

# The Jewish Final Solution to the World's Problem - Revelation, Part 11-Letters to the Seven Churches, Part 7

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[ 0 : 00 ] Please turn to Revelation chapter 3, and we'll be looking at verses 14 through 22.

To the angel of the church in Laodicea write, The Amen, the faithful and true witness, the beginning of the creation of God, says this, I know your deeds, that you are neither cold nor hot.

I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

Because you say, I am rich, and have become wealthy, and have need of nothing. And you do not know that you are wretched, and miserable, and poor, and blind, and naked.

I advise you to buy from me gold refined by fire, so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed.

[ 1 : 26 ] And I, Saul, to anoint your eyes, so that you may see. Those whom I love I reprove and discipline.

Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him, and will dine with him, and he with me.

He who overcomes, I will grant to him to sit down with me on my throne. As I also overcame, and sat down with my father on his throne.

He who has an ear, let him hear what the Spirit says to the churches. In considering this final letter that is addressed to these assemblies in Asia Minor, all of whom we believe to be sometime in the future, rather than historical as is often interpreted them to be, we see these as constituting Jewish assemblies.

And as you read those seven letters, we pointed out a number of times the elements of Jewishness that is in each of them. And we have taken the position that these will be Jewish people who will have come to faith in the true God of Israel.

[ 3 : 09 ] And I do not know, at this time, whether they will have come all the way, but eventually they will, to embracing Yeshua HaMashiach, Jesus their Messiah, as their Lord.

And that these are going to exist in the tribulation period, in that time of Jacob's trouble that is spoken of in Daniel chapter 9, that is such a key passage to the whole plan and program of God. So these seven assemblies, and by the way, that's just one more instance of seven being utilized in the Revelation. And we've already pointed out to you, which I will not belabor by repeating them. There are numerous sevens that are scattered all throughout this book. It is a very significant number. And most are of the opinion, and I happen to share it, that seven is a very special number to God.

It is a number that signifies completeness, and it is a number that belongs to the deity. It's no coincidence that he created the heavens and the earth in six days and rested on the seventh.

[ 4 : 13 ] And that has created that increment of time that has existed even to this day in time, when we still recognize a seven-day week all throughout the world. And I am satisfied that it began in Genesis chapter 1.

In addressing this last church, the one that is listed as Laodicea, there are a number of things that contrast it from the church that preceded it.

The church of Philadelphia received no condemnation from the Lord. But it was commended.

The church of Laodicea is going to receive no commendation, but a great deal of condemnation, because they are sorely lacking in everything.

They are a complete contrast to the church at Philadelphia. So it is important to note the rebuke that is given or the praise that is given, because each of these have something to offer, or they have some sore need that Christ is addressing.

[ 5 : 26 ] And that is somewhat typical of churches throughout the world. And a number of scholars have made the observation, and I'm not prepared to dispute it, that these seven different churches that are described here are really a kind of symbol of the types of churches that have always existed and that exist to this day.

And I would not argue with that. In our world today, there are Laodicean churches. And there are Philadelphian churches.

And there are Ephesian churches. And there are Smyrna churches. And there are Pergamos churches. And as you read the characteristics that describe each of those churches, you can find those kind of churches in and among Christianity all throughout the world.

Now, I do not think any church, especially in their right mind, would ever want to be a Laodicean church, for sure. Or even an Ephesus church that is referred to as one that has left their first love, departed, grown cold, indifferent, and so on.

And there is always the possibility that a church may be a Laodicean church, but doesn't have to remain that way.

[ 6 : 52 ] It can become a Philadelphian kind of church, if they get their act together. So it is not too far-fetched to look at each of these that possess spiritual qualities or spiritual deficiencies and easily understand how there are churches in all of our denominations and among all of our non-denominational churches that could probably fit one of these seven churches like a hand in a glove.

The beautiful thing about it is, the truth remains for a church in the same way that it remains for an individual. However sorry and deficient your Laodicean is, it does not have to remain that way.

You are not locked into it. Because God's method of extracting those who would be extracted from their miserable condition is always via repentance.

It is a coming to oneself of the truth of the situation and crying out to God in repentance and with a contrite heart. And God is always the God of the new beginning, the second start.

He always has his arms open and is ready to receive any and all who come to him in repentance.

That's the beauty of the gospel. So this seventh letter to the church at Laodicea is all negative.

[ 8 : 26 ] And the sixth letter to the church in Philadelphia was all positive. Christ had nothing bad to say to Philadelphia. And Philadelphia and the church of Smyrna were the only two churches out of the seven that Christ did not call to repentance.

And the reason he didn't call them to repentance was simply because they had nothing to repent of. They were on track. They were in league with their Lord.

And he had no rebuke for them. So Christ is giving credit where credit is due and blame where blame is due. And it's a beautiful thing that he recognizes those that are walking upright, whether they are individuals or whether they are churches.

The Philadelphia church that we considered in our previous session knew they were lacking in power and ability.

They were aware of that. They admitted that. They acknowledged that. That's a wonderful thing.

When we are willing to come to grips with our own deficiencies and limitations, then there is help for us.

[ 9 : 44 ] When we are unwilling to do that, then we are consigning ourselves to simply more misery. Thank you, God.

We're just fine. Just like we are. We don't need anything that you have to offer. We are rich and increased with goods. We have no need of anything.

So thanks, but no thanks. Go deal with somebody who has a need. That's the kind of arrogant spirit that existed in this church.

That is described as the church of Laodicea. A sense of self-sufficiency is a supreme kind of arrogance.

A sense of felt need and acknowledged lacking is dependent upon that divine supply. And that's simply the truth of the matter.

[ 11 : 01 ] The greatest single ability of the assembly at Laodicea was in their massive self-deception.

And there is no deception so profound or so damaging as self-deception.

I've lived long enough to be around the block a couple of times. And I do know that we are all very capable of selling ourselves a bill of goods.

We are capable of deceiving ourselves into thinking that something is other than it is. And the only thing that can correct that kind of thinking is to make sure that our thinking and our assessment lines up with what Scripture reveals.

Because that's the only place where you get the true scoop. Where it really tells it like it is. And when we talk to ourself with self-talk, we can convince ourselves that a whole lot of things are what they are not.

[ 12 : 14 ] And that's dangerous. It's deceptive. It is part and parcel of Satan himself. One of his principal methods is deceit.

When you deceive people, you cause them to think that things are other than they are. And you know what? This inundates the whole world. It really does.

Look at the civilization that existed in Noah's time. How many of those people on the surface of the earth were simply self-deceived?

And they all congratulated each other on their perception and their assessment of their situation.

Which was totally wrong. And is going to end in their disaster.

Every generation is capable of that. We today live in a generation where throughout the world, people are suffering from self-deception.

[ 13 : 17 ] And the coup de grace of that self-deception is they don't have a clue that they are self-deceived.

They don't even have a clue that they don't have a clue. That is the intensity of their self-deception.

They look at something and they see something utterly different from what it is.

They assess it in a completely different way than what reality requires. This is where they are locked in. And it is the most dangerous place to be in.

And this is precisely where the congregation of Laodicea was living. Now I would like to think, and I suspect that this is the case, that even in a congregation that is so rampantly arrogant and out of track with the Lord, I would like to think that there was at least a handful in there who did have it together.

Because I don't think you can find a congregation hardly anywhere where it is 100% and everyone is on the same page with God or 100% where everyone is astray from God.

[ 14 : 37 ] There are always a few, it seems, faithful and even the most lacking of congregations.

And that was probably the case at Laodicea. And you wonder, did these people have a hard time hanging in there, sticking it out in the midst of so much that was wrong?

Were they ever tempted to jump ship and go someplace else? Or were they diligently applying themselves, trying to awaken the rest of them, the majority, to what their true condition really was? Well, we don't know. But human nature being what it is, it's very seldom 100% one way or another. Probably wasn't here either. Self-deception is the most deadly kind of all.

And Laodicea is a classic example of that. Self-deception leads to a trust and confidence in self as the only valid source of information.

It is coupled with pride, apostasy, atheism, humanism, all of these things. If you examine the writings of any of the world-renowned, and I give them credit because that's what they are.

[ 15 : 52 ] They are world-renowned atheists, and there are about a half a dozen of these who are considered leading lights among atheism. They have published books in multiple languages and have made the New York Times bestseller list.

They write in a very articulate and persuasive manner. Some of them are very clever with words.

And they look to themselves and their own intellect as all the authority that is needed.

The atheist possesses a special kind of arrogance. He sees his own mind as being completely sufficient for all of his conclusions and all of his assessments.

He has incredible confidence in himself and his own intellect. And the atheism and the humanism, of course, go hand in hand.

They are virtually one and the same. The humanist is the one who says that man is the measure of all things. God is not only not existent, neither is he necessary.

[ 17 : 03 ] God is not only existent, neither is he necessary. And all you need is a well-tuned mind, which, of course, they believe themselves to have. They completely reject the authority of Scripture

and just about every other authority.

They have supreme confidence in their own thinking and in their own intellect. And that is massive self-deception. But nonetheless, this is where they are.

So let's look at this, if we may, in the text, beginning with verse 14, chapter 3, to the angel of the church in Laodicea.

And we've already pointed out to you that we believe this angel is an angel, not merely a human being who is a pastor. And what we base that on is the fact that the identity of an angel, I think, has already been established in the very first chapter and the very first verse.

It is true that, in some sense, a pastor may be thought of as an angel. I've been called a lot of things here, but I've never been called an angel.

[18:09] But the word angelos in the Greek literally means a messenger. And it's true that every pastor ought to be a messenger. But angels are also created beings, not human, but angelic.

And they serve a principal role as a messenger. And some of them are warrior angels. And one of which is Michael.

Michael is an archangel who appears to be especially designed for the status and the welfare of the nation Israel. Michael is Israel's chief angel.

Gabriel is an archangel. And he, too, delivered messages to Joseph and to Mary and to others in the scriptures and served in that particular capacity.

And they are going to do so during the tribulation period. We pointed out to you that in the 70th week of Daniel that is upcoming, which will be, according to chapter 4 and verse 1, the things which must take place after these things.

[19:21] That's what we're going to begin studying next. And it will be in chapter 4. It has to do with the 70th week of Daniel, which is a period of seven years. And the angelic activity will be profound and profuse all throughout this book.

And it will be obvious. I do not get the impression that these angels are going to be working in a covert kind of way.

But their activity seems to be pretty much up front and in your face. And we're going to see that coupled with a whole lot of physically dynamic, extraordinary things taking place during the seven-year period, the likes of which we have never seen in period.

Never have seen. Not before Christ and not after Christ. Certainly not in the magnitude and in the amount that is going to be obvious during this time of Jacob's trouble, the time of tribulation.

So it is going to be stunning beyond belief. To the angel of the church, these angels, each angel has a congregation for which they are responsible.

[20:39] We've already pointed out the fact that we are convinced that these are future, as is all the rest of the book of Revelation. It is all future. And these congregations are going to be Jewish congregations that will exist in Asia Minor, present-day Turkey, during this time.

And each of these seven congregations is going to have a specific angel appointed to it. And the angel is going to deliver this message that the risen Christ, glorified Christ, has relayed to the angel. Here is what he is to say. To the church in Laodicea. Write the Amen. The faithful and true witness, the beginning of the creation of God.

And this one is none other than the person of the Lord Jesus Christ. He is referred to as the beginning and the end, the Alpha and Omega.

And we could buttress this with Colossians 1, 16 through 18, how that Christ is before all things, and by him all things consist, and without him was nothing made that was made, and so on.

[21:51] That is born out in Colossians 1, 16 through 18. And then again in chapter 2, verses 4 through 11, where Christ is spoken of as being the one in whom we are complete.

And he is, again, before all things. And you could couple that with John chapter 1 and verse 1. He is the one who is speaking here. And he begins with the same two words that he uses with all of the other churches.

I know. In other words, don't think for a moment. That I am not fully aware of precisely what is taking place in your congregation.

I know it full well. Let there be no doubt about that. I know. So there's no point in beating anything around the bush. I know your deeds.

That you are neither cold nor hot. That's an interesting expression. But all you have to do is just submit your own taste buds and your own tongue to the test.

[ 22 : 57 ] And if there is anything that I like, it is a good piping hot cup of coffee or tea. Or a nice cold glass of iced tea on a hot summer day.

But don't serve me either one of them. Lukewarm. Bah. Warm coffee. I'll pass.

I just can't drink it. Won't drink it. Warm tea. Don't want it. Have nothing to do with it. Needs to be cold or hot. And when it isn't either one, it's just there.

Something is seriously lacking with both of them. In one case, it's heat. In the other case, it's cold. And the lukewarm just doesn't cut it.

Doesn't please anybody. That's what Christ is saying. You're neither cold nor hot. It's another way of saying you're good for nothing. Nobody wants to drink that, which is just tepid.

[ 24 : 15 ] So because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. All you have to do is get a little taste of it. Well, now, I'm not so sure that I would actually go so far as spitting it out.

Yeah, I'd probably swallow it. But I wouldn't take another drink. I wouldn't take another swallow. But on the other hand, I'm human.

And I have a much higher tolerance for that which is distasteful. Our Lord doesn't have any. He has no tolerance for that which is distasteful.

I can overlook in a lot of people that which is distasteful. And you know why? Because I can be distasteful myself. So I'm willing to cut my fellow man some slack because I know I'm aware of my own deficiencies.

But Christ doesn't have any. So all of this comes across to him as completely unacceptable.

Whereas to us, it would be different.

[ 25 : 19 ] Because you say, and by the way, you're saying it doesn't make it true. I am rich and have become wealthy and have need of nothing.

That's your assessment. That's what you really think. You really believe that, don't you? And your deception comes in when one truly assesses the value of what's there and sees it as nothing.

We all know how true it is that some people can place a great deal of value on something that in reality is worth virtually nothing.

Someone has said that American society today tends to know the cost of everything and the value of nothing.

That describes a large segment of our society. Fully aware of the cost for everything. The value of nothing.

[ 26 : 35 ] Truth be told. And Christ is giving his assessment here. You do not know. You see, there is that blind spot that comes in. You do not know.

You are unaware. You don't have a clue. You think everything is just great. And you do not know.

God wrote through Hosea, the prophet, one of those sad, sad verses that my people are destroyed for lack of knowledge.

Lack of knowledge. A dearth of information. They haven't been able to hear what they need to hear. And this is all about giving out information.

Do you know what this passage is? What all of these letters to the churches are? Without exception. Each and every one of them is a bill of information. Each and every one of them is a document that is giving accurate information with the intent that the recipient church can act on that information.

But if they aren't given the information, there's no possibility that they're going to act on it. And then once they're given the information, they can go positive or negative. But at least they are given the option.

[ 27 : 56 ] They will not be able to say, but we didn't know. We didn't know. Oh, yes, you did.

Because that's the whole purpose of these letters being given.

They did not know and would not know without the letters. But with the letters, they are brought up to speed. They are given the information. Now the question is, what are you going to do with it?

You can turn a deaf ear to it. And this is what Jesus means when he closes every one of these letters to the churches. He that hath an ear to hear, let him hear.

Once you get the information, the ball is in your court. What are you going to do with it? This applies to so much of life. It even applies to personal salvation.

This is why so much emphasis is placed on giving out the gospel, the good news. All it is is information. That's all it is. Information.

[ 29 : 01 ] And it gives people something to act upon. Something to respond to. And they may respond positively or negatively. But in either case, they are given the information.

That's what this is. In fact, dear friends, this is what the whole Bible is all about. This is why we have a Bible.

This is why God has given us this word. So that we can be informed. So that we can respond to what he has provided. That's what scripture is all about.

It's just the dispensing of information. And in this day and age, we are called upon to dispense information regarding the grace of God.

This is the information age for the grace of God. And we just give out the information and people can respond to it with the volition that God has already given them.

[ 30 : 06 ] So while in assessing yourself, you see yourself as rich, become wealthy, have need of nothing. But you do not know that you are wretched and miserable and poor and blind and naked.

Wow. What blindness. I advise you to buy from me gold refined by fire.

And here is talking about, of course, the true riches, the true wealth. That you may become rich, that is, with a genuine richness. And white garments, that you may clothe yourself, that is, with a true purity.

And that the shame of your nakedness may not be revealed. And I sab to anoint your eyes that you may see. Because you are blinded the way they are.

Those whom I love, I reprove and discipline. This hearkens to that passage in Hebrews, where Paul, or the writer, whomever it might have been, said that those whom God loves, he chastens and disciplines.

[ 31 : 13 ] And what son is he whom the father hath chastened not? And if you endure not chastening, whereof all are partakers? If you are out of line and God never takes you to the woodshed, it's because you don't belong to him.

And he disciplines those who are. Be zealous, therefore, and repent. That is, change your mind. Why should you change your mind? On the basis of the information I've given you, you change your mind.

You reverse yourself. You acknowledge your poverty and your spiritual impetus. And when you do, then I stand ready to fill you with everything you need.

But it is conditioned upon your repentance. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and will dine with him and he with me.

And all that's doing is stating his availability. He stands ready. He who overcomes, that's another phrase that is used in all of them, I will grant to him to sit down with me on my throne, as I also overcame and sat down with my father on his throne.

[ 32 : 24 ] And then he closes it with the same admonition. He who has an ear, let him hear what the Spirit says to the churches. And we will entertain any comments or questions that you may have for the moments that we have remaining.

And not just with this particular church, but with any of the seven, if you have a question or comment, feel free to raise them. Anyone?

Anyone? Marv, in Revelation there, where in verse 18 says, I advise you to buy for me gold refined by fire.

And as it goes on there, I'm wondering the significance of being able to buy. And also later on it says that he will come in and dine.

I'm wondering what you think of the significances of those specific words saying to buy it. It's obviously not give me \$10. And why is it to come in and dine?

[ 33 : 36 ] And also, I think it's phenomenal to say you'll be able to sit with me as I sat with my father.

I mean, to me, that's a wonderful privilege. So what's the significance that you see of all those things? Well, with the buy, I would link that phrase with Revelation 22 and verse 17 as the book closes out.

And the spirit and the bride say, come. And let the one who hears say, come. And let the one who is thirsty, come. Let the one who wishes take the water of life without cost.

And he's not talking about buying in the sense that they are paying for this with some kind of coin of the realm. But he's simply saying to obtain from them, to obtain from him because he is the one who has it to give.

And he offers it free of charge. Ho, everyone that is thirsty. Let him come and buy and drink milk and wine without cost and without price. That strikes me as Isaiah something.

[ 34 : 53 ] I can't put my finger on it, but it is Isaiah, I believe. Susie in the back there. I think that using that word buy was used because that church was all about wealth.

And that was put in terms of what they could understand, that they were all about money. And so they could understand that comment. You're right about that.

And yeah, you were definitely speaking in their terms. And he's talking about the true riches and the true gold and not the stuff that you're passing off for wealth. Absolutely.

Big message of this. Big message of this whole thing is a false assessment of one's own position, whether a church or an individual. And the fact that there is a remedy for that.

And it comes through repentance, acting on the information. All right, Roger, do you have a comment? Do you think that the Gentiles will be flocking to these churches for guidance or direction on what's going on with the world?

[ 36 : 00 ] I'm not real sure how involved these Gentiles are going to be. That's entirely possible. There's no question.

There's no question but what Gentiles will really respond to the Jew during the millennial period. I've got that phrase, I think it's in one of the minor prophets, that the time will come when the Gentile will take hold of the skirt of him that is a Jew and say, We will go with you for we have heard that God is with you.

And there will be an alignment of Gentiles attaching themselves to Jewish people because Jews by that time will have come to the truth regarding their Messiah.

And Gentiles will flock to him and they will come into Jerusalem and they will worship there.

Jerusalem will be the world center of worship for the entire world.

And all nations will flow into Jerusalem. It's going to be. Jerusalem will be the capital of the world.

And it is spoken of in Scripture. Israel is spoken of in Scripture as the center of the earth.

[ 37 : 15 ] And indeed it is. Theologically it certainly is. Someone else? John and then Carolyn has a question or comment.

Just a comment. It seems like there's going to be a lot of miracles and stuff happen during these times. And it will have to be quite a miracle to establish Jewish churches in a Muslim country.

True. True. I don't know to what degree this will be Muslim. You see, the area that we're talking about, this Asia Minor that is identified as such in Scripture, is like a huge peninsula.

And it is modern day Turkey. And the Apostle Paul traversed this area during his missionary journeys and established churches, one of which was the church at Ephesus.

And now, today, in fact, for the last, I don't know exactly how long, I'd say for the last several hundred years, the Christian representation in those areas where Paul traveled in established churches has been minimalized.

[ 38 : 29 ] And it has been largely a Muslim-dominated country for centuries. And it is to this very day. And I don't know to what degree Islam is going to have a role to play during the tribulation period.

It could be relatively nothing. It could be that they will be one of the major players. In fact, Islam could even be the major player and ally of the Antichrist.

And I base that on a number of things, but one of which is they really like to cut off people's heads. And that seems to be the principal method of execution during the tribulation period.

I saw the souls of those that had been beheaded for the testimony of Jesus Christ under the altar. That's significant.

I don't know of anybody else since the French Revolution who has made so much of that method of execution since the guillotine.

[ 39 : 46 ] Carolyn? You probably just started to touch on what my question was. And that is, of the seven churches, is there any significance to the fact that the majority of these do represent churches from Paul's ministries?

Is there any significance to that? I don't think any of these. I don't think any of these actually represent churches from Paul's ministry, other than to say it's the same geography.

But other than that, Paul's churches existed 2,000 years ago. And for all practical purposes, we are unable to identify any of them as being in existence today.

The most that we've got to go on are just ruins, physical ruins. But no one, to my knowledge, is able to go into modern Turkey to any Christian establishment, which, by the way, might be a trick in and of itself.

Because wherever Islam is dominant, they do not take kindly even to the existence of Christian churches.

[ 40 : 54 ] They see them as infidels. So I do not know that there are any actual Christian churches in modern Turkey.

And if they are, they are underground churches. They are not out in the open. So none of them can claim, well, you know, we are a church that was founded by the Apostle Paul 2,000 years.

I do not think that church exists. So these churches, as we mentioned, these congregations, these assemblies, are going to consist of Jews, primarily of Jews.

And as you read those seven letters, they just ooze with Jewishness in the terminology and in the statements that are used.

It's just Jewish as it can be, even Jewish words, that they are going to come from that period of time that will have been involved with the Russian invasion of Israel.

[ 41 : 55 ] And these will be Jews who will have recognized the hand of God in preserving the state of Israel. And there will be a massive turning of Jews to the true God of Israel.

And eventually they will come all the way, as the writer of Hebrews talks about, they will come all the way to embracing Jesus as their Messiah. But they will start out with a rebirth and a renewal of Judaism, Old Testament fashion.

And how long they will be in that, I do not know. But eventually they will come all the way. And as I've often said, Christianity is nothing more than Judaism that has come a full age.

Stop and think about it. And that's what the letter to the Hebrews is all about. It's Jewish people who have come all the way to Yeshua HaMashiach, the Messiah.

Beautiful thing. Other comments or questions? Someone else? Someone else? Someone else?

What I would encourage you to do, and I say this because it would give me some more time to prepare.

[ 43 : 08 ] And some of your questions are involved. And it's more difficult for me to be able to answer them without any research or just on my feet.

And I'm not opposed to it. I'm happy to do it. But all I'm saying is if you have questions about anything that we've studied here, you will for sure get a better answer if you would just take a moment and write your question out and drop it in the offering box.

And it doesn't make any difference whether you assign it or not. And I have some time to look at it and examine the scriptures in connection with that. You'd get a better answer than what I'm giving you off the top of my head.

But maybe that's better than nothing. Anything else? Okay. Would you stand, please? Father, we are truly grateful for the assessment that is provided us through the scriptures.

And we recognize sorely so that in and of ourselves, we are all deficient. And we all miss the mark. And all of us, in and of our flesh, are blind and miserable and naked and halt and wounded and everything else that goes with it.

[ 44 : 31 ] But we can be whole in every way. Whole in the way that matters once the righteousness of Jesus Christ is poured into us.

And we are so grateful for that truth. We don't understand how you do that. But we only know that because of your great love, you are willing to do it. So our prayer for each and every one here is that we may be vessels that are open and available for you to pour into our being your righteousness, which then makes us accepted in the beloved rather than accepted through the eyes with which we see.

For we recognize that self-deception is very much a reality and that we are all capable of engaging in it. And how we bless you and thank you that you have provided for us the sure word of God that is designed to deliver us from self-deception into the truth of what you have revealed.

And then you have given us a volition that enables us to respond to that truth. Indeed, you have blessed us with everything that we could possibly need.

We have only to take responsibility and utilize it. And Father, if there is one here today, young or old, boy or girl, man or woman, who has never made peace with Jesus Christ because they have never received his righteousness, we pray that you will provide for them an ongoing conviction, an

unsettlement, a dissatisfaction, an anxiety that can know no relief until it is found in the person of Jesus Christ.

[ 46 : 23 ] How we thank you for him in his wonderful name. Amen.