



THE KING'S PLACE

The Kingdom of God is Like... | 3.8.26

Libin Abraham

(The following text is automatically generated and has not been edited)

Libin Abraham 0:00

Yeah. Hey, the last few weeks, we've been really asking this question, what is the kingdom of God like? Aren't you glad for Pastor Steve and Pastor Haley, who brought amazing teaching to us from God's word, let's thank God for their gifting and their passion for Jesus and the word. It's important that we wrestle with this question of, What is the Kingdom of God like, because that's the nation's rage, and as people idolize power. We need to know what the kingdom of God is truly like. Otherwise we can get caught up in Kingdom confusion. So some people may think, well, the kingdom of God is about political power. Or others will say it's about prosperity or upward mobility. Others may say, well, the kingdom of God is about moral performance. And many well meaning Christians think? Well, the kingdom of God is what happens to us after we die or when Jesus returns. Like that's the kingdom of God. And yet our working definition of God's Kingdom is simply this. The kingdom of God is the king's reign through the king's people over the king's place. It is Jesus reigning through the church's people. When is Jesus reigning? Well, he's reigning now. He's reigning on the earth, even because the earth belongs to the Lord. So he is reigning today. So I want to lean into the king's place for a little bit today. And for me to do that, I want to zoom out a little bit and talk about the five part story of God and His people, the story of God. The story of God doesn't begin in Genesis three, at the fall, when sin enters. The story of God actually begins at creation. In Genesis, chapter one, good answer, Genesis chapter one, that's where the story begins at creation. God made a perfect world, but he left it unfinished. At creation. God did not form and produce a product. He started a Living Project, and he invited humanity, Adam and Eve to be a part of ruling, reigning, cultivating, subduing the earth with him. In other ways, God started the world, and he invited people to be a part of his family business. He didn't need us, but he chose to use us into rain on the earth through us. That's important to know, because from the beginning, God's design has always been that he would express his reign on the earth through people, not through angels, not through anything else, but through people. That's what we see at creation. But then things do get a little messed up. A lot messed up. The Fall happens, and here at the fall, we rejected God's rule, and we didn't just want a king. We wanted to be the king that's really the source of so much brokenness even today, instead of giving our life unto the Lordship of Jesus, we want to be autonomous. We want to be the ruler of our life and sin. Fractured everything. It fractured our relationship with God. It fractured our relationship with one another. It fractured our relationship with the world. Everything in the cosmos broke because of our independence from God. But I'm thankful that God didn't abandon the project, aren't you? That there is a movement towards redemption all throughout the Old Testament, and we see in this story that God didn't just send an angel or a prophet. No, He himself came down. The second person of the Trinity came to be one with us. Jesus came. He lived, he died, he rose from the grave to restore us back into this relationship with our Heavenly Father. Now, most of us, we would love to just skip from redemption to consummation. Let's get to the good stuff. But there is this whole 2000 year period until now, called renewal, and we're living in the middle of it, where God is making all things new. Jesus begins this New Covenant. He forms for himself the bride, the Church of Jesus, and he mobilizes the church to be on mission with God. And so right now, we are part of Kingdom renewal. One day the consummation will happen, and Jesus will finish what he started. He will reign visibly on the earth, and the church will reign side by side, forever with Him, and until then, we are part of this renewal. Now, often we talk about the Great Commission, which is good and needed, but let's not forget the first commission given to us at creation in Genesis, one where God makes humanity. And here's what God said. God blessed them, and God said to them five imperatives in the first commission, Be fruitful and multiply. Have kids procreate. Go multiply from generation to generation. But then he says, fill the earth. God created an empty, blank canvas, and he says, Go Fill it. Fill it with art, fill it with architecture, fill it with schools and societies. Build civilization, build culture and fill it. God was fully capable of filling it himself, but he chose to do it through people, subdue the earth. Again, God could have done it himself. He says, Adam, I'm giving you work. Eve, I'm giving

you work. Y'all go cut down trees, you make tables, you make the earth usable. Go engineer, go mobilize, go organize, go build and subdue the earth. Then he says, rule over the fish of the sea, the birds of the sky and every creature. Again, God could have ruled all by himself. He was fully capable of doing that, but he chose to share it with humanity, His image bearers. He invited us into the family business of feeling the earth ruling under his authority and reign. And then when we resisted the reign and rule of God, sin took over, and at the height of humanity, sin in Genesis, God cleanses the earth starts over with Noah's family. But he doesn't give up on the first commission. He edits it, though, in Genesis chapter nine, here's what God said to Noah and his family after the flood, God blessed Noah and his sons, and he said to them, Be fruitful, multiply. Fill the earth. You still got to fill the earth. Be multiplying and be fruitful. But notice what he left off the invitation to rule, because now sin ruled our hearts, and we were incapable of ruling the earth as God intended, though we had the responsibility to rule, and we had to still steward our influence and leadership in the world, but now we were ruling over each other. We were ruling through dominance and violence and injustice and pride. We were fighting. We were headed towards this downward spiral. So then Jesus comes into the story. He lives a perfect life. He shows us what it means to rule. He shows us a cross, a crown of thorns, that to rule is to give one's life up for his enemies. He dies on a cross. He rises from the dead. And just as God was fully capable in Genesis, one of filling the earth, multiplying everything, subduing and ruling, but he chose to use humanity Jesus, on the morning of the resurrection could have completely broadened the fullness of His kingdom. He was fully capable of doing that, but he didn't. What did he do instead? Well, Ephesians, tells us. Book of Ephesians, chapter one, verse 22 God subjected everything under his feet, the feet of Jesus, and appointed him as head over everything for the church, which is His body, the fullness of the one who fills all things in every way. So how does God want to fill the earth with the fullness of His kingdom? He chose the bride the church, and he fills the church with himself, the indwelling presence of Christ, the Spirit of God. Then he says, I'm the head over the church. So now you go and you fill the earth, in every way, in every place, with the presence and the reign and rule of God, just as God could have filled the earth by himself in Genesis, Jesus chooses to use you and I, ordinary people, to now be coming back to the family business of joining God in His Kingdom, work of filling the earth with His presence, His love, His joy, his beauty, and reversing the curse. In fact, the Great Commission is really the first commission restored, because Jesus says All authority has been given to me. So now you go and you make disciples of all the nations he's saying, Go reorient the world to his better and lasting kingdom. Let people know that there is a better King, there's a better way to live. There is a better kingdom that will outlast all the kingdoms of the world. And for the nations, disciple them into the way of Jesus' kingdom, because he has the authority, and he invites us into this journey in Acts one, as you can imagine, after the resurrection, there is Kingdom confusion, and the disciples of Jesus are asking him, after the resurrection, Hey, is it now the time to restore the kingdom of Israel again? And Jesus says this in to their response. He said to them in Acts one, verse seven, it is not for you to know the times or the periods that the Father has set by his own authority. So many books have been written trying to guess the times and the periods. But Jesus said, Don't be worried about the time. I'm inviting you to a task, a kingdom renewal task. And here's what he said, but you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria and to the ends of the earth, Jesus is restoring the invitation to rule with Him, the power I have. He says, now you've got so church, go into the ends of the earth. You don't have to wait for the kingdom to come. The kingdom is here. The kingdom is in you. So now go in this power and let the nations know that there is a better Kingdom. In Genesis. God is the first gardener. He plants the first garden.

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Then his image bearer, Adam and Eve, they cultivate the garden. Pardon, because God was doing this incredible work through people. And when Jesus, when Jesus rises from the grave the day of His resurrection, Mary Magdalene has her first encounter with Jesus. She goes to the tomb, recognizes the tomb is empty, so she starts to cry, but she meets somebody in John 20 verse 15 woman, Jesus said to her, why are you crying? Who is it that you're seeking? Supposing he was thus Say with me, gardener. She replied, sir, if you've carried him away, tell me where you've put him and I will take him away. Jesus said to her, Mary, turning around, she said to him, in Aramaic rabboni, which means teacher, most scholars say it is on purpose that John includes this mistake that Mary made because she really thought that Jesus was a gardener. It's because theologically, he is the gardener, just as you have God as a gardener in Genesis one and the first Adam as a gardener who failed miserably. The second, Adam does not fail, but He cultivates this new creation. He begins this renewal project of renewing all things that have been broken by sin. Adam had Eve to cultivate the garden with. Well, Jesus also has a bride. And who is the bride? It's the church. I'm looking at her, and she looks beautiful. So Jesus, now with his bride, is at gardening work. How many gardeners? Do we have? Some green thumb people? Yeah, Jesus is cultivating the earth. He is renewing all things. And today, and for the last 2000 years, we have been a part of this kingdom renewal project won't happen just some time later, when we will see Jesus return physically. But between the resurrection and the return. He is the great gardener

reversing the effects of the fall in Genesis three. I've come to love and read Jordan Rainer. He's become a friend of mine. He's taught here at right now media, and one of his great books is called the sacredness of secular work. I highly recommend it to you if you're in the marketplace business world. He's actually going to be coming at the end of April to give a message on heaven, because that's going to be the series we jump into after Easter. He's written a book called the sacredness of secular working in it, he talks about the various aspects of God's story, but he makes this case that most of us who are Christians, we have believed an abridged version of the gospel, not an untrue version, but an abridged version. And here's what he says about the abridged version of the gospel. It says the gospel is good news that Jesus came to save people from their sins. Is that true or false? True? Not a true question. That's true. It is true. But this isn't the end of the story. And if we think it is the gospel simply becomes a way for personal forgiveness, and once we've been forgiven by Jesus, now we're in this waiting room called Earth until Jesus comes back, and we actually convince ourselves that we have nothing else left to do, until the trumpet sounds and Jesus returns, because we have believed a two part story that we fell and Jesus is our Redeemer, so as long as we're personally forgiven of our sins, we have nothing more to do or offer. But that's the abridged version. So then he says, here is the actual unabridged version of the gospel. Here's the whole story of God. God created a perfect world and invited his children to rule over it, with Him and for Him we sinned, ushering in the curse that broke every part of that perfection creation, ensuring a need for a Savior. Jesus' resurrection proved emphatically that he is that savior who saves us by grace, through faith. And while we're not saved by our works, we have been saved for the good works he prepared for us to do long ago. That's Ephesians, 2:10 partnering with him to cultivate heaven on earth until he returns to finish the job. Then the Triune God will finally dwell with us again on a new Earth where we will rule with Him forever and ever. Isn't that a good version of the gospel? Isn't that a better version of the gospel? This is the whole story of God created a beautiful world, sin, messed it up. Jesus redeems us, and then he invites you and I right now to be active participants in the kingdom, in his king's place to Earth. He's saying, I want you to be a part of restoring, renewing, redeeming the world, all of what sin broke. Pastor Anthony hokema, he says it like this about the kingdom. The kingdom of God does not mean merely the salvation of certain individuals. It means, and by this, he's a reformed guy, by the way. So that's what it's a lot for a reformed guy to say. It means nothing less than the complete renewal of the entire cosmos, the kingdom of God. It's the full reversal, the complete renewal of the entire world. So for Jesus' death and resurrection to be truly victorious, he had to reverse everything that was broken in Genesis three. For his redemption to have worked, it means he has to reverse everything that we feel because of the curse of sin. Again, not just our vertical relationship with God, but our horizontal relationships that were broken with people, our relationship with the Earth, with all of the non human world out there, all that was broken because Romans eight says even the creation is longing for their redemption. The work of Jesus is to reverse everything that sin broke. Now this is important. God's primary interest is not to destroy the world, but to restore the world. If we come to the conclusion that God's going to destroy the world, so why anything matters? That's a fatalistic world view. But notice what Jesus said in Romans, Revelation, 21 verse five, I am making, behold, look, I am making all things new. This is the agenda of Jesus every single day, not just when he returns then, but now. He is in the work of making all things new. How do I know? Because we just celebrated 11 people who are celebrating the fact that they're new. In Christ today, he's made you new. He's made me new. He has restored broken societies and cultures and systems. He is making all things new. So God's end goal is not destruction, it's the restoration of all things. That's why we don't have to just say, well, it's just another war, that's just another injustice thing, or that's just another brokenness, or, well, it's always going to be broken. No, that's not the heart of God. The heart of God is to renew and to restore and to make beauty out of ashes. And he invites the church, and he says, Come be a part of this renewal restoration project on the earth. So if you're a counselor or a therapist, you are doing Kingdom renewal stuff as you're repairing broken human relationships and helping people heal from the trauma of often sin. If you're an engineer, man, you are building civilization. You're not just clocking in a nine to five. You are part of filling the earth. If you're an artist, you're creating beauty for the world to see through it, the glory of God. If you're in the medical profession, you are helping healing bodies that have been affected because of what happened in Genesis three. If you are a teacher, you are cultivating values and shaping the heart of the next generation to multiply to generations after them. If you're a stay at home parent, you are raising your children in the ways of God. You are helping them image God back to the world. If you're fighting injustice, if you're causing righteousness, if you're writing laws that would cause for human flourishing, if you're a business person, adding value and meaning to the world, you are actively a part of God's kingdom. Renewal work in the world, there is a role you and I have to play in God making all things new. It's a king ruling through the church in the king's place. I know you're thinking, I don't really feel like I'm making all that much of a difference. I difference. I feel that way too every week. So here's the nature of the kingdom of God. All of that was just introduction for this, the nature of the kingdom of Don't worry. I'm not I'm not really telling the truth there. Here's the nature of how Jesus describes a kingdom. Luke 13, verse 18. He opens up with a question. Sometimes we just skip right over the questions. He said, Therefore, what is the kingdom of God like? And what can I compare it to? I actually don't think

that's a hypothetical question Jesus was asking. I think he paused there and said, Hey, are you there? Tell me, what do you think the kingdom of God is like, and what can I compare it to? And people who had seen the might of Rome or the majesty of previous kingdoms, they probably in military terms, in majestic, earthly terms, tried to describe the kingdom, but then Jesus answers with the very line of thinking. He said,

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Let me tell you what the kingdom of God is like, and notice what he says. It's like a mustard seed that a man took and sowed where in his garden, who's a gardener? Jesus, so a man takes a mustard seed, sows it in his garden. It grew. Up and became a tree, and the birds of the sky nested in its branches. What an interesting illustration to compare the kingdom of God the mustard seed in their mind was the smallest seed. In fact, there's a mustard seed in my hand. Can you even see it? Oh, it's so small. In fact, there's no mustard seed in my hand. But even if there were, you wouldn't be able you wouldn't be able to see it. It's that small. It is so unnoticed, so minuscule. It's so small, most people wouldn't realize it. And yet, Jesus says the kingdom of God is like this. Not something that starts big and flashy. It's trending on X or it's on social media ever been? No it is the smallest seed that is sown into the garden. I believe he's talking about his own life. Because unless a seed falls into the ground and it dies, it remains alone. But if it is buried, if it dies, it bears much fruit. So here is the mustard seed sown into the ground, and then little by little, year by year, century by Century, it grows. And it grows into this incredible tree. Its branches are unfurling. It is becoming wider and wider. This is the kingdom in the Old Testament. In books like Daniel and Ezekiel, these big trees represented earthly kingdoms like Babylon or the rule of Nebuchadnezzar and other kings. But in all those imageries of the tree, all those trees withered and they faded away. And I think Jesus, on purpose is illustrating the tree of the kingdom of God is here to stay. It's now going to wither. It's not going to fade. It's going to grow until it is the only kingdom, the only tree that there is. It will outlast every other kingdom. It will be stronger, more comprehensive, wider than any other kingdom. So the picture of the kingdom is not in military language or economic supremacy or in political power. It is in a tree that expands and the hospitality of that kingdom broadens to where even birds can build nests in it. That's the nature of the kingdom, this widening net of hospitality and care, where anyone who encounters it finds a safe place to rest. One of our members who works with Wycliffe was telling me earlier today that they believe by 2050, 77% of the church will be in the Global South. It's the nature of the kingdom reaching far and wide, every nation, tongue, Creed and language, the whole earth being encompassed with the news of the glory of God. It's been 2000 years and this tree is still growing, but oftentimes it feels like a mustard seed. Again. Jesus has another imagery, and he goes on again. He said, Well, can I compare the kingdom of God too? Maybe other people had other answers. He said, It's like leaven that a woman took and mixed into 50 pounds of flour until all of it was leavened so in the Roman Empire, with Roman might and imperialism as their primary mark, they're imagining the kingdom of God to be swords clinging and chariots marching. But Jesus says, no, no, it's like a woman baking. Way to go. All the women who love to bake in this highly patriarchal Imperial culture, Jesus said, The kingdom of God, don't mess with a woman in our baking. It's like a little leaven put into 50 pounds of flour. Now, notice this word mixed. It's a woman who took and mixed it into 50 pounds. The word mixed is the Greek word crypto, literally the word crypto. Now don't think cryptocurrency. I'm not trying to sell you Bitcoin, but think encryption, or to be encrypted. Crypto means hidden, concealed, unnoticed. When something is encrypted, it is put behind the scenes, underneath it, to corrupt something from within. And usually leaven is described in negative terms. But here, one scholar says Jesus is describing how he is corrupting the corruption through this encryption, he is concealing the kingdom of God. That's why Jesus even said this kingdom is hidden to the wise and the intelligent, but it's been revealed to infants. You got to get low, like infants, humble like kids, to find this hidden nature of the kingdom. But this kingdom. Has been hidden. That means that most of great kingdom work is not noticed. I'm going to see it on the news. You're not going to watch it on the TV. Most incredible Kingdom work goes unseen. It's hidden, it's encrypted, but that little which is encrypted, has a power to change the world. Notice the quantity of flour we're working with. How many pounds? When was the last time you cooked with 50 pounds of flour? Any show of hands, okay, if you that's you. We know you want a bakery, and I'm coming there for lunch. Okay? 50 is a big amount of flour feeds hundreds of people. And that level of volume in the Scripture, actually, that measurement is used in the Old Testament too, but it's showing an overwhelming, overflowing amount of flour. And that volume is part of the point, because the world feels overwhelming, doesn't it? It feels like 50 pounds of flour in your hand. And as you and I as mustard seed and leaven, as we occupy this king space, we wonder sometimes, are things really getting better? Jesus, are you really doing your renewal work? Because from our vantage point, it seems to be getting worse. Sometimes the world seems so big, it seems so complicated. What good can we do? We seem so small, and the rest of the world can seem so broken. But that's why Jesus says his kingdom is like little leaven in 50 pounds of flour. But notice what the leaven does. It doesn't just get rid of the flour. It transforms all of the flour. And Jesus is saying, I know the church you seem like so small in comparison to the whole world, but let me tell you, by the power you have in me, by My Spirit living in

you. The entire world will be transformed by the gospel of this kingdom of Jesus Christ, all of it. There won't be any inch left without being influenced by the kingdom of God. One day it will be Jesus has a conversation with the Pharisees, who wonder like you and I, but when do we get to see it? And Jesus, in this conversation with the Pharisees, said in Luke 17 verse 20 to 21 when he was asked by the Pharisees, when the kingdom of God would come, he answered them, the kingdom of God is not coming with something observable. No one will say, see here or there. For you see the kingdom of God is where it is in your midst. They're asking Jesus. But when do we really see the kingdom coming? What sign? What can we observe? And Jesus, it's a mustard seed in leaven. It's already here. Why? Because he is already here, and he's given his spirit to the church. His kingdom is now within us. So wherever you go, you are spreading his kingdom, wherever you work, wherever you live, whatever you do, the Kingdom goes with you. It's in your midst. One day, we will see the full visible nature of the kingdom, and every eye will see, every tongue will confess He is the true king. And I cannot wait for that day. It's going to be majestic beyond what we can ever imagine. But until that day, hear me, it's mustard seed and leaven. Little by little, through small steps of obedience and faith in Jesus, small steps of sacrifice and love and devotion, one person at a time, one family at a time, one neighborhood at a time, the Kingdom spreads a small mustard seed becomes a mighty tree. Alpha 11 transforms all of the flower. Few weeks ago, we're in India, and the first stop in India was in Mumbai, which is the largest city in India. A few people, 22 million people in Mumbai, but 40% of Mumbai lives in the slums,

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and it has the largest Red Light District, so women and children being sold and bought into human trafficking for horrendous acts. But we visited one of our partners, love without reason, who took this former brothel and it's now their min. Center, this was a place, yes, this was a place where women were brought and sold. And, in fact, there was this back room to describe the nature of how darkness. The next picture, you'll see this little dip in the ground. Oh, that's where sexual slaves would hide their children so that men wouldn't see their kids. They would put them in that little drop down area, cover them with tarp, so that men wouldn't go and buy their kids or take advantage of their kids. That's the severity of the darkness. But go back to the last picture. But this has now become a church. It's become a place where women are employed. It's becoming a place where women are healed and saved. It's becoming a place where mafia leaders are finding Jesus, where pimps are experiencing the grace of God. It is becoming a transformative beacon of hope and light in that dark, dark place, amen to Jesus. But just look at it from the outside, it doesn't seem all that impressive. Doesn't have led walls or neon lights. It's almost hidden. You wouldn't even be able to tell from the outside what's truly happening, why it's a mustard seed, transforming one of the darkest places on the earth, one of the women had the idea of, let's we can't take Bibles, so let's create really safe sanitary paths for women to use. And so here's a picture of a sanitary pad. They can't take Bibles, but they can take these sanitary paths and talk to people about the love of Jesus and women are coming to Jesus by the hundreds because of a sanitary pad mustard seed at work, many women, we met them face to face. They said we were dealing with this severe illness. We were trafficked. We were trying to fix all the issues we were going through physically and medically, but we could not, but we tried the sanitary pact that's been prayed over and anointed by these Christians, and we were immediately healed. And we don't know how it happened, but Jesus is true because we've experienced healing in our body. Mustard Seed. One woman said, Man, I was so sick. My legs were so swollen, I could not walk. I tried every doctor, nobody could help me. I was I was lost, I was trafficked, all of these things. I had a vision of Jesus, where he was inviting me to trust him. I woke up the next morning and I found oil on my legs. I did not apply that oil, but that oil was there, and I stood up and I could walk for the first time ever, because He healed me mustard seed, bringing the kingdom of God in Pune, which is the center of MIT and so many other universities and companies. We did a Business as Mission conference, just to help like marketplace leaders and business people recognize their role in the kingdom. And we met a Punjabi guy by the name of narander, who was a Sikh person formerly, and he told me his story, and he said, Man, I didn't want enough. I wanted nothing to do with Jesus. But my wife came to Jesus, and she called me when I was on a business trip, and she didn't know where I was or what hotel I was staying in, but she called me and said, Hey, you should just wake up tomorrow at 4am and just pray to Jesus. I think he's a true king. Miranda said, lady, you're crazy. I don't want to talk to Jesus. I don't want anything to do with any religion. I'm sick of my own religion. Why would I want to try somebody else's religion? Hung up the phone, went to sleep. Well, the next morning, his phone rang. Early morning, he picked up his like it's a hotel line, not his mobile or cell phone. It's his hotel line. He picks up the phone. It's an active line, but there's nobody on it, hangs up, looks at the clock and guess what time it is, four in the morning. My wife doesn't know where I am. He said, nobody knows where I am. He concluded that was Jesus getting his attention. Literally, Jesus on the main line, as I used to sing, tell her what you want. Jesus on the main line. See, he started a conversation with Jesus the best he could. He said, Jesus, if you're really true, here are three major issues in my life that I cannot solve and no religion, no person can ever solve. If you can solve this, I'll believe that this is really you. He said, within seven days, Jesus had solved all three of those major unresolvable problems in his life,

and he committed his life to Jesus. He said, My only regret is I didn't give him seven things to solve all. He gave him three. But I tell you that story because Narendra, he's a CFO at one of the largest companies in India, and still to this day as a Christian. He wears a turban, not because of a religious symbol, but as a cultural artifact, because he said, I want to be encrypted. I want to be mixed into the flower. But he is boldly proclaiming Jesus. People are. Stunned by his story, his witness, and one of the major ways he's leading people to Jesus is by showing dignity to their janitorial staff, by inviting them to lunch, taking them to lunch with him, and inviting them into a Bible study in the main conference room of this massive company, not in some closet. And they're saying, Why are you treating us like this. Why are you so kind to us? Why are you showing us value and dignity? And he says, oh, it's because Jesus loves you. He saved me. He made us in His image. You are worth something. Miranda is leading so many people to Jesus mixed into the flower. See, sometimes we think the kingdom of God is limited to the walls of our church. Can I just remind you, where is the mustard seed? Where is the leaven? It's you and me wherever we go. In fact, hold on to this verse in Mark six that talks about the nature of Jesus' ministry, his all encompassing ministry, Mark six, verse 56 wherever. Whoa. I don't know what's going on with that. Behind the screen. There it is okay, wherever he went, say, with me, where, wherever he went, wherever he went into villages, towns, all the country. They laid the sick in the synagogues, marketplaces and begged him that they might touch just the end of his robe, and everyone who touched it was healed. If you take all of the recorded miracles in the gospels, you will recognize that of all the miracles, Jesus only did 8% of them in the synagogue, in a religious setting like this, which means 92% of the miracles Jesus did, he did in the marketplace. He did in villages and towns as he's walking, as he's doing his everyday in the common places. That's where he did 92% why, wherever he went the kingdom was walking. And yet today, we expect 92% of the miracles to be done where within the church, and I'm just saying, the way the kingdom spreads is to do most of the miracles through you wherever you go. So step into your marketplace, step into your neighborhood, step into that next play date with your kids and their friends and their friends and their parents recognizing this. This is the king's place. The king is in me. We may feel like mustard seed, just a little leaven, but you are a part of God's Kingdom renewal project on the earth, because he is reversing every aspect of the curse and has invited us to be a part. So Father, would you send us out today as agents, as secret agents, encrypted into our cities and into our world? It can be discouraging to feel like mustard seed in a little leaven, but that's how the Kingdom works. That's the nature so Father. We know the story ends in consummation, but as we find ourselves in the middle of renewal, we don't wait for someone else. We see ourselves as a sent once, as our friend Patty Culver would always say, we have been sent as agents of God's glorious kingdom. Say, use the mustard seed in the leaven of our life and widen the hospitality of the kingdom of God all over the world until all 50 pounds of the flour are transformed by the gospel of Jesus. Use us in the marketplace, use us at home, use us in our everyday life, so that wherever we go, people might encounter Jesus and be healed, be restored, be made new. All this in Jesus' name, we pray amen. Amen. Amen. Aren't you glad to be a part of the Renewal Project of God right now happening in the world? Amen. Thank you for being with us. If you need prayer, our prayer team will be available here in the front or in the prayer prayer room. We love you. Can't wait to step back into the next few weeks and talk about the ethics on the nature of the kingdom of God. We love you. God bless you. We'll see you back next weekend. You.