

Series: Faith like a Child

The Sweet Life

Psalm 34

Sermon by Josh Brage

Waterstone Community Church, Littleton, Colorado

Sunday morning, June 22, 2025

Welcome. My name is Josh, if I did not have the chance to meet you, and I'm fired up. I am pumped to be here on Rad Camp Sunday. Isn't this energy great? Don't we love having our kids being a part of this? I love that a few times a year we do these intergenerational services, so we take a pause from our normal series. We have been in the Creed series. I have been loving that series. I have been getting a ton out of it. I hope you have to, and we will wrap that up next week. Paul will be back next week, but this week we are talking about Faith like a Child, foundational truths that we never outgrow. It is super, super exciting, so we do a few of these a year. I am happy to be here, so this week I got the opportunity to preach to the Rad camp, and as a part of that, I was here all week, and I got to meet this guy, and he was telling me this really fascinating story. I had not met this guy before, and he was telling me this story about the time that he lost his sense of taste. They never quite figured out why he lost it, and it was Covid or something like that. They do not quite know, but he was completely describing this experience, and potato chips all of a sudden just seemed bland, boring, and even ice cream was just sort of cold and mushy and unexciting. It just started to bum him out, so he tried to fix it. At first, he tried to eat more and more food, maybe more pretzels and more chips and more something else and more ice cream and more cookies, and that did not seem to work, and then he was telling me that he tried the next step, which was different things. He tried sushi for the first time and spicier food, and then he tried different combinations of things. I am talking like Buddy the Elf breakfasts, spaghetti and pop tarts. He tried anything he could do to wake his mouth back up, and that did not work, and then he tried more and more extreme flavors. He went to Danny Cash hot sauce, our good friend, and he got the 13 out of 10, and he dumped it on chicken wings, and he tried anything to wake his mouth up, but none of it worked, and he was telling me that it was just this crazy experience, and actually, he said it was so much of a bummer that he said this. He said, "life without taste was torture," and I thought this was a really impactful story, so I asked him if it would be cool if I shared this picture with you, and if your kid is in this room, you know who I am talking about already, so let's put his picture up there, and let's see. Yeah, there he is. This was Pauly, the Jolly rancher, and that was his story this week of how he lost his taste and was trying to bring it back, so it was super fun, and the skits were great. Paul, our technical director, did such a good job connecting that, but it was hard for me not to look at that story this week and hear just a little bit of my own story in that one.

I have absolutely had seasons of my life when my faith has become a little stale. I have absolutely had seasons of my life when the most important thing to me, my walk with Jesus, has become a little bland. Has that ever happened to you? I have had moments in my life, maybe not you, but in my life where my prayer life has felt a little boring, and my worship has sounded a little hollow. I have gone through seasons like that. I have followed Jesus for a long time, but every once-in-a-while I lose the taste, so the question is, maybe that has happened to you. Maybe you are in that season today. The question is, "What do we do?" What do we do when our faith begins to lose a little bit of its flavor?

My suggestion today is that we go back to the basics. That is why a series like this one, Faith like a Child, foundational truths that we never outgrow, is so important, because sometimes I think life just becomes too complex, and I think we forget some of the basic truths that we stand on. So today we are going to talk about the foundational truth that God saves, God saves, because I have a bit of a theory. My theory, we are going to work on this. My theory is that this is exactly where we lose some flavor. It is that we misunderstand, or we shortchange salvation in our lives, so let's do it. We are going to explore Psalm 34. We are going to dive right in. We are going to go fast, so if you want to get that Bible out, there are pew Bibles there. It is page 447 or 449, one of the two, Psalm 34. We will be in it for the whole journey.

We chose Psalm 34 because first of all, it is our theme verse of the week. The kids are, there are kids in the room. That is our theme verse of the week: "Taste and see that the Lord is good." Very good, Psalm 34:8 So it is the home of our theme verse this week, but it is also super interesting Psalm. It is actually an acrostic poem, meaning every line starts with the corresponding letters, ABC, all the way through, and one of the things this Psalm is saying is that God's salvation is much bigger than we think. Actually, God's salvation covers the A to Z of our life. God's salvation covers our past, our present, and our future, so today we are going to look at how much bigger salvation is than we usually think, so let's get started, Psalm 34, verse one: "I will extol the Lord at all times. His praise will always be on my lips. My soul makes its boast in the Lord. Let the humble here and be glad. Oh, magnify the Lord with me. Let us exalt his name together." Even before the Psalm gets three verses in, even before the Psalm has told us anything about God's salvation, it has given us a tip. It has given us a tip on how to start regaining our sense of taste for salvation. Here is what Psalm 34 is already saying to us: worship awakens our taste buds. Look at this: "I will extol the Lord at all times. His praise will always be on my lips." Look at that.

I have a question: What is usually on your lips? The ideal Christian life is meant to be one of praise. Our mouths are meant to be full of his praise and his worship. Our lives when they are working correctly are meant to glorify Him, to show the world how good God is, including by the things in our mouths, but if you are anything like me, sometimes his praise is not the first thing in my mouth. Sometimes I go for weeks with the thing filling my mouth being complaints about my life, the mundane details of my job, or frustrations with this and that and the other thing. Sometimes the last thing in my mouth, let alone what fills it, the last thing in my mouth is his praise. So already, before we even get to any good doctrine in this Psalm, this Psalm is pointing us to the fact that worship awakens our taste buds. So, if you are in this type of a season, maybe stop and examine, how do you enter Sunday morning? This is the reason that Sundays or Saturdays are so vital in the life of a Christian. Sundays are not just for us to come and receive, though we do. Sundays are a time, my life is so full of everything that is about my life, but Sundays are a sacred space where we get to gather together. Today we get to gather, from small kids all the way up through people who have been around for a minute, and we get to spend this time filling our mouths with his praise and his glory. In here, it is not about us for like an hour, one hour a week. In here, it is not about us. It is all about Him, so if you have lost some taste, I would ask you, how is your worship? Do you come on Sunday, ready to fill your mouth with his praise? It is a good question.

It is a good question. All right, let's keep moving. Verse 4: "I sought the Lord, and He answered me. He delivered me from all of my fears. Those who look to Him are radiant. Their faces are never covered with shame. This poor man called, and the Lord heard him. He saved him out of all of his

troubles.” One of the keys to this Psalm are all the verbs. Kids, where are you? What is a verb? What is a verb? An action word, so before we get a whole lot further, one of the things I want to draw our attention to is how many verbs are in the Psalm? Look at all of them here on the screen: “He answered. He delivered, He heard. He saved,” so before we even unpack any of this, look at what this Psalm is saying. It is saying that our God is a God of action, and not just action. Look at what it is saying. It is using all these past tense verbs, right? Not just action. We are going to talk about all the actions He takes, but He has taken action. Do you see that? So, the first truth for us to remember, to understand how big salvation is, is that God saved, and we are invited to remember his faithfulness.

This is good news. Often in the Old Testament, when God talks about Himself, sometimes He describes his character, but more often He describes Himself by the actions He had already taken on behalf. He tells stories. This is the point of the Old Testament. He is pointing to the stories of his faithfulness. When God tells us about Himself, He often is saying, “I am the God who saved Noah and his family with that big boat,” or “I saved Abraham with that long-promised awaited son,” or “I saved Joseph from that prison and those nightmares that those other prisoners were sharing with him.” He is always talking about actions He had taken, very calm, and he tells the big story, the time where God showed up to the people of Israel, who for four-hundred years had been enslaved under the violent and vile Egyptian Pharaohs, and God heard their cries, He went to them, He raised up Moses, and he led the people out to freedom through the Red Sea and eventually into the Promised Land. Our God is a God who saved.

This Psalm in particular is written by someone who knows this very well, David. If you don’t know David’s story, it is fantastic, and it is big. This Psalm in particular is written about a very specific incident in David’s life. We do not have time to unpack it now, but it is there at the top of the Psalm. It is written looking back at a specific historic moment in David’s life where he needed God to show up, and God did, and David knew this. God saved David again and again and again from that terrible giant, from his angry father-in-law, from his sons that ended up rebellious and dangerous. David knew God’s salvation because he had seen it happen again and again and again. Our God is the God who saved David, Abraham, Isaac, Jacob, Moses, the people of Israel, Daniel. This is our actual God, and He does not just save these people. God is a God who saved us, and this is one of the craziest things.

I love movies that are based on true stories. Who is with me? Do you like movies that are based on true stories? They feel a little more real. Some of my favorites would be Apollo 13. I love that movie. “Houston, we have a problem,” right? Moneyball was a really good one. I like baseball. Brad Pitt is always delightful. Let’s see, what are some others? Top Gun. Obviously, that is a true story with Tom Cruise saving the world in an F-18. These are my favorite movies, but here is the deal. We like true stories because they are true and they resonate, but here is the deal. Our faith is based on a true story. We are not based on a theory. We are not based on some good ideas, though our faith has that. Our faith is built on the actual practical historical reality of the birth, life, crucifixion, burial, and resurrection of Jesus Christ. Our faith is not built on just some abstract ideal. Our faith is built on the actual historic fact that Jesus Christ, fully God, fully man, came to this earth to seek and save the lost. This is why the gospels are so vital to our understanding the gospel, and one of the reasons they are vital is because they use so many names.

Even this Creed has names in it. Pontius Pilate is listed, so let’s look at this just really quickly. Jesus Christ, fully God, fully man, was actually born to a teenage virgin named Mary. He will live from

then a spotless, perfect, flawless life, and what did He get for that perfect life? He got betrayed by his friends, not just any of his friends, but an actual friend named Judas Iscariot. This man had his certain motivations. We could talk about what they are, but Judas actually turned Him over to the actual high priest, Caiaphas, the historic high priest of Israel at the time, the highest-ranking Jewish official. Judas sold Him out to that man, and Caiaphas then walked Him to Pontius Pilate, the historic governor of the region of Judea in this time. Pontius Pilate took a look at this man and at his life and washed his hands of Him. Pilate knew they had no case. Pilate knew that this was a mock trial, and Pilate said, “Enough is enough. I am out,” and then Pilate, the actual governor, turned Him over to actual Roman soldiers, who marched Him actually to the cross, where He died that day and was actually buried in a borrowed tomb from an actual man named Joseph of Arimathea, and then, three days later, Mary and Mary, perhaps some other women, showed up and found that tomb to be empty, because Jesus Christ actually raised from the dead. This is our faith. Our faith is not up here. It is here. It is real, actual stories. It is real, actual reality that God saved David. He saved us. So that sort of begs the question, “When did He save you?” I think this is one of the keys. We are having an intergenerational service. There are wiggly kids in here, and I am all about that, all about it, but one of the keys to an intergenerational church, this is a big part of our vision here at Waterstone, is that we would have more and more environments where there are lots of generations experiencing God together, and this is one of the keys. The key is that we need to share more and more stories of his faithfulness in our lives.

It is one of the things I just adore about men’s ministry. I have been serving in men’s ministry since 2020, and I love getting to bring groups of guys together in different ways. Yeah, we share advice. That is part of it, but we just get to share a lot of stories, and it tends to be a lot of fun. There was the men’s retreat this past year. There are guys in the room who were there. Shout out. I see you, and it was just a great opportunity. We had a really nice retreat. We had about seventy guys, but it was not even about the number to me so much. It was who was there. We had guys in their twenties, thirties, and forties. That is expected. We have a lot of those here. We had guys in their fifties, sixties, and seventies also. That seems well represented. We also had a guy, maybe two, I do not know. They will not tell me, in their eighties, and we had two teenagers. We had almost every decade of a man’s life represented. Well, it makes for some really interesting conversations.

There is a hot tub, and we play pickleball, and we have breakout room conversations and all the things, but one of the things that is cool about it is although we all are in different life stages, there are guys with young families, there are guys mid-career, there are guys contemplating retirement or figuring out what that looks like. Even though we have all different challenges or backgrounds or life stages, when we get together, what starts to happen is the commonality of the experience of God’s faithfulness no matter where we are in life. Those are the stories that start to come up as the young guy who is just getting through the night with his newborn, he knows of God’s faithfulness at 2:30 in the morning, because he is experiencing it, and then the retired guy goes, “Oh, yeah, I experienced God then, and here is where I am experiencing God’s faithfulness now.” This is one of the things that makes intergenerational church really unique. We are not divided by things. We are united by our understanding, our reality, our response to God’s past faithfulness. A healthy intergenerational church is built on these stories, built on stories of God’s salvation.

So, a couple of questions for us. Do you want to regain your taste for your own salvation? Do you want to pass that on to the next generation or not? Do you want to participate in the kind of church where your grandchildren can experience his faithfulness? That is the kind of church I am signing up for. If so, we need to share more stories. This is one thing we learn at men's retreat, less advice, less opinion, more stories of God's faithfulness and his salvation in our actual lives. God has saved. Let's move forward.

Let's move forward. We have five minutes. Let's go on to verse fifteen. We are going to skip a chunk here. We are going to jump down to verse 15. We will come back to some other verses, those missing verses in a little while, but, "The eyes of the Lord are on the righteous, and his ears are attentive to their cry, but the face of the Lord is against those who do evil, to blot out their name from the earth. The righteous cry out, and the Lord hears them. He delivers them from all their troubles."

Let's look at the verbs again. Where are our verbs? What has changed about them? "The face of the Lord is against, to blot out their name. The Lord hears. He delivers." It is not just past tense anymore. It has moved to the present, and there is the second big piece of salvation. It is that salvation is not just about our past. It is about experiencing his present loving attention and our transformation. Salvation is available to us not just for our past or not just for our future, but right now, so I want to look at his attention, and I want to look at his transformation in our lives.

Look at that first line again, if you go back, Helmut, "The eyes of the Lord are on the righteous, and his ears are attentive to their cry." I do not know how many times this has happened. This has happened more times than I would like to admit, but sometimes my fantastic wife Hannah will stop me dead in my tracks with this question. It is usually from the other room, and she will say, "Josh, did you hear Eli's question?" Eli is my delightful six-year-old. He is funny, and he is engaging, and he is fantastic, and he asks good questions, and why is she asking this? Because way more times than I would like to admit, Eli is standing, my delightful six-year-old standing right in front of me, asking me some sort of question, and my eyes and my attention are down on this little 3 by 5-inch piece of aluminum and glass in my hand that I am forcing him to compete with for my attention and my affection, and her question always jolts me. I am going to throw my phone away one of these days, but let's look at what this verse says. It says, "The eyes of the Lord are on the righteous, and his ears are attentive." God is a better father than I am, amen? God's eyes are not ever anywhere other than on us. He puts his phone down all the time. He is always focused on us. He is always watching. He is always listening. He is always attentive and present with us, and this is one of the great invitations of God's salvation. It is that it is actually happening right now. He is paying attention to our lives. He is not just watching. He is listening.

One of the things that we talked about at Royal Family Kids Camp for a while, I have been involved in that for the past few years, and I have been learning a lot about childhood development. I am still a complete novice, but I have learned a couple of things. One of things I have learned is that we just do not even understand how healthy it is for a baby to cry. The first three years in a baby's life, they cry and cry a lot. Newborn parents here are back in that back room. We see you. They cry, and they cry a lot. What are they doing? They are expressing their needs out into the world, right? They are communicating that they need something, and one of the things that science is showing us is that it is so vital that those first three years of life when people respond and respond attentively and caringly and warmly to a baby's

needs, it sets them up for all kinds of success, all kinds. They learn social skills. They learn their voice matters. They learn to manage their stress. They learn to manage and regulate their emotional life.

Here is what you learn at Royal Family Kids Camp: when that does not happen, all of that goes out the window. Kids have no idea how they just get tossed, and they don't know. They don't know if their voice matters. They do not know if anybody is going to show up. They do not know if they can trust anybody. This all happens within the first three years of a child's development. It is fascinating to me. Actually, there is a super sad phenomenon that occurs sometimes in orphanages, that if a baby's needs are not responded to warmly and consistently, there is actually a phenomenon that occurs, that sometimes in some orphanages, some babies stop crying. There is a woman who wrote an article about this, and she had gone to Cambodia and walked into an orphanage, and this is what she said. She said, "The silence was the loudest thing I had ever heard," because when a child's needs are not met consistently, they start to get conditioned that no one cares, no one is listening, and they actually become quiet.

Look at what this Psalm is saying to us. It is saying that his eyes are on us, and his ears are listening. Jesus says it like this in the gospel of John. He says, "I will not leave you as orphans. I will come to you." Our God is a God who hears and responds to our cry. Here is what the Psalm is saying. It is saying that He is watching, especially when we do not feel seen. He is listening, especially when we feel like no one is listening. He is watching. He sees evil. He sees the bad things that are happening to us. He sees it full on. He is fully aware of the trouble you are having in your life and actually has a plan to confront it and to fix it. He hears our complaints, our frustrations, and our doubts. He hears our worries and our concerns. He is not naive. He knows we have problems, and He delivers us from them. Question, have you stopped crying out to the Lord? I think sometimes it just happens. I think sometimes we just grow up, and we move on, and we think that we are just up to our own devices. "We got saved. That is great. Now everything else is on us." Hear the invitation of this Psalm. His salvation is available right now. His attention is available right now in your present life.

Let's look at the next verse, verse 18: "The Lord is close to the brokenhearted and saves those who are crushed in spirit." This is a phenomenal verse, a phenomenal verse. I do not have time to explore all of it, but I want to just stop for just a second, because I want to acknowledge this word, "crushed." I think it is a really big word, but I know that this is a really big word and that sometimes this is exactly how we feel, crushed, weight, like we can't carry it anymore. There may be students in this room. We have young people in this room. A lot of us are on summer break, right? You may not be quite sure how you are going to face the next school year, the weight of grades, the weight of expectations, the weight of your friends wanting you to do this, that, or the other thing. Maybe you are in a marriage today that feels overwhelming and heavy. Maybe you are just confused and challenged by your doubts about this faith. Well, here is the promise. It is that God's attention is on us, and He saves those who are crushed in spirit. If that is you, then let us pray for you today. We have your back.

Let's move forward. Not only does He pay attention, but He actually transforms us, and this is the other part, so let's move on to 19: "The righteous person may have many troubles, but the Lord delivers him from them all. He protects all his bones. Not one of them will be broken." Who in here is saved? Who is saved? Who is righteous? Who has been made rich? Do you have any trouble in your life? Yeah. Yeah. Look at what this Psalm says: "The righteous person may have many troubles." The Bible is not naive. It

knows that even though we are made, we have been made righteous, even though we have been saved, even though we prayed that prayer, our life is often still full of the trouble of sin.

Sin is often bigger than we think. Sin lurks in our hearts. It lurks at every corner of our hearts. It drags us towards selfishness, towards greed, towards, I don't know, frustration with our spouse, towards enmity and envy with our coworkers or our neighbors. We think, "Is it lurking here? No, it lurks out there." Every relationship we have is infected or impacted by sin. The trouble of sin lurks in marriages that have become manipulative or dysfunctional, in families that have patterns of maybe addiction or abuse. Sin lurks in our society. We can't seemingly, as humans, build a single company, organization, or even church sometimes that does not have sin impact it or eventually drag it towards something negative, something evil, and that is what this Psalm is acknowledging. It is that even though we are righteous, our lives may still have many troubles.

The New Testament does not paint a picture of this ideal Christian life where we get saved, we pray a prayer, and then we walk through the rest of our lives with no stress. Actually, the New Testament paints a very clear picture of constant, ongoing transformation and salvation from all of that sin in our life. That is the picture of life that the New Testament paints. Michael Bird, a theologian, says it like this: "Salvation is more than the sojourn of souls into heaven. Rather, it is holistic, and it includes the well-being of body, mind and soul." Salvation is not just about our past. It is about our present. The New Testament talks about it like this, Second Corinthians 3: "We are being transformed into his image with ever increasing glory." Chapter four says it like this: "Though outwardly we waste away," who feels like that sometimes? "Outwardly we waste away, yet inwardly we are being renewed day by day," and the New Testament does not show us a life where we just simply pray a prayer one day, walk an aisle one day, and then go through the rest of the life without any problems with sin. No, the New Testament reminds us that we must constantly partner with the Holy Spirit to what Paul calls working out our salvation with fear and trembling. So, if your life with God has begun to feel a little tasteless, I invite you to look at his current ongoing transformation. He still wants to save you from all of the troubles in your life.

Let's move forward to verse 21, so He has saved. He is saving. Who can guess what is next? He will save: "Evil will slay the wicked. The foes of the righteous will be condemned. The Lord will rescue his servants, and no one who takes refuge in Him will be condemned." The last thing we need to know about the all-encompassing comprehensive nature of his salvation is that God will save and that we can look forward to his promised rescue.

I hear a really good question at Pirates Cove. We were at Pirate's Cove, and a mom and I were talking, and she said that her kid asked her a really good question. One of the great things about intergenerational church is that kids ask really good questions, and the question that this kid asked was, "Why in the world does Jesus have to come back?" I thought that was just such a great question. If Jesus already paid for everything, and He already rose from the dead, and everything is already taken care of, why does this whole second coming even need to happen? I wanted to address this here, because here is the deal. Jesus is coming back because his work is not finished. Jesus wants to save us and get us through this life, but He also wants to save and rescue the entire world, and this is the good news of his return. It is that this world is really broken. I think we can acknowledge that. Paul talks about how the world groans for his salvation.

Actually, it seems like this world has just fallen completely apart. It seems like the bad guys win all the time. It seems like sickness is the only thing we will ever experience. It seems like brokenness and sin and darkness are just everywhere. It seems like no matter what day of the week we are on, somebody is talking about bombing somebody else. This is the world we live in, but here is the promise of Jesus' future rescue. It will not be like this forever. Here is the promise of Jesus' return. It is that He sees us, He is present with us, and one day soon He is coming back to fix it forever. This is the promise of his return. When Jesus comes back, He will rescue the righteous. When He comes back, He will judge evil for what it is. When He comes back, sickness will not exist. Cancer will be eradicated. When Jesus comes back, the homeless will have a home. The hungry will be fed. The widow will have a house full of children and joy and laughter again. The orphan will have a place to sleep where that is safe. When Jesus comes back, we will have no need for weapons of mass destruction. We will have no need for swords or guns or missiles. When He comes back, war will be ended forever. Greed will not even make any sense, because everyone will have exactly what they need. This is the future promised rescue. This is the glory of his coming kingdom, and this is where sometimes we shortchange the gospel, and this might be where some of us have become a little tasteless in our mouth. Maybe we only look at the past or the present or the future, but his salvation work is all-encompassing with the big final stamp that one day Jesus will come back and finally eradicate sin, death, hell, and the grave forever. This is the good news. This is the good news that we must respond to. This is the good, all-encompassing work of his salvation in our lives. So how do we respond?

How do we respond? Let's go to chapter 34, verse 8. Kids, say it with me again: "Oh, taste and see that the Lord is good." The invitation, the only appropriate response to his salvation work, is to reach out and taste it for ourselves. Tim Keller, a pastor in New York, says it like this: "The Bible insists on using sensory language about salvation. It calls us to taste and see that the Lord is good, not only agree and believe." I think a lot of us have agreed. We have believed, we think, but sometimes it is a struggle to get down into here, where we are tasting and we are seeing. This Psalm is pointing us to an invitation to experience God's salvation for ourselves.

So, I want to ask just a couple questions, and then we have a couple of more things to do, but have you lost your taste for his salvation? When did you become distracted? Do you need to experience his loving attention in a new way today, or are you bogged down with cycles of sin and need to experience this transformative power? I want to take just a breath, just a pause here, and I just want to encourage you, cry out to God one more time, just one more time. Maybe this is all really foreign to you. You may be new. We have Rad camp, maybe your new Rad camp family welcome. Maybe this sounds really like strange but intriguing. Try Jesus. Just try it. Give it three weeks. Start praying. Start crying out. Start asking, and let's see what God does. Just try it. Or maybe you are a Christian who has been around for a minute and just has gone back-burner. Maybe today, maybe this week is the wake up call you need, to try Jesus just one more time. Let's just pray really quickly, really quickly in this moment.

Holy Spirit, I pray for these groups of people we just outlined. I pray that no matter where we are, no matter what we are going through, that we would taste your salvation goodness today. I pray especially for those of us who feel crushed. I pray God, that you would save them. Awaken us again, awaken our

senses to your goodness and your reality, that God, you have saved, you are saving, and you will save, amen.

Laura: Yeah, let's respond. Let's praise Him. Josh: Thank you, Laura. We fill our mouths with your praise today, so I just want to leave you with this. Maybe some of this, hopefully some of this resonated, and if you are someone who has been like, "Yeah, yeah, yeah, yeah, I have lost a little taste," I just want to remind you that worship wakes us up, wakes up those taste buds. So go through your week, fill your mouth with his praise, and come next week, maybe with a little bit of a different expectation. Come next week ready to worship, ready to fill our mouths with his praise and his glory. When we do, He never lets us down. He never lets us down, so let me give us our benediction, and we will be on our way. Lord, we thank you for your sweet, sweet taste of salvation. May we go this week and next, reminded that your cup is sweet, your body is sufficient, that you are good. Thank you. May we go in the truth that you save, you are saving, and you will save, amen.

36:36 minutes

Edited by Tom Kenaston

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