

1 Kings 3:1-15

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[0:00] All right, 1 Kings chapter 3, 1 Kings chapter 3, first 15 verses, so verses 1 through 15, 1 Kings chapter 3, verses 1 through 15 is where we will be at this evening as we just continue to make our way through Scripture and continue to look at what the Word of God has to say to us, and again, just making our way through the historical writings of Scripture and really reading the history of God's interaction with His people, right, and how He moves there.

So here we are, 1 Kings chapter 3. Now, a little hindsight, a little more foresight. Solomon's about 18 to 19 when he is anointed king.

He's proclaimed king. We've seen in the second chapter kind of matters that Solomon had to deal with in that very difficult second chapter where it seems like he goes on the spree and just avenging his father.

That's not really what he's doing. God is using him as an instrument of judgment for the sins of these individuals that fall. So we've seen that. But if you remember in the second chapter, there's this refrain that says, so Solomon sat upon his throne and his kingdom was firmly established.

So we have a king in place. David has passed on the matter, as the Bible says, in the ways of all men. He has died, and now his son Solomon is reigning in place.

[1:28] His throne is firmly established, and that's kind of where we leave it at. When we study the kings of Israel in particular, it is easy to get frustrated and confused and go, oh, man, why do we have such failures?

And, you know, here in a little bit we'll get to the good kings, the bad kings, and those who did right and those who did wicked, and then we'll just want to scratch our heads and say, oh, man, why can't everybody get it right? But probably one of the most confounding to me is Solomon himself, because someone defines him as the most ignorant or the wisest ignorant man to ever live.

He was a man full of wisdom, but yet what we see him doing near the end of his life is full of ignorance. We see his life, by the time he dies, he is probably in his mid-50s to 60 years old. So not a very long life. Not too lengthy of a reign. I mean, it's a pretty lengthy reign, but not a very long life. And yet we scratch our heads at that.

But it's just this reassurance, again, as with David and others, we're looking for a seed, singular. We're not looking for the offspring of David to set us free.

[2:44] We're looking for that one. And that one is Jesus Christ. Right? So every promise we find in Scripture is with a singular seed. And man falls short.

Man lets us down until we get to that one. And when we get to that one, he never fails us. He never forsakes us. He never lets us down. And we rejoice in that. It's just this, especially the history, the historical writings of the Old Testament just kind of leave us wanting something more.

Right? I mean, we read them. We need, there's got to be something better than this. Do good and do bad and rise and fall. There's got to be something better than that. And it leaves us with this anticipation.

That's where the people were in the Intertestament time. And when Christ showed on, you know, popped on the scene. Is this desire for something more?

We know who it is, but yet we're studying it still. Okay, here we are. 1 Kings chapter 3. 2 Kings chapter 3.

[4:07] 2 Kings chapter 4.

2 Kings chapter 4.

2 Kings chapter 5.

1 Kings chapter 5. 1 Kings chapter 5. 1 Kings chapter 5. 1 Kings chapter 5. 2 Kings chapter 5.

Verse 15.

Then Solomon awoke and behold it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord and offered burnt offerings and made peace offerings and made a

feast for all his servants.

[6 : 00] 1 Kings chapter 3 verses 1 through 15. We see the parallel passage of this recorded for us in 2 Chronicles chapter 1 where it is a little bit more condensed.

But we see also a little bit more details of what's going on in this time. 2 Chronicles tells us that when Solomon is doing this before he goes and offers these sacrifices he'd gather all the leaders. He had gathered the leaders of the nation around him and he had taken all these leaders with him and they had worshipped together and offered all these burnt offerings. And it was at that night that God appeared to him in a dream. We're so familiar with it, right?

We're so familiar with the request of God that's brought him to this place. But I want you to see here a good beginning. A good beginning. Because say what we may about Solomon.

We understand the beginning. In the beginning, this is what is so confounding and confusing about him. Is that in the beginning these truths are there and they're recorded for us in scripture. And we accept them at face value and not try to read into them more than we should.

[7 : 04] But it's just the good beginning. We are yet to see in reading and studying where these matters will lead. But we can kind of see a foretaste of it even in the beginning stages of his reign.

Not in dealing with those who had sinned. But really when it comes to his reign. And dealing not with what's left over from the reign of David. But how he's going to reign. We understand that Solomon is...

His name itself means peace. It is a translation of shalom. If you were to open up a Jewish testament, you will see that it is shaloma.

It is not Solomon as we pronounce it. But it has more leaning towards the shalom. Which is everything that is for your peace. So his name itself represents really who he is.

Whereas David was a man of war, Solomon will be a man of peace. David has been a man who fights battles. And someone described Solomon as a man who builds buildings. They could not be more night and day difference.

[8 : 12] David was a shepherd raised in the field. And Solomon was a politician raised in the palace. They are so different. But he's a king of peace.

And he's the man for the day. Because as is revealed to us in the chapter prior to this. And even in the first chapter of the book of 1 Kings. This is who the Lord wanted on the throne.

So we see in this good beginning. The first thing that we notice is the motive of the man himself. Among outsiders. The motive which led him among the outsiders in the world.

And this motive kind of gives us some insight as to what may happen. It says, So Solomon formed a marriage alliance with Pharaoh, king of Egypt. You know, Bible scholars will tell you it was not always wrong for Jewish individuals to marry outside of the Jewish nation.

As long as the people had come to Christ. And they had come, not Christ. They had come to Judaism. And they had converted and all this other stuff. They began to practice like that. But the reality is, is that he wasn't motivated by love.

[9 : 23] He was motivated by peace. And the first thing that we notice that he does is he forms an alliance through marriage. Whereas David made sure he ensured peace by victory.

David is fighting the battles and winning the victory. Solomon is maintaining the peace by marrying princesses. We know because of the large number of wives and concubines which Solomon gathers that he formed a lot of alliances.

And we know that the way he formed these alliances were by working alongside other political leaders. And making agreements with them.

And entering into peace talks and peace committees. And all these other matters. Now the danger there was that God had called his people to be a set apart people.

Not a set among people. He had called them to be different than everyone around them. Not to be allied with anyone around them. As a matter of fact, God said that if they maintained their uniqueness.

[10 : 26] That God himself would ensure their security. That God would be the one who would protect them. That would lead them forth into battle. And all the promises that we find that are conditional with the Mosaic covenant of God with his people.

That are conditional. Are based upon their separation from everyone else. They are based upon their uniqueness among the world. They are to be representatives of a holy God amongst an unholy people.

They are to live differently. They are not to live like the other nations. And not even to live in correlation with the other nations. They are to live starkly different than the other nations. But what we notice about Solomon. Since peace means so much to him. The thing that motivated him was ensuring peace at any cost. But unfortunately that is a very high cost. Because he ensures this peace by making alliances. And he makes these alliances. And he kind of seals them with the marriage. Now we know how this goes.

[11 : 30] Right? We have read the story. It is the multitude of wives which leads the man away. Because by allying with the enemy. And allowing the enemy to exist.

And he is also allowing the foreign gods of the enemy to exist. And not only is he distracted by his alliances politically. He begins to be contaminated spiritually.

The Bible tells us in the early pages of 1 Samuel. When Samuel is given the declarations of what a king should do.

The king was not to multiply wives. It is a very clear command. They are told over and over again. That they ought to be set apart. To be different.

But the motivation of Solomon. Is the maintaining of peace. He did not want to fight battles. Because it is much easier to maintain peace.

[12 : 29] Than to go fight the battle. And it was peace at whatever cost. He was not a warrior. We are not here to judge him for that. We are just here to state the facts.

We do not see him fighting on the battlefield. But we sure see him standing in the conference room. So to say. Making agreements.

What God had called his people to fight against. Solomon was entering into peaceful talks with. Too many times today.

When the people of God get tired of fighting the battle. And they forget that they are called to be different. They forget that they are called to be set apart. And they forget that. The life of following Christ.

Is not one of ease. But is one of perpetual battle. That they begin to enter into peace talk. With the enemy. And then they realize all too late. And all too often that the peace talks. Are what led to their demise.

[13 : 24] This is the motive of the man. We see it. Right now we don't judge him. Because he has just got one wife. But we see the handwriting on the wall. Because. Look at the very first one. That he enters into this agreement with.

It is Egypt. God had clearly said. They should never go back to Egypt. Egypt. But he does. Some historians will tell you. That at this time.

Egypt was very low. In their world power. Some will even narrow it down. To a certain dynasty. Of the pharaohs there in Egypt. And because of their low ebb.

They entered into this agreement. With the nation of Israel. And Solomon was a man of captive audience. And decided this is good. But the motivation is. Peace and prosperity. Too many times we.

Are motivated by peace. Rather than motivated by purpose. Number two. We see the mission of the man. Among God's people. So his motivation. In foreign affairs. Is peace.

[14 : 22] But he has a mission. Among God's people. The word of God tells us. That. He brought his wife back. And put her in the city of David.

Which is in one corner. Of Jerusalem there. And it tells us. In the second verse. The people were still sacrificed. On the high places. Because there was no house. Built for the name of the Lord. Until those days.

Now we're pretty far. Into occupation. In the promised land. The period of the book of Judges. Encompasses about 400. To 440 years.

So then you put Saul's reign. And then David's reign. So you add another. 70 years to that. You're 500 plus years. Into the occupation.

Of the promised land. And we're told. That they are still. Worshipping on the high places. Now this isn't. What we find out later. When they're worshipping. On the high places.

[15 : 16] And it's sinful. So we don't say. That the worship is sinful. We're just here. Looking at what's going on. Historically. Later. Their worship. On the high places. Are to false gods. And to idols. Here their worship.

In the high places. Is because of a lack. Of resource. Or lack of something. Because it tells us. That there was no house. Built for the name of the Lord. Until that day. Deuteronomy chapter 12. Verses 1 through 7.

Very specifically. Commands God's people. And by the way. The king. Was to read the book of Deuteronomy. He was to remember it. He was to recite it. He would have also read.

In the book of Deuteronomy. About the whole multiplying of wives. He shouldn't have done that. Well he kind of skipped over that part. But he'd also read this part. That the 12th chapter. Of the book of Deuteronomy. Said that when they went to the promised land.

And they were to tear down the high places. Because they would be a temptation. To worship like the other people were. And then God very clearly says. That when you go in there. You take down the high places. You shouldn't just worship on every high place.

[16:12] But you should have a centralized location. Of worship in the very place. That I cause my name to dwell. So what was God doing? God was bringing his people together. For corporate worship.

Right? God says worship should be. A centralized location. You're not going to worship. Scattered among. And I like this. Because what's going on. It went dark on you for a minute.

The Bible says that. You don't get to pick and choose. Well I like my hill better than your hill. My high place is better than your high place. And the way we do it on this high place. Over here is different. So I like it over here better.

God says that's not the way it's going to happen. We're going to have one centralized location. And we're going to go by the standard of God. And worship the same. He says wherever I cause my name to dwell.

Now we know that Shiloh. Was where the tabernacle was. First until Ichabod. Right? The glory of the Lord has departed. It was written across there. And Eli and his sons. Had failed miserably.

[17:07] And then we know that the tabernacle was moved to Gibeon. And then from Gibeon. David moved the Ark of the Covenant into Jerusalem. So you have this divided place at this time. But the reality is.

Is there was no place for centralized worship yet. Now this is Solomon's mission. This is what he determines that God is calling him to do. David had it upon his heart to build a place.

Right? David was a man after God's own heart. He wanted to unite the people. This is why he brought the Ark of the Covenant into Jerusalem. This is why he brought it. They're giving us like five to six miles outside of Jerusalem.

This is not far. He was getting everything together. And David wanted to really unite the people. Because he saw the danger in this. And he saw that God wanted his people to worship.

It's one. It's a man after God's own heart. But God had told David that he wouldn't be the one to do it. Because he was a man of bloodshed. Now we know in this promise that God gives. We've looked at it. There was a now but not now implication.

[18:07] Right? He said you shouldn't do it. But your son should do it. The word is your seed shall build a temple for me. There a tabernacle, build a temple for my name. And my name will dwell there forever and ever. And he shall be called a son of God.

And we looked at that. And David goes, oh that's Solomon. And begins to lay up things. And see all this. And we've seen kind of like we do much of prophecy. That there was the initial fulfillment.

But then the greater fulfillment. So Solomon's part of that. Right? The promise that God has given. I believe back in the book of Samuel. Is that it's not just Solomon that's going to build the temple.

That ultimately it's Jesus Christ. He's going to build that temple. Because Solomon is never referred to as the son of God. He never calls God his father. Because he worships according to the father. His father David.

And Solomon's kingdom does not last forever. As God promises this seed of David will. That he will have an everlasting kingdom. So we've seen there's this initial fulfillment.

[19:03] But yet Solomon knows this is the one great thing. His father David has charged him. His father David has provided for him. And everything's there to build the temple. Solomon's temple is one of the great wonders of the ancient world.

Magnificent in scope. Only encompassed by Herod's temple later. So you have the temple that they constructed when they came out of. If you read the book of Ezra. Ezra and Nehemiah.

Ezra in particular. Ezra in particular. You'll notice that when the people come out of captivity. Babylonian captivity. Cyrus issues his decree. They come back and they begin to build the temple. There were some people that were alive that had seen Solomon's temple. And if you'll notice. That the scope. Of that temple. It says that some people were rejoicing. Woo we got a temple. Other people were crying. Going oh man that doesn't look like the temple. And said you couldn't discern. Discern between the shouts of joy and the weeping of mourning. Because the scope of Solomon's temple was so much greater than the one that had been built. Herod surpasses that later.

[20 : 04] I mean it just gets huge. And it tumbles down. But the temple that Jesus is building now even surpasses that. Right. There's stones built upon stones. And we're connected to one another. It's a spiritual house of God.

But we see here. Solomon has this mission. And we have to say. It's a worthy mission. Because it says. We have to agree with it. But now Solomon loved the Lord. He had a love for the Lord. Solomon loved the Lord. Walking in the statutes of his father David. Except for the fact that he sacrificed on the high places. It's not wrong he did. Because that's where everybody was at. And at least he goes to the greatest of the high places.

Gibeon. And we have to say. And we have to agree. Because scripture tells us. God honored that sacrifice. Because God appeared to him after that sacrifice. Right.

Appeared to him in blessing. So Solomon has a love here. And God has given him this mission. And he has this. He's fulfilling the desire of his father. And he's going to build this temple.

[21 : 03] And it's going to be amazing. Side note. Solomon takes seven years to build the temple of the Lord. And then he starts construction on his own house.

And he takes 13 years to build his house. Just saying. He spends seven years building the temple of the Lord.

All of it's ornate. And you know the gold on the inside. The walls are gold. And all this magnificence. And then he turns to Solomon's house.

And he spends 13 years building one of them. And then he goes and builds the Milo. Which is. That Milo literally means filled up. It's the battleground.

The place he continues to build it. And then he goes over here. And he builds chariot houses. And then he goes. The most building projects Solomon does. Are for himself. Because he fulfilled that one mission.

[22 : 02] And it was like okay. He's a great builder. Right? There's another great builder. He's actually referred to as the great. It's called Herod the Great. I don't know if you noticed that in scripture.

That those who build great things. And all of a sudden they turn into. Getting distracted by those things. Because some of the stuff that Solomon built. God very clearly said don't do. And he began to build stables.

To house all the horses. God said don't acquire horses. He began to be a great horse trader. And get his horses from Egypt. And God said don't go to Egypt. And get horses. Right? God very clearly said all this stuff. He began to amass this.

And God said don't do that. It's like stockpiling tanks. You don't need tanks. You're trusting in me. Right? I don't trust in your horses. I want you to trust in me. And Solomon said. Ah we got all these cool trade routes. Going through our city.

And we're going to build fortification. Each one of them. We're going to have these chariot stables. And these horses. And he did. He really set it up. But when he died. It broke apart. Right?

Temporary.

[22 : 56] Last but a moment. The most foolish. Wise man you'll ever meet. But his mission. Was to build the temple.

It didn't really go beyond that. If you look at it. Because then it becomes. It gets to be very. Very. Very self focused. One Bible scholar. Describes David as a shepherd.

Who served the people of God. And describes his son Solomon. As a leader. Who led the people to serve him. Because he used them to fulfill.

His purposes. But the mission he had. Was to build the temple. And it's astounding. I mean. It serves its purpose. The glory of the Lord fills it. So we have to say.

God. It's great. I mean. The Shekinah glory falls upon it. You can't even go in there. It's. It's astounding. It's astounding. What he does. He had his motive. Among those on the outside. His mission. Among those on the inside.

[23 : 50] Okay. Now let's look at the last one. The measure of the man. Before his God. The measure of the man. Before his God. And we're looking at the beginning. It's a good beginning. So he goes to Gibeon. He has all the leaders there.

He has the political leaders there. He has the advisors there. The military leaders are there. And they're all gathered together. We get this from. Second Chronicles chapter one. And he leads them there. And they go worship together. Right. It says that he offered a thousand burnt offerings. Because that's where. But go look. It's astounding. When you look in. Second Chronicles chapter one. It says that he went there. Because that's where the bronze altar was at.

The tabernacle was there. But also. The serpent that was up on the snake. The snake was there. And all these other ornate things were there. I see. Remember that thing. Ends up becoming distracting. People start worshiping the serpent. So they break it. And it's not there anymore. But the bronze altar is there. So he goes to that right place. Where it's at. And they offer those thousand burnt offerings. It probably took multiple days. You know. One altar. And it's just this total dedication.

[24 : 50] Remember. Burnt offerings mean complete submission to God. That means we're going to give it all up to you. You know. We're not going to take anything back. We're not going to. We're not going to partake of it. We're not going to eat of it. We're going to give it all to you.

So. What a symbol. Right. What a picture. Of what Solomon is doing. With all the leaders. Is completely committing. And then after that. God appears to him in a dream. Now. It is. Kind of telling. That David had two. Seers with him. David and Nathan. David had two. Remember those. They would come to him. Nathan was one. And they would. They would tell him what he had done wrong.

Or tell him what he had done right. And he had. He had all these. He was. We were never told Solomon has any. He doesn't have any. Those around him.

No seers. No. No like. Hey. This is what God has said. But now he's. Given this opportunity. In a dream. God comes to him. And says.

[25 : 47] Ask of me what you wish. That's a. That's. That's. That's a telling statement. He says. Ask of me what you wish. And we're looking at the measure of a man.

Because. Typically. What we wish. Is the desire of our heart. And the desire of our heart. Is usually a great standard of measurement. And God kind of gives him.

Free range in this dream. Says. What would you wish for me to give to you? We know. We've read the account so often. But we notice what Solomon does here.

Solomon. Very rightly declares. That the only reason. He's in this position. Is because of God's faithfulness. To David. Right. He says. God. You've displayed your loving kindness.

To my father. David. You've really. Shown that loving kindness. Of putting his son. Upon the throne. And I am that son. He. He begins to exalt God. For building his people.

[26 : 43] So the people of Israel. Can't be numbered. He sees himself. He refers to himself. As God's servant. Multiple times. In this request. Says. I'm your servant. He says.

I'm but a little child. At this time. He's probably 20. Okay. He's. 20 years old. And. He can't. He says. I don't even know how to go in and out. I don't know how to make these decisions.

So. So you know what he asked for. He asked for wisdom. So I need wisdom. But he doesn't just ask for wisdom. He says. So give your servant. An understanding heart. To judge your people.

Some translations. Change that. To understanding mind. The original language. Is understanding heart. And the reason. Some translations do it. And they tell you. That the Jewish people.

In the Old Testament. Thought that the seat of emotions. Set in the bowels. And the seat of intellect. Set in your heart. But we know better today. Is in the mind. Well. While that's possibly true.

[27 : 39] I think scripture is right. Also knowing that. The greatest decisions. Are the ones made. With an understanding heart. Not just an understanding mind. And what Solomon is asking. Is God.

I just don't want to know. Intellectually what I should do. I want to know. Inwardly what I should do. And the literal translation is. God give me a listening heart. I want a heart. That listens to you.

I want a heart. That listens. And knows. What it should do. And he wants to make those decisions. Not just on intellect.

But on heart ascent. Big difference. Because he wants to. And he loves to. And this is a great. Great request.

And God looks at him. And says. I've given it to you. The wording is in the active tense. I'm giving it to you right now. I'm giving you this wisdom. We know that nobody exceeds him in wisdom.

[28 : 36] We know that. We can read the book of Ecclesiastes. We can read. Song of Solomon. We can read. All these things. Solomon is a writer. Of many proverbs.

Whereas his father wrote songs. He wrote proverbs. Right. We have the. Treasuries of David. Is what Charles Spurgeon called. The book of Psalms. And David. And so many of those Psalms. We're told. That Solomon. Pinned. Three thousand Psalms. But we only have three of them. Recorded in scripture. So. Two thousand nine hundred.

And ninety seven of them. Are missing. But we do have his proverbs. His wisdom. They're recorded for us. He's a man of wisdom. He's a man of.

Of heartless. He understands these things. The songs. Reflect our worship. The wisdom. Reflects our understanding. Sometimes we can understand something. And not obey it.

[29 : 31] But when we're worshiping truly. We. We. Typically live in obedience. But yet Solomon is given this. God says. I'm going to give you this wisdom. I'm going to give you. Also what you didn't ask for. Right.

Give you riches. Peace. But then he gives us one condition. He gives us one condition. Verse 14. If you walk in my ways. Keeping my statutes and commandments.

As your father David walked. Then I will prolong your days. That's the only conditional promise.

That God gives. His days are not prolonged. Because he does not walk in his ways. But God did give him riches.

He gave him honor. He gave him all these other things. Those weren't conditional. Because it shows us. That the measure of the man here. Really is. Is great.

Because he's asking for what he ought to ask for. And it is such a good beginning. And he has a desire.

[30 : 29] And I believe it says he loves the Lord. He's worshiping the Lord. God gives him a clean slate. And a free access. And he wants heart wisdom.

These things are genuine. And what a good beginning. But you know. This wise man. Wrote in the book of Ecclesiastes.

At least most people believe it's Solomon. The preacher. Is how he refers to himself. And I think it is Solomon. He wrote in the book of Ecclesiastes.

The end of a matter. Is better than the beginning. Which is. How you finish.

Matters more than how you start. And what we see is. Solomon has a. Great beginning. But it's not a good finish.

[31 : 28] It's not. He says it's better to go into the house of mourning. Than the house of weeping. It's better to be reminded. That it is. We are truly measured.

At the end of our life. Not how we begin our life. He knew all these things. I mean knew them better than we do. Had the opportunity to understand them.

But yet what we'll figure out. With Solomon is. He was easily distracted. By the motivations of his heart. And motivations of peace.

And he was easily distracted. By the things he allowed in. It is what Jesus would call. In the parable of the souls. That which chokes out. It is the joys.

And the pleasures. Of this life. That choke out the seed. In the parable of the souls. You know. The stony ground is obvious.

[32 : 30] The seed that takes no root. And the sun scorches. It's obvious. But the one that is most disturbing. Is that third one. The one that grows up. And begins to produce fruit. And then it's choked out.

And Jesus says. It's the joys. And the pleasures. And the concerns. Of this life. That choke it out. And in the end of the matter. It's worse than the beginning.

We see it with Solomon. What a good beginning. But it's unfortunate. That we won't see him finish. In this manner. But yet. We have to acknowledge. He was right.

And when he wakes up from this dream. He goes back to Jerusalem. And he worships again. We just wish he could stay right there. We wish he could stay.

And during the construction of the temple. It's great. But it's when he began to focus on himself. He began to focus on his family.

[33 : 27] He began to focus on all the. As he said. Vanity of vanities. All is vanity. Right? In the book of Ecclesiastes. He said. I tried this. I tried that. I tried all these things. Right? I tried money.

I didn't do it. I tried pleasure. I didn't do it. I tried all this. I didn't do it. I went to the house. I didn't do it. But the end of the matter. He said. Is this. So.

Careful how we judge. But we stand. Not to. Cast stones at Solomon. But to use the life of Solomon. As encouragement to ourselves. It's not how we begin.

But rather how we end. It's not how we begin. It's how we end. As many people have said. We want to finish well.

Whatever it is. God is calling us to do. We want to finish well. Let's pray. And then we'll be through. And we'll be dismissed. Let's pray together. God.

[34 : 21] Thank you so much. Thank you for this day. God. We acknowledge. That the trials and tribulations. Which were before Solomon.

Stand before each and every one of us. But we know that it is. Much easier. To get off to a good beginning. Than it is to finish. Well. We praise you for.

The accounts that we see in scripture. We know that we're looking at the life of man. But. We're looking at that. With an anticipation. Of the coming of the savior.

We know we have something greater than Solomon. He possessed wisdom. And discernment. We have the free gift of the spirit.

The fullness of God dwelling within us. So Lord. Help us to walk faithfully. Help us to walk obediently. And Lord. Help us to walk with the end in mind. Knowing that the end.

[35 : 22] Is better than the beginning. Lord. As we begin to leave here this evening. We pray that as we enter into our mission field this week. You give us opportunities. Help us to be the lights of the gospel.

Help us to be those who live differently. For your glory. And Lord. We just praise you for the opportunity. And we ask it all in Jesus name. Amen.

Thank you guys so much. Amen.

Amen. Amen.

Amen.