

The Warfare of Suffering Brothers

by Russell Moore

Russell Moore's sermon emphasizes the significance of suffering in the Christian journey and the unity of believers as adopted sons of God through the Holy Spirit.

Duration: 42:25

Scripture: Psalm 2:8, John 15:5, Romans 8:12, Romans 8:14-20, Ephesians 1:10, Philippians 2:11, James 2:6

Topics: "Trust In God", "Overcoming Suffering"

Description

In this sermon, the speaker shares a personal experience of visiting an orphanage and adopting two boys. He describes the terrible conditions of the orphanage and the fear and horror the boys experienced when they were taken out of that environment. The speaker uses this story to illustrate the concept of moving through the wilderness towards the promises of God. He emphasizes the need for trust in God's plan, even when it seems unrealistic or difficult. The sermon also touches on the idea of unity among believers and the impact of sin and the curse on God's creation.

Transcript

Please turn your Bibles to Romans chapter 8. Romans chapter 8, beginning with verse 12. Words of our God. Apostle Paul said, Not to the flesh, to live according to the flesh.

For if you live according to the flesh, you will die. But if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God.

For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of adoption as sons, by whom we cry, Abba, Father. The Spirit Himself bears witness with our spirit that we are children of God. And if children, then heirs, heirs of God and join heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him.

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God.

For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved.

Now hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise, the Spirit helps us in our weakness, for we do not know what to pray for as we ought, but the Spirit Himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

And we know that for those who love God, all things work together for good, for those who are called according to His purpose. For those whom He foreknew, He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. Let's pray.

Holy Father, we believe in the Holy Spirit. Father, we pray that Your Holy Spirit would make Himself known. Father, we pray that He would not make Himself known with mighty acts.

Father, we pray that He would make Himself known in this place by convicting us where we need convicting, by encouraging us where we need encouraging. Father, by pointing us to Jesus Christ. And Father, we pray that above all things You would glorify Him today.

And we ask all of this in Jesus' name. Amen. You may be seated.

So are they brothers? I stepped back and listened to that question, for it seemed about the 500th time. My wife and I had just returned from Russia, where we had gone on the first of two trips, where we were in the process of adopting two one-year-old orphans in a Russian orphanage. And on the first trip, we had gone to Russia and had driven out to this orphanage, walked into this place that was the vilest and most disgusting place I had ever been, the most squalid place I had ever seen.

And we had seen these two boys, atrophied muscles that were atrophied from lack of use, who were in cribs that they had never been removed from, in a room that they had never been out of. And we appeared in court in Russia, and through translators said to the judge, We will be parents to these boys. They will become our children, and we will become their mother and their father.

And then we had to return to the United States of America and wait for all of the legal process to be finished for us to receive the word that we could come back and pick up our sons. We had two photographs of these two boys that we would show to people when we returned home. We had Maxime, who we would name Benjamin, and Sergej, who we would name Timothy.

And we would show their pictures, and people would inevitably ask us, So are they brothers? And my response would always be, Well, they are now. And the person would always come back with, Yes, but are they really brothers? And my response would always be, Yes, now they are really brothers. And the response would come back again, Yes, but you know what I mean.

And I did know what these people meant. What they meant was, Do they share the same DNA? Do they share the same blood type? Do they share the same parental heritage? Do they share the things that, after all, really matter? And as I thought about this more and more, reading through the book of Romans, and the book of Ephesians, and the book of Galatians, and indeed the entire New Testament, it slowly began to dawn on me that I was answering the exact same question that the Apostle Paul is answering

everywhere throughout his epistles. Are we brothers? When Paul is dealing with the issue of circumcision, this is not just a discrete issue taking place in the first century in one particular church, or two particular churches, or 400 particular churches.

It is an issue that sums up the whole sweep of the storyline of the Bible. If you don't understand, Paul says, what it means to be in Christ, and how in Christ circumcision is fulfilled, how in Christ God's purposes are summed up and fulfilled, you don't understand what God is doing through the Gospel. So that when Paul is able to write about the fruits of the Spirit, for instance, he is not talking about something sweet and sentimental.

He is talking about an act of warfare. So that when God has said in the Old Covenant, I look at Israel, Israel is a vine, a vine that seems useless because she will not bear fruit. You move into these last days, and you have Jesus of Nazareth standing and saying, I am the vine, you are the branches, and you will bear fruit.

Paul writes and says, if you don't understand the unity of the congregation, you don't understand the war. You don't understand the triumph. You don't understand what God is doing by summing up all things in Christ.

Notice what Paul does here in verse 12. He starts off, so then, brothers, writing to this congregation at Rome. This is a word that Paul will use in his epistles, that Peter will use in his epistles, that Jesus will use, a word that seems so meaningless to us because brother in Christ has become just one of these words, one of these phrases that we use like traveling mercies.

It is something that we use, we understand what it means, but it means really nothing at all to us. We don't see how radical this is. So that every Christian single man knows what it means when a Christian single woman says, I love you as a brother in Christ.

That means, please stop calling me, and not much more. But for Paul, this is a radical idea. He says, brothers, to all of the members of the congregation, he says, brothers, you are debtors not according to the flesh.

He is making it clear to the Roman congregation that they are no longer enslaved with the kind of language that he will speak of that old order, an order that is ruled, as he says to the Ephesian congregation, by the prince of the power of the air, so that I am obeying the passions of this old order, so that I am following along this will of the wisp all the way until death. He says, you are no longer living according to the flesh. You are now living according to the spirit.

You are now walking after the spirit. And he says, this idea of brotherhood, it is not just unity. It is not the old liberal Protestant idea of the fatherhood of God and the brotherhood of man.

He says, this brotherhood has everything to do with the triumph of Christ. Jesus has conquered. And how has he conquered? Notice a little bit earlier in chapter 8 and verse 3 for God has done what the law weakened by the flesh could not do by sending his own son in the likeness of sinful flesh and for sin he condemned sin in the flesh.

He says, you are now liberated from that old order. You are liberated from that condemnation. You're now walking in the power of the age to come, walking according to the spirit.

And if you're walking according to the spirit, he says this means that you are sons of God. And Paul unpacks exactly what this means. He says, you are sons of God, so you are no longer alienated.

Notice what he says. He says, you did not receive the spirit of slavery. And he uses slavery and ties it to fear.

You're no longer receiving the spirit of slavery to fall back into fear. You are instead now receiving the spirit of adoption as sons by whom you cry, Abba, father. There is a restored relationship with God as father that has everything to do with what God is doing in this great cosmic warfare that we are talking about.

When God, through Christ, crushes the serpent's head, what is he doing? He is undoing that alienation that we have had from the garden itself. When God, after all, sends away the man and the woman out of the garden, away from the tree of life, away from this temple communion with God, places a flaming sword in front of the gate, he says now, in Christ, you are sons of God. You are those who are able to cry out, Abba, father.

You're those who are able to speak and to look at God and able to commune with God as father. There's a restoration of this alienation, a restoration of this communion, a turning back of this alienation. He says you are, all of you, therefore, sons of God.

Now think about the way that the Bible has used the language of son of God. Think about, for instance, when God speaks through Moses to Pharaoh and he speaks of Israel. He doesn't simply speak of Israel as my people or my nation.

He says you are holding in bondage my son. Let my son come out that he may worship me. Pharaoh is holding back the son of God, the firstborn son of God.

God turns around and judges Pharaoh by wiping out what? The firstborn sons of Egypt. And you move to the words of the prophets. So that, for instance, Hosea can say, out of Egypt I have called my son.

There are those who will say when they turn to the book of Matthew, the Gospel of Matthew, where Matthew tells us about Jesus being with his father and mother in Egypt, returning in order that the words of the prophet may be fulfilled. Out of Egypt I have called my son. And there are those who will say, well, Matthew is a good guy.

He's just not a very good biblical exegete. Because after all, Hosea clearly is talking about Israel coming out of Egypt. And Hosea is clearly talking about Israel coming out of Egypt.

Matthew knows that. Matthew is turning around and saying, and that's exactly what I'm talking about too. The Israel of God, the son of God, coming out of Egypt, living and recapitulating the life of Israel, he is the Israel of God, the one who is raised from the dead, the one who is anointed with the Spirit, the one who receives the covenant promises, the one who is able to look at the father in the face and say to him, I am your son and you are my father.

Paul says, when you are in Christ, that alienation, that sense of slavery, that is undone because we are now in communion with God. This is one of the reasons why we should be so concerned as we are preaching the gospel about the kinds of alienations that we see in our own congregations between fathers and sons. When we have an era of people who don't even understand what it is like to cry out Abba father,

when the apostle Paul tells us the father, I bow my knee before the father from whom every fatherhood in heaven and on earth is named.

This is something that has everything to do with the way we understand the gospel itself. Paul says, you are not, you are not alienated. You are now sons, but it's not just an issue of relationship.

Notice what else he says. There's an issue of inheritance. He says, if your sons, if your sons of God, that means that your children of God, and if your children of God, that means that you are heirs of God.

You are joint heirs with Christ. You're hidden in Christ so that everything that belongs to Jesus now belongs to you. There are some who will say you move through passages such as Galatians 3. In Christ, there's neither male nor female, slave nor free, Jew nor Greek.

You are all sons of God. There are some who will say, well, let's make sure that we make this sons and daughters of God. After all, we want to include both males and females in this.

Paul does include both males and females in this, and Paul does not say you are sons and daughters of God because if he did, he would be sexist. The men in the congregation could say that's exactly right. We're the sons of God.

We receive the inheritance. You're the daughters of God. You have the relationship, but no inheritance.

Paul says, no, I'm saying something more radical than that. The Jews in the congregation could say, yes, we're the sons of God. All these promises that were made, they belong to us as the sons of Abraham.

And you Gentiles, you God-fearers who are in Christ, you have a relationship, but you do not have the inheritance. Paul instead turns around and says, no, what you need to understand is that your identity is in Christ so that you are not circumcised or uncircumcised. In Christ, you are circumcised on the eighth day.

In Christ, you are a Jewish offspring of Abraham. In Christ, you are one with a clean heart and pure hands, able to ascend to the mountain of God. This is who you are.

And what it means for the congregation to come together in a sense of unity is to understand we are all receiving the same inheritance, an inheritance that belongs to Christ. This has everything to do with the triumph of Christ in warfare. You think of, for instance, Psalm 2, where the anointed one of God, the nations mock and the nations laugh.

And what is the promise of God to his anointed son? The ends of the earth are your inheritance. Paul turns around and says, you need to understand what Jesus receives as an inheritance. This belongs to you in Christ.

And if it belongs to you in Christ, then part of the unity of the congregation as we move through this warring wilderness is to understand that we have a common hope, a common expectation, a common joy, a common liberation because we are all receiving this inheritance together in Christ. And what does Paul do? He turns around and says, you're heirs of God. And then he puts a very important clause here, provided that we suffer with him in order that we may be glorified with him.

Paul says, I don't want you to think that this means that you're not going to be suffering. He says, no, I want you to understand that what you need to see is that you will suffer. You will move through this present era bearing the spirit of Christ.

You will suffer at the hands of the principalities and powers. But as you suffer with him, you will also be glorified with him. I think this is one of the things that we missed so often communicating in our churches.

And that might be one of the reasons why so many of our church members are drawn to TBN. And to Joyce Meyer. And to Joel Osteen.

Someone who is standing and promising some kind of hope. What we need to do is not to turn around and say, yes, Joel Osteen and Joyce Meyer and Kenneth Copeland are promising you wonderful things, but they're things that just aren't very realistic. What we need to communicate is that we are more committed to a health, wealth, and prosperity gospel than Joyce Meyer and Joel Osteen and Kenneth Copeland.

Kenneth Copeland is moving toward death. Oral Roberts is looking worse than he did 30 years ago. We need to understand and to communicate that when we mean health, we mean resurrection from the dead.

So that even if the doctor comes back with a prognostication, this is cancer and you'll be dead in two months. We will pray as the people of God for healing, but we will always have the understanding that even if God should not choose to heal this now, he will choose it to heal it later. He says you will suffer with him in order that you may be glorified with him.

He says the unity of the church in this present age, it needs to be maintained by this common expectation, this common joy. And part of our problem is that we do not see it because it does not seem realistic right now. Paul says of course it doesn't seem realistic right now.

You are now moving through the wilderness on your way toward the receipt of the promises. When my wife and I walked into the orphanage, I immediately stopped myself from vomiting because of the stench in the place. As we walked into the room and looked around at the squalor of it, when we returned back on the second trip when they told us you can pick up these two boys, they're your sons now.

The thing that struck me as we walked into the room, put the clothes that we had brought for them, put them in our arms and walked out of the room, the thing that struck me was the way that they reacted with such fear and such horror. Never having seen the sun before, shadows were terrifying to them. They were wiping, trying to get the shadows off of them.

The wind blowing into their face was disturbing. They began to scream as the wind came to their face. And the thing that I noticed is the way in which they were reaching back toward the orphanage, wanting to go back to this place of comfort.

And I was saying to both of these boys, listen, you just don't know what a pit that is. You don't understand. We're going to a place where there are happy meals and things that you have no way of understanding right now.

There's no way I can even communicate this to you right now. But what I need for you to do is just to trust me. You will never want to come back to this place again.

But they couldn't understand it because this is all they had ever known. It seemed like home. Paul says that's exactly what it is like for those who through the Spirit of God have been brought into adoption.

Those who are the sons of God. He says you look longingly toward this way of the flesh. You look longingly toward this way of present life because that's all that you've ever known.

And yet he says what you need to understand, notice in verse 18, the sufferings of this present time are not worth comparing with the glory that is before us. It's not just that they pale in comparison. He says they're not even worth comparing.

So that when you're living in a world that thinks that what it means to be happy and fulfilled and satisfied is Paris Hilton, you don't understand, he says, that there is a glory that is coming upon the entire creation that is hidden in Christ. It is hidden in a mangled, executed, crucified corpse that is raised from the dead in glory and in power and is seated at the right hand of God away from your sight so that you can only see this inheritance through the eyes of faith. You see everything else around you through the eyes of sight.

He says you don't understand that you gather together as a people. You gather together as a church and no matter how there is warfare, no matter how there is suffering, no matter how there is persecution, no matter how there is wrestling with these unseen powers and principalities in the heavenly places, he says you have a unity together precisely because you know you have triumphed in Christ. That's why Paul, when he writes to the church at Ephesus and he says those of you who were called the uncircumcision, who are now the circumcision, you were alienated from the promises of God.

Now you are fellow citizens, part of the household of God. He says God is building together one new man, Jew and Gentile and the point of what Paul is saying is not you all need to get along so that you'll be a healthy witness to the rest of your neighbors, although that is true. He turns around and says the unity of the congregation both Jew and Gentile has everything to do with a sign to the principalities and powers, the rulers in the heavenly places.

What is that sign? The sign is exactly what Paul says in Ephesians chapter 1 that God is summing up all things in Christ so that when you have in the Ephesian church or in the Roman church or in the Galatian church a circumcised, genetically Jewish woman who is bowing in prayer with an uncircumcised Gentile man who has come to faith and they're all gathered in the congregation confessing Jesus as Lord and they're all praying through one mediator to the Father and they're all hoping for the receipt of one promise. He says what are you doing? You're a group of people coming before God claiming nothing but Jesus Christ the seed of the woman has crushed the serpent's head. One mediator whose name is Jesus his kingdom is being seen within these little ragtag communities that no one envies that no one pays much attention to but he says the cosmic authorities pay attention.

They pay attention because they see this means the end is here. And what they see is that you are sons of God. That is royal language.

Kings and queens all things under your feet. Notice what he says. He says the whole creation is waiting he says with eager longing for the revealing of the sons of God.

When the church gathers together unified as the people of God we are signaling warfare. And we often don't see this. Which is why we have churches that are so uniform.

We have churches in which we have people who are all of the same race who are all of the same economic category who are all of the same station in life. We have services that are designed specifically towards specific age groups so that you can have in some congregations all of your young college students in one service and all of your senior citizens in another service. And you divide and you split up everyone all over the place.

We've designed a children's church experience where we can take the children of the congregation and segregate them out from the rest of the people of God so that our children never see their dad and mom on bended knee crying out Jesus is Lord. And we split up all of the aspects of church life. Paul says what you need to understand is that the unity of the body is not about the kind of unity that the age of the flesh can maintain.

It is very easy to have an ethnic Jewish caucus. It is very easy to have a Scythian caucus. It is very easy to have a group of white middle class upwardly mobile baby boomers who can come together and all get along.

He says but what really demonstrates the victory of Christ is when through the Spirit of God those who have nothing in common but the gospel gather together and receive one another as brothers. And receive one another as the future rulers of the creation. Notice what he says.

He says it's not just this common liberation. He says this also means that you've got a common frustration. Notice what he says.

He says I know that the entire creation will be set free. The creation is in bondage. He says and the whole creation is groaning.

It is in as in the pains of childbirth groaning and screaming out for deliverance. He says what you need to understand is that God's original creation everything that you see has now been shaped by a curse. It's one of the reasons why as much as we may resonate with intelligent design.

Intelligent design is not enough. As a matter of fact intelligent design in many ways proves too much. You say we can look at the natural order and we can see the design that God has created in the universe.

Look at how God is so intricately designed the human eye and that will tell you something about the goodness and the order of the designer of the creator. Well, what do you do then when you look at a perfectly designed bacteria that is able and designed to sap the nutrients out of a starving child in Africa? What do you see about the designer when you turn on Animal Planet and see a python swallowing a pig? We know through what God has told us in scripture that the creation is disordered. The creation is under a curse.

The creation is looking for that human rulership where all things are under his feet. The creation is groaning for that Paul says. Groaning for the adopted sons to be raised from the dead freed from all of the penalties of death.

He says and that's not only the case with the creation. It's not only the case cosmically. He says that is the case individually.

He says and you yourselves verse 23 not only the creation but we ourselves who have the first fruits of the spirit grown inwardly. This is not something that we think about when we think about the Holy Spirit. When we think now about the Holy Spirit we tend to think simply about people with eyes closed and hands raised.

We think about joy and jubilation and giddiness even so much so that that's the way that we communicate what the Christian life is about and yet Paul says the Holy Spirit also produces groaning. The Holy Spirit also produces frustration. The Holy Spirit also creates within the Christian a looking about and saying a

world of divorce courts and abortion clinics.

This is not the way that God intended it to be and a longing for the ruling authority of Jesus to be seen to be experienced to be there Paul says that kind of groaning actually creates unity within the congregation because we have a common frustration. He says you're groaning because you want to see this over done. You want to see this overthrown.

You're groaning together. He says through the power of the spirit too often. We do not see this kind of groaning within our congregations too often.

We see congregations that are groaning and they're groaning about suffering. Paul says you do not groan about suffering. You do not groan about the glory that you are experiencing as you move through suffering.

What do you groan about? He says you groan along with the creation saying how long oh Lord until Jesus's name is the only name that is uplifted until Jesus is the only king who is recognized. He says this ought to be within the spirit of the congregation so that we're able to see and we're able to understand that there is a war on. We can see it.

We know it. We understand that there's a pull toward the age of the flesh. We understand that there is this bondage to decay and that ought to create within us frustration.

It ought to create within us a sense of being undone. Please Jesus come. He says through the spirit we intercede with the spirit intercedes for us.

We know the will of God. We are coming before God praying before God through the will of the spirit as he is working within us. That is not just a prayer that is somehow perfunctory.

That is a prayer that is often the kind of prayers that we see in the Psalms prayers that are full of weeping full of groaning as I walked out this morning to come. Pastor Fred Zaspaul was outside my room. He was sitting on a bench kind of kneeled over.

I thought he was praying. He had a little Bluetooth cell phone thing in his ear that I couldn't see. So I thought I was disturbing his prayer time.

And I walked out and heard him say well if you can get that taken care of as quickly as you can that will be just fine with me. And I thought well that's one way to say thy will be done I suppose. And walked around and noticed he was on the telephone and was frankly relieved.

But there are people in our churches who pray exactly that way. And there are people in our churches who assume that the Christian life is exactly that way. Paul says the kind of unity that we experience within the church is a unity that is longing that is looking for something that is not yet here and a unity that sees what is here and is heartbroken about it.

Because we understand and we see what the point of everything is. Notice what he tells us in verse 29. For those whom he foreknew he's showing them everything is working together for the good.

He doesn't say everything is good. He says everything is working together for the good. Those whom he foreknew he also predestined.

All of us understand this in this room but notice what he tells us. What's the point of it all? To be conformed to the image of his son. Why? In order that he may be the firstborn among many brothers.

Paul says what you need to understand as you move through suffering as you move through tribulation as you look longingly toward your future hope that all of this is because of Christ. God's first thought God's first purpose is the glorification of Jesus Christ. This is what brings glory to God that every knee should bow and every tongue confess that Jesus is Lord.

He says as you are moving through suffering whether it's the big picture story of cosmic suffering or whether it's the small picture of your own individual suffering you need to see that God's big plan is the glorification of Christ and God's small plan is conforming you individually into his image. And if that's the case you can trust him. If that's the case you can withstand suffering.

The worst sin that I think I have ever committed in my life that I'm aware of had to do after my wife and I had experienced three miscarriages. And we had wanted children we had prayed for children and we had become pregnant three times and had suffered miscarriages after every one of these. And after the third miscarriage my wife was upstairs in the bedroom crying herself to sleep.

I had a prescription I was going to the drugstore to get filled and I sat in the car and turned it on and the radio announcer at that moment was saying and in other news singer Madonna is pregnant again. And I stopped and said and how is that fair? That this godly Christian woman who would make such a good mother such a glorious mother to raise up these children in the nurture and admonition of the Lord is crying herself to sleep and Madonna is pregnant. And that evening a friend of ours by the name of Tom Nettles he's one of my faculty members stopped by the house and he prayed with us and he cried with us and as he was walking out of the door he turned around and said Russell I want you to remember one thing God knows exactly what it takes to conform you to the image of Christ.

And it was as though I had been hit in the face with a cup of coffee. And the conviction of God's spirit came upon me right then. To realize that God never promises us that we are going to have the kind of American dream storybook we expect.

God promises those who are in Christ the end result. The end result is that you're going to be conformed into the image of Christ. The end result is that you're going to receive the inheritance of Christ.

The end result is Jesus says you will rule with me. The end result is that all of these things don't have to do first and foremost with you. They have to do with what God is overjoyed in hearing a number that no man can number saying together Jesus Christ is Lord.

To the glory of God the Father. Paul says you need to see this end result and you need to allow it to create as you move through this time of warfare. It needs to create unity among the people of God.

This is why Jesus continually tells his disciples it is not mine to give but you will have the first who are last and the last who are first. The reason that James can write to the congregation and say to the congregations you're mistreating the poor. Don't you know that God has chosen the poor to be heirs of the kingdom.

The reason why Paul can write to the church at Corinth and say don't you know you will one day rule the entire cosmos and you can't even make decisions within your own little congregation right now. We need to come into our church's understanding that the faithful church janitor who is scrubbing toilets to the glory

of Christ will one day be seen as one who is given great and highly exalted responsibility. While the mega church pastor whose name is in lights may be last.

Those kinds of priorities those kinds of looking to the future to shape who we are right now that has everything to do with the way that Paul says you move through suffering because you see the end. And as you move through suffering you understand that those who are with you in the congregation of the church these are not just fellow church members. These are those who are also united to Christ.

These are flesh of your flesh and bone of your bone and blood of your blood. These are the brothers which is exactly why the entire New Testament can say along with the Apostle John if you do not love the brothers and you say you love Jesus you are a liar. Loving the brothers is what it means to be found in Christ.

I love the head so I love the body. Paul says as you move through this time of suffering as you move through this time of seeing all of these events that you can't make sense of you need to understand that they make sense only in Christ. And you need to understand that whatever all of the other temptations and all of the other priorities you need to have in view that day that final day when that final accusation will be made in which God brings his children before a watching cosmos and all of the principalities and powers can say one last time so are they brothers and the voice that spoke over the Jordan waters will say one last time they are now they are now.

Let's pray. Holy righteous Father we pray for churches that we know Father that are fractured Father we pray for relationships within our churches that are almost satanic Father we pray for churches that are not unified Father we pray that we would see that as we move through this age that one of the key aspects of the warfare of the evil one is to pit us against one another is to turn our eyes off of our common inheritance to turn our eyes off of this common groaning and turn our eyes instead upon the trophies of the age of the flesh Father we pray that you would turn our attention to the future that you would turn our attention to a day that seems so unrealistic now a day in which Jesus' name is the only name and Father we ask that you would exalt and glorify and uplift him we ask this in Jesus' name. Amen.

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