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The New Kingdom

Revelation 21:1-8

Prayer: *Father, I just again thank you for your grace, I thank you for your goodness, I thank you that we can still gather and gather in freedom and trust that we have that freedom as a gift from you. We pray this morning, Lord, for yet another gift and that's the gift of your Holy Spirit. We pray that you would accompany us, that you'd open up your minds, our eyes and our ears and that you'd make this of permanent value. We pray this in Jesus' name. Amen.*

We live in a parenthesis. I mean if you take the long view of humanity, the one that's described by scripture itself, you're going to see an amazing connection between the very first and the very last book of the Bible. The more you examine these two bookends, the more you see that life as we know it is actually a very long parenthesis between two cosmic events.

The very first event we find in Genesis and it's called creation itself; and this last event we find in Revelation, it's what we're examining today and it's called the new creation. And in between

both of these two events is this parenthesis that has lasted tens of thousands of years, and it was defined by an ongoing war between the kingdom of light and the kingdom of darkness. And like I said last week, it's a war that is over two competing visions of what reality is. One kingdom represents truth and life and beauty; the other kingdom represents lies and death and every other kind of profound ugliness imagined. And where we're at right now, I mean, today at long last what we're looking at study wise is that dark kingdom has been finally utterly vanquished.

We're up to chapter 21 in our examination of Revelation and at this point the dragon, the beast, the prophet and the whore of Babylon, they've all been consigned to the lake of fire eternally. God has completed the task; the war has been won. The kingdom of light has utterly vanquished the kingdom of that darkness.

And so John's vision is going to take us now to the beginning of this new creation that God has prepared for us. Actually it's Jesus who's doing the preparing. If you remember from *John 14*, this is Jesus' words, he says: *"Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you*

may be also."

So God's preparing a place for us. What's it going to be like? Well Paul said it's going to be like nothing you could possibly imagine. In *1 Corinthians 2:9* he says: *But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him."*

Paul is telling us that nothing you've ever seen, nothing you've ever heard, in fact nothing you could possibly imagine is going to be able to describe what God is preparing. And because nothing's going to be able to describe what's waiting for you, it may well be that our reaction to this new heaven while we are here on earth might just be one of bewilderment, might just be one of disappointment. You see, the very first piece of information that God gives us is kind of bewildering just to start out with. This is verse 1 of *Revelation 21*. John says: *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.*

I don't know about you, but I love the sea. I love to watch it, I love to sit by it, I love it's power, I love it's beauty; but here God is saying the sea will be no more. I mean, so right off the bat that tells us it's going to be a wildly different place than it

used to be. I mean this world that we know is three-quarters water, and that's the way it's got to be for the hydrologic cycle that protects all of life for that to work. God says we're going to have no need of that cycle as he's going to be providing all of the sustenance that we need.

And as much as many of us love the sea, nevertheless it's often spoken of in scripture that's associated with powerlessness, chaos and evil. *Isaiah 57* says: *But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. There is no peace," says my God, "for the wicked."* And then we have the beast who represented the antichrist, that's a creature that came from the sea. *Revelation 13:1* says: *And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.*

Well that sea, that sea that represents chaos and evil, that sea is now gone. I mean, there's going to be bodies of water for sure but how they take shape, we don't quite know. We know everything about life here on this planet will be radically changed and actually a better phrase would be radically upgraded. We will see how this is going to change everything that we know about the planet.

Verse 2 says: *And I saw the holy city, new Jerusalem, coming down*

out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God." So the first difference in this new kingdom is that God is going to be truly with us in the same way that he was with Adam and Eve before the fall.

Now I can easily see some folks thinking in their heart of hearts, I don't know if I really want God to be that close. Everything I know about God the Father is that he's distant, he's scary, he's powerful; if you mess up around him, you just might wind up dead. After all when God came down to his people Israel the response to Moses in *Exodus 20* was: *"You speak to us, and we will listen; but do not let God speak to us, lest we die."* I mean the people's reaction to the presence of God was absolute terror.

And going all the way forward to the New Testament we see Paul reiterating that very same terror that the Israelites felt at God's presence. This is what he says in *Hebrews 12*. He says: *For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, "If*

even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I tremble with fear."

So given that terror, why should the idea of God coming to live with us in our midst be considered a blessing instead of a curse? Well, here's where our thinking is going to be radically transformed along with the very planet that we are living on. You see, the difference between God's presence among the Israelites and God's presence in this new heaven can be summed up by the actions of one very important word, and that word is "sin." The reason why the Israelites were terrified is because God was and is absolutely holy and perfect and the Israelites were not.

And so this parenthesis that we've been living in for tens of thousands of years is one in which the justice and mercy of God has finally been worked out. A holy God can now look on his formerly unholy people as having gained the perfection and righteousness necessary by faith in what God himself has done. God has come down among us and he's lived his life perfectly then offered it up as a substitute for our sin and so now in this new heaven, the sin issue, it's over, it's done with. Our relationship to God is no longer cowering under our imperfection but it's now fully revealed and enjoyed just like Adam and Eve enjoyed God's presence before they fell.

In fact in that same scripture in Hebrews Paul is describing the difference, saying once again in verse 21: *Indeed, so terrifying was the sight -- this is the sight of God -- so terrifying was the sight that Moses said, "I tremble with fear."* But then, then he goes on to say in the very next verse describing the heaven. He says: *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect.*

Did you get that? God is now living amongst his people who are now -- quote -- *"the righteous made perfect."* Everything about our relationship with God the Father, the Son and the Holy Spirit will be radically different, much more different than it ever was because we are now rendered perfect by Christ's sacrifice. So no longer is God going to be some terrifying presence occupying a mountaintop that shakes in his presence; instead he's going to be dwelling intimately with us, that is with his children. In verse 4 he says: *"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."*

So the first thing we're going to notice in this new heaven is that

death and mourning, crying and pain is no longer a part of our experience. And you know we're so used to living in this parenthesis of pain, we don't even think about what that absence would be like because everything about this existence is a zero-sum game. A zero-sum game is one in which every advance that you make comes at a cost or a minus to someone or something else. Picture a group of people all wanting a piece of pie and the bigger piece that I get has to mean a smaller potential piece that you get because my piece is going to take away from the pie. And what it means is that this existence because of the fall, because of the resulting curse, this existence is predicated on pain.

A classic example of a zero-sum game would be the life of a predator. Lions and tigers all the way down to house cats, they can't add to their lives without causing wildebeests and antelopes or even mice and birds to subtract from their lives. One side goes up by making the other side go down. And that's what life is like inside this parenthesis. And no one summed it up better than C.S. Lewis in his introduction to his book *The Problem of Pain*. This is what Lewis said. He's describing what this world looks like to somebody outside of an understanding of God.

He says: "And what is life like while it lasts? It is so arranged that all the forms of it can live only by praying upon one another.

In the lower forms this process entails only death, but in the higher there appears a new quality called consciousness which enables it to be attended with pain. The creatures cause pain by being born, and live by inflicting pain, and in pain they mostly die. In the most complex of all creatures, man, yet another quality appears which we call reason, whereby he is able to foresee his own pain which henceforth is preceded with acute mental suffering and to foresee his own death while keenly desiring permanence. It also enables men, by 100 ingenious contrivances, to inflict a great deal more pain than they otherwise could have done on one another and on the irrational creatures. This power they have exploited to the full. Their history is largely a record of crime, war, disease, and terror, with just sufficient happiness interposed to give them, while it lasts, and agonized apprehension of losing it, and when it is lost, the poignant misery of remembering. Every now and then they improve their condition a little and what we call civilization appears. But all civilizations pass away and even while they remain, inflict peculiar sufferings of their own probably sufficient to outweigh what alleviations they may have brought to the normal pains of man. That our own civilization has done so, no one will dispute; That it will pass away like all its predecessors is surely probable. Even if it should not, what then? The race is doomed. Every race that comes into being in any part of the universe is doomed, for the

universe, they tell us, is running down and will sometime be a uniform infinity of homogenous matter at low temperatures. All stories will come to nothing: All life will turn out, in the end, to have been a transitory and senseless contortion upon the idiotic face of infinite matter. If you ask me to believe that this is the work of a benevolent and omnipotent spirit, I reply that all the evidence points in the opposite direction. Either there is no spirit behind the universe, or else a spirit indifferent to good and evil, or an evil spirit."

That's pretty grim. But Lewis, he's simply observing the world that we all know in the absence of understanding the God who created and the God who's going to redeem it. So this new heaven, this new heaven and earth, it's going to require a great deal, I think, of getting used to. And the first thing you notice is that God says he's going to wipe away all tears. But you know, as wonderful as that news is, it indicates one thing and that is that we are going to be standing before God in heaven itself with tears, with tears that need to be wiped away.

So we ask, well, I thought heaven was a place of just unlimited joy, I mean, what are these tears about? Well, my guess is we're going to start to fully comprehend just what our sin cost our Savior. My guess is that we will see what it cost him to rescue us

and that we'll see the pain that our sin cost him that he was willing to bear. And it may well be that the source of our tears, that's the source of our tears that God's going to wipe away.

I think it's going to take a while to get used to the idea that mourning and crying is no longer going to be part of our existence because I don't think we realize how much death has always been a part of our existence. I'm 74 years old, I mean, death is far more natural at this age than it was at any other age while I was growing up. I mean I remember how awful it was when somebody in their teens -- I mean, we just this morning read about a young man committing suicide at age 16 -- I remember how incredibly awful it was when somebody young died either by disease or suddenly as we've just heard. I mean, you feel it's just wrong, it's out of phase, it's not supposed to happen at this time of life. But now at this time of life it seems far more reasonable in my time of life.

I mean, I remember saying many years ago after I was visiting a friend in a nursing home, and I was watching and observing this gathering room where probably eighty percent of the people that were in that room couldn't even speak. They were just kind of sitting there staring straight ahead and it was obvious to me that this was a waiting room for people who had an appointment with the curse that all of mankind was under and that appointment was about

to become due and payable and they're all just sitting there waiting to die. What was overwhelming to me was the idea that all of us are under this curse of death that seems -- it seems so distant and so unreal when you're young but then it becomes much more real and much more palpable as that inevitable day begins to approach.

Well here in this new kingdom, none of this death stuff applies, neither does mourning or crying or pain. And again, none of us, we don't know what it's like to live in a world where pain doesn't even exist. I mean, we seldom realize the amount of fear that all of us carry that's directly a result of pain, either pain that we're experiencing or pain that we fear will come. Is that just a twinge in my back or do I have a slipped disc? Is that indigestion or do I have an ulcer? And of course any and all those aches and pains from anywhere in your body, I mean, they always wind up thinking is that the dreaded "C" word that takes most of us out. And if it's not cancer then it's a heart attack or stroke that everybody has, thinks about and puts way into the background. And if you're young, it's just muted background noise that hardly gets any attention, but as you get older, it starts accelerating into a murmur and then finally a shout. And everyone my age feels that shout. And no one has any idea what it would be like to live in a world where that shout doesn't even exist. And it will be so

completely new and different that we'll have no frame of reference for it. That's why God says: *"No eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him."*

So all we can say is that our experience will be unlike anything we've ever known or felt before. And in fact that's all God is telling us in our very next verse in our text this morning. Verse 5, he says: *And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true."*

And so the next thing that God is going to present to us is something that most of us don't even realize that we're missing. Scripture says in verse 7: *And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment."*

You know I'll be the first to confess I have a very strange relationship with water. I mean I had lots of folks who carry around with them water jugs that consume copious amounts of that stuff. That's most definitely not me. I mean, I tell people all the time I have no desire whatsoever to consume any water whatsoever; never did. I try never to touch the stuff. I start

out each morning with a tall glass of water only because I know that I'm supposed to but I still don't like even having to drink that.

And I can think of only one time in my life when I thought differently. That was during high school football practice. At the start of the year we had what they call double sessions and you had you to wear full pads, you had to go through morning and afternoon sessions. It always ended with this torturous round of wind sprints in 90-degree weather. And even though that was some 60 years ago, I still remember walking from the gym to the field house with the most profound thirst I could even imagine and how incredibly delicious that water was at that moment.

Well, since then I've never really had thirst like that, so I've never really developed any real appreciation for water itself. But you know, the same can be said for our thirst for God, I mean, we're born having our thirst for God eliminated by the curse of Adam's fall. So instead of thirsting for God, we fear him, we hide from him, and then we choose alternative ways to slack our thirst. *Jeremiah 2:13, God says: For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.*

Now just a few weeks ago I was sitting down with a man who was facing death, and he and I were talking about the broken cisterns that he had he spent much of his life pursuing. We talked about the considerable amount of money that he had made and he said, "What good does this do me now? I can't spend it." He talked about the houses that he had acquired; and again he said, "What good does this do me now? I'm too sick, I'm too weak to go there." He said, "And as I look back at my life, I realize now the only thing that had any real value were the things that I did for the kingdom of God." And you know, a large part of that involves cultivating a genuine thirst for God. Understand what God says here in verse 7. He says: *To the thirsty I will give from the spring of the water of life without payment.*

You see that thirst, that thirst or the lack of it is going to decide how you look back at life when you come to the end. You see, God has one gigantic advantage over us when it comes to informing us about what matters and that is he made us, he created us, he knows precisely what will give us the deepest satisfaction, the satisfaction that will only grow deeper and deeper as it's pursued, then satisfied, and that is our thirst for God. And the reason God knows all about that thirst is because he put it in us in the very first place just like he put a physical thirst in us so that we would keep our bodies hydrated. Without that physical

thirst, all of us would die; but without a spiritual thirst we die a far worse death, one that is eternal. And so it's God who comes after us seeking to give us a gift that we're seldom interested in, a gift that we oftentimes say we just don't want. It's the gift of thirst.

And Jesus made that gift abundantly clear when he went up to the feast of tabernacles and there in the midst of the celebration he said something remarkable. This is *John 7:37*. It says: *On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.* So this thirst that Jesus is speaking of, it's the gift of the Holy Spirit, and Jesus said not only will the spirit give you a thirst for living water but he will satisfy your thirst so well that you, too, will become a well, a source of even more of that living water for others.

You know what Jesus did with the woman at the well is what he has done in the life of every single one who was born again of the kingdom. If you remember the story, she, too, was given the gift

of thirst. I mean, if you remember, Jesus he tells his disciples, I have to go to Samaria. Well not only was that area out of the way but it was a spiritual and physical no man's land because no Jew wanted to go anywhere near those Samaritans who were considered their avowed enemies.

You know, the Samaritans were that part of the Jewish people who were exiled to Babylon, who essentially gave up their faith and began worshipping a mishmash of Jewish faith and pagan religious practices; and Jews hated Samaritans and Samaritans hated Jews. In fact Jews would go out of their way on their journeys to avoid even stepping their foot in Samaria and yet Jesus tells the disciples, "We have to go to Samaria." And while he's there he sends the disciples into town to buy food and he's sitting there and he's hot and he's tired and he's thirsty from the journey, and he's sitting by a well and this Samaritan woman comes out to draw water. And when he sees her, he does the unthinkable because, first of all, men didn't speak to women and certainly Jews never addressed Samaritans.

So we pick up the story at *John 4:7*. It says: *A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." (For his disciples had gone away into the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask for a*

drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

So what's God offering us as we enter this brand new heaven? God says again in verse 7: *To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God and he will be my son.*

So what God is offering here is a continuing thirst for God along with a continuing quenching. You and I right now right here today, we have no idea of what that means, to have a limitless appetite that never stops growing that is met on a continual basis with a limitless satisfaction that never stops growing. And along with that thirst and quenching will come a new capacity for deeper

thirst and deeper quenching that will not go on not just temporarily but for eternity because we're going to see God as he actually is. *1 John 3:2* says: *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*

So God says for the first time we shall actually see him as he is because we will actually be like him. I've said it many times for us here on planet earth to see God as he actually is will be the last thing you ever saw because you will be dead. It would kill you. God has told us no man can see him and live and that's because we are imperfect and he is perfect, but all that's going to change in an instant when we get to heaven.

Jesus made it perfectly clear in *Matthew 5*, he says: *"Blessed are the pure in heart, for they shall see God."* Only the pure in heart get to see God, and only those who have had their heart of stone replaced with a heart of flesh who are now fully pure in heart because God in Christ has perfected them, only they meet that criteria. And along with that privilege comes the ability to bask in the light of God drinking in eternally all of that living water.

You know, one of the most existentially terrifying thoughts is that of finite creatures existing for eternity. People don't even like

to think of it. You say what are you going to do forever and ever and ever? I mean, are there going to be cycles that endlessly repeat themselves? Do you go back to the beginning? Are we going to start all over again? How do we handle everlasting life?

I think God is telling us that our existence will be one of ever increasing capacity that grows infinitely while at the same time being intimately and ultimately satisfied. And not only do we find ourselves fully satisfied, we also find ourselves our capacity growing along with the capacity to be satisfied. I think that's what God is telling us in *2 Corinthians 3:18*. He says: *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.* So what God's saying is we're going to be constantly growing in glory as we're transformed continually into the image of Jesus and that means that our capacity to grow our thirst for God will always be increasing. That's incredible good news. But what follows, it's not so good.

This is verse 8. It says: *"But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."*

I look at this list and I can certainly recall times in my life when I've been cowardly, faithless, detestable. Haven't murdered anybody, but then I remember what Christ says when he said in *Matthew 5*, he says: "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment." Then we have sexual immorality, idolatry, lying, I've been pretty much guilty of all of those sins.

So what's the difference? Why am I not also headed for that lake of fire? Well, you see, every one of those sins represents not just a fall from grace but a pattern of sin embraced. I mean, you can commit any one of those sins and if the Spirit of Christ is within you, you're going to get convicted by the Holy Spirit. You will not be able to sin with impunity because the Spirit of Christ within you will not give you peace about it.

Remember when David, when he finally confessed to his sin of murder and adultery with Bathsheba? He made a statement about the Holy Spirit within him, how that Spirit gave him no peace about that sin. This is what David said to God in *Psalms 51*. He says: *For I know my transgressions, and my sin is ever before me.* See, if you can sin those sins with impunity, if the Spirit doesn't make that

sin ever before you, then it's likely, sadly to say, that you don't have the Spirit of Christ within you. It's that same Spirit of Christ that convicts us, that causes us to repent and confess our sins, agreeing with God and his Holy Spirit that sin is sin; and every one of those sins is imminently forgivable. I mean, after all, the very first sin in this list is cowardice and we know that Peter himself was guilty of that very sin, I mean, not only did he deny his Savior, but he did it repeatedly with cursing. Why isn't Peter among those who are banned from heaven for cowardice? Well, because the Spirit of Christ was in Peter convicting him and so he sought that repentance in tears, and we know that Christ willingly gave it to him along with the task of leading the new church.

So what does that have to say to us about the sin in our lives? Have you been cowardly, faithless, sexually immoral or any of the others? I mean, what does God say about that? Well, it's interesting, you've heard me repeat it many times, you've heard Dave just this morning repeat *1 John 1:9: If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* It is critically important that we understand what that word "confess" means, because to confess means to agree with God's Holy Spirit when he's convicting us of sin.

I mean that sounds simple enough but understand what agreeing with

God entails. It means giving up whatever excuse you engaged in to justify your sin. I mean, I wasn't cowardly, I was just -- I was just waiting for a more appropriate time; I just didn't want to rock the boat. I wasn't faithless, I just figured, you know, God helps those who help themselves. I may have done something detestable but as the German poet Heinrich Heine puts it, "Of course God will forgive me; that's his job." Sexually immoral? God knows love is love. Murder? Idolatry? Lies? Every one of them can be rationalized away. I mean there's no end to the excuses we offer when God's Spirit is convicting us; but here's what differentiates the sheep from the goats when it comes to conviction. It's the presence of God's Holy Spirit convicting us of sin. Once again as David put it: *For I know my transgressions, and my sin is ever before me.*

And so if God is speaking to you right now about a particular sin in your life, if that sin has not become just a momentary fall but a habit, a practice, a part of your life that you feel compelled to protect, to excuse or defend, well then praise God if right here and right now, he's making you uncomfortable about it. It just might be that he's putting it ever before you, that he's moving you to respond, to repent, to turn around.

You might think, well, what if my sin pattern has no response from

God's Holy Spirit? What if I'm perfectly comfortable with my sin? Well, if you're perfectly comfortable with your sin, it's probably because the Spirit of God is not within you and these words are utterly meaningless to you.

If there is something stirring inside you that needs to get right, then you need to do what David did. David asked God to give him a warning so that he could actually deal with it. This is what David asked of God. He said: *Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit.*

See, the beauty of the bad news is that there's still time for good news. There's still time to hear the Spirit of God as he's speaking to you, as Peter says, *make your calling and election sure.* Let's pray.

Father, I just want to speak to any of us who are feeling the convicting power of your Holy Spirit. I don't know what the sin is but you do. We know how you operate, and we know that you present us with our sin and you challenge us to confess, and to confess is to agree with your Holy Spirit that sin is sin so it can be dealt with. I pray that each of us as we wrestle, if we are hearing you,

Lord, that you would just open our minds, our eyes, our ears, our heart and our ability to receive and repent. And I pray this in Jesus' name. Amen.