

## Hope PCA Sermon: September 1, 2024

### *"Time Has Come" (Mark 1:9-13)*

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Well, it's good to be here. And as you might have heard from Pastor Martin, we just moved here from Chicago about two months ago. And we are hoping to plant a church on the Eastside, focusing on Indian and Korean communities. And so pray for us. Delighted to be here on Labor Day weekend and thankful that many of you made it today.

Please rise for the reading of God's Word. Our scripture text comes from Gospel of Mark 1:9-13.

*<sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.*

*<sup>10</sup>And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. <sup>11</sup>And a voice came from heaven, "You are my beloved Son; with you I am well pleased."*

*<sup>12</sup>The Spirit immediately drove him out into the wilderness. <sup>13</sup>And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.*

Please be seated. You know, I've titled my sermon, "The Time Has Come". Those of you who read the financial newspaper, you might have seen Jerome Powell, the head of the Fed's monetary policy, said last week, "The time has come to adjust our monetary policy." What he was referring is that the labor market is looking good. It seems like inflation is going down. So time has come to make changes to the Fed's monetary policy and how it affects the economy. I think he stole that phrase from the theologian, "The time has come". And I'm just, you know, getting it back from him. For us this morning. Because that's what Mark wanted us, I think to, you know, tell us. The time has fulfilled, you know, time has come that finally the Messiah has come into the world.

Look at the verse 1 as he begins. He says, "The beginning of the gospel of Jesus Christ, the Son of God". Although there is a full stop after the verse 1, but actually in Greek it continues, "as it is written in Isaiah the prophet". So Mark, what really wants to tell us this morning is the gospel about Jesus Christ according to as Isaiah the prophet, you know, 700 years before Jesus imagined. And that's where we want to get in. And today our focus this morning is the two, you know, prominent events in life of Jesus: the baptism and temptation. These two events, when you think about them, you know, they're when we read as Christians, you know, Bible, we open our Bibles and we go to Mark's gospel and we read Mark's gospel and the beginning seems very, you know, very, very simple. And it's not like Luke's gospel. It's not like Matthew's gospel. There's no Magi. There is no, you know, manger. There's no talk about angel coming and visiting Mary and the shepherds. There's nothing going on. There's no King Herod. He straight jumps to this idea that the beginning of the gospel of Jesus Christ according to Isaiah and then he straight jumps to you know baptism by John and then he comes to the Jesus' baptism and then he goes to his temptation and then right after that Jesus says, "The time is fulfilled. The kingdom of God is here."

And so often we actually miss the importance of the baptism and the temptation. And this morning we want to spend some time thinking through this. It's a dense intro. You will see in a moment. He has really, you know, just brought together the entire Old Testament in this couple of verses to tell us who Jesus is. What happens as he comes and as he embarks on this messianic journey, how the heavens is set loose. So before we go in, let us bow our heads in prayer and ask God for His mercy.

Heavenly Father, we thank you for this Word. We worship you and we worship Messiah, the Lord Jesus, who has died for our sins. Father, we pray that may our meditations be pleasing to you this morning. In Jesus' name, Amen.

Verse 9 begins, *"In those days Jesus came from Nazareth of Galilee."* That's kind of an odd place to begin because see if you go back into the previous passage, John is baptizing in the wilderness and everybody is coming to him from Jerusalem and Judea. I mean everything happens in Jerusalem. Why would you come from Galilee especially if you are supposed to be Messiah? Galilee is not important, you know, I don't, I'm not very aware of geography here, so it's kind of hard to give you an analogy. But Galilee is way outskirts, it's not in Seattle, it's not in Bellevue, it's way out there. And it's kind of a mixed population: there's Syrian, you know, Romans, Greeks, Phoenicians, these old people live together around the Sea of Galilee. It's a Decapolis. That means there are 10 cities which are of the mixed populations. And most of the Jewish contemporaries in Jesus' time would actually rarely visit there. Because they don't want to be ceremonially unclean. They don't want to come back and offer offerings into the temple to once again enter the temple. But Jesus apparently lives there. He actually lives in Nazareth and he comes from Nazareth of Galilee.

You know what Jesus is doing here? Or Mark is doing here, by telling us that Jesus is coming from Galilee. He's actually telling us what Isaiah told long ago. This is what Isaiah said. It's quoted in Matthew but I'll read it for us. Isaiah said in chapter 9 verse 1 and 2: "But in the latter time he has made glorious the way of the sea, the land beyond Jordan, the Galilee of the nations." Isaiah is referring to this Galilee up north away from Jerusalem where this all-mixed population lives and this is his word for this city: "The people who walked in darkness have seen a great light. Those who dwelled in the land of deep darkness, on them the light has shone." In other words, those who were outskirts, those who were neglected, those who are not prominent of the society, those who are living in sort of, you know, sort of brink of the society, away from all the commotion, the light of God has come on them. The light has shone on them and the darkness has been uplifted. And that's what Jesus does. He shows up from this, you know, neglected area, he comes as sort of representing that area and then he's baptized by John. in the Jordan.

But now the question is: why was Jesus baptized by John? I mean John comes, he says, you know, "I'm coming here to proclaim the baptism of the forgiveness of sin", repentance right? Confess your sins, repent them and turn from your sin, turn to God. That's John's baptism. Jesus has nothing to turn from. He has nothing to confess. He has nothing to recant. He is God himself. Already the first ones say he is the Son of God: "The beginning of the gospel of Jesus Christ, the Son of God". He is nothing. Why is Jesus coming on this scene from this apparently obscure area to be baptized by John at the Jordan River? That is the question we want to explore this morning.

So number one: Jesus is baptized not for his sake but for our sake. He is baptized for us and in many ways, you know, Jesus' baptism here, he says *"when he came out of water immediately he saw the*

*heavens being torn open*". Jesus' baptism, the whole action of Jesus' baptism actually brings together the hope of many throughout the centuries. First time we refer to this kind of baptism idea in the Bible is actually Exodus 15. Exodus 15 is the first time we see Israel walking through the water and going out on the other side. Again we see in Joshua chapter 3 that Israel is in the wilderness and it crosses the Jordan River and goes into the Promised Land. Now if you see every time this happens in the scripture, this sort of, you know, prefiguration of the baptism of Jesus, it actually every, the Israel as a community leaves behind something and receives a new identity. On the other side of the Red Sea, they were under slavery and under the oppression of Pharaoh. When they cross to the Red Sea, they become the people of Yahweh standing before Mount Sinai as his people who received the revelation from God himself as he descends on Mount Sinai. On the other side of the Jordan in Joshua 3, they've been wandering in the wilderness, disobedient people murmuring, complaining against God. And on the other side, they walk out as what? Into the promised land, into the life of communion with God and fellowship with God.

But I think Jesus' baptism is not just referring back to Israel's experience. As you can see that even though Israel gone through this sort of baptismal experience (walking through the water, passing through the water twice in a lifetime), nonetheless, Israel continues to remain in exile under the power of its sin, temptation, death, Satan. It's unable to please God. In fact, you know, Mark has quoted Malachi in chapter 3 saying that, you know, "We remain unclean, we remain unacceptable before God. We are in need of cleansing". So even though people are coming to John and are being baptized by repenting their sins, nonetheless their baptism remains incomplete. Just like Israel at the Red Sea, just like Israel at the Jordan River. But if you remember, there's another greater sin in the Old Testament, and it's the Noah's flood. As if the flood of Noah just came down and washes the filth of the old world and out of the waters of the flood. As they recede, the new world rises. But even there, even there, as Noah and his sons, they walk out of the ark, there is a need for sacrifice. They access God through sacrifice.

In other words, you know, whether Israel walked on the other side of the Red Sea, whether Israel walked on the other side of the Jordan, or the flood wiped away all the filth of the old world and the new world rises, there is one common problem: that human beings are continuously to be sinners. They need to access God through sacrifice. God makes provisions but it's never complete. In other words, in all our baptismal longing, you know, Israel and all of humanity is sort of looking forward to ultimate baptism. The ultimate baptism of Jesus who will go down the waters of Jordan for our sake, who would take our sins, our brokenness, our sort of, you know, disenfranchisement from God and our neighbors, and go down the water for our sake. That through him, we can identify, have access to God, and have a greater confidence to approach God. And that's what's happening in the baptism of Jesus.

It seems very normal and simple reading, but when we think about that God is bringing in Jesus Christ, the hopes and the promises of the ages as he goes down in the waters of the Jordan. As we progress the text reads, *"he came out of the water and immediately we saw the heavens being torn open"*. Is it a normal language? Heavens being torn open? Like, do we ever use that language, "heavens being torn open"? Have you? What do you mean by "heavens being torn open"? Well, the word "torn open" there, as he comes out of the water, as if his baptism has sort of set in motion the cataclysmic event, a big bang, that the heavens will be torn open, that the Father, the voice of the Father would enter, we will have an open access to the heaven now. That's what it means. In fact that

word “torn open” is exactly the word that Mark will use later in chapter 15 to describe as Jesus dies on the cross: the curtain at the temple would be “torn open” and then we would have access to the garb.

So here, what Mark is saying to us is that as Jesus is baptized and as he comes out of the water, it sets in motion the ultimate event that Israel has been longing, the ultimate event that Adam and Eve has been longing since the day they fall in the Garden of Eden. Remember what happened in the Garden of Eden? Once Adam and Eve had fallen into the sin, the angels guarded the way. Our access to God has been lost. Yes, Israel had access to God at the Mount Sinai and then following through the Tabernacle and the Temple. But even there, their access is almost like segregated access. There’s the Holy of Holies in the Tabernacle and the Temple where only the priest can go and the Holy of Holies, the ultimate holy place, the inner sanctum, the high priest would be able to enter once a year. But Jesus, as he is baptized, as he is coming out of the water, the heavens are torn open. The longing, that’s why I have titled my sermon, “Time Has Come”. Time has indeed come for the longing of Adam and Eve, for all humanity, for Israel from centuries ago. All human civilization has come true in Jesus Christ, the Messiah, the Son of God. He has torn open the heaven. We have access to God the Father.

And then we hear here that *“the Spirit was descending on him like a dove”*. Once again, as we read in our Bibles, this image of spirit descending like a dove, this image of dove, we actually encounter this image in Genesis 1 verse 2: that the earth was void and dark and empty and there was a chaos, you know, and a watery chaos and abode and the Spirit of God hovered over the water. What happens when Spirit of God hovered over the waters? An order emerges from the chaos. The order is brought to the chaotic world and out of it comes the God’s beautiful creation where animals and birds and the crown of his creation, the human beings, are able to dwell.

And even more so, this image is actually picked up from Noah’s flood again. After the flood, we remember that Noah and his sons are waiting for the flood to subside. And as they are waiting, he sends the crow and then he sends the dove one time. And then second time, what does the dove come up with? It comes back with a leaf of olive branch in its mouth. In other words, this Spirit that descends on Jesus like a dove, what it describes here is a time of restoration. A time of olive leaf, you know, peace time. A time of renewal and hope.

And here, in the next verse we see the voice of the Father, *“You are my Beloved Son. I am well pleased with you”*, I am well pleased. So what we see here is such a gigantic revelation, you know. Israel was standing at Mount Sinai and we see that as God descends on Mount Sinai there is fire and earthquake and lightning and then louder and louder sound of the trumpet. As God descends the mountain itself trembles at the coming of the Yahweh. But we see a greater revelation. We see a greater revelation. We see God in his all fullness: the Father, Son, and the Spirit. So what Jesus’ baptism does for us is actually it opens up whole entry point for us, whole revelation for us to see the God as he is. He is the triune Godhead. The God the Father, God the Son and God the Spirit. This is what we encounter in the baptism of Jesus.

So the longing of Israel, longing of humanity has come true. In Jesus we have access to the Father, and in Jesus we see God as he is. And that’s why Mark says “the beginning of the gospel of Jesus Christ, the Son of God”.

This is what Jesus has achieved for us in his baptism. He was baptized for our sake. We can approach him, that's why, and we can say that in Jesus we are truly forgiven. In Jesus' baptism, this is also a token. Many of us, we probably were baptized as kids in the Presbyterian tradition. And if you have kids, we baptize them as a child. Child may not have a faith to, you know, profess that "I believe in Jesus as Lord and Savior" yet. But, you know, what we are trusting is actually in the obedience of Jesus as he went down in the water. We are trusting in Jesus's obedience, we are trusting in Jesus's baptism, and we are giving it as a token and a sign of grace to our children that they too become the part of the covenant family. And that is what Jesus has achieved. That is what the Messiah Jesus has achieved for all of us.

And then, if you remember in Micah, you know, when Israel was in this trial time, in the Babylonian captivity, this is what Micah says to the people of Israel. He says in chapter 3, "Who is God like you, pardoning iniquity, passing over transgressions for the remnant of his inheritance? He does not retain his anger forever because he delights in steadfast love. He will again have compassion on us. He will tread our iniquities underfoot. You will cast all our sins into the depth of the sea." What Micah has used here is actually again the image of Exodus 15, the first Exodus, where God cast all his enemies under the Red Sea and on the other side Israel emerges free — free from slavery, free from oppression as a people of God under his care, under his protection. That's what Micah is telling. That God is once again going to do something greater than the first exodus. And in this exodus, he's going to actually throw the real enemy under the depth of the sea. Not Pharaoh, physical Pharaoh. Pharaoh is sort of an epitome of all enemies who are against God's kingdom. But the real enemy of God's kingdom is the sin, the temptation, and death. And God is going to take all our sins and cast them into the depth of the sea. And therefore he says, "Who is God like you?"

This is what Jesus baptism really means for us. As he goes down into the water, as the waters of the Red Sea drown the army, as the water of the flood drown all the filth and all the uncleanness of the old world, as the waters of the Jordan take away all the disobedience of the Israel and allow them to enter into the promised land, Jesus' baptism for us opens up access to the God. We see God as he is. We see God as the Father, Son, and the Holy Spirit. We see that a triune revelation greater than Sinai, greater than what Isaiah saw. We see God as who he is in Jesus Christ our Lord. Praise be to God.

And this should excite us to, you know, go out to our neighbors and go out to our people where we work with, especially in the Northwest. As you might know, Seattle is the least religious city in all of the United States. There's more people who identify as "none". They don't believe in Jesus. But here is the proof. Jesus has truly come. He has taken away our sin. He has cast them into the depth of the sea. And I think it should give us the motivation to really approach our neighbors. And you know as there's a book outside by Rosaria Butterfield. You know it says practicing "the radical hospitality". I think that's what Seattle really needs. Practicing radical hospitality to our neighbor, inviting them over. Away from our comfort zone, inviting, opening our houses, inviting our neighbors. You know, I'm sure you have neighbors who does not look like you, who may not speak English. But invite them over and tell them about Jesus. The nations have come to us. The people are waiting for the gospel. And Jesus is the proof that, hey, he has taken away your sin. As we heard in our confession today, you know, we may be righteous in all our deeds outward, but our heart remains unclean. Jesus has taken care of that in his baptism.

And then in the rest of the passage, the three verses that we have, you know, Jesus is affirmed in four different ways as the Messiah, as the suffering servant. What Mark is saying when he says, "*You are my beloved Son*", actually, it's an exact quotation from Psalm chapter 2 verse 7. Now if you remember Psalm 2 in the Psalter, it's a Psalm that says, you know, Yahweh says, "I have installed the king on Zion, my holy hill, and you are my beloved son." That's what he spoke of: the Davidic King. But more so when the spirit descends on Jesus, you know what? The Messiah is portrayed as the Davidic King but also as the suffering servant. In other words, it's not Jesus' baptism in and itself that's going to take away our sin. But he himself, he will as a suffering Messiah will take away our sin and, you know, lead us to God himself. This is what Isaiah says in 61, "to proclaim the year of the Lord's favor, the day of the vengeance of our God and comfort to all who mourn." This is what Jesus came to do. This is what his baptism actually indicates as he comes out and the Spirit descends on him. He is the Messiah who is Spirit-filled, who is, you know, almost like commissioned by this divine Spirit as the divine Spirit is commissioning the whole creation in Genesis 1-2. As the divine Spirit leads Israel and all of God's leaders, the kings, the prophets, the priests, now the divine Spirit, the Spirit of God leads Jesus. The God-appointed, the Spirit-filled servant who actually brings about the Year of Jubilee. who brings about the good news to the poor, who sets the broken-hearted free, who proclaims liberty to the captives, those who are captivated by their sin, by death, by temptation, under the power of the Satan. This is what Jesus has come to do. he has come to set us free from all these bonds.

If you remember the story of Year of Jubilee in book of Leviticus, Israel was supposed to celebrate the Year of Jubilee every 7th year. Then every 7th of the 7th year, that means the 49th year, Israel would celebrate the greater Jubilee, the ultimate Jubilee, where your debts will be forgiven, the people who are gone into slavery, they will be free again, and there will be equity, you know, God will restore the property rights, God will restore the freedom to all the people of Israel, and God will rule, that people will depend on God and provide for God. They will look forward to their freedom as the Year of Jubilee is approaching. But, you know, when you read the entire Old Testament, not a one time it's mentioned that Israel celebrated the Year of Jubilee. It was too expensive. I mean somebody had borrowed money to you and the Year of Jubilee comes and all the debts are wiped out. And who wants to do that? Israel was very reluctant. Somebody had debts and then, you know, they couldn't pay off and they went into slavery to you. And the Year of Jubilee comes and they go free. They become free under God. Israel was so reluctant. Year of Jubilee comes and then you don't plant your farms. You wait on the Lord like Israel waited for manna and quail in the wilderness from the God. Israel did not do it.

So what? What the Isaiah is saying that the Spirit-endowed Messiah truly brings the Year of Jubilee for all of us. That we can trust on God, we can rely on Him, we can rely on for freedom from sin, from death, that even as we face death, we are not afraid, but we trust in God who has taken care of this life, but also the life to come, in the baptism, in the death of the suffering Messiah, that he has truly come.

Moreover, if you see here it says, "*You are my beloved son*". You know that's not there in Psalm 27. Actually that comes from somewhere else. The only place we see the language of the "beloved son" is actually when Isaac is nearly sacrificed in the Genesis 22. So what Mark is trying to do, he has taken the creation theme, he has taken the Isaac sacrifice, he has taken the Isaiah's endowed Messiah, he has taken Israel's crossing from the Jordan River and, you know, the Red Sea and the

Noah's flood. He has brought all these ideas and then he says the completion of all this hope and then promises and all this longing and anguish they come unfurling to us as Jesus goes down into the water and he comes out. It's greater than being bad. It's greater than the beginning of all universe. God the Father, God the Son, and God the Spirit. We truly see as God he is. We truly have access to God. The heavens are torn open. The curtain is torn down. We walk into the Holy of Holies as Isaiah stood and said, "Holy, Holy, Holy is the Lord Almighty". We see him face to face in the baptism, in the death and in the resurrection of Jesus Christ our Lord. Praise be to God, this is the Messiah, this is the Spirit-filled Messiah, whom Jesus and whom the God invites this morning to worship. Whom the Father invites all of us to worship and bow and celebrate.

As we go on it says "beloved son" but this is also not only, you know, Isaac was spared in Genesis 22. We see here in Genesis 22 that Abraham is almost there, almost there, he's about to sacrifice his son. What does he find? He finds a ram caught in the thicket and then Abraham says, "God provided". Praise be to God. Hallelujah! But here the image is God himself is bringing his beloved son. There is no ram in the thicket. He is the ram. He is the Lamb of God that takes away the sin of the world. And I think that's what we see in the baptism of Jesus. "*With you I'm well pleased*". But it also brings together actually the language of Isaiah 42. It says, "Behold my servant whom I uphold, my chosen in whom my soul delights". That language of chosen-ness, the language of delighting, actually refers back to the beloved-ness that God is referring to Jesus here as he comes out of the water. "My beloved Son the my Spirit-endowed Messiah, my chosen Messiah, my chosen suffering servant." And when we read Isaiah 61 and when we read Isaiah 42, you know, what it's pointing to, it's actually pointing to Isaiah 53 that "we were all like sheep have gone astray. We have gone our own way. We have turned our face from God. We have raised our fist against him. We have rebelled against God. But God has laid the iniquity of all of us" on whom? On the servant who has come to die in our place. It was the will of Yahweh "to crush him", Isaiah 53:10 says. And Jesus will be crushed.

Mark is putting all this data in first 13 verses and telling us this is who Jesus is. You will see in the rest of the gospel. He will walk down the Galilee. He will walk down Jerusalem and Judea preaching the gospel. He will set the those who are sick, you know, he will heal them. Those who are lame and broken hearted, he will heal them. He would exercise the demons. He has power over all this realm, physical and spiritual realm, and he would conquer all of them. But this is who he is. This is what we've been waiting for. He is the fulfillment of all our hopes. That's what he says. He is the one who will die.

And then something else happens. Then we see in the temptation narrative that Jesus is actually driven out by the Spirit into the wilderness. And then as he was driven out "*in the wilderness for forty days, he's being tempted by the Satan*". Again, Mark, like the Matthew and Luke, does not really tell us what happened to the temptation. For him, maybe it's important but it's a backhand information. You know, right now that's not what he's getting into. He says he was tempted by the Satan and he overcome. And he says "*he was with the wild animals and angels were ministering to him*". Now if you look at all these details, right? Spirit driving Jesus out into the wilderness. That he was there on the 40 days. That he was tempted by the Satan. He was with the wild animals as he overcomes the tempter. And that angels were ministering to him. These are almost like, you know, signposts that's actually pointing back to the story of Israel and the story of humanity and all our failures. Let's just take few moments to briefly look at it.

He was in the wilderness for 40 days. What he's referring back is actually referring back to the Israel's wandering in the desert for 40 years. Israel wandered and wandered for 40 years. The whole goal was to actually reside with God, to live with God as a community of God. "You were my royal priesthood," that's what Yahweh said in Exodus 19. But unfortunately if we read the book of Leviticus and the Numbers and even the beginning of Deuteronomy, what do we see? We see murmuring, we see complaints, hatred towards Moses, we see golden calves, disobedience after disobedience. Israel has not turned out to be what God meant for them. They have turned their back on God. And so why is, you know, Jesus going into the wilderness? Jesus actually stands in the place of Israel and now he fulfills what Israel failed to do. Like Moses, he's in the wilderness for 40 days with Israel, representing Israel. But unlike Israel, he overcomes the tempter.

"And then we see this image of *"wild animals and the angels"*. Again, these are references to Garden of Eden. When you read Genesis 2 and 3, we see that Adam and Eve in the garden, you know, they were with the wild animals and there was peace and harmony. What is referring here, as spirit drives Jesus into the wilderness and he overcomes the tempter, what happens is the beginning of the restoration, beginning of new creation, in Jesus's temptation. As he overcomes, the Spirit unleashes the beginning or the unfolding of new creation. But once again Jesus actually dwells with the wild animals as it was in the garden of Eden. That he is ministered by the angels. In the case of Adam and Eve, the angels are guarding their access to God.

So you see, when you combine all this imagery, the heavens being torn open, the angels ministering to Jesus, he's being with the wild animal, the Spirit driving him out, descending on him like a dove. What is happening here is again this idea that the Messiah, Jesus is the cosmic warrior. The battle is not happening. It's not the battle of flesh and blood. It's the battle between him. It's a greatest duel in all of human civilization or the history of all universe and the creation. Jesus Christ, the Messiah, the God's Son, the beloved Son, has a duel with the Satan and he overcomes. The Satan is defeated and Jesus proclaims as he goes out in the Galilee: "Time is fulfilled, the kingdom of God is hand, Repent and believe the gospel." This is what he has achieved in this temptation.

Shouldn't we embrace him? Shouldn't we run to him? This Jesus, the Messiah, who is God's suffering servant, who is his beloved son, who is Spirit-anointed, you know, God's Messiah, who is going out into the wilderness for our sake, who is going down into the water for our sake, that we could truly come to him. Here's the resumé of the Messiah. He's Son of God. He is Lord himself Yahweh. He is the stronger one, greater than the John the Baptist. He is the one who will baptize us with the Holy Spirit. God's voice has assured the reader that he is the beloved Son of God. That God is pleased in him. That he is filled with the Spirit. He is driven into the tragedy, then reverse the tragedy of Adam and Eve and of Israel. He will re-establish God's original design. And that's how we are all welcome before God as we approach him. So let us go to God. Let us go to God.

Let us remember that we all look for messiahs in this world. Whether they are political messiahs, whether they are ethical, social messiahs. We look for people to govern us adequately. We look for people to liberate us from one thing or another. Maybe it's the medicine or a cure of a particular disease to liberate us. But truly what we really need is the liberation from sin, death, and power of Satan. All things that none of us, none of the messiahs of this world, can give us. Only Jesus the Messiah is able. So let us approach him, let us approach the table as he offers himself wholly to us. Let us go to him, let us go to him remembering that Adam and Eve and all of us have failed, but he



has prevailed and he has overcome. Let us go to him remembering the story of Israel, that Israel's story longingly looks forward to him and he is this glorious God in whom we see the glory of God as the knowledge covers the, you know, the sea and as the waters covers the sea we see the knowledge of God approaching in him to us. So let us go to him. Let us pray.

Heavenly Father, we come to you. Lord, we thank you for Jesus the Messiah. We thank you for his baptism, Lord. Lord, we thank you for his temptation that he has overcome. How the longing of the old world has come true. How in him the new world has break through. Father, we pray that as we live out the gospel in our lives, God, we thank you for your grace in our lives. God, we also pray that as we come to you, Lord, Lord we pray that God help us to go with this gospel into the world and into the places that you have placed us. In our workplaces, with our neighbors, God help us to talk to them, that in Jesus the longing of all humanity has been satisfied. Lord, we pray this in your Son's name, Amen.

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