



CANYON HILLS

COMMUNITY CHURCH

Series: The Book of Mark

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King Jesus

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We are going to keep worshiping God. We'll do that through our giving. We'll also do that through his Word. I'm going to ask you to get your Bibles nearby and get them open to the gospel of Mark. That's where we are on Sunday mornings, in case you've been gone for a while. We're working our way through the gospel of Mark, verse by verse, on Sunday mornings.

We're getting near the end of the life of Jesus here on earth. What I love about Mark's gospel is that it's a story. It's the story of what God has done in his Son, Jesus Christ, sending him into the world to fix all that sin has destroyed. In a nutshell, the gospel of Mark is about Jesus and what he has done to restore what sin has broken.

Just by way of review, I think it's important for us to remember, Christians, that the Bible is ultimately a book about Jesus, isn't it? The whole book, cover to cover, is about Jesus. Every chapter of every book is about Jesus. In the Old Testament, we see Jesus being predicted. In the Gospels, Jesus is revealed. In the Acts of the apostles, Jesus is preached. In the epistles, Jesus is explained. In Revelation, Jesus is crowned as King of all. From cover to cover, it's a book about Jesus, and that's why we get excited about preaching it, listening to it, obeying it, and trusting it.

So, here we are. In typical Mark-like fashion, Mark moves along through the historical narrative about Jesus fairly quickly compared to the other Gospels, especially at this point in the life of Jesus. In just three chapters, Mark is going to cover the Last Supper, the betrayal by Judas, and Jesus' arrest in the garden by the unruly mob.

He's going to cover Peter's denial and the kangaroo court of the Jewish religious leaders that we talked about last Sunday. He's going to cover Pilate's mock trial, which we'll talk about today. Mark is going to speed through the horrific torture and crucifixion, the burial, the resurrection, and the ascension at a rather good clip compared to the other gospel writers.

He's not doing this to minimize the importance of it at all, but I think rather to maximize the impact. Mark chooses to leave out much of the dialogue that Matthew, Luke, and John choose to

include. So, occasionally, it helps us to kind of take a peek at the other Gospels, just to fill in some of the details Mark has left out. We'll do a little bit of that today.

This morning, we come to a man named Pilate. We're familiar with Pilate, but I'm not sure if we know as much about him as we should. Pilate only had one encounter with Jesus Christ in his whole life. By way of history, Pilate was the Roman governor serving under the Roman Emperor Tiberius in the first century. Pilate had the duty of overseeing the tax collection and a lot of the construction projects that Rome was doing in Pilate's territory he was supposed to govern.

The most important duty Pilate had as governor was to maintain law and order. This included being given the power of a supreme judge over the Jewish territory he was ruling. I want us to see how he was infamously a part of what I would call the most historically significant act of capital punishment in the history of mankind. I want us to see how Pilate was dragged into the scene of Jesus' death, unbeknownst to him and certainly not looking for it, and yet God using all of it to accomplish his perfect plan for the redemption of our souls.

We're going to jump in right there. Let's stand for the reading of God's Word. We're in Mark, chapter 15. We stand just by sheer respect and trust that this is God speaking to us, and so we stand for that. Verse 1:

"And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. And Pilate asked him, 'Are you the King of the Jews?' And he answered him, 'You have said so.' And the chief priests accused him of many things. And Pilate again asked him, 'Have you no answer to make? See how many charges they bring against you.' But Jesus made no further answer, so that Pilate was amazed."

Father, I just pray in the name of Jesus that you would open our hearts. Prepare us to learn today. Prepare us to know Jesus better and to love him more. Father, I ask that you would remove the distractions that might be on our hearts and in our heads right now. I especially pray for, God, the people who are just distracted by the trials of life. I pray, God, that today you would bring them comfort and peace and ready them, now, to learn more about you and your love.

God, I pray for those who are struggling and distracted by their own sin and choices that have wracked their lives and conscience. I pray, God, that you would today grant them repentance and draw them to yourself to find forgiveness and peace. For all of us, God, change us today. God, give us a greater view, a greater appreciation, and a greater glimpse of your goodness. In Christ's name, amen.

I can assure you that as you study all the Gospels and you take a broader view of all of them, I think it's fair to say that Pilate couldn't care less about Jewish religious squabbles. In fact, he had no interest in this Nazarene-born son of a carpenter until this moment. He didn't care about this stuff. He had bigger fish to fry, so to speak. This whole scene we're entering into right here begins in verse 1, when Jesus is brought to Pilate's house so Pilate would put Jesus to death.

Again, it follows on an all-night interrogation and mugging of Jesus. Last Sunday, we left off where Jesus was arrested in the garden. He was dragged by cover of night to the temple courts where the Jewish religious leaders interrogated him and beat him up all night long. They couldn't get anywhere. They couldn't get him to confess. They couldn't come up with anything to charge him with, so they dragged him to Pilate's house.

In the gospel of John, John tells us that when Pilate came outside to meet them the next morning, he basically told the Jewish people to get lost, saying, "Deal with your own issues. This is none of my business." As soon as they realized Pilate was disinterested in their cause, they reminded Pilate that it was not lawful for them, as Jewish people, to put Jesus to death. As soon as they said that, Pilate realized, "This must be pretty serious. They want this guy dead. For what reason?" So, he asks the Jews, John tells us. "Why? What's the charge?"

Now, Luke shows us that they cleverly and deceptively came up with the charge of treason. They told Pilate (and this was true), "Jesus keeps saying he's the Christ, a king." As soon as they said that, Pilate couldn't ignore it anymore, because kings have loyal subjects, kings collect taxes, and kings have military and economic power, and rogue kings can eventually pose a threat to the existing throne, so Pilate has to respond.

After questioning Jesus and conversing more with the Jewish people, Luke records for us that Pilate looks back at the Jewish people and says, "I find no guilt in this man. You guys are flapping your lips about him, saying he's a king, but there's no evidence of that anywhere." But Luke tells us that Pilate, not wanting to make a mistake, because this was a big deal, sends him over to Herod, because Jesus was originally from Herod's territory. "Let Herod be the judge of him!"

Well, they drag him over to Herod. Again, this is all in Luke's gospel. Herod interrogates him. He doesn't find anything that they could say he's guilty of. Herod has his boys beat up Jesus a little bit more, bloody him up, and send him back to Pilate. Now, Pilate has to come back out and deal with Jesus some more.

That's where we picked it up in Mark, chapter 15, especially in verse 2. I detect that Pilate is frustrated. He's reluctant to kill Jesus for no reason. Just claiming to be a king is not punishable by death, and that's basically all the Jewish people have. It's evident to Pilate that this is a religious squabble, not a political uprising.

Here's Jesus, standing before him again, bloody, beaten to a pulp. He has no army. He has no supporters and he has no money to bribe Pilate with. So, out of procedural requirement, Pilate asks him in verse 2, "**Are you the King of the Jews?**" Look at Jesus' answer. He says, "**You have said so.**"

Now, when you read that in the English, it almost sounds like Jesus is being dismissive or sarcastic. It's none of the above. It's a difficult little phrase to interpret into the English. Most people would say, if we were to get it closest to the way we talk in English, Jesus is saying here,

"It is as you have said," or, "It is as you say." Jesus is just acknowledging that the answer was in the question.

Right away, when Jesus answers (look at verse 3), the chief priests pile on and start accusing him of all this other stuff, whatever it is. Pilate asks him again, "Are you going to defend yourself against any of these ridiculous charges?" Now, the word *ridiculous* isn't in the original text. That's my word, but I think that's how Pilate is feeling.

He's just like, "What am I supposed to do with this? I can't put him to death if he didn't do anything." He's saying to Jesus, "Will you defend yourself? Will you say something so I could let you off the hook or get you out of here or condemn you as they wish?" But Jesus will not manipulate his own death. He's not going to let them off the hook by condemning himself, and he's certainly not going to try to prevent his own death. He has predicted it three times in the gospel of Mark alone.

The last time we saw in Mark, chapter 10. Jesus said, "We're on our way up to Jerusalem. When we get there, I'm going to be handed over to the Jewish religious leaders. They're going to condemn me to death and I'm going to die at the hands of the Romans. He has said that three times already in the last year, showing that his death is God's sovereign plan.

He knows there is nothing random, accidental, or surprising about any of this that's going on in his life right now. So, Jesus remains silent, because he's fully committed to walking forward in God's eternal plan for the redemption of our souls.

About 40 years later, Peter writes in his epistle a greater understanding of this moment we're reading about now. He writes, "**It was the precious blood of Christ, the sinless, spotless Lamb of God. God chose him as your ransom long before the world began...**" There is God's sovereign plan that Jesus is trusting in fully, before the world began! "**Through Christ you have come to trust in God. And you have placed your faith and hope in God because he raised Christ from the dead and gave him great glory.**"

As a side note, could you imagine Pilate's conversation with his wife that night at the dinner table? I picture Pilate and his wife sitting down, eating their soup, and Pilate just mumbling to himself, kind of so his wife will hear him, just saying things like, "It's the weirdest thing. Everyone who has ever come before me at my bench has pleaded for their lives. They bring their defense. They bring their witnesses. They bring their bribes. They bring their side of the story, realizing I have power over their lives and their deaths. But not him!"

I could see his wife kind of looking up, like, "Why? What did he say?" and Pilate looking right back at his wife, saying, "Nothing. He just stood there and stared at me. It felt like he was peering into my soul. I don't know. There's something different about this guy. It's amazing, really."

Again, let me remind you. That's not in the text, but that's what preachers do during the week when we study. We're trying to get behind the scene here, trying to get what it was like. At the

end of verse 5, it says, "...**Pilate was amazed.**" I think that's what he was amazed at. "Why isn't Jesus pleading for his life?"

Next week, we're going to see that Pilate eventually caves in. Instead of principle, integrity, honesty, and justice, Pilate crumbles under the fear of man, but that's next Sunday. For the few minutes remaining, I want to focus on this very powerful and important phrase in verse 2, *the King of the Jews*.

Understand that the Jewish leaders never believed Jesus was their King. Pilate called him that because he realized early on that this wasn't about law, justice, or political treason. This whole thing was about envy. Look at verse 9. This is where we'll get to next week, eventually. In verse 9, Pilate answers the religious leaders and the crowd, **"Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests had delivered him up.**" Pilate knew. He figured it out.

They hated Jesus. Jesus had a following. Jesus kept pointing out their hypocrisy, their materialism, and all their nonsense, making it almost impossible for people to know and love God. The people believed he was right and they were following him. They were losing popularity and power over the people, and so they wanted him dead. Pilate gets that. The second time, he calls him the King of the Jews to the crowds, almost out of spite to the priests.

Look at the third time this comes up, in verse 11. **"But the chief priests stirred up the crowd..."** They're angry now. **"...to have him release for them Barabbas instead. And Pilate again said to them, 'Then what shall I do with the man you call the King of the Jews?'"** Now, again, he's only being sarcastic. They never called him the King of the Jews. He knows they hate this and he doesn't care. The whole thing is ridiculous.

Look at verse 16. Pilate finally says, "Enough of this." He hands him over to the soldiers, who **"...led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion."** A *battalion* is 600 Roman soldiers. **"And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. And they began to salute him, 'Hail, King of the Jews!'"**

The fourth time this title comes up, he's mocked with the title by the soldiers. Look at verse 25. **"And it was the third hour when they crucified him. And the inscription of the charge against him read, 'The King of the Jews.'"** The fifth time this title gets attached to Jesus, it's on a plaque that's nailed to the cross. That was custom. Whenever the Romans crucified someone, they put the crime that convicted them of the death sentence on the cross.

Because there was no crime, the Romans are just taunting the religious leaders. "Let's just call him the King of the Jews." It's humiliating to the Jewish leaders. They're frustrated. They're angry that they keep referring to him as that. They nail it to the cross in mockery of Jesus and to taunt the religious leaders.

Look at verse 31. **"So also the chief priests with the scribes mocked him to one another, saying, 'He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.' Those who were crucified with him also reviled him."** The sixth time, the priests and the scribes are trying to humiliate him with the title. Could there be any more humiliation than all of this? It was relentless and ruthless, but little did they know, they were right.

He was the King of the Jews, and that's what makes this whole topic of the kingship of Jesus so critical to me and you. Everything about the death of Jesus is predicated on the fact that he is the King of Kings. If he is not the King of the Jews and ultimately the King of Kings, then his death means absolutely nothing to you and me.

If Jesus is not alive, if he is not the King of the dead and the living, then what we have here is some guy who became a religious martyr. He said some good things, did some amazing things, made some people mad, was killed, and he's dead. If he's dead, all of our worship this morning, our Communion time, and our prayers... Honestly, it's quite embarrassing. What are we doing, putting all this effort and hope in a dead person? Paul writes, in 1 Corinthians, "We are to be pitied amongst all if Jesus is not alive."

I think it's really valuable for us to understand why this title keeps coming up in this text. Mark is making sure we don't forget something. So, Christians, let's not forget it. Let's follow the thread.

1. *God appointed Jesus King of Israel.* Almost 1,000 years before the incarnation of Jesus, God spoke through the prophet Jeremiah, and this is what God promised. **"Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely... And this is the name by which he will be called: 'The Lord is our righteousness.'"** David was Israel's most beloved king, but David died, and it was devastating to Israel. He was the conquering king. He was the king who brought victory over all their enemies.

They weren't sure what was next, and God promised he was bringing his people another King, a King from the bloodline of David, who would rule their hearts, not in military might or power, but in righteousness. They didn't quite understand it then, but God promised, "There is coming to you a King who is going to rule your heart, not your land, and he's going to rule with righteousness." Well, that's all good and wonderful, but what about it? Fast-forward and follow the thread.

2. *The angel Gabriel announced Jesus as the eternal King to Mary.* Gabriel said, **"And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David..."** There is the fulfillment of the promise.

"...and he will reign over the house of Jacob forever, and of his kingdom there will be no end." He's not going to be dethroned. He's not going to die. There will be no successor. The

virgin birth of Jesus was predicated on his heavenly-appointed kingship. Jesus came to establish the kingdom of God and to be the final King, because he lives and rules forever. Wow!

3. *The wise men searched for Jesus the King.* They heard that Mary gave birth to the King, so they came from the East to Jerusalem, saying, "**Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.**" Here we have Jesus being worshiped as the King. He is born, and in some divine way, God communicates with the wise men that he is here. He sends them to see Jesus and confirm that he is indeed the fulfillment of all the prophecies, and they come to worship him.

You see, it does no good just to admire him from a distance, approve of him, accept him, or agree with him. The only true relationship one can have with Jesus, because of who he is, is one of total submission and worship. Jesus is not your homeboy. He's not your buddy. He's not the big cheese in the sky. He is the King of Kings, and the only right response to him is total worship and submission. Anything less than that is mockery.

4. *Herod was afraid of Jesus the King.* When Herod heard this... What did he hear? He heard the wise men were wandering around Jerusalem, saying, "Where's the King? Where's the King?" and they weren't asking for him! "**...he was troubled, and all Jerusalem with him...**" He should have been! Those who don't believe Jesus is the eternal King from heaven should and must fear him because he is the Judge of the living and the dead.

Hebrews 10 says it is a dreadful thing to fall into the hands of the living God. Herod was afraid that there was a King on the scene who would threaten his sovereign rule, his control, and his power. In many ways, that's the same reason people don't like Jesus today. It's the same reason people fear Jesus or resist Jesus. It's because they don't want to surrender their own sovereignty, their own rule, and their own reign over their own lives. Herod was afraid of Jesus.

5. *Jesus did arrive as King.* It wasn't obvious at first, but we read in Zechariah 9, "**Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey...**" Again, this was hundreds and hundreds of years before Jesus ever came to the earth. Does this prophecy ring a bell?

Several weeks back, when we were in Mark, chapter 11, we talked about and saw Jesus riding into Jerusalem on a donkey. That is a beautiful picture. That's what kings did when they were coming in peace. When they were coming in war, they rode on stallions, horses, and chariots to come in and conquer, but he was coming in peace. He arrived in Jerusalem just like the prophets said he would. All the way back, it was prophesied that Jesus' kingship would be physically witnessed. There would be nothing secret about it. Jesus, the King.

6. *Jesus claimed to be the King.* In John's gospel, we read that Pilate asked Jesus, "So, you are a king?" Jesus said, "You are right in saying that I am a King. In fact, for this reason I was born and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me and believes in me."

Jesus never denied his kingship or his kingdom. It was his purpose for being born, he says. He came to reveal the truth about God's kingdom, heaven, hell, sin, salvation, forgiveness, and eternal life. Jesus declared, "Behold, the kingdom of God is at hand." He came to put God on display, to show us what God was like, and to show us what it's like to live in obedience, trust, and faith in God. He did all of that through his life and ultimately his death.

7. *The thief on the cross appealed to Jesus the King.* Are you following the thread? Jesus is crucified with two criminals and one of them says, **"Jesus, remember me when you come into your kingdom." And [Jesus] said to him, "Truly, I say to you, today you will be with me in paradise."** There are several lessons to learn from that encounter.

First, *it's never too late to repent and come to Jesus as your King.* Secondly, *the kingdom of Jesus is true paradise.* Jesus looked at this guy and said, "I know it looks bad. You're hanging here. You're going to die here in a minute, but you're going to be alive. We're going to be together in paradise today." The kingdom of Jesus is true paradise. This world, this earth, was never meant to be our paradise. That's why it continually lets us down. God never intended this world, broken by sin, to turn into some form of paradise for us.

Some of you are spending your whole life searching for that experience of paradise in this life. True paradise is reserved for those who have a King, the living King, who forever reigns. His living and visible presence in heaven will be our greatest and eternal joy. In that paradise, there is no more sin. There's no more sorrow. There's no more sickness. There's no more Satan. Jesus is the King of the true paradise, God's kingdom.

8. *The centurion soldier confessed Jesus the King.* **"And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was the Son of God!'"** Now, imagine this. This is the Roman centurion who had a front row seat to hundreds, maybe thousands, of crucifixions in his service to the Roman Empire. We find him in the gospel, staring up at Jesus as Jesus breathes his last.

This Roman soldier who just witnessed this (again, hundreds of times before) realizes something is different about this one. He did not die screaming that he was innocent, screaming to be let down. He died in peace. He died in silence. He died, it seemed, as though he was talking to God and God was talking to him. Whatever was happening in that moment, the Roman soldier is granted the gift of realizing he's standing in the presence of the Son of God. A Roman soldier! Wow! "No one died like Jesus. He seemed to be talking directly to God himself."

9. *The women at the empty tomb worshiped Jesus as their King.* **"And behold, Jesus met them and said, 'Greetings!' And they came up and took hold of his feet and worshiped him."** Remember, they ran to the empty tomb. They couldn't find Jesus. They went back and told the apostles, "He's gone!" and then they wandered back to the garden, and there was Jesus, walking in the garden. He was talking to them, and when they realized it was him, they fell at his feet.

That is the posture of being in the presence of the king. That's what you did. When you were in the presence of the king, you did not even stand. You did not even kneel. You lay down with

your face down, offering no threat to the king. When they wrapped their arms around the ankles of Jesus, that was the utter moment of submission. They knew who he was. They understood who he was. Wow!

We talked about worship being the only appropriate response to Jesus. I'm not going to talk about that much more, but this is what occurred to me. Think about this. Jesus entered the world by being worshiped by the wise men and he exited the world at the empty tomb in the garden by being worshiped by the women who found him alive as their eternally reigning King.

10. *Every knee will bow down to Jesus the King.* **"Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth..."** You see, you can choose to submit to Jesus as your King now.

You can choose to bow the knee and confess with your mouth that he is your King, but if you choose not to, Scripture warns that the time is coming when you will have no choice. Now, you can submit to him as your King in joy, gratitude, and worship. Then, you will submit to him all the same, in fear at the judgment, and it will be too late. You see, the Bible says it is appointed once for man to die, and then to face the judgment. At that point, every person will stand before the throne of Jesus as their Judge.

11. *King Jesus is coming again.* **"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations [every person alive], and he will separate people one from another as a shepherd separates the sheep from the goats."** The first time King Jesus came he came as King and Savior. The second time he returns he's coming again as King, but this time as Judge, and it'll be the final time.

12. *We can live with Jesus in his kingdom forever.* This is the good news. **"Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe..."** There's the only appropriate response. **"...for our God is a consuming fire."**

Would you just look at those words for a minute and notice that what makes the kingdom of God so amazing? We've talked about it today already in worship and in Communion. What makes it so amazing is that it can only be received as God's gift. We can't earn this kingdom. We can't buy our way in. We can't deserve it, claim it, or purchase it. We can't do any of that. There's no way for us to get into the kingdom of God on our own. It can only be received as a gift from God, and the key into the kingdom of God is the key of faith.

Only those who believe in God's Son's death on the cross are allowed to come in. Only those who trust that when Jesus died on the cross he died to pay the price for our sins, to take on the punishment for our sins, in our place... He pays the admission price into the kingdom of God, and only those who trust in Jesus' shed blood to forgive us of our sins could ever have entrance into this kingdom.

Not only faith in his death, but also faith in his resurrection. Through his death, he saves us from God's judgment. Through his resurrection, he has conquered death and has the power to grant us eternal life to live with him forever in God's kingdom. It's faith in both, because if he's not alive, as I've said, this whole thing we've done today is embarrassing, isn't it? Yet he is alive, and he's alive forevermore.

The way we express that faith in Jesus' death and resurrection is through repentance. We surrender. We surrender our sovereignty. We surrender our will and we bow the knee before Jesus. We confess we're sinners and we can't save ourselves from our sin. We can't forgive ourselves from our sin. Only God can forgive us, and he has only done that in Christ. We confess we're sinners. We renounce our sin and we ask Jesus to come into us as our ruling King, to cleanse us, clean us, and forgive us forever and to give us eternal life.

I know many of you walked through these doors today and you are a part of the kingdom of God. Jesus is already your King and he's your King forever. You believe. There was a time in your life when you repented and were baptized, and you have been walking with Jesus as your King.

Yet I also know there are some of you in this room right now where you're just on the doorstep. You're close. You're right there, and it may be that that's why God drew you to this place today. I don't know, but it could be that today, God is saying, "I want you to hear this one more time as clearly as you can. Jesus is the King, not just of the Jews but of every man, woman, and child who ever has lived and who ever will live. He invites you to bow your knee in joy and gratitude today.

I'm going to give you a chance to do that before you go home. Right now, I'm going to ask all of us to bow our heads. I'm going to ask you to sit still. Please be respectful of people around you. No need to get up. We're just here another minute or two. There is eternal business going on in the hearts of people in our church right now in this room. I want to invite those of you who sense, "Okay, it's time."

You may be sensing in your heart, "All right. I believe. I'm done resisting. I'm done rejecting. I'm done ignoring. I'm done mocking. I'm done just keeping Jesus at arms' distance. I want him to come into my life and rule and reign. I want him to change my desires. I want him to forgive me and cleanse me from all my nonsense and garbage in my life and make me new in the sight of God."

If that is what you want right now, ask. Would you right now, between you and God, confess your sin and ask Jesus to forgive you and to be your King? In your own words right now, wherever you are, just between you and him.

God, I thank you that you always hear our prayers and that you especially hear the prayer of the humble sinner willing to bow the knee to your Son, Jesus. I pray, God, that you will confirm in their hearts that you have heard them. I pray, God, that they would confidently believe that Jesus

is no joke. You promised him, you sent him, you allowed him to die, and you raised him from the dead. Allow them to believe he is seated at your right hand, alive and ready to come again.

God, I pray that today is the beginning of forever and that many in this room will finally have surrendered. O God, thank you. Your Word is powerful. God, I also thank you for reminding the Christians in the room that Jesus Christ is alive, reigning and ruling forever. He is our King and we love him. O Father, send him soon. May he come again. In Christ's name, amen.

If you asked Jesus to be your King just now, once and for all, and you sense that today was the day, we have a few people up here who would just love to give you something to go home with. I want to encourage you. Don't walk out of here before you come forward and just say, "Hey, today I asked Jesus to be my King."

They want to give you a gift. It's kind of a starter kit to help you get started on the right foot in your faith. I hope you will do that before you go home. All right. For the rest of us, we'll be back here next weekend. We'll finish up this scene on Sunday. God bless you. I look forward to being together again.