



AUTO-SERMON TRANSCRIPT

What future harvest are we cultivating today?

Love Your Neighbor, 2 of 7, April 7th, 2024

"We love our neighbors with confidence when Jesus makes us God's children."

1 John 2:28- 3:3 by Michael Lockstampfor (@miklocks)

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[Music]

Now imagine there is no law enforcement. The speed limit says 55, but there's never going to be anybody who will stop you and say,

"Hey, you were going over the speed limit. Will you now give me money to compensate for the fact that you broke the law?" There is no law enforcement. Yes, there are stop signs, but the only time that you're gonna stop at a stop sign,

somebody's gonna force you to stop at a stop sign is if they have pulled their car in front of you and you have now collided with them. There's no law enforcement. You can run stop signs, you don't have to stop at the traffic lights,

you don't have to obey the speed limits, school zones. zones, doesn't matter, like just do whatever you wanna do, right? Or that's, I think that's where we get to, we would just do whatever we wanted to do because there's no law enforcement,

right? So would that be like, as you picture through, like there's something about us that's just like, oh yeah, N -R -K, burn the government down, right? There's something that we kinda like that.

But like think about it for a minute, like I'm cool with me getting to do what I wanna do. do But what about what if all those crazy people on the roads get to do exactly what they want to do without consequences now?

Think about that for a minute like is that a world that we kind of want to live in You can you can tell me you can talk to me honest like no,

okay, cool Excellent, that's not really the kind of thing like the thing that makes a law a law is the ability to enforce it, right? it's It's one thing for people in suits to say,

it's morally wrong for you to recklessly drive 90 miles an hour through a school zone while there are children present. And it's another thing for them to be able to put you in jail when you do it,

right? It's one thing for somebody to say, it's wrong for you to do that, and I'm gonna hold you accountable when you break the law. And it's another thing for you to do, right? to be able to have the ability to do that,



right? And the thing is if-- so anyway, so we're going to come back to that illustration. That's going to help us frame up a part of this conversation that we're going to go through together today.

Let me tell you what we're going to do. Because typically, if you've connected with us before, typically what I'll do is I'll break-- our passage up into smaller chunks and we'll kind of work through it one at a time.

This morning I'm not gonna do that because there's a small selection of verses that we're gonna look at. So I'm gonna read everything we're gonna talk about in one go.

I'm gonna make three observations, so three kind of important principles, and then we're gonna, at the end, we'll tie it all together. All right? right? So it's gonna be a little bit different. Typically I can show you,

here's the verse, and here's the principle, here's the verse, and here's the principle. I'm showing you a block of verses, taking principles out of it, and then tying them together, okay? So it's just a little bit different. All right, I'm gonna need Jesus,

and I suspect you will too. So let's pause together as we begin, and we'll pray together the disciples' prayer. This is not like a magic spell, like God doesn't,

God doesn't, that he's gonna fill all your bank accounts if you pray this prayer.

That's not what he's trying to do, but he is trying to teach us the principles and the attitudes that we should approach God with.

And so, as we pray this prayer, I'd invite you to pray it together with me. You can pray out loud if you'd like to. The words are up on the screen. But the thing that's important, the thing that Jesus is interested in shaping is how we speak to him in our hearts.

So, let's pray together. that's as we also have forgiven our debtors.

And lead us not into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory forever. Amen.

Would you navigate with me to first John chapter two? First John chapter two, it's gonna be a little letter towards the end of the book. If you'd like to follow along in the blue Bibles, these blue Bibles will be tucked under the chairs in front of you or somewhere nearby.

It's on page... page 1267 in the blue Bibles. 1267 in the blue Bibles, First John chapter two. And if you don't have a Bible at home in a translation that you can kind of read and understand,

then I'd say like, hey, write your name in that one, take it home, that'd be a gift to you today. So First John chapter two, I'm gonna pick up and start reading in verse 28. First John chapter two,

I'll pick up. up reading in verse 28 and I'm going to read to chapter 3 verse 3, so just a small section here. And now little children,

abide in him so that when he appears we may have confidence and not shrink from him in shame it is coming. If you know that he is righteous you may be sure that everyone who practice righteousness has been born of him.

See what kind of love the Father is given to us that we should be called children of God and so we are. The reason why the world does not know us is that it did not know him.

Beloved we are God's children now and what we will be has not yet appeared but we know that when he appears we shall be like him because we shall see him as he is and everyone who thus hopes in him purifies himself as he is pure.

The Lord blesses the reading of his word. So those are the verses that we're gonna we're gonna look at together. this morning. I might read through them again, just as a refresher as we go. But as I'm reading those verses,

there's kind of three ideas that we need to identify and put together in a way that helps us get what he's driving at here. And the first thing that stands out to me is this.

The risen Jesus is returning. The risen Jesus is returning. returning. So we celebrated Easter last week and the big deal about Easter is the resurrection.

Like Jesus was crucified and he was laid in a grave, sad story, until three days later he came back to life and he ascended to heaven after 40 days and that's where he is now,

ascended to heavens. Like that's good news. That's how we know that we can have life with God because Jesus alone... makes peace. And that's really, really cool, but it doesn't stop there.

Like this, here's some good news for you this morning. This is not as good as it gets. The world that we live in is not as good as it gets. The risen Jesus promises that he will return.

I thought that was good news, but you guys are, we're still napping. All right. The risen Jesus, is returning, okay? So now little children of Biden hymn, so that when he appears, when he appears,

when he walks in the room, we may have confidence and not shrink from him in shame at his coming, and it closes again. We,

what we will be is not yet appeared, but we know that when he appears, we shall be like him. The risen Jesus is back. returning. Easter is a precursor to his return.

Like the celebration that he has risen is a good one to have, but let's remember that he has gone away and will return. Woo!

(laughing) And I think we can probably like get into like a spiritual mindset. We're like, yeah, you know, God's coming back. Everything's going to be right when everything's back. But like, here's the deal. He said it in the Old Testament,

I'm gonna send a son. And then a son came and flesh and blood and they didn't get it. They're like, yeah, we're waiting for Messiah and they expected Messiah to glow in the dark. So when he showed up and he didn't glow in the dark,

he just kinda walked on water and healed people and fed bunch of, like they just didn't understand. They're like, yeah, but he doesn't glow. Like, should we actually trust him? And like, okay, that's fine. But here's the deal.

He came. and is returning." There'll come a day, yes, thank you, we're getting there, we're almost there. There is a day where he will come and you'll look him in the eye,



which is good news and kind of tense, isn't it? Because we live in a world with laws, I don't know if you know that, like there's laws that the government makes,

but then there's like laws that we kind of know internally, our conscience tells us. us, there's things that we should do or not do, our conscience, right? And so Jesus returns for judgment.

No, no, I came to church on Sunday and now the preacher's gonna be all judgy, like okay, let me give you a Bible description that I think sometimes we miss. When the Bible often talks about judgment,

it talks about harvest. And I actually think that's a more helpful picture for us than whatever comes to mind when we think of a judge with a gavel and things like that. He says, harvest. I am returning to harvest the life that you grew.

So if you spend your whole life fighting with God, angry with God, trying to live your life without God, that will produce a certain quality and a certain kind of life.

And at the harvest, all God will do is He will give you the life that you've grown. If you cultivate a life without God, He says, "Fine, I'm out,

you are without me." And we think we know what that is. We think that means that I will be my own God, but we don't realize that we don't have the ability to be our own God. And the separation from God's common grace is actually total suffering.

We have a short word for it, hell. hell. So God says, if you wanna rebellion, if you wanna fight with me, if you wanna live your life as though I don't exist, that's fine,

I can give you that life, but you don't know what you're asking for. The harvest of the life you produced is separation from me, and that is torment.

You don't know it because you've never been in a world without me, but if you go that way, that's torment, I'm trying to save you from that. If how? however, you cultivate a life of walking with God and listening to God and trying to value the things that God values,

and not only that, like drawing your strength and drawing your life from him, he's like, if that's the kind of life you wanna live, then come and be with me forever. I'll remove this sin thing that's keeping us apart and that's frustrating that intimacy,

and then we can go on forever. I will give it to you. you that life. That is true life. So the reason Jesus is returning to harvest, whatever life it is that we've cultivated.

In the verses, did you notice at the beginning there and now little children of Biden hymn so that when he appears we may have confidence and not shrink from him in shame at his coming.

The default setting. setting, our default, and we'll talk more about this a little bit later, but the default setting is that we should be afraid when he comes back. We should shrink in shame because the life that we cultivated initially was one of rebellion.

Like we started on that. He says there's a way that we could not do that, but initially the default for all of us is that we should. shrink in shame. As we abide in him,

we grow to be able to stand with confidence at his coming. But here's the principle that we started with. Oh, there it is. There can be no justice without judgment.

There can be no justice without judgment. God can give you a good law, but if he never comes back, to enforce it, it doesn't mean anything.

There is no justice without judgment. We can say like there are things that are broken and corrupt in the world, but if God does not come and offer judgment, harvest the thing that they've sown, say you are going to now go the way of the things that you planned and you are gonna go the other way, if he doesn't come. and do that, there is no justice.

We don't want to live in a world where rape goes unjudged. We want somebody to come in and say, definitively that was wrong. And now there are consequences that are gonna happen.

We want somebody to pay for the injustice that's done to us. But there cannot be justice without judgment. But the good news is, the risen Jesus is returning.

And the good news is that the judge has all the facts. And he cannot be bought. He has no need.

He's not gonna be bribed. He's not gonna pick favorites. He's gonna judge to each as they deserve. deserve and I think that could be a comfort Or that could be a concern There's another place in second Corinthians where as as Paul talks about like bringing the gospel He talks about it as though it's a parade and and Roman parades like Roman victory parades at that time They would burn down incense and they would bring

captives, prisoners of war from the army that they had conquered and they would kind of parade them through, look at all the people that we beat up. But as they'd go through, they would have that incense that's burning as part of the parade.

And he says, the gospel is like that incense in the parade. It is the fragrance of life to those who receive the gospel. news of the victory and It's the fragrance of death to the captives who are still in bondage And so to say the risen Jesus is returning is the fragrance of victory to those of us who have surrendered to him and said I don't have the ability to make my case before God To stand nose -to -nose with

death and say life "I can handle this. I'll swallow it down." For those who have turned and surrendered to Jesus and said, "You plead my case. You make the payment.

I don't have the ability. I don't even have the comprehension to know how bad I've messed things up. Jesus, I don't have anything that I can offer you. Will you plead for me?" He says,

"Yeah, I got you. I got you." But to those who say, "Yeah, God, you got something to answer to me for. I'll prove to you that I was justified in everything I did." He says,

"Yeah, but when perfection comes, you don't look so hot." It's the fragrance of life or fragrance of death. And so I'll just ask.

like, what's the future harvest that we're cultivating today? Do we live our life with a swagger that says,

like, I'll show God who's in charge? I'll show God who, like, actually has the intelligence to manage the broken systems of the world?

world. Or do we say, I don't even really know enough to get dressed in the morning. Much less to argue my morality to a perfect divine being.

And so I'm just gonna go with Jesus on this. I'm gonna let him plead my case. What is the future harvest that we're cultivating today? Not what does,

not what does the future harvest look like. did you make years ago, but what is the future harvest that we're cultivating today? What I think is interesting, what I think is so beautiful, it says,

we are God's children now, and what we will be, what we will be has not appeared. So none of us have arrived yet. None of us are the way that God is making us. We will be something better than we are,

but we know that when He appeared, when Jesus appears, we shall be like him. Why? Because we shall see him as he is. We shall see him clearly as he is,

and in the light of his glory we will see ourselves for what we are and what he has made us. But you become what you give your attention to.

We shall see him as he is. and so be made to be like he is. When we can see and give our attention to him, then we become him. But you become what you give your attention to.

Somebody put it this way, you are what you worship. You are what you worship. So that's our first observation this morning.

The reason Jesus is returning. This morning. The second observation is this, trusting Jesus has changed our identity. If we have surrendered our lives to Jesus,

if we are trusting Him to be our advocate before the Father, trusting Jesus has changed our identity. We saw last week that Jesus alone makes peace.

Like by His sacrifice on the cross, by His death on the cross, He makes peace between humanity and God. if we'll choose that. And he also makes peace between us and our brothers,

our siblings, our neighbors. Jesus alone makes peace between us and God, and us and our neighbors. And the good news is that we can know Jesus, and we can walk with him. Like that was what we talked about last week.

Does that sound familiar? Okay, good. Here's the deal. When we trust Jesus to make peace with us, God, he does. And we become God's kids.

When I say Jesus, I don't have the ability to make myself right with God. I trust you to do that. He says, "I got you." And he does it.

He has done it. It is finished. is what he said. We belong to the darkness.

We belong to the kingdom of darkness and by Jesus we are transferred to the light of his glory, Colossians 1 says. See what kind of love the Father has given us,

chapter 3 verse 1. See what kind of love the Father has given us that we should be called children of God. That's That's good, like that's good. It's good to be called children of God, like that's easy. In fact, I've got a beloved son,

his name is Logan. Many of you know Logan's not actually my son, but he spends so much time eating so much of my food at my house that when people come over and ask, who's this kid? I say,

well, he's my kid, he's my son, right? I call him my son. I have not filed any paperwork. I don't pay any bills. I don't discipline him when he doesn't do anything. his homework, like he doesn't he doesn't actually sleep at my house,

I don't have to have a bedroom, but I call him my son and that's kind of cute, right? They're all in use and all I mean. See what kind of love the Father has given us that we should be called children of God.

Here's the here's the mind-blown moment and so we are. He has changed our identity. He has adopted us to be a part of his family.

God, like, there's an affection in calling somebody your kid, but the love of God is that he has made it true. He has filed the paperwork. He has paid the bills.

The balance is zero, and we are children of God. (congregation applauding) I don't remember who, who it was. There was an author who was telling a story about adopting his daughters.

And I don't remember what country they adopted them from, but they had to go overseas to pick them up. These young ladies had lived in an orphanage for all of their life from infancy.

And they kind of walk in and the orphanage is not great. great. It's real clear that there's not enough food for everybody or if there is enough food like it's not getting to the kids they're not really taken care of and all of like all of what they have is just like worn it's just it's just nothing is whole like there's holes in all the clothes and everybody's just kind of running around and everybody has all of

the pieces of their clothes just like man they've been living in this and the orphanage when the adoption was going through, the orphanage says, you can take the girls, but we're going to keep the clothes.

You're not-- for all of the value of the clothes, the orphanage is like, no, we're going to keep what's ours. Those clothes belong to us. And so the girls had to take off the clothes that they had worn their whole lives in the orphanage.

And the mom and dad had to go, and they had to buy new clothes for their daughters. And before that, they had to go to the orphanage. they could leave the orphanage, they dressed their daughters. God has come to us in the kingdom of darkness and death and said you're not wearing that out of here.

I'm going to dress you in my righteousness because you're my kid. I'm not going to take you on the street like that. The problem is,

it's all we've ever known. All I've known is how to manipulate people and get what's good for me. Like it's hard for us to let those clothes go.

God tries to take them off and we're trying to pull them out of the trash can. Lord bless my father, there were so many articles of clothes that I loved to wear and he just threw away and I would take him out of the trash and he was like,

"Duh." "Duh." He's like, "Michael, this stuff is garbage." And I was like, "But I love this sweatshirt so much." And God's the same, like we're the same way with God. We're like, "Yeah, but that sin, I love it so much.

"It's comfortable to me. "I've worn it and I've broken it in." And he says, "You're not going out like that. "You're not going out dressed like that. "What clothes from our

old family do we need to throw away "and leave in the garbage?" and what clothes from our father needs to be our daily dress the way the kids say it is what what drip you got I don't know if they actually say it that way because they're because they're laughing at me Like what do your clothes say about you?

Like when you when you go out you give some thought to how you dress, right? Some of us, yeah Yeah, even if like the the thought that you have is like I'm not gonna I don't care what anybody thinks and I'm gonna dress Whatever so that they all look at me goofy Like we do that too.

I have been guilty of that. But what clothes from our father should be our daily dress? What should be the way that like we want to show up in the world? What is, because trusting Jesus has changed our identity.

It's changed the way that we see ourselves. When we see him as he truly is, we see ourselves as we truly are and he has changed our identity. We see. He has changed our last name. He has brought us out of the family of death and brought us into the family of life.

And so what close from our father should be our daily dress? Some of you go, "Objection, Mike. I'm with you.

I understand what you're saying. That's all fine. You're We understand what you're saying. We understand what you're saying. We understand children of God? Isn't every human a child of God?

Humans are God's creation, loved deeply, created in His image to be like Him and thus created with an inherent dignity.

We're separated from every other. other creature that God made. He took special care with us and we are loved as his creation, his special creation, perhaps the masterpiece of his creation.

And yet we are born into a sin -broken world and because we're born into a sin -broken world we are naturally opposed to God. I think we sometimes would prefer to think that when babies are born,

when we are born, we're kind of neutral. We're not opposed to God, we're not for God, we're just kind of neutral. And the way that the scriptures paint the picture,

they say there's nobody neutral. Until you have come to me through Jesus, you're opposed to me. me. Humans are God's creation,

loved deeply in his image and with inherent dignity, but we are born into a sin -broken world, naturally opposed to God. As children, he says, of his enemy. He says here in these verses,

the world doesn't know. you And the world doesn't know God The reason the world does not know us is that it did not know him So he writes another place in this letter says do not love the world or the things of the world So what is the world then like what are we what are we talking about?

I don't think we're talking about people. 'Cause scripture says, for God so loved the world, that he gave his only son. We know that he says, I love people. And I don't think he's talking about like just the material things of the world.

'Cause I don't know if you've noticed, but people are made of material is a thing. All of us have a body, right? Says, do not love the world or the things of the world.

This naturally opposed, this, this way that we're born into the world That's naturally opposed to God as children of his enemy is that we have an enslaving affection for temporary gratification We are enslaved to our love of quick fixes And that could be money That could be sex That could be the power and influence that we feel but like we love and want to feel as though We are the God of our world And God says if

you're the God of your world, I'm not And I actually I don't tolerate other gods. In fact, there will be no other gods before me And so if you want to cultivate that kind of life,

I'll give it to you, but you don't know what you're asking for We read the end other from Ephesians chapter two. And as he speaks to those who have trusted in Jesus, he says this,

"We were dead in our sins and our trespasses. "We were children of wrath, but God. "Rich in mercy has made us alive with Jesus." Jesus alone makes peace and Jesus makes us God's children.

So that's the first part of our big idea. That's actually the second half, but the first part of where we're getting to. So Jesus makes us God's children. So are you?

Have you had that adoption conversation where you just say, "Jesus, I don't know that I can't." get all of the details of how this works?" But I know that I don't have the ability to like take on the last name of Christ.

Take on God's last name. So will you adopt me? Can I be a part of your family? Can I go with you?

And as you have that conversation, the confidence that I can give you is this, if you honestly turn to Jesus and say, "Will you make things right between me and God?" He says, "I got you.

I will do it." Trusting Jesus changed our identity. So,

the risen Jesus is returning, trusting Jesus changed our identity, and our new identity changes our practices. You see the order of this, the catalyst is Christ,

the only one who ever starts anything good in the world is Jesus. And he does all the hard work of like actually changing the paperwork and stuff. And he invites us in not to like pull ourselves up by our boots.

bootstraps and to save ourselves, but he invites us in to participate as though we are what he has said we are. He's done the hard work of changing our identity and now he says stop living like you're an orphan.

You're a child of God. So our identity changes our practice. Now first John is a short letter. It's five chapters and there are actually two other books in the Bible that are five chapters.

chapters The first we've got first Peter and James, right? Now in those books and those other books that have five chapters there are a number of words that are That grammatically are called imperatives.

Do you know what an imperative is? Yeah, Riley, what's an imperative? I don't know
And imperative is like a command go Go do this,

go do this, right? So when you are like telling your crew like, "Hey, go and sandblast
all this stuff here." Like that's an imperative. You go and do that.

And in 1 Peter, another letter with five chapters, there are 35 imperatives. 35 times
where he says, "Go and do this." In James,

there are 55 imperatives. imperatives. Go and do this. In First John, there are 10.
Only 10 times does he tell us what to do.

And one of them is in these verses. What does he tell us to do? Chapter two, verse
28, "And now little children abide in him." him.

Abide in him so that when he appears we have confidence and not shrink so that
we may have confidence and not shrink from him in shame it is coming.

If you know that he is righteous you may be sure that everyone who practices
righteousness has been born of him. See what kind of love the Father has given us
that we should be called children of God and so we are.

The reason why the world does not know us is that it did not know him. Beloved,
we are God's children now, and what we will be is not yet appeared, but we know
that when he appears we shall be like him because we shall see him as he is,

and everyone who thus hopes in him purifies himself as he is pure. So what do we
do? We abide in Jesus. Jesus. What's an abide?

How do we do abiding? To abide is to live with Christ. The people you abide with,
the people who come into your humble abode,

like people that live with you, right? So live with Christ. Be connected to Jesus. In
another place Jesus will say, "I am the vine and you are the branches. If you're not
connected to me,

you're you're dead. So be connected to Jesus and then draw your life from him.
Don't try to muster it up. Don't look inside yourself to find your true potential.

Draw your life from Christ. He gives it freely and abundantly that we can live and
live freely and then continue. Like don't quit,

don't get tired. Keep going. going back to the well. Keep throwing the bucket in
and pulling it up. Like this does not run dry. Abide in Jesus. How do,

like what do we do? We look at him, we will be like him because we shall see him.
Like give him our attention. Of all the things you can pay attention to, pay attention
to Jesus. Of all of the voices that you can hear,

hear the word of God. and talk with him the reason Jesus means that he's not just
in a book He's not a dead philosopher who wants you to like adopt his ideas He's a
risen Savior who wants to speak with you and walk with you and be with you
through the whole process He got the process.

The author of the instruction manual helps you turn the wrench and practice. This is
such an encouraging idea to me,

practice. You know what practice implies? You ain't good yet. In fact, it makes me
a little nervous that doctors don't know what to do.

their profession a practice, right? Like you're just practicing for real. I think the stakes are a little bit high. Practice,

like none of us has yet arrived. The text is really, really clear. What we will be, that perfected child of God who gets it right every time and loves God perfectly and loves their neighbor perfectly.

What we will be has not appeared. It ain't here yet. But we know that when he appears, we shall be like, and we can have confidence when he shows up because he is making us into that.

And in the meantime, we practice. Practice, yeah. Practicing is actually like where he shifts next.

If you read those next verses, his concern is like, what is the kind of life you're practicing? The question, we might phrase it this way, what is the kind of life you're cultivating by your practice? Like what are the habits,

what are the things that you do regularly? What are the thoughts that you allow to steer the way that you navigate the world? We read it together last week in the beginning of chapter two.

Whoever says that I know him but does not keep his keep his keep his keep his keep his keep his commandments is a liar. He says whoever says I know him and hates his brother is fooling himself and still in darkness.

But whoever loves his brother abides in the light. Keeping this commandment gives us confidence when Jesus returns.

returns. So, we love our neighbors with confidence when Jesus makes us God's children. That was a pretty picture, I missed it. We love our neighbors with confidence when Jesus makes us God's children.

Does anybody like getting nervous wearing a shirt that says "love your neighbor"? Walking out your house where your neighbors can see? Oh Love your neighbor,

right? I'll have to remember that The next time you're trying to Trim the trees on my side of the fence Love your neighbor a okay.

I'll remember that The next time I like we can come up with anything like did anybody else feel nervous about that? It was just me. Okay. That's all right We love our neighbors with confidence when Jesus makes us God's children.

When we embrace the identity that we no longer belong to this world but we belong to God and we are members of his family, we are dressed in his righteousness,

then we have the ability, we have the confidence to love them well. Not because that I have the ability to love them well but because I know that he is changed. me to be like him and he loved them to death.

So who do we need our father's help to love this week? If you could do it by yourself, I'm sure you'd already do it. You'd already be like Mother Teresa is fine. But who do we need? Like we're actually real people.

Like who do we need the father's help with to love this week? Give us some space to think about that but as we do just remember the imperative isn't to love better,

isn't to be more generous, isn't to be more controlled than how you speak to people. The imperative is to abide in Jesus. Let's pray.

Father God, we've touched on so many different areas. And sensitive areas, areas that are close to our horror,

things that we have feelings about. And so, God, if there's anything I've said that's been distracting from your truth, or anything that's been just my opinion, or that I pray,

that those things would be quickly forgotten and overlooked. But God, would you not help us to escape your spirit? Where your word has been clearly proclaimed,

would you embedded in our hearts? Would you sink it into our souls? Lord, as we, as you shine your light in our lives and we see the ways that we do not yet.

what we will be. And all the ways that the enemy will try to discourage us as we see ourselves. Lord, I pray that you would help us to fix our attention on you and to abide in you and to draw our life from you and to repent from the things that are killing us and from the ways that we have abused one another.

But Lord, that we would continue to love as you are. have loved not because we've got it all together not because we figured it out not because we're good people but because you are a good God and you are gracious and you are merciful and you are compassionate and you are slow to anger and you keep steadfast love for generations so would you buy your mercy lead us and guide us this week.

It's in Jesus name we ask. amen.

[Music]