

## **Sermon title: Taking Heaven by Force**

**Main idea:** The Christian faith is a battle for life.

**Introduction:** saving face for those growing in faith

1. **Praising John as the greatest of the prophets (v7–10)**
  1. John not easily shaken (v7)
  2. John not addicted to comfort (v8)
  3. John a preacher to and example for God's people (v9), especially for their repenting and believing into Christ and His kingdom (v10, cf. Mal 3:1; Isa 40:3; Mt 3)
2. **Promoting John as one to whom we must listen (v11a, 13–15)**
  1. There are degrees of greatness and degrees of faith (v11a)
  2. All the law and prophets spoke of Christ (v13, cf. Jn 1:45, 5:39; Lk 24:27; 1Pet 1:10–11), with John as their climax (v14, cf. Mal 4:5).
  3. Faith comes by hearing the Word of God (cf. Rom 10:17). Pray God for "ears to hear" (v15)
3. **Presenting John as an example of how we must enter glory (v11b–12)**
  1. We are not yet glorified so long as we are in this world (v11b).
  2. John preached a vigorous believing and obeying in keeping with being converted (cf. 3:2, 8, 11; Lk 3:7–14; Lk 16:15–16).
  3. And all whom God has chosen to save come into that salvation through sanctification and faith (v12, cf. 2Th 2:13–17).

**Conclusion:** If you are not in the battle, then you are not in the faith. Take warning, for the kingdom comes, and you may be found outside of it as an enemy. But, if you are weary in the battle of faith, take heart from Christ, and press on!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew chapter 11 verses 7 through 15. These are God's words. As they departed, Jesus began to say to the multitudes concerning John. What did you go out into the Wilderness to see? A man read shaken by the wind. But what did you go out to see? A man clothed in soft garments.

Indeed, those who wear soft clothing are in King's houses. But what did you go out to see a prophet? Yes, I say to you. And more than a prophet. For this, is he of whom it is written. Behold I send my messenger before your face. Who will prepare your way before you?

Assuredly, I say to you. Among those born of women there has not risen one greater than John the Baptist. But, He who is least in the Kingdom of Heaven. Is greater than he. And from the days of John the Baptist, until now the Kingdom of Heaven, suffers violence and the violent, take it by force.

For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah. Who is to come? He who has ears to hear let him. Amen, that sends this reading of God's inspired and inherent word. Joy to know that he adds his Blessing.

Not only to the reading of it but that the preaching of it as well, please be seated.

How could John? Have let something like, Being imprisoned. Rebuking Herod for taking his brother's wife, how could he have? Let something like that, shake his faith How could he have let a little bit of discomfort? Being thrown into a prison cell does, does it not say? Another passage that he was treated well and often summoned to be heard.

How could he let himself feel like he was so uncomfortable? The situation like that.

Week, show of unbelief. No you and I may not Think, or speak that way about John. Baptist. Which, John who was baptizing with water, not that he belonged to some. Denomination. Theological positions. You know, some 500 years old or less. And we won't call him John the Presbyterian. Maybe we'll call him John the baptizer.

Now, you might not think that way about Jesus's cousin. But certainly, there were some Who are saying things like, What a reed shaken by the wind. He's so soft.

We must be careful. And how easily we. Take a low opinion of others. Or. Resort to change to a low opinion. Of Those whom we had once held in spiritual esteem. Certainly the Lord Jesus is responding to something that he perceived or had even heard in the multitude as he announced this thing to the two of John's disciples who had come and asked the questions and we read in the parallel passage that he immediately did.

Many of these Works to show them and and you know how crowds Are I hope you know how your own heart is. Observing the Miracles that the Lord Jesus did right there. Before those two disciples eyes before he sent them back with that sermon for John that we were hearing about and in last week's portion how in a crowd like that and in Hearts like ours, you might say of course he's the one That that John was so you I really thought better of him.

I guess we know better now. Jesus, of course. Doesn't just Uh, save face for John here but he speaks. So highly Of him that we puzzle theologically over how highly he speaks of him. Assuredly, I say to you among those born of women, there is not risen one greater than John the Baptist.

How can Jesus say that? Well, in part the same way that Jesus can say anything. Because it's true. And he even begins it with that word. Amen. Truly Translated here in our English version before us. Assuredly And so he is, he is saying Of John the Baptist at this time, even with his faith slightly shaken, not shaken so much as you and I are are often shaken mind you.

Did he do? And he had a doubt? He sent to Christ asking for his word. If only you and I could suffer such shakings of faith, that we would resort immediately to the Lord and immediately to his word and receive it when it comes and be strengthened by it.

But John in the midst of this moment where he had been shaken and wondered and asked the question, Jesus is saying he is. Right now. At that moment. Greater. Than anyone else. Who has come to that point on the earth? It's not too difficult for us to understand. If we go back over, what we have learned of John, That from from literally, from his mother's womb, He was responding to the Lord.

Jesus greatness is not produced by the level of our intellect or our theological Acumen. Yes. Spiritual greatness does consist in large part and a great part in believing the scriptures. Truly and believing, what is true about God? And what is true about Christ, what is true about us and sin and what can be done about Sin and what God is doing for Those whom he is redeeming, theology is not unimportant.

The spiritual greatness. And even coming to a knowledge of the truth is by the work of the Holy Spirit, the same, Holy Spirit who had come upon John. And indwelt him. So that Not by x-ray vision from one womb to another. But by the regenerating saving power of God, the Holy Spirit.

Even before they were born, he left in his mother's womb. At the presence. Of the Lord Jesus Christ. He is the one who said of his younger cousin. Some of you may have a younger cousin, many of you. I know at least have a younger sibling. If you have a cousin, who's six months younger than you, are you In your fleshliness maybe and hopefully not entirely fleshly, maybe just good naturedly and give them a ribbing about how you're the older cousin.

But John was submitted. To his cousin. He made it his life's mission. To announce that. His cousin was the king who was coming and not just the king. But he was the one who could baptize not just with water. Well, who could pour out the Holy? He was the one who could not just say that you needed repentance.

But by his holy spirit, could give repentance. He is the god who raises up children of Abraham from stones turning hearts of stone into hearts of Flesh. So that when his cousin had come to be baptized by him, John said, I'm not worthy to untie your shoes. This was way ahead of Mary.

Or Jesus has half siblings. Who during Jesus's Ministry were concerned that he might be losing his mind a little bit. And needed not to Not stir up the the crowds so much with these These Grand claims about himself. Well, John never Never thought that way of the Lord Jesus.

He, he doubted his own theology. Is it possible that the the god, man? Cousin. Was going to send someone else. That was an incorrect possibility. And the Lord, the Lord Jesus corrected that for him. Where John? John had a doctrine of the Trinity, John had the doctrine of the Divinity of Christ, John understood that, his cousin was God, who had become a man in order to be what all of the sacrificial, Lambs of every Passover.

And every sacrifice that God had ever commanded, and Israel had ever offered all looked forward to him because none of those offerings could take away sin, but his cousin was the Lamb of God who takes away the sin of the world and he had given up everything. His whole life.

To that.

Oh, let us be careful. Let us be careful. When others are. Shaken in faith. And when the pressure of, Present Providence. Squeezes them. And we discover, They are not yet in the Kingdom of Heaven. As James says, in the context of speaking about teachers in the church, And James chapter 3, we all stumble in many things.

And as Jesus was sending two of John's disciples back to him, whom he of whom he says in the passage before us. Now That he is great. That there is no one who has risen Known born of women is risen. That is greater than he As Jesus was sending the the two men back to preach The gospel to John.

What did Jesus quote? The poor have the gospel. Preached to them. Should we not still have ringing in our ears from the beginning of The Sermon on the Mount? Back in chapter 5. Blessed are the poor. In spirit. Blessed are those who realize? That in and of ourselves. We have no good thing, whatsoever.

We're spiritually penniless. We're spiritually impoverished. We don't have anything by which we could maybe be okay. We deserve have provoked rightly and justly God's full opposition to us so that as glorious as he is as. So great is his glory. So great is his wrath against our sin, and we have nothing that we can do about it.

There's no turning over a new Leaf that can undo it there. There's no amount of service to him, or to others. No amount of worship, no amount of obedience, no amount of of giving everything the that we have selling everything that we have and giving it to the poor.

No amount of of perfect righteous thinking and feeling and Desiring from this point on. Would be rubbish. Spiritually worthless.

We are poor. And anything good that is in us is only in and from the Lord Jesus Christ by virtue of Union with him. Even when a Christian does that which is really good desires that which is really good thinks and speaks that which is really good. The genuine good works that God prepared beforehand for the believer to walk in are done by virtue of Union with Christ.

Are done from that new nature that we have in him that nature that cannot But what we have brought to the table, Is that which is from our former nature. The sinfulness of which Still Remains in us, And so long as it remains in. We are not able to enter the Kingdom of Heaven.

Not only must a man, be born again. Not only must a man. Repent, have his nature changed. Have his mind, the character of his mind changed, We must have that. We must have that even just to believe. We must have that even just to have Christ as our worthiness.

Now he has earned heaven for us. But we cannot enter the heaven that Jesus has earned for us. With the least particle of sin left in Without Holiness, we will not see the Lord. When we see him. We must be like him. And when we properly hope, thus first, John 3 says, We purify ourselves.

We devote Our Lives to being as pure as Jesus. Not just a little bit better, not just wanting to please God and love him and walk with him. All those things are things that we ought to desire. It's good for us to desire it. If you don't, then You are either dreadfully backslidden to where you can't even know that you're a Christian or you might not be.

Saved. But those who helped us, he says purify themselves as he is pure.

And so Jesus, in order to make this point to us, About listening to what John has said about Christ and about Imitating John or learning the lesson from this moment in John's life of how it is the the means by which we enter glory. First. He re has to rehabilitate, John's name to them.

And he asks them, What did you go out into the Wilderness to see? Were you at the time that John was in the wilderness? You know, this camel's hair clothing and his leather belt and eating locusts and honey. All that stuff that grabs our attention when we're young. Maybe when we're old, we're not so.

Too old to be. Have our curiosity, peaked by all those things. When they were going out to hear, This preacher. Who's announcing the coming of a kingdom. That was not good news. For Pharisees and Sadducees who were still in themselves and brewed a vipers That were not

good news for soldiers who didn't get changed in character so that they no longer extorted or tax collectors so that they no longer Took more.

Collected more than was required. There's one who announced that. If you are going to enter the kingdom, you need to be changed. But that he couldn't change you. And there was one coming who could and you should put all your hope in the one who is coming and not in him.

When they went out to hear him, preaching, all of those things in the wilderness, what were they going out? To.

Was he really a reed shaken by the wind? You're going to take all the evidence. Of what he was like for all of those years. Or that God had done in him and through him, he's just going to discard it. Based on a exaggerated significance, about one moment of Doubt.

He wasn't falling in some scandalous sin.

Was he really addicted to comfort? You want to find someone who's addicted to comfort. Jesus tells you where to find them? It's the same today, isn't it? Often during an election season. Scratch our heads about. Have people who, Uh, didn't have well not nearly that much before they came into office.

Could become. Eight, nine figure. Wealthy. While they're in office. That's not new in America. That's as ever since the fall. You want to find the people who are addicted to comfort and have the soft clothing. Look in the king's houses. That's not what they were going out into the Wilderness to see.

Yeah, John was not eating locusts. And honey. So that we could so that we could say, well, you know, locusts are pretty nutritious and I've heard that they're prepared this way in that culture. No. He was eating Lucas and honey because that's what was out there and he was so preoccupied with his calling that that's what he ate.

Because that's what was available. I was addicted to comfort.

John was a preacher to God's people and he was a good example. For God's people. And so Jesus Praises John. He says, he says to them, they remember when they went out and they're like a prophet, a prophet now. We still have people today. Who over against everything that the Lord Jesus has said in John 16 about the Holy Spirit coming and giving to to the disciples, those things that remained Uh he said, you know, I have many things that remain to say to you, but you cannot bear them now and he promises that his holy spirit is going to pour out his holy spirit.

The holy spirit is going to tell him the things that that are left. He promises a completed Bible. We still have today. Those who Speak of themselves or speak of others as prophets or even, you know, an abuse of the term and Apostles and They get all. Excited about it.

And Now, we have a completed Bible. And we ought not get excited. About those things. But these people were looking for a prophet These people hadn't had a profit for over 400 years. God had given a famine of his word. It was. It was the longest silence. In the history of the Never from when he gathered Israel at Sinai and he he constituted a covenant with them as a church and a nation.

Never since then, Had he gone 400 years. Without sending them a prophet. And so, of course, when the Lord raised John up, And he was in the wilderness and he was preaching. And he

looked and sounded like the prophets of all the prophets now that they read about in In their Hebrew Bible or their Greek Septuagint Bible.

The translation of the Old Testament. Here was one. Who was real and whom God had sent and And Jesus says, yeah, you were right when you thought that about him and you went out to him. And boy, should you have listened to him? Because he's not just any Prophet.

He's the one that Malachi 3 promised would go before God in the beginning of Malachi 3 from which verse 10 is quoted. Behold, I send my messenger before your face who will prepare your way before you In the context there, it's not even so much the Messiah. It's God himself.

Who would suddenly come into his Temple.

And Jesus is saying. Always more than a prophet, you should not be. Wondering at how John could have been shaken. And now John, Uh, could could be. Apparently to you uncomfortable, where he is. You should be remembering what he said about me. You should be remembering. Jesus saying you should be remembering what John said about him.

Believing in him. And so Not only was he promoting John as the greatest of the prophets, he was sorry. Praising John as the greatest of the prophets, he was promoting John. As one to whom we must listen. That he is the Elijah who is to come verse 14. That's not from Malachi 3, that's from Malachi 4.

The second to last verse of the Old Testament. And said that Elijah would come and that by Elijah's preaching. God would start turning the hearts of children to their fathers and fathers to their children. That. John's preaching or the preaching of the Elijah that was to come. Which is the messenger that is sent before God's face?

Would be an indication that the one who came to undo the fall. The one who came to reverse the curse, the one who came to crush the Serpent's head. The one who came to be wounded by the serpent. As the Lord, Jesus was That he was here. That Jesus is God and Jesus is the Christ.

That had been the message of the entire Bible. That's the relation of Verse 13 to verse 14, for all the prophets and the law. Prophesied. Until John. The one of whom the law and the prophet spoke. Says one brother to another. As is convincing him to come and see the Christ.

And the other brother is Of Nazareth. And anything good. Come out of Nazareth. No, he's the one of whom all the law and the prophet spoke. John 1 verse 45. Jesus telling them in John 5 39 when they're opposing him and he says you search the scriptures. Because you think that in them, you have eternal life, they were right.

To search the scriptures. But then he tells them what they should have found in the scriptures. It is they that speak of me. That is the. Of Genesis through through Deuteronomy the law. That is the point of the former prophets, Joshua, judges. And first and second Samuel and first, and second Kings, that's the point of the latter prophets.

Isaiah through, Malachi save Lamentations. And the writings, of course, also, preached Christ. But sometimes The, the law and the prophets was used instead of law profits and writings just shorthand abbreviation. But all of those scriptures, Jesus said they spoke of him. God wasn't giving eternal life by a user's manual on how to get eternal life.

God was giving eternal life by proclaiming to them in whom would come eternal life. It is they that spoke of me. That wonderful conversation. The two discouraged disciples after the

resurrection, but they don't know that he's resurrected yet. They they think that Jesus is still dead and they're walking back from Jerusalem to Emmaus and Jesus joins them and they don't recognize them and and they're discouraged.

And he asks them, why? And they're like, how could you must be the only one in Jerusalem who doesn't know? Has happened. And And then he starts speaking to them, opening to them, beginning with Moses, beginning of Genesis, It was written by Moses. He speaks to them from all of the scriptures, the things concerning himself, and showing that the the Christ had to come and had to die and atone for sin.

Listen to John, listen to the whole of the Bible, announcing Jesus to you. As the one, who is righteousness, for Sinners, is the one who has suffer the fullness of the wrath of God for Sinners. That you might have him as your righteousness before, God? It's not you're coming to hope.

Well not you're hearing the word not even your repenting and believing in Jesus. No you believe in Jesus so that he would be righteousness? Your faith isn't credited to you for righteousness because of how good your faith is or because God accepts It's because of how good Christ is and because God accepts Christ.

And it says, all the prophets and the law prophesied until John You're all those prophets First Peter. Uh, 1 verses 10 to 11 tells us, We're prophesying by the spirit of Christ. Talking about a time and talking about a person that they themselves as the spirit carried them along to to preach from Christ and to write from Christ, Those who preached and wrote, they, they didn't know exactly what time or exactly what person But they were preaching of him.

And John is their climax. John is the last one. He's the Elijah who is to come Malachi, four or five. He is the messenger who came before God's face. Malachi 3 1. He was the one who who came and announced prepare the way of the Lord Isaiah 40. As my as chapter 3, Of Matthew.

I identified him. To be. Faith comes. By hearing. The word of God. And of all the prophets that there had ever been. Was the last preacher. Who Consolidated all condensed, it all with this. Laser sharp focus on Jesus his cousin who is God who became man, to be the Christ to save us.

To announce his kingdom to us as Prophet and earn his kingdom for us as priest and exercise his kingdom over us as And John. Had preached this of Christ. Now, not everyone. Who reads the Bible comes to this conclusion. And say, how can it be true? If it doesn't convince everyone.

But do you not realize that, not everyone who heard John Came to that conclusion. And not even everyone who heard Jesus. Came to that conclusion. Do you not see that in verse 15? He who has ears to hear. Let him hear. You and I if we are not understanding that, Jesus is God.

Who became man to save To be our Prophet, and priest and King. To be the one, who is our worthiness? Before God, and who brings us in himself near to God. And who by his spirit is making us to be like himself, so that we can enter his glory.

If we don't realize that about Jesus, like John had preached it about Jesus, like, the whole Bible had preached about Jesus, then you and I must cry out to God. Let us cry out to God, give me ears Lord. There are those who who heard John and did not believe in Christ that way.

There were those who heard Jesus and did not believe in Christ that way. Much less. Would we expect that everyone who hears a servant who is sent some 2000 years later? No, we must be

given ears to hear. God give me God, give you ears to hear, so that you can hear John so that you can hear Christ so that you can believe.

This is Jesus doesn't just praise John. As the greatest of the prophets, he promotes John as one to whom we must listen. And he does. So in the context of presenting John, As an example of how Believers entered Glory?

He says. Not only. Well, surely, I say to you among those born of women, there has not one risen, one greater than John the Baptist, but he also says, but he who is least in the Kingdom of Heaven is greater than he, Well, John isn't in the Kingdom yet.

He was about to receive the rest of his sanctification. Command of Herod. When his head will be on a platter, And present. To herodious. For Salome is dancing.

But his Will be perfected in Holiness. And there will be no more moments of Doubt. And there will be no being shaken at discomfort, there will be no discomfort.

You know. The least. Sanctified, the least mature. True Believer. Can know that. There's coming a day soon. When they will be holier than John, the Baptist was In Matthew 11. You who are plagued with doubt? Everything that happens or doesn't even have to happen. And your anxiety Rises and you wonder, How can this be true?

Could I really be a Christian? Is this? Is this? For real. I know that Christ saves. But I don't seem to be saved. Or you've fallen. The same sin that you've been battling. For years. Maybe decades some of you And it feels like you've barely made a start. And mortifying it.

Putting it to death.

One day soon. If you are a believer, if God is saving you, he's not going to leave you the way you are. There will be no. Sinners in glory. There will be no doubters and Glory. The renal back sliders in glory. There'll be no immature. In their faith, in glory.

And so, what should we do? Well, we should come to Jesus. And we should come to his word. We should ask for help. And we should fight. And we should run. And we should wrestle. And we should work. I don't know if you've ever had the Spiritually dangerous experience.

Of sitting under preaching. That confused resting entirely upon who Jesus is and what Jesus has done. With being kind of a complacent and passive person. And spiritually before God. As if the Christian Life was not supposed to be hard and taxing and violent. He's a violent. Well, yes. Because Jesus says violent.

He says, from the days of John the Baptist, until now the Kingdom of Heaven suffers violence. Because through many tribulations, we must enter the kingdom. Because those who hoped us purify themselves, even as he is pure. They don't let the the weak knees buckle. And straighten the weak knees and they strengthen the hands.

And they continue to resist their sin unto the shedding of blood. And they receive whatever the Lord does, as, for their good even and especially when it seems to be chastening for a particular sin. The Christian Life is a vigorous life. God uses words like run and wrestle and beat and fight and kill.

And this is what it looks like when someone has the faith in Jesus that John had in Jesus. When someone who still stumbles in many ways desires to enter glory. So I wonder, is that



what it looks like for you? Because we do live in an age. In which we're not told to do those things.

Even though God uses plain and Vivid language in his word. About what it looks like to be a Christian and to desire to come into the possession of what Christ has earned for us. Is it possible that Jesus would earn it for us but not bring us into the possession of it?

Of course, not. But if he tells us that we come into the possession of it through this vigorous difficult active,

Killing of sin and growing in Grace and serving the lord and loving him and loving our brother. Laying down our life for our brother, and loving our neighbor as ourself as well. Then I ask you. Is your life. A violent pursuit of that. Because those who are actually entering.

Are getting ready for heaven. Are taking Heaven as it were by storm. You do not coast into glory. On fluffy clouds. Of comfort and passivity. That is not. The religion of the Bible that is not the Salvation. That scripture describes Jesus saving Sinners with Now, if you think any of that is earning heaven for you, then you haven't begun in Christ.

You begin in Christ by abandoning any idea that you could earn anything from God. Only Christ has earned everything for you.

But those who are entering. Are taking it by for. We are pressing and pushing and running and fighting. And this is something that,

Not just because of the poor theology that is in so much of the church these days. But even just providentially, Are Americans not addicted to comfort. Is this not one of the ways? That we have. Um, That we have willingly destroyed ourselves. By so often taking that which is easiest.

And that which is most entertaining. By not living hard and living well with strength and purpose. Building and not tearing down being as productive as we can. For God and for family, and for neighbor. You know, these were consequences of Christianity, that led to America. At one time, being comparatively.

Great. We want America to be much greater than it ever was We want America to confess Christ.

But do we not? Each one of us do we not need to ask ourselves. How addicted to comfort and pleasure am I? How addicted to entertainment?

I want to tell you where, because Or you can ask me later. Ran into someone this week. Ask me how I was doing. Unimprovably. Well, I'm getting What Jesus deserves is to what I deserve. How are you? And he says, great, it's Friday. And I said, would it not be great if it were some other day of the week?

He said, oh, well Friday means the weekends here and I can sleep in. I, Friday means it's almost the Lord's day and I can worship. And by that time, the interaction was over. And I had to pull forward. And now, you know why I wasn't going to tell you where I was.

Because it was easy fast and comfortable.

Are you living for weekends? Are you living for retirement? You're living for vacation. You can get through the day so that you can relax and enjoy yourself with whatever entertainment you

might have been promising yourself. If you got the other stuff done today. Do we not even? Like dangle those things before our children and train them to think that way.

We are a people who are Reeds shaken by the wind. And in soft clothing, are we not? And this is a great hindrance to us. Violently. Taking. Taking the kingdom by force. But Jesus is the king. And Jesus is the answer. Even to that, isn't he? John baptized with water for repentance, but is this not?

What Jesus has given you, his holy spirit for The king of righteousness, giving his own Spirit to you, so that you can shake off your Slumber and strengthen those weak hands and straighten. Those buckling knees. And live with strength and Zeal and diligence pursuing, Holiness and service of God.

This is one of the great Prophecies of his kingship. We're about to sing about it from Psalm 72. That when he comes, says Psalm, 110 says, in the day of his power, his people will be willing volunteers. And his kingdom will be filled with righteousness. Because he will be king.

Oh, look to your king. If you are not in the battle. Then you are not in the faith. Tech warning. For the kingdom comes. And if you are not, if you are not, if you do not belong to King Jesus, if you are not his subject when he comes, then you will be his enemy.

If you are not his subject in this life, then you will be his enemy forever. And he will be yours. But if you are his subject and you are weary in the Battle of Faith or you have been lacks oh take heart from Christ. Look to him the same one to whom you would cry.

Give me ears that I can hear. Ask him to give you heart, to give you courage to give you love, to give you Zeal, to give you diligence to give you perseverance to give you endurance. It all comes from him. Take heart from Christ. And press on. Forget what is behind and press on?

You are not what you must be. You are not what you were. But one day you will be What you must be to enter glory. And this is how Jesus saves look. To him. Amen, let's pray.

Oh, Lord. Convicting for us to preach and to hear this from your word, but we thank you for speaking plainly to us. And for pointing us to yourself. And so we come to you, yourself of whom all of the law and the prophet spoke, and of whom the gospel, speaks even in the rest of the scriptures.

And we ask that by your spirit, you would make us. To be those who are pushing into the kingdom. We ask O, Lord for Who have not yet? Had ears to hear. That you would bring them to spiritual life and cause the scales to fall from their eyes and make them to see who you are.

That the one who made them. Has come and announced himself. And come by your spirit and give them to believe and to you and to belong to you. To be right with you. And then to live. Forceful. Vigorous life. To which you call your people. Oh, help us all.

Lord, help our children. Grant that. They might make a better beginning than we have. And give us repentance. Even for their sakes, we pray. Bring Revival for your church. Grant, all these things and More oh, Lord. We ask for the glory of Christ and Independence upon Christ's coming bringing his name.

Through which to ask. And his people in this place say, Amen.