Reversal

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[0:00] This is the First Mustang Pulpit Podcast. A podcast of the weekly preaching and teaching at First Mustang.! Thank you for joining us. Open with me, if you would, to Esther chapter 7.

We are looking tonight in chapters 7 and 8. If you did not already do so on your way out, you can pick up some of the notes that are there.
As was true last week, these are notes too small for my eyes to see. But you can take a picture on your phone and blow them up. I wanted you to be able to have a way to kind of keep track and remember what we have been talking about and some of the story and the flow here of the book of Esther.
And tonight, we come to chapter 7. We left off last week in chapter 6 where the Lord is doing so much behind the scenes.
And the very end of chapter 6, verse 14, really belongs there with chapter 7, verses 1 to 6. And in chapter 6, you don't even find the name Esther until you get to the very last verse.
[1:24] That last verse, if your Bible has it in paragraphs, is lumped in with chapter 7. The first 13 verses, you don't even find the name Esther. And as we left off last week, it was a picture and a reminder that the main character here is God.

He's using Esther. He's using Mordecai. But the central character of the story is God. And we looked last week at that truth that in your life, the main character is God.
And that, I think, ties in even with where we are in Philippians 2, the last couple of Sundays, how it is the Lord who is at work in us. And it's really an interesting thing to me to think how the Lord was at work in chapter 6, protecting Mordecai, preparing Mordecai, elevating Mordecai, and Mordecai is just going to sleep.
The psalmist says the Lord gives to His children even in their sleep. There's something really good and fitting for us to remember that when we go to sleep and we can't do anything, and we're in control of nothing at all, that our God continues to rule and to reign.
That's how He designed us. He could have designed us different. It's on purpose that your body is designed and have to shut down and check out entirely for several hours every single night.
[2:57] And during that time, you do nothing. You contribute nothing. You control nothing. And yet, the Lord gives to His children even in their sleep.

Before you go to sleep at night and you think to yourself, but I can't do anything, you remind yourself, our God never sleeps nor slumbers. And if you come to chapter 6 and you're reading that one long story of verses 1 to 13, and you say, where is Esther?
You don't find her. Not until the very, very end of the chapter. Because this is the providence of God at work. It brings us to chapter 7.
And we're going to notice here in chapter 7 and 8 several parts of the story. Write down first the word exposure. Exposure. There's two things that are going to be exposed here in chapter 7.
One is the plan. And the other is the man. Chapter 7 begins, Remember from last week, she risked her life to approach the king.
[4:18] She wasn't invited. She hadn't even talked to him in 30 days. She risked her life. She says, would you come to a feast? And she invites the king and Haman to come to the feast.

And at the feast, he says, what is it that you want? You've risked your, I'm paraphrasing here, but you've risked your life to invite me to this. You've put everything you have on the line.
What's the big need? What's the big request? And she says, at that time, would you come to another feast? We're at that second feast.
Verse 2, On the second day, as they were drinking wine after the feast, the king again said to Esther, What is your wish, Queen Esther? It shall be granted you. And what is your request? Even

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to half of my kingdom, it shall be fulfilled.
Remember that, we looked last week, that phraseology in the ancient world, up to half my kingdom, that's an expression of generosity. That's an expression of the king saying, you have found favor in my eyes.
[5:16] That's the king saying to Esther, you're in good standing. Now, that's important because one of the reasons why Esther was so hesitant to go in front of the king, one is it could cost her her life if she hasn't been summoned.

Two, she tells Mordecai, he hasn't even called for me in a month. It's been four weeks before I've, I haven't even talked to him or seen him. So when he replies to her on this feast, up to half my kingdom, that is kingdom speak for saying, you're in good standing.
I'm feeling generous towards you. I'm feeling favorably towards you. Verse 3, the queen answered and said, if I have found favor in your side, O king, and if it please the king, let my life be granted me for my wish and my people for my request.
Esther here is making it clear that she is connected to her people. That her willingness to risk her life to do what she's already done is not just about her saving her own skin.
This is about Esther wanting to stand in the gap for her people. Let my life be granted me for my wish and my people for my request.
[6:39] She's risking her life now to rescue her people. We've talked a little bit about it's kind of hard to know exactly where Esther has been.

I don't mean physically, but just spiritually through this. Esther seems to find favor with people. It seems that she has been a person that people like.
It seems that she is able to carry herself in a way that people respond favorably to. She has lost her parents, been raised by her cousin Mordecai, and has done what he had told her to do and what he had trained her to do.
Part of the hard thing to me with Esther is the fact that no one has known she's a Jew. We've talked about that a little bit. It's a little bit harder to know what to do with her in the sense of when she was summoned to go and be a part of essentially auditioning before the king and there's nothing recorded of her desiring that nor anything recorded of her fighting against that.
It's kind of hard to know what to do. When you think about Joseph in the Old Testament, Potiphar's wife goes to try to force him into a compromising position, he runs and flees away.
[8:18] Could have cost him his life. In fact, it cost him a whole lot, didn't it? We don't read that with Esther. I don't want to be harder on her than we should be either.

There are some things we just don't know. There are some parts of the story that just aren't completely filled in. But we have to at least acknowledge and at least say that there are some things that we don't know of how she's responded that feels a little bit difficult.
One scholar put it this way. He said, we have to acknowledge though that for her to have lived this way, to have hidden her nationality so successfully, she had to have been willing to break so much of the law of Moses, likely not observing rituals and food and elements of worship.
And yet now, she's ready to risk it all. Whatever hesitancy there's been in her heart to protect herself, she now has laid that down and she's ready to risk it all, not just for her own life, but for the good of her people.
And I point those things out not to cast dispersions on Esther, but to say that even among our biblical heroes, there's room for growth and there's room to increase in trust.
[9:40] And that's true, I think, in Esther's life. That's true in our life too. It's so easy to look at biblical characters and assume they're so different than us. There are people just like us.

If I were Daniel, I'd have been really nervous about the lion's den, wouldn't you? If I was Shadrach, Meshach, and Abednego, the fiery furnace would keep me awake at night. There are people just like us.
Esther, who has been told by Mordecai, don't let anybody know of who you really are. She did that. In some ways, it's honorable because she's doing what she was taught and raised to do by the one who had raised her.
In another way, it brings up some questions. How comfortable was she not fulfilling what the law had called her to do? However that gets resolved in our mind, something has changed where she now is willing to risk it all, has risked it all, and not just for herself, but for the good of her people.

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Verse 4, For we have been sold. I and my people to be destroyed, killed, and annihilated. That's what Haman's edict was. We have been sold, I and my people, to be destroyed, to be killed, to be annihilated.
[10:56] If we had been sold merely as slaves, men and women, I would have been silent, for our affliction is not to be compared with the loss to the king.

Now, we've got to read verse 4 kind of slow. And we've got to think our way through this just a little bit. If we had just, if we just were going to be sold as slaves, if it was just the removal of our freedom, I wouldn't have said anything.
But it's not just the loss of their freedom. The edict was that they are going to be destroyed, killed, annihilated. And so she knows, I have to speak up if anything is going to be done.
But look at the end of the verse. I would have been silent, for our affliction is not to be compared with the loss to the king.
Part of the interesting thing here is the word affliction can mean trouble. It can also mean enemy. It seems what Esther is saying is if we were just sold into slavery, I would have been silent.
[12:18] But the affliction, the trouble we're facing, or the enemy at work here is not to be compared with the loss to the king.

In other words, she says there's something at stake for you too, king. The king has agreed to this edict that's going to put to death thousands of innocent people.
That's on his hands. And Esther says there is trouble coming for you that you're not even thinking of.
Well, that's the exposure of the plan. Now we're going to have the exposure of the man. Verse 5. Then the king, Ahasuerus, said to Queen Esther, Who is he?
And where is he? Who has dared to do this? The king wants to know who has created such a decree to destroy and annihilate the people?
[13:32] Now, before we read on, what's the answer here? Well, in one way, the answer is Haman, but Haman's not the king. Ahasuerus is the king.

I think this is where Esther was coming from in the previous verse. You're about to have the blood on your hands of thousands of people because you listen to unwise people and you are so loose with your power, you are about to give permission to kill thousands of people and you don't even know who it is.
The king wants to know who has done such a thing. Verse 6. Esther said, by the way, if this were a movie, I would love, you would see a zoom in right here on Haman, wouldn't you?
And he's sweating. Esther said, a foe and enemy, this wicked Haman.
And then Haman was terrified before the king and the queen. Interestingly enough, most scholars take at this point that Esther is revealing that she is a Jew.
[14:50] I'm not sure that's right. To this point in Esther, there's still been no indication that the king knows which group of people Haman is targeting.

Esther has said, I'm here for my people. Esther has said that my people are going to be destroyed and killed and annihilated. But to this point, there has been no discussion that it's the Jewish people.
While most take this is her alignment as a Jew, I'm not sure that's right. In fact, I don't think that is right. There is clearly an alignment with her people.
But at this point, we don't know who they are. That's the exposure. Second thing we see is execution. Verse 7, And the king arose in his wrath from the wine drinking and went into the palace garden.
They've been having this feast. As we've seen in the book of Esther, lots of drinking. And it's not been for their good. It's been quite to their shame.
[16:05] He gets up. We don't know at this point why he removes himself temporarily. It doesn't tell us. It just tells us he puts the wine glass down and he gets up and he goes into the garden.

Haman stayed to beg for his life from Queen Esther for he saw that harm was determined against him by the king. So when the king says, who did this?
Who dared to decree and organize the destruction and the annihilation of your people? And she says, it was the foe and the enemy wicked Haman.
We don't know what the king says immediately. It doesn't record it for us. But he did and said something to let Haman know that his life is about to be over because as the king leaves, he's

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begging for his life from Queen Esther.
And while the king is out, Haman resorts to begging for mercy from Esther for his life. And this is a really interesting reversal.
[17:20] Verse 7, Haman stayed to beg. This is the person that was determined to annihilate the Jews.

And why did Haman decide to do what he did? Because Mordecai, a Jew, would not bow in his presence.
And this wicked man who was willing to kill Mordecai and all the Jewish people throughout all the empire because they would not bow to him now finds himself on his knees begging for his own life.
Verse 8, The king returned from the palace garden to the place where they were drinking wine as Haman was falling on the couch where Esther was. And the king said, Will he even assault the queen in my presence in my own house?
As the word left the mouth of the king, they covered Haman's face. Now in reality, Haman wasn't trying to assault her. He was begging for his life.
[18:36] The king came in and thought it looked like he was assaulting her and so they covered his face. That's what you did when someone was given a death sentence. The Greeks and Romans did the same thing, by the way.

Someone has been delivered a death sentence, they would cover their face. And you just can't miss this.
Chapter 6, go back up where we left off last week in verse 13. Haman told his wife Zeresh and all of his friends everything that had happened to him and then his wise men and his wife Zeresh said to him, if Mordecai before whom you have begun to fall is of the Jewish people, you will not overcome him, but will surely fall before him.
And now he falls begging for his life. Verse 9, Harbonah, one of the eunuchs and attendants of the king said, moreover, the gallows that Haman has prepared for Mordecai whose word saved the king is standing at Haman's house 50 cubits high.
You've got to love this guy. The king says, we're going to put him to death, put a cloth over his faith, it's a death sentence. And here's this guy in the corner just standing there saying, you want to kill him?
[20:03] Oh, by the way, remember, he actually built the gallows there at his house. His own sinful hands built the very poles upon which he would soon be hanged.

Verse 10, so they hanged Haman on the gallows that he had prepared for Mordecai and then the wrath of the king abated.
After the execution of Haman, thirdly, we see elevation, the elevation first of the queen and then elevation for Mordecai. Verse 8, here in chapter 7, I'm sorry, verse, where are we at here?
Verse 9, after all these things have taken place, he says it's 50 cubits high, they take him and they hang him on that. You go to chapter 8, verse 1, and on that day, King Ahasuerus gave to Queen Esther the house of Haman.
Mordecai has been honored, Haman went to his house, Esther had a banquet for the king and for Haman, Haman has been executed, a whole lot of important things have happened here in a very short amount of time, King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews.
[21:27] What belonged to Haman now belongs to Esther. Haman had lived for himself. Haman's God was his own self-promotion.

Haman wanted to be elevated. He was 75 feet high. The problem is we've gotten rid of Haman, but we still have this edict.
It's already gone out. The date's set. And on that date, the Jews are to be killed, annihilated, and destroyed.
Verse 3 of chapter 8 gets us the... I skipped the end of verse 7. I'm sorry. Let's go back and I skipped that all together.
Mordecai came before the king, for Esther had told what he was to her. And the king took off his signet ring, which he had taken from Haman and gave it to Mordecai.
[22:41] And Esther sent Mordecai over the house of Haman. Esther has been elevated. Mordecai has been elevated.

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And now the house of Haman has been given to Esther. Verse 3 chapter 8. Here we get the edict. Esther spoke again to the king.
She fell at his feet and wept and pleaded with him to avert the evil plan of Haman the Agagite and the plot that he had devised against the Jews.
And when the king held out the golden scepter to Esther, Esther rose and stood before the king and she said, if it pleased the king and if I have found favor in his sight and if the thing seems right before the king and I am pleasing in his eyes, let an order be written to revoke the letters devised by Haman the Agagite, the son of Hamadathah, which he wrote to destroy the Jews who are in all the provinces of the king.
For how can I bear to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred?
[24:01] Esther refers back to the decree of Haman. The problem is the edict that has been given cannot be revoked.

We saw an example of that, we see it in Daniel 6.15 where it says, these men came by agreement to the king and said to the king, no, O king, that it is the law of the Medes and Persians that no injunction or ordinance that the king establishes can be changed.
None of it can be changed. It's not as simple as the king just says, that was a bad idea, that was a mistake, I'm sorry. But in verse 3, as Esther speaks to the king, it mentions this evil plot against the Jews.
It's now for the first time that Esther reveals who she is. She's revealed that she's a part of the group that was going to be annihilated.
It's now that it's made clear to the king that she herself is a Jew and the Jewish people are the ones that the decree has gone against that they are going to be annihilated and destroyed.
[25:25] Verse 7, King Hashuares said to Queen Esther and to Mordecai the Jew, behold, I have given Esther the house of Haman and they have hanged him on the gallows because he intended to lay hands on the Jews.

Here's how I take this. I think that Esther is saying to the king, you've got to change this. We've got this edict, my people are going to be destroyed.
And he says, look, the guy who did this, Haman, has been killed. We hung him. I took care of him immediately and I took care of him completely and I even took his house and gave it to you.
Haman was an incredibly wealthy man. And the king says, look, he's done. I've taken care of him. He's gone. He's killed. He's been hanged and his house is yours.
Verse 8, but you may write as you please with regard to the Jews in the name of the king and seal it with the king's ring for an edict written in the name of the king and sealed with the king's ring cannot be revoked.
[26:41] She says, it's not enough to kill the man. We still have the decree and the edict and my people, the Jews, are going to be destroyed.

Verse 9, the king's scribes were summoned at that time in the third month. Goes on to talk about this edict and it repeats the same language from earlier, 127 provinces.
It's going to be in its own script, going to be in its own language. Jump down to verse 10, he wrote in the name of king Ahasuerus and sealed it with the king's signet ring and then he sent the letters by mounted couriers riding on swift horses that were used in the king's service bread from royal stud.
There's a new edict that's being put out. It's going to the same people the first edict went to. What does the edict say?
Verse 11, saying that the king allowed the Jews who were in every city to gather and defend their lives to destroy, to kill, and to annihilate any armed force of any people or province that might attack them, children and women included, and to plunder their goods.
[28:02] On one day throughout all the provinces of King Ahasuerus, on the 13th day of the 12th month, which is the month of Adar, the Jews were given freedom to defend themselves in any way necessary on the very day that the first edict said they would be killed, annihilated, and destroyed.

Verse 13, a copy of what was written was to be issued as a decree in every province being publicly displayed to all peoples, and the Jews were to be ready on that day to take vengeance on their enemies.

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So the couriers mounted on their swift horses that were used in the king's service, rode out hurriedly urged by the king's command, and the decree was issued in Susa, the citadel.
And here it is set. We have a date, and on that date, people are to go and kill, annihilate, and destroy the Jewish people. We have a second edict that says on that very day that the Jewish people can do whatever they have to do to defend themselves and are free to kill, destroy, and annihilate those who would try to come to kill, destroy, annihilate them.
In just a few months, there's a given day where people have to decide where they stand.
[29:32] We have the exposure of the plan, the exposure of the man, we have the execution of Haman, we have the elevation of Esther and of Mordecai, we have the edict that is given that they can defend themselves, and at the end of chapter 8, we have one last thing that happens, we'll call it elation.

Verse 15, Then Mordecai went out from the presence of the king in royal robes of blue and white, with the great golden crown and a robe of fine linen and purple, and the city of Susa shouted and rejoiced.
And the Jews had light and gladness and joy and honor. These words are interesting. In the Old Testament, light is often associated with salvation.
Psalm 27, 1, The Lord is my light and my salvation. The Jews, it says here, had light. They had hope.
They had the hope of deliverance. That God has raised up Esther and Esther at the risk of her own life was willing to go before the king at the risk of her own life says that Haman has done this thing and at the risk of her own life has identified herself with the Jewish people and because of what Esther has done, because of her courage, because of her boldness, because of her forthrightness, the Jewish people in verse 16 have light.
[30:59] They have hope. They have this hope of deliverance. grace. It says they had light and gladness and joy and honor. Turn back real fast here to chapter 4.

I think it's interesting the way this is recorded for us. In chapter 4 verse 3, in every province wherever the king's command and his decree reached, this is the first decree that they're going to be killed, there was great mourning among the Jews, and there's a fourfold response in their mourning.
Fasting, it says there's mourning, fasting, weeping, and lamenting. Four things they did when they found out of this first decree that it was going to kill all the people.
They mourned, they fasted, there was weeping, and there was wailing. Now, at this second decree, there's also a fourfold response.
Light, gladness, joy, and honor. This is how much has been reversed. It was just a few chapters ago when there was mourning, and fasting, and weeping, and wailing, and now there is light representing salvation, gladness, joy, and honor.
[32:41] Things were really dark. They got reversed really fast. Joseph in the Old Testament, it got really dark, and it changed really fast.

Take heart, friends. Your life may be in a season of darkness. The Lord knows who you are, He knows where you are, He knows what you need. And in a moment, things can turn around.
Verse 17, in every province, in every city, wherever the king's command and this edict reached, there was gladness and joy among the Jews, a feast and a holiday. And now get this, this is staggering in verse 17.
And many from the peoples of the country declared themselves Jews. What happened? We had a decree the Jewish people were going to be killed, annihilated, and destroyed.
It wasn't long ago that nobody wanted to let people know once that decree hits. You don't want people to know that you're a Jew. Esther has been hiding that she's a Jew, and now you've got people coming out of the woodwork saying, I'm now a Jew.
[34:06] It's an amazing reversal. Go back to chapter 2 real quick. chapter 2 verse 10, Esther had not made known her people or kindred, for Mordecai had commanded her not to make it known.

She kept it quiet. Verse 20 chapter 2, Esther had not made known her kindred or her people as Mordecai had commanded her. For Esther obeyed Mordecai just as when she was brought up by him.
But in chapter 8, verse 17, many from the peoples of the country declared themselves Jews, for the fear of the Jews had fallen on them.

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This isn't just Jewish people who were letting people know they were Jews. Jews. These are non-Jewish people converting to become Jews. In a province where a decree has been given that in nine months they will be utterly annihilated.
This is quite the reversal. people are saying because of the fear of the Jews, because they have been bold, because they've been courageous, the story of what Esther did makes its way out.
[35:43] This one lady who was willing to risk her life stops the plan. Mordecai, the Jew, had saved the king's life.

Esther, the Jew, saves all of her countrymen's lives, and other people are hearing about it and saying, my goodness, I don't know what's going on, but the fear of the Jews has come over us, and they convert to their practices, their beliefs, their customs.
People now have nine months to decide whose side they're on. Christopher Ash said it this way, there are nine months of gospel proclamation before judgment is enacted.
The stage is set, the date is set, whose side are you on? Now, I wouldn't assume that every person who was converting in chapter 8 are necessarily genuine or necessarily worshiping Yahweh, although chapter 9 seems to suggest there is genuine conversion that takes place.
Essentially, what has happened is the stage has now been built upon which the telling of the story of the salvation of God will be proclaimed.
[37:21] And last Sunday night when we met here, Esther wasn't even telling people she was a Jew. And now, just a chapter or two later, you've got people saying, who is your God?

God? Who is it that has given you such courage? Who is it that has so worked and orchestrated to deliver not only your life, but to save the lives of your people?
And now for nine months, people know the date, they know the two edicts. They've heard of the destruction coming from the first edict, and they've heard the proclamation of the second.
Thanks to the work of a sovereign, providential God, and for nine months throughout the entire empire, people will decide who they serve.
In summary of these two chapters, let me just give you really quick three lessons from the characters we see, from Esther. From Esther, we learn that God protects His people.
[38:41] God protects His people. Does it mean that in an earthly sense, it always works out for our physical deliverance? There are people in Scripture who die because of their beliefs.

There are people in our world that die because of their beliefs. But here's what we can rest assured of, that when you are one of God's own, He knows exactly who you are, where you are, what you need, and if it is the Lord's will to save or deliver you in an earthly sense, He'll have no problem doing it.
None. The Lord knows who you are and where you are. God protects His people. From Mordecai, we learn that God provides for His people.
Last week, Mordecai had done this act of saving the king's life and he got completely overlooked. And that's worse than we think it to be because we looked at last week, that's just not what they did in that empire.
You didn't do that. You honored people who did something for you. it would not only be unkind, it would be very unexpected to be overlooked. And yet, God was at work even in what felt like Him being overlooked.
[40:12] The reason all this happened is because the king couldn't sleep and he asked for the books to be opened and the books fell to the events of Mordecai and he says, what did we do for him?

And they say, we didn't do anything for him and it's the fact that Mordecai had been overlooked that created the space for all of these events to unfold.
God was at work even in what felt like his demise. God provides for his people.
But know this, if you had asked Mordecai the night before all this happened, if you would have said to him, did you get repaid for what you did to spare the king's life?
Did you get rewarded for that? Did God do something for you as a result of what you did? The night before, he would have said, not that I know of, not that I've seen, not that I felt.
[41:19] in fact, remember Mordecai is going all throughout the area weeping and wailing and Esther says, could you please tell him to change his clothes?

This is kind of embarrassing. Nothing about this to Mordecai has felt like God was at work. Not in the moment. And yet even through what felt like him being overlooked and forgotten, even in those

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details, God was at work.
God provides for his people. Esther teaches us God protects his people. Mordecai teaches us God provides for his people. This is not hard. In the lesson from Haman, God punishes his enemies. God punishes his enemies. If you would have talked to Haman the night before his death and said, Haman, do you feel like you're in danger? He just said, danger?
Are you kidding me? I just got invited to a feast. It was just the king and the queen and me. Remember last week and he says, by the way, have I told you about all the stuff I've got? Have I told you about all my money?
[42:30] Have I told you about all my recognition? Would you like to see a copy of my resume? You think I'm concerned? You think I'm worried? Worry about what? That I don't have enough room to take care of all my rewards?

The only concern I have is where am I going to put all my money and my stuff? And then he's whisked away. And he goes to the feast.
He's called out for his sin. And they put a bag over his head as a death sentence. And then he's hanged on the gallows. God punishes his enemies.
He protects his people. He provides for his people. But rest assured, he punishes his enemies. Now where we're left is what's going to happen when this day arrives nine months later. That's what we'll look at next Sunday night, Lord willing.
[43:36] Let me invite you, if you would, to bow your head and close your eyes with me for tonight the story ends for tonight with Haman being punished.

And the truth of the matter is, all of us in our sin deserve the punishment of God. All of us deserve judgment and condemnation.
sin. But the Bible tells us that our sin was put upon Christ and by his stripes we are healed.
the message of the gospel is that you and I deserve death.
But because the punishment was put upon Christ, we live. there's a phrase in the chapter we looked at tonight that said the king's anger was abated.
[44:56] We see that in the New Testament too. Where Christ absorbs in his own body the payment for our sin. in the New Testament says he is our propitiation.

It means he satisfies the wrath of God. Our deliverance, our salvation, our forgiveness is found because Jesus took our place and suffered in our stead.
Amen. And we proclaim that gospel. And there's a day fixed, a judgment day coming, and between now and that day, we are to declare the gospel message as people align themselves and say, I belong to Christ, or I oppose Him.
But there is no middle ground. It is our message to proclaim. It is our gospel to preach. And the hope for us all is found in Christ alone.
Lord, as we prepare to receive the elements of your supper, we remind ourselves that we too were guilty, deserving of judgment.
[46:41] But because of the work of your Son, we have been pardoned and forgiven. May we proclaim that message, and may our own lives show the impact grace of the grace you have given to us.

In Christ's name. Thank you.

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