

Some Thoughts on the Nature of God

The Nature of God

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Psalm 90 is our Scripture reading this morning. As we open our Bibles, the little ones may be dismissed for the *Wonders of Worship* program downstairs.

Psalm 90 beginning at verse one.

Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God. You turn man to destruction, And say, "Return, O children of men." For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night. You carry them away like a flood; They are like a sleep. In the morning they are like grass which grows up: In the morning it flourishes and grows up; In the evening it is cut down and withers.

For we have been consumed by Your anger, And by Your wrath we are terrified. You have set our iniquities before You, Our secret sins in the light of Your countenance. For all our days have passed away in Your wrath; We finish our years like a sigh. The days of our lives are seventy years; And if by reason of strength they are eighty years, Yet their boast is only labor and sorrow; For it is soon cut off, and we fly away. Who knows the power of Your anger? For as the fear of You, so is Your wrath.

So teach us to number our days, That we may gain a heart of wisdom. Return, O LORD! How long? And have compassion on Your servants. Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days! Make us glad according to the days in which You have afflicted us, The years in which we have seen evil. Let Your work appear to Your servants, And Your glory to their children. And let the beauty of the LORD our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands.¹

¹ Psalm 90:1-17.

Let's pray together.

Father, this is your Word and it is living and powerful and sharper than any two edged sword. I pray that you would use it now in our hearts. Accomplish your purposes through it. Be glorified in us as we meditate for a few moments this day upon your glorious nature. Guide us by your Spirit, we ask in Christ's name. Amen.

“Thus says the LORD: "Let not the wise man glory in his wisdom, Let not the mighty man glory in his might, Nor let the rich man glory in his riches; But let him who glories glory in this, That he understands and knows Me, That I am the LORD.”²

Jeremiah 9:23-24.

If someone were to ask you, “What is God like?” How would you answer him? What do you know of God? What can be known of him? What has he revealed about himself?

One of Job's friends, Eliphaz, said to Job:

“Now acquaint yourself with Him, and be at peace; thereby good will come to you.”³

The study of God is no mere mental exercise. I mentioned last week that my father was an engineer. He was a mathematician and we lived in different worlds. His was a world of PIs-r-squared, mine was a world of pies are dessert. And it became painfully obvious to both of us about the time I reached what we used to call *junior high school* that although my dad's *intellect* was dominant, his *genes* were obviously not.

I used to ask him why I had to study algebra and trigonometry when it was quite evident that the mathematics side of my brain, whichever that is, was neuron deficient.

As someone put it, the gates were down, the lights were flashing, but no train was coming.

Dad said, “Well, you know, learning mathematics is good mental exercise.”

I think he thought, you know, if you drove a four cylinder Civic long enough and hard enough, it might evolve into an eight cylinder Lincoln. But *I* showed *him*.

The study of God is no mere mental exercise. George D. Watson said, “It is a beautiful task to study about God. The human mind can never be employed on any subject so full of rich reward as when trying to find out the knowledge of God.”

Knowing God, of course, brings us life. John 17:3.

² Jeremiah 9:23-24.

³ Job 22:21.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”⁴

Eternal life is not merely the endless compounding of years or the cessation of our concept of time. Eternal life is *coming to know a person*.

The apostle Paul said, “I count all things but loss that I might *know him*.”

And even after we believe in the Lord for salvation, there are great benefits to us in this life by our deepening our knowledge of God. In our relationships with one another we can trust a person only to the degree that we know him or her, and know him or her to be trustworthy. You don't place your children in the hands of complete strangers. You don't even place your *possessions* in the hands of complete strangers. And the better we know God, the more we will be able to trust him, the more we will be able to attempt great things in his name and to have peace and joy and comfort even in the midst of trials.

In part because we have neglected to search the Word for ourselves, and in part, I think, because much public preaching and teaching is intentionally designed to *convert* rather than to *edify*, many who name the name of Christ today are ignorant of God's true nature and attributes.

Dr. A. W. Tozer wrote this several decades ago.

“It is my opinion that the Christian conception of God current in these middle years of the 20th century is so decadent as to be utterly beneath the dignity of the most high God, and actually to constitute for professed believers, something amounting to a moral calamity... I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.”

In Psalm 50 verse 21 God rebukes the wicked, “You thought that I was all together such a one as thyself, but I will reprove you.”

As you know, God's Word says:

“The fool has said in his heart, ‘There is no God.’”⁵

And if it is foolish to say there is no God, then surely it must be foolish to acknowledge him, but be content to remain relatively ignorant of him.

C. S. Lewis in the classic *Mere Christianity* said,

“Everyone has warned me not to tell you what I am going to tell you... They all say ‘The ordinary reader does not want Theology, give him plain, practical religion.’ I have rejected their advice. I do not think the ordinary reader is such a fool. Theology means

⁴ John 17:3.

⁵ Psalm 14:1; 53:1.

‘the science of God’ and I think any man who wants to think about God at all would like to have the clearest and most accurate ideas about him which are available. You are not children,” he said, “why should you be treated like children?”

Although we can learn about God, and come to a truer understanding of Him, as you know, it is also true that *we will never be able to comprehend him.*

“Can you by searching find out God? Can you find out the Almighty to perfection? It is as high as heaven; what can you do? Deeper than hell, what can you know? The measure thereof is longer than the earth, and broader than the sea.”⁶ Job 11:7-9

Puritan Richard Sibbes said, “How should finite comprehend infinite? We shall *apprehend* him, but not *comprehend* him.”

Puritan Thomas Hodges: “No bodily eye hath ever or can possibly see him. Neither can the eye of the understanding perfectly reach him.”

“...no man can find out the work that God maketh from the beginning to the end.”⁷ is the way Ecclesiastes 3:11 puts it.

“...how unsearchable are his judgments, and his ways past finding out!”⁸ Romans 11:33.

Robert Drummond in a book called *Faith’s Perplexities* writes,

“I for one should be very much surprised if when the truth about God is reached we should not find something which is very perplexing to human minds and something which betrays the poverty of human speech. I expect the truth about the infinite God will always tax the fullest resources of finite minds and tongues and still leave men wondering, pondering and adoring.”

Granting then, that there are things about God which we will no doubt find incomprehensible, *what do we know of him?* What *can* we know of him? Well, there are, as you know, strictly speaking, just two sources of information concerning God. One we call **general revelation**, the natural world, you might call it, what the world we see and experience tells us about our creator. And, you know, that world does tell us certain things.

“The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. There is no speech nor language Where their voice is not heard.”⁹

⁶ Job 11:7-9.

⁷ Ecclesiastes 3:11.

⁸ Romans 11:33.

⁹ Psalm 19:1-3.

You don't have to have a Bible to be able to look at the heavens and realize certain things about our Creator. You will certainly be able to realize that he is a God of great power who set the stars in the heavens, set the earth in rotation, set the sun in position. He has got to be a God of *great power*. He has got to be a God of *infinite wisdom*. How in the world could he plan such a thing? And, you know---gravity, here we are spinning through space--- and the way children are born, and we grow and our bodies change and heal themselves. It is *incredible*.

So we know that God has incredible *wisdom*. We know that he has incredible *power*. We know those things just from *general revelation*. You would know that if you never had a Bible. You would be able to reason *at least that far*. But there is not a whole lot more about God you would be able to determine that way. General revelation can only take us so far. We need special revelation. The special revelation God has given us is the Word of God. It reveals much more to us about him than we could ever learn from simply looking at the heavens. General revelation reveals his incredible power and his wisdom, his knowledge, but we can't tell if he is a *physical being* or a *spirit* just by looking at general revelation. We can't tell if he is simply *a force of nature*. We can't learn anything about his *justice* or *mercy* or *holiness* or *truth*. Some would argue we can't even tell just by looking at nature if God is *benevolent* or *malevolent*. Is he ultimately good or is he ultimately evil? Yes there is *sunshine* and we receive from him and *rain* and *food*. But we also get *tornadoes*, *famine* and *drought*.

Thomas Manton says,

“We know God, but as men born blind know the fire. In other words, they know that there is such a thing as fire, for they feel it warm them, but what it is, they know not... So, that there *is* a God we know, but *what he is* we know little, and indeed, we never *can* search him out to perfection.”

The only other way we can know God is by **Special Revelation**. So God has revealed himself through his Word. I won't take the time this morning---I don't have the time this morning to establish the Scriptures as God's unique revelation, but there is a very real sense in which they establish themselves.

John Owen said, “Let the son arise in the firmament and there is no need of witnesses to prove and confirm to a seeing man that it is day. Come how it will, the Scripture has authority in itself and has its power of manifesting itself from its own innate light.”

But this morning I would like us to take a few minutes to consider some of the truths that the Scriptures reveal about God, about God's nature. First of all, he is **the self existent one**. The Scriptures make it very clear that God is self existent, that God is eternal.

John 5:26:

“For as the Father has life in Himself, so He has granted the Son to have life in Himself.”¹⁰

Isaiah 44:6:

“Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; Besides Me there is no God.’”¹¹

“And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.”¹² Genesis 21:33.

Psalm 90, which we read, begins, or at least verse two says:

“Before the mountains were brought forth, or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God.”¹³

It should be obvious to us that the Creator of all things *never had a beginning*. For had there ever been a time *when the first cause was not*, nothing could ever have existed. And as he had no beginning, the Scripture makes it clear that he will have no end, Psalm nine verse seven.

“But the LORD shall endure forever.”¹⁴

“Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.”¹⁵ Psalm 145:13.

Even as he is the self existent one, he is prior to and independent of all things. He is the creator of all there is.

“[The] things which are seen were not made of things which do appear.”¹⁶

“In the beginning God created the heavens and the earth.”¹⁷

“...thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all.”¹⁸ Nehemiah 9:6.

The psalmist said:

¹⁰ John 5:26.

¹¹ Isaiah 44:6.

¹² Genesis 21:33.

¹³ Psalm 90:2.

¹⁴ Psalm 9:7.

¹⁵ Psalm 145:13.

¹⁶ Hebrews 11:3.

¹⁷ Genesis 1:1.

¹⁸ Nehemiah 9:6.

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?”¹⁹

“He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.”²⁰

He is the eternal, preexistent one, the creator of all. And as the eternal self-existent, independent creator, **God is not bound by time.** It is important that we understand that God is not bound by time. The Scripture says, as you know:

“...with the Lord one day is as a thousand years, and a thousand years as one day.”²¹

C. S. Lewis writes,

“Almost certainly God is not in time. His life does not consist in moments following one another. If a million people are praying to him tonight at 10:30, he need not listen to them all in that one little snippet which we call 10:30. 10:30 and every other moment from the beginning of the world is always present to him. God is not hurried along in the time stream of this universe any more than an author is hurried along in the imaginary time of his own novel. He has infinite attention to spare for each one of us. He does not have to deal with us in the mass. You are as much alone with him as if you were the only being he had ever created. When Christ died, he died for you individual, just as much as if you had been the only man in the world.”

“If you picture time as a straight line along which we have to travel you then must picture God as *the whole page* on which the line is drawn. We come to the parts of the line one by one. We have to leave A behind before we reach B. We cannot reach C until we leave B behind. God from above or outside or all around contains the whole line and sees it all.”

It is interesting that Einstein held that man’s sense of time like his sense of color, is merely a form of perception. It is therefore *subjective and intuitive*. We try to objectify time by measuring it with clocks and calendars, but we should remember that all clocks relate to the motion of our solar system. What we call an hour is actually a measurement in space, an arc of 15 degrees in the apparent daily rotation of the celestial sphere. Time is always dependent on the system of reference.

So certainly God is not bound by time as we know it. God is not bound by our solar system.

¹⁹ Psalm 8:3-4.

²⁰ Jeremiah 51:15.

²¹ 2 Peter 3:8.

“I am God, and there is none like Me, Declaring the end from the beginning.”²² Isaiah 46:9-10.

How can God declare the end from the beginning? The *end* is as clear to him as the *beginning*. He is not locked in this box that we call time.

“He has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation.”²³

John Wesley put it like this.

“All time, or rather all eternity (for time is only that small fragment of eternity which is allotted to the children of men) being present to him (to God) *at once*, he does not know one thing before another, or one thing after another; but sees all things in one point of view from everlasting to everlasting. As all time with everything that exists therein is present with him at once, so he sees at once, whatever *was, is or will be* through the end of time. The sum of all this is the almighty, all-wise God sees and knows from everlasting to everlasting all that is, all that was, all that is to come *through one eternal now*. With him nothing is past or future, but all things equally present.”

Remember when Moses came to God----at the burning bush Moses didn't *intentionally* come to God. He came to see this great sight, this bush that was burning and not consumed, and God spoke to him.

“...put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”²⁴

Moses said to him, “Well, when I go to the children of Israel and I say to them the God of your fathers has sent me unto you and they say to me ‘*What is his name?*’ What shall I say to them?”

And God said:

“‘I AM THAT I AM:’ and he said, ‘Thus shalt thou say unto the children of Israel. I AM hath sent me unto you.’”²⁵

He is *the I Am*, the one who *preexists* what we call *time* and the one who has no beginning and no end.

What else do we know of God from Scripture? **God is a spirit**. He does not have a body as we have. He is not bound by a physical body any more than he is bound by time.

²² Isaiah 46:9-10.

²³ Acts 17:26.

²⁴ Exodus 3:5.

²⁵ Exodus 3:14.

“...we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”²⁶ Hebrews 12:9.

Remember Jesus said to the Samaritan woman:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”²⁷

It is because God is a spirit that he made it clear that he was not to be worshipped by means of physical representations.

“Thou shalt not make unto thee any graven image.”²⁸

John MacArthur says, “God is never to be reduced to an image, never! Now if you think of God as an old man with a beard sitting in a big chair, that’s bad. Someone once said that idolatry doesn’t begin with a hammer, it begins with the mind.”

“To whom then will you liken God? or what likeness will you compare unto him?”²⁹

You cannot make a representation of God, because God is a spirit. And what--how would you represent him? Remember when God’s wrath was brought down upon the people after Moses was so long upon the mount? What is it that they were doing there? They were trying to make some sort of representation of God. It’s not that they thought this calf they were making was *actually God*. They just wanted something *they could see*. “At least now there is *something* we can bow down and worship. This invisible God, this one who is a Spirit, how can we worship him?”

“To whom then will ye liken God? or what likeness will ye compare unto him?”³⁰

Now the problem is we live in a world of material things, right? We live in a world of materialism, and *things* have a stranglehold on us. We live for what we can see and touch and taste and smell. When we talk about having our needs supplied by the Lord, invariably we refer, thereby, to our physical or material needs, because that is the way we think. For us the ultimate reality is what we can see and touch. But we now know that the things that we see and touch are, in fact, not as real as we may think.

“We are born of material parents into a material world,” said Tozer. “We are wrapped in material clothes. We are fed on material milk and we lie on a material bed and sleep and walk and live and talk and grow up in a world of matter. Matter presses upon us so obtrusively and takes over our thinking so completely that we cannot speak of spirit

²⁶ Hebrews 12:9.

²⁷ John 4:24.

²⁸ Exodus 20:4.

²⁹ Isaiah 40:18.

³⁰ Ibid.

without using materialistic terms. God made man out of the dust of the ground and man has been dust ever since and we can't quite shake it off."

William Pratney says,

"Yet as our studies in physics have shown us, we know that matter itself is not really solid. Remove the empty space from a man and what is left as matter would be fly-speck in size. What we think of as *solidness* is only *energy bundles* held together by subatomic forces, entire universes of swarming electromagnetic and nuclear fields. All we see is unsubstantial at heart; coalesced force bound by yet deeper invisible cords. The nature of reality remains the subject of scientific and even mystic speculation. People who attempt to describe it find even illustration difficult and are forced instead either to mathematical representations, poetic analogies, or notational models in their thought processes."

The fact is everything that we see and feel here will one day be dissolved. Listen to 2 Peter 3:

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?³¹

Although God is *not physical* he is *quite real*. Stephen Charnock said, "God is a Spirit. That is, he has nothing corporeal, no mixture or matter, not a visible substance, not a bodily form. He is a spirit, not a bare spiritual substance, but an understanding, willing Spirit, holy, wise, good and just."

The spiritual world is every bit *as real* and it is *more lasting*, than the physical world that we see. If everything we see here is one day going to be destroyed, the elements will melt with fervent heat, what will remain is *the spiritual world* that we do not see.

I don't doubt that there are spiritual beings present here right now, no doubt good angels sent on missions of mercy, perhaps evil angels looking for an opportunity to plant a thought, to send you on a rabbit trail, to get you thinking about the temperature or the time or an errant strand of hair on my forehead.

Some years ago I was preaching and I mentioned... I was preaching about something in the Old Testament and I mentioned the prophets and seers of the Old Testament. One of the men in church came to me the next week. He said, "You had me in the mall last week. As soon as you said prophets and seers I was thinking of, you know, *shopping*." You know, he was off at the mall. I don't know how long he was there before he came back.

³¹ 2 Peter 3:10-12.

There are spirits at work here, spirits who want to keep you, evil spirits who are sent from their father the devil to keep us from being attentive, to keep us from learning, from growing, to keep unbelievers from hearing the Word and receiving it--- and so the fowl of the air come and they grab that seed as soon as it is sown and they carry it away before it can take root. And there are angels, ministering spirits sent forth to minister to them which shall be the heirs of salvation to those of us who know the Lord, those of us who are his children, his bride, his elect.

Tozer said, “A spiritual kingdom lies about us, enclosing us, embracing us all together within reach of our inner selves waiting for us to recognize it. God himself is here waiting our response to his presence. This eternal world will come alive to us the moment we begin to reckon upon its reality.”

Now to say that God is a *spiritual being* conjures up images of some *impersonal force*, a featureless generality. But as C. S. Lewis put it, “He is the most concrete thing there is, the most individual organized and minutely articulated. The words incorporeal and impersonal are misleading, because they suggest he lacks some reality that we possess. It would be safer to call him *transcorporeal*, *transpersonal*.”

Now because God is a spiritual being he is, of course, *invisible in his essence*, which is why Jesus said:

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”³²

So it was as an accommodation to our human weakness that God came to us in the person of his son.

*Philip saith unto him, Lord, show us the Father, and it suffices us. Jesus said to him, “Have I been so long time with you, and yet have you not known me, Philip? He who has seen me has seen the Father; and how do you say then, Show us the Father?”*³³

Now in subsequent weeks, Lord willing, we will consider *more* of what the Scriptures reveal about God, but *only a small part* of what the Scriptures reveal about God. The simple truth of his eternity, however, should be enough to give us comfort and joy---those of us who know him.

Think about it. Your future is firmly in the hands of a *self-existent, eternal, independent, spiritual Creator* who exists *beyond the confines of time*. No wonder he tells you not to worry. You see, time is on the paper. It is a line on the paper and he exists beyond the paper. And so he says, “What are you worried? You are worried about tomorrow, but I’ve got that all covered. I already see tomorrow. I already know what is going to happen

³² John 1:18.

³³ John 14:8-9.

tomorrow. In fact, even the hairs of your head are numbered. Not even a sparrow falls without your Father. You are of more value than many sparrows. You don't need to worry, "Oh, what is going to happen?" I take care of the birds of the air. I take care of the flowers of the field. I will take care of you. I am the *first* and the *last*, the *beginning* and the *end* and all things work together for the good of those who love Me, to those who are called according to My purpose."

So he says:

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.*³⁴

But it is entirely possible that there are some people here, perhaps someone here today, who simply does not know God personally. God is for you merely *a distant force*. So you think of him as some force that is toying with your life.

Well, there is only one way to know him, only one way to be brought into a personal relationship with him. Jesus Christ said:

"I am the way, the truth, and the life: no man cometh unto the Father, but **by me."**³⁵

There is but one means to come to know God, this infinite, eternal, self-existent, spiritual being. Only one means to come to know him and that is through the person of his Son.

"He who has seen Me has seen the Father."³⁶

Jesus said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

As Jesus said:

"I am the light of the world."³⁷

"I am Alpha and Omega, the beginning and the end."³⁸

You can come to know the Father through the Son. How do you do that? Well, if you have been here many times you have heard me explain it several times, but let me make it clear. If you will recognize yourself as a sinner and realize that you break the laws of a

³⁴ Philippians 4:6-7.

³⁵ John 14:6.

³⁶ John 14:9.

³⁷ John 8:12; 9:5.

³⁸ Revelation 1:11; 22:13.

holy God, that you don't love him with all your heart and soul and mind, you don't love your neighbor as yourself. If you sin against God, you sin against others. If you will recognize that and repent of it, recognize that it is a wicked thing that you are rebelling against your maker, recognize that it is a wicked thing that you are trouncing upon his laws, if you will repent of that sin and lay hold upon Jesus Christ, that is, stop trusting in yourself and transfer your trust to this one who came and lived a sinless life, died upon the cross and rose again from the dead, if you will *rest in him, believe in him, trust in him*, God the Father says, "All your sins will be forgiven."

He will accept the sacrifice of Christ as if I were your sacrifice. He will accept the righteousness of Christ as if it were *your* righteousness. He will apply Christ's righteousness to your account. He will apply *your sin* to Christ's account. You will be forgiven and you will be brought into that special relationship with God that sin destroyed. God will be your heavenly Father and you will have everlasting life with him and all the blessings that go along with that, including the fellowship of the saints and the blessing of the Word of God and the joy that the Holy Spirit gives and power over sin and many, many other things.

So, friend, will you come to him? He is not some distant force. He is a personal loving God who created us in his own image and wants us to know him.

If his Spirit is speaking to your heart today, you will come, because God can bring you.

Let's pray, shall we, for one another. Pray especially for those who may be here outside of Christ that God will draw them to himself. Let's pray.

Father, please---it was only your mercy and grace, compassion whereby we were forgiven and saved. Many of us here today, Lord, remember when we were without hope, without God in this world, when our eyes were blind, when our ears were deaf. But, Lord, you graciously gave us life. You brought us up out of that horrible pit. You breathed upon the dry bones and made them live. You made us alive, we who were dead in our trespasses and sins. Now, Lord, we have been born again. We have new life, spiritual life. So, Father, we pray that if there is anyone here this day outside of Christ, please, Lord, give that soul no rest until he or she makes his peace with you. Do a mighty work of grace, we pray and I ask it in Christ's name. Amen.

If you will take your bulletin and open it up. We are going to sing a little chorus. Some of you who were here at the beginning of the service heard us sing it through one time. We are going to have the praise team play it through for us once and then we will sing it. Please join us as we sing *Before the Mountains were Brought Forth*. Please stand.

[music]