

The Glory of God's Kingdom

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[0 : 0 0] well-deserved rest. And we get to hear God's word proclaimed by other godly men. Please be seated. Sorry. We're pleased to have one of those men with us this morning. Steve Kamer is an elder at Grace and Peace here in Colorado Springs. He's a Colorado native raised right here.

He and his wife Kendra have three boys, Owen, Tao, and Kai. I think I got that right. He loves spending time with his family outdoors. And one of his two favorite quotes is, and I may get this right, nachos. It's amazing what you can discover about folks online. So, Steve.

I don't know where he found that online, but I guess he did. When you didn't send that in and someone says one of his favorite quotes, you pay attention. It is good to be with you this morning. I'm going to open with our passage. Do you normally stand for the passage when we read it? Okay. I'm going to be reading from Isaiah 65 is our passage this morning. And I'll be reading verses one through four and then 17 until the end. This is God's word. I was ready to be sought by those who do not ask for me. I was ready to be found by those who did not seek me. I said, here I am, here I am to a nation that was not called by my name. I spread out my hands all the day to a rebellious people who walk in a way that is not good, following their own devices, a people who provoke me to my face continually, sacrificing in gardens and making offerings on bricks, who sit in tombs and spend the night in secret places, who eat pigs' flesh and broth of tainted meat is in their vessels. For behold,

I create a new heavens and a new earth, and the former things shall not be remembered or come to mind, but be glad and rejoice forever in that which I create. For behold, I create Jerusalem to be a joy and her people to be a gladness. I will rejoice in Jerusalem and be glad in my people. No more shall be heard in it the sound of weeping and the cry of distress. No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days. For the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed. They shall build houses and inhabit them.

[2 : 5 5] They shall plant vineyards and eat their fruit. They shall not build and another inhabit. They shall not plant and another eat. For like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain or bear children for calamity. For they shall be the offspring of the blessed of the Lord and their descendants with them. Before they call, I will answer. While they are yet speaking, I will hear. The wolf and the lamb shall graze together. The lion eat straw like the ox, and the dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain, says the Lord. Let us pray. Heavenly Father, we thank you so much for your word this morning. I thank you for this glorious vision of the kingdom of God, what you have in store for us. And as we read it, as we dive in and meditate on your word, I pray that you would be seen as our beautiful Savior this morning. That you would be seen as a beautiful Christ, and that you would be glorified, and that each of our hearts would be moved to love you and know you more. And we pray this in your name. Amen. Well, it is good to be with you this morning. It is a joy. Like Jim said, my name is Steve Kamer. I serve as an elder over at Grace and Peace Church, just actually really not too far from here, just a little bit north in downtown Colorado Springs. And I also serve as in ministry as a director with Third Mill or Third Millennium Ministries, where we provide biblical seminary education to pastors, church planters, and leaders all over the world with seminary education. And with that, I'm in the seminary loop as well, under care of the presbytery. So I do thank Matthew for the opportunity to share the word with you this morning. And honestly, I can't imagine a place I'd rather be than a church that opens with worship with a Christmas song on September 3rd. And that, I mean, that's not even a joke. I love that song. It's probably my favorite Christmas song. And you've even saying all the extra verses that you never hear on the radio, that there is joy to the world because of our King. And as we look at Isaiah chapter 65 this morning, I

love this chapter because it's as if the whole book has been building to this point to bring home one last glorious vision of the kingdom of God. In this chapter, God gives us a vision of himself and his kingdom to motivate us to live for him and have him at the center of our lives. I'm a big fan of music. Ever since I was a little kid,

I've loved music. I grew up here in town. And when I was little, my parents gave me a little little transistor radio. It had just one speaker and I would sit in my basement and listen to it hour after hour after hour because I always had a favorite song. And much like today, if you listen to the radio, whatever the most popular songs are, they play them over and over and over again, right? Every hour, almost on the hour. And so I would listen to my favorite song. And I remember one of my very first favorite songs was I Love Rock and Roll by Joan Jett and the Blackhearts. And I still, I still crank that up every time it comes on, but I always had a favorite song. And what I noticed about my favorite songs is there was something true about every single one of them. In almost every single one of my favorite songs, there was a portion probably towards the last fourth of the song where they would repeat the chorus one more time. It's almost as if it'd been building up to this. And when they repeat that chorus, all of the music, the instrumentation would fade away. Maybe you'd have the drums and just the voices. And it's kind of that final punch of a song that has that. And I remember I did a bunch of research. I even went and talked to some composers to figure out what is this device called in a song when a song does this. And they told me it's called the breakdown. It's the breakdown. It's the climax of the song as if it's building up to hit that chorus one more time. Well, in the book of Isaiah, chapter 65 is the breakdown. All else falls away. And Isaiah paints this picture of the kingdom of God one more glorious time. This isn't the first time Isaiah has referenced or talked about like the full restoration that will be coming when the kingdom of God comes.

He talked about it several times in his book. The whole Old Testament points to places of prophecy when the kingdom of God would eventually come.

[8 : 14] It's peppered throughout all of the Old Testament, even into the New Testament. The whole Bible is pointing to the ultimate end of the future when God's kingdom comes. The new heavens and the new earth when everything is restored and made right. You even see it in the prayer we prayed this morning.

The Lord's Prayer, right? That this was what Jesus used to teach his people how to pray. And you see the kingdom element throughout this prayer as well because you start with our Father. And you get this idea that God is our Father. This would have blown away the disciples when Jesus taught it to them. They weren't used to being able to address God as a Father, a loving Father. Even the sense of Daddy, Abba, is in that.

And then you have who art in heaven, which showed him as King, enthroned in the heavens, our glorious, good, and loving King. So you have King and Father. And then what's the very first petition in the Lord's Prayer that we prayed this morning? It's, Hallowed be thy name. I don't know if you've ever paid much attention to what that word means, Hallowed be thy name. We don't use that word really ever in English.

Often you hear it said like, Holy be thy name. But if it was just holy, the translators could have put just holy instead of Hallowed. Because Hallowed doesn't make a lot of sense. There's not a great English equivalent to it, but it means so much more than just holy. It certainly encompasses holy. But Hallowed, we want God's name to be Hallowed. And in fact, we're praying for it. It's to treat something as absolutely sacred and ultimate. To make something your ultimate concern. To make it the most important thing in your life. To make it the most crucial thing. The ultimate thing in your life. The supreme beauty. And the supreme aim of your life. So when we pray, Hallowed be thy name, we are praying that God's name, God, would be the most beautiful, central thing in all of our lives. I pray that it's one of the prayers I pray the most. I pray this for my family and my kids and my wife every day. And those

I pray for, I always throw this in, that God's name would be Hallowed in their lives. That God's name would be Hallowed in my life. That I would have God at the center. The most ultimate, central thing. The thing that's most beautiful. And he did this because he needed it. We need it. And as it went on, what's the next petition? Your kingdom come. Your will be done on earth as it is in heaven, which is a description of God's kingdom. When his kingdom comes, God's will will be done perfectly on the new earth and new heavens, just as it's done in heaven. And why did Isaiah paint this glorious picture of the kingdom of God? Why do we have it in the word of God to us today? And it's because

we need it. We needed it.

[11:32] We need it. And Israel needed it. A little bit of a history of Israel. You guys are studying the book of Judges, right? And last week you discussed, Matthew said it's the last decent judge. From here, it really does go downhill. And I know he talked about that. Othniel is the judge. And what you see over and over again, it's kind of a rough book. I love the book of Judges, but it's kind of downhill from here. And you guys will get to experience that. I'll probably listen to them online because I really love the book of Judges. But each judge gets worse and worse. And the people of Israel continue to turn their back on God. They continue to marginalize God. They continue to move away and forsake him and worship other gods. It happens all throughout the book of Judges. And you see that theme verse in the end of it where the author says, there is no king in Israel and all the people did what was right in their own eyes. This theme doesn't exactly end in the book of Judges, unfortunately. And it goes through much of the history of Israel. We see the time of kings with Israel. And they do have some times that are beautiful under King David and King Solomon. But they end up in a similar place to where they are in Judges, forsaking God, forgetting God, and worshiping other gods. And Isaiah is prophesying in chapter 65 about the Babylonian exile, where the Babylonians had come into the southern tribe of

Judah and carried them off into exile. And they're in exile suffering. And Isaiah is prophesying to them because he wrote this glorious vision of the kingdom so that they would remember God, so that they would walk with God, so that they would serve God, so that they would see God as the most central, beautiful thing in their lives. They needed to hear it. And we need the exact same thing, right?

I think it's hard for us to use a word like forsaking God. You can easily see it in the Old Testament that the people of Israel did that. But we do it too. It's really easy for us to forsake God as well, to turn to other things. We might not like bow down physically and worship other gods like the people of Israel did. But we can find ourselves marginalizing God, pushing him out to the suburbs, and worshiping something else that we think we need. Often it doesn't just look like a ditching of our faith and just fully worshiping Buddha or something, but it's often Jesus. We have Jesus.

We know we have Jesus. And what else we think we really need to be happy, to have fulfillment in life, to have things seem like they're okay. It's Jesus plus something, and then we'll have what we think we need. And I don't know what that something for you is this morning, but even as we did our corporate confession of sin, what are some of those things that come into your mind? What is it for you that you might tend to put up there, that if it's Jesus plus this, maybe it's Jesus and then my job. If I have a good enough job, things will be okay. If I make enough money, things will be okay. Or Jesus and the people around me see that I'm valuable and like me. Or maybe it's Jesus and I'm physically fit and can climb all these mountains behind us, and people will notice that. Or maybe it's Jesus and I'm in control, and people do what I think they should do. Or Jesus plus I get my way, and people do the things I want them to do. Or my Jesus plus my kids turn out well. Or Jesus plus I have the perfect spouse. I mean, I could go on and on and on. What is it for you this morning? I know I do this. I'm not free from this at all, but I think often it's for me, it's Jesus plus being comfortable. I struggle with the idol of comfort because whatever that other thing is does become your God. And when you don't have it, it can be very destructive. And that's how you can see what those things are when they're taken away from you. How does your heart respond? When I lose my comfort, my heart can respond pretty poorly.

There's four drivers in our family. The two oldest kids drive, and we have like six cars right now because two of them keep braking before we can get rid of them. And every time I get a call from one of my children, the car broke and you need to come pick me up. My wife can attest to this. I tank a little bit. And I'm just like, ah, like we can't go on like this, blah, blah, blah. It's because my comfort has been disrupted. And you see it right there that I'm responding not with this scene of the King, Jesus, and God being the most beautiful thing in my life at the center, but that man, if my comfort gets disrupted, there's going to be heck to pay, right? What is it for you this morning? Because what Isaiah and God through Isaiah and his word is trying to do is have us have Jesus at the center, have the glorious King as the most beautiful thing in the world so that we worship him and him alone, so that we can repent of our sins, so that we can grow. Because to the extent that you understand the glory of what God has in store for us in his kingdom, when everything gets made right, you will find yourself growing and loving him more. To the extent that you know who our King is and what he has done for us, you will find yourself loving him more. And our passage this

morning shows us this in three ways.

[17 : 30] The first is a vision for God's love. The second is a vision of hope for the future. And the third is a vision of God's Son. I want to look back at the first few verses we read again. One commentator said of this, I found it very striking. This is hardly a dignified picture of God when this opens.

This is God saying, I was ready to be sought by those who did not ask for me. I was ready to be found by those who did not seek me. I said, here I am, here I am, to a nation that was not called by my name.

I spread out my hands all the day to a rebellious people who walk in a way that is not good. Following their own devices, kind of just like the end of the book of Judges, a people who provoke me to my face continually, sacrificing in gardens and making offspring on bricks. And it just gets worse from there. But they said it's hardly a dignified picture. It's almost a humiliating picture of God as he's there with his hands stretched out, waiting for a people who are rebellious, stubborn people who won't turn to God. But yet, this is God's posture and disposition towards them, longing for them to come with his arms open, saying, here I am, here I am. That's God's posture towards those who don't know him. This is a description of not Christians, right? People who don't know the Lord. This is God's posture towards them. If you're here this morning, and you've never put your faith in Christ, or you haven't trusted him, and you don't know the Lord Jesus, this is his posture towards you. This might not be what you usually think his posture is. Normally, I think it's easier to see it like this, you know, arms folded, tapping his foot, you know, wag it like, you better get things right, or it's all going to be a lot of trouble for you. I think that's what's often portrayed, but that's not God's posture towards you.

And what about the rest of us here who know the Lord? Each of you know people who don't. Maybe it's your neighbor across the street who doesn't know Jesus. Maybe it's a co-worker who doesn't know Jesus. Maybe it's your neighbor who's actually not very nice, and he's mean, and you don't like him very much. Or maybe it's that co-worker who's a Democrat when you're a Republican, or a Republican when you're a Democrat, and you fight about it all the time, and you don't really like them. You find it hard to want to see them come to Christ. But this is his disposition towards them as well, right? How does your disposition towards them reflect God's? Because this is an opportunity for us to be involved in God's kingdom work, to be engaged in showing them God's heart towards them, right? This is an opportunity for us to be engaged with the king in the Great Commission, to represent him to other people. Or how do you represent God on social media, or on Facebook, or on Twitter? Is it like this? I mean, I have no idea. I don't know a lot of you, but I know on Twitter and all the social media that a lot of times we see Christ represented by people who represent him with arrogance and pride, no gentleness, and a mean spirit. It's not this. Here I am, here I am, all day long, come to me. But it's an opportunity. As you see God's love for those, does it move your heart, that vision of it, to have a heart like that as well? Do you feel it moving your heart as you see

God love those around you who don't know him, even those that are hard to love? Secondly, we see in this passage a hope for the future. A hope for the future. In the Old Testament, as the Israelites were waiting for the Messiah, there were two main things that happened over and over again that they were looking for, that they knew that was prophesied that the Messiah would bring. The Israelites didn't realize that Jesus was going to come and really sort of start and inaugurate the kingdom, but then there was going to be a big gap that we're living in, and that when Jesus would return a second time, or come a second time, return, and bring in the full kingdom. But they were looking for these two blessings. The first was an end to all the evil in the world and all the evil people who had continually been subjecting the people of Israel to suffering. And the second one was a full ushering in of the blessings of full restoration. We see it. I didn't read this part in the passage this morning, but it's still, it's just right after where I stopped. In verse 11 of chapter 65, God says this, because, you know, the people of Israel had been suffering a lot under foreign powers for many, many, many hundreds of years. You had the Egyptians, and then you had the Philistines that they were struggling with, and you get the Assyrians who totally ravaged the northern kingdom. Then you have the Babylonians, and this is going to go on and on and on into the Persians and the Greeks and the Romans.

[23 : 05] Romans, the people of Israel longed for the restoration from the evil governments. They were subjecting them to slavery and killing them, and just bad after bad after bad. And they knew

that Jesus was going to bring, the Messiah was going to bring justice. So verse 11, but you who forsake the Lord, who forget my holy mountain, who set a table for fortune and fill cups of mixed wine for destiny, I will destine you to the sword. And all of you shall bow down to the slaughter, because when I called, you did not answer. When I spoke, you did not listen, but you did what was evil in my eyes and chose what I did not delight in. Here comes, therefore says the Lord God, behold, my servants shall eat, but you shall grow hungry. Behold, my servants shall drink, but you shall be thirsty. Behold, my servants shall rejoice, but you shall be put to shame. Behold, my servants shall sing of gladness of heart, but you shall cry out for pain of heart, and shall wail for breaking of spirit. This is the justice that will come to those who do evil. This is a description of hell. No, it's not a popular word today, but hell is marked by this hunger, hunger, thirst, shame, pain of heart, breaking of spirit, and wailing. The enemies of God, this is where they end up for eternity. And God is bringing this to the people. And I know I just got finished talking about God's disposition of this to those who don't know him, right? And this could seem like a little bit of a contradiction, but it's not. This is God's disposition. We had the first few words of

God's word saying it, but there is a caveat. The caveat is this is God's disposition for now. For now. Because if you pass on or Jesus comes back and you have not turned to those arms, your chance is over. Not that we would call it a chance. I wouldn't call it a chance.

But you can no longer do so. Right? And that might seem really harsh, but we long for this, right? We long to see injustice. We long to see justice in the world. Every single one of us, probably Christian or not. We long to see an end of injustice, genocide, terrorism, trafficking of women and children. We can identify with the Israelites. And we see that when God comes, when the kingdom comes, that will be dealt with. God will bring justice. Evil will be abolished.

That first thing that Israelites longed for will happen. And second, they longed for the full blessings of the kingdom of God to come. And I said it here in verse 17, for behold, I create new heavens and a new earth. This is the first time Isaiah had mentioned this in the book, in his book. This is the first time he mentioned, even though he'd referenced the coming kingdom, new heavens and new earth. And many Christians out there think that when we die, we're going to spend eternity in heaven, spiritually, up in the sky with God face to face. And I think that would be pretty awesome, but it's not what the Bible teaches. And what the Bible teaches is much, much better. That we're actually going to spend eternity in a new heavens and a new earth. A fully restored physical reality with fully restored and new bodies. I create new heavens and new earth.

And man, when you, when you really let that sink in, does it not move your heart to see God is the most beautiful thing to hallow it, to hallow his name, right? The former things shall not be remembered or come to mind. The former things shall not be remembered or come to mind. About this one commentator said, and I just loved it. I had to quote it here. About five seconds in to this new world, we'll turn to one another and we'll say, cancer, terrorism, broken relationships. What were they? Hmm. I can't seem to remember, but let's go, you know, into this glorious new restored world. But be glad and rejoice forever in that which I create. For behold, I will create Jerusalem to be a joy and her people to be a gladness.

[28 : 19] I will rejoice in Jerusalem and be glad in my people. No more shall be heard in it the sound of weeping and the cry of distress. There'll be no more tears in the kingdom. There'll be no more distress.

The things that break your heart. The broken relationships. The people who have died. The hurt that just comes in being in a broken world and brings tears to your eyes and distress to your heart will be gone forever. No more shall there be in it an infant who lives but a few days or an old man who does not fill out his days. For the young man shall die a hundred years old and the sinner a hundred years old shall be accursed. It's not that there will be death in the kingdom. We know that from all sorts of other places in scripture. But Isaiah here is using a poetic understatement to get them to understand the only thing they've ever known is death and hurt will be gone in a way that is even hard for them to comprehend. They shall build houses and inhabit them. They shall plant vineyards and eat them.

They shall not build and another inhabit. Other countries aren't going to come over and take your homes. Other people aren't going to steal from you. They shall plant and they shall not plant and another eat. People won't steal your food. This speaks to even relational restoration for everyone. And it goes on and on and on. I encourage you to go home and study the rest. I could talk for way longer than I have about the rest of Isaiah 65 and how awesome the picture of God's coming

kingdom is going to be.

And here's the deal. How is God going to do this? How's God going to do this? In one of the places earlier in the book of Isaiah that Isaiah is talking about the kingdom, in Isaiah 52:10, he says this, and I love this image. I've been praying it all week. I've been working it into my life and into my heart.

And it says, as it's talking about the kingdom that's coming, Isaiah says this, the Lord has bared his holy arm before the eyes of all nations and all the ends of the earth will see the salvation of our God. The Lord has bared his holy arm. This is an idiom in Hebrew for an idiom almost exactly like it that we have to roll up our long and loose sleeves, to roll up our sleeves.

[30:51] Have you ever rolled up your sleeves to do something like you're getting ready to do some hard work? That's kind of what it meant. And God is rolling up his sleeves to show the strength of his arm to engage in strenuous hard work. And here's what I can guarantee you. If the all powerful, all good, all loving God of the universe is rolling up his sleeves to make sure salvation happens and the kingdom comes, you can be sure it's going to come. There is no question. It's like watching a Rocky movie when you know he's going to win no matter what, only infinitely greater. It's like watching a movie where you know because you've seen it before, the good triumphs over evil, but infinitely greater.

God is rolling up his arms. He's rolling up his sleeves to bring salvation in the kingdom into your life. And can you see that the more we get that, the more that you're able to meditate on that, to trust that, to let that work its way deeply into the heart, to your heart, the more you'll be able to hallow God's name, the more you'll be able to see him as our beautiful savior, the more you'll be able to obey him and walk with him in troubled times because you know what he has done in the future that he has in store for you. But it gets even better because after having a vision, of hope for the future, we have a vision of God's son, Jesus, who we also see here. Because it's very important that you see that without Jesus, his life, death, and resurrection to pay the price for our sins and give us new life, none of this would be possible. There would be no kingdom coming. There would be no restoration. There would be no forgiveness of sins. And remember when I said at the beginning, when you have Isaiah pointing out that, well, God is stretching out his hands, and I said that's almost a humiliating picture of God's love. We have an even more humiliating picture of God's love in Philippians chapter 2 verses 7 and 8 when it says of Jesus, he emptied himself by taking the form of a servant and being born in the likeness of men. He humbled himself, humbled himself by becoming obedient to the point of death, even death on the cross. Our passage starts out with God saying that he held out his hands all day long saying, here I am, here I am, where there's going to be a second stretching out of hands. Because Jesus on the cross had his hand stretched out and nailed to it.

And there, remember that description of hell I read? The hunger and thirst and shame and pain of heart and wailing fell on him so that it would never have to fall on you. Several years ago, I guess 15 years ago, we served with a crew or Campus Crusade for Christ, and we were in Long Beach, California for the summer, taking college students on a summer mission. It was Father's Day, and we were in our hotel room that we were living in for the summer, and my middle son, Teo, he was two years old. He's about this big, and he's walking across the room, headed towards a window that had a little banister of the window about right here, the same height as his head. And he's walking over it to look out at the ocean. We're getting ready for church. It's Father's Day. Kendra had made a coffee cake, and on his way over there, he trips, and he hits his head on the corner right here, right above his eye on the corner of that windowsill. And he started to cry, and I didn't know how bad it was yet, but as any parent would, I jumped up, and I got over to him, and I picked him up, and as I turned him around, I saw that his eye was split all the way open, all the way to the bone. And right away, I told Kendra, I was like, we got to go to the hospital. And she's like, what? And I was like, look. And she's like, oh. And so we jumped in the car, and we ran to the emergency room, and I hadn't given much thought to how you give stitches to a two-year-old, but of course the doctors have. And he needed stitches, and they brought him in, and there's a special table for a child. Because when you're giving stitches right above the eye, you need a kid not to move. And this table has a lot of straps on it, and they strap down his legs, and they strap down his chest, and they strap down his arm, and last, they strap down his head.

And Tail was completely, thankfully, I don't think he remembers this, but he was completely unable to move. And then comes out the big needle, right? If you've ever had stitches, that big needle that

goes in first to numb it up so they can give you the stitches, and they stuck that right in that giant hole above his eye. And I remember I was sitting there, I had my hands on the chair, and I was squeezing it so hard, because what I really wanted to do, even though I knew the doctor was helping him, was jump over that table and throw him out the window. But there was Tao. He had no idea what was going on. He was terrified. He was scared, and a strange man had strapped him to a table and was hurting him. He didn't know it was to make him better. And Kendra and I sat there, and I had my hand on his leg, and Kendra had his hand, her hand on him, and we're just like, it's going to be okay. We're comforting. We're walking our two-year-old through this. And I remember he was okay. If you see him later, he's still got the scar right here. But I remember thinking later, what is the worst thing that could have possibly happened to Tao in that moment? And I think what the worst thing was, is if his mother and I would have got up, turned around, and walked out the door, and been like, you're on your own, Tao. Your comfort's gone. You got to take care of this. Jesus on the cross had this, but infinitely greater. Jesus, who had had a perfect relationship from eternity past of intimacy, of this kind of kingdom beauty and intimacy with his father on the cross as he bore our sins, it's as if God got up, turned around, and walked out of the room and left him alone. He turned his back on him because he could not be in the face of that sin. And it was infinite pain. It was the pain of hell and shame. And he did that for us so that the kingdom could come to us. And here's the result. This is something that you can wonder on and wonder on and think about and praise and meditate and reflect on and celebrate every day, every moment, every time you come into church, every time you meet for Sunday school or in a small group Bible study, because doing this moves it into your heart and brings you to a place where God is at the center and you live for him and him alone. And it doesn't become Jesus and something else. It's just Jesus. The something else's will always be there, this side of the kingdom, because we'll always struggle with sin, but it opens up for you to repent of those sins and grow. And we do that through the word of God. We do that through prayer. We do that through the means of grace and spiritual disciplines. We do that by being here this morning. And I hope that I've engaged your imagination towards how awesome God is, how beautiful he is, and how awesome it is the kingdom that he is bringing to every single one of us who knows him. And we celebrate that this morning, even as we're going to go into the Lord's Supper, to know he did it for us, to bring us this kingdom, to show us that he loved us. And as you come up, let yourself believe that. Ask yourself if you do, because the more that you believe it, the more that you trust it, it will change everything.

[39 : 13] Let us pray. Heavenly Father, I do thank you. Jesus, I thank you for your sacrifice on the cross so that your kingdom could come, so that your name would be hallowed in a way that we can't even imagine. And I pray that your name would be hallowed in each and every one of our hearts as we continue in worship this morning, as we go out of here today to be lights for you, to walk with you, that we would be encouraged to do so because of the vision of your kingdom that you were given this morning in the book of Isaiah. And we pray this in your name. Amen.