

Metaphysics And Me (Part 4)

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Preacher: Rev. Thomas Davis

[0 : 0 0] Amen. This evening, I'd like us to turn and we'll take us first to text the last words of Romans chapter 11. So we will be referring back to Ephesians 1, but as we begin, I want to read the very last verse of Romans 11, verse 36, where it says, For from him and through him and to him are all things. To him be glory forever and ever. Amen.

Amen. Now, in our Sunday evenings at the moment, we are doing a series called Metaphysics and Me, which is maybe a very complicated title and in many ways is a complicated topic.

But our hope in looking at this area, this whole area of metaphysics, is that it's going to be a big encouragement to us and that it's going to help us think about things that maybe we don't think about very often. But it does mean that, you know, we are maybe stretching ourselves to the limits of what we can know and to the boundaries of the knowledge that God has given to us.

But that's a good place to go. But it means we need to work hard. So these Sunday evenings are maybe a little bit more of a mental workout than normal, but we'll be okay.

There's only two left in the series. So if you're worn out, well, in two weeks' time we'll be done. What is metaphysics? Well, basically, it's a fancy term for the biggest questions about life and reality.

[1 : 2 7] So it's exploring questions of being, of first principles, of ultimate reality. So massive questions. What is the universe? Where did it come from? Where is it going? What's it all about?

What is ultimate reality? And these questions, although that category of metaphysics is one that we don't often think about, what I hope we're seeing in this study is that this is actually one of the most relevant things that we can talk about because it matters to every single one of us.

We are part of reality. Every second that we exist, we're part of something. What is that something?

Where have we come from? Where are we going? What are we doing? We cannot escape the relevance of these questions. In fact, they're incredibly important things to think about.

And when we put it in those terms, we actually find ourselves asking, well, why don't we think about all of this more? And so it's important for us to think about metaphysics and to think about the relevance of this topic for ourselves.

[2 : 3 7] But as we've said a couple of times, our title is capturing two things that we find hard to understand. It's hard to understand metaphysics. Big questions, big topics.

But it's also hard to understand ourselves. And often the most perplexing thing that we will ever encounter in our lives is the person who stands in the mirror. Throughout this series, we're really looking at two big theological topics.

Creation and providence. And we've spent three weeks looking at creation. We're going to spend this week and a fortnight's time looking at the subject of providence.

Now, what do we mean by that? That's, I suppose, the first question. There's a brilliant answer in the Shorter Catechism, which is a book written 400 years ago, wee booklet, that answers many questions about theological topics.

And there's a great answer for us here at question 11. What are the works of providence? God's works of providence are his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

[3 : 50] So, creation is speaking to us about origins. God brought the world into being. He's the creator of everything else that exists. Providence is speaking to us about continuation.

How God sustains and orders his creation. And these two together, creation and providence, are often described by theologians as God's works of nature.

And the two go hand in hand. What God made and what God sustains. Creation and providence together. Providence is arguably the most relevant of all theological subjects.

Because it is dealing with every single thing that happens at every single moment of every single day. And in so many ways, providence is confronting us with the immutable and inescapable connection between metaphysics and me.

What you are, are, and what I am is inescapably tied to the ultimate questions of reality. Providence is also a wonderful subject to think about.

[5 : 05] Because, as I hope we'll see this week and next, really, the whole study of the topic of providence is coming down to one word that is simultaneously the simplest and most complicated question that we can ever ask.

Providence is getting us to think about the question, Why? Why? Why has this thing happened to me?

Why am I doing what I'm doing? What's it all about? What's going on? And this is where we discover that providence is fascinating because, at one level, providence is dealing with the biggest questions of theology and metaphysics.

And at the same time, it's probing into the deepest pastoral needs of every single one of us. This week, we're going to focus a little bit more on the metaphysics side.

And in two weeks' time, we'll think in a little bit more detail about the relevance of providence to ourselves. Focusing on this side of things, we're going to ask two questions. What in heaven is God doing?

[6 : 20] What on earth are we doing? So, first of all, this question. When we talk about providence, we're talking about God's ongoing activity in his creation.

So, remember a couple of weeks ago, when we were talking about creation, we drew this diagram, which is called the creator-creation distinction. So, this is the creator, God, Father, Son, and Holy Spirit.

This is the creation. And they are distinct. God is in a category of his own. Everything else that exists is his creation.

It comes from him. But the point that providence is getting us to recognize is that God didn't just create the world and leave it. Instead, he's constantly involved with the ongoing existence of the creation.

And what we actually need to realize is that just as creation is essential for the existence of the world, so too is providence. The universe cannot exist unless God creates.

[7 : 23] And the universe cannot exist unless God sustains. That's what it means to be a creature. We are completely and totally and constantly dependent on God.

So, we on earth are constantly dependent on what God in heaven is doing. So, what is he doing? Well, theologians have often summarized God's work of providence in three categories.

And they are what we call preservation, concurrence, and government.

Or governance. Preservation, concurrence, and governance. And these are really helpful. Identifying these, one thing to say at the start, it's important not to separate them too much.

Providence is one ongoing act of God. So, it's not like, you know, he's like, oh, well, I'm preserving just now. And, oh, well, now I'm governing. He's doing all these things all the time. And they all interact and interweave together.

[8 : 27] But there are three helpful emphases in terms of what God's providence involves. But please don't ever separate them too sharply. What do they mean? Well, preservation, God preserves and sustains his creation.

Concurrence is also sometimes called cooperation. And it's the idea that God cooperates with his creatures working in them and through them. And governance is the fact that God is in control.

And he is working everything towards his final goal. So, here's a good summary from Herman Bavinck, who was a Dutch theologian.

He lived about 100 years ago. Well, he died about 100 years ago. Preservation tells us that nothing exists, not only to substance, but also no power, no activity, no idea, unless it exists totally from, through, and to God.

Concurrence makes known to us the same preservation as an activity, such that, far from it superseding the existence of creatures, it above all affirms and maintains it. And government describes the other two as guiding all things in such a way that the final goal determined by God will be reached.

[9 : 38] And always, from beginning to end, providence is one simple almighty and omnipresent power. Another theologian, Louis Berkhoff, who lived a wee bit later, middle of last century, has a shorter summary, but also very helpful.

Well, preservation has reference to the being, concurrence to the activity, and government to the guidance of all things. So, this is all really helpful for getting us to think about what God is doing.

And these three aspects of providence are captured by the magnificent little words in Romans 11.36. We often say little words, big words in Scripture are amazing, little words are also amazing.

You've got the word from, through, and to. And so, everything comes from God, and He preserves His creation. That creation functions through God working through us, concurrence, everything being worked through Him and His purposes.

And all of it is heading to Him, to His goal, and that applies to all things. Now, I want to just unpack these things a little bit more so you can see some of the scriptural basis for what I'm saying.

[10 : 49] So, let me talk a little bit about preservation, and we'll highlight some passages. There's many passages in the Bible. So, let me read about this aspect of providence. Sometimes it's in universal terms.

So, let me read Nehemiah 6. You are the Lord, you alone. You've made the heaven, the heavens of heavens, with all their host, the earth and all that's on it, the seas and all that's in them.

And you preserve all of them, and the host of heaven worships you. That's a great summary of preservation. Hebrews 1.1-3 highlights the same thing. Down in verse 3, speaking of Christ upholding the universe by the word of His power.

And then James 1.17 speaks of every good and perfect gift coming from above. It's all from God. Every single blessing that we have. So, some of the preservation texts are like these.

Very general, very broad, encompassing all things. Others convey specific aspects of life. God covers the heavens with clouds. He prepares rain, makes grass grow, gives food to the beasts and to the birds.

[11 : 50] And then Jesus' words in Matthew 10 speaks about not even a sparrow falling to the ground without God knowing and ordering that. And God providing for the birds of the year who neither reap nor sow.

So, all of this is reminding us that forever and always, all creation is totally dependent on the creator.

And you remember that when we were speaking about creation, we spoke about the creator-creation distinction. But we also highlighted the creator-creation relationship.

That forever we have the relationship of creatureliness towards our creator. And we highlighted the fact that that relationship between creator and creation is asymmetrical.

It's not the same. And so, the creator is absolutely independent. He does not need us. The creature is totally dependent.

[12 : 55] There is never a second when we don't need him. And that balance between God's creative power and his providential preservation is the reason why you exist this very second.

That is why you exist right now. And why you will keep on existing until the Lord brings your life to a close.

So, preservation speaks to us about God's power. And it's so important to remember that the world's not just like a kind of watch that was wound up and let go.

God is constantly sustaining the world. We see the magnitude of his power. And part of the reason I think that, one of the things I think that backs up beautifully, in all of these things, science is such a help for us.

Because if you look at science, all the big discoveries of physics, the big discoveries of physics always help the Bible's metaphysics. Because the big discoveries of physics tell us that everything is always moving.

[14 : 04] So, you go down to the tiniest atoms, our cells, the planets, the galaxies. What are they doing? They're moving. Everything is always, always, always moving. And that movement, that energy, is reminding us that God is constantly preserving and sustaining the world.

Keeping it going. The Bible's metaphysics speaks to us of God constantly sustaining his creation. So, it speaks to us of God's power. But we must never forget that it also speaks to us of God's grace.

Because everything that he provides, everything that he preserves, is an amazing gift. Now, the crucial thing that we have to remember here is that the moment that Adam and Eve sinned in Genesis 3, the moment they sinned, the creation lost any right to preservation.

And God could have walked away. Never forget that Genesis 4 is a miracle. The fact that from the moment Adam and Eve sinned, God didn't say, that's it.

Instead, he preserved his creation. And he did far more than preserve it. He sent his son to redeem it. Then there's concurrence. Let's say a little bit more about that. God's sustaining his creation, but he's also working in and through that creation.

[15 : 28] And again, you see that in the world all around you. All around us, there is this astonishing network of organic life and systematic interconnections whereby the world functions and God's purposes are fulfilled.

And it's amazing because the infinite, independent God is cooperating with finite, dependent creatures in order for the creation to be what God wants it to be.

And many passages highlight that. Acts 17, Paul says that in him we live and move and have our being. Speaks of activity, existence, all in and through him.

Colossians speaks of how in Christ all things hold together. And in Isaiah 64, it has the wonderful image of us as the clay, God as the potter with the work of his hands, and he is working through us.

But alongside these specific texts, you also have the concurrence aspect of providence seen so clearly in the great narratives of the Bible. So take Joseph, for example.

[16 : 36] Joseph's life is an amazing example of this. All these things happen to Joseph. And he gets this, he gets treated as the favorite by his father.

He has these dreams. He gets given this coat. His brothers hate him. They plan to kill him. Then they decide not to kill him. Then they sell him into slavery. He ends up in Egypt. Ends up in jail. Ends up serving Pharaoh.

Ends up at the top. And the whole thing seems, I mean, it must have been just astonishing for Joseph to see the way his life went with all the ups and downs and joys and sorrows in it all.

And we read his narrative and we can stand back and we can see God's hand working through it all. That's God's concurrence, his providence working through these things. You see it in the story of Job.

You see it in the story of Esther. These great narratives of the Bible where God is not front and center, especially not in Esther, but actually you see his hand weaving everything together.

[17 : 36] Other texts speak about concurrence applying to objects. The lot is cast into the lap, but it's every decision is from the Lord. Abilities.

The Lord said to Joseph, who's made man's mouth? I'll be your mouth. I'll teach you what to say. He's going to speak through Moses. And one of the fascinating things is that the Bible even speaks about God's concurrence working through the sinful actions of people.

And so the most astonishing example of that is the crucifixion, which was an act of desperate wickedness by those who wanted to betray and condemn and beat and crucify Jesus.

And all of that was wrong. And yet all of that was right. Because it was through that, that God's plan of salvation was fulfilled.

And so you have this astonishing balance between the killing hands of lawless men concurring with the definite plan and foreknowledge of God.

[18 : 44] It's a very powerful example of concurrence. And so it's reminding us that God's plan of salvation is being worked across time, through people, through events, and through circumstances.

It's very important to remember that we never ever talk about redemptive instancy in the Bible. So we don't talk about God's redeeming people like that. We don't talk about redemptive instancy as though God just fixes everything with a click of the fingers.

Instead, we talk about redemptive history. And that's God working through people and places and time and events, all of which to accomplish His purposes.

And for that to happen, there needs to be concurrence. And then last of all, there's governance. Providence is reminding us that no matter what happens, God is always, always in control.

He has total sovereignty over His creation. He's Lord. He's Lord. And as the sovereign Lord over all, He has a goal and a purpose for His creation.

[19 : 52] So that means that creation is not pointless. It's not directionless. It's not purposeless. That's central to the Bible's metaphysic. It's all been directed by God towards His goal.

And so God is governing His creation to accomplish His purposes. And Bavinck again says that providence serves to take the world from its beginning and to lead it to its final goal.

And again, Scripture makes this very, very clear. Kingship belongs to the Lord. He rules over the nations. The prospers of the earth eat and worship before Him shall bow all who go down to the dust, everyone who could not keep himself alive.

He rules over everything. He speaks about Israel. You will be, if you will indeed blame my voice and keep my covenant, you shall be my treasured possessions among all people, for all the earth is mine.

Again, speaking about His purposes. 1 Timothy 1.17 speaks of His sovereignty so clearly to the King of ages, immortal, invisible, the only God, be honored and glory forever and ever.

[21 : 01] And then the words we read at the start, that God is able to keep us from stumbling. There's preservation. And present you blameless before the presence of His glory with great joy. That's governance. Bringing it to a goal and it's all because He is the one who has glory, majesty, dominion, authority before all time and now and forever.

God's working all of these things according to His plan. And that even includes the fact that God can bring to pass His good purposes out of the sinful actions of humanity.

Joseph captures that so powerful when he said to his brothers, you meant evil against me, but God meant it for good. And he brought it about that it should keep many people alive.

That's a beautiful example of how God can bring good out of the most difficult of circumstances. And all of this serves to bring glory to God, which is captured so powerfully in Ephesians 1, 11 to 12.

In Him we've obtained an inheritance, having been predestined according to the purpose of Him who works all things according to the counsel of His will. There's Providence right there working all things according to the counsel of His will and it's all to the praise of His glory.

[22 : 23] So as you go through this week, as you go from day to day in your lives, as every second of your life passes by, what is God doing?

He's preserving you. He's concurring and cooperating with you and through you to accomplish His purposes.

And He is governing you to lead things to His goal. The Westminster Confession of Faith captures this very well.

God, the creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge, and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.

So that's what God is doing. And it's a reminder that our view of God has to be this big. His rule and His providence extends to every second of every area of every aspect of all our lives.

[23 : 44] So that's what God in heaven is doing. But what on earth are we doing? And I mean that in both senses that it can be taken. As we go about our day-to-day existence here on earth, that contrasts with what God is doing in heaven.

But also, at a metaphysical level, this is what I really want to think about. As we exist, as you exist, from one second to the next, what on earth are we doing?

And by that, I mean questions like this. Like, are we just doing random things? Or are we, are we controlled by something in the decisions we make?

Or are we free? Are we sensible? Or are we foolish? At a metaphysical level, do you and I have any freedom?

When I start tapping this lectern, am I freely deciding to do that or am I being controlled by something? Every time I think and feel and move and act and choose, what on earth am I doing?

[24 : 57] And that's actually a really, really complicated question. And I think the next five minutes to ten minutes, we'll try to keep it under ten minutes, it's going to be the most complicated part of this whole series.

So, those of you who are visiting, this is not what it's normally like. So, please, don't feel like this. But I, I want, well, this is what we've got. So, let's just go for it.

Roll up your sleeves and it'll be over in ten minutes. Right, here's a question. Look at your clothes. Why are you wearing what you're wearing? Was it free choice?

Do you just think, I know I wear whatever I like to do? Or do you feel pressured by other people in terms of, well, I better wear something that people will like?

Or were you enticed by advertisers? Did you see something and thought, oh, I really want that? Were you compelled by an external force like the number of things that you have in your wardrobe or by the weather or by what's dirty and what's clean?

[26 : 03] Or were you dictated to by fate? So just fate, fate, put John in that shirt today. Or are you exercising your power?

Or are you paralyzed by feeling to put on clothes? You would feel scared. So what is it? as we act in this thing called reality, what on earth are we doing?

Now, philosophy has given lots of answers to that question. And I want to explore some of these, but I also want to show you what the Bible emphasizes.

and I'm saying at the very start, I am not going to be able to explain everything. These are the questions and the areas that have stretched philosophers all through the centuries and I'm not going to unravel it all in, I'm down to seven minutes now, so I'm not going to be able to do that.

So, but I do want to show you what Reformed theology teaches and I hope that you'll see that what Reformed theology teaches, although it doesn't explain everything, it is better than any of the alternatives on offer.

[27 : 13] And what I want to teach to you and talk to you about is what I'm going to call the Reformed, that's just referring to Reformed theology, which our church is part of, that's the tradition we are part of, Reformed causal, that's thinking about the whole idea of causes, and then the word nexus, which just means a group of things, Reformed causal nexus is what I want to talk to you about.

Now, you won't have seen that word before, that phrase before, because it's my own title, but I'm using that title to explain something that you will often read about in theology books that are trying to tackle this.

So we'll come back to that in a minute, but this is where we're going to try and get to the Reformed, what I'm calling the Reformed causal nexus. So, first of all though, we want to start with two extremes.

On this side, and I'm going to use my pen to try and help us, on this side, we have what we call pantheism. And on this side, we have what we call deism.

And these are really the far extremes of this discussion. So, pantheism is the idea that the world and God are one. Ultimately, they're the same thing. So there's no creator, creator, creation, distinction.

[28 : 26] So everything is just ultimately this one thing that we're all part of. And so, everything is one single entity. We're just part of that.

We're inescapably bound up within it. And some forms of atheism would fall into this category because people with a naturalistic worldview that think everything is just mechanical and material, that's a similar form of pantheism because you're basically saying the world around us is the ultimate.

That's the absolute. So that's on one side. The other side is deism, that there is a God but he's got nothing to do with us. So the belief that, yes, there is a God and God did create the world but God now has nothing to do with the world and he is unknowable.

So that's to say that there's no creator-creation relationship. So pantheism, no creator-creation distinction. Deism, no creator-creation relationship.

And so, there's this big, big separation. So there's something beyond us in deism, don't know what it is and has no real connection to us. Now, pantheism will normally often lend itself to some form of fatalism.

[29 : 43] And so, I'll explain that in a minute. Deism will usually towards some concept of just chance. Okay? So, fatalism is, you know, just the idea that everything is controlled, we're part of this big thing and actually we can't really make any choices ourselves.

We are just bound and conditioned by the environment that we live in. So, you didn't choose your clothes freely. It's all because of the way that you've been conditioned and shaped.

Or there's maybe some force that's directing you, there's some fate that you cannot escape that brought you here tonight and it'll take you to wherever you go tomorrow, nothing you can do about it.

You think you're choosing, it's actually an illusion, it's all fate. And then the other side, because God has nothing to do with the world in terms of deism, everything's just down to random chance.

So, you can make free choices but other people can make free choices. Nothing is under your control, you're not in control, there's some things you might be able to look like you're in control, ultimately it's out of your hands so you might choose to eat really, really healthy all your life and stay really, really well.

[30 : 56] And then on your way to the health food shop, someone crashes into you and it leaves you severely injured. And nothing you can do about it, stuff just happens, it's chance.

And so these are the extremes that we're either helplessly locked up in a fatalistic scheme or we're helplessly exposed to a chaotic chance world.

Now, do you think that either of those positions are true? Do you agree with either of those positions? I hope the answer is no. But if neither of them are true, what is true?

That's the challenge for us. Is life just fate that we cannot escape or can you actually make choices?

Or is life just chance or can you actually rely on some sense of order? other? Now, these extremes are the non-Christian positions.

[32 : 00] Coming in towards the middle, Christians have tried to formulate different explanations. And so coming in towards the middle, we have what is known as determinism.

And then on this side, we have what's often known as libertarianism. determinism. Okay. Determinism is leaning towards the idea that God is actually controlling us and our freedom is very limited if it even exists at all.

And so determinism is basically the idea that ultimately, if you're faced with a choice, there's only one thing you're ever going to choose. You think that you're choosing between two things, but actually there's only one thing you're ever going to choose.

So you go to the hatch tonight, you think you're going to choose tea or coffee, and you're thinking, what will I choose? I'll just make the free choice. Actually, no, there's only one choice you're going to make. It's determined, and you can't escape it, whether that's through your unconscious craving for caffeine, or for thirst with tea, or whatever it might be, you actually don't have a choice.

And Christians who hold to determinism would lean towards that view that ultimately God is actually in full control, and you're limited, very limited in what you can or can't do.

[33 : 16] God's directing us. Libertarianism is the other view that actually you're very free. sometimes people argue that God doesn't even know what you're going to do, and you're actually directing him.

You are very, very free. And so you can see how the extremes are moving inwardly, and those are the two categories that people often think about.

Which one's right? What are we looking for? Well, what I want to try and suggest to you tonight is that the answer is right there in the middle between the two of these, and it's what I'm calling the Reformed Causal Nexus.

Okay, now what on earth am I talking about when I say that? Well, the big thing I'm trying to say here is that Reformed theologians have recognized that God is the first cause of everything, and beneath that, if you like, are secondary causes, secondary causes.

And this is why I'm using the language of a nexus, a group together, first cause and second causes. And you see it outlined in the Westminster Confession of Faith.

[34 : 34] In relation to the foreknowledge of God, although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, he's in control, yet by the same providence he orders things to fall out according to the nature of second causes, either necessarily, freely, or contingently.

Now contingently means might or might not happen. And what that's saying is that God, as our creator, has made us in a way whereby his purposes can be accomplished through us as second causes.

And sometimes those purposes will happen because of things that are necessary. So grass grows. And when you put a grass seed in the ground, it's grass and not oranges that come up.

It's grass. It's necessary. Some things happen. Some things happen freely. And some things happen through a choice of something that might or might not happen. Now, I'm not explaining everything.

I know that. I totally get that. But this is what I want us to see. God is the first cause. And as first cause, he is sovereign.

[35 : 48] He's decreed his purposes. He gives permission for things to happen. And he demonstrates extraordinary grace towards his people.

As the second cause, we are finite. We're free. We're responsible.

We're sinful. people. And the position that we hold in the Reformed Church is not one that says, we can tell you how all that fits together, because I can't tell you how all that fits together.

together. But what we can say is that all of that's true, and all of it holds together in a healthy tension. But there's one incredibly important thing to remember.

I'm not saying that this runs in like a line that goes from here to here to here to here to here to here to here. It's not one continuous line of causation. It's not like just a long chain of events.

[36 : 58] The crucial thing to remember is that God as first cause and us as second cause are in different categories. And the categories that we are in are the category of creator and creation.

So we are not fatalists, because we believe that God has made us with freedoms and abilities and responsibilities. we are not chanceists.

We don't think that everything is just random and chaotic. We are not hard determinists. We believe that there is real choice and real freedom.

And we are not indeterminate libertarians. We don't believe that we can actually do anything and be anything that we want to be. We are none of those things. What are we? creatures.

We are creatures. And as creatures, we are completely dependent on our creator.

[38 : 11] creatures. And as creatures, we are empowered and liberated by our creator. And that means that you are not enslaved to fate, which is what many people want to tell you.

And you're not at the mercy of chance, which is what many other people will want to tell you. instead, you are safe in God's holy and wise providence.

And that means that when we're asking the question why, we are not always going to be able to answer that. In a couple of weeks' time, we'll talk a little bit more about this in a little bit more detail.

And often, you know, we're struggling with the question, why does something bad happen? I want to just get you to think about something a little bit different for a second.

What I want you to think about as we close just now is that all of this, this, what I'm calling the reformed causal nexus, the relationship between God as first cause and working in through us as second causes.

[39 : 30] What does that mean? It means that in God's purposes and in God's metaphysic, that's incredibly important.

Because you are ordained by God to be the means through which his purposes are accomplished. The metaphysics around us sees you either as a pawn in the hands of fate or as a tumbleweed fluttering in the wind of chance.

In God's metaphysics, you are included, you are valued, you are used, you are never forgotten. Jesus said, apart from me, you can do nothing.

nothing. That's absolutely true. But for all of God's people, you're never apart from him. And he's accomplishing his amazing purposes.

And that means that he can do incredible things through you. Now, I have probably melted your brains in the last 15 minutes. I hope that as we bring it to a close, it makes us excited about this week.

[41 : 02] Because every second you live this week, you're living it in God's purposes, under his guidance, with his power, for his glory. And that's why when you're following Jesus, Monday morning is always very exciting.

Amen.