Created to Praise: Welcoming the King

The Triumphal Entry, God’s Unfolding Story of Redemption, and Our Purpose in Worship | Mark 11:1–11

Pastor Jason Epperson | Monday, November 9, 2026 | Host: Mark Burns

Program Summary

On this Monday edition of Mark & Friends, Pastor Jason Epperson of CU Church opens Mark 11 and Jesus' triumphal entry into Jerusalem. He calls the coming week the greatest week in human history because it leads to Jesus' death and resurrection. He considers the different people in the crowd—those who resisted Jesus, those who were searching, and those who had expectations of a Messiah—and asks listeners where they stand. The colt and the crowd's cries of 'Hosanna' connect to Zechariah 9:9. Jason then traces the biblical story of redemption from Genesis 3 through Noah, Abraham and Isaac, Joseph, the Passover, David and the prophets, emphasizing Jesus as the promised King and victorious representative of His people. His central challenge is that people were created in God's image and created to praise Him. Praise is not reserved for easy circumstances; it is an act of faith in grief, illness and disappointment. He contrasts fans who cheer only when their expectations are met with family who remain faithful, and concludes by inviting listeners to praise Jesus and consider what keeps them from worshiping Him.

Key Takeaways

• Jesus' entry into Jerusalem fulfills the picture of the humble King described in Zechariah 9:9.

• The crowds included critics, seekers, and followers with very different expectations of Jesus.

• Disappointment with God can expose expectations that need to be examined in light of Scripture.

• The Bible's story of redemption points forward to Jesus' victory over sin and death.

• God's people are created in His image and called to reflect His character.

• Praise is not something God needs to boost His importance; it helps orient our hearts toward our Creator.

• Sincere worship can continue even when life is painful, confusing, or uncertain.

• Following Jesus as family is different from cheering Him on only when circumstances go our way.

• Jesus remained focused on His mission rather than the approval of the crowd.

• The temple was intended as a place of prayer and praise, not self-centered gain.

Scripture References

• Mark 11:1–11

• Zechariah 9:9

• Genesis 3:15

• Genesis 22:1–14

• Genesis 37–50

• Exodus 12:1–14

• 1 Samuel 17:1–54

• John 11:1–44

• Psalm 118:25–26

• Revelation 4:8

• Isaiah 56:7

Quote of the Day

“God doesn’t want my praise because He needs it. God wants my praise because I was created to praise.” — Pastor Jason Epperson

Broadcast Notes

Mark introduces Pastor Jason Epperson of CU Church and the beginning of the Mark 11 series. The message describes the triumphal entry against the background of Lazarus' resurrection and the Passover crowds. Jason explains the colt and the prophecy in Zechariah, then presents a sermon-length biblical-theological overview linking Genesis, the patriarchs, Exodus, David and Jesus. He emphasizes the call to praise God even amid hardship and distinguishes committed followers from fans who change their loyalty with circumstances. The congregation sings a brief worship refrain before Mark's closing. Some colorful comparisons, historical estimates and imagined details are the speaker's illustrative interpretation, not direct biblical quotations or independently verified history. The transcript retains the spoken content and clearly identifiable song segments; only obvious recognition errors have been corrected.

❤■ Practical Applications

• Read Mark 11:1–11 slowly and imagine hearing the crowd welcome Jesus.

• Ask whether I am following Jesus Himself or only my expectations of what He should do.

• Thank God for one part of His long story of redemption that gives me hope.

• Speak a short prayer of praise even if today feels difficult.

• Notice a person who is hurting and offer compassionate encouragement rather than easy answers.

• Reflect on what it means to bear God's image in my words and actions.

• Choose faithfulness to Jesus over seeking approval from a crowd.

• Read Zechariah 9:9 and consider the humility of the promised King.

• Make room for worship and prayer without letting other concerns crowd them out.

• Share one reason Jesus is worthy of praise with a friend or family member.

Today's Challenge

For seven days, begin each morning with one sentence of praise to Jesus before asking Him for anything. Read a short portion of Mark 11 or Psalm 118, and each evening write one reason He is worthy of worship. When hardship comes, name it honestly before God and then choose to praise Him for His character, without pretending the hardship is easy.

Closing Prayer

Lord Jesus, thank You for coming as the humble King and for giving Your life to redeem me. Forgive me when I measure Your goodness only by whether my circumstances match my expectations. Teach me to see Your faithfulness throughout Scripture and to trust Your heart in my own life. I was created in Your image; help me reflect You in the way I speak, serve, and love. When I face pain, fear, or disappointment, give me courage to bring those burdens to You and still offer sincere praise. Keep me faithful to Your mission rather than the approval of a crowd. Open my heart to worship You with gratitude today. In Your name, Amen.

About Today's Speaker

Pastor Jason Epperson serves with CU Church in the Champaign–Urbana area of Illinois. In this ongoing Monday teaching series on the Gospel of Mark, he helps listeners see the life and mission of Jesus and consider how Scripture shapes everyday discipleship. Today's message centers on Jesus' triumphal entry and our calling to praise God.

About Today's Host

Mark Burns is General Manager of the WLUJ Family of Stations and Great News Radio Network and host of Mark & Friends. Drawing on decades of Christian radio and ministry experience, he shares biblical teaching, testimony, and conversations intended to educate, edify, and evangelize.

Proofread Broadcast Transcript

Oh, magnify the Lord with me, let us exalt his name together. It's Monday, November 9th, 2026, and welcome to Mark & Friends. Today, Pastor Jason Epperson of CU Church takes us into Mark chapter 11 and the triumphal entry of Jesus.

And we'll discover why we were created to praise our great God. Here's Pastor Jason. So in Mark chapter 11, we're there today.

I want to just give you the heads up for about the next four months. We're going to be from Mark chapter 11 till to the end of the book of Mark. But here's the crazy cool thing.

Today is the moment that we start like this is the moment in human history. It's the start of the greatest week in human history. Like it's not the second best week.

It's not the third best week. It's not the fourth best week. This is the greatest week in human history.

In this moment, they were looking forward. They were looking at Jesus. They were looking at kingdom.

They were looking at Hosanna. Like, by the way, this is the triumphal entry. And so in this moment, they're looking forward to it.

We look back on this moment, and this is the start of the greatest week in human history. This is when death is conquered. Big deal for us.

Sin is conquered. Big deal for us. This is when all the teachings of Jesus, you know, it's when communion was established.

Like this was the greatest week in human history. But before we get to the greatest week, I need to tell you about the crowd. Because it matters to know who's in the crowd, just like it matters for us to know who's in this crowd.

See, what's just happened is Jesus has just raised Lazarus from the dead. Lazarus has just been raised from the dead. They've been following Jesus all around.

Jesus shows up late, they think, to this moment when Lazarus is sick. Mary and Martha come to Jesus. They're a little bit frustrated.

Jesus looks at him and says, do you believe on the resurrection and the life? Because if you do, there is no thing called death. Like, I have conquered death. And so they look at him.

And then all of a sudden, Jesus walks up and we learn two things at the resurrection of Lazarus. One is God is greater than death. Big deal.

That's worth even an amen, pastor. It's a big deal. The second thing we learn in this moment is this.

Jesus hates death. That's comforting to me. It's comforting to me to know, because you know what people say when people around you die or sick? They say dumb stuff.

But I just want you to know, Jesus hates death. He hates it so much, he conquered it. But this is the moment that happens.

So after Jesus does this, he conquers death. In this moment, this is what's happened. Jesus raises Lazarus.

And when he raises Lazarus, the crowd is at a feverish pace. Everywhere Jesus goes, they're there. Jesus is outside of Jerusalem.

This is right before the Passover. The Passover is the celebration when God uses Moses to walk the people out of Egypt, when the death angel comes by. Like everyone in Israel is showing up.

Jews all over the world are coming. Historians estimate there could be up to two million different people outside and inside of Jerusalem right now. I mean, there is people everywhere.

It's like a junior high dance on steroids. There's people everywhere. And so Jesus finds himself outside the city.

And as he finds himself outside the city, the question is, who's in that crowd? This is who's in the crowd. Some of the people in the crowd are religious elite people, and they're angry at Jesus. Some of them want to kill Jesus.

And this is why they're angry at Jesus. Jesus isn't fulfilling their expectations. The reason they're angry at God is because God's not giving them what they want.

The reason why they're angry is the reason why sometimes I've questioned my own faith in my life is when I have an expectation of God that he doesn't meet, I get frustrated with him versus realizing I've got the wrong expectation. In this room today, some of us are frustrated with God because we've had wrong expectations of God. But we're in the crowd.

There's other people in the crowd that I would just call seekers. They're just trying to figure it out, man. They realize that this world that they live in and this Roman empire, and they're constantly oppressed and constantly persecuted.

And they go to temple, and it doesn't feel like that's right. And they go outside, and they don't feel like that. Their world's constantly heavy, and they're just trying to lighten it.

And they've heard about this Jesus. They've seen him do miracles. And they're just like, is he really the one? Is he really the Messiah? And they're just questioning it.

And it's okay to question, but they're questioning it because they just have never really seen it lived out. And then sometimes you show up at a crowd and you think, I've heard it's lived out here. Is it really lived out here? Some of them just don't believe they just are there because the mother-in-law made them go.

And we're glad you're here too. But I want you to know that whether it was that crowd or it's this crowd, all the people in the crowd matter. And Jesus starts the passage this way.

Now, when they drew near to Jerusalem, to Bethphage and to Bethany at the Mount of Olives, Jesus sent two of his disciples and said to them, hey, fellas, go into the village in front of you. And immediately as you walk in and enter it, you'll find a colt tied on which no one has ever sat. Untie it and bring it to me.

Okay? I need your attention right now. This is what's just happened. Like you've read this.

You've heard this before. It's like, oh, there was a cold. This is what's just happened.

These young men and these young women, their whole life have been oppressed by a Roman empire. Their whole lives, they've heard this story out of Zechariah chapter nine. Like every kid would have known.

Let's put it on the screen. Let's just read it. They would have known this verse.

This was literally the John 3, 16 at the World Series in the game. Like everyone knew this verse in Jewish culture. Rejoice greatly, O daughter of Zion.

Shout aloud, O daughter of Jerusalem. Behold, your king is coming to you, righteous and having salvation. He is humble.

He is mounted on a donkey, on a colt. The fowl of a donkey. They all knew this verse.

Every single one of these disciples are thinking, what's Jesus going to do? What's he going to do? He's raised Lazarus from the dead. Is he going to, is he really, is he, is he the Messiah? Is this the weekend? Is it going to happen? Like they're asking Jesus all these things and they're wondering all these things. And Jesus walks up.

He says, Hey fellas, I got an errand for you. I need you to run into the city. And when you run into the city and you turn left, turn right, turn left, and you're going to walk into this house.

And I need you to grab a, I want you to look at me right now. Colt. Do you see my wink? I winked at you.

Can you imagine that moment? Like, don't miss it. Like he says, I need you to grab, bro. I need you to grab a colt.

It's like, it's go time. Like it's the moment. It's the moment I'm coming in on the cold.

It's the moment salvation's going to appear. Like, this is the moment you've been waiting y'all over here. This is what he said.

He said, I need you to go into the city and I need you to give a colt. And they're like a colt. Yeah.

Like how crazy cool is that? In this moment, he's on this donkey, this colt that's never been ridden. And in this moment, he comes into this moment. And as this is all happening, he's telling them, fellas, it's game day.

Man, that's cool. And then it says this. You know what? The parade didn't start there.

The triumphal entry didn't start in Bethany, Bethphage. I know I just told you that. The triumphal entry of God, the triumphal entry of when this donkey shows up, the triumphal entry, it doesn't start there.

Do you know when it starts? It doesn't start in Bethany. It doesn't start in Bethphage. It doesn't start when they bring the donkey to him.

It starts here. It starts actually at the very beginning in Genesis chapter three, when sin comes into the world, God creates it. It's perfect.

It's beautiful. Sin comes in. And when sin comes in, this is what happens.

Imagine never having anxiety, ladies. Imagine never having worry, never having stress, never having depression, never experiencing death, literally, you've never had a worry in the world. And all of a sudden, sin comes into the picture and it overwhelms you.

And all of a sudden, you realize all your insecurities and all your pain, and you've got to cover yourself. And then God shows up. And he's like, hey, what's wrong? And he knows that you've sinned.

He knows that you're breaking this covenant. And in that moment, what does he do? He makes a sacrifice of an animal to cover you so that you can feel better in the midst of your sin, in the midst of your mess. And then he looks at you and says these words.

Hey, guess what? There's a parade coming. And the journey starts today. And this is what's going to happen.

I'm going to send my seed myself into this world. And you're going to bruise him on the heel, Satan, but he will crush your head. And that's the start of this journey.

That's the start of the triumphal entry did not start in Jerusalem. The triumphal entry started in the garden at the very beginning. When sin came in, the journey started.

The journey continues. And you fast forward. And Noah's in this moment.

He's trying to bring salvation to the world because the seed matters, like God matters. He's going to heal it. He's going to redeem it.

And he teaches us in this moment that if you listen to God, you find salvation. You fast forward again. You got this cat named Abraham.

We talk about him every single week. Abraham shows up. He says he makes a promise.

You're going to have a family. That family's going to be a nation. I'm going to bring myself, my son, into this world through this nation.

And Abraham is told then, hey, bring Isaac up on this mount. You need to sacrifice your son because sacrifice is a part of the kingdom of God. And he shows up and he's just about to slay his son.

And what does God say? Stop it, bro. Stop, stop, stop. The sacrifice is found wrapped in thorns.

Are you seeing this parade, this journey that starts at the beginning? And in that moment, we see that sacrifice has to happen in order for sin to be covered. Then you fast forward and you got this brother named Joseph, who was an incredible dude, had tons of great dreams. But his brothers hated him.

They wanted to kill him. They threw him into a pit. They sold him into slavery.

He was rejected by his family, fellas. Do you hear me? He was rejected by his family. He was rejected by his family.

And then as he would prosper, the enemy would keep pushing him down. He found himself in slavery. He found himself in prison.

But then eventually he prospered because God brought him to the place where he was literally the second in charge of all of Egypt. And then the Jewish people were about to starve. They're about to die.

And his brothers show up, the same ones that wanted to kill him, the same ones that sold him into slavery. They show up and guess what they experienced in that moment? Forgiveness. See, it's a part of the journey.

They didn't deserve to be forgiven, but he forgave him anyway. Because all these historical figures are imaging a creator of the universe, just like you were created to image God. They were created to image God.

Well, then something happens. All the Jewish people show up in Egypt. And then guess what? Egypt forgets why they got there.

And so they throw him into slavery. And then 400 years later, Moses shows up on the scene. You know this part.

You've watched the Disney movie, Let My People Go. But that's what happens. And then the Passover, this moment we're celebrating happens when the death angel comes over and they're set free.

But don't miss the story of this journey. It's super cool. Not only were they set free from slavery.

See, we've been set free from slavery too. The slave of sin. But not only am I forgiven of my sin, what grace is, it's greater than just being set free from slavery.

It's I'm set free from slavery. And he also gives me the gift of the Holy Spirit and the gift of power and the gift of strength and the gift of peace and the gift of mercy. He gives us all those things.

And guess what he gave the Israelite slaves? He not only set them free, but their slavers literally gave them good gifts when they walked away. In that moment, he was teaching us about a coming grace. And then they knew that someday at the Passover, he would come again.

You've got King David. He's a part of the parade, y'all. Like, Macy's got nothing on this.

Like, as this journey is going, you see King David. As King David comes on the scene, he doesn't start as a king. He's rejected by his brothers.

His mother is cast away. His family doesn't like his mother. It's a different mother than the other brothers.

That was funny. Brother from another mother is what I was trying to get at. And some of you got caught it.

But in this moment, what happens is this is David shows up. And as David shows up in this moment, he shows up on the scene. He's got some bread.

You've got the Philistines on one side. You've got the Israelites on one side. And this is a part of this moment.

And David shows up. And what happened was in this time in history, instead of both the nations just fighting and thousands of people dying, they choose one representative of the Philistines, one representative of the Israelites. And whoever wins the battle, the other nation is enslaved by this nation.

And so Goliath shows up. He's like, I'm the dude. Like, which one of you Jewish dudes are going to fight me? And if I win, we conquer you.

You're enslaved by us. If you win, we'll be your slaves. And so Goliath is out there talking trash.

David shows up, hands someone the bread, says, hey, I got this. And at first Israel, the nation, the dudes are like, whoo, I don't have to fight. The next moment is like, we're sending a 15-year-old out there.

But David shows up. They try to put armor on. He's like, no, that don't fit, bro.

And so David looks at the king. He says, no, I got this. David walks out and everyone tells this story like David was an underdog.

David wasn't no underdog. David was the dog. And David shows up, smokes that brother in the head, jumps on top, cuts his head.

Freedom, I added that part. But that's the way I picture it. It's like Braveheart, you know? But you know who David was? Don't miss this in the journey.

Don't miss this in the parade. Don't miss this in the entry. David was the representative, the covenant mediator for a nation.

Because of David's victory, they were set free. Jesus is our covenant mediator. He's our representative.

And because of him, there's a giant that we can't slay called death and a giant we can't slay called sin. That he conquered. Then there was priests.

Then there was kings. Then there was prophets. And then we find in this moment, a prophecy written as he stood on the rubble of a nation, as Ezra and Nehemiah are just about to rebuild the walls.

And God gives him an image of Jesus coming in, riding on a donkey. Why does this matter? Because we're still on this journey. Today, we celebrate the moment where they shouted Hosanna.

But we live in the moment where someday we'll shout, holy, holy, holy is the Lord God Almighty. It goes on and says this. If anyone says to you, why are you doing this? Say the Lord is in need of it and will send it back here immediately.

And they went away and found a colt tied to the door outside the street and they untied it. And some of those standing there said to him like, what are you doing? Like untying that colt. And they told them what Jesus had said that they let and then they let them go.

Now, I don't know if like some like, man, Jesus had another miracle. I don't know if this is a miracle or Jesus was a good planner. But either way, it's cool.

And they brought the colt to Jesus and threw their cloaks on and he sat on it. And many spread their cloaks on the road and the others spread leafy branches and they cut from the fields. This is a moment that Jewish culture, that in cultures this time, when a new king came in, they would put their cloaks on the ground as the king came in.

And as Jesus comes in riding on a donkey, and as he comes into the city and the cloaks are on the ground, it's a moment that they had waited for. It's a moment they had expected. And the hundreds of thousands of people that are surrounding this area are watching Jesus come in.

And I don't want you to miss something that's really, really important. And it's this, that for 33 years, this was Jesus's posture. For 33 years, this is what he said.

When he healed someone, when he turned water into wine, this is what he said, ladies. After he turned water into wine, he's like, shh, don't tell nobody. When he healed the blind man, he's like, hey, hey, hey, hey, don't tell nobody.

When he's chilling with the Samaritan woman, and he's loving her, and he's serving her in that moment, he looks at her and he says, okay, I know now I told you before I told anybody, sweet girl. When he literally healed Jairus's daughter from the dead, he looked at mom and dad, he looked at Jairus, he's like, hey, now listen, listen, listen. Don't tell nobody.

But right now, after the wink of grabbing the colt, he's like, you can go tell somebody. Like I got the goose stuff all over me. Like the moment, and this is why it matters.

This moment matters, not because God needs my praise. He's not a narcissist in the sky that's like, just tell me how good I am. The reason this moment matters is for this moment in history was the first time that some of them ever, ever discovered who they really were.

God doesn't want my praise because he needs it. God wants my praise because I was created to praise. And when he came into that city and those that went around and shouted Hosanna, blessed is he who comes in the name of the Lord.

Blessed is the coming kingdom and the father David, Hosanna in the highest. It was a moment that Jesus comes in and he sees his children who are so confused, who are so lost, finally imaging him in a way that will set them free. It's why for me, I can get emotional during a worship set.

We're singing worthy is your name, Jesus, because we were created to declare worthy is your name. Family at the very beginning, we were created to praise him because we were his image bearers, just like Moses, just like Joseph, just like David, just like Noah, just like Abraham, just like Ruth, just like Esther, just like Mary. We were created to image the king and you and I have been deceived in this world to think that we've been created to give our opinions, that we've been created to give our thoughts and our ideas and our processes and our plans and our procedures.

I don't know about all that. This is what I know, that God created you in his image and I am the most like God when I declare worthy is your name. That's the moment when my connection with him is my greatest.

You know, in my life, I love being around people who praise. The truth is, I just love being around happy. I love being around people who praise because here's the deal, let me just tell you a secret, ladies.

It's this, is in this world, you're going to hear lots of people telling you, you need to look inside yourself and discover this and discover this and this is how you overcome this and this is how you overcome this. This is how you overcome anxiety. This is how you overcome stress.

This is how you overcome. Listen to me, you know how you overcome those things? You have a spirit of praise, a spirit of thanksgiving. Y'all, life is hard.

Like some of you in the room, like it's hard. Like Parkinson's is hard. Cancer is hard.

Depression is hard. Unfaithfulness is hard. Abandonment is hard.

Abuse is hard. Life sometimes is really, really hard. But in the midst of our hard, we praise because we were created to praise and in the midst of our praise, we can overcome the hard.

We don't overcome, woe is me. That's not how you overcome it. The reason why people don't want anything to do with church is not because Jesus is not attractive.

It's because the church is full of a bunch of people that just complain all the time. We want to point out the wrongs of everyone else versus just say, God is good. Like I talk with the athletes about this all the time.

In culture, there are fans and there are family. We talk about it, don't we guys? And the truth is what fans do is they know your stats. They know where you're born.

They know what star of recruits you are. They know you're born in Bethlehem. They know your mom and dad on earth were Mary and Joseph.

But if you ever do anything, athletes, you ever do anything, people, you ever do anything, God, that goes against what I want from you, I'm going to boo. But family, family's with you, ride or die. Praise God, Jesus wasn't motivated by the mass.

He was motivated by the mission. He was motivated by the people that were unseen. And in your life and in my life, if we are motivated by the crowd, if we get too much fulfillment from the praise, that when they start hating, it's too much of a burden for us to handle.

Are we a part of his family, y'all? Because if we're a part of his family, we praise him even when it's hard. The passage ends this way. And he entered Jerusalem and went into the temple.

And when he was looking around at everything as it was already late, he went out to Bethany with the 12. So Jesus comes in and this is a crazy, awesome part of this passage. It's overlooked is I love the fact when you read other religious books, I'm not going to list them, read other religious books that aren't Christ-centered, that aren't the Bible, other religious books from other different religions, world religions.

They don't read like this. This is like Peter saying to Mark, he came in and he just looked around and they wrote that down. Because it's true.

Well, why do you Jesus look around? I don't know for sure, but this is what I would think would be going on in my brain or in Jesus's brain as he walks into the city. He's heard the praise of his people. He's heard Hosanna.

Blessed is he who comes in the name of the Lord. Hosanna, like they've heard the king is here, pop, pop. The king is here, pop, pop.

That's what he's hearing. He's excited and they're chanting. He's excited because people are finally discovering who they were created to be.

And then he walks into this court of Gentiles and he looks around and he might remember the moment that when he was a young kid and he dipped away from Mary and Joseph and they couldn't find him. He might be looking around and remember that moment. He might be thinking about the moment that when the paralytic came in to pay sacrifice, he might be thinking about the moment that this healing took place.

He might be thinking about this widow that gave one thing and he said how blessed she was and the person that gave a bag of money he challenged. He might be thinking about the rich young ruler. I don't know what he was thinking about, but I know you one thing he probably was thinking about is he was looking around in a court of Gentiles and it was full of a group of people that were consumed with their own benefit.

It was a group of people consumed with their own self purification. Every single table was different ways they could sell things to make you more pure. It was like it was like a self-help conference.

It was a bunch of Jewish people trying to help each other feel better about themselves. That's what the court of Gentiles became. But the truth is the purpose of the temple was always supposed to be a place of praise, always supposed to be a place of prayer.

Y'all, it was that moment. It was this moment of complete hope and Jesus didn't want to ruin that moment. So he came back the next day and we'll talk about that in a couple weeks.

But I guess my question today is this is where are we at in the crowd? I don't know where you're at at the beginning, but I know that you were created in his image and we image him best when we praise. I'm not sure what's stopping us from praising. I'm not sure what hurt, what pain, what expectations been unmet, what question that you have.

But today we're going to end very different than normal. We're going to sing that song. I exalt thee.

And we're going to sing the song. And my challenge to you in this song is praise him. Praise him because he deserves your praise.

Exalt him because he's the only one worthy to be exalted. And if there's things that hold you back from that praise, speak them to the Lord. In my unbelief, give me belief.

In my lack of praise, give me praise. But let's stand and sing that together. Oh, I exalt thee.

I exalt thee. I exalt thee. Oh, let's sing it one more time.

And whatever abuse or has happened to you, hear me say he was with you in that storm. And as we praise him in that storm, healing comes in that storm. Let's praise him one more time with I exalt thee.

Oh, I exalt thee. I exalt thee. I exalt thee.

Oh, Lord. Oh, listening friend. Yes, let's exalt and praise him today and always.

You've been listening to a message and singing by Pastor Jason Epperson of CU Church. Whatever you're facing, remember that Jesus is worthy of our praise. Hear today's program again and explore additional ministry resources under the Mark & Friends tab at greatnewsradio.org or wluj.org. Thanks for listening.

Thanks for being a part of our radio listening family. This is Mark Burns with the Ministry of Great News Media. God bless you and have a great day and night.