

Will Christianity Dominate the World

by Anton Bosch

This sermon in Luke chapter 13 focuses on the healing of a woman with a spirit of infirmity for 18 years, emphasizing Jesus' compassion and power to set us free. It delves into the significance of the healing in the synagogue, addressing hypocrisy and the true purpose of Jesus' ministry. The parables of the mustard seed and leaven are explained, highlighting the growth of the kingdom of God with both good and bad elements, cautioning against triumphalism and emphasizing the limited nature of the church's growth. The sermon challenges listeners to examine their spiritual state and respond to Jesus' call for healing and freedom.

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Scripture: Luke 13:10, Luke 13:18, Luke 4:18, Matthew 13:31, Matthew 13:33, Romans 8:28, Proverbs 14:4, Matthew 7:13

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Description

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Transcript

All right, so we're in Luke chapter 13, Luke chapter 13, and last time we dealt with the first nine verses, ending with the parable of the barren fig tree, and this morning, Lord going to deal with verses 10 through 21. So let's read those verses, Luke chapter 13, reading from 10 through 21. Now, he was teaching in one of the synagogues on the Sabbath, and behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

But when Jesus saw her, he called her to him, and said to her, Woman, you are loosed from your infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. But the room of the synagogue answered with indignation, because Jesus had healed on the Sabbath, and said to the crowd, There are six days in which men ought to work.

Therefore come and be healed on them, and not on the Sabbath day. The Lord then answered him, and said, Hypocrite, does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it

away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound, think of it. For eighteen years be loosed from this bond on the Sabbath day.

And when he said these things, all his adversaries were put to shame, and all the multitude rejoiced for all the glorious things that were done by him. Then he said, What is the kingdom of God like? And to what shall I compare it? It is like a mustard seed which a man took and put into his garden, and it grew and became a large tree, and the birds of the air nested in its branches. And again he said, To what shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, until all was leavened.

So we have one account, one story, and then we have two parables which we're going to deal with this morning. The first deals with this woman who had a spirit that says the spirit of infirmity. He was teaching in the synagogue, and remember that this was his custom, this was generally the custom of those days for those who were rabbis to attend the synagogue and then to be invited to actually speak in the synagogue.

And so he is teaching, and he is teaching by request of the leader and the elders of the synagogue. So the synagogues had a leader, which we read about here, and then there were also elders who governed the affairs of the synagogue. Now this is the last time that Jesus would preach in a synagogue until his crucifixion, and so this is a very significant event, and the event is very important because not only does it tell us about the healing of the woman, but it makes some important statements as to the whole environment around the Lord Jesus.

And so he is teaching, and obviously it is on the Sabbath. And behold there was a woman who had a spirit of infirmity 18 years. Now the fact that she had a spirit of infirmity does not necessarily mean that she had a demon.

It does not say that Jesus cast a demon out of her. It says that he healed her. So it seems that her infirmity, her weakness, her sickness, was caused by the devil.

Basically all sickness is caused by him and is a result of the fall. But to go around and say, well, you know, what did you do or why did the devil make you sick? That wouldn't be the right kind of question. Sometimes we get sick for natural causes.

If you don't take care of yourself, you can get sick. If something is going around, like the virus or like the flu or something like that, you can catch it. You can get sick.

There may not be any spiritual reason behind it. But in this case, there is a spiritual reason. And the reason is that God might be glorified and that Jesus may make a very important point.

So the fact that she had been sick for 18 years and had been a member of the local synagogue because she is permitted to enter and she is known as a—he calls her a daughter of Abraham, so she's a Jew or a Jewess—and it means that God was preparing something for this particular event, for this particular moment. And you'll see the significance of what Jesus is doing. There are many times that things happen in our lives that we don't understand.

Sometimes we deal with problems and with issues for a long time, and there seems to be no good reason for it. Yet all of these things are working together for the good to them that love God and are called according to his purpose. So nothing is by chance.

Nothing just happens. God has a plan. Sometimes his plan is evidenced.

Sometimes it is not. Sometimes his plan is simply to conform us more into the image of his Son. Sometimes his plan is to do something in our lives that is visible, that is miraculous, or that would be a sign to other people around us.

There are many things that God does in our lives as he uses evil for our good. God does not cause evil, but he uses evil for our good. He uses good things for our good.

Remember when it says all things in Romans 8.28? It is not just bad things. We quote that verse only in the context of bad things that happen. But it says all things, and that includes good things.

And when you read the context of Romans 8.28, it includes good things and bad things. It speaks about the love of God. He uses his love for our good.

It speaks about adversity in Romans 8, and he uses adversity, difficulties, and trials for our good. And so that good may be many different things. God had a plan for this woman, and so he allows this situation to continue that Jesus might make a very important statement.

So for 18 years she was bent over and could not raise herself up. Now apparently this is a fairly well-known medical condition, and I don't speak Latin and so I can't pronounce the terms, but I think many of us have come across people who are like this. Basically the spine is fused, and they are bent over.

For those who go to Lowe's in Burbank, there's a greeter there at the door, and I always admire him because he's always ready to smile and to greet you friendly, and yet he's literally doubled over like this all the time. And so this was her condition. She could not stand up.

And obviously with this comes a real psychological problem, because she can't look anyone in the eye. In order to look at someone, she has to look up at an angle. And so she's not able to meet anyone at their level.

She's always sort of below everyone else. Everyone's looking down on her. But when Jesus saw her, he called her to him.

Again, it shows us his compassion. You know, we see people, and I've just mentioned the man at the store in Burbank. He moves me with compassion, but I don't have the power to do anything about it.

And yet many people will walk past him and be greeted by him as they enter the store, probably thousands of people a day, and not think anything of it. Some people will look down on him and say, oh, well, you know, he's just a cripple. No, Jesus looked at this woman, and he had compassion on her.

He felt her pain. And so he calls her to himself. And he says, woman, you are loosed from your infirmity.

The thing that has bound you, this disease that has tied you down and tied you literally to be hunched over and to be bent over double, you're loosed from that thing. Now, that is, of course, easy words to say if they are meaningless. But of course, Jesus has the power not just to say the words.

I'm so sick and tired of preachers who declare people who are sick to be healed, and nothing ever happens. It just—not only does it mock God and his power, but it messes with people's minds and hearts, saying, you know, you're healed. You know, just get up and do whatever you need to do, when in fact they

have not been healed.

But Jesus does not play these kinds of games. When Jesus gives an instruction, he gives the power to do what he tells us to do. And so when he says that he's going to heal, when he tells us that we are healed, whether it's spiritual or physical, he is able and he does heal.

And so be set free, Jesus says, from your infirmity. Now, each one of us may be bound by various things—by habits, by lifestyles, by thought processes, by sickness, by mental issues, by all sorts of things—that we feel that we are tied down, that we are bound, and that we are not free. I believe that he is still able to set free.

But at the same time, this is his sovereign will. God heals some and he does not heal others. And we don't understand why he does that.

But he is wise. He is all-wise. And he is compassionate.

And while he may heal some and may not heal others, he has a plan for each one. And he is able to cause his plan and his purpose to be worked through us, in spite of the fact that we may not be loosed, that we may not be set free from the things that bind us and the things that hold us back. And so he heals this woman.

He says, be loosed from your infirmity. And he laid his hands on her, and immediately she was made straight and glorified God. I think I mentioned to you, when I was first born again, when I was 16 years old, like a couple of years ago, one of the things I did was read through the Gospel of Luke.

Well, I read through the Bible, but I specifically remember reading through Luke and being struck by this word immediately. And I took the Bible I had—in fact, I haven't checked. I think that I have that same Bible with me in my study here.

But I went through and I underlined every place in the book of Luke. I didn't know about a concordance or we didn't have computer actual Bible programs yet, but every place in the book of Luke. And I was amazed at how many times this word immediately appeared.

And so, again, let me remind you that when God does something, he may delay before he does it. In this case, he delayed 18 years. But when he does it, he does it, and it's immediate.

Again, this idea today of preachers saying, well, you know, be healed, receive your healing, and go away, and you will gradually get better. It's not in the Scriptures. Jesus never sent anyone away and said, well, you'll gradually heal over a period of time.

When he healed people, they were instantly and immediately healed. There was one exception, and again, that had a lesson and an important message for us. And that was, remember, the man who was blind, who goes and he washes, and he comes back, and he can see, but he's not seeing too well.

Well, that was for a specific reason. It was not the normal way in which God healed. And so when God heals, it is immediate.

And so immediately, she was made straight, and she glorified God. What a powerful testimony to all in the synagogue. It seems that this happened in front of everyone.

Whether it was inside the synagogue or outside, we don't know, but clearly the people were there because we see that they rejoice. The leaders were there because they're offended. So everyone saw this.

And I think that it should have brought about worship in a profound sense of saying, God is good. But as we'll see in a moment, it doesn't. Can you imagine that if Jesus walked into Lowe's in Burbank, and that old guy who greets at the door is there, and Jesus touched him, and he's healed, and the next time somebody comes in, and they see the same gray-haired man, but he's not hunched over anymore, he's standing upright, and he's looking you in the eye.

Can you imagine the response that we'd get? And so immediately she was made straight, and she glorifies God. Now, Jesus then says, later on, that she is a daughter of Abraham. So she is a Jew, and she is representative of the Jewish nation.

And I'll explain that in a moment. But the ruler of the synagogue—so he is the, I guess today we'll call him the pastor, but he really wasn't that. He was the guy who ran the synagogue, and you remember that in the book of Acts there's a man called Jason, if I remember right, who had the same function, and Paul then come across him.

But the ruler of the synagogue answered with indignation. I just don't get this. And yet we see the same thing happening over and over even today, that when God does something, when God reveals himself in some way, that people react instead of with worship, they react with indignation, because there's some technical detail that they feel had been missed.

And so he answers with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, there are six days in which men ought to work. Therefore come and be healed on them, and not on the Sabbath day. Now it's interesting, he doesn't tackle Jesus.

He doesn't confront Jesus. Now I'm not sure whether he's scared of Jesus, or scared of the crowd, or what his deal was, but his problem is with the people who brought the sick to Jesus. And obviously they brought other people to him as well.

And so he says, you know, you can get healed on every other day, but you can't get healed on the Sabbath. In other words, God is powerless on the Sabbath. God doesn't work on the Sabbath.

God doesn't heal on the Sabbath. No, God heals on every day. God is no respecter of the day.

And so Jesus's answer is hypocrite. Hypocrite. Probably the worst name you could call someone those days.

And in fact, he was a hypocrite, because he had two standards. He had one standard for himself, and he had another standard for Jesus. And Jesus calls him out on this, and he says, does not each one of you on the Sabbath day, or Sabbath loose his ox or donkey from the stall, and lead it away to water it? And so the law—not the law as in the Old Testament, but the law as the Jews had interpreted it, and they have, you know, all of these thousands and thousands of laws that govern every detail of their life, including the Sabbath, permitted you to loose your animal if it was in the stall or tied up, and to take it to drink water.

That would be the humanitarian thing to do. That would be the right thing to do. You can't leave the animal tied up for 24 hours and not have it have a drink.

And so notice the word loose. He says that the woman was loosed, and he says, you want to loose your animal, but you don't want to loose people. You want to set your animals free to drink on the Sabbath, but it's not right to set people free from their bondage and from their infirmity on the Sabbath.

This is hypocrisy. And so ought not this woman being a daughter of Abraham, whom Satan is bound? Think of it, he says, for 18 years she was bound. Should she not be loosed from this bond on the Sabbath? And obviously he's using a classical Jewish form of argument, which we call from the lesser to the greater, and so if it is right to treat an animal this way, should we not treat people—the lesser to the greater—should we not treat people in the same way? If we're going to be kind to animals, should we not be kind to people? So this is where we speak about animal lovers.

One of the evils of our time is people who love animals more than they love people. It's not wrong to love your animals. We love our cat, and it seems to love us and complains when we go away, and I don't believe that we should be cruel in the way that we treat animals.

But when we treat animals better than we treat people, something serious is wrong. And yet that seems to be an acceptable form of behavior today. And there are people who are not even ashamed to tell you that I love my dog more than I love people.

Well there's something sick about that. Animals are not at the same level as people, even though they like to say that they are. Animals are at a different level.

I think most rational people understand that. And yet we don't treat animals badly, but we treat people badly. Any of you has a pet—a dog or a cat—you don't just walk in and kick the thing.

I know there are sick people who do that. And yet when we're angry and frustrated, do we kick our—verbally—our kids, or our wife, or our husband? Say things that hurt them, and yet we won't hurt our dog or our cat. And that's the point that Jesus is making.

He says, you're more kind to your donkey than you to this woman, because you will loose your donkey on the Sabbath, but you will not loose this woman on the Sabbath. Elsewhere he says, if your animal falls in a pit, will you not dig it out or pull it out of the pit on the Sabbath? And yet you won't allow God to heal on the Sabbath. You see, we've got to get our priorities right.

The way that we treat lesser things should not be better than the way we treat more important things. And of course the same problem we have is that we worship things that are less important rather than things that are more important. We worship things like money, and gold, and motor cars, and houses, and jobs, and we don't worship God.

It's the same problem. It's the same dichotomy. If you're going to treat your money in a particular way, should you not treat God in a better way? If you're going to treat those things that you love, if you're going to spend so much time and effort and money on those things that you love, should you not spend more time and money and effort on God, who is greater? You see, it's the same thing.

You say, well, you know, these are the things that are important to me. Well, that's exactly the thing. What these men were saying is that donkeys are more important than people.

Animals are more important than people. God help us that we not be swallowed up by the modern thinking that has become so pervasive in our society. And so please understand me, I'm not encouraging us to be

abusive to animals, to mistreat animals in any way.

But at the same time, we cannot treat animals better than we treat people. And so when he said these things, all his adversaries, his enemies, were put to shame, and all the multitude rejoiced for all the glorious things that were done by him. Again, you see the division.

And remember that in the last few chapters, you're beginning to see the division. Initially, they all thought that Jesus was great. They all thought he was wonderful.

But the gap is increasing now. The common people are still following him. The common people are still glorifying God on his behalf.

But the rulers and the Pharisees and the Sadducees, they are increasingly turning against Jesus. And then we know how that will end, that ultimately they will call for his crucifixion, and they will persuade the crowd to go with them instead of to go with Jesus. But his adversaries were put to shame, but all the multitude rejoiced for all the glorious things that were done by him.

Again, it's interesting to see that the common people could see truth, when in fact the learned people could not see truth. Now, what is the significance of the story? Well, the significance is that this was symbolic of what Jesus had actually come to do for Israel. Remember that he had come to set the captive free.

In Luke chapter 4, Jesus entered in the synagogue again, the synagogue on the Sabbath, and he reads from Isaiah 61, and he says, today the scripture has been fulfilled in your ears. In other words, this is the purpose I've come for, to set the captive free. The captive is not just those who are captive spiritually, physically, like this woman was bound by this disease, but the captive are those who are captive spiritually.

And he has come to seek and to save that which is lost. He has come to set free those who are bound by sin. And he has specifically come to Israel to set the Jews free of their spiritual captivity.

You see, and of course they were looking for a political liberator when Jesus had come as a spiritual liberator, to set them free from their sins, but also set them free of their dead tradition, the traditions and the religion that they served and that they were bound by. These kinds of rules you can't heal on the Sabbath day. Jesus had come to deliver them of this dead religion and to bring them into a right living relationship with God.

And so what this woman was was a symbol of what he had come to do. He had come to set Israel free. And of course that is still what he is looking to do today.

Many Christians are bound by various things that we spoke about earlier, but many Christians are also bound by dead religion, by going through formal form of godliness but without any power, going through the rituals of doing various things, but there's no spirit in it, there's no life in it, there's no real redemption in it. It's all just a show. Jesus had come to set us free of those things, that we might be able to stand up and that we might be no longer bound by these things.

Now he tells two parables, and these two parables are difficult to interpret, but we must understand them in the context. And I'll explain that in a moment, I hope. What is the kingdom of God like? And what shall I, to what shall I compare it? It is like a mustard seed, which a man took and put in his garden, and it grew

and became a large tree, and the birds of the air nested in its branches.

Now this parable and the next one, about the leaven, is easily misinterpreted because they are so difficult. You say, well it's just a one-sentence parable. What can be so difficult about it? And the next parable is also just a one-verse parable.

How can that be difficult? Well, they are difficult. And as I wrestled with this, this is my understanding. What Jesus is clearly speaking about here is gross.

The mustard seed falls into the ground and it grows. That part is universally accepted amongst Christian teachers. The problem is that the vast majority see in that what we call triumphalism.

In other words, the church will grow and control and dominate the world. That is not what Jesus is teaching here, and I'll give you a very specific reason for that in a few moments. So he is saying that the kingdom and the gospel—and so the mustard seed is like the gospel which is brought into the world, and it grows.

And the kingdom has grown over the last 2,000 years, so that the gospel is preached in every nation in the world today except a few unreached tribes. And so even in Russia and China and Iraq and Iran and Arab countries, the gospel is preached. It may not be universally accepted, but it is there and it is preached, and there are believers in every nation in the world today.

And so the kingdom and the gospel and the church has grown. It has become a big tree. But the parable does not say that it will dominate the world.

It will rule the world. It does not even say it will dominate America. And yet the vast majority of evangelical Christians believe that what Jesus is saying is that Christianity will dominate America and will dominate and control and rule the world.

No, it will not. That's not what Jesus has said, and I'll bring the balance to this in a moment. So there is growth, but it is limited growth.

And with the growth comes good and bad, because as the tree grows, it says that the birds of the air will nest in its branches. Now when you go to the gospel of Matthew, you find the same two parables, but there seems to be a different emphasis in Matthew to the emphasis in Luke. But in Matthew, the birds are evil.

In fact, they are demons, because what they do is they pick up the seed that falls on the wayside. So while the tree is growing, it attracts good and bad. It attracts those who are truly born again, but it will also attract those who are not born again, which in the parable passage is called the tares, as opposed to the wheat.

And so while the tree grows, it becomes a home for all sorts of things. The church has grown, but it has also become a home for all sorts of things. Good stuff, good people, good ideas, and bad stuff, bad people, and bad ideas.

And this is true of the church universal, but this is also true of the local church. As long as the church is just me, well then it's pure, because I'm always right. But as the church grows, people join, and that growth is a mixed blessing, because as the church grows, good people come, but also bad people come, who come with their own prejudices and their own bad doctrine and their own hypocrisy and all sorts of other

stuff.

And that's just part of growth. As the book of Proverbs says, is that if there is cattle in the stall, there's going to be a mess. The only way you can have a cattle stall that is clean is by not having cattle in the stall.

The only way you can have a perfect church is by not having anybody in the church. The moment you have people, there are going to be problems. And this is part of the growth process.

All right, now he tells the next parable, and this one becomes even more difficult. Again, he said to what shall I like in the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until it was leavened. And that's where he leaves the parable.

Now why this is difficult is because whenever leaven is used in Scripture, it is bad. It speaks of fermentation. It speaks of basically rottenness.

And together with that fermentation, what happens is growth, but that growth tends to be air, gas, not substance. And so Jesus warns in the previous chapter, the wear of the leaven of the Pharisees. And so the Scriptures speak of sin as leaven, it speaks of doctrine as leaven, it speaks of hypocrisy as leaven.

Clearly in this passage, what Jesus is saying is that the kingdom will grow. And so if you've ever tried to bake a ball, and as the leaven does or the yeast does its thing, it becomes bigger. But it becomes bigger partially because of the leaven.

But that makes it grow. Now you can't take this parable too far and say, well, you know, we need to introduce unacceptable practices into the church, because then the church will grow. Because that's the thinking today.

Well, you know, let's just have a rock band. Let's just, you know, have girls dancing up here in skimpy outfits. That's what they're doing.

Because this helps us to grow. This gets people in. Most of you may not remember that there was a pretty famous preacher in Glendale, who died a few years ago, who would show videos of girls in bikinis.

Because what happens is, he says, and I actually heard him explain this, that the girls will, that men will see these girls on the TV and they'll watch. And I can zap them with a word. No, we cannot use these unacceptable practices to cause the church to grow.

That's not what the parable is. So what is the parable saying? It's simply saying the kingdom will grow. How do we know that the growth is limited? Because that's the point I've been emphasizing.

I've been saying it's going to grow, but it will grow with problems. But the growth will not be universal, in the sense that it will not take over the world. And of course, we live at a time when I think that many thinking Christians are becoming a little more realistic.

I think that in the 60s and 70s and 80s, we really, and I included, really believed that Christianity will take over the world, will take over South Africa, where I was at the time, and America and England and these Western countries. And yet we now live, as we know, in a post-Christian world. And we recognize that in fact, it's not going so good with the gospel.

It's not going so well with the church. In fact, while I was away, I read research by a very respected research group called Barna, who did a survey and discovered that less than six percent of—now I've forgotten whether these were evangelicals or Americans, but I think Americans—less than six percent Americans still believe the Bible. And yet the numbers tell us that 70 percent of Americans are evangelical.

And yet of that 70 percent, only a small fraction actually believe the Bible. We're in trouble. The church has grown, but it's not going to dominate the world.

That's the bad news. Remember I spoke about context. These two parables are sandwiched between two other things.

The first is the raising up of the woman, symbolic of the raising up of Israel, the raising up of the kingdom of God. But next week we will see that Jesus speaks about the narrow way and that few are saved. So can you see what he is saying? He is saying that the kingdom is powerful and will raise up people.

The kingdom will grow as the tree grows, as the leaven grows, but few will be saved. This is what we mean by context, and this is absolutely crucial, because if you take these two parables on their own like most people do, you will come to the wrong conclusion and you will hold to what we call triumphalism or dominionism, saying that Christianity will dominate the world. No, you have to read the next verses, and the next verses tell you that while there may be many who would join the church, few will be saved, because in the next verses, which we'll deal with next week—don't worry, I'm not going to preach next week's message today—but he says to them, they will say, but Lord, didn't we eat and drink with you? In other words, we'll see that next week, so keep that in mind.

So Jesus is saying the good news is the church is going to grow, the kingdom is going to grow, and I'm using these terms interchangeably, although they're not 100% interchangeable. The kingdom will grow, but the growth will be limited, and the growth will bring with it its problems. So obviously the question this morning is, first of all, am I part of the legitimate growth? Am I part of the tree, or am I one of the birds that have attached themselves to the tree? Am I the flower, the meal, or am I the yeast? Am I still bent down and bound by all sorts of things, particularly traditions and ways of thinking and lifestyles, when in fact Jesus wants to set me free and wants to make me stand upright? I'm not promising you that he will heal everyone, and I'm not promising you that we will not struggle in our faith.

We will do those things, but at the same time I don't believe it is his will for us to be emotionally and to be spiritually bound by stuff that comes from our former life, and that he wants us to be emotionally and mentally healthy and free to worship him, but we need to come to him. You know, it's interesting that it says that he called her. He didn't go to her.

He called her. Now it doesn't tell us that she came to him, but it's obvious in the context that she came to him, and sometimes we deal with our problems, and we say, well, it's just the way it is. But maybe this morning he's calling you, and he's saying, I want to do something in your life, but you need to respond to him.

You need to come that he might touch you as he touched this woman and might be restored. Father, we thank you for your word, but above all we thank you for the power of the gospel and the power of the Lord Jesus. And Lord, we thank you that Jesus healed this woman, and that he still heals today, and that he's particularly interested in healing us of our spiritual infirmities and weaknesses and sicknesses.

And Lord, we live in a sick society, Lord. Our thinking is infected by so many ideas and so many thought processes that do not glorify you, that bind us, cause us to not be able to stand up. Lord, I pray that even to this morning, that those amongst us who find it themselves, who find ourselves in a situation where we need to be delivered, Lord, that we would come to you.

You, after all, are the only one who can. It doesn't say so, Lord, but I'm sure this woman in 18 years had tried all the potions and all the cures, but nothing helped. But you can heal.

So Lord, I pray that this may be true. I pray, Lord, that we may have a right perspective of the kingdom, Lord, that we may not be swallowed up by the world's way or the liberal church's way of thinking that the church is going to dominate the world. We thank you that Jesus is coming, and when he comes, he will set up his kingdom, and then he will rule and reign, and we will rule and reign with him.

But in the meantime, Lord, help us just to be the salt and the light where we are. And so, Lord, help us. We've said many things this morning.

Help us to understand. Help us above all to live as those who are part of the kingdom. We ask this in Jesus' name.

I pray, Lord, that you'd go with us now, that you'd keep us and protect us and bring us together again safely on Thursday. We pray, Lord, for this week as Henry celebrates his 101st birthday, Lord. We pray that it may be a great time of rejoicing and thanksgiving for your goodness to our brother, the way that you've blessed him and helped him these many years, the way that you've used him in your kingdom.

And, Lord, we pray that you would bless him richly, and as he thinks about the years that have gone by, and as he looks forward to the day, that you will call him to yourself. And so, Lord, we pray that this may be a precious week for him and for the family, Lord. We thank you for Carol and Byron who are able to be with us this morning.

And, Lord, we pray that you would bless the family in Jesus' name. We ask these things in his name. Amen.

Video: https://sermonindex2.b-cdn.net/aq_JFDYM-oM.mp4

Source: <https://sermonindex.net/speakers/anton-bosch/will-christianity-dominate-the-world/>

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