

The Glory of God

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Date: 12 February 2023

[0 : 00] Would someone, I guess we'll start, would someone be willing to open us in prayer? Thank you. Father, we just want to heed your words from the sermon this morning that the most important thing is to be with you.

So as we come to study your word, just keep us from being puffed up by just by knowing in an intellectual way.

But rather let us seek to draw near to you in a relational way through that knowledge. But never let us, don't let us, don't let the goal leave our sights.

Lord, we seek to love you. You loved us first. Just create in our hearts a deeper desire and love for you.

In your name, amen. Yes, so the attribute of God we're going to talk about today is God's glory. So this is the last of the attributes of God that we were going to talk about.

[1 : 17] I confess I do not remember all the other ones we covered. But this will be the last one, which in some ways I think is fitting because as I was putting this together, I was just struck by the ways that the many attributes of God glorify him and how his glory, yeah, really kind of ties in together a lot of the other attributes of God.

So just for a quick definition, because I feel like we use the word glory a lot. And I was actually not entirely sure what it meant until I looked it up.

But God's eternal, it's kind of used to mean God's eternal splendor and majesty and power. So I kind of want to start.

Yeah, and I think the hard thing about teaching a Sunday school class or talking about God's glory is that it's pretty unfathomable to the human mind.

Actually, as Pastor Matt talked about today, in the passage in Exodus 33, when we see Moses asked to see the Lord, he can't even see.

[2 : 45] He has to only when he asked to see the glory of the Lord, he has to be almost protected from it because it's so large and so big, which begs the question, how do we talk about it?

How do we see God's glory in our lives if it's this unfathomable or if we can't look God in the face per se? Yeah.

And which leads me to my first question. Where do you guys see God's glory? Good nature.

Yeah. What? Mankind. Yeah. Mankind. Yeah. I was thinking with Susan, when I first saw that, the Rocky Mountains.

Or the Alps. Yeah. That stuff, just sort of, that was my initial. Yeah. Quiet moment.

[3 : 58] Let's get the same. Let's get the same here. Hmm. With regard to nature, I remember reading a scientific American article, and this person who I would guess did not believe in God, just could not contain themselves, it seemed, with the glory of nature.

Hmm. And so, as the person wrote on, it just seemed like a worship service, you know, just praising, you know, the natural world.

It was incredible. It was incredible. It was incredible. It was incredible. And not only, like, the big natural things we see, like the mountains, but also the microscopic things, like souls. Pretty amazing.

Yes. Yes. Yes. Yeah. So, I think that is my first bullet point.

I think one of the ways we can see God's glory is in creation or nature, both the very, very minute and tiny and the very big, like the Alps and the Rocky Mountains.

[5 : 17] In Psalm 19, it says, The heavens declare the glory of God, and the sky above proclaims His handiwork. Day to day pours out speech, and night to night reveals knowledge.

And then in one of my favorite passages in the Bible, which I will not read because it is rather long, but when God answers Job.

So basically, Job is kind of, has lost everything, and he doesn't know why, and his friends are not being very helpful.

And God, finally, after 37 chapters, God answers Job. And I'll start, I'll read the beginning.

And he starts with, Where were you when I laid the foundations of the earth? Tell me if you have understanding. Who determines its measurements? Surely you know. Who stretched the line about it?

[6 : 21] On what were its bases sunk? Or who laid the cornerstones? When the morning stars sang together, and all the sons of God shouted for joy? Or who shut in the sea with doors that burst from the womb?

And when I made the clouds its garment, and thick darkness its swaddling band, and prescribed its limits for it, and set bars and door. And said, Thus far you shall come, and no farther, and here your proud ways stay.

And he just goes on to describe everything from the depths of hell to, well, the depths of the deep darkness he talks about, to the rain, to storehouses of snow, to the birth of...

A young animal, who I currently do not... Not in goats? Yeah. And just, I think, this beautiful picture of God just saying, I am the Lord of creation, and this is part of where my glory is.

And I think part of how we can see his glory. And then in a shorter passage in Job 12, when he's...

[7 : 44] Basically, his friends are like, It's your fault that all these bad things have happened to him. Job answers, and this is Job 12, 7...

Sorry, guys, we're going to be jumping around a lot. Because I thought about doing one passage on God's glory, and there were just too many. So in Job 12, 7 through 10, he says, So just this idea that nature in itself is a proclamation of the glory.

And then I think the second way in which we see God's glory is, And what Serena said, in humans or in mankind.

And I think if we turn to Genesis 1... Verse 27 says, So God created man in his own image.

In the image of God, he created them. Male and female, he created them. And I think we see in... Yeah, just this...

[9 : 43] That by being created... In the image of God, we too share in his glory and to proclaim his glory.

So whether that's in art or music or technology that's created or science, I think we can see in humans, I think we can see in humans. I think we can see the glory of God in humankind, whether they believe in God or not.

I think the... Yeah. Yeah. God has given us the unique ability to reflect his glory while we are made in his image.

And then finally, I think, but more than God's glory in creation or in us, which I think are two places where we can very easily see God's glory, I think God's glory is most visible in Jesus, his son.

God has given us the truth in God. Which I think turns our idea of what majesty and splendor and power, though I think those things are true in the Rocky Mountains and are true in beautiful pieces of art and are true in kings bowing down before the Lord as we're told that they will be.

[11 : 18] I think it turns our idea of glory upside down because we are not... Because the Lord is not most glorified by these beautiful parts of creation or by, yeah, what humans have made either in his name or not.

But his glory is most seen in the humble and self-sacrificing life and death and resurrection of Jesus, which I think is really incredible when you think about it.

Because when I think about power and majesty and glory, that's not what comes to mind. But I think, yeah, to see that in Jesus.

So in John 1.14... And these are just some verses about the glory of God being seen in Jesus.

John 1.14 says, And the Word became flesh and dwelt among us, and we see his glory. Glory as the only Son of God, full of grace and truth.

[12 : 41] So we see Jesus' grace and truth being part of God's glory. And then in Hebrews 1.3...

And this is talking about Jesus.

Jesus. Jesus. I'll start in two. But in the last day, he has spoken to us by his Son, whom he appointed the heir of all things, through whom he created the world.

He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making for the purification of sins, he sat down at the right

hand of the majesty on high, having become as much superior to the angels as the name he inherited, is much more excellent than theirs.

Yeah. So I think we see there that, yeah, Jesus is not only glorified in his life on earth, in the glory of God on his life, but also after his resurrection, he is glorified more than the angels, and is seated at the right hand of God.

[14 : 14] So I think this begs the question, how do we respond, or what does this mean for us?

And that is an actual question. So how do we respond, or what does this mean for us? I find it a little abstract, to try, you know, to visualize God's glory.

You know, so because we do, I find we do have to visualize something. Yeah. And what do I think about? You know, I think I try and imagine Jesus coming in the clouds, and, you know, on the mountaintop, in the burning bush, but, you know, it's difficult for me.

Mm-hmm. Yeah. Well, I think that's very true. I really like what you said about Jesus inverting our idea of majesty and splendor.

And I think, ultimately, that expression is fullest in the cross. Mm-hmm. Um, and then that's very sobering, then, that Jesus calls us to take up his life.

[15 : 50] Mm-hmm. Like, the way his way of life, leading to, deeper humility, which can involve humiliation, suffering, Mm-hmm.

on behalf of others. But it's not like, it's not without joy, because it is on behalf of it. It's not, it's not futile. Right? Suffering is in the world, whether we like it or not.

We may try to deny it, we may try to spend money to avoid it, but, um, I don't know. It gives us a direction and a purpose for, we, in, in Jesus, it, the, the plan of God for the suffering of the world is revealed.

Um, we don't, we don't know why God allows the suffering exactly, but, Jesus knows the full extent of it, more than, pretty much any of us will ever know.

Um, so, so, the challenge, how, how do we respond is, uh, it's challenging, because, it's a high call.

[16 : 57] Um, but, um, it's not our strength that's going to accomplish it anyway, so, that's encouraging. He'll be, he'll be with us.

Mm-hmm. So, Josh, I like that you used the word humility, because that was actually the first word that came to my mind, but I was thinking more in terms of, like, us to God, rather than us to others, um, but it kind of, like, God's glory puts us in our place, and, like, that's what God was doing with Job, right, kind of putting Job in his place.

Yeah. So, we need to be put in our place sometimes. Um, it's the best place to be. Well, I was thinking that, too, that, the humility was the first thing that came to mind, but then the second thing was hope, because the, because I think that what we find is that when we do put ourselves in that right relationship, we are caught up in his glory, right?

And, and that's where, and, and the, the rub, right, the pride of life is that we find, we seek to find glory apart from God, but when we find glory in God, we, you know, and we who are beholding his face, sorry, I'm still a Bible, right?

No, yeah. We beholding his face are, are being transformed from one glory to the next, right? That, that there is, like, this is part of what it means for us is to, when, and so there is incredible humility, right?

[18 : 22] Forsaking all of our human endeavors to seek glory on our own, and yet we find ourselves then caught up in his glory, which is, which is unbelievable, and we have all these, you know, these tastes of it, and things like nature and creation, and, and, you know, music and art, and, you know, Tolkien, and, you know, but, and, and, and salvation, and beautiful moments of redemption, and beautiful moments of reconciliation, and, and all these are just these little, like, little whispers of, of glory that we haven't seen fully, so.

I think, to a point of view, when I think of the glory of Jesus, I, I often imagine a correlation. I actually really think about, it's a couple of scenes, in the Lord of the Rings, when Aragon becomes king, like, at the very, very end, like, these guys had known him as, this was just their friend, but this guy, ultimately, was the king of Gondor, and I, like, you know, I think of it when, we, when Jesus' glory is fully revealed, like, we will see the one, who, people, like, I, Pastor Man and I were talking about it last week, like, they will come in, like, when his disciples see him in his full glory, like, when they are welcome, like, you know, when everyone's banged out, Jesus is going to be like, they're going to be like, can you believe it, right?

And people, it's like, there is a sense of, there is that sense. I think of the song, like, you know, crowning man, like, I really think that ultimately, we'll be like, we are all invited, to the party, when Jesus is crowned, king of the universe.

And like, the pomp and majesty, of correlation, like, is that day, where it's like, you know, not just human beings, but like, you know, the stones, and the trees, and singing.

And there is a sense of, I guess that's how I sort of, imagine the glory, like, ultimately, and then it's like, in what way can we, respond to Jesus now, in anticipation of that, like, seeing who he is, truly, to pass the last point, in the sermon today, like, how do we, knowing who he's going to be, worship him today?

[20 : 37] So some days, it's been, overwhelmed, today, by that, ultimate glory, like, when everyone's going to, bow down, we would have already, done so, or already had the privilege, of doing so today, on that day.

And I think on that day, like, you know, you'll be those in the crowd, who can truly say, I always knew he was great. You know, not those who, I know, like, at the end, like, we always knew, we were most likely to succeed.

Like, we knew, and we got the opportunity, to worship him, willingly, and not by first. So, I think of it, but I think the second point, you mentioned, I was reflecting on, is, while I agree that his, his glory, on earth, was on the cross, I don't, I wonder, like, is that his ultimate, how do we think of that, in present, versus ultimate glory?

because, even Jesus, in Hebrews 12, was looked, through the cross, to something else. And so, like, while it is true, like, how do we, hold that tension, around him being exalted?

Again, that is not, ultimate, that's not the ultimate, view. And so, maybe, is it that, the, this is the engineering, I don't know, the projection, of his glory, in the, in the earth today, is, the suffering, but it's, it's only a projection, and not, the real.

[22 : 09] I say, that maybe the last point, would be, Tom Schmidt, preaching, awesome sermon, I mean, two years ago, like, about, the glory, of Jesus, glory, and suffering, and like, the fact that, even if he's glorified self, Jesus still bears, the wounds of the cross.

And so, I'm just, like, I don't know, how do we, thank you, I can't pass, how do we hold these, I mean, maybe, sorry, Carolyn, no, sorry, Carolyn, that you were here, Pastor Matt, but like, I don't know how, in light of how you discussed it, like, how do we hold these two things in tension?

I think that's, the, the already, but not yet, is the tension that all Christians live in, right, like, and I think in the similar ways, he has already been glorified, right, like, he is, we, as we read, he is sitting on the right hand of the son, of the father, sitting on the right hand of the father, he is the son, but, and that's already, it's come to fruition, that is, like, true, and that his glory is abounding, and yet, we live in a world, where there is suffering, and we are, and I think that's where his example, of how to walk through suffering, and the glory, and humility, and self-sacrifice, acts as an example, because, one day, we too, will be glorified, right, with, and it talks about, in Revelation,

I believe, like, the, robes of white, right, and just the glorification, of God's people, and every tongue, and every nation, and every tribe, coming together, and just, worshiping the Lord, and I think, that, as we sit, in the, that's all to say, that is the question, of the Christian life, is how do we hold, the glory, and the suffering, together, and I think that's true, when we think about Christ, I think that's true, when we think about, our own lives, yeah, if anyone has anything else, please add, can I jump in, yeah, so, so one of the reasons, why I think, people often say, the cross is, because John, in John 12, and if you know, the structure of John, there's all these things, in the first half, that say, my time has not yet come, my time is not here, that's what he says, to Mary Magdalene, why are you asking this, right, so he, in John 12, he says, the hour has come, for the son of man, to be glorified, so, the cross, the cross is there, but,

I think, the cross, and the resurrection, are not actually, distinct events, they are in some ways, but they're actually, a unified work of Christ, and I think, that's where we get both, because the resurrected Christ, is the crucified Christ, and therefore, we have both of those, the victorious Christ, is the suffering Christ, and, and so, it, it, it's actually, of a whole, of a piece, of his glory, and, we as, in our particular strain, of evangelical Protestantism, tend to focus, on the substitutionary death, and, and the atoning sacrifice, and, and, we don't necessarily, do as well, with the resurrection, to be honest, right, and you might go, to other churches, where, they're much better, at the resurrection part, maybe not as clear, on the atoning death part, but ultimately, like, we hold them together, and so, I think, when it's, now that the, you know, when Jesus says, now it's the son,

man to be glorified, he's not simply, thinking about Friday, he's thinking about Sunday, as well.
[26 : 16] And I think, I agree personally, I think, I think, the, probably the work, is to see through it, to it, not, you can't see the glory, without seeing it, through the cross, but the cross, is not the end, and I think, it's like, that's your intention, now we hold together, because otherwise, I think, yeah, I think that is it, and to your point, like, and actually, it's probably, I was reflecting, as you were speaking too, that like, it's also important, because in this world, he's saying that, but those who are my disciples, with your glory, it's going to be, in that same, through, this, into glory, as opposed, there's no way around it, into glory, right, but I think, yeah, it's not the end, but it's the, it's through it, that we see the other side.

I know, I'm probably stealing this, from some great author, but I, I think, I remember, the analogy of like, viewing, like you're in a dark room, but the next room, there's a party, with bright lights, and you can only see it, through a keyhole, right, the, the cross, and, and Jesus's, way of life, down into the valley, of death, to get, to then, go back into glory, that, that's the only way, like you said, there's no way around it, and, camels, sometimes have to be, put through, the eyes of needles, so, um, yeah, our faith, demands us, um, trust God, for the impossible, to, to, by which I mean, seeing, God's glory, for what it is, not, for what the world, says it is, just to add on, to a little bit of that, I'm just amazed, by how, the glory, described in the New Testament, and the Old Testament, is so, different, like, different, in, yeah, different ways, like glory, in the Old Testament, when God's glory is displayed, people die, and people tremble, and it's about fear, and, you know, like, like, we can't stand, God's glory, and I think, um, yeah, but then, just the fact that, that glory, was, you know, came down to earth, and, to death, um, on behalf of us, I think just that, um, it's really easy to forget, um, just that wonder, what that really means, and the weight of it, and, I think in that sense, cross also means, God's glory, um, you know, but, not a glory that will, that we die, but, the glory of God, that will die for us, you know,

I don't know, I think, I was just tied to a little bit, you know, grace, God's glory, I, I think I heard something, that I wanted to just share, like, in my room, like, there is also a uniqueness, in the cross, in God's glory, that I think, the same way, in the Old Testament, no one could share, in God's glory, there is also a uniqueness, in the cross, and in Jesus, that is a glory, that God himself, only has, and, while they are, analogues to us, like, with many things, in God's attributes, while they are some analogues, to our, own attributes, as well, they are some unique, non-perial, and I think that, that also puts the cross, in itself, in a unique, in a unique place, all, all by itself, in the way, so. Yeah, so, you basically, answered the question, with my answer, so. But, yeah, I think as, Christ followers, we are given, a unique responsibility, a unique, responsibility, to, both glorify God, and show God's glory, in Philippians, 1, 9 through 11, it says, and this is my prayer, that your love, may abound, more and more, with the knowledge, with all knowledge, and all discernment, so that you may, approve what is excellent, and be so, be pure and blameless, for the day of Christ, filled with the fruit, of righteousness, that comes, through Jesus Christ, to the glory, and praise of God, and I think, there is something, that we are being, yeah, that, um, we most reflect,

[31 : 23] God's glory, when we are Christ-like, in our own, in our, in our manner, and specifically, in our love, um, and, yeah, I think, as, remind me of your name, Susie, Susie, as Susie was saying, this like, difference between, the Old Testament, and the New Testament glory, um, but, I think, there is still, that like, awe, I was reflecting on, as I was preparing, how, the like, first reaction, throughout the Bible, both in the Old Testament, and the New Testament, when people see, God's glory, um, and this comes from, uh, many Christmas pageants, but, um, in Luke 2, when, um, the glory of the Lord, shines, shines around, the shepherds, it says, they are sore afraid, um, and I think, um, one of the beautiful things, that the, um, cross, and resurrection, allows us to do, is move from that, deep, fear, when we see God's glory, to awe, and wonder, and then, ultimately, love, and worship, um, and,

I think, even, um, today, in the sermon talk, when the disciples, see Jesus walking, on the water, their first reaction, is deep fear, and Jesus says, do not be afraid, and I think, that's often, a line we see, that comes after, the revealing, of God's glory, is do not be afraid, and I think, the, um, there's something, really beautiful, in the ways, that Christ allows us, to not be afraid, of God's glory, but rather, yeah, partake in it, and also, um, yeah, not only partake in it, but, then, go forth, and show it to others, um, through our love, through our self-sacrifice, through humility, um, through, through nature, and the things we create, um, yeah, so, that's kind of all I have, do people have questions, or thoughts, or comments?

I think, there's also a utility, in God's, um, you know, like, there were a couple of thoughts, I think, first, I first thought about, God's fellowship, and how to be, in the garden, like, there was also this, idea that, God always came down, over the day, so, and there was, didn't seem like, I just want, like, if we trace the arc, of, how does God, God's glory, and his interaction, with human beings, look like, I think it starts with, like, I don't think, God is, I guess, like, any, if we feel like, God, as a father, I'd always just wanted, to just, relate with his children, in a sense of, like, no matter how powerful, the father is, like, when he gets home, like, he just really wants, to spend, with his kids, yeah, and actually, the fear became, when sin entered, because that's actually, in fact, when he shows up, in Exodus, when he shows up, to the Israelites, it was interesting, God really wanted them, to come, but he shows up, in this awe, and Moses tells them, that don't be afraid, he just wants, so that you can be, afraid of sin, not because, he wanted to push you, but of course, they were like, nah, nah, nah, you go talk to God, like, make him stand, far away, and you can tell us, and so there's, I think the tension, around like, his glory, and his revealing, in his glory, has never been, from his perspective, like, I think it's, it's the sin in us, that has always, driven the fear, not, those who have been, redeemed, and those he calls, like, I think it's, they would see, the glory, in Jesus Christ, like, of somebody, at the very heart of it, is somebody, who invites us, to come and spend, and so, I guess it just, the fear, the translation, I think of the fear, I think it's just, more like, it's a reminder, of just, whatever, brokenness of sin, that we cannot stand, in the presence, of God's glory, because of the sin, that we have, not, not because, in a sense, like, God is inherently, like, scary, but, that like, he is, like, sin cannot, yeah, like, sin cannot, dwell in his presence, so like, and that's what, drives all the reactions, and I think, that God, in Christ, essentially, is dealing with the sin, so that, we can then, approach that glory, as he always desired, like children, who are welcomed, into his presence, and not, driven away, by our sin, and I think, that could be, the, the art, around like, it's ultimately, around, God, inviting us, more and more, and then, in, in the new heavens, it's like, I think the story about, there's also the part, around, light, like God, the glory and light, kind of, there's this thing, that says, you know, it's only this splendor, like, immortal, invisible, that last light, like, help us to see, that it's only the splendor, of light, that hides you, and if you remember, the new heaven, the Bible says, there's no sun, because the glory, like, [37 : 25] I think it's like, there's the thing, around like, the glory is, maybe it just, makes us remember, that God is, really inviting us, always, into his presence, and the things, that keep us away, is, is our sin, and, I mean, rightfully so, he is, all inspiring, so that, we may be holy, and thus, remain, in his presence, otherwise, I think it's our sin, it's his, glory is, you know, what we call it, reaction to sin, that destroys, those that are not pure.

it's, it's the Isaiah 6, is the appropriate response, right, woe is me, I'm unclean, and I live among unclean people, and what was required, was atonement, the burning coal, to, this has taken away your sin, and yeah, yeah, like, 1 John 4, 18, right, the fear, has to do with punishment, but, perfect love, drives out the fear, yeah, I don't know if this is going to be super coherent, but I'm kind of, thinking a little bit, about, like, the two, words, even, that were used in the Hebrew language, for glory, right, like, there's the Shekinah glory, which is like, the indwelling presence of God, but then there's the comfort of glory, that's like, his weightiness, and his heaviness, and thinking about what you were saying, about how God's, always designed, to be present, with his people, and that was his plan for creation, it was that we would get to experience, the Shekinah glory, and yet you cannot disentangle, the Shekinah glory, from the come old glory, the weightiness, that cannot bear to exist, in the presence of sin, yeah,

I don't know, I was just thinking about that, that sounds a lot more theological, that's a lot more theological, that's a lot more theological, that's fair, what's the difference, between Shekinah glory, and the, so the Shekinah literally, if I'm remembering correctly, and this is like, distant memory, but like Shekinah, is the presence of glory, so like when we think about like, God dwelling in his temple, that's a Shekinah glory, whereas Kavod, is like his, it's almost like, it has a sense of like, his mass, like his, like his heaviness, right?

His gravity, like in the word, how we talk, how many times, it's like his gravitas, in a way, yeah, yeah, yeah, so, it's just, I mean like, they're both his glory, right, and it's not like, we can say like, sometimes it's Shekinah, sometimes it's Kavod, like it's, I think, my understanding is that, there are two different ways, to express, like in human terms, to the best that we can, like what God's glory is, I mean the sun is a, extremely massive object, so, maybe that's a good way, to unify that, or, I can't help with, like the rings analogy, I think, when you guys, when Gandalf goes to Rohan, I don't know

if you watch the movies, where he shows up, you know the king that is possessed, right, like you know that he walks, and then, and I think he, all of a sudden it's like, he shouts like, do not mistake me for it, magician, with cheap, who does cheap tricks, and when his glory, gets revealed, and I think, but, you could argue that,

God has the ability, to conceal, and reveal, in a sense like, I don't think they are, they are not, they think you're right, but he, can choose, to be present in A, or he can choose, to be present in like that, but I think, to Gandalf's words, like, we should not mistake him, for, somebody, even though, that's the direction, that is the direction, yeah, I think, I think, I think you probably, you may just, you know, two, two concepts, together, and just on a whole, other note, if you're in any, sort of, creative, professional, or life, endeavor, reading Tolkien, on being a sub-creator, is awesome, because, his, his, like, he writes about this theory, of being a sub-creator, and, it's that, like, how do we join, in his glory, one of the ways, one of the reasons, why we're creating people, is because we're, in the image of a creator, and the way that we create, can, be, under him, a way of bringing glory to him, and there's lots of, you know, then go to the, arts and creative one, to talk about, what does that mean, because there's a lot more, to say, about what that looks like, but if you're looking, for something interesting, it's a great, it's like an essay, that you can find,

[42 : 27] I think you might even, be able to find it online, but, he writes about, I think it, it's an, it's a, it's an essay called, On Fairy Tales, On what?

On Fairy Tales, okay, fairy being, F-A-E-R-I-E, not, that's fine, not like, little wings, but, fairy being, magical, any other thoughts?

well, thank you very much, for coming, I'll close us in prayer, and then, I'll let you get on, with your dates, dear Lord, we do just come before you, in awe, and wonder, yeah, at the breadth, and depth, of your glory, Lord, that we cannot, even begin, to fathom, and yet, the glimpses, we get, leave us, breathless, Lord, as we go out, may we, strive, to be Christ-like, Lord, in humility, may we love those, more than ourselves, Lord, may we, give us the ability, to see through, the suffering, of this world, to your glory, to hold on, to your promises, with hope, yeah, and may we, hold your word, close to our hearts, as a reminder, of who you say, we are, to you, and who you say, we are, in this world,

Lord, we just thank you, for this time, to spend time, in your word, in Jesus name, Amen. Amen.

Thank you, Thank you, Tim.

Yeah. You're very welcome.