

at Zephaniah chapter 1, Zephaniah chapter 1 verses 7 through 18. As you're turning there, let me give us a quick overview of this chapter, Zephaniah chapter 1. In the first set of verses, he begins by telling the people that God will bring judgment on the whole earth. But then he shifts And he specifically starts to address Jerusalem and Judah, saying, God will bring judgment on you, Jerusalem and Judah.

You might ask the question, why the specificity? If he's already said he's going to bring judgment on the whole earth, why does he need to then say, and oh, by the way, that includes you, Jerusalem and Judah? Well, in part, because they were the covenant community. They were externally the covenant community, the people of God. We might say in our language, the church. And so he wants them to know that you're not exempt from this coming day of judgment, O Jerusalem and Judah.

And that really brings us to where we pick up this evening in verses 7 through 18. Beginning in verse 7, he'll start to get more specific. He doesn't just say, I'm going to bring judgment on Jerusalem and Judah. He starts to specify certain people and places in Jerusalem and Judah. He says, I will bring judgment on those who are in leadership. I will bring judgment on all the various lay people. I will bring judgment on the merchants. I will go to the second quarter and the fish gate. I will go to these various places and bring judgment. He wants them to know that he's really going to come really to Jerusalem and come bring his judgment on the external covenant, the external community of God, the covenant people of God.

And then he closes the chapter by reiterating that he will bring judgment on, again, the whole earth. So this is the structure of chapter one of Zephaniah. With this in mind, let us pray and ask God to bless the reading and the preaching of his word.

Dear Heavenly Father, we come before you as children ready to hear from the voice of the one who made us. and the one who has redeemed us through his son, the Lord Jesus Christ. Grant us, oh Father, the hearts to receive, the faith to believe, and the will to act in accordance with what you teach us this evening. We pray this and ask your spirit to come down and to bless this reading and preaching. In Christ's name, amen.

Zephaniah chapter one, beginning in verse seven. This is the word of God.

Be silent before the Lord God. For the day of the Lord is near. The Lord has prepared a sacrifice and consecrated his guests. And on the day of the Lord's sacrifice, I will punish the officials and the king's sons and all who array themselves in foreign attire. On that day, I will punish everyone who leaps over the threshold and those who fill their master's house with violence and fraud.

On that day, declares the Lord, a cry will be heard from the fish gate and a wail from the second quarter, a loud crash from the hills. Wail, oh inhabitants of the mortar, for all the traders are no more. All who weigh out silver are cut off.

At that time, I will search Jerusalem with lamps, and I will punish the men who are complacent, those who say in their hearts, the Lord will not do good, nor will he do ill. Their goods shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them. Though they plant vineyards, they shall not drink wine from them.

The great day of the Lord is near, near and hastening fast. The sound of the day of the Lord is bitter. The mighty man cries aloud there. A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom. a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.

I will bring distress on mankind so that they shall walk like the blind because they have sinned against the Lord. Their blood shall be poured out like dust and their flesh like dung. Neither their silver nor their gold shall be able to deliver them on the day of the wrath of the Lord. In the fire of his jealousy, all the earth shall be consumed. For a full and sudden end he will make of all the inhabitants of the earth.

Thus ends the reading of God's holy word. May he bless now the preaching of it to our lives.

Well, it is a fact that you are here this evening at Second Presbyterian Church. You may not like the fact that you are here this evening at Second Presbyterian Church, but no matter what you think about it or how you feel about it, it is a fact that you are here this evening. And that is much like Judgment Day. It is a fact that Judgment Day indeed is coming, as surely as you are here this evening. And you may not like the fact that Judgment Day is coming. It may not feel nice to you to believe that Judgment Day is coming. But just as your feelings or liking of your being here this evening doesn't change the fact that you are here, neither does your liking or disliking of the reality of Judgment Day change the fact, the undeniable fact, that it indeed is coming.

And our passage speaks about this repeatedly. Our passage this evening talks a lot about the coming day of the Lord. The word day is used 14 times in our verses. And every single time, the word day is a reference to the coming day of judgment. It could hardly be made more clear that this day is indeed coming. And what is the coming day of the Lord? Well, it is judgment day that he is talking about in our chapter. So this evening, I want us to consider God's judgment. And I want us to

consider God's judgment underneath four headings. God's judgment on sin, first. Second, God's judgment on leadership. Third, God's judgment on lay people. And fourth, God's judgment on all people.

So first this evening, God's judgment on sin. You see this in verse 7. You actually see it in a perhaps seemingly strange way at first when you think of this word, be silent. Why does the chapter begin, or the verse of 7 begin with this word, be silent? Well, you'll remember in verses 4 through 6, the immediately preceding verses, that he was talking about the judgment that was going to come upon Jerusalem and Judah, upon the external covenant community, the people of God. And now that great judge is envisioned as coming. He's arriving. And as he arrives, you are to be silent. You've maybe wondered at some point in your time here at Second Presbyterian Church, why don't we have a time where we pause and prepare our hearts in silence before worship? Is that just a strange Presbyterian ritual? Well, no, it's actually not. It comes from verses like verse 7 in Habakkuk 2, verse 20 in Zechariah 2, verse 13. When a king comes into your presence, you are silent and you do not speak unless the king speaks to you. And a king has entered into your presence this evening, God. And that's why we are silent before the call to worship. Because we have no business opening our mouths in the presence of Almighty God until he has called us to worship. And that is why we have the call to worship. And that is what you see happening here. The great king has arrived and so they are to be silent. And he's come, in this case, not to bless them, but actually to bring his judgment upon them.

For it says, be silent before the Lord, for the day of the Lord is near. Now, when this word near is used in our text, does this mean that the day of judgment was going to come in, say, the next 10 minutes or a couple of days? I mean, after all, isn't that what you might think of when you hear the word near? It's going to come in the next few minutes or a few days. Well, near here really has to do with imminence. It's saying that it is inevitable, that it is indeed coming, that it is sure, that it is certain, and it could come indeed at any moment. So it could be the case that before we leave this service this night, the day of judgment has come. All the things we read about in verse 15 come to fruition before we get to go home. That could indeed happen. That's what it means that it is near. It means that it is imminent, it is inevitable, it is indeed coming.

This word near will be used two more times in verse 14 to stress this same exact point. And he's come near, this day of the Lord has come, and then we read in verse seven, the Lord has prepared a sacrifice. Who, I ask you, or what, I ask you, do you think the sacrifice is that the Lord has prepared based on the immediate preceding context? Well, the sacrifice is not animals. The sacrifice is the covenant community of God themselves. In other words, he is saying the day of the Lord is coming. And you who have rejected me are going to be slaughtered. You will be sacrificed for your sins.

And what does this teach you about sin? And what does this teach you about God? Well, it teaches you that God demands a punishment for sin. God demands that a sacrifice be made for sins. There must be someone slaughtered for your sins. It's the point of the text. And ultimately, either You are going to be slaughtered for your sins. You will be sacrificed for your sins. Or perhaps there's someone else who could be slaughtered in your place. Someone else could be sacrificed for your sins.

And don't you see that this is what makes Christ, among many other things, so amazing? Is that this verse, instead of being true for you this evening, that you are going to be slaughtered and sacrificed for your sins in Christ. Your sins have already been dealt with. He has been slaughtered for you. He has been sacrificed for you if you indeed are trusting in him here this evening.

What did John the baptizer say when he looked at Jesus in John chapter one, verse 29? Behold, the Lamb of God who came to take away the sins of the world. of the world. He came to take away the sins. Upon him, upon that lamb, was placed your iniquity, your guilt, your transgressions. And he has indeed been slaughtered for you who are trusting in him this evening, taken away every one of your sins upon himself.

What did Jesus Christ himself say when he was instituting the Lord's Supper? When he gave the cup, he said, this cup is a new covenant in my blood. which is shed for many, for what reason? For the forgiveness of sins. Drink from it, all of you. Jesus understood himself to be that lamb. He knew that he was pouring out his blood, that he was being slaughtered on behalf of all the elect, that not one of them should be missing. And so this evening, for you who are in Christ, This sacrifice has been made. It has been prepared for you in Christ. But for all outside of Christ, you will either be this sacrifice or you will turn to Christ and you will be saved. And his sacrifice will indeed be for you as well.

But someone must be slaughtered for our sins. This is what is one of the beautiful portions of our shorter catechism. When asked the question, how does Christ execute the office of a priest? The answer is, Christ executed the office of a priest and is once offering up of himself a sacrifice to satisfy divine justice. Only Christ, you see, can be a sacrifice sufficient to satisfy divine justice. Only Christ, only Christ, because you need an infinitely valuable sacrifice, and only Christ is that sacrifice. Praise God for the Lord Jesus Christ.

But secondly, you see God's judgment in our text on leadership. God's judgment on leadership, verses 8 through 11. You see that he is addressing leadership throughout verses 8 through 11, and you see that he addresses different portions of leadership. He begins in verse 8 by addressing what we might call royal leadership. He addresses royal leadership when he says, I will punish, notice that God again is actually the active one doing the punishing. You'll see this word I will punish three

more times, but I will punish the officials and the king's sons. So he is addressing those in what we might call royal leadership or political leadership or however you want to think of it, but governmental leadership, civil authorities, he addressing them and he's saying that he is going to punish them.

And he gives you A kind of interesting insight here, it says in verse 8, What's the problem with these leaders arraying themselves in foreign attire? Well, it wasn't so much the dress itself that was the problem. It was what their foreign attire indicated about their hearts. It's that they were trying to be like all the other nations, right? They wanted a king just like all the other nations. They wanted to live like all the other nations. They wanted to mix in the true religion with false religion.

These leaders wanted to mix in truth with error so that they might perhaps be more liked in their roles as leaders among royalty. And there is a warning for all of us here this evening at this point. Do not try to mix in Christianity with any other belief system as if by doing so you'll somehow make your Christianity better than it was previously. When you mix Christianity with any other system of thinking, you have made your previous system of thinking worse.

Everything else is false. Everything else is untrue. And so when you try to mix the two or mingle the two, you actually simply make your Christian faith less accurate, less powerful, less true. You might think of it if you had a pure, very, very pure cup of water without anything poisonous in it. Every other thing around this water is poisonous and you would never want to take something that is poisonous and put it in your pure water and make it no longer of any value.

Well your Christianity is that pure life giving life saving Water, it is what your soul needs, the truths of our holy religion, who Christ is, what he has done, who God is, the power of the Holy Spirit, the wonderful doctrines that you find from Genesis through Revelation are that pure, undefiled water. Why would we wanna take all the poisonous drugs and things around it, not literal drugs, perhaps sure, but anything else, and dump it into our water of pure Christianity and think we're gonna make it better? It doesn't work that way. We need to be pure.

Don't run around in the attire, to use the word of verse 8, of foreigners. And then he goes on and he continues to address leadership, but he moves on to church leadership in verse 9. You see that he's moving on to church leadership in verse 9 because it talks about leaping over the threshold. This word threshold is used seven times in the Old Testament and every single time it refers to a temple. The imagery here then is of priests going into the temple, leaping into the temple. And it's further confirmed that he's dealing with priests and church leadership, so to speak, in our language, because he says they fill their master's house with violence and fraud. They're making the temple of the Lord a den of robbers.

The very people who should have been filling the world with peace, they should have been seeking peace and pursuing it, to quote Psalm 34 from this morning. Those very people, the church leadership, instead of creating peace, are creating violence. And this word violence is that same word used back in Genesis chapter six when you read about the violence that filled the earth and God brought judgment upon it. The same sort of violence that once filled the earth in Genesis chapter six is now the violence that is filling the very temple of God by the very leadership in the temple. of God, the very leadership of the church. And then you read that they're frauds, they're phony, they're fake. They don't tell the truth. They're full of deceit and lies, the very opposite of the God that they claim to be serving, who is a God of truth.

For this reason I want to address specifically the leadership of our church. I want to address my own soul and I want to address the elders and the deacons here this evening because that's the specific types of people that our text is addressing. We need to be on guard in our own lives and in our own souls against wickedness as those who are called to be leaders here at Second Presbyterian Church.

Acts chapter 20 gives the warning, pay careful attention to yourselves and to all the flock. And Timothy, and Paul addresses Timothy saying, keep a close watch on yourself and on the teaching. Where do you in your life, particularly the leaders, where in your life, where in my life have we perhaps been lax and been off of our guard? We need to be careful that our leadership is not violent, that our leadership is not fake, that our leadership is not living in sin. We should use our position as leaders in the church to serve others. That should be a big burden of your heart as the leaders. How can I use the position God has granted me to serve others?

Do you remember what Paul said in 2 Corinthians? He said, for what we proclaim is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. Paul, in 2 Corinthians 4-5, viewed his position in leadership, as an apostle, as not a platform to proclaim himself, but Jesus Christ as Lord, and ourselves, he says, as your servants for Jesus' sake. That's what he wanted to use the platform God had given him to do. He wanted to use it to be a blessing and a service to others. That should be your heart as a leader. It should be my heart, and it certainly should be the heart of all of us here this evening. to use a platform, whatever platform, to serve others in the name of Christ.

Then he moves on to what we might call the economic leadership in verses 10 and 11. Economic leadership, you see that he is getting more and more specific in verse 10 and 11 on the judgment and where it will happen, the places where it will happen. He says, it's going to come to the fish gate. It's going to come to the second quarter. It's going to, there's going to be a crash from the hills. And then in verse 11, he says, a whale, inhabitants of mortar. The point is he's getting specific for a

reason. He wants these people to know that the judgment is coming not just at your neighbor's house over there or over there. He's saying it's going to come here and it's going to come in real places at real times.

And he says and then he starts to address the economic leaders in the second half of verse 11. For all the traders are no more. All who weigh out silver are cut off. What's the point? What is he saying to the merchants? What is he saying to those who had great wealth, the economic leaders in Jerusalem. He is saying your wealth is not going to last. Saying your silver and your gold are going to be cut off. You know, the Elon Musks and the Bill Gates of this world will have no life that is worth living in eternity if they do not repent and trust in the Lord Jesus Christ and are saved. Their wealth will do them no good on the day of judgment. Money can't buy you righteousness. God will not be bribed on the day of judgment. That is the point.

But perhaps you're sitting here this evening, you're thinking, well, I'm glad that Judgment Day is, I'm not glad that it's coming on leadership, but I am glad that I'm not a leader because that means I'm safe. Well, that brings us to our point three, God's judgment on lay people. God's judgment on lay people, verses 12 and 13. God's judgment on lay people. Well, what you see in verses 12 and 13 is God searching Jerusalem with lamps. It wants them to know that anyone and everyone who's trying to hide on that great day of judgment will not be able to escape. That the lay people, just like those leaders he had just been addressing, will likewise be found out on the day of judgment.

And the imagery is, I think, obvious, but it is quite powerful, isn't it? You take lamps and go searching for people when people are trying to hide in dark places. The imagery is that here you have these people who on the day of judgment are trying to find some sort of dark place in which they can go hide, where they think that they can't be found. And God is saying, I'm gonna take up lamps and I'm going to search for you and I will indeed find you. Hide as you might, O Jerusalem, I am going to find you.

And these people seem to think that judgment day isn't really gonna come. Look what they say at the end of verse 12. These people say, the Lord will not do good, nor will he do ill. They don't really believe that judgment day is going to come. These are again, people in Jerusalem, they likely attended the temple for worship. They probably had some decent religious practices. Well, maybe not good practices, but they had some religious practice, religiosity, if you will. And yet, They didn't really think that judgment day was going to come. He didn't really think that God would come and investigate the external covenant community of God, the external church, the visible church. But God says that I will punish the men who are complacent in verse 12.

Today, there might be people, perhaps even here, but certainly many people in our world who will say, Judgment Day is not really going to come. It won't really come on me. Or if it does come, it's

only going to come for the really, really bad people. You know, the murderers in the world, the really bad guys. They'll receive punishment for their sin, but it won't come on me. Or if it does come, won't God at least acknowledge my good? Won't he at least see the good things that I have done?

And you see, This evening, that's exactly the problem, is God is going to look at the good you have done. That's exactly the problem, is he's going to look at all the good you've done. And you know what he's going to say? There's none righteous. No, not one. No one understands. No one seeks for God. You haven't done any good. And that's why this is a horrible problem. If you think that your goodness is going to be what gets you in to heaven. because it won't, there isn't any goodness in you.

Just this week I read a statistic about, that stated, a recent poll was conducted, 95% of people who identify as being born again Christians, 95% of them, so 95% was born again Christians, A poll that said 42% of this group of people who identify as born-again Christians, 42% of them believe, I don't have the exact words in front of me, but it was very much this language. those who generally do good and are nice to people will earn a place in heaven. 42% of people who identify as born again Christians believe that those who generally do good and are nice people will earn a place in heaven.

Well, 42% of those people were wrong because you can't earn your way to heaven You can't do good enough to go to heaven. There is a judgment day coming and your works will not be your way of entrance. It's either Christ or it is eternal death.

And so he goes on to talk in verse 13 about these people, how they look to their different goods. They look to their houses. They think, you know, I have all these great things. I have all this security. I'll be fine. My vineyards and so forth. And he says that won't last, that's just carnal security, as our Westminster Larger Catechism 105 puts it, carnal security, it won't save you.

Well then, having addressed the lay people, he lastly and fourthly this evening addresses all people, all people again in verses 14 through 18. As he turns to this final section of chapter one, verses 14 through 18, He begins to stress the universality of judgment again, just like he had done in verses two and three. He circles back to it and reminds everyone that this judgment day is coming. So yes, it's coming on the covenant community of God, but it's coming on the people who've never darkened the doors of a church. It's coming on all people.

Verse 17 says, I will bring distress on mankind. Verse 18, all the inhabitants of the earth. Now, verses 14 through 16 help paint the picture of the eminence of this judgment and the intensity of this judgment. You see, the eminence of it, the certain reality that it's coming, and it's coming fast in verse 14. The great day of the Lord is near, near, again it says, and hastening fast. And you see the

intensity of this judgment here in these verses. The sound of the day of the Lord is bitter. The mighty man cries aloud there. A day of wrath is that day. A day of distress and anguish. A day of ruin and devastation. A day of darkness and gloom. A day of clouds and thick darkness. A day of trumpet blasts and battle cry against the fortified cities and against the lofty battlements.

So much of the language here in these verses is reminiscent of when God came, Yahweh, at Sinai. Dark gloom and clouds and trumpet blasts. This language comes from God's visitation at Sinai in Exodus 19 and in Deuteronomy 4.

But there is one big difference between the Zephaniah language we read here and the one in Mount Sinai when God shows up there and it is this. There's a mediator at Sinai. His name is Moses. God appoints Moses to be a mediator as a forerunner of Christ to intercede on behalf of the people. But here there is no mediator. These people in verses 15 and 16 are facing Yahweh without any go between. They are facing them in other words in and of themselves which is a terrifying thing to contemplate but that is what is happening in these verses, no mediator.

And why does all this happen, what could they possibly have done to warrant this? Well verse 17 tells us, look at this language, I will bring distress on mankind so that they shall walk like the blind and then this verse just tells you everything, because they have sinned against the Lord, because they have sinned against the Lord, that's why all of this is happening, because man has sinned against The Lord, that's why it's happening.

Your sin ultimately is not against your neighbor. Your sin isn't against yourself. I mean, sure, we can talk about the ways your sin harms you and the ways your sin harms your neighbor, but your sin is ultimately against the Lord. And perhaps one reason that we don't take sin as seriously as we ought is because we don't take the Lord seriously. We haven't considered that this is the God who is incomprehensibly glorious. At every single moment of your life, your being is being upheld by this God. Every breath you've ever breathed, every heartbeat you have ever had has come from him. And he's good, and he's kind, and he's loving, and he's patient, and he's merciful, and you have turned your back against him. You hate him. That's what he's saying. That's a sin against this great God. And so he wants us to understand that our sins are against Yahweh. That's what makes them so heinous. That's what makes them so serious.

Now, if I've used this from this pulpit, I don't remember, but it's a great illustration to capture what makes sin such a big deal. So imagine we have a great snow day here, the famous 2025 snow day of Yazoo City, and maybe your children or your children's children, maybe even some of you elderly folks decide you're going to roll up some snowballs and, you know, throw them at maybe your spouse or, you know, your neighbor just for fun. It's a little joke you're trying to, I don't know, you think it'll be funny, but maybe that's not very nice. Maybe your brother or sister for you young

people, or, you know, your spouse doesn't really appreciate that you hit them with a snowball and they're a little bit upset with you.

Okay, well that might not have been the nicest thing in the world. Hopefully they can laugh it off, right? But then imagine, imagine then that Governor Reeves decides to visit the great Yazoo City snow day. It only snows here. It's this crazy snow day. And you decide you're going to hit Governor Reeves with a snowball. Well, suddenly the action is a little bit more heinous because, well, he's in a place of authority and that was really inappropriate.

And then imagine that President Trump decides he just has to come see the great snow day of Yazoo City. So he comes in on his private jet or whatever, and You decide you're gonna hit President Trump with a snowball. Now it's really serious. Now, you know, Secret Service tackles you. Now you perhaps get, you know, spend a night or year in jail. Who knows? Maybe you're never seen again. You're poofed off the planet. I don't know.

But it's serious because the one that you are committing the action against, that is what makes our sin so serious. Because we're sinning against God. That's why sin is not a small thing. He calls this day twice, a day of wrath, verse 15. In verse 18, what is wrath? What is God's wrath? Well, God's wrath might be defined as God's righteous response against all unrighteousness. His righteous response to all unrighteousness or against all unrighteousness. So why is wrath coming? Wrath is coming not because God is unfair. Wrath is coming because God is fair. Wrath isn't coming because God is unjust, wrath is coming because God is just. God is simply giving people what they deserve on the great day of judgment.

So since this wrath is coming in our text, it's undeniable, it's a fact, just like you were here this evening, what do you need? You need to have this wrath removed. You need to have this wrath removed. And we've already stated that you can't remove this wrath. And I can't remove this wrath. Your mom can't remove this wrath. Your dad can't remove this wrath. Your friends can't remove this wrath. Nobody can remove this wrath that you can look around at in this room this evening. But this is what Christ came to do. Christ came to take this wrath on himself. Romans chapter five tells us that he came that by his blood he might save us from the wrath of God. Christ, we talk about him being the propitiation for our sins, and I say it a lot. That means he's our wrath remover. He is the wrath remover. That's what propitiation means.

1 Thessalonians 1.10 says that Jesus delivers us from the wrath to come. In himself, in other words, he took on that future day of judgment on himself in the past. It's as if that future day of judgment that Zephaniah is talking about entered into time and space and was executed on Jesus on the cross for you. So that when that future coming day comes, It will not be a day of weeping and wailing for you. It will be a day of rejoicing. You will be openly acknowledged and acquitted as

righteous on the day of judgment because the judgment was executed on Christ for you. And so you will be delivered on that day. This day will be reversed from being this day of gloom and darkness to a day of light and rejoicing for all who are in the Lord Jesus Christ.

I read somebody this week who put it this way, I thought this was helpful. Somebody this past week I read said, when Jesus came in his first coming, he came as the object of wrath. When he comes in his second coming, he will come as an agent, actually as the agent of wrath, Acts 17 31. So he came as that object that all who trust in him might be safe, but he'll come again as the agent of that wrath in his second coming.

If I had to summarize Zephaniah chapter one in one sentence, I would put it like this. Zephaniah one teaches that the wrath of God comes on every single person and it's almost unavoidable. I want you to listen to the way I just described. I really think that captures what's going on here. The wrath of God comes on every single person and it's almost unavoidable. Doesn't that sound like a contradiction? How can I say that the wrath of God comes on every single person and yet it's almost unavoidable.

It's almost unavoidable because in Christ it's entirely avoidable. It will come either on Christ for you or it will come on you. for your sins, it's not entirely unavoidable. So for the Christian here this evening, this is a message that's really just getting at the truths of the gospel, that you believe, that you are thankful for this evening, that Christ has taken on your wrath for you in himself, in his body on the tree. This is good news for you. But if you're not a Christian, it can be good news for you this evening. It doesn't have to be bad news for you this evening. It can be the best news for you this evening if you simply will trust in the wrath remover, the Lord Jesus Christ. Then this day of judgment can be reversed for you as it has been for all of us who by God's sovereign grace are this very evening trusting in the Lord Jesus Christ for our salvation.

Well, let us pray. Dear Heavenly Father, we thank you and praise you that You are a God who will by no means clear the guilty, that you're not a God who is unjust. That would be wicked of you to clear the guilty. And yet you've cleared us because you have cleared us in Christ. He has taken on all of our guilt and all of our sin, all of your infinite wrath. He took on himself and his finite sufferings. Oh God, we thank you and praise you for your faithfulness. And we pray that, oh God, as this day of judgment is inevitable, it's as much a fact as it is that we are here this night. I pray that anyone who may not know Christ and may not be prepared for this day might trust in Christ. And for all those of us who do, we pray that for our friends and our family members, our brothers and sisters, perhaps, who don't know Christ. Lord, we all know probably many people who don't know Jesus Christ. We pray that they would be granted the saving grace to turn to the Lord Jesus Christ and be saved that they might be with us and we with them and us together with Christ and you, oh father, and your spirit forever and ever in glory. We pray this in Jesus's name, amen.