A Glimpse of the Kingdom, part 1

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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.

I would not have qualified, but I'm thankful for the many different gifts the Lord has given to those who serve here for sure. Joey mentioned that our youth have been at Super Summer.
If you're not familiar with Super Summer, it's a camp where students from all over the state of Oklahoma go, and they put you in different schools. So, it's not like our students are all together in one cabin like what happened at Fall Streak Summer Camp.
At Super Summer, you're just mixed with people your age from students all over the state, and you meet in those schools. I received an email Friday from a gentleman that said, I'm writing this email while I am at Super Summer.
I just wanted to encourage the people of First Baptist Church of Mustang. I have met a lot of students from your church this week at Super Summer, and they have been awesome.
[1:30] All of your students have been so loving, but everyone has been so knowledgeable of the Word of God and has been so encouraging to me and to our staff here to see the students.

I don't even know the gentleman who took time to write that email, but encountering our students, he saw something different. I'm so thankful for the ministries of our church that teach our children, and then as they grow and to be middle schoolers and high schoolers and college students, the difference that is happening in the lives of our students.
I say this all the time. I mean this when I say this. I'm not just—I am a broken record, but I'm a broken record because I just really mean this. If I had a child or if I had a teenager, I would have them in this church every single chance you get.
Because the volunteers and the leaders and the staff with our children's ministries and our middle and high school ministries, those who work with our college ministries, love the Lord, love the Word, love students, and are making a significant impact and difference in their lives.
I'm so thankful. If you've got your Bible, open with me to Mark chapter 9. Mark chapter 9. It may just be me.
[3:03] It feels a little dark looking out. If there's any lights we can bring up, if we could do that. If not, I may just very well be getting old. That's—these could be true at the same time.

I am getting old, and maybe it's also dark. So, if it is dark, if we could brighten the light just a little bit. Mark chapter 9. We've come to really one of the most important and perhaps most often overlooked aspects of the life of Christ.
And to keep in the context of what we are looking at, remember in chapter 8, verses 27 to 30, Peter and the apostles declare rightly that Jesus is the Messiah.
In verses 31 to 33— I'm not just getting old. It was dark. I feel vindicated. Verses 31 to 33, Jesus declares that He will suffer.
He will be rejected. He will be killed. And He will rise again. And then, of all things, Peter rebuked Jesus and said, this will never happen.
[4:19] And I draw your attention to that because I want you to remember a little bit about Peter the apostle here. Verse 32, He said this plainly, and Peter took Him aside and began to rebuke Him.

Peter, who is bold—we'll give Him credit for that. Peter, who cares deeply—give Him credit for that— sometimes speaks when He should be silent.
We'll see that again in just a moment. Verses 34 to 38, Jesus explains that those who would come after Him have to deny themselves, take up their cross, and follow Him.

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And it's this climactic place in the life of Jesus where at Caesarea Philippi, He is saying to those who are gathered there that the invitation is open to you to come follow me, but it is costly. Salvation is free. It's not of yourself. It's not of your works. But for those who embrace who I am, you've just got to be willing to give up anything the world can take from you.
[5:26] But don't be afraid of that because that which the world can take from you is not anything that you need. And that which you most need, namely the provision of Christ, is something the world can never take from you.

So, deny yourself, take up your cross daily, and follow me, because that is where true life is found. And as we looked at last Sunday in verse 38, there are those who are ashamed of Christ, ashamed of His words. And so, He says in verse 38, whoever is ashamed of me and of my words in this adulterous and sinful generation of Him, will the Son of Man also be ashamed.
It's the words of Christ. It's the words of Holy Scripture that we must know, and that we must memorize, and that we must sing, and that we must pray, and that we must teach, and that we must, as we have just sung, build our life upon the Word of God.
This incidentally is one of the reasons why I say all the time, as I said just a moment ago, that if you've got children, you need to get them here. If you've got teenagers, you need to get them here.
[6:50] I assure you, our children's ministry has a lot of fun. VBS next week, we're going to have a great time. I assure you, our youth ministry has a lot of fun. Our Crossroads ministry, when they're together, has a lot of fun.

I can promise you that. But all of these are ministries that understand that the most important thing we can do is not entertain.
The most important thing we can do is to teach people of Christ and His Word. And when everything else is said and done, there is nothing greater you can do for your children than raise them in a home where they have no doubt that the Word of God was supreme.
And it's so critical that we teach our children and teach our teenagers who Christ is and of His Word because as we looked at last week in verse 38, we live today just as in Jesus' day at a time where most people are ashamed of the words of Christ.
We looked in detail at that last Sunday morning. And then in chapter 9, verse 1, this kind of peculiar verse, one that is often greatly misunderstood, Jesus says to them, truly I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.
[8:30] So to those gathered right there in that moment, the Lord Jesus says, there are some of you standing here and you're not going to die until something happens, that is, that you've witnessed the kingdom of God as it comes with power.

As you go back and read authors and scholars from church history and even in our own day, lots of different interpretations of what chapter 9, verse 1 means.
Some believe it refers to the resurrection. Others, it refers to His ascension back into heaven. Some believe this deals with Acts 2 and Pentecost.
Others connect it with AD 70 and related to the destruction of the temple. But I think the Bible helps us to see it just in its most clear, basic sense to know what's being said here.
Matthew 17, Luke 9, Mark 9 all deal with this event known as the transfiguration. And right in all three Gospels, right after this statement found in Mark 9, verse 1 happens, in all three Gospels, the next thing that we encounter is this event known as the transfiguration.
[9:51] I think that's clearly and obviously what chapter 9, verse 1 is referring to. There are some in that conversation that are going to experience, even before they die, a glimpse of the kingdom.

They're going to experience the kingdom of God coming in power in a unique way. Peter, James, and John will experience this in what we know of as the Mount of Transfiguration.
And it is one of the most significant events in the life of Jesus. And to our shame that so little is often said for people to understand the significance of what happens here.
Verse 2, we'll pick up here. After six days, by the way, just a quick note, Luke 9, verse 28 says that it was after eight days.
This is not a difficult thing to reconcile. Luke is referring to the day of the prophecy, the day of the fulfillment. There are six days in between. So it would be eight days if you count the day that it said, the six days in between, that's seven.

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[11:14] The day of the fulfillment, that's eight. Mark just simply takes six days from when he said it until the day it's fulfilled. Not a real difficult thing for us to reconcile.

But be aware of those who try to sound so smart and sophisticated to talk about Bible discrepancies when about five minutes of reading would help you to understand what's going on there.
So that's what's happening here in chapter 9, verse 2. After six days, Jesus took with him Peter and James and John and led them up a high mountain by themselves.
And he was transfigured before them. And his clothes became radiant, intensely white, as no one on earth could bleach them.
And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, Rabbi, it is good that we are here. Let us make three tents, one for you, and one for Moses, and one for Elijah.
[12:15] For he did not know what to say, for they were terrified. And a cloud overshadowed them, and a voice came out of the cloud, This is my beloved son.

Listen to him. And suddenly, looking around, they no longer saw anyone with them, but Jesus only.
And as they were coming down the mountain, he charged them to tell no one what they had seen until the Son of Man had risen from the dead.
Let me show you first, as we walk through this text, number one, the change they experienced.
From verses two and three, the change they experienced.
Something changed. Something happened. They are going up the mountain. Luke 9 adds that they were going up the mountain to pray. You might just make note of that, that in the Gospels, Christ is never far from prayer.
I think that's instructive for us. That so often when you see the life of Jesus, he is a, he is showing us what a prayerful life looks like.
[13:30] They were going up to pray. And it says in verse two here that they went up a high mountain. Some scholars have referred to this as Mount Tabor.

I don't think it's Mount Tabor. Mount Tabor is a little further south than where this story takes place.
And it's not that high of a mountain. I agree with those who would take this to be Mount Hermon.
Mount Hermon is about 9,200 feet above sea level. I think that if you're familiar with that land at all, I think that's most likely where this is taking place.
It's about 20 miles there northeast of Caesarea Philippi. They went up on a high mountain by themselves into verse two and he was transfigured.
This kind of strange word. He was transfigured before them. This word transfigured is only found four times in your Bible. It's a word that's used very rarely.
[14:32] Metamorpho is the word. You hear our English word metamorphosis in that word. He's changed. He's transfigured.

Something very unique is happening. And what is happening is what chapter nine, verse one refers to as seeing the kingdom of God coming with power.
Meta means change. Morphe means form. There is a change in his form. His deity came shining through his humanity in a very unique way.
Now let's just stop for a moment and ask a question. Just an honest question as you read this text.
If this is a climactic event in the life of Jesus and it is because it is such a clear revelation of his glory.
It's such a clear demonstration of the coming kingdom. This is a sneak preview of the kingdom that is to come. And in verse two it says he took with him Peter, James, and John.
[15:46] Why those three? Why only three? Why not take all the disciples? Why not take some of the crowd there?

Well this was Christ's sovereign choice to take them. He's just said to all who are in attendance, all who are listening that if anyone, verse 34 chapter 8, if anyone would come after me, let him deny himself.
And yet by sovereign choice he takes Peter, James, and John to be the ones to go up on the mountain with them, with him to experience this. And what I want you to notice is that what he promised is there are some in that crowd, Peter, James, and John, who are going to experience the kingdom of God.
And as Christ is transfigured right in front of them, as the kingdom of God is unveiled to them, what will they see?

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He has just said in chapter 9, verse 1, the kingdom is going to be made manifest to them. And what is it that's made manifest to them?
[17:07] It's Christ. The central theme of the kingdom is Christ. Now, that should be for us extremely instructive for what we understand about the life to come.

Yes, the Bible does tell us some details about heaven and about the kingdom, about the eternal state. Yes, there are a number of things that we anticipate and that we look forward to.
Yes, there are a number of things that will be exciting in that day. But I want you to notice that when Christ says, I want to reveal to you the kingdom in its power, what gets revealed to them is Christ in His glory.
Which reminds us as a church that there are a lot of different good things we can do, but the foundation of everything we do must be Christ.
It reminds us that as we teach, there are a lot of things that we can emphasize, but the most central figure to all of our teaching and all of our preaching must be Christ.
[18:32] In your homes, there are a lot of lessons you can teach your children, a lot of things to pass down to your children, but the central theme of your family must be Christ.

Because when the Lord chooses to reveal the power of the kingdom, what is revealed to the apostles is none other than Christ.
He is the central aspect of the life to come. You've heard me say before, when you hear people talk about heaven, you get a real sneak peek into what they really love.
And if you ask most people, what are you excited about with heaven? They may tell you things that are true, but sadly, you may have to listen a long time until somebody comes to Christ in what they say they look forward to.
I've got loved ones in heaven. I can't wait to see them. There's heroes of the faith. I look forward to talking to and getting to know. I look forward to Revelation 21, verse 4.
[19:44] I look forward to a life without sin and without sorrow, without death. I look forward to that. But my brothers and sisters, if Christ is not the forefront of what you anticipate, something is missing.

And for so many people, if they were honest, if they could have eternity with everything they want, just not have Christ, most in this world would be just fine with that.
but not those who are truly converted. One of the ways you know that you truly belong to Jesus is that you understand the central figure of life and the central figure of life to come is no one and no thing less than Christ.
It's not here that His nature changed, but His appearance changed. We sing in our Christmas song, Veiled in flesh the Godhead see.
Hail the incarnate deity. What we're saying is that Jesus, as He takes on flesh, there's a part of His glory that we can't see in full.
[21:17] What happens on the Mount of Transfiguration is that veil is pulled back and He was transfigured right before their eyes, verse 2 says.

The kingdom is being displayed in its glory. His face is different. His clothes are different. It says His clothes became radiant, intensely white, as no one on earth could bleach them.
It sounds like Revelation chapter 1, verse 16. It says, In His right hand He held seven stars from His mouth, came a sharp two-edged sword, and His face was shining like the sun in its full strength.
Don't do this, but if you went out this afternoon after lunch and looked directly into the sun, it would not be good for you. it's too bright.
And here is Christ transfigured in front of them shining like 10,000 suns right in front of them. It sounds like Daniel 10, sounds like Revelation 1, His clothes are radiant.
[22:31] The word means that they were glittering. In other words, understand this, friends. however great and glorious you think Jesus is, He's 10 billion times more great than your mind can understand.

However awe-inspiring, however worthy of worship, however marvelous your mind thinks Jesus is, you and I, we've not seen anything yet.
if you've ever wondered, is heaven going to get boring? Are we going to run out of things to do? Is worshiping Christ going to get old? The only reason our mind even considers those kinds of questions, it's not so much our fault, it's just this, we just see such a small glimpse of who He is.

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One of the things I get to do is funeral services in my life done maybe 300 funerals and one of my favorite kinds of funerals to do though my heart breaks for the one left behind, I love to do a funeral service for people who have been married for 60 years, 65 years because they have fulfilled their vows till death do they part and as a young, when I was newly married and starting in ministry it was very helpful to me as a young man and as a new husband to get to stand next to a lady in her 90s or a man in his 90s and watch them be faithful to the end to their spouse you know what I've never ever ever heard somebody say in that moment here's a man say 85 90 years old and he's burying his wife of 60 years 65 years
[24:55] I've never heard one man say in that moment 65 years that was plenty I'm good I had enough never what I do hear them say through tears because I'd give anything for one more day and maybe when you first get married there's that thought of what are we going to talk about in 60 years aren't we going to kind of run out of things to enjoy and you talk to somebody at the very end of that and they'll hear you say after 60 years they wish they had 60 more see the only reason the 25 year old fears running out of things to say and running out of love as our world talks about it is just because they haven't experienced yet the depth and the beauty and the glory of being married for five or six decades and that is just the tiniest speck of what the glory of Christ will be like

Peter and James and John get to see the the veil pulled back and the change they experience is this transfiguration of Christ and he is more glorious and more wonderful and more worthy of praise than their minds ever even considered let me show you secondly the company they encountered the company they encountered this comes from verse four and there appeared to them Elijah with Moses and they were talking to Jesus what just happened what I mean Mark just it's just so matter of fact oh by the way Moses showed up what did I mention
Elijah was there what here's Christ transfigured right before their eyes and then appeared to them Elijah with Moses and they were talking to Jesus he tells us really nothing about their physical form or what they looked like all we know is that for this event for this moment both Moses and Elijah were given some kind of physical form Moses has been dead for 1400 years Elijah's been dead for 900 years and both of them are fully alive and why is it Moses and Elijah that God has appear on the Mount of Transfiguration we could say a lot about that but let me just sum it up very succinctly for you Moses represents the law
Elijah represents the prophets and what we see here is all of the Old Testament the law and the prophets coming to say everything that was written in the Old Testament has pointed to and been fulfilled in Christ the point here is that the fulfillment of God's redemptive plan has been made manifest in Christ joy read for us earlier in our service 2nd Peter 1 2nd Peter 1 are the words of Peter writing later in his life about this event let me read them to you again this is what Peter wrote looking back on this day he said we did not follow cleverly devised myths when we were made known to you when we made known to you the power and the coming of our Lord Jesus Christ but we were eyewitnesses of his majesty when right here
Mark 9 when he received honor and glory from God the Father and the voice was born to him by the majestic glory this is my beloved son with whom I am well pleased and we ourselves heard this voice born from heaven for we were with him on the holy mountain Peter James John Moses and Elijah and Jesus and chapter 9 verse 1 was true there were some standing there Peter James and John who before they died got to see the kingdom of God with power they got to see the transfigured Christ and Moses and Elijah but I want you not only to notice the company they encountered let me show you third because we get a little insight to this the conversation they enjoyed the conversation they enjoyed you say if you're like me you read this and you think is there a is there a manuscript of what they talked wouldn't you like to know everything they talked about
[31:02] I'd love to just see a full rendering of the conversation what was the conversation that they enjoyed there well the scripture doesn't give us much detail though we do get a small insight in Luke's gospel chapter 9 verse 31 this is very interesting it tells us what they were talking about it says they were talking about the departure of Jesus literally in the Greek text it says they were talking about his exodus what an interesting conversation here's Moses who led the exodus in the Old Testament talking to Jesus about the exodus the departure he will lead in other words on the amount of transfiguration blows my mind what they're talking about is the death burial and resurrection that Jesus will soon experience if you've ever wondered what kind of conversation is the most thrilling here it is it's the work of

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Jesus Christ on the cross for the redemption of our souls what would Elijah and Moses talk about about if they could have a meal with Jesus here's what they would talk about they would talk about the cross they would be amazed to hear Jesus talk about how the Old Testament law and the Old Testament prophets which point to Christ finds its highest most deep fulfillment in the work of Jesus Christ Christ on the cross Moses delivered Israel from bondage in Egypt through his exodus and even more Jesus will deliver his people through his departure from this life in his death burial and resurrection right there on the mountain

Peter James and John and Moses and Elijah and Jesus they're sitting right there in front of Christ transfigured right before their eyes the kingdom of God being unveiled to them like it's never been before and the conversation is all about the coming work of Christ on the cross this brings us to a fourth thing we see in the story and that is a conclusion that they endorsed there's a conclusion that they endorsed when they went through this experience what were they going to do about it verse 5 and Peter said to Jesus Rabbi it is good that we are here let us make three tents one for you one for Moses and one for Elijah now you and I read that and at first that may sound a bit strange why is Peter wanting to build tents what are we talking about building tents here on the mountain for Jesus and for Elijah for Moses I think this is most likely a reference to what we would know as the feast of booths this event we read about in Mark 9 we're about six months here from the crucifixion which places this around the time of the celebration of the feast of booths it was a festival that the Jews would participate in that looked back at God's provision in the wilderness it was it was a celebration they would have where they would build these temporary dwelling shelters as a way to remind themselves of how

God provided for them in the past and how God will provide for them ultimately in the end it was a kind of holiday where they looked backwards with grateful hearts to think about the provision of God in in a very loose way it would be a bit like our Thanksgiving holiday if as we experienced Thanksgiving we did so with a truly Christian perspective if we looked took a day and gathered with our family and shared a meal and just talked about how God had provided for us and all the things we were thankful for and all the things that we enjoyed and all the things that God had given to us and if that made our hearts more thankful and more aware of his provision the things that our Thanksgiving holiday are meant to do in our hearts in some kind of a loose way that's a little bit what this holiday was about for them you constructed these booths these shelters and you lived in them for a week looked backwards at God's provision in the past and it reminded you of [37:01] God's ultimate provision he will give to you for all time and I think what Peter is doing here is saying let me gather the materials and let me just build booths and let's just stay here on the mountain it's good that we're here let us make three tents let's just let's just stay here on the mountain and let's just celebrate this holiday this day of remembrance this time of thanksgiving and let's just stay right here where we are Peter wanted to stay on the mountaintop I don't blame him I would too I mean if I had a chance to to meet Elijah and Moses I'm not in a hurry to go anywhere else are you whatever my appointment was later in that day just got pushed back if I am meeting with the Lord

Jesus and he is transfigured right in front of me and I see the kingdom coming in power nothing else matters so I don't fault in the least Peter for saying let's just stay here on the mountaintop but you understand Christian that we don't stay on the mountaintop right we have to come down we have to come back down to the valley of spiritual battle maybe you get back from super summer students and you think to yourself wouldn't it be great if we could just stay here on the mountaintop of super summer wouldn't it be great if we could just stay on the mountaintop of VBS and just you bring your children to church every single day all throughout the year wouldn't it be great if we could stay on the mountaintop of this mission trip wouldn't it be great if when our church goes to Israel if we could just stay here in the holy land and just enjoy this but you don't stay on the mountaintop those mountaintop experiences strengthen you and they encourage you but they strengthen and encourage you to go back to the place of spiritual battle where you've been enlisted and to be a faithful soldier he wanted to stay

I don't blame him but notice this in verse 5 Peter speaks and he says Rabbi it's good that we are here let us make three tents one for you and for Moses and one for Elijah verse 6 for he did not know what to say for they were terrified in other words Peter doesn't even know what he's talking about he didn't know what to say here was one problem that Peter had he failed to learn this sometimes there is a time to just say nothing here Peter is witnessing the transfigure transfigured

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Christ hearing Moses and Elijah talk to Jesus about the coming cross and Peter says to himself what should I add to this conversation now here's the here's probably the best answer you don't need to say anything Peter just sit back and behold it but Peter did what many of us do, and he just seems to talk a bit too quickly.
It's not that he said anything terribly wrong, but verse 6 says he didn't know what to say. Here's just a pretty good thing to consider in your life. When you don't know what to say, just don't.
Just don't. Maybe you're sitting beside someone who's just lost a loved one.
[41:17] You just don't know what to say. Don't say anything. Just be there. It's okay. Somebody asked you a Bible question.

You're a parent. You're a Sunday school teacher. Somebody asked you a Bible question. You don't know the answer, and so you're just trying to kind of make it up and ramble and hope that they'll forget the question they asked you. Don't do that. Just don't say anything.
You say, I don't know. That's a good question. I don't know. We'll look into it. Let's study it together and don't say anything. Just get to work.
He didn't know what to say. For they were terrified. That's fair, right?
That's fair. Here's Christ transfigured in front of your eyes. You say, oh, by the way, Jesus, who is this guy? Let me introduce you, Peter.
[42:22] Moses. Moses who? No, the Moses. Who's this guy? This is Elijah. Would you like to meet Elijah? I mean, of course they were terrified. Of course they were.

Which I think probably says something about what's missing in most of the worship services that take place around the world.
such triviality. No sense of awe.
The Old Testament says, you are God in heaven and here am I on earth. I will let my words be few. Most congregational worship today, at least in our culture, has so little sense of awe.
It's not that when you physically stand to read the Scripture, it makes you more holy. It's not that reading the Bible makes you less holy.
[43:45] But one of the reasons why we stand on a Sunday morning with our Bibles open is just to remind ourself, we are standing in reverence for something that is amazing.

One of the reasons why we gather and sing and then we sit still and do our best to refrain from moving around when the Word is taught isn't because I, by myself, am worthy of your attention.
It's because when we study and read and consider the Word of God, what we are saying is there's nothing right now more important than what we're doing. It's the sense of awe.
Churches don't need to entertain its people. They just need to open the Word and read it and study it and let the holy awe from worship fall on the people.
He didn't know what to say for they were terrified. And then lastly, we'll close with this and pick up next Sunday.
[45:02] There was a charge they endured. There was a charge they endured. Something that was given to them that they had to hear, they had to receive, they had to take it in, they had to endure what was said to them.

Verse 7, this is interesting, verse 6, Peter's talking, he doesn't know what to say. Verse 7, and a cloud overshadowed them and a voice came out of the cloud.
This is God speaking, so here's the scene. Peter, James, John, Jesus, Moses, Elijah, Peter's rambling, let's build these things, I'll build a tent for you, let's stay here for a week, let's stay on the mountaintop, I don't want to go down, I don't even know what else to say, as if God says, Peter, that's enough.
Enough. And right as Peter is talking, God clears his throat and says, My turn. And here's the charge the Father gives.
This is my beloved Son. Here's the charge. Listen to Him.
[46:09] When the kingdom is revealed, the charge given is listen to Jesus.

My friends, you can do nothing better for your life than submitting yourself to Christ.
Now, I want to help you to see the bookends, context matters. Here's reason 5,321, why we study through the Bible, word by word, through books of the Bible, so we can see this kind of a thing.
Listen to Him. Listen to His words. It's what the Father says. Go back to chapter 8, verse 38. What did Jesus say?

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Whoever is ashamed of me and of my words. Jesus has just warned the crowd, including Peter, James, and John, do not be ashamed of what I say.
[47:23] And on the Mount of Transfiguration, the Father says, listen to what He says.

If you want a great worship service, you don't need smoke, you don't need fanciful lights, just listen to what Jesus says.
If you want to live a godly life of influence that brings glory to the Father, you don't have to be noticed and famous and wealthy. Just live a life that listens to what He says.
If you want to impact your children, you don't need to leave them hundreds of thousands of dollars. Leave them a legacy of raise them in a home where they heard the Word of God.
What would God the Father say if in one sentence He wanted to speak of what the kingdom is all about?
[48:43] Well, now we know. Because this whole Mount of Transfiguration encounter is about the kingdom of God coming in power.

And what word does God the Father say? He says, Jesus is my son. Listen to Him.
That's what the kingdom is. It's Christ. It's His words. And this is what worship is.
Listening to Jesus. Don't ever think that there's anything greater than Christ.
And if you could let your mind even for a moment this morning consider the truth of this text.
[49:54] What we will walk away remembering is that the central figure in the kingdom is Jesus. And our response to that revelation is to listen to Jesus.

Our Father, we thank You today for Your Word and pray that it would grip our hearts that we would listen to His words, not be ashamed of His words, and that we would be transformed by His Word. For anyone this morning who does not know Christ as their Savior, our Father, we pray that even this moment You would, through the work of Your Spirit, convict their hearts of sin and remind them of the truth of the gospel that we are sinners.
We hope that we are lekipped in the universe. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
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