

Transcript* - Paul: Complicated Grace – Jay Gjurgeovich – 4/6/2025

Oh good morning everybody. Good morning. First off, I want to remind you that two weeks from today is going to be Easter Sunday, Resurrection Sunday. And so we'll be celebrating here at Broadway with four services throughout the day. Our sunrise service and then our three normal services that we have on a Sunday morning. But along with that, of course, we're having a free brunch for everybody.

We're going to be welcoming a lot more people onto our campus from our community. Some people who are only here maybe once a year or maybe here for the first time. And so we need more volunteers. We need people to help out with everything we're doing that day. Now, if you volunteer, you don't need to help out for the entire day.

If you can just help out for part of the day, that would be a huge help. But if you were available that day to help out in one of the various areas just that day volunteering. Go to our website. And on the side behind me you can see the web page on there. Go directly there and you can find out more information about how to get involved and how to serve on that very significant day.

So I hope you'll consider it if you have any availability at all. We can certainly use the help that day. Okay. So good to be here with you this morning. Sorry I missed you last week. I was as sick as a dog, as sick as I can ever remember being in a very long time. In fact, I was so sick.

It's the kind of sickness where, when you think about it, you start to get sick again. And so I should probably stop talking about it so I don't get sick up here again this morning. But I do want to. I do want to say thank you to pastor JC for filling in very last minute, last Sunday morning.

And as we're appreciating him, I just want to say a couple of things. As I have the opportunity, you know, pastor JC does so much that nobody that very few people actually see, day to day, week to week to keep this church going, to keep it running as smoothly as it is and working as faithfully as it does.

And, and since he doesn't complain and he would never complain, I'll complain on his behalf. You may know this, but church people are sometimes difficult. And, now none of the present company excluded, of course. Right. Nobody in this room. What I ever say that about. But at the same time, he handles it with such grace and faithfulness and in every way as he leads us as our lead pastor.

So this appreciate him this morning.

And, speaking of grace, that's what we're going to be talking about this morning as we continue our series called It's Complicated. And, you know, there was a there's a well-known story told about the great theologian and C.S. Lewis and the uniqueness of the Christian faith. Back in about the mid 1900s,

somewhere there was a British conference hosted on comparative religions and theology, and they brought together theologians from all over the world to this conference.

And one of the topics that they began discussing and debating was this question of what is it, among other things, that makes the Christian faith unique among all other religions? Is there one thing we could say that makes the Christian faith unique? And they began to talk through all the different aspects of Christianity, things like prayer and scripture, what it means, what salvation means, even the incarnation and the resurrection.

And they came to the conclusion that in some form or fashion, their beliefs and religions, that some sometimes that they bring in all of those kinds of beliefs in their own different way. And as they begin arguing over this, they began arguing for hours and hours. And as the debate went on, it got louder and louder in that room.

And as the story goes, C.S. Lewis walks into the room about that time and he asks him, what's all this noise about? What are you guys arguing about? And they tell him, well, we're just kind of debating this question of whether or not there is anything that makes the Christian faith unique. And he said, well, that's easy. It's grace.

The thing that makes Christianity unique among all other religions is grace. And I think it's important to understand that the concept of grace is not necessarily unique to all beliefs in world religions. In fact, in Buddhism, there's an idea of grace. There's an idea of grace in some New Age religions, and there's certainly an idea of grace in Old Testament Judaism and maybe some others.

But what Lewis seemed to mean in this case, that grace is that grace, as is expressed in the Christian faith, is unique. It is different than any other religion. It is the kind of saving grace that depends completely on Jesus, and is given to us completely as a gift. Now that is unique among all religions. What also makes grace unique is how much it is at the center of the Christian faith.

That everything that we know as the gospel holds together by the grace of God, it starts and it ends with the grace of God. And while we're on the subject, I think it's important to just make this quick distinction. Although the although the ideas of mercy and grace and mercy and grace are typically used interchangeably, these know that the two things actually refer to two different separate things.

Mercy refers to when someone who deserves judgment or punishment does not get that punishment. That's mercy. And that's obviously a big part of Christianity and the gospel. But grace in Christianity actually takes that a step further. Grace refers to the fact that because of Jesus, you get favor or blessing from God that you don't deserve. In other words, if mercy says you are not getting what you deserve in terms of punishment or grace says you get what you don't deserve, maybe you can see the distinction there.

And maybe you're thinking this morning, how is it that we're talking about God's grace in a series called It's Complicated? I mean, isn't God's grace pretty simple? And I'd say yes and no. It's simple in some ways to explain and understand we just did that. But in other ways it can be quite complicated, especially when it's applied to broken lives in a broken world.

And I think as we look at the life of the Apostle Paul, we see that reality come to life, that grace. Yes, it is simple, but it's also complicated because Paul lived one of the most complicated lives we see in Scripture. And yet at the same time, his life is probably one of the most apparent displays of the grace of God that we have anywhere in human history.

And Paul often points to himself, as he'll repeatedly say, the grace of God is not just a theological concept. It's a reality that changes lives and changes destinies. Paul often points to his own life as evidence of that reality. In other words, if you want to see what the grace of God does to a life, Paul tells us repeatedly, look at my own life.

Look at my example. Look at what God has done in my life. And so we're going to do that this morning. As we look at the idea of grace in Paul's life. Now, as we turn to Scripture, one thing we realize is that the Apostle Paul is introduced to us as a man named Saul. I told you you would get complicated.

We've already got a guy with two different names, right? And I'm going to try to keep that straight throughout this, but I'll fail miserably. I know, but Saul is introduced to us in acts chapter eight. Really at the end of acts chapter seven, but really acts chapter eight at an event known as the Stoning of Stephen. This is the first place that we have in Scripture where we're told that a Christian is martyred for his faith in the early church, Stephen is stoned to death and listen to what it says about Paul's involvement in that acts chapter eight, verse one.

And Saul approved of Stephen's execution, and there arose on that great on that day a great persecution against the church in Jerusalem. And they were all scattered throughout the regions of Judea and Samaria, except the apostles. Devout men buried Stephen and made great lamentation over him. But Saul was ravaging the church and entering house after house he dragged off men and women and committed them to prison.

It's quite an intro for Saul, right? I mean, as Luke writes, as the author of the book of acts, as Luke, and as Luke writes this, he's presenting to us from the beginning. If we were watching who the bad guy is, right? If we were watching an old Western movie, Saul has the black hat on from the very beginning.

He says, this is the bad guy. Look at what he is doing. He's present and approving of the first Christian martyrdom. But he takes that a step further and actually becomes the one who seems to ignite the great persecution against the church that's happening in the early first century in the city of Jerusalem. And as it says here in verse three, by the way, this is in what is known as the imperfect tense, which

means that it's referring to a repeated behavior that happens over and over and over again within kind of an indefinite over an indefinite period of time.

So in other words, what's being said here is this is what Paul is Saul is doing on a daily basis from the time he wakes up, basically, until the time he goes to sleep, he's thinking about, how can I persecute the church? And he does this by going door to door in every household in the city of Jerusalem that he hears there might be a Christian, and pulling them out and committing them to prison, separating neighbors from one another, separating families from one another by throwing them into prison.

And we might ask, what is he trying to accomplish in all this? Well, Saul actually tells us later on in Galatians chapter one, he writes this in verse 13, I persecuted the church in order to try to destroy it. And maybe the question is why? Why was he trying to destroy the church in this way? Well, what we know is it Saul was a religious man.

He would later call himself a Hebrew of Hebrews, who did everything according to the law, even better than any person that was his age or that was among his peers. And so why is he going door to door ripping Christians away from their families and throwing them into prison and committing that to be his life's work, this mission that he was so ardently dedicated to accomplish?

Well, without making excuses. First of all, I think one thing we need to understand is that he wasn't just doing this because he was an evil man in that sense, he was doing it because of what he believed actually to be right and according to the will of God. You see, saw at this time, along with many other Jews, especially the Pharisees, of which Paul was a part, a part of Saul was a part of did it.

There you go. Believe that the promised Messiah would come, according to the Old Testament prophecies that God had promised a messiah would come. And that's true. We still believe that even today, as Bible believing Christians. However, what they believed is that it was their responsibility to usher in the Messiah by purifying the Jewish nation, by purifying the Israelites.

And so, in other words, it was by strict adherence and obedience to the law, and certainly by making sure that doctrine was pure and true in every aspect, in terms of the way they understood it to be. And they believe that to the degree that they could get that pure and purified, that would then usher in the way for the Messiah to come, where God would establish his kingdom among Israel, that he promised all the way back to David.

Now, from that perspective, then he believed the law allowed and maybe even prescribed what he was doing to these Christians. Because here's the thing. Saul and many other Jews saw the Christian faith as a perversion of the Jewish belief, believing that the Messiah was in this man who was crucified at the hands of the Romans was not only heresy, it was akin to blasphemy because of who they knew.

Jesus claimed himself to be the very Son of God. You're worshipping a man who is not God. You're blasphemers, and so you deserve the penalty under the law, which is at least imprisonment. And actually, in the end, it's death. And so from Saul's perspective, he believed that he was actually accomplishing God's will in doing what he was doing and again, not making excuses for him.

Far from it. But this is where he believed he was. And yet he was tragically wrong. Of course, not only that, he missed the point, but he was fighting against the very thing that God was doing, believing the entire time that he was doing the thing that God wanted him to do. He believed he was preparing the way for the Messiah.

And yet the Messiah was already there and had already come, and he missed him. And Saul was doing this, apparently with so much fervor that just one short chapter later in Acts chapter nine, after what we just read, things are starting to get really dark for the early Christians because of Saul as he made his way through Jerusalem and the surrounding areas, we're told that many of the Christians had to scatter out of their homes, out of their neighborhoods, out of their city, and escape to other areas in the region, escape to other cities that were around.

And one of the place, one of the places that they escaped to was a city known as Damascus. Now, here's what's going on in the mindset of Paul. In chapter nine, Luke gives us a little bit of insight, and he says that Saul is breathing murderous threats against the disciples of Jesus. Now, not only is he breathing murderous threats, he takes those threats to another level.

He takes it to action because he goes and does something that's really unprecedented to this point. He goes to the high priest of Jerusalem, and he asks him for permission to pursue the Christians who have escaped the city into the other cities that are around, so he could continue to persecute them. Now, if you're coming again from Paul's into our souls mindset as the one who wants to destroy the church, I guess it only makes sense that you would want to destroy it anywhere and everywhere that it is.

But here's the thing to know. The distance between the city of Jerusalem and the city of Damascus was 150 miles, which might not sound like much, but when your primary transportation is on foot, it would have taken Saul about two weeks to get from the city of Jerusalem to the city of Damascus. And those Christians who had escaped to the city probably thought to themselves, we'll never see that guy again.

There's no way he's going to chase us for two weeks, 150 miles, all the way to the city. But of course, what happens in Acts chapter nine tells us different. Fortunately, when those Christians do see him again in the city of Damascus, he's a different man. Which brings us to what happens in the story. As Saul approaches Damascus, he's interrupted by a bright light, a light that's so bright and overwhelming that it causes him to fall physically to the ground, and it causes him to be blind for three days.

And in the midst of that bright light, Jesus, he sees a vision of Jesus. And Jesus speaks to him and says, Saul, Saul, why are you persecuting me? I notice that Jesus doesn't say, why are you persecuting my followers or my church or my disciples? He says, why are you persecuting me? And see what Jesus is doing is he knows what's going on in Saul's mind for Saul, what what matters to him is the Messiah ushering in a way for the Messiah to come?

And Jesus says, so I am the Messiah, and you are persecuting me. And because of the encounter, Saul is rendered blind. He has to be led into the city by hand, and he doesn't eat or drink anything for three days. And in the midst of all this, Jesus calls one of the Christians in the city of Damascus a man by the name of Ananias, to go to Saul and to pray for him so that he could receive his sight back and to care for him.

Now Ananias, by this point has heard of Saul. He's been notorious because they've taken in so many Christians from the city of Jerusalem that they're hearing all these stories of what this man has done. And so Ananias first reaction is the reaction that anyone would have. Lord, are you sure about this? It sounds like you're sending me into a death trap.

We've heard what he has done to your people in the city of Jerusalem. Why would you do this? And why would you put them in harm's way again? They're just trying to escape this man. And you're sending us right back to him. And Jesus says, Ananias, I have a plan for him. He's going to be my chosen instrument to speak my name to the Gentile world, to their kings.

And he's going to suffer much on my behalf. But apparently that's good enough for Ananias. So he goes, and he finds Saul, and he prays for him. The scales fall off of Saul's eyes. He's able to see again. He's born again by the spirit. He gets baptized. He ends his three day fast, and he begins to get to work on what God has called him to do, which is preaching the gospel everywhere in the city.

And the first thing Saul does is he goes to the synagogues where the Jews are gathered worshiping, and he proclaims Jesus as the Messiah, the one whom the Old Testament scriptures spoke about. And you can imagine their confusion, right? Because they know who Saul is as well. He's got quite a name for himself at this point. Isn't this the guy who's been trying to hunt down all the Christians and throw him in prison?

And isn't this the guy who calls Christianity blasphemy? Is he doing some kind of performance art? Is he mocking or cool? What is he doing in the midst of the. AD at first they're confused and that confusion leads to anger. And it's about a week of doing this before the Jews in the city decide it's time to kill this guy.

He needs to shut up. And the very same persecution that Saul was meaning to bring to Damascus, he now becomes the primary target of in the city of Damascus as well. And so the Christians who are there, who have taken Saul in at this point and are caring for him and loving him like a brother, even though they know of his reputation, risk their lives to help Saul escape his life.

Being taken by the Jews in the city of Damascus, they help him escape through a city wall at risk of their own lives, and Saul returns to the city of Jerusalem, and when he gets to Jerusalem, he tries to link up with the Christians who are there. How do you think that went? Not well. They're angry. They're afraid.

All the things that you would feel towards this guy. And there wasn't social media in the internet, so they didn't know what was going on in Damascus. There was no communication there. So they just assume this guy is coming back to finish what he started. But Jesus has another man in the city of Jerusalem, a man by the name of Barnabas.

Who gathers Saul together with the other believers. And he begins to do the same thing he did in Damascus. He preaches in all the synagogues in the city of Jerusalem, and the same thing happens to him. It's not too long before the Jews in Jerusalem get upset enough to want to kill him. He's chased out of the city again, and this time ends up in his hometown, the city, the town of Tarsus.

And the chapter ends. Chapter nine ends with Luke telling us that the church then enjoyed a period of peace. Now, maybe as you hear that story that Luke tells us here, you might sense the tension in the story. There are there are moments of tension all over the place. For every character who's involved with this. And the tension appears.

It seems like when God intervenes, it's a good kind of tension. In other words, where the grace of Jesus comes and it's no coincidence that although this is about a story about the life of Saul in Acts chapter nine, the focus of the one who was behind controlling all of it is Jesus Himself, bringing it to a desired conclusion and bringing it to a place where the mission of His church begins in earnest, beyond where it's been to that point.

Now consider, though, each turn in this story from the lens of God's grace, from the point where Jesus intervenes and he comes to Saul in this blinding light, he gives saw something that he needs in that moment an understanding of who the true Messiah is. A member also is concerned about his. I want God to send his Messiah, and in that moment there is a difficult, complicated moment for Saul.

At the same time, it's the grace of Jesus being poured out in his life. Saul, you've been looking for the Messiah. Let me tell you, the Messiah has come and Messiah is here.

Along with that realization, though, there's an opportunity for Saul to repent. And given all that Saul had done, he might have been the last person to deserve an opportunity to experience God's grace and God's calling in this way. I mean, he's called then to be the single most significant figure in the church and the gospel spreading throughout the known world.

He writes nearly a quarter of the New Testament. This man who was the last person who would deserve God's grace, is the one who God's grace is poured out on. And that's maybe really the point of grace. Saul didn't deserve it, but God poured it out in his life anyway. And after Saul has brought into the city, imagine being Ananias or one of the other Christian's disciples in the city.

You've fled your home. You fled your family, and you've come to this city called Damascus, hoping that you'll get at least a little bit of peace. And then God comes to you and says, you know that guy who was causing all the ruckus, who has ripped families apart, whom when you were in the city of Jerusalem, you heard your neighbors and their kids screaming and crying because their parents and spouses are being dragged off to prison.

Yeah, you're to care for this guy or to love this guy like a brother here to pray for him and encourage him. And by the way, you're to risk your life so that he might survive. Imagine being in that position. And I think it's only people who have understood the grace of God that has been given to them that can actually do that kind of thing and provide grace in return.

Happens again, of course, when Paul returns to Jerusalem. And in all of this, I think when we read through the New Testament writings of Paul, we actually see that so much of what happens in acts chapter nine, this grace that complicates all the situations here, are reflected in what Paul writes. Because look, remember, from Saul's perspective, imprisoning and even killing leaders of this new religion, as they call it, is not only justified, but maybe even required.

And so if you're in that kind of mindset, you aren't going to be talked out of it very easily. Which is why nothing less than the life changing, blinding light in the voice of the Son of God Himself is going to change your mind, or at least get your attention. Because here's the thing with Saul is that when he turned his back on the previous things, as he will call them, it wasn't just turning his back and changing his religion.

He wasn't just turning in one card for another. His Judaism was not just a religious belief. It defined everything about who he understood himself to be. It was his identity, his community, his family, his spirituality. Everything that he had understood about his right standing with God came back to being a good Jew.

And it had been that way ever since he could remember. He was brought up this way. Listen to his own words in Philippians chapter three. If anyone else thinks he has reason for confidence in the flesh, I have more circumcised on the eighth day of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. As to the law of Pharisee, as to zeal, a persecutor of the church, as to righteousness under the law blameless.

He's giving us his entire resume and his entire identity of these are all the things that I built my life upon, and I considered it so important that I was willing to, in prison, throw people in prison who disagreed with this perspective, because I believe that that's how true it was. And yet it wasn't just the light that woke up, Paul, but it was the grace of God that actually changed Paul's heart.

The encounter with Jesus might have got his attention, but it was the gospel that changed his heart. Listen to Philippians chapter three. The very next verse. But whatever gain I had, in other words, whatever, I consider that to be of gain, I counted loss for the sake of Christ. I built my entire life on this, but once I met Jesus, once I understood the grace of God, all of that was lost gladly.

And indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord, for his sake I have suffered the loss of all things, and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith, that I may know him and the power of his resurrection, and may share in his sufferings, becoming like him in his death, not by any means possible.

I may attain the resurrection from the dead. Now in all of this you see Paul talk about the grace of God, and he phrases it as not righteousness that comes from my own. In other words, not building up my righteous resume so that I can say to God, you must accept me, or that I can say to God, you must be pleased with me, because look at all the righteous things that I've done.

But coming to a realization that the righteousness of Christ is far better, and for that he needs grace. And this is the crux of why Paul now considers everything he tried to do.

And everything he had considered with such high regard previously as now rubbish, which is also translated garbage. You may know that the original word is something actually a little more forceful than that. The message actually renders it dog dung, which I think is probably closer than rubbish. It seems like. And it's just fun to say dog dung in church, but.

But this is a complete and total transformation because of the grace of God completely wrecked Paul's life in a good way. It wrecked all the false things he built his life on, in particular his own righteousness, so that he could receive the righteousness of Jesus. And now there's one more big piece to the story of Saul from acts nine.

It's the calling that God gives him. And it's a calling, of course, to not only preach the gospel, but to suffer on behalf of Jesus and second Corinthians, chapter 11 Paul records some of the suffering that he goes through. In verse 24. He says, five times I received at the hands of the Jews the 40 lashes, lest one three times I was beaten with rods.

Once I was stoned, three times I was shipwrecked a night and a day I was adrift at sea on frequent journeys in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles. Danger in the city, danger in the wilderness. Danger at sea. Danger from false brothers. Lots of danger. In other words, in verse 27.

In toil and hardship. Through many a sleepless night, and hunger and thirst, often without food and cold and exposure. And yet in all of this Paul says, this is the kind of life that I would gladly receive because of the surpassing worth of knowing Jesus. In Galatians 220, I've been crucified with Christ. It is no longer I who live, but Christ who lives in me.

And the life I now live in the flesh. I live by faith in the Son of God, who loved me and gave himself for me. I do not know if by the grace of God for righteousness or for the law, then Christ died for no purpose. As the late pastor and author Tim Keller once told a story about a young, about a woman who had just begun attending his church, and after a few weeks of attending his church, she came up to him after one of his sermons and said to him, you know, I really appreciate your emphasis on teaching about the grace of God up to this point.

It's been it's been really new for me because up to this point, I'd always believe that God only accepts you if you're good enough. But she also said to him, this new message is also kind of scary for me. And he said, scary. What do you mean by scary? And she said, well, I figure if God saves me because of my good works, then there would be a limit to what God could ask of me.

I'd be like a tax payer with rights. I pay my taxes and now I deserve a certain quality of life in return. But if it's really true that I'm a sinner saved by grace, then there's nothing that God can't ask of me. And that's a little bit scary. And that's what I mean when I say a life wrecked by God's grace.

Think again of the people, the believers in Damascus and in Jerusalem. Right? They had to come to a place where they understood that the grace of God that had been given to them was so great that they could turn around. And it's hard to overstate how much fear and hatred they would have had towards this man named Saul, based on all that he had done to them and their neighborhoods, and the people that they loved.

And yet to turn around and treat him like a brother, to love him like a brother, to extend the same kind of grace that they knew that God had extended them and given to them in Jesus Christ. So, speaking of showing grace in difficult situations, I wonder this morning, who are those people or that person you have trouble giving grace to?

Many times I've asked this question many times throughout the years. As you can imagine, being a pastor and over the years, you know, I've said things like, well, think about a murderer or maybe a rapist, or maybe someone in your own life, maybe more personal, who was stolen from you or cheated you in some really egregious way. Maybe someone who has even abused you.

But now I'm afraid all I have to say is someone who doesn't agree with you, or someone who maybe has a different political perspective than you. Is that where the line of grace has gone? Is that how far we've pulled back the line of grace? I mean, how did we get to this point of so how where does it all come from?

And I believe I would say it comes from Christians being more formed by the world than the word. Think about it this way we live in a brutal culture. We live in probably one of the most graceless cultures that any of us can remember right now. We have cancel culture, where if you said something five years ago or put something on social media five years ago, people are ready to take your livelihood and your life away from you because of what you said.

No grace at all. We live in a world where there's an activist culture that people will harass you, or they all attack you violently, or maybe even destroy your property because you believe differently, or they perceive you to believe differently than them. We live in a culture that is determined by social media and regular media, which on a daily basis, we're told by people we have never met and who we don't know, who we're supposed to hate, which are other people who we don't know we've never met and never had a conversation with.

Based on a five second sound bite. And we're told to hate them. We live in a culture that is one of the most graceless societies that I think any of us can remember, and it's only getting worse. And the question we have to ask is, are we like the Christians in Damascus and in Jerusalem, who responded with so much grace that even a man we know has taken so much from the people that we love, but we still love him and extend grace in a way that we would lay down our lives for him.

Are we that way, or is that just a pipe dream for the church? Because all of this is the true effect of grace. The true effect of grace humbles us. You know, Paul will go on to say in first Timothy, I am the chief of all sinners. And he's not saying that in a way to just say, like, I'm just the center were to say, yeah, Paul, you are the worst sinner.

Objectively, yes. You're the worst person who has ever lived, because certainly that's not true. There's hundreds and thousands, maybe people who are worse objectively than even what Saul did. What he's doing, though, is creating in us an example and a model that every single one of us should embrace, that in light of the righteousness of Jesus and how great the grace of God is, every single one of us should be able to say, I am the chief of sinners.

And if that's the case, it humbles us. And if that's the case, we don't have a lot of time or inclination to worry about other people's sin. Because we are the chief of sinners. We need to focus on God's grace for our own sin. Have you spend all your time looking at your neighbor's weeds? You might realize that there's a lot of other weeds in your own yard that you're not paying attention to, and this is the heart of God's grace.

People who are quick to be gracious to others, quick to forgive, quick to give the benefit of the doubt and to bless even if they're wronged. People who are truly gracious towards those who don't know Jesus. And I don't know what it is sometimes with some Christians, but it's like we believe certain people are going to hell, so we start treating them like hell already.

Martin Luther once famously said, sharing the gospel with someone is like one beggar showing another beggar where to get food, right? That's the gospel. And the grace of God is a beautifully powerful thing.

It's also complicated at times, especially when it's apply to our broken lives in a broken world. But let's welcome the complicated grace of God in our lives and let it be the the gift that we treasure, because we know that by his grace, God is working a wonderfully complicated thing in us.

Amen. All right, let's pray. As we do, we're going to continue in worship through communion. We invite the ushers to prepare communion. And let's pray this morning. And my prayer is basically going to be scripture I didn't have time to get to this morning. Philippians chapter two, verses five through 11. Maybe you're familiar with it. So the apostle Paul have this mind among yourselves, which is yours in Christ Jesus, although he was the four in the form of God did not account equality with God a thing to be grasped, but he made himself nothing, taking the very form of a servant being born in the likeness of men, and being found in human form, he

humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God is highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow in heaven and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

May it be Lord. In your name Jesus. Amen.

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