

# SERMON TRANSCRIPT

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SPEAKER

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Finding Peace

PART

4

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Finding Peace In Moments Of Busyness

SCRIPTURE

Luke 10:38-42



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Well, it is great to see you, Providence Family. And even if it is through the screen, I hope that you have had a good week. If you're new with us, we are thrilled that you have joined us. We know that there's a lot of people who actually watch, who were not a part of Providence. And for all of you, we do really consider you a honored guest. So we're thrilled that you have joined us.

I pray that this time will be encouraging to all of us. We need it. For those who are mothers, for those who are grieving the loss of a mother at some point in time. Those who grieve even this day that you have a mom on the earth, and yet as a result of what's happening in the world, you're not able to see her today. I pray that God will give you encouragement and comfort. It's needed isn't it?

This week once again, it's a fresh installment of a reminder that the world that we live in is absolutely broken. And it's broken because of what is within each and every one of us. This very week, for whatever reason, the virus and the isolation and all that is built around that. It sat a little heavier on me this week. I'm not sure exactly why.

And then two days ago, had a friend who's a pastor, who took his life, which created an enormous sense of sorrow within my heart, still to this moment. And then all of us have seen flare ups once again in the world that we live in.

For those of you who are troubled by [Ahmaud's 00:02:15] death, I want you to know that I share your grief. It should affect all of us in some way, deeply. It's a deep reminder that things are not as they should be. Everything in us knows that this is wrong. Everything in us knows we should say something. And yet, most of us, we simply don't know what to say.

It's foolish to pretend that racial injustice is isolated to different parts of the world. It's foolish to pretend that we individually are not contributors of a societal problem of seeing people who are different than us as being lesser than us. And it's foolish to pretend that we all experience the racial injustice in the same way.

So I want to remind us this morning of some things that we know for certain. We know for certain that God created every human being in his image, and that God wrapped every human being in a color of skin that he determined for his pleasure and for his glory. We also know from scripture that sin, sin is within our heart. It rejects God. And not only does it reject God, but it in turn begins to reject the things that God created. We begin to categorize people by our differences, and build walls in between those categories of people. And then we begin to mistreat people on the other side of the wall.

This is true in every part of the world. Young people mistreating and mocking old people old people mistreating and mocking young people. Rich people mistreating and mocking poor people. White people, black people, brown people. God created all of us. And sin distorts everything that he created for his pleasure and for his glory.

So Jesus came. We know this for certain, that when Jesus came, we're told in Ephesians 2 that he bust down that wall of hostility that existed first between God and man, but also between the tribes, and nations, and colors among men. That he died on a cross. And by his own blood that was shed, he pulled down the walls of hostility in order to create a brand new people out of all the peoples in the world who would believe and trust in him.

We know for certain that Jesus knew people, he calls him his church. Is supposed to be distinguished by love. And we know that every racial and ethnic injustice in the world is a fresh threat to the church's resolve, to love in the way that we should love. And to consider one another in the way that we should consider one another.

So my appeal, once again this morning is for us to be a people marked by prayer. That we would pray to God who has the power to change the heart that would see differences not as bad things, but as glorious things. And that we should be praying for the Arbery family. We should be praying for the world. We should be praying for people who have lost their lives. We should praying. We should also be repenting. Because every single one of us, in one way or another, whether it's indifference, or apathy, or suspicion or outright hatred. Is that we have participated in rebuilding a wall that Jesus tore down.

So whatever it is that God brings to your heart, just think about your life. Is there anything in you that just flows out of you naturally, the tends to stack bricks up, that Jesus pulled down?

I would appeal for endurance. You see as a church family, we desperately want to resemble the diversity that we will see in heaven and enjoy in heaven. And yet every single week, there's a fresh installment that the odds are against us. That every single time that we one day will meet together and every time you tune in, things happen in between the last time that we spend any time together, that causes some within our church family to wonder and to ask the question, "Am I really welcome here?"

So I appeal to us as a church family to endure for the cause of not only justice and not only racial tolerance, but appreciation. Appreciation that God created us the way he desired us to be. And last is I would appeal to love. I encourage you to love somebody who's not like you. Learn from somebody who is not like you. Ask questions about what it's like to live in this world from somebody who doesn't look like you. I encourage you to endure in love.

So it's fitting for us to honor mothers. You say well this is going to be an interesting break. You went from racial injustice back to mothers. I want you to think about this for a second. When you open up your Bible and you turn just a page or two in, you get to chapter three. And there we find sin for the very first time enveloping all of human society, affecting all of our relationships, causing strife in literally every single part of our heart.

And do you know what God did next? The very first thing that he did was he made a promise to send a rescuer, because he knew that that would be the only solution to the great dilemma of our heart and to our culture, to life. We need a rescuer that's going to save us from our sin, that can transform our very hearts to be able to see things as he sees things.

The first promise was a rescuer, because we needed the rescue the most. But do you know the first medicine he gave that relieved pain in a broken world? Motherhood. The very first verse after God finishes speaking about the curse, about the impact of sin in the world, all of a sudden we find a verse that begins to talk about Eve being named in that specific way because she was going to be the mother, the caregiver.

So when we think about motherhood, we think about love, care, and concern. And do we need these things ever more than we need them today? So before I pray, not only for this situation, but in honor of our mothers, I want you to know if you're a mother, we honor your essential contribution and care. Not only in life, and in culture, and in family, and in church, but also in the kingdom of God. So let me pray for us.

Father in heaven, we come to you knowing that you alone have the power over life and death. You're the only one that can change our heart. You're the only one that can stir up enthusiasm where there once was apathy and indifference. And again, I come again and we come again as a church family asking that you would rescue us from ourselves. I pray father, that you would bring about a revival in our land that would so change the hearts of men and women. That it would ultimately change the relationships between men and women. And between all people who are created different, I pray father, that you would be gracious to us. I pray for as I said God, would you please bring revival. And in the process, God, we pray for justice. God, we pray for those that are grieving and those who are mourning. We ask God that you would comfort them. I pray for those in our own church family at Providence who walk in and in the predominant view of people. What they look like is unlike them. I pray father, that you would comfort them. I pray God that you would help us Lord, to become the church that you desire and have called us to be.

We thank you for mothers. Even in their imperfection, we thank you for their care and concern and the consideration that they give of making life so much sweeter. So we ask God that you would bless, that you would encourage. For those in our church family who are grieving the loss of a mother, would you comfort them. Or for those that are grieving the fact that they are not yet a mother, I pray that you would comfort them. We ask father as we open your word now that you would give us insight, wisdom, and hope, and belief. And we pray all of this in Christ's name. Amen.

So if you have a Bible with you, I want to ask you to look with me at Luke chapter 10. We're in a series called finding peace and what we want to look at today is how do we find peace in moments of busy-ness. And what I hope that you're going to see is this. Is the very solution that gives us peace in our business is actually the same solution that can cause waves of peace to roll over our country and even our culture.

You see, the busier we feel in life. In particular when our busy-ness and our pace is lacking purpose. The more we start thinking about priorities. From the word priority, we get the word from the word prior. Prior simply means before. In others, when we're talking about priorities, what we're talking about is putting these things in front of these things. Priorities create a pecking order, and you've seen this. We get it from chickens, right? They walk out and suddenly the one that has the most power, the greatest size, the most threat to the rest, all of a sudden that's the alpha. So if there's ever any consideration as to who gets to eat first or if they're already eating and the largest comes, the one who's number one in the pecking order, then everyone else breaks rank. Because this is number one.

This is what priorities do. It puts these people in front of these people because in our life, this person has a greater priority in my life than these people. Or it may be a task or a responsibility.

And what we find here in this passage is really a fascinating thing. That is that Jesus is going to expose what is the greatest priority in life. A priority that has such power that if we'll put ourself to it first, it will literally fuel and inform every other aspect of our life.

So this is what we read starting in verse 38 of Luke chapter 10. He says, "Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her home. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, 'Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.' But the Lord answered her. 'Martha, Martha, you are anxious and troubled about many things. But one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.'"

So I want to show you just a few truths within this passage. The first is very simple, and yet it is so paramount to the joy and peace of the rest of your days. And that is that the first priority in life is to listen to God's word. I realize for some of you, you might say, "Well, I thought it was still obey his word." Well before you obey, you have to listen to it. It's the very first thing is to expose ourself, or when we are exposed to the word is to pause, to sit, and to listen, to take in what God is saying.

You see friends, this is his world. It's not our world. We live in God's world, and he has spoken to us specifically about how we're supposed to live in his world. So it's only wise, it's only right and fitting for us to pause and listen.

So you notice in verse 38 says as they went. As they went, means that they were going somewhere. So we should ask the question well where are they going? And what's really interesting in the gospel of Luke is in the very beginning chapters, he takes great delight for some reason in telling us where they're at. So he begins naming the cities where they're at.

But all of a sudden, once you get to Luke 9:51, all of a sudden he takes all of his geography cues and instead of telling us where Jesus and his disciples are at, he only wants to tell us where they're going.

You see in Luke chapter eight or nine, verse 51 it says, “And when the days drew near for him to be taken up, he said his face to go to Jerusalem.” You see on the screen there that in Luke 13:22, in Luke 17:11 and in Luke 18:31. Every time Luke wants to tell us something about location and geography of where they’re at, it’s always in relation to we’re going to Jerusalem.

You see, when he is in Luke chapter 10, our text, Jesus is six months away from the cross. And they’re zig-zagging their way through Israel from Sumeria to Galilee with the intent to get to Jerusalem. That’s the goal. That Jesus is going to go to Jerusalem in order to die for our sin and rise from the dead.

And Luke tells us that in these chapters from where our text begins, all the way to the time when he gets to Jericho, which is the city right before coming into Jerusalem to die, he focuses his attention on things that Jesus taught. So starting in Luke chapter 11, what we find in Luke’s gospel is Jesus teaching lessons about prayer, and then love, and hypocrisy. And then forgiveness and greed. Contentment and anxiety. And then fear and justice. Injustice, humility, pride, family, children, racial diversity, kingdom diversity, faith, heaven, and hell.

Luke has in mind to emphasize in these chapters, not Jesus’ miracles though he does insert just a few. But primarily it’s Jesus’ teaching. So what Luke does for us here is he inserts a story that gives us a model to follow when it comes to responding to the fact that the son of God stood on this earth and opened his mouth and taught us about life. We would learn how to listen and prioritize his word.

So it says that as they went on their way, Jesus entered a village. Now we know by context that Mary and Martha, we learned in John’s gospel is a town called Bethany. But he doesn’t mention that. He simply says they went into a village and there was a woman there named Martha who welcomed Jesus and his entourage into her home.

Now we don’t know how big the entourage was. If you look in chapter 10 though, verse 17, it says that he had 72 followers. He had 12 disciples. He said, but then there was a lot of other people who were also following him. And they came back to be with him. We don’t know if the crowd in Martha’s house was that big, but we do know that it was more than Jesus because it says, “And they,” and that’s plural. “They went on their way.”

So Martha welcomes Jesus and however many were with Jesus into her home. And you have to know something about Near Eastern hospitality. It is a stunning act of sacrifice and service for other people. Just two years ago, I and a team here, we were overseas on a mission trip and we were walking through the streets in a city in the Middle East. And it’s amazing as they have these gates and the women would stand at the gate. And as we would walk, one would invite us into their home. And suddenly it wasn’t just to invite us into their home, is that they would then be gone for a few moments. They would go and gather some of their own family members, other ladies who might be able to help. And they would fix bread and tea and snacks, and they would serve us. Simply because we were guests on their street.

So you have to understand that when Martha invited Jesus and however many people was with Jesus into her home, is that the kind of hospitality that she was preparing to put before Jesus, it required help. And good news she had a sister, that's what it says. And she had a sister called Mary period. If we didn't see anything else within that, we would assume that Mary was going to get up and start helping Martha. But that's not what it says.

Instead of helping, we're told here that Mary sat at the Lord's feet. Now that's an interesting word. The word at. We normally think of well she was just kind of in the room. Sometimes we even think of the word to sit at somebody's feet as a metaphor of to pay close attention to what they're teaching. But this word is actually not a metaphor. It's actually a physical space word. It's the word that means alongside. Literally she came and sat as close to Jesus as is physically possible that allowed him to continue to teach. So if you look at the picture that's on your screen right now, what you'll see is this portrait. I know that, I believe there was many other people in the room that this picture does not represent. But if you can just view this picture through the lens that Mary was so close to Jesus and was absolutely enthralled at the words that were coming out of his mouth. She simply listened to him teach. Psalm 119:103 says, "How sweet are your words to my taste? Sweeter than the honey to my mouth." So just imagine Mary's enjoyment in this moment.

She never speaks. We know nothing about her personality. We know nothing about her physical features. We know nothing about how she even responded to her sister saying these things. There's only two verbs that are attributed to this woman. She sat and she listened. And she becomes the model to follow according to Luke. For everything that he is about to teach until the day that Jesus goes to a cross in order to reconcile us to himself.

So my question as you think about this is if the first priority in life is to listen to God's word, is that your first priority in life? The second thing I want you to see is that when God's word is not our priority, we lose our peace. God created us to enjoy peace, to be close to him. And when we're far from him, we lose our peace. When we're far from his instruction, from his word, we lose our peace.

We should all be aware. We should look at words. Verse 40, the very first two words are warning to us. It's the words, "But Martha." Luke is contrasting Mary to Martha with the word but. In other words, this woman was sitting and listening and this woman, so was distracted.

It's interesting. That word distract can also be translated to be pulled away. She had this inkling within her heart. She wanted to listen. She wanted to sit down. And yet she looked around at everything that needed to be done and she felt pulled away from what she wanted by all the service that needed to be done.

You have to understand that she was playing her part in culture, in this culture, in Jewish culture. It was expected, she was doing the right thing. Everybody else would have been most startled by Mary. What Mary was doing, not what Martha was doing.



Martha was doing just what everybody expected. In fact, when Mary was sitting next to Jesus, it was actually a violation of social contract. We can dispute right and wrong. Actually, we don't need to dispute right and wrong of this because Jesus said she was doing the most important thing, so it was certainly the right thing. But Jewish culture had gotten to the place where it was so distorted that when a rabbi came, a woman could listen, but only from the back.

So everybody in that context that would have been looking would have recognized and said, "Oof these two women, one is doing the social acceptable thing and one is not." Martha was playing her part, but I want you to think about this for a second. As God almighty was speaking in one room, she was cutting carrots in another. And as a result her peace evaporated.

I just want you to imagine this playing out. You don't have to imagine too much because most of us have been in the kitchen. Most of us have been frustrated by chores that we're doing when it seems like we're the only one doing it and no one else is doing it. Just imagine she's in there and she's cutting carrots. That knife is slicing through those carrots and slamming into a wood cutting board. You can hear the whack of that blade landing into the wood, over and over. And suddenly, there's a little bit more intensity with each downward move because she starts thinking about what's happening. She's looking around and saying, "All these things need to be done [inaudible 00:26:27]. And I'm the only one in here doing it [inaudible 00:26:30]." I mean you can imagine at some point in time that somebody, I imagine that Peter, I don't know why I always throw Peter under the bus, but I can imagine Peter. He's in there, he's listening to Jesus teach and he's like, "Man, my cup out of water. Where's Martha? Why is she not filling up our cups?"

So maybe I can just imagine Peter walking in and she's getting all just fired up. You can see her getting fired up. And that knife is now just rolling, and all of a sudden he walks in there and he says, "Hey, can I get a re-fill?" She's got a knife in her hand and she's thinking she lays it down because she went to Chick-fil-A school and she said, "Well, my pleasure. I would love to."

All of a sudden she gets back to her carrots and now all of a sudden, she is cutting carrots like crazy. Until finally like you see in this picture, she just erupts. And when I say that she erupts, I want to show you in two ways that this was so clear is there's no doubt that if Martha could take a moment out of scripture, this would be the one

It says that she went up to him. That's how we translate it in English. She went up to him. And we sort of imagine that like she casually walked up to Jesus, stood a little back from him, but that's actually not what it says. The word can be translated and should be translated I believe press upon. In other words, she came in angry. And she got up in Jesus' face. I can see, I don't know if every woman is equipped naturally from God with this ability, but they can do this little finger thing like this. And face just furious. I imagine Martha walking up to Jesus and it says that she pressed herself upon him. And then she opens her mouth, and when she opens her mouth, she actually indicts the character of Christ. "Lord, do you not care? Do you lack



compassion? Do you lack the mercy that I would assume that you would have for me in this moment?"

You see, what I know as a person, as a pastor, is that when someone comes to me and they say, "Do you not care?" They're really not asking a question. They've already made a determination, and that's simply a careful way of saying, "I am really angry with you and I already believe you don't care." Martha walks up to the son of God and says, "You don't care about me." That's what it means. She presses herself upon him in what would have been a socially awkward moment, and indicts his own character.

I wonder, have you ever blamed God for busy-ness that you feel that he never requested? Do you ever get so deep into a pattern of busy-ness and frenetic activity, activity that he's never called you to actually participate in? And it erodes so much of your peace that you actually turn it back on him and you blame him for it? She basically says, "Are you actually Jesus going to sit in my house and speak secrets of creation time and eternity, and ignore the fact that the cucumbers aren't cut and I am the only one willing to cut them? Would you tell Mary to help?"

Sometimes, I just love to read the Bible. These moments actually happened. So we've got to ask the question why did she respond this way? What's happening? And I believe what's happening is this. Is that God created us to need two different kinds of food. One for our body, one for our soul. Matthew 4:4 Jesus says, "Man shall not live by bread alone." That means we do need bread to stay alive, but we need another bread. And that is by every word that comes from the mouth of God. You see when our tummy is hungry, we become irritable. And when our soul is empty, we also become irritable. And then we tend to act shamefully. And that tends to cause relationships to suffer.

So what do we do then? Well, the third thing I want you to see is that when we do lose peace, and we all do. God invites us to listen to his word. Don't you see, he's so patient with us. He doesn't say, "I was speaking this morning and you missed it all." He says, "Why don't you just come sit down now?"

The words Martha, Martha. Anytime a name is doubled, it's always doubled for emphasis and compassion. It's Martha, Martha, he's about to rebuke her, but he does so in such a kind way that actually lifts her up instead of forcing her down. And what he says next actually proves that he's the sovereign one who's actually evaluating not only her actions, but even the motives of her heart.

He says, "Martha, Martha, you are anxious." That word anxious there. It's an internal worry. You can't see it. It's what's happening on the inside of somebody. It's when our heart is void of grace. It's when we're ignoring the reality and the presence and the promises of God, and we're imagining a worst case scenario world. And what that does is it creates the next word. He says, "You were anxious." That's the internal worry, "And troubled." That's the outward agitation. When you imagine within your heart the world is falling apart, all of a sudden you demonstrate fruit in your life that proves that you're troubled.

He says, "I see that you're anxious internally and agitated externally about many things." It makes me think of Matthew chapter six when Jesus says, "Do not be anxious saying what are you going to eat, and what shall we drink, and what shall we wear?" He says, "Seek first. This is the most important priority of your day. Seek first the kingdom of God and his righteousness." He says one thing is necessary. What an amazing statement. One thing is necessary. One thing.

"Mary has chosen the good portion which will not be taken from her." Do you know what that means? It means that Jesus Christ stood before Martha and said, "Martha, you are so kind to serve us. But there is a better meal that is being served right now in your house than the one you're preparing. And Mary is enjoying it. And I invite you to enjoy it as well."

You see, when he says this, this really amazing thing. He's not only lovingly correcting Martha, he's affirming Mary, but he's also resetting expectations for everyone else in the room. It's as if he says to them, "Now listen. When I'm telling her the one person you're all expecting is providing us food and refreshment. When I'm telling her that she's not doing the most important thing right now. A good thing, but not the essential thing, not the one thing. What I'm doing is inviting her away from that one thing. And for a moment, you will be without somebody to give you water. And that's the right thing." Hospitality is right, but it is not first. So guys, if your [inaudible 00:35:08] if your cup is empty right now or you're just going to need to just suffer through that for a little bit, we'll pause then a little bit. We'll get up and we'll serve each other. But Martha is being invited to leave the place of service for us now to come and listen and be filled.

So what do we do with this? What do we do? Sometimes when I think about the applications to these sermons, what I try to do is say what's the most obvious thing that everybody say well that's obviously the thing that must be done next? And the first thing is this, is let's trust Christ and be reconciled to God. You say, "Well, why is that the first thing?" You see some of you are listening and you listen week by week, and you're curious about what's being said, and yet you've still not come to that place in your life when you've taken a step of faith to trust Christ as your savior and Lord. I want you to know he's ready for you. He's not looking for you to build up a resume of service and hospitality, to prepare you to be with him. He's looking for you to stop your striving and to come and be with him. To sit with him, to trust in him, to listen to him.

You see Jesus Christ, he is ready to receive you. He came to this world to live for you. He came to this world to die for you, to reconcile you, and me. We're all sinners. And apart from God's grace and our life in sending Jesus who came, and he became all man. He was all God, that he could be the mediator between God and man. Bring us together. I want you to know until you trust him, your soul is always going to need more.

So I urge you today to trust Christ as your savior and Lord. You do that simply by praying to him. You can pray some like, "Father in heaven. I believe in Jesus Christ. It's obvious that I'm a sinner. It is obvious that I lack peace. It is obvious that I am not close to you. And I believe, I see that Jesus came. He is the son of God. He died on a cross. He was buried in a grave. He rose from the dead. I believe these things."

And I ask that you would reconcile me, allow me to rest in his work and his accomplishments. Would you forgive me of my sin? The Bible says if you pray in sincerity and trust in Jesus Christ, that you will be forgiven of all of your sin.

The next thing would be so obvious for us as a church family to respond from these kinds of truth is we need to prioritize time in God's word. Providence, you hear me say this so many times. But if it is not your current pattern, I ask you to consider devoting the first moments of your day. Whether it's in night or in the morning. The time of day, it's not so important. But it's when you're preparing, it's those moments of preparation for your day to spend with him at his word. Because when you do, what happens is this. It's an expression that you need him. It's an expression to him that you want to know him. It's an expression to him that you want him to prioritize all the rest of your day. I urge you to read the Bible. If you don't have a Bible, text us PBC1 at 313131, and we will help you get a Bible.

You see, something has to affect our heart first every day. I ask, what is that to you? See to prioritize God's word means that his words comes before others. Words. His words comes before Fox News or CNN. His words come before the morning news. His words influence and effect the rest of the words and the rest of our day.

One of my deep concerns for us as a people is that we believe assuredly on the Bible's authority and yet never read it. It's like I believing that there's a sun and yet never acknowledging it, never going out and spending any time in it. Jesus said, "Everyone who hears these words of mine and does them will be like a wise man who builds his house on the rock." So I urge you Providence to do the one thing necessary.

And the last thing I want you to see and for us to practice is let's consider the motives behind our busy-ness. I want you to think about this, that both of these women were busy and yet only Mary went to bed that night with peace in her heart. You see, if our activity in life that creates so much busy-ness is not directed by God and motivated by an overflow of his love and grace for us, then our activity will actually rob us of peace.

You see, Jesus saw all of Martha's energy and effort, and yet he never praised her for it because he saw behind the effort to the motive in the heart and he determined the motive of her heart was not a response of grace and love. But it was motivated by anxiety.

Well, why was she anxious? Well put yourself in her shoes. Have you ever had somebody over to your house? What did you feel that was motivating your service and preparing for them? For most of us, I imagine it's the same for Martha. And it's this. I assume that there was a fear about what other people were going to think about her and her home on the basis of her hospitality.

But if you think about this, and this is what Jesus said, is this is actually selfishness that's dressed up as service. It's actually me caring about what you think about me that's dressed up as me caring about you. So this is absolutely toxic to peace, because it demands that we give out of emptiness instead of overflow.

You see, we cannot say we should be Mary and we should not be Martha. The world is in constant need of Marthas. There's 10 people in the room right now or in this building that are making sure that you can hear this, and they are serving. They are being like Martha. We need Marthas. But we can say we must be Mary first. So that we can be Martha that's motivated by an overflow of grace instead of fear. So as you run into moments throughout the rest of your day that removes peace. Let me encourage you to come back to his word, sit, and listen. So let me pray.

Father in heaven, we love you. We thank you for your grace in our life. We acknowledge that we are in need of you more than anything in the world. And I ask father that you would give us hope, that you would give us understanding. I pray father, that as we have heard these things and considered these things God, that you in all of your grace and power by your spirit would confirm the accuracy of them in our hearts. Everything that is from you God may have just burned deep within our heart. Give us courage to apply to our life. Help us to consider our patterns in the morning of what we internalize first. I pray father, for a church family that is so busy with so many things. God, that you would help us to be so motivated by grace. That God, your grace would create such an overflow in our heart that it would transform the rest of our lives. So we look forward to what you're going to do in our life. And now we want to sing to you. We sing to you and we give to you because you're worthy. And we sing and give not because of anxiety. We sing and give because we want to respond to your grace. We love you so much, and we look forward to seeing what you're going to do in our lives. We pray all of this in Christ's name. Amen.



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