to ourselves and our natural religious ways. Do you see any mention here of God deciding to bless them because of some merit of their own – because they had turned to Him in faith, having done their part to make some difference? No! Their being blessed by Him is solely owing to His own determination to be honored in their deliverance – a deliverance that in no sense they deserved or merited!
5. So it is likewise with the eternal deliverance of spiritual Israel – those God saves from every generation and every nation! A sinner’s salvation is in no sense deserved, earned, or merited by the sinner. But if the way of salvation were in keeping with the popular religious notions of our day – if it really is just a matter of your being willing to just do this one small thing – accept Christ, walk this aisle, pray this prayer, whatever – then know this: That would be salvation for your sake – something you deserved for doing your part. Do you see how that is not God’s way of salvation as set forth in His word? Salvation is solely owing to God’s sovereign mercy and grace in Christ.
6. God’s name, like our names, refers to how He is identified. This speaks of His glory – what He is like. And God has determined that He shall make Himself known so as to receive all glory and honor and praise that He alone might be worshipped! And ultimately His name (His very glory) will be recognized by all, even the heathen, indicative of all outside of God’s chosen people, Israel – those not chosen to be so blessed by God. As The Lord is quoted in Romans 14:11b, He declares that, ultimately when all stand before the judgment seat of Christ, that “...*every knee shall bow to me, and every tongue shall confess to God.*” God ultimately will be vindicated in His character, even among unbelievers.

7. And the distinguishing aspect of the character of God, of His holy name, which is revealed to all those whom God saves in their respective lifetimes is this: It is His redemptive character – how God can be both a just God and a Savior! God speaking through the prophet Isaiah in Isaiah 45:21b states, “... ***and there is no God else beside me; a just God and a Saviour; there is none beside me.*** <sup>22</sup>***Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.***”
8. How can this be? How can God justly judge us according to His own perfect standard of righteousness – a perfection that Christ alone could and did render in His obedience unto death – and still find any of us sinners fit, perfectly righteous so as to be accepted into His holy presence in heaven’s glory? Well the answer to this is revealed in the Gospel of God’s grace.
9. And true believers, as ambassadors for Christ, identify with and support this very Gospel message that points sinners to Christ and His imputed righteousness alone for all of their salvation. What does that mean – an imputed righteousness? In 2 Corinthians 5, beginning in verse 20 Paul writes of himself and other believers saying, “***Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.*** <How? On what basis? > <sup>21</sup>***For he hath made him <Christ> to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***” Oh what a glorious thing! Those whom God saves do not approach God for acceptance based on their own way, their own doings, but rather on the basis of the doing and dying (the righteousness) of their Substitute, the Lord Jesus Christ – nothing more and nothing less. And so shall they be judged!
10. God the Father made Him, God the Son, to be sin for all those He saves. Christ as the Substitute for all these blessed objects of God’s everlasting love had the very demerit of all their sins imputed or charged to His account. That’s how He, who inherently knew no sin within Himself (the impeccable, spotless Lamb of God) was made sin so that He was able to accomplish for His people that which they could never produce or accomplish for themselves – a perfect righteousness – a perfect satisfaction to God’s law and justice both in precept (His perfect obedience) and in penalty – His precious shed blood (His death on the cross) paying the penalty due unto the guilt and demerit of their imputed sin before the infinitely holy justice of God. He bore their sins away! They did the crime, but He paid the fine.
11. And these for whom Christ was made sin, they were made the righteousness of God in Him. That is, God imputed or accounted unto them the very merit of what Christ their Substitute accomplished for them by His doing and dying – by His perfect satisfaction to God’s justice – the imputed righteousness of Christ. And thereby God gets all the glory. His name is magnified as “the Lord our righteousness” as He is so called in the book of Jeremiah. There, in the Person and work of Christ is where we see God’s marvelous, redemptive character as both a just God and a Savior!

12. And notice that God told Ezekiel there in verse 23 that He would be sanctified (or set apart) in them before the eyes of the unbelieving world. That is, they would, by God-given faith and repentance, behold Him as He is. And this marvelous work of grace shall come upon all of spiritual Israel, all who are delivered (not temporally speaking, but eternally) as we continue in verse 25 where God declares...

G. Verse 25: ***“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.***

1. Here is where it becomes abundantly clear that Ezekiel’s prophecy extends far beyond a mere application to the physical nation Israel and its temporal circumstances. This speaks of the justification of sinners, the very work that Christ accomplished for them at Calvary, having been applied so that God finds them not guilty, cleansed from all filthiness – washed in the blood of the lamb, all based upon the merits of His obedience unto death on the cross – that, His very righteousness, having been reckoned or imputed unto them!
2. As I John 1:7b tells us, ***“...the blood of Jesus Christ his Son cleanseth us from all sin.”*** All for whom His blood was shed are justified, forgiven and made perfectly pure and spotless in the sight of God.
3. And notice that God does not set forth this cleansing as being conditioned upon their willingness (or the presumed free will so often touted in our day) but rather He states, ***“Then will I sprinkle...”*** and ***“...will I cleanse you”*** and that from their very filthiness and idolatry. What do you suppose the free will choice of a filthy idolater would be? By nature we make choices – we choose an idol of our imagination who will accept us on the basis of our own way, our own doing. God does not say here “Then will I, if you will.” No, His testimony is that they won’t of their own volition do anything but profane His name.

H. Verses 26-27: And just as sure as God has justified His chosen people (declared them to be faultless and not guilty in Christ their eternal Surety, Substitute, and Representative), He shall also in each of their respective lifetimes grant them the gift of faith and repentance as evidences of their new birth. He will give them spiritual life as we read about beginning in verse 26 where He says, ***“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.***

1. This “new heart” and “new spirit” speaks of the regenerating or life-giving work of the Holy Spirit. A new principle of life is granted whereby they behold something new so as to turn from their idols to serve the true and living God. It affects the heart, meaning the mind, the affections and the will.



2. And the “stony heart” that is taken away refers to how our heart was void of spiritual life, senseless, spiritually stupid (no matter the IQ of the individual), stubborn and inflexible like stone upon which no impressions are made. This speaks of the hardness of heart that is natural to all of us. It requires the almighty power of God to remove it. Otherwise, we will want no part of God’s Gospel. It requires the powerful and effective grace of God-given faith and repentance unto eternal life for us look solely to Christ and Him crucified for all of salvation and reject that way that seemed right to us before. He softens these hard, desperately wicked hearts.
  3. And He gives us a heart of flesh meaning a heart that becomes aware and sensitive of our own sin and danger and draws us unto Christ in submission to His will and submitted to His righteousness alone for all our salvation. By contrast this new fleshy heart is a pliable heart upon which impressions of God’s gospel and His very glory are made.
  4. And the walk of faith and keeping His judgments mentioned here is the fruit and effect that gives evidence that this work of grace has taken place. We now judge, by the power of the Holy Spirit’s indwelling presence, according to God’s standard of judgment, adopting His standard of judgment as our own – ever looking to Jesus as our righteousness whereby we stand clean, not guilty before God – accepted in Christ our Savior!
  5. So just as verse 25 speaks of our justification based upon the redemptive work of Christ – a work and a declaration made completely outside of ourselves; verses 26 and 27 present to us the sure and certain regeneration and conversion that ultimately shall be experienced by all those for whom Christ purchased these gifts of grace by His justifying, redeeming death on the cross.
- I. Verses 28-30: Then in verse 28 God continues saying, ***And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*** <sup>29</sup>***I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.*** <sup>30</sup>***And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.***
- Clearly, these verses have both temporal as well as spiritual applications. But in the interest of time, let me simply point out the sovereignty of God so prevalent in this language as He says again and again, “I will, I will...” He declares without condition that they shall be His people and that He will be their God and that He will save them! This is a testimony to the unconditional nature of God’s blessings upon His people – according to the good pleasure of His own will and not based upon any goodness or merit found in these He blesses.
- J. Verse 31: And then in verse 31, I want you to notice how God describes how they will then look back on their former evil doings, particularly the religious activities associated with their former idolatry. He says, ***Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.***”

1. So they do not look back on their former religion with any fondness. No – they see it for what it is – idolatry. A true believer comes to see that those things which they thought were good were actually evil. A true believer may become shameful and hate many of the sinful things he or she has done in the past, but there is none more despicable to a born-again believer’s new, regenerated spiritual hearts than those abominations of their former, false religion. I believe that is central to what is being communicated here as we recognize by God’s grace how truly evil it was in His sight to dare and approach Him for acceptance on the basis of any doing of our own, based on anything that proceeded from us. We come to see this evil by the stark contrast between what we imagined we could do to get ourselves saved and be reconciled unto God versus what it actually took – the doing and dying of the Lord Jesus Christ! How dare we presume that our own doing could earn that which took the doing and dying of the Lord of glory!
2. That’s the sense we get from the Apostle Paul as he wrote of his own repentance in Philippians 3:7 saying, **“*But what things were gain to me, <not what I knew to be evil but that which I thought gained me favor before God> those I counted loss for Christ.*”** Such is the testimony of these blessed with a new heart and a new spirit.

K. Verse 32: And then as we close with verse 32, lest we miss the point, God says once again, **“*Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*”**

#### IV. Closing:

May God the Holy Spirit grant someone you among those who hear this message a new heart that will find you likewise ashamed of that false way that before naturally seemed right to all of us. Being consumed with our own self-importance, we naturally resist submitting to the idea that all of salvation is truly of the Lord. Such a man-focused religion leaves us stumbling over thoughts such as how it just would not be fair if God didn’t give us a free-will choice in this manner of salvation. Surely, we surmise, God owes us a chance to do something to be saved – to gain His favor. We may talk a lot about God’s mercy and grace, but we won’t naturally give up on the notion that we can determine our own eternal destiny by how we respond or by something we do.

Do you see how the popular notion that our salvation hinges at least in some degree on something we do or some response we make would negate God’s own stated design to receive all glory in the salvation of sinners? If your salvation were conditioned in any way on you, then you would have the bragging rights, you would receive the glory, your name would be magnified because according to that gospel, you make the real difference in your being saved, not Christ the Savior.

But such a way is proven to be false (an untrustworthy, false gospel) for it would mean that God does save you for your own sake and as I hope you've seen this morning, God declares otherwise stating emphatically that it is not for your sake! .

Well, how about you? How about your gospel? Don't cling to a false gospel that exalts you, the sinner, over and above that of the Savior. If God has given you a new heart, then you will see all of your hope for eternal life wrapped up in the doing and dying of the Lord Jesus Christ – discovering your fitness to be accepted into His holy presence is based solely on His imputed righteousness, nothing more, nothing less.

And if your heart has so been turned, then rejoice! For that describes those who have been justified, declared not guilty, washed in His blood and who, with this new heart and this new spirit, now approach God consistent with His design to receive all glory in their salvation. It really is all about God who saves ungodly sinners such as you and me “For His Name's Sake.”

Footnote from the author: While this sermon was prepared and delivered by me, I often utilize the commentaries, study helps, and teachings of others to supplement my own prayerful study of the scriptures. Since this document was not originally prepared for publication in print, please excuse and recognize that it was unfeasible to properly identify and credit all of the various original sources used to develop the content herein. Ultimately, it is my sincere and foremost objective to accurately present the gospel of God's grace found in the only infallible source, God's word itself – the Bible.