

# How to get the most out of your Church

3-Year Bible Reading Plan

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**Bible Text:** Exodus 25:1-9

**Preached On:** Sunday, January 13, 2019

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You know, the words that we just sang, I know they're picturesque and there's a reason that they're picturesque. The Gospel of Luke 15:3-4, it says, "he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and go after that which is lost, until he find it?" Now that's not only the parable that we sang about but toward the end of that chapter, there's another story along the same line of a son who we call the prodigal, and much like the sheep that has been lost, he finds himself in a place he doesn't need to be, doing things he doesn't need to be doing, until all of a sudden the money runs out, the friends run away, and he finds himself all alone, and he asks himself this question, "What will my father do if I come home?" He begs. He says, "Maybe he'll make me an indentured servant, make me I can just be one of the hands around the place." When he arrives, his father has the robe, the ring, and a celebration for his son that was lost has come back home. But in the midst of that story, before he goes back home, I want you to hear what the prodigal does. It says, "He came to his senses." Do you know that song we sang? For that to be real in your life, you've got to come to your senses. You've got to realize that if you're headed the wrong path, the wrong direction, until you come to your senses and say, "Okay, God, I'm gonna do it your way," don't expect anything to change. You know, there's an old definition: insanity is doing the same thing over and over again expecting different results. You see, what that prodigal did is he stepped out of insanity and he came to his senses and the Lord was there ready to rescue, ready to save, ready to deliver, ready to provide. Isn't that why you're here today? That's what you want? That's what you desire? Well then, let's come to our senses and he'll do it.

Let's pray.

*Lord, as we come to this time, Lord, thank you that we don't have to question, we don't have to wonder what's on your mind. Lord, you have given us your word, you have given us your Scripture and we know exactly what you think, how you think, and the reasons for what you do. So I pray that we would be as that sheep that wandered, we would be as that son that was a prodigal, that we would come to our senses and today we would have that experience where we would realize that you know what is best and you have what is best for us. Help us, God, to trust you in it. It is in the name of Jesus Christ we pray. Amen.*

This morning, I want to encourage you to open your Bibles to the book of Exodus 25. Now as you're turning to Exodus 25, you will discover that you're in a very, shall I say, strategic place in Scripture. Exodus 25 is the beginning of a series of chapters where the Lord is going to give great and at times grave detail about the building of the famous tabernacle, this place, this tent, this mobile worship venue, shall we say, that the Israelites would be a part of until the temple was built during the days of Solomon. But the reason that is strategic, the reason it is critical is this: that since the garden of Eden, since Adam and Eve made the decision they knew more than God did, since they made that decision they would rather have it their way than his way, humanity basically has been pretty nomadic. Now I realize that the Lord called Abraham to a place and he went thereof, but you see the journeying of the people along the way, but when the tabernacle is built, they've come out of Egypt, they've gone across the Red Sea and, yes, they are going to wander in the wilderness for 40 years, but it is with this chapter we have the first example, the first description, the first model for us what does it look like for a group of believers, what does it look like for a group of the Lord's people to gather together in a single place, even if it moves around, for the purpose of honoring him and worshiping him?

Now before we read Exodus 25, just a few disclaimers today. The first one is this: I realize that hopefully you're a part of our Bible reading plan and as you walk through a chapter a day, or even sometimes two chapters a day, when we gather on Sunday we look back at that which we have read and sometimes it's a particular passage, a particular character, sometimes it's a stream of thought throughout that which we have read, I realize that Exodus 25 is actually one of today's readings and so maybe you haven't gotten around to it, maybe you didn't get up early this morning and read thereof, and so this may be somewhat unfamiliar territory compared to other messages. However, if you've been a part of the reading plan, you'll know that the foundation has been laid for the directions by which they are about to receive.

The second disclaimer I want to give is as we dissect this passage and we apply it to our contemporary age, so to speak, I'm going to throw out some statistics, I'm going to throw out some numbers and such, and so if you're one of those that when you hear those things you need to kind of write them down, jot them down, text them down, whatever it may be, I just want to give you warning in advance.

But third and most importantly, in just a moment we're going to draw a parallel between the tabernacle and the "church," and I want you to hear me clearly. I recognize, I believe and I hope you do as well, that the church of Jesus Christ is not composed of sticks and bricks. I realize that the church of Jesus Christ is not a building, it's not a set of GPS coordinates. In fact, scripturally speaking, anybody who comes to this understanding in their life that they are the problem, they have sinned, they have transgressed the laws of God, the precepts of God, the commandments of God, and then they believe that Jesus Christ is the only antidote, the only cure, the only solution for their sin problem and they call out to him to save them, that makes them, that makes you, that makes me a part of the church, a part of the body of Christ. So I want you to hear me clearly as we look at

how this tabernacle was constructed and we compare it to the "body" of believers today in the "church" of the 21<sup>st</sup> century, hear me clearly: the church is made up of people who believe in Jesus Christ, not sticks and bricks, however, there are some principles here for when they gather together. There are some principles for when they worship together and I want to take those and kind of use them as analogies for us today of how we can experience what they did as well.

So that being said, Exodus 25, beginning in verse 1. It says,

1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 5 And rams' skins dyed red, and badgers' skins, and shittim wood, 6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Now I think we would all agree that this would make an interesting episode of HGTV today, the way that this was constructed and the manner and such, but what I want to do is kind of just peel away the layers and kind of see what's the story behind the story here. What's really happening. What is the motivation. What is the Lord doing behind the scenes that would cause the instructions that were given and then the response of the people.

I think the first thing that is so critical for us to understand is when this tabernacle was constructed and when we gather as a corporate body of believers, that it begins with one's belief. Now I've already given a disclaimer that the church of Jesus Christ are those who believe in him, it's not about buildings and structures whether they be permanent or mobile as the tabernacle was, but notice that there is this belief that what the Lord has spoken and what he has said is to be our final authority for direction in our life.

Now notice verses 1 and 2, "The LORD spoke to Moses and said, Speak to the children of Israel." Now I know you read that and think, "Well, that sure would be nice. That would be nice to have the audible voice of the Lord. It sure would be nice to have Moses walk in every day and say, "Thus saith the Lord," but I want you to see the context here. Go back in chapter 24, the book of Exodus, and I want you to see what they experienced then is what we have the privilege of today.

In verse 3 of chapter 24 it says, "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do." Push pause for a moment. You're thinking, "Well, that doesn't help me. Moses still isn't here. Still can't hear the audible

voice." Verse 4, "And Moses," listen to this, "wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." Fast-forward to verse 12, "And the LORD said unto Moses, Come up to me into the mount, I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." It is the belief, it is the understanding, this is where it begins that the Lord has written down for us, he has inspired, he has preserved his directions, his instructions for life and how we're to do things and how we're to live this thing called life.

Now let's be honest, there are a lot of questions that are left unanswered. There are lots of things where you look at it and say, "Why didn't the Lord address this? Why didn't the Bible talk about this? What about this situation? What about that circumstance?" But you go to the end of the Gospel of John, there's this incredible declaration made about Jesus Christ. It says if everything he ever did and everything he ever said was actually written down, there wouldn't be enough books in all the libraries of the world to contain them, and the reason that is critical is that the Lord has given you, he's given me, he's given us everything we need for instruction in life, everything we need to know that we are sinners, everything we need to know that Jesus Christ is the answer, everything we need to know about this life and eternity and that's critical because they believed and they understood that whatever the Lord said they would simply follow and do.

So the challenge for us today is have the same mindset and that belief produces a very important conviction. Look in verse 2, it says, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." The conviction that that produces is that what Jesus said, "It is better to give than receive."

Now today I purposely titled the message "How to get the most out of Church," because we live in a world that is so consumer-minded and everything needs to be attained and acquired and if you haven't discovered this yet, whatever it is that you want, whatever it is you desire, whatever prize that may be or things that may be, that whatever you attain, it's never enough, is it? In fact, old Rockefeller years ago, they asked him, they said, "How much money is enough?" He said, "Just a little bit more." It doesn't matter what, this culture that we've created is all about what can I acquire, yet what do we discover? That the tabernacle in Exodus 25, the theme of Scripture at least from God's perspective, it's not about what you get, it's about what you give. Let me illustrate. In the beginning of the Bible, God gave breath to us, humanity. He gave Adam and Eve a second chance. He gave Noah directions to a boat. He gave Abraham a map to the land. And in John 3:16, he gave his only begotten Son that we might have everlasting life.

So for you and I today, just like in the tabernacle days of Exodus 25, when it comes to gathering with other believers, when it comes to being a body of believers, I think one thing that we need to be convicted of if we claim we believe the Bible, then we need to be convicted that that theme of giving is of far greater value than acquiring or getting. Let me illustrate that with one very obvious and one probably not so obvious practical example. Anytime we talk about giving, we most naturally gravitate to our financial

resources and rightfully so. It's a very tangible, it's very easily seen when we do so. You don't have to question because you see it come in, you see it go back out. I want to give you some just interesting bits of information, at least as our culture is concerned. These are nationwide statistics. They're not about our specific body of believers but one thing I've learned is this: that nationwide statistics that are based on local churches, if you're in a local church, then you're a part of the nationwide statistics.

So here we go. Did you know that across our land today, those who are part of a body of believers, those who use, to use colloquial terms, they are church attenders, that the average person when you give of your financial resources is about 2.4%. That's the average, 2.4% of your "income." Now before you get impressed with that number, during the Great Depression it was 2.9%. Do you realize that we've become people today who give less proportionally of our resources than even during the Great Depression?

But that statistic, okay, but let me give you the one that really is based on conviction. Some years ago George Barna, a Christian statistician, decided to study this topic more in detail and he wanted to know those that are faithful, active church members, church attenders, how do they really give of their financial resources? He asked this question, just a simple question, "How many of you," this is in their survey, "give at least 10%?" Just starting with that basic number. Do you know what he found? That 90% of us said we give at least 10%. Now he thought the same thing you're thinking right now, "That doesn't work. That doesn't match." You know, I wasn't a math major but it doesn't compute, does it? How can 90% of us claim we give 10 or more percent but the average across the board is 2.4%? So he decided to drill down in the statistics. Do you know what he discovered? 90% of us say we give at least 10% but less than 10% of us actually do. We lied. We lied about it.

You say, "Well, why would we do that?" I'm going to tell you why: because we know what is right, we know what is written and we know what we're supposed to do, we're just not doing it. We're convicted. If we weren't convicted by it, we wouldn't lie about it. If it wasn't a conviction we'd say, "I don't do that. Don't need to do that. Don't want to do it." But when we answer, "That's what I do," when you don't, it means you know what is written, you know what you believe, it's just not being lived out in your life and it's a conviction that you hold that's not being lived out.

But how about the not so obvious? How about our time? How about our willingness to give of ourselves? Not just our resources because I'm going to tell you something I've learned through the years: it's a lot easier to "write a check" or do a transfer than it is to actually give of your time, your energy, because it's exhausting serving in ministry areas and such. Those of you that will serve and disciple this weekend, next weekend, thank you in advance. You're not going to sleep for like 72 straight hours and so we thank you for giving of your time.

But there's an old adage in any group, particularly church, that 20% of the people do 80% of the service. That's absolutely true. Go across the board and you look at areas that we need people serving in and what you'll discover is usually it's the same people serving

here, serving there. They're parking cars, then they're rocking babies, then they're serving in Awana, they're here, they're there, and the next thing you know, they're giving you a Messenger when you walk in the door. You say, "Well, I just see that person everywhere." Sure, because they're part of the 20%.

So what we discover is that I don't know if it's our culture bleeding into us or just our simple innate rebellious nature, that we as a whole are consumers versus contributors. Let me tell you what this does in your life, particularly as believers. If you are one of those who gives, and it's not just resources, it's not just your time, but you're one who says it's not about me, did you know there's a certain countenance that comes upon you? It's a countenance of some type of bliss, abundant life. There is just something about you. When you give of yourselves, you know who gives. There's something joyful about someone who is a giver by nature and by life, but those who are consumers, let me be honest, man, y'all are some grumpy folks. I'm serious. Do you ever notice why so many people at church are grumpy? Now I'm calling it the way it is, aren't I? There are some grumpy people walking around this campus. Did you realize statistically speaking, the overwhelming majority of us are not "givers," we're getters and so because of that we're grumpy because we're never satisfied.

Now I know what some of you are thinking, "I know somebody who gives, serves and they're still grumpy." I get it, but you know, 1 John 4 says this, "You have not because you ask not." Some of you still have not because you're asking for the wrong reasons and the wrong motivation. You can give, you can serve and you can still be grumpy because you're not doing it for the right reasons, you're not doing it for him, you're doing it for yourself, to get accolades or to get attention or to get whatever self-motivation you desire.

So there is this conviction, it says that they came when they did the tabernacle. Notice what it says, they gave their offerings willingly. They wanted to contribute. They wanted to give. They wanted to be a part of the solution and not just the problem. But what's intriguing in this passage are the details because this conviction leads to a certain series of decisions that they made and beginning in verse 3, we have the list for what this tabernacle is going to look like and when we read this list again, I know you're going to be grateful that whoever designed and decorated this building did not take this passage literally.

Here we go, it says when you take this offering there should be gold, and silver, and brass, verse 4, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, and badgers', or some of your Bibles will say porpoise skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. You read those things and you say, "What is the significance there? Why is that critical?" Because when they were convicted by the word of God to be a contributor and not just a consumer, a giver not just a getter, they had to make a decision that they would do it, they would follow through the way that God laid it out. Here's what you discover about all those items we just read. The first thing is this: they're very sacrificial. It's a sacrifice. I mean, Romans 12:1 says we're to live our life as a living sacrifice. You read verse 3 and you say, "Well, of course it's a sacrifice, it's gold,

it's silver, it's brass, those are valuable things." That's true but there may be an item today in our culture at least, in our world, that may be of greater value than gold and silver, it is our time. It just seems like we have less and less of it and more demands on our life. Notice some of the things. You've got to find goat hairs, do you realize they're in the middle of the wilderness. They've got to find badger skins or porpoise skins. It would have taken days just to go find where these animals were hanging out. And yet the thing that's important is that was a sacrifice not just of their financial resource, that was a sacrifice of their time.

You know, in today's culture, we're getting pulled by so many different directions. We're getting pulled by our jobs. We're getting pulled by athletics. We're getting pulled by academia. And it seems like everybody wants our time, do they not? And yet now that I'm officially and I've crossed the threshold now, I'm officially "middle age," I can use one of those statements like, "Well, back in my day," but back in my day in the previous century, do you realize that what we know as Sunday was really a church day? We didn't play ballgames on Sunday. We didn't play ballgames on Wednesday night. Stores weren't open. You were lucky, you were fortunate if you lived in a community that had a cafeteria, if not you were eating at home every Sunday for lunch. I mean, communities just shut down because it was a day of worship, it was a day of gathering as believers wherever that may take you but today, not so much. In fact, if I took you to the previous century back in the '90s, way back for some of you, we went back then and we did the surveys, here's what we discover. You ask the average person who goes to church, attends a church, is a part of a corporate body of believers, you, they ask them, "How often are you a part of that? How often do you participate?" Did you know the answer was three times a week? Now let me flesh that out. Going to a worship service, that's one. Going to a Bible study or Sunday school class, that's two. Going to a meeting, choir practice, praise team practice. I mean, it adds up, right? That three things or entities a week you participated in. Did you know today it's now become three times a month? Or if you want to do the math, about 18 Sundays a year on average people who are regular find themselves in this environment. Let's be honest, it takes a sacrifice to be here because everybody else and everything else wants your time and wants your attention and here's the thing, we no longer live in a culture that encourages you to be a part of a body of believers, they actually encourage you to skip and to miss and to go and to do.

I'm very grateful for our media ministry. I mean, we have a television ministry, we have a radio ministry, we have the internet ministry. It's wonderful but do you realize that on the other side of the screen and it's so valuable for those who find themselves displaced for whatever reason, but you know that when you're over there on the other side of the screen, you can't give, you can only receive. It's when we gather together that we can give encouragement, we can give a challenge. Listen to this one, this is new for our world, how about giving accountability? We can give that to each other when we're together. You don't get that when you're not a part of the body.

So it was sacrificial but the other thing I want you to notice is this, it's very specific, and I know what you're thinking here, "Why the badgers? Why the porpoise? Why the goats' hair?" There are a lot of different constructs and different ideas there and such but I think

one of the things that we need to understand here and some of you will recognize the allusion to a commercial series today, that okay is not okay. In other words, the Lord said, "Bring the badger, bring the porpoise," and they didn't say, "Well, I didn't have enough time so I just went and got you a rabbit." And if you haven't seen those commercials, it's kind of talking about kind of this status-quo is not good enough. My favorite one that's out there is about the car mechanic and there's a guy that comes up and says, "Hey, I hear y'all do really good brake jobs," to which the mechanic says, "Eh, we're okay." He says, "You're just okay?" He says, "Yeah." We have a statement around here, if the brakes don't stop you, something else will. And the tag line is, "Okay is not okay."

I think we discover in this passage that it was not okay for them just to say, "Well, it looks like the Lord wants an animal, let's go and get him an animal. Well, he wants them dyed red but they come naturally green, let's just leave them the way they are." And I think the reason that the specific item is so important and this is revolutionary to our world today, it wasn't about them, it was about what the Lord said to do, not what they wanted to do.

Have you ever thought about this in our culture today, we have iPhones, iPods, iShuffles, iPads, it's all about "i," isn't it? We live in a culture today, "It's all about me. Well, if I was building the tabernacle, I don't want any badgers and goats, those things are stinky, they're nasty. Let's go and get this." And the Lord said, "I didn't ask your opinion. I don't want your input here." And the reason is when they gathered in the tabernacle, it wasn't about them. It wasn't about what they wanted to do, it was about who he is and how he has asked us to come and respond to him. A completely giving God has asked us to come and to give that which he's requested so that we, as you'll see in the end, can be where he needs us to be.

But there's one final aspect. Go to verse 7, it says, "Onyx stones, and stones to be set in the ephod, and in the breastplate." When it talks about the decision to actually follow-through with their convictions, it was sacrificial, it was very specific, it wasn't left to their own interpretation, but the next thing I want you to hear is it was very strategic. You realize the ephod, that was the priestly garment. Later on it would be used for a multitude of different things. Sure, there was the tabernacle in the wilderness and the priestly and such, but the main impact of verse 7 was actually on the other side of the river, it was on the other side of Jordan, it was in what we know as the Promised Land. In other words, the Lord asked them to give that which – listen – did not necessarily benefit them or their generation, but that which would come behind them because these guys died in the wilderness, but that ephod would play an important role on the other side to their children, their grandchildren, great-grandchildren, and people they never met.

You realize that every single one of us who has heard the Gospel message, every one of us who has had the privilege of hearing the truth of our sin and the saving grace of Jesus Christ, it typically most likely comes from somebody who is at least one generation older than us, does it not? Sometimes two generations older. And whether you're that individual here today that way up in the years is still rocking babies singing Jesus loves you in the nursery, or maybe you're one of those who will go without sleep next week



with Disciple Now, or maybe you're one of those who go in children's camp for whatever reason or go on a mission trip, one of the things you understand, their giving wasn't just for them, it wasn't just, "Well, this is what we like and this is my generation," so to speak, it's, "What's going to have an impact long term? What's going to have an impact down the road?" So when you see these things laid out, you realize they're very sacrificial, they're very specific but they're also very strategic, that they're coming together, their giving wasn't just to be consumed and experienced by them but by those that would come from and by them.

Last but not least, verse 8, "let them make me a sanctuary that I may dwell among them." There is this belief that, "Whatever the Lord said, we're going to do it." They were convicted to actually follow-through with it. They made the decision to be sacrificial. They made the decision to be specific. They made the decision to be strategic. But it came with an expectation, that he would dwell with them. Now let's be honest, his presence in our life is of greater value than any stack of gold. His presence in our life is of greater value than the silver, the brass, and all the items listed and combined. The entire reason, the entire purpose why he said what he said is so that we would be in a position and a place to dwell with him.

You know, when you get to the book of Revelation 3, that and chapter 2, there is a series of seven churches that are listed, seven congregations, seven bodies of believers. It begins with the church at Ephesus, it ends with the church of Laodicea. At the church of Laodicea, you have this church, this group of believers, so to speak, they've got big buildings, they've got big budgets, they've got a lot of things working for them, they've got a lot of things going on, they're educated, they're culturally savvy. I mean, they're moving and they're shaking. The problem is there in that passage the picture is that Jesus is on the outside knocking as if that he's not even among them, he's not a part of it. They're going through the routine, they're going through the ritual, they're going through their "religious expression" without the presence of the Lord. What you discover when you compare the church of Laodicea to this original tabernacle, you find out that the Laodicean church built it and made it the way they wanted it to be, to their specifications, to their philosophies. They said, "Look what we've done," and the Lord said, "Hello? I'd like to be a part but I'm on the outside." Here what does he say? So that you, you can have the experience of the Creator of the universe dwelling as a part of your life.

You know, it's interesting, Jesus made this statement in the Gospels, it's actually more blessed to give than to receive. No matter how valuable the gold was, no matter how difficult it was to acquire all the things that were listed, none of that could be exchanged or traded for his presence in their life.

Let's pray with our heads bowed and our eyes closed. You know, I realize that today was a message about the church, primarily to the church, but maybe you're that individual today in the midst of all that you've read and all that you've been challenged with, said, "You know, I don't have a relationship with the God that you speak of. I'm not in communion with, I don't have him dwelling in my life." I've got good news for you, the Bible says in the book of Romans that whoever calls on the name of the Lord will be

saved. You say, "Well, I don't understand that. I don't know what that means." Simply put, it means that when you acknowledge as I stated at the beginning that you're the problem and Jesus Christ is the answer, he forgives you, he saves you, and according to 1 Corinthians 6, he dwells within you. It's a value that nothing on this earth can be exchanged for.

Maybe you're that person today, maybe you're on our campus, maybe you're on the other side of the screen and that's where you find yourself, can I encourage you just to call on the name of the Lord today? Can I encourage you just to have a conversation with him. You don't have to have this conversation out loud, you don't even have to say the same words that I might say, but maybe your conversation would go a little something like this. "God, today I just want to admit what you already know, I'm the problem. I'm the one who has sinned. I'm the one who has messed up. I'm the one who has made the bad decisions. But I also believe that Jesus Christ loved me so much that right now he is chasing me down like the sheep who strayed from the 99. So Lord, I want you to know I believe. I believe that Jesus Christ loved me so much he was willing to be born on my behalf. I believe that Jesus Christ loved me so much he was willing to live a sinless life on my behalf. I believe that Jesus Christ loved me so much he was willing to take the price of my sin on his cross. And I believe that three days later he rose from the dead so that I could be forgiven and I could be saved. God, today I don't have all the solutions and answers to the problems of the world but I do know that Jesus is the only answer to my sin problem. So in the best way I know how, I'm asking you to forgive me, I'm asking you to save me. I just want to give and turn my life over to you."

With your heads still bowed and your eyes still closed, you know, today we've spoken of Luke 15, the sheep that wandered, the prodigal son, you know, that passage in the Bible also says that when that one comes to his senses that all the heavens celebrate and rejoice. We want to celebrate as well so if you had that conversation with the Lord either today or some time past but you haven't shared, we just want to celebrate with you. We want the privilege of having a conversation with you and to celebrate.

*Lord, as we come to this time in our service, how grateful we are. Lord, it is mesmerizing to me that in light of all that we've done, all that we've said and surely all that we've thought, that you would chase us down, that you would desire us to be forgiven, you would want us to be saved, that you would want to bestow your mercy and your grace even on those who say they're not interested. Thank you, O God, that you have our best interest at hand. Thank you that you give us second chances, third chances and in some cases we've lost count chances. May today be that day that we submit. May today be that day where we yield to you in our lives. It is in the name of Jesus Christ we pray. Amen.*

If you would, stand with me as our team lead us. Whatever decision, I'll be right here at the front.