

Torrey 2003 Loving God with all your Mind Part 1

By Craig Hazen

Speaker 1:

Let's pray together. Father, we do adore you, there is absolutely no one like you. Thank you for what you've done in our hearts today and for what we've heard and what we've experienced. And now we ask of you this evening that you do it again. Speak deeply to us, Father, and help us to hear what you want us to hear and then give us hearts to respond to what you say. Father, may you be glorified in this place tonight in Jesus name. Amen. Thank you.

Let's thank Crawford for coming all the way from Atlanta, Georgia. He's not going home yet, but thank you for that. For the sake of a few visitors, just let me remind you that our speaker for the evening is Dr. Craig Hazen, associate professor of apologetics and comparative religion. If you ask students their opinion, you would get pages full of statements like he connects. He's very bright. He has a keen mind. He makes us understand things that are difficult to understand. If you ask the alumni from across the nation now who have been exposed to Dr. Hasan, they they would agree that he not only has a keen mind, but a great sense of what God is doing in the day and the generation in which we live. No way we could get into it. But if you asked Mormon elder leaders in the nation what they think of Hasan, almost an exact quote, they would say that he's he's a conservative evangelical. They have a lot of areas where they disagree, but they deeply, deeply respect him and so do we, because he's coming tonight to open the word of God. And we're talking about phase one of two part series on loving God with all of your mind. Our brother, my friend in Christ, Dr. Craig Hazen.

Craig Hazen:

I was afraid one day I would have to follow the gospel choir, that day has come. What you really want to do is follow a group of people with out of tune guitars because there's nowhere to go but up from that, you know. Yeah, yeah. He had a tune Guitar Man back there. Oh, you know, before I get started tonight, a little public service announcement. It turns out with a sudden change in temperature in the fires in the local areas, that there's been a bear warning from the Forest Service, they've issued a bear warning in the national forests, they're urging everyone to protect themselves if you're going hiking or camping in the local mountains by wearing bells and carrying pepper spray. It goes on, Camper's should be alert for signs of fresh air activity, and they should be able to tell the difference between black bear dung and grizzly bear dung. OK. Oh, well, blackbirding is rather small and round, sometimes you can see fruit seeds and or squirrel fur in it and. Grizzly bear dung, on the other hand, has bells in it and smells like pepper spray. You're warned, you know

You have a Bible and this is the 16th Torrey Memorial Bible Conference, if you have a Bible. Take a look at Luke, Chapter two. Yeah, you can't skate in this gymnasium, there's no pue bibles in front of you, so I'm sure somebody will let you look on. Some of you might argue we don't really need to bring a Bible because after all, think about it in the early church, people for, by and large, didn't even read. And so these documents were written to be read in public. You know, that's your excuse. If anybody ever complains, you have a Bible with you. Why don't you pray with me? Our heavenly father, our great God and savior, make your word come alive to us tonight. Give us everything we need to glorify you in our lives, in our families, in your church, at this university, in the name of the risen one we pray. Amen.

Luke. Chapter two. Versus one and two, here they are in those days, Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census that took place while Cheeriness was governor of Syria. Can you hear me in the back? Everything going OK? You can hear me all right. That's good. Again, in those days, Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census that took place while Quirinius was governor of Syria. You're probably wondering how is it going to get a sermon out of that one?

You know, this might be the first time this versus ever been featured in a story memorial Bible conference. I'm actually going to let that hang in the air for a little while and I'll get back to this first, try to make sense of it. But by the way, a little historical side note. It turns out that Quirinius was not governor of Syria for long. Historians tell us that he tripled the chariot tax. And not long after that, the good people of the Roman Empire removed him from office, and that's said. But that may or may not have anything to do with the modern period. I'll leave that up to you.

I did my doctoral work in religious studies at UC Santa Barbara. Oh, a gaucho. Yeah. Yeah, a gaucho. I was a gaucho. Isn't it kind of a kind of ladies pant, you know? But I was a gaucho. So I did I did my work in religious studies, I got a chance to study. The great religious traditions from stem to stern, from people who are great scholars in the traditions and from people who are like devotees on the ground, and so it was a tremendous experience.

And all along the way, I got to compare my Christian faith with the faiths of the other great religious traditions. And it was a marvelous experience and actually increased my belief deeply in the Risen Savior. But let me save you the trouble of doing a doctorate in religious studies. I'll boil the whole thing down for you to just a couple of lines. All right. Here it is, especially with regard to Christianity and its comparison with the other great traditions of the world. Here it is. Christianity is just bizarre. It really is Christianity is just strange, I I'm convinced it doesn't even fit the definition of religion or that category at all. It's got some features that sort of help it to leap apart from the others. And it's striking. In fact, it can actually encourage your faith going through kind of a hostile graduate program and discovering that. And it did mine. Well, what exactly is strange about Christianity? I'd love to give you a whole boatload of issues and maybe I'll address some of those tomorrow afternoon. But tonight, let me just pick one that I think is striking. And here it is. Christianity is testable. It's a testable religion. What do I mean by that, I mean that you can offer evidence for it or against it. You say, yeah, oh, maybe you don't know about the other religions, you don't offer evidence for the truth, say, of Buddhism. Some of you were in my two o'clock session today and we actually saw some film clips, had kind of a Keanu Reeves retrospective and talked about Buddhism along the way.

This may be the very first time in a Torrey Memorial Bible conference that a film clip from the movie Bill and Ted's excellent adventure was ever shown. That's right. Yeah. That was probably a formative film for this generation. I can imagine fact what most of you like, you know, you know, young teenagers or, you know, in grade school begging your parents to see Bill and Ted's excellent adventure. Well, you missed a clip of it today.

But we talked about Buddhism and clearly Buddhism cannot be tested. Ultimately, the proof of Buddhism isn't the experience of enlightenment. There's no way that you can offer evidence as to its truth. In fact, it doesn't even make sense to Buddhists, nor does it make sense to the entire Indian continent. Those of those of them who are Hindus, for instance, very strange, even ultimately Mormons. It's difficult to offer evidence because when push comes to shove, if the evidence doesn't look very good, they will retreat into the idea that they've had an experience of God that told them that Joseph Smith was a true prophet.

Christianity is strange in that evidence can really count against it and could also account for it. All right, you're not you're not buying this yet. Let me let me demonstrate this from oh, I don't know, how about the Bible? First Corinthians, Chapter 15. Stick your neighbor's finger in Luke and turn to First Corinthians 15. Now, what I'm going to read to you is not just something written by the apostle Paul for the New Testament. This is, I believe, one of the strangest passages in all of religious literature.

I kid you not, this is a startling passage, you will not find something like this in the Bhagavad Gita, in the Buddhist Tripitaka, in the in the Koran or in the Book of Mormon. This really stands out there. And it's in First Corinthians, Chapter 15, verses 12 through 19. I'll read the whole thing. And I want you to be thinking while I'm reading what is it that makes us the strangest passage in all of religious literature?

You're ready. Here we go. The apostle Paul writes, But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there

is no resurrection of the dead, the not even Christ has been raised and if Christ has not been raised. Our preaching is useless. And so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God, that he raised Christ from the dead, but he did not raise him if, in fact, the dead are not raised.

Four of the dead are not raised in Christ, has not been raised either. And if Christ has not been raised, your faith is futile. You're still in your sins, then those also who have fallen asleep in Christ are lost, if only for this life. We have hope in Christ. We are to be pitied more than all men. What's the strange part? The idea that the entire Christian faith hangs by a thread, the thread of the resurrection, according to the apostle Paul, a witness of the risen Jesus, if Jesus did not come back from the dead, if there's not good reason to believe that that's a real historical event that it took place and time and space, Christianity is bunk.

I've actually taught that in a few churches, and that unnerves quite a few folk, you know. Wait a minute, you can't do it in quite so easily, can you? Well, if there's excellent reason not to believe Jesus came back from the dead or they found another ossuary and happened to have the bones of Jesus of Nazareth, we are in a heap of trouble now, you might say, and I think rightly. Well, the apostle Paul wouldn't have said that unless he was pretty certain he had the goods. Exactly. He did have the goods. He was a witness of the risen Jesus. And he wasn't afraid to link the truth of our beliefs to this historical event. It really happened. It really happened. But this is unnerving. Our faith can indeed be tested, right? It can be tested. In fact, this this idea of linking evidence and rationality to a religious belief is very foreign to the modern mind. I kid you not. It is out there.

Try this on for size. Maybe some of you saw this. This is a Nicholas Kristof, a New York Times columnists piece from a few weeks ago. He was writing about the virgin birth. Don't know why he got off on that. But he says my grandfather was fairly typical of this generation. A devout and active Presbyterian elder, he nonetheless believe firmly in evolution and regarded the virgin birth as a pious legend. Those kinds of mainline Christians are vanishing, replaced by evangelicals. Since 1960, the number of Pentecostals has increased fourfold, while the number of Episcopalians has dropped almost in half. The result, he says, is not only a gulf between America and the rest of the industrialized world, but a growing split at home as well. One of the most poisonous divides is the one between intellectual and religious America, you see. This reminds me of the look I get when I sometimes witness the people where they see a Bible on my desk or they discover in some way I'm a Christian, you know, they give you that look and wish you had a big TV face of mine up there because it's that look like, oh, oh, you're a Christian.

I know some of you you you know, I'm actually I'm OK with religion, I really am. I really now. Now I don't need it. And some people do. I understand that. I really do. But, you know, I I'm kind of a scientific person. You know, I'm not a person who is in need of superstition and mythology, you know, to make it through every day. But I. But I support you. Good for you. You know, good for you. Oh, just so unnerving. You know, you get looked at like that when people believe you. If you've got a fish bumper sticker or something and you drive around town, that's what people are thinking about you. And to some extent, we deserve this because we've not been very smart about our faith. We've not loved God with all our mind. We've kind of gone on feelings alone. And it's time to turn that around.

It's time to bring it into balance by being smart Christians so that folks like Nicholas Kristof don't quite have the wherewithal to say there's a huge poisonous divide between intellectual and religious America. We've actually got the goods. The apostle Paul knew it. We've got the evidence. In fact, I believe that the resurrection of Jesus is the best attested fact of ancient history. And if you don't really know what I'm talking about, if I mention that you need to bone up on that, because the world needs to understand that we're not just out promoting some sort of personal belief, but it turns out that Christianity is true, whether you believe it or not, it's objectively true.

And they think religion has only to do with what goes on inside of us. And we've got to turn that around. People get unnerved by linking religion and rationality. It doesn't even compute. Let me give you another example of this. An old teacher of mine. His name is John Montgomery. He's an eccentric fellow, lives in Strasbourg, France and London. And I studied under him when he was in Southern California for a period of time. He got a chance to give a plenary address at a religion and philosophy conference here in Southern California. This is about 10 or 12 years ago. It was actually held at Cal State Fullerton. I'm an alum of Cal State Fullerton and I took many classes in the chemistry lecture hall in which this presentation took place. I don't know how he got on the docket. It's not very common that a very bright evangelical Christians get to have the plenary address of a secular philosophy and religion conference. Turned out there are actually a couple of evangelical graduate students on the steering committee and they got Montgomery into that slot.

So, you know, get on those steering committees. That's where the action is. So people have had a great meal. It's a Friday evening. They come in, they get settled in the the big chemistry lecture hall and they're prepared to hear Montgomery do a lecture on see the title was The Quest for Absolutes. I Sherlockian Inquiry. It's an odd title, you know, but people are comfortable, they're resting, I'm sitting in an aisle. In fact, this is one of those lecture hall was that those little desks that fold up and over and people had them settled out and they were leaning into them and we're all very comfortable.

So Montgomery begins his lecture. He pulls out a stack of papers from his briefcase and he blows on them. He put chalk dust or something on him. You know, it was all kind of a part of the gimmick because he was basically presenting a paper as if it were a long lost manuscript written by Sir Arthur Conan Doyle, you know, the writer of the Sherlock Holmes mystery stories. And so he presents this paper as if it's a long lost manuscript. And it was very creative and very interesting. And as you know, Sherlock Holmes, if he were looking into religion, he would go from the facts only and he would go from one point to another logically, and he would never miss a beat in terms of reason. Remember, this was a religion and philosophy conference. The folks in religious studies were getting very upset in the audience at this presentation.

In fact, I was sitting across the aisle from a guy I'll never forget it. In fact, he was a tall, fair skinned fellow. The reason I remember he was fair skinned because I watched him during this lecture and his earlobes were turning several shades of Deep Purple during the and he was so upset. It's like a thermometer going to burst, you know, and he was almost like Linda Blair, you know, spinning in his chair. So upset. I go, this is going to be a great Q&A time. So Montgomery

finishes his lecture and they didn't even have the call for questions. This fellow leaps to his feet and he forgot to fold back that little desk. You know, you're so upset. You know, to this day, we still don't know the actual pitch of his voice. But, you know, he he was he was able to blurt out the words nonetheless. And it wasn't even a question. It was a comment. He said, Dr.

Montgomery, you you do tremendous damage to religion. What was that about, you know, took me a while to, like, figure out what what he was getting at. You do tremendous damage to your religion. Yeah. What he was getting at was Montgomery was doing the unthinkable. He was dragging religion into the arena of testing and knowledge and investigation and rationality and all that stuff. You see, religion doesn't belong in that category. According to the modern religious studies mind, no religion has to do with your inner feelings. You know, it's thoroughly subjective. Your religious truth is your truth alone. If you drag it out into the public square and actually say that evidence counts, then we're in a heap of trouble.

You know why we we might discover that one of them's right and the others are wrong. And that is just unconscionable to the modern secular mind who studies religion. The apostle Paul, on the other hand, didn't have any problem whatsoever with that. Right.

If Jesus did not come back from the dead. Christianity is bunk, says the apostle Paul. Wow, I mean, if Jesus didn't come back from the dead, we need to rethink what we do on Sunday morning. Sundays are devoted to the worship of the risen Jesus. That's why we worship on Sunday morning. Well, that's a real problem. I mean, I suppose we can still go to church. We can just turn into some sort of pot potluck club. You know, we can all bring waffle irons or

something. And and strawberries have a wonderful time. Or or we just go to the golf course. You know, golf is a kind of religion.

Think about it. I mean, you wear strange garments, you know, and sometimes their baptisms when you throw your whole bag into the drink after a after a bad shot and there's a kind of communion to where you use swill beer and eat pretzels at the 19th hole, you know, all of the elements are there. So if Jesus did not come back from the dead, we need to rethink the whole thing. Wow. Do you see why Christianity is set apart?

That is strange. You don't find the other religions basically saying, hey, try to prove it wrong. Just try the apostle Paul was very secure that Jesus had indeed conquered death. Now, this whole idea that Christianity is a two edged sword is I mean, this whole idea that Christianity is testable is a two edged sword. That is, if you can offer evidence for Christianity, you can offer evidence against Christianity. I believe that's why the New Testament is pretty big on actually being able to articulate and defend the faith. Right. If if you can offer evidence against Christianity, you can write books like this one, *The Case Against Christianity*, you know, and this is a very good book against Christianity. It's one of the better ones. I mean, Michael Martin, who's a I don't say he's a friend of mine, but I know him. He's from he's a professor emeritus of philosophy at Boston University. He actually takes on guys I think are smart in this book.

Generally, when people write against Christianity, they write against some liberal form that's really not that hard to knock down. And so when somebody takes on some of my friends, I think it's pretty interesting. And he does what he does about as good a job as you can, given the uphill

climb he's got now. By the way, I read books like this for Devotions. He's ah, this is this is devotional reading. You know, it's funny, any laugh, but there's actually a lot of truth to that. Think about it. If the apostle Paul is right, the apostle Paul is right. And if Jesus did not come back and said Christianity is bunk, you approach a book like this. I mean, it's got it even has a whole chapter on the resurrection with just a slight bit of fear and trepidation. Maybe he really pulls the rug out from under us. I mean, if he really demonstrates the case beyond a reasonable doubt that Jesus did not come back from the dead, I may not abandon Christianity, but I'd have to seriously rethink it in light of what the apostle Paul has to say. But, you know, really reading a book like this is kind of getting honor. It's like getting on a roller coaster. You get on a roller coaster because you're pretty certain you're going to get off at the end alive. You know that. The fun part is I've been on a roller coaster is that it feels like you're going to die, you know? But if you read a book like this and you go through and by the way, I don't recommend it unless you have a background in apologetics or philosophy or something so that you can really take him on in his arguments.

But you go through and go, oh, my goodness, you didn't even understand that. The apostle Paul answered that one. Jesus answered that one. Moses answered that one. And by the time you're done, you go, wow, they took their very best shot and they didn't even scratch us. And I'm not kidding. That's the case. I mean, we've got we've got a couple of thousand years of good work devoted to defending the Christian faith now. And there's not much Michael Martin can come up with that we haven't already encountered and dealt with satisfactorily. So it is a two edged sword. But fortunately, we've got God on our side and a mountain of evidence. But this does unnerve people. We've got to get back to the idea that we can offer reasons for faith. In fact, we

need to change our vocabulary just a little bit. You know, we talk about our beliefs and our faith so often that people now misconstrue what we're talking about with belief and faith.

Let me give you an example. I was on a radio program a few years ago. A friend of mine, Neil Saavedra, is a crazy man some of you may have heard, and he plays Jesus on Sunday mornings on KFI. It's really odd because he's kind of a backslidden Christian apologist. And so it's some of the best articulate Christian teaching on the radio. And yet it's blasphemous at the same time because he's playing Jesus. You know, it's weird. But before he started that gig, he had a he had a program at night called The Hour of God. And he invite all the religious kooks and crazies on. And I was the kook and crazy for the evening. So I get on and Neil's interviewing me and he asks a question. He didn't think it was particularly, you know, inflammatory. He said, so, you know, why do you believe the Bible? You know, why do you believe the Bible?

And I all I said was, I believe the Bible because I think we have excellent reason to believe it's true. Now, before I said that, there was one light blinking, long, long, it's probably the guy who calls every night, you know, on the phone bank, one light blinking the moment I said, I have excellent reason to believe that it's true. All the lights started going. I mean, within a microsecond, you know, they were all flash.

I don't have people dial that fast. Well, why did people find that intriguing? Well, the caller certainly told me. They said people don't talk like that. What do you mean? You have excellent reason to believe it's true? Don't you mean you simply believe it? You see, we give them the

impression that all of the truth of Christianity resides inside of us. And it doesn't. It's true outside of us. It's objectively true, something we can know, something we have objective knowledge.

We need to change our the way we talk. I am a lecturer. You're not going to believe this. I gave a lecture at the UCLA School of Medicine a couple of years ago. Again, some bright, industrious evangelical on the. Yeah, he was a student in the medical school. He he got he got this lecture together. It was just a jam like anatomy lecture hall. In fact, I remember lecturing from some sort of slab up front, you know, who knows what.

They dissect it on their own to sterilize my notes afterwards. But but but it gets up there. I gave a lecture to the UCLA School of Medicine because the whole freshman sophomore class on the resurrection. Now, that's a pretty cool thing for a medical student to know about, right? I mean, if dead bodies can come back to life, that'd be a good thing for them to have a handle on this. This lecture, it was you know, I didn't really know what to do with it, but I gave my very best case for the resurrection of Jesus.

And it was transformative for me seeing the looks on their faces. I kid you not because afterwards they told me what those looks meant. In other words, I got it. I got it. Firsthand interpretation of the very strange looks on their faces because it was kind of like this and it wasn't anger. There wasn't an anger about it. They came up afterwards and said, you know, I'm maybe I've been wrong about Christianity. You see, I was raised in a Christian home. You know, I was raised a Catholic. I was raised in a religious family. And the way you're talking about religion is different. I mean, you're making it sound like it's true. True. You know, like like really

true. Not just true inside me, but true. True, you know, like scientific, true. The kind of thing I trust and know. And I said, that's exactly what we're talking about. That's exactly what the apostle Paul. That's that's how he set it up. That's exactly how the Bible talks about it. It turns out that Jesus and his apostles were absolutely taken by this idea of demonstrating the truth of the gospel. They didn't just leave it for our religious experience alone. They were out demonstrating it over and over again.

Second, Peter one sixteen. Peter writes, We did not follow cleverly invented stories, right? There are weird stories in Greek as method myths. We did not follow cleverly invented myths when we told you about the power and coming of our Lord Jesus Christ. But we were eyewitnesses of His Majesty the Apostle John, another one of Jesus's inner circle said in John one one. This is first John one one that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched. This is what we proclaim concerning the word of life. Boy, we can go on with this. Read the first four verses of Luke, one, for instance, where Luke says, Hey, look, Theophilus, I'm not just going to tell you about my inner religious inner sensibilities.

I have investigated all of these things from the beginning so that you can know the certainty of the things you have been taught. Wow. I compare the Prolog to Luke's gospel with the Baghavad Geeta folks. You don't find that kind of language. The apostles, the early followers of Jesus thought this really happened. It changed their lives forever. I think there's a crisis of belief in the church. I don't think we really believe this. If we really believed it, we would be acting in a much different way. There's a crisis of belief, and I'm hoping you are the messengers to change that

crisis. We need to turn this around. We need to reinvigorate thinking Christianity. We have got the goods God left left us a huge trail of evidence leading back through history that these things really happen. Even Jesus was taken with demonstrating the truth of his teachings. Mark, Chapter two is a fascinating study here. Jesus is teaching in a room. So the story in Marco's room of the house, actually, the house is jammed with people. They're overflowing outside. Some enterprising young people want to see their paralyzed friend get a healing. And so they bring him up to the roof, dig through and lower the fellow down. You can just see this. You know, I wonder if Jesus even stopped for a minute. But still, the guy plunks on the floor and Jesus says the strangest thing. He says, son, your sins are forgiven. What's that all about? You know, in fact, there are some there are some Jews probably from dispatch from the temple to try to monitor Jesus's activities.

And they said, you know, who can forgive sins, but God alone, you know. Right, guys, pay attention, you know, but but notice, Jesus says, son, your sins are forgiven. Did everybody in the room go hussar? Well, you know, maybe they did. Mark, Mark, Mark doesn't record that. But I mean, what if what if somebody came into your classroom or your home fellowship or your Sunday school class or something, and they walked in and they say and they look very religious and they had long hair in flowing robes and they walk in and they say, no, you know, that's what religious people say.

Lo or behold, you know, or lo and behold, you know, any one of the three of work may come and say hello. And they say and he says to the crowd in the room, your sins are forgiven. And he

walks out. Now, what would you think he could be? No, you know, I'm open to that. But, you know, you don't really know you don't really know if it happened, see, what did Jesus do?

He said so that you will know that the son of man has the ability to forgive sins rise and walk, and the fellow gets up, takes his mat and plows through the crowd. Everybody is astonished, says the text. Now that is a demonstration. Jesus was interested in demonstrating the truth of his message. We should be to. This is a call to love God with your mind, to love your neighbor, with your mind by offering them reasons for faith.

Quoting the Bible is a wonderful thing to do, but we need to support it every step of the way. We live in a skeptical generation and we owe them an answer. Back to Luke, chapter two, you can pull your neighbor's finger out now. In those days, Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census that took place while Quirinius was governor of Syria, known as the Gospel of Luke, which is a dynamite piece of history, does not start out once upon a time in a galaxy far, far away. Right. Doesn't start out that way. He actually locates his story in time and in space. He gives known historical figures to link it. This was not done in a corner. This was not done in mythic history. This was done in our history. This really happened. Listen to how the story continues. And everyone went to his own town to register. So Joseph also went up from the town of Nazareth in Galilee to Judea to Bethlehem, the town of David, because he belonged to the house in line of David.

He went there to register with Mary, who has pledged to be married to him and was expecting a child while they were there. The time came for the baby to be born, and she gave birth to her first

born a son. She wrapped him in clothes and placed him in a manger because there was no room for them in the inn. Luke locates this event in time and space. What really was going on there, the God who spoke a billion galaxies into existence in a moment is born.

He has the form of a human baby. He's wrapped in rags and laid in a feeding trough. You know, the rest of the story now, he goes on to live a sinless life, he's crucified at the hands of a Roman crucifixion team and conquers death all on our behalf, his humble beginnings. He knows where we are. If you're suffering right now, someone in your family is sick, maybe dying. Some of you are going through financial troubles.

He knows where you are. He was born in the most, humblest of circumstances. He knows where we are. He knows your anxiety. He knows your pain. He knows your worries. Will you be loved? Will you love what am I going to do with the rest of my life? He cares deeply. He spoke a billion galaxies into existence and he came to us in the humble form of Mary's child. This is true, this is a true story, there is a true story of the Cosmos creation, fall redemption and final culmination when Christ returns.

That is a true story, the true story. It's the thing everyone longs for. If you were here this afternoon at two o'clock that is the story that I believe Siddhartha go to the Buddha was ultimately looking for. We've got to proclaim this, we've got to proclaim it from the rooftops. We've got to make people understand that this is not just something taking place inside of us. This is objectively true. You stand with me. Since I mentioned the Nativity story, why don't we close with him at least at least the chorus of a hymn o come let us adore him.

O Come, let us adore him. O Come. Let us adore him. Christ the Lord. For he alone is worthy.
For he alone is worthy. He alone is worthy. For He alone is worthy. Christ the Lord. Peace be
with you.