

[3 : 10] They live for their own desires. They persecute one another. And the question that's really lingering for Daniel is, is there any hope in a world like this?

Are you with me? I mean, is there any hope at all in a world that is so full of beast-like behavior? And the good news of Daniel, and what we're going to discover, the good news, the central message of Easter is there is. There is hope.

Now, Daniel chapter 12, in fact, chapters 10, 11, and 12 all go together. Don't worry, we're not covering it all tonight. Some of you are like, this is going to go straight to Easter morning. But it's all one section. Don't test me, okay? It's all one section. I'm going to just kind of hit the highlights. We may come back to this in the coming weeks.

[4 : 09] But I want to show you how this last vision that Daniel has ends. And I'm going to invite you now, if you're able to, to please stand as we honor the reading of God's Word.

And this is Daniel 12. You probably never probably have heard an Easter message out of these verses, but you will tonight. Daniel 12, verse 1. Now, at that time shall arise Michael, the great prince, who has charge over your people.

And there shall be a time of trouble such as never been since there was before a nation till that time. But at that time, your people shall be delivered.

Every one whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above. And those who turn many to righteousness like the stars forever and ever.

[5 : 16] Pray with me. Lord, thank you for this time of celebration this evening as we worship you, we exalt your name, and we declare he is risen.

He is risen indeed. Come and talk to us tonight through your Word and by your Spirit. And many in this place, like Daniel, are searching for hope. And they want to know if there's hope that can be found in this world.

And so, show us where that's found, I pray tonight. In Jesus' name and God's people said, amen. Amen. You can be seated. It was supposed to just be a fun afternoon.

A group of boys and their coach exploring a cave after soccer practice. And growing up in northern Thailand, exploring caves was normal.

And another thing that was very normal in Thailand is that during monsoon season, storms can arise out of nowhere. And on this particular day, one did.

[6 : 19] While the boys, some of them, Faith family, were as young as 11 years old, were about two and a half miles into the cave when monsoon rains began to pour, flooding the tunnels behind them.

Before they knew it, they were trapped inside the cave and they were surrounded by darkness. Fortunately, they were able to find high enough elevation to stay alive, but they didn't have any food.

And the only water they had was the water dripping from the cave. Days passed with no contact. Two of the world's best divers were brought in, and they were brought in to lead what turned out to be a very, very challenging and difficult rescue effort.

But finally, after days of no food and a whole lot of fear, those boys, they saw something that changed their entire situation.

For the first time in nine days, they saw light. It was the light of the divers' headlamp as they were emerging from out of the cave.

[7 : 40] And at first, it was just a faint glow, but as they got closer, the light of their headlamps began to cut through and penetrate the darkness.

And for the first time in a long time, these boys had hope. But even after the divers arrived, they weren't out of the cave yet.

In fact, the path ahead would be long and dangerous. The pathways were too narrow for the boys to swim, and none of them had diving experience.

And yet, over the course of three days, against incredible odds, every single one of those boys and their coach was brought out alive.

You see, once light appeared, rescue was no longer a question of if, just how long.

[8 : 49] You know, Faith Family, that story illustrates a lot of things, but one of the things that it illustrates for us is something I know that you know is true. And here's what it is, that it only takes a

little bit of light in a dark place to give you hope.

It only takes a little bit of light. A little bit of light can change your entire perspective. Like, you've been through this. Sometimes all you needed was just that hug from a friend letting you know that you were going to be okay.

That all you needed was the doctor to tell you, yes, it's going to be a long road, but you'll ultimately be fine. All you needed was for her to give you the slightest grin for you to feel like this.

So you're telling me there's a chance. Yeah! Like, sometimes it's just a little bit of light. Just a little bit of light in a dark place to give you hope.

That is exactly what God gives Daniel here in a dream. Now, keep this in perspective. Daniel here has been stuck in a Babylonian cave for almost 70 years.

[10:19] He has been surrounded by some of the worst kind of darkness. He has seen prideful kings come and go. He's seen nations at war.

He's seen human cruelty. And not just at a political level. He's even experienced this at a personal level. Daniel himself has been the target of envy and jealousy.

He's been persecuted simply because he prayed to Yahweh. And all of this darkness has been symbolized with an image.

And some of you will remember that image. It's the image of a beast. And why that imagery? It's because when human beings, listen faith family, when human beings who were created to live under God's authority decide they're going to live under their own authority, that they're going to define good and evil for themselves, they become less than human.

They become beast-like. And all kinds of chaos happens in our world. And Daniel, who has experienced this, is deeply, deeply disturbed.

[11:39] Look back at chapter 10 and verse 2, what happens here. In those days, I, Daniel, was what, faith family? Mourning. For three weeks, and I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all.

For three weeks. And on the 24th day of the first month, I was standing at the bank of the great river, and I lifted up my eyes and looked, and behold, a man clothed in linen with a belt of fine gold around his waist.

And I was left alone. And I saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength.

And then I heard the sound of his words. And as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

Do you see what's going on here, faith family? All these visions of violence in the world, all these visions of the brokenness of the world in which we live, has deeply disturbed Daniel to his very core.

[12:51] He is mourning and grieving for three weeks, so much so that he doesn't eat any choice food. No meat, no steak, no bread pudding, no wine, like none of the good stuff.

He is deeply broken. In fact, he doesn't even bathe. That's what it means by he didn't anoint himself. And he has even collapsed in a deep sleep with his very face on the ground.

Do you get that picture? I wonder if any of you this evening have ever been grieved like that. I mean, have you ever gone through something where your heart was so troubled, it was so troubled that you lost your appetite and you didn't even want to get out of bed?

That's how Daniel feels. He is physically and emotionally in a dark cave, and he is struggling to find hope.

And trust me, I know with this many people here on a Saturday night, there are some of you, situations probably different, but you know this feeling right now.

[14:00] You're battling despair and discouragement, maybe even depression, and life is very dark for you, and you need hope.

Well, God, as gracious as he is, amen, sends Daniel a messenger. It's an angelic being. I don't have time to unpack this. Maybe we come back to that in future weeks.

But he sends a messenger, this angelic being, to encourage Daniel. Look what happens here later in chapter 10. And one having this appearance of a man touched me, and he strengthened me.

And he said, O man, greatly love, fear not. In fact, peace be with you. Be strong and of good courage. And as he spoke to me, I was strengthened. And I said, Let my Lord speak, for you have strengthened me.

And so this angelic being comes, and he gives Daniel something that Daniel has not had in three weeks. Hope.

[15:05] Light has now entered Daniel's darkness. Do you see that? And what is it that Daniel sees? What is this vision that he's been given?

We'll continue on into chapter 11, verse 2. And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them.

And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. Now, if you've been with us the last several weeks, you're going like, Wait a minute here. Wait a minute, wait a minute, wait a minute. I know what's going on here. This vision here is actually taking us back to the vision that Nebuchadnezzar had in chapter 2.

Are you with me? Where Nebuchadnezzar sees this statue, and it's four different metals, and they represent four different nations. And we discover that it was Babylon, and it was Greece, or it was the Persians, and then Greece, and then Rome.

[16:10] And then the parallel vision from chapter 2 in chapter 7. Remember last week, the vision of the four beasts. And we said that it paralleled chapter 2, that this too represents these nations.

Babylon, and the Medo-Persians, and Greece, and Rome. In other words, if you've been reading the book of Daniel, when in chapter 11 it mentions Persia and Greece, you're like, Aha!

I know what this is about. Only now, God is actually giving, through this messenger, the names of these nations. Are you with me? In other words, He's not just giving us images, or symbols.

He's given us the actual names. So this vision, actually, like the others in chapter 2 and chapter 7, is continuing about the long train of human nations that gets played out on the world stage, beginning with Babylon, all the way to Rome.

You've got Babylon, and then in chapter 11, it mentions Persia, and then it mentions Greece. And notice, any history nerds, history nerds, you're going to like this. It gets even more detailed.

[17:22] Look at chapter 11, verse 3. And a mighty king shall arise, that is, out of Greece, who shall rule with great dominion, and do as he wills.

And as soon as he is arisen, his kingdom shall be broken, and divided toward the four winds of the heaven. In other words, this is clearly about Alexander the Great.

The Greek king who had led the largest military expedition the world had ever known up to that point. If you remember from history class, Alexander the Great conquers all the way past the Middle East, and all the way down even into Egypt.

But if you remember, like chapter 11 says, he actually doesn't get to rule over everything he conquered. Because he will catch a fever, and he will die.

And he won't even rule over all the kingdom that he had built. And then, there becomes this series of lesser kings. Look at chapter 5. And the king of the south, that is, of Egypt, shall be strong, but one of his princes shall be stronger than he, and shall rule, and his authority shall be a great authority.

[18:34] And some years, they'll make an alliance, and the daughter of the king of the south shall come to the king of the north, that is, Assyria, or Syria, to make an agreement. In other words, what you have going on here is a description of all these kings, both the king of the south and the king of the north, after Alexander the Great that takes you to the 200s and 300s B.C.

And it's very detailed. I encourage you to read the whole rest of chapter 11. And then the whole vision, are you having fun? I'm having fun. You're like, this is Easter.

Not history class. Be patient. All right? And this vision actually climaxes. It culminates in this king of the north who's a very, very bad guy.

Look at verse 31. Forces from him shall appear and profane the what? The temple. And fortress shall take away the regular burnt offering, that is, the sacrifices, and they shall set up the abomination that makes desolate.

Well, this is another clear event in history. We actually talked about this last week. If you're a history nerd, you can read about it in 1 and 2 Maccabees. I mean, if you're just looking for a little Saturday entertainment.

[19:53] But it's the 160s B.C. The Syrian king, Antiochus, we talked about him last week. He takes over Jerusalem. He makes it illegal to practice Judaism.

He actually clears out the temple and he dedicates it to Zeus. Antiochus would even bring a Jewish person to the temple every day and if he or she refused to bow to Zeus, he would torture them in

public.

It was awful. No greater persecution up to that point for the Jewish people. And very much like Daniel's experience in Babylon where he was persecuted for his worship of Yahweh.

Right? Everybody still with me? You haven't zoned out, have you? Because some of you are again thinking, I came to celebrate Easter, not to learn world history.

Okay, what is all of this about? It's actually important or I wouldn't spend the time doing it. What this vision is about is that Daniel's experience, what he has experienced in his life, which has been war and violence and persecution and nations rising and nations falling, is actually one episode in a Netflix series, okay, about the long history of beastly kingdoms that rule the world, that get played out on the world stage.

[21 : 32] And you don't even have to be a history nerd to know this. What has human history taught us? Human history has taught us that when human beings live by their own rules and they are motivated by their own selfish desires and you give them power, what emerges is a beast.

What emerges is a beast. And that beast will protect its own territory and even advance it if it can. And anybody that gets in its way, it will destroy.

Does that sound like human history? And all God's people said, yeah. So here it is. Okay, come on, come on. You got to stay with me. Got to stay with me. Notice this on the screen. Daniel's vision is about the human condition that is played out in human history.

It's a vision about the human condition that's played out in human history. And Daniel is so disturbed by what he sees that he doesn't want to get out of bed.

And he can't eat. Now, put history aside for just a moment and how about we deal with the present.

[22 : 58] Have you ever found yourself deeply disturbed about the brokenness around you?

Anybody? I'm not suggesting that there are no beautiful things in this world.

Of course there are beautiful things in this world. but there's a lot of brokenness. We are surrounded by war and the destroying of nations, bloodshed in our own streets.

Families, some of you know this too well, families that are destroyed by selfishness. Do you want to see a beast? Here's how you can see a beast.

Bring up politics at Thanksgiving. You'll see a beast. Or fighting over money or favoritism.

Churches that are destroyed by gossip. Because there's something beastly about wanting to take someone else down so you can feel better about yourself.

[24 : 06] people fraud others out of money. Human life sacrificed on the ironic altar of individual rights.

Do you want to see beast come out in the streets? Here's how beast will come out in the streets.

Threaten someone's individuality and individual rights and you will see a beast come out.

Politicians that serve their own interests because what do beast feed off of? Power and authority over others.

And this is not even to mention, let's be honest, our own struggles, amen? Come on. Do some self-reflection. The struggles of your heart, the things that you battle with on a daily basis.

Here's the point I'm making. If you've zoned out, five minutes of world history, five minutes of the nightly news, or five minutes of a little self-reflection will show you what you already know.

[25 : 22] Things are broken. Things are broken broken in this world and in us. And the question for Daniel, the question for us is, is there any hope?

Is there any hope for the world? And is there any hope for me? As I watch my own episode of the Netflix series of human history, there are broken things, and I need to know, is there any hope?

In this darkness, is there light? And there is. Notice how the vision turns a corner when you enter to chapter 12.

These were the verses that we read to begin with. And at that time shall arise Michael, I don't have time to explain all that again, maybe another week, the great prince who shall charge over your people.

There should be a time of trouble such as never been since there was a nation till that time. But at that time your people shall be delivered. Everyone whose name shall be written in the book. And many of those who sleep in the dust of the earth shall come to everlasting life and some to shame and everlasting contempt.

[26 : 51] And those who are wise, they'll shine like the brightness of the sky above. And those who turn to righteousness like stars forever and ever.

Do you see the hope in that? Now that's hopeful. That's hopeful. The dream that's chapter 10, 11, and 12, it begins to end here with this vision of hope.

And what does Daniel see in this vision? What he sees is multitudes who are asleep in the dust and they wake up.

Some of them wake up to everlasting life. Others of them wake up to shame and contempt. So, come on, what is this vision of?

It is a vision of resurrection. It's a vision of resurrection. Because, come on, what does it mean to wake up from the dust?

[28 : 03] Where do you even know that language? Like, where have you heard from the dust before? I don't know, like page three of your Bible, right? Genesis chapter 3, look at it here, Genesis 3, 19.

By the sweat of your face you shall eat bread till you return to the ground. For out of it you were taken, for you are dust, and to dust you shall return.

What is returning to the dust? Death. Death. And why do we return to the dust in the first place? Sin. Because when human beings declared their independence from God and defined good and evil for themselves, everything unraveled into chaos leading to death.

Are you with me? So, so come on, come on. I don't think you're zoned out, but if you are, shame on you, right? Come on, come on. Notice this on the screen. Daniel sees a vision of hope where those who have gone from life to death, the dust, are brought from death to life.

[29 : 25] That's what this vision is about. And it's not just life, it's everlasting life. Now, amen. All right.

I like it. Keep them coming. So, now, here's what most of you are going to assume. Most of you are going to assume this is referring to heaven.

And so, it's just, let's just set it, well, yes, set your minds on heaven, but not so fast. Because what's interesting here in this passage is there isn't anything mentioned about heaven.

You're assuming that. there's no evidence for it in the text. In fact, what are people actually waking up to here in this vision?

A new world. A new world. A world where death has been defeated. The hope of Daniel, come on, give me just a moment, okay?

[30 : 26] The hope of Daniel is actually the hope of the Old Testament prophets. Daniel is not the only one that sees a vision like this or has a hope like this.

I'm going to read, if it's okay, I'm going to do it anyways. I'm going to read from probably one of my favorite Hebrew poems in Isaiah. There's several of these, but this is my favorite.

Some of you are probably familiar with it. And it's just beautiful. And you know what, if you're here tonight and you're not a Christian and you don't even really care that much about the Bible thing, I would just even ask you to lean in and just at least acknowledge that this is beautiful.

This is beautiful. Here's how it goes. It's poetry. For behold, I create new heavens and a new earth, and the former things shall not be remembered or come to mind.

So just stop there for a moment. The prophet here is picturing a day when we wake up from the dust rest to a world that is so beautiful, you can't even remember brokenness.

[31 : 38] But be glad and rejoice how long? Forever. And that which I create, for behold, I create Jerusalem to be a joy and her people to be a gladness.

I rejoice in Jerusalem and be glad in my people. No more shall there be heard the sound of weeping and the cry of distress. That is, there's no more fighting, there's no more war and violence, there's no more death.

Wouldn't you like a world like that? No more shall there be in it, this can get confusing but it's not hard, no more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for a young man shall die a hundred years old and a sinner a hundred years old shall be a curse.

Now stop, this is poetry. Do not take that literally or you don't understand this genre. This is poetry. It's describing, it's saying like this, dying in this new world at a hundred would be like a mere child. Or not living to a hundred would be unheard of. In other words, listen, it's not giving you actual lifespans or saying there's actual death.

[32 : 56] Here's what it's saying, please listen. How you view a long life in this world is going to blow your mind at how long life is in the new world.

You can't even imagine a long life based on your experience in this world. world. That's how vast and beautiful this world is.

Are you with me? Are you with me? I'm not done. And they shall build houses and they'll inhabit them and they shall plant vineyards and they shall eat their fruit. And they shall not build and another inhabit.

They shall not plant and another eat. Now stop for just a moment again. Again, we're modern Americans and we don't know how to read and understand this. In the history of humanity, most people's experience has been this.

Are you with me? Are you having fun? I'm having a blast. Alright, so listen, listen. In human history, this is the way it works. You build a house, you plant a vineyard, and then Babylon comes and takes it.

[34 : 06] And they live in your house and they eat your vineyard. And that's been the experience of most people in the world. What this is describing poetically is in this new world, you're going to build a house and you get to live in it.

And you're going to plant a vineyard and you get to eat it. Why? You're going to be here a long time. For like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.

Eden language. And notice this, you've heard this before, the wolf and the lamb shall graze together. This is poetry. In other words, there's no more fighting. There's no more hatred towards people.

In other words, in this world, all the beastly desires have been calmed. and lions and lambs hang out with each other.

They don't fight. They don't hate each other. And the lion shall eat straw like the ox. Oh, this one's good.

[35 : 17] I'm almost done with this, not the sermon. Notice this, and dust shall be the serpent's food. In this new world, you wake up from the dust and evil eats dusts.

Evil will be no more. The enemy is defeated. And they shall not hurt or destroy, and all my holy mountain, says the Lord, now just stop.

That's beautiful. Compare that world to the world we know. Are you with me? Come on, are you with me? Even if you are not a Christian, and you don't even care that much about the Bible, even you, I think, would admit two things.

This is beautiful, and you want it. Not only that you want it, but you were made for it. It's the hope of a new world.

And notice what C.S. Lewis says here. He says, if I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.

[36 : 35] So how does this world, how does this vision of hope come about? And the answer is through a resurrection. A waking up from the dust.

Everybody still with me? All right. So the hope of Daniel and the hope of the Old Testament prophets is the hope of a day when all the beast out there and all the beast in here is no more.

And we are resurrected to a new and beautiful world. And the Old Testament just ends.

and you're left with this. We're still in this world surrounded by brokenness and we are hoping for a new world, a new creation that is beautiful like the one in Isaiah 65.

Is everybody tracking with me? Like that's how the Old Testament ends. And you might say, this sounds great, pastor. We should just like close our Bibles and wait for heaven.

[37 : 52] Don't do that. I mean, don't close your Bible. You can wait for heaven. But don't close your Bible. because here's why. Here's why. Come on now. Come on. When you open the pages of the New Testament, the vision of Daniel gets played out in a way Daniel and Isaiah could have never seen.

It gets played out in a way no one, in fact, expected. Here's what happens. Jesus comes on the scene and he says things like this. Jesus came into Galilee proclaiming the gospel of God saying, the time is what?

Say it. The time for what? The kingdom of God is at hand. That world that you saw in Isaiah, that world that Daniel had a vision of hope about, that kingdom, that world is at hand, so repent and believe in the gospel.

The hope of Daniel and Isaiah of this long-awaited kingdom is not somewhere down there, it's right here. And Jesus not only proclaims it, he reveals it.

Because all of a sudden, the vision of Daniel in Isaiah 65 starts getting acted out on the world, like actually in time and space.

[39 : 32] And you say, how? How? By the lame walking and the blind receiving sight. And people with diseases like leprosy are healed.

and a Jewish man, I'm glad you're setting down for this one, a Jewish man shares water with a Samaritan woman.

You think it's shocking that a lion would lay down with a lamb? Imagine a Jew, a rabbi nonetheless, being friends with a Samaritan and having lunch with a tax collector?

There's no fighting. There's no racial animosity. Lions and lambs are laying down together. And then he teaches his disciples to serve.

That is, don't be like beasts. You know how the kingdoms out there love to lord their authority over everybody?

[40 : 47] Not so with you. You're to serve one another. And love one another. And then there's people like Lazarus.

Stop me if you've heard this one before. Who wake up from the dust. The new creation is here. This is what life looks like. Come here. This is what life looks like when the hope of Daniel comes into the world.

It's beautiful. Here's why. Notice it on the screen. It's because the new creation is more than a place. It's a person.

Because in Jesus, the broken are made beautiful. true people. And one of the unfortunate assumptions that some of you in this room tonight have about Christianity is that you actually think this is a religion.

[42 : 08] And you think that people here on Easter weekend are just following the tradition. And there probably are some doing that. But let me tell you what real Christianity is. It is not a religion and it is not a tradition.

True Christianity is about a king and his kingdom who can take your broken life and make it beautiful.

That is real Christianity. And it is not mystical. It is not fantasy. It is not hope. So it is very real and it actually historically happened in time and space and it is very worth you giving your life to.

Like forever. Well Jesus not only confronts the brokenness in the world like those examples and others but he also confronts the beast of the world.

You know how the story goes. He is brought before the nations Jewish leaders of Jerusalem political leaders of Rome.

[43 : 19] Daniel 2 Daniel 7 just saying and what are these nations full of? They are full of pride and arrogance and they are driven by their own desires and they don't want to submit to God.

They want to do their own thing because all they care about is their kingdom and their nation and anybody that they see as a threat to that they'll put to death. It's human history.

And what does Jesus do? He destroys the beast. But how does he destroy the beast? By letting the beast destroy him.

At the cross Jesus took all feel the weight of it. All the violence of the beastly kingdoms of the world and all the beastly desires in your heart and he let them take him to the dust.

dust. But what happened Easter Sunday? He woke up from the dust.

[44 : 51] Jesus fulfills the vision of Daniel through a resurrection. resurrection. The one who was taken to the dust for you woke up and he offers you everlasting life.

And the wise, amen, oh the wise, the wise will look to righteousness and they will shine like the stars forever and ever.

What does this mean for us? What does this mean for us as I close? Here's what it means. Only the best news you'll ever hear in your life. Here's what it means.

Is in the midst of this broken world you can enter a new world right now.

Right now. You don't have to wait to heaven to get it. You can have heaven right now. Because notice the language that Paul uses about salvation.

[46 : 13] 2 Corinthians 5 17 if anyone is in Christ he is a come on new creation.

The old has passed away behold the new has come. That's Isaiah 65. That long piece of poetry I read Paul says happens now in Jesus.

And then look at what John says in 1 John 5:11 this is the testimony that God gave us eternal life and this life is in his son and whoever has the son has life but whoever does not have the son of God does not have life.

Salvation is this it's spiritually waking up from the dust. It's today going from death to life.

And it is a gift it is not earned. John makes very clear here that God gives eternal life. No more could those boys in that cave rescue themselves than you can save yourself.

[47:29] Salvation is God's gift as you trust him. You don't earn it you don't work for it God gives it to you as a gift as you surrender and believe.

And it is in the son. It is not in a religion it is not in a tradition it is in a personal relationship by faith with this king Jesus.

And if you would put your faith in him today listen to me I'm wrapping it up here. If you would put your faith in Jesus today the hope of Daniel can be your hope today.

right here in this dark world you can wake up from the dust to everlasting life. Something changed something changed for the whole world on Easter morning.

The kingdom of God eternal life new creation all of these things they touched down in this world through the death resurrection of Jesus.

[48:37] And even though in the midst of our dark world light has come out of the cave and even though we live in a world still of brokenness and despair because of the resurrection of Jesus listen our final rescue is not a matter of if it's just a matter of how long and all God's people said amen let's pray together Lord thank you so much for this vision of Daniel that not only brought him hope but it gives us hope and there's probably some people here that would say I don't I don't see this beautiful world you're talking about and that's because you can't see it through physical eyes it's faith faith sees it trusts it believes and then that which we see dimly begins to shine as bright as the sun and

Lord I pray that in this very moment anyone here that is feeling trapped inside of that dark cave of hopelessness that light would break through the light of the gospel the light of your kingdom would break through and penetrate the darkness and give everyone in this room the hope of everlasting life we praise you Jesus thank you for what you have done for us in bringing us in to your beauty to your world to your kingdom by your grace and it's in Jesus name I pray and God's people said amen amen to Thank you.