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[00:00:00] It tells you about a person, the way that they start a conversation with you. OK, are they distracted or are they making eye contact or are they are they in a rush? Did they listen well? Did they did they come out and make fun of the guest speaker before he even had a chance to speak, the way someone starts a conversation, tells you something about them. Well, I know you guys have been hanging out at the beginning of the Book of Genesis, the book of Genesis, OK, that's the first book of the Bible. It's how God started a conversation with us. So what does it tell us about him? And there's so much that I wish I could just dive into in terms of those first few chapters of Genesis. They're just so rich. And I know you've been hanging out in Genesis one. You're going to get to two, going to get to three. I have to resist because my time limit is going into so much about this. Keep your eye out for one of my favorite details in the Bible. When you do get to Genesis three, I mean, we have messed things up royally. Adam and Eve have messed things up royally. What does God do? He goes looking for them. He calls out to them. He goes he finds them in their shame. And then it says he makes garments for them. And then there's just this detail that gets me as someone who has an 11 month old and a two and a half year old, it says, and he clothed them. The intimacy of that they've done everything wrong. They're in their shame and God finds them. What is he doing? Not only makes garments for their shame, but he literally clothes them.

[00:01:35] You tell a lot about a person, by the way they begin a story. By the way they begin a conversation with you. And, you know, God, he could have started the Bible with a full and precise scientific account of the creation of the universe. And we wouldn't have understood any of it. It would have went completely over our heads. It would have made God look really impressive. He could have shown off in that way, but that's not what he was interested in, he wasn't interested in people seeing how impressive he was and showing off. He was interested in communicating in a language that we could understand about the most important things in life as a way of starting a meaningful relationship with us. So the Bible starts with that beautiful story of grace and and we get to just that first words in the beginning, God created the heavens and the earth. Those beginning words are so significant. In the beginning, the very first claim of the entire Bible is a scientific truth that modern science was not able to confirm until centuries, thousands of years after the Book of Genesis was written. Until about a hundred years ago, it was actually thought that the universe had just always existed. And when science began to show that, no, the universe actually did have a beginning, there were a lot of people, including scientists, who resisted that because it seemed to imply that the Bible had been right all along. It's incredibly significant, this discovery. It explains, for instance, why the universe requires an explanation, but God does not. Have you ever had somebody say that to you? Well, if the universe was created by God, who created God? This discovery explains the answer to that question What requires explanation is anything with a beginning.

[00:03:34] What requires an explanation is when something moves from having not existed to now having existed. It is that transition from not existing through a beginning to existing that requires explanation. And that's why the universe requires a creator. But God does not. Renowned NASA astronomer Robert Jastrow said this about the scientific significance of the first words of the Bible. Listen to this, he says, For the scientist who has lived by faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance. He is about to conquer the highest peak as he pulls himself over the final rock he is greeted by a band of theologians who have been sitting there for centuries. That ther e's a tension, the idea that there is a tension between science and faith, I think it's one of the biggest misconceptions of modernity. The truth is actually the opposite, which is why when you look at studies, Christians who are scientists are actually more committed and more active in their faith, than Christians who are not scientists because their deep understanding of science actually brings them toward God, it doesn't push them away from him. But in popular culture, the assumption is often very different. Christianity and science are often set as enemies against each other. Enemies in a battle to the death. Christianity is seen as the anti intellectual option, the anti scientific option, the irrational explanation of reality. Where science and very often in particular evolution is seen to offer the sober, reasonable, respectable, rational explanation of reality. Somebody thinks we used to need God to explain things like rain and rainbows, shooting stars, snowflakes. But now we have scientific explanations of these things, and so we no longer need God.

[00:05:31] How should we think about that argument? When you're in a conversation and someone says something like that, they say, I don't believe in the wacky supernatural stuff that you do, I just believe in science. How should we respond? How would you respond in that conversation? Now, as a Christian, I can definitely put my hand up and be honest about the fact that I believe some incredible stuff. I believe that there is an immaterial God who just spoke the universe into existence. I believe that that God came and lived a human life, that he walked on water, that he was born of a virgin, that he rose from the dead. I believe some incredible stuff. But, i f my Christian beliefs are irrational. If people are right about that, that raises all sorts of questions for society, for our public life together. What about people who believe irrational things? What sorts of roles should people who are irrational play in society or are there certain types of jobs? That people who are irrational are not fit for? Should we have measures that make it the case that we can't hand down irrational beliefs to subsequent generations, either in the workplace or in the family? Take it a step further, could it even be a form of child abuse to push irrational beliefs onto children before they're old enough to know how wacky they are? These are some of the questions that form some of the backdrop of the cultural conversation going on about religion and about Christianity, and they are largely based on this implicit assumption in the conversation. Christianity offers the crazy explanations Christianity has the crazy beliefs. Science has the reasonable, respectable, rational explanations of reality. That's what I want to challenge this morning.

[00:07:35] And there's a lot at stake in how we think about this. Now, as I said, I'm happy to admit my crazy stuff. But here's the catch. I'm happy to admit my crazy stuff as long as my scientific atheistic friends are also happy to admit their crazy stuff. Because in my life, science did not push me away from God. Quite the opposite. It was precisely by digging more deeply into science and understanding it more robustly that, increasingly, I came to see the reasonability of Christian claims. Let me give you a few examples. Christian faith makes the incredible claim that God, the father, is immaterial. OK, God, the father is a person. He's a real person. But you can't see him. You can't touch him. That makes that pretty weird, all the other people in this room, all the other people that I know you can see and you can touch, you might think that's remarkable. But let's not forget that science makes some equally remarkable claims about things that are immaterial. In fact, science says that ninety nine point nine nine nine nine nine nine nine percent of the chair that you are sitting on right now is immaterial. That's incredible too. Another claim, Christian faith claims that God created the Universe "ex nihilo" out of nothing. That's remarkable. That's not typically how an artist works, usually an artist needs materials to work with and then the artist can create something, but the Christian faith claims that God just created out of nothing. But again, the scientific accounts of where the universe came from are just as incredible. Take the brilliant Cambridge physicist, the late physicist Stephen Hawking, take his attempt to propose an atheistic explanation of where the universe came from. Here's what he says.

[00:09:34] He says the universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing. Why the universe exists, why we exist. That's remarkable too. Or the words of a prolific atheist philosopher, Quentin Smith, guy who's published 12 books, one hundred and fifty academic articles, here's his best attempt at an atheistic explanation of the universe. He says, The fact of the matter is that the most reasonable belief is that we came from nothing, by nothing, and for nothing. We should acknowledge our foundation in nothingness and feel all at the marvelous fact that we have a chance to participate briefly in this incredible sunburst that interrupts without reason, the reign of non-being. Wow. When I started to read explanations like that from secular philosophers and scientists, all of a sudden the idea of creation ex nihilo didn't seem so unbelievable. Why can't Christian faith claim that God created out of nothing when the best secular, philosophical and scientific explanations are saying that the creation occurred from nothing, by nothing and for nothing? There are remarkable beliefs on both sides. Another claim of Christian faith that God is omnipresent, that he exists in all places at the same time. Now, that's weird. Right. That's not normally how life works. If I could exist here in Las Vegas and in New Jersey at the same time today, that would be great, especially because it's my anniversary. That would be really good. That would really help me right now. And it tells you how much Jo loves you as a church that she has me here today. Having my anniversary dinner with Pastor Derek. Omnipresence, a weird idea, and yet again, it is science that makes the ridiculous seem more reasonable, because currently the best models of quantum physics suggest that the same particle - it's amazing -

[00:11:49] that suggests that the same particle can be in two different places at once. And if being in more than one place at once can be true of a mere particle, maybe I shouldn't be so surprised that the all powerful ground of all being can be in more than one place at the same time. Christian faith claims that the incarnate Jesus has both a divine nature and a human nature. Again, remarkable claim. Mind bending. Has puzzled theologians for centuries. But let's not forget science claims that electrons and protons have both a particle nature and a wave nature. Waves and particles -two very different things. But our best models of quantum mechanics say that electrons and protons, you can equally accurately describe them as either one, as waves or particles. Christian faith claims that prayer is action at a distance. OK, how incredible is that? That I can just stand here in Las Vegas and speak to God in my mind, and that can have a concrete, tangible effect that can make a difference in New Jersey. That's a superpower. Boy, do we take that for granted. That's incredible. Now, someone might be tempted to believe that's just too incredible to believe. But here, too, science is side by side with some claims that are also extraordinary because science makes the claim that gravity is action at a distance. Have you ever just marveled, just taken a step back and just marveled at gravity that two objects can exert a massive force on each other without ever coming near each other and without touching each other at all? And what about the regularity of gravity? What about the fact that the strength of gravity is the same yesterday, today, tomorrow, every day that we've that we've ever lived? Why? I mean, on logical grounds alone, there's an infinite number of different strengths that gravity could take.

[00:13:58] Why is it consistent? Why is it always the same day after day? Somebody might say, well, that's the way it's always been. You know, that's what it was four days ago and three days ago and two days ago and one day ago. So that's what I think it should be today. Maybe, but that's not an answer to the question. That is the question. Why? Why is it been the same? Every day that's ever been recorded. On logical grounds, I actually don't think you have an answer to that question, we just take that for granted, but I don't think there's an atheistic explanation of that. But, if you have a God who cares enough about us to want us to live consistent lives in a universe that's orderly enough for us to understand it and to find purpose in it and to find meaning of it. Well, then you do have an explanation for why we have that regularity. Just a couple more examples of what I call sort of the common craziness of both science and faith. The Christian faith claims that an immaterial God can perform miracles on a physical universe. OK, again, remarkable, right? God tells the sea to part and it parts, that's unbelievable. You can just think about what he wants to happen and then it happens. It's utterly amazing. But now I want you to try something for me, just quick, quick experiment here, I want you to think in your head of the answer to 13 x 2. OK. Been a while since many of us have done math, so we'll keep we'll keep it simple. And those are important numbers because the Yankees just won 13 in a row and the Red Sox are two out of the playoffs.

[00:15:48] 13 x 2. You got that. Now I want you to do something else with your brain now. Now I want you to think of the most beautiful place you've ever been. OK, did that. You just moved two different physical regions of your brain. Merely by thinking about two different types of things. If we had a scan of your brain when I said 13 x 2 one area would have lit up. And when I said, think of the most beautiful place you've ever been, a different area would have lit up. You just moved two different parts of your brain just by thinking about things. Isn't that weird? And what is this you that just did it? What is this you? It's hard to say. It's hard to pinpoint because it doesn't seem like you're a physical part of yourself, because it's specifically the physical parts of yourself that seem to be responding to you, when you think about things. I can't get into all of it. But the bottom line is that many very smart people over the centuries have come to the conclusion that what you are most fundamentally is an immaterial soul. And if that's right, then you as an immaterial being are capable, merely by thinking, to move a physical region - your brain. Is it then that odd to think that the creator of the entire universe, that God himself, by thinking could move a larger physical region, the universe itself? Christian faith claims that Jesus was born of a virgin. This is one of the hardest claims for people to get their heads around, understandably so, I remember having an e-mail exchange with a good friend. He put all these reasons why he didn't believe at the bottom.

[00:17:41] He just said, nor can I believe in a virgin birth. As if to trump all other arguments, as if to just say it would be irrational to believe something for which there is not a clear scientific explanation. But let me ask the question of science, what about the birth of life on Earth? For a long time, I personally just assumed that there were confirmed scientific theories that knew how to explain that. Not true. Not even close. Professor James Tour, one of the world's premier nanotechnologists, he summarizes the state of scientific inquiry with respect to the origin of life on Earth in this way. He says, we synthetic chemists should state the obvious. The appearance of life on Earth is a mystery. We are nowhere near solving this problem. The proposals offered thus far to explain life's origin make no scientific sense. The lack of scientific explanation for the origin of life on Earth has actually caused some academics, scientists and others to postulate that maybe life was seeded here on Earth from some really advanced, far off alien civilization. Amazing. Those are some of the hypotheses that are out there. And Richard Dawkins, probably the world's most famous atheist, he said that that's a very interesting hypothesis, which I thought was so remarkable because he's always pushing against intelligent design. But what that showed me was that he's not actually against intelligent design. He just has a specific bias against divine design. Christians may be unique in accepting Jesus' virgin birth, but all of science is still struggling to get beyond the virgin birth of life itself. One last example. Christian faith claims that we can really know God. Even though there's a lot about him that's beyond our ability to comprehend. And again, there's some commonality here between faith and science, because science claims that 95 percent, roughly, of our universe is made up of either dark energy or dark matter.

[00:19:55] And those are both mysteries to us. We don't know what they are. I used to think that Christianity was the unbelievable way of seeing the world where science was the sober, sensible, rational option. I thought science was going to force me to reject the unbelievable nature of faith. But ironically, it was precisely science that I felt gave me the license to believe the unbelievable. So what's the practical payoff of all this? I would say refuse to accept the implicit assumption that your Christian beliefs are the crazy ones. Do not let someone look down on your beliefs simply because they are extraordinary and unbelievable. Have the confidence to say to someone, hey, I may have some crazy beliefs, but so do you. So does everyone. The reality is we live in a crazy world and so we're all going to have some crazy beliefs. So rather than looking down on each other's beliefs and dismissing them out of hand, how about we put them side by side and compare them and respect each other enough to give them all a fair shake? Next, let me say something about evolution. I need to be quick here for time, but let me say something about evolution, because that is often the specific scientific theory assumed to have killed God. I'll briefly make five main points, just sort of bullet points that you can think further about or grab me after the service and we can talk more about them. First, never let science rule your theology. OK? Even when a scientific theory has widespread consensus and is considered confirmed, yes, take it seriously, but don't let it rule your theology, because the fact is, the vast majority of scientific theories that at one time in history were considered to be true are now considered to be false.

[00:21:54] OK, they may have had truth in them that got incorporated into new theories, but the reality is the vast majority of scientific theories that were once considered true are now considered to be false. So the vast majority of scientific theories that we now consider true or one day probably going to be considered to be false. So don't let science rule your theology. OK, we have the fallibility of science weighed against the infallibility of God's word, and we have to make sure that the right one is leading the other. Second main point, evolutionary theory is still evolving. Oftentimes it is spoken about as if it is fully understood. It is concrete. It is confirmed. I remember being at a conference in Oxford and in the middle of the conference, it was a conference about evolutionary biology and its relationship to theology. And in the middle of the conference, one of the evolutionary biologists just off the cuff in the middle of making another point, just as an aside, just said, "and of course, three hundred years from now, none of us will be neo Darwinists anyway. But..." and then just continued with her point and no one blinked an eye. And it was actually really refreshing because it was sort of this recognition of the fact that there are significant doubts. There are significant things that are not understood and everybody sort of understood that. But that's not often the narrative in the popular culture. Ernst Mer, one of the most honored evolutionary biologists of the 20th century, continued to be a leader into the 21st century. He said there's no clear evidence for the gradual emergence of any evolutionary novelty. That's a strong statement. Obviously, there's disagreement here on both sides. Biologist Brian Goodwin helped found the fields of bio mathematics and theoretical biology.

[00:23:35] Listen to what he says. He says, "The large scale aspects of evolution remain unexplained, including the origin of species. New types of organisms simply appear on the evolutionary scene, persist for various periods of time, and then become extinct. So Darwin's assumption that the tree of life is a consequence of the gradual accumulation of small hereditary differences seems to be without significant support. Some other process is responsible for the emergent properties of life, those distinctive features that separate one group of organisms from another. Clearly, something is missing from biology." So take the evolution, take the theory of evolution seriously, dig into it. Understand that there may be aspects of truth in it that are going to get incorporated into new theories in the future. But let's not assume that is concretely proven and fully understood. Third, beware the moral cost of evolution. I want to be brief here, but I do not know how on an atheistic understanding of evolution, you can ground a robust morality. OK, if the sole guiding principle of human life is survival of the fittest. Then what do you do with the fact that many of the people that we need to value, many of the people that we need to give dignity to are not those who necessarily are best for the survival of the species. Those who are elderly, those who are disabled. Whoever it is, every person has the same value, their value is not measured relative to their contribution to the survival of the species. Now, if you have a God who has created each person equally in his image and who loves each person equally, then you have an explanation for the equal value of every human person. If you remove God from that equation and you are just working with atheistic evolution, I do not know how you come to that conclusion.

[00:25:39] And in fact, I would say that the morality that Jesus Christ grounds turns evolution completely on its head. Not the survival of the fittest, but the "fittest" - God himself - willingly sacrificing himself for the least fit, for you and for me. That is not survivable at all costs. That is not survival at all costs. That is love at all costs, the very heart of the gospel and then and then Jesus inspiring his followers to do the same. I have to share this with you. Just a prayer meeting recently where, um, an Afghani Christian woman was quoted and she said, I don't want prayer for the relief of persecution. I want prayer for the boldness to be able to share our faith and this was the quote. She said, this is not this is not survival of the fittest, OK? This is not survival at all cost. This is love at all costs. She said, I would rather live in hell on Earth and see those I share the gospel with in heaven than live in heaven on earth, and have people I failed to share the gospel with wind up in hell. Two more quick points about evolution. A first point, it not only undermines morality, it actually undermines itself. I don't have time to get into this, but the atheistic version of evolution is a self-defeating claim because it says that everything is geared to produce beliefs that will aid your survival. That's the function of your brain. That's the function of your cognitive processes to give you beliefs that are conducive to survival, not beliefs that are true. And survival and truth are two very different things. You would not step on a scale and think it's going to tell you the time, OK, why? Because that's not what the scale is for.

[00:27:47] That's not what the scale is aiming at. That's not the intention of the scale. You might get lucky once in a while. You might be one hundred and fifty four pounds and happen to stand on it when it's one fifty four p.m. in the afternoon. Right. You might get lucky once in a while, but that's not the purpose of the scale. Scale tells weight not time. Well, on evolutionary assumptions our brains have developed in order to help us survive, not in order to tell us the truth. And that truth applies just as much even to belief about evolution. So if you believe in evolution, you have reason not to trust your own belief in evolution because your brain has developed to produce survival conducive beliefs, not to produce true beliefs. It's actually a self defeating claim. Fifth and final point about evolution. I've raised doubts about the theory. But if it were true, if it were true, I still think it would be evidence for God, not against him. Because the fundamental features of our universe could have taken an infinitely different many forms. And the chances based on just randomness alone, of it just happening to produce any sort of process that leads to life is utterly, outrageously tiny if you don't have someone who is intending and orchestrating the system. I mean, just one example. Scientists say the explosive force of the big bang of the initial expansion of the universe, they say, would have to have been within one part in 10 to the 60th for there to be any possibility of life. In other words a zero followed by a period followed by fifty seven zeros, followed by a one. The slightest bit weaker, and the universe just collapses back in on itself due to gravity almost immediately. The slightest bit stronger, the universe just disperses into thin air. Particles wind up so far from each other that you never could have gotten the sort of complex chemistry that we required for any sort of life. So I've raised my doubts about atheistic evolution as a theory. But even if any form of evolution or any form of a life producing process is true, that can be understood scientifically, that would be evidence for God, not against God, because the likelihood of that occurring based on chance alone is practically zero. That only makes sense if you have an intelligent being who is intending for there to be life.

[00:30:09] Look, what I hope you will walk away with today is confidence in the fact that there's no reason to be afraid of science. Whenever you see a new scientific discovery in the news, I hope that you'll celebrate it. I hope that it will lead you to worship as liveness reasoned. Our God is an excellent engineer and an excellent engineer doesn't have to keep stepping in to fix things recently. Recently, stuff keeps breaking at my house. First it was the water heater, then it was the fridge. Now there's a leak that's going down the back of the house. I keep buying houses - I mean I only have one - but I keep buying houses that are like roughly my age. And I think like, oh, that's pretty young. That's not that young. I have to stop doing that. God is a better designer then whoever designed my house, OK? When God builds a house, you don't have to keep calling him in to fix stuff. The design of an excellent engineer runs with regularity, it runs with carefully designed processes that make it conducive to experimentation and scientific discovery.

[00:31:22] And so not only should the advancement of science not scare us as Christians, but it is exactly what we should expect from a universe that was designed by the greatest of all possible engineers. And so if next week some scientists say, hey, we found aliens somewhere in outer space, I'm going to say that doesn't surprise me. My God is really powerful and really creative. And you know what I read in a book somewhere that God made other intelligent life forms, such as angels. And if next week scientists say, hey, we found other universes, I'm going to say that does surprise me. My God is really creative and he's really powerful. And, you know, I read in a book somewhere that God did make other environments such as heaven. A scientific discovery should never shake your faith. It should always lead you to greater worship, should return you to Psalm 19. The heavens declare the glory of God. The skies proclaim the work of his hands. Day after day, they pour forth speech. Night after night, they reveal knowledge. Science is a good thing. It's not in tension with God. We learn a great deal from it. But we can't learn everything from it. I'll finish with an example from a good friend of mine, Oxford Professor John Lennox. He uses my favorite analogy to make this point, and it shows us that science is an important step, but it is a step that is intended to get us to ask the deeper questions of life. He says, imagine your Aunt Matilda makes you a cake. OK, a biochemist can explain to you the structure of the proteins and the fats in the cake. A chemist can explain about the elements involved and their bonding. A physicist can detail the behavior of the fundamental particles and a mathematician can provide a set of elegant equations to describe that behavior.

[00:33:15] But it would be very odd to think that any of these explanations show that Aunt Matilda doesn't exist. That'd be very odd. Scientific explanations do not in any way undermine the who behind the how. And then if you ask why the cake was made. Well, now only one person's smiling. And it's not the scientists. It's Aunt Matilda. Because she made the cake. And she knows why. Only a who behind the how allows us to ask why. Science is a first step, and I hope this morning part of what you've seen is that we have no reason to fear science, quite the opposite. It teaches us about who our God is, it teaches us about how powerful he is, how loving he is, how precise he is, how caring he is with the universe. And if so, how loving he is, how caring he is, how precise he is with each one of us. If he took that sort of precision with the universe. Then what sort of precision is he taking with your story? What sort of precision is he taking with the things that you're going through? What sort of precision is he taking to make sure that the struggles and the grief that you're working through right now can have a redemptive story? Science says that the universe is just going to continue to accelerate into thin air. What's ahead for the universe and therefore for every one of us is inevitable death. Extinction. That we just vaporize. Christian faith says something very different. Because there's a who behind the how and that who allows us to ask the question why. And when we begin to ask the question why, we get the answer that the universe is not headed towards death, that it is headed toward the redemptive end. And if the universe is headed towards a redemptive end, then so is each one of our stories.

[00:35:30] When I look at the universe and I see the carefulness and the intimacy of God's crafting, it helps me to believe that God would take that same level of care with my story, with my universe, with what I'm going through right now. I'm going to invite the prayer team to come up. And before we head into the final the final song, I just want to give people an opportunity to respond to what's been said. And maybe I'll ask you if you're able to just stand, it will just stand together as a community if you're able to. And if you're willing to maybe just open your hands before before the world as we ask him what he would have for us at the end of this service. And I just want to make a simple call this morning, I just want to make a simple call to trust God. And I want to ask you the question, is there any doubt that has crept into your heart and your mind that has caused you to keep God at arm's distance? Have you believed what culture is telling you more than what God's word is telling you? Have you believed? What your friends are telling you more than what God's word is telling you, have you believed what your grief and the emotions of your life are telling you more than what God is telling you? And could it be the case that this morning God is asking you to affirm to him? That he is in control, that he has crafted the universe from the beginning. And if so, then we can also trust the word of the Lord when it says that even before the foundation of the world, before anything that I spoke about this morning, he had you in mind.

[00:37:30] He chose you. He set you apart and he is as intimately involved in the crafting of your universe as he is in crafting the scientific universe that we marvel at. For anybody who wants to say, I have allowed something to be bigger than God in my life. I've allowed intellectual doubts about science to keep him at arm's length. I've allowed the emotional doubts of my grief, not believing that he can bring redemption in my story. I've kept him at arm's length. In a minute, I'm going to give an opportunity for anyone who wants to take that step of just saying today, I want to trust you or today I want to affirm before you, maybe for the first time or maybe not for the first time. But either way, God, I just want to recognize before you that I have kept distance between us and I want that no longer. I want to trust you this morning. I want to trust you with my intellectual doubts. I want to trust you with my grief. I want to trust you with the relationship that I'm trying to control myself because I don't really believe for. That you're good. This morning, I want to say that you're good and I want to say that I trust you, and just as there is no distance that Jesus would not go for us, just as he didn't just remain on his heavenly throne, but he came down and he walked towards us in a human body, in a physical way, in an intimate way. In a minute, I'll invite anybody who wants to take a step of trust toward God this morning to just walk forward. To the prayer teams. And you can just let them know what you want to trust God for.

[00:39:31] Maybe it's for your salvation. Science can't kill God. There's only one thing that can kill God in our lives and that's our own hearts. Only one thing that can keep him from us is when we say we want to keep him at a distance. Maybe you want to bring an intellectual down. Or out of grief before the team here, and they'll just pray for you as we sing our final song. I mean, just give us 30 seconds in silence with our hands open before the Lord to just ask him, because it's not about what I say, it's not about any eloquence, in my words. It's just a matter of whether the Holy Spirit is stirring you and your heart this morning. To say, I want to take a step of trust toward you. Thank you always very. We thank you. Thank you. Always, Spirit. Thank you, they chose each one here before the foundation of the world. Thank you. That you love each one. Thank you that there is no doubt and you cannot overcome. I just invite those who want to make a statement of trust in God, whatever that is for you personally, to just come forward to the team of prayer here. Thank you. Thank you. Just give them a minute to see where God is stirring hearts. Thank you. You're in the middle of a road just. As someone to move aside. God does magnificent things when we. Tell him that we want to trust. When we hand something over to him. Thank you. Anyone else? We'll move it to our last song and anyone who wants to come forward, please feel free to continue. Lord, we praise you for who you are. We praise you that nothing can. Can kill you and nothing is bigger than you.

[00:42:51] And Lord, we ask for your forgiveness for the times when we have tried to kill you in our own hearts. Each one of us. And we thank you all for the way that. You respond to us not with condemnation, not with condemnation, but by meeting us in our doubts, our intellectual doubts, our emotional doubts, our grief, our shame, and by calling out to us. And coming to find us. And making garments for us. And intimately causing us as your children. This morning, we trust you in Jesus name.