

## Live Like You Are Loved

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Good morning. If you have your Bible, I invite you to open it to the book of Malachi. You can find it at the end of the Old Testament. If you know where Matthew is, then hang a left and you'll find the small book of Malachi. If you are using the Bible under the chairs, you can find it on page 753. You know, Pastor Nathan was sharing last week how some texts in the Bible are hard to understand what it says, and other texts are hard *because* we understand what it says. And that is what we find in our text today in the book of Malachi. Difficult because we understand what it says.

Today, we are wrapping up this series on the Minor Prophets. [Picture] The last two weeks, we covered Haggai and Zechariah who prophesied after the Israelites had returned to the land. In Haggai, the Lord commands the Israelites to rebuild the temple declaring that his glory will fill the temple in a greater way than in Solomon's day. And Zechariah prophesied about the Messiah who would come and rule as a priest-king over the people.

With those words of prophecy, there was so much expectation with the building of the temple and the promise of the Messiah. Well, the temple has been built, but God's presence has not filled the temple like the days of Solomon. There has been no Messiah who has come to reign over Israel. The messianic age has not come to fruition. The people of Israel seem to lose hope that these things will really be fulfilled. They begin to become complacent and apathetic in their devotion to the Lord as they wait on his promises to be fulfilled.

It is in this context that Malachi writes to the Israelites some 80 years after Haggai and Zechariah. The name Malachi actually means "my messenger." And in this

book, we see God holding court. He brings charges against the Israelites for how they have been wrongly living. He rebukes their behaviors because of who they are. One fundamental truth. That they are loved by God. It's in this context of being a people loved by God that he expects them to live a radically different life.

### **READ Malachi 1:1-5**

Would you pray with me?...

## **INTRODUCTION**

Everyone wants to be loved. Would you agree with that? If you were to ask any person what they truly desire in life, I think deep down it would be to be loved and accepted. And being loved truly affects us, even biologically. In fact, the Harvard Medical School did research on this by doing brain scans of a bunch of people and found that people who are loved release certain chemicals in the brain that give all kinds of physical and emotional responses. But even more than changing how we feel, when we are loved, there is a difference in how we behave.

### **[ILLUSTRATION]**

Think back to the moment of your first crush when you were younger. That person who was just another person in the room or friend of yours suddenly changed in your mind. You started having those physical and emotional responses happen in your brain. Maybe your palms were sweaty, your knees were weak, your arms were heavy. Maybe you got a faster heartrate, and nervousness when around them. But more than that, maybe you started changing other things about yourself. You put on perfume or cologne. Or maybe just Axe body spray. You put a lot more thought into what you are going to wear when you are around that person. If you were anything like me, maybe you would go so far as to change your personality. Maybe to be funnier, or more serious, or whatever you thought might get that person to find you attractive.

And when you find out that person does notice you. Maybe you find out that they don't just "like" you but they "like" you "like" you. Maybe you start dating and you do things you would have never done by yourself: going to see chick flicks or going shopping in the mall. But you do it because this person likes you and you like them. When we are liked by somebody, we start changing our behavior.

If being liked by someone brings about so much change in our lives, then how much more should being *loved* by the infinite God of the universe change our lives? And this is the message God wants to get across to his people. This book starts with God stating, "I have loved you." I wish we had time to just stop and ponder that for a while. We could do a whole message on that alone. But God is telling his people, "Look, I have chosen you and set my love on you. And this is not because of anything you have done."

He chose one twin (Jacob) over the other twin (Esau). And we know how much of a trickster and deceiver and cheat Jacob was. But God chose Jacob before he even left the womb. Before he did a single thing. God starts with stating his unconditional, sovereign election of his people. And what does God say their response should be to this truth? "Great is the Lord beyond the border of Israel." The unconditional election of God is meant to bring about praise and adoration in the hearts of his people. And this is what drives the rest of God's rebukes against his people. Because people who are loved by God should live differently.

The main point for us this morning is this: Because every Christian is loved by God, we should live like we are loved.

What does it mean to live like we are loved by God? Malachi shows us that you should 1) Worship God Authentically, 2) Love Your Spouse Faithfully, 3) Give to God Generously, and 4) Watch for Jesus Expectantly.

## **WORSHIP GOD AUTHENTICALLY**

Let's look at the first one: As people loved by God, we should **Worship God Authentically**. Immediately after laying the foundation for God's unconditional love for his people, he moves right into bringing charges against his people for not living in that reality. The first thing he addresses is their worship. Look at verses 6 and 7:

#### **Malachi 1:6-7**

<sup>6</sup> "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?' <sup>7</sup> By offering polluted food upon my altar...

God condemns the priests because they are offering animals that are blind, sick, and blemished. And this isn't just a mistake or even a one-time offense. This is the regular practice. And this is a direct violation of the commands he gave to Aaron and his sons back at Mount Sinai. They were to offer the best and firstborn of their flock. There were to be no blemishes on the animal. This act is evil in God's sight. God says in verse 8:

#### **Malachi 1:8**

<sup>8</sup> When you offer blind animals in sacrifice, **is that not evil?** And when you offer those that are lame or sick, **is that not evil?** Present that to your governor; will he accept you or show you favor? says the Lord of hosts.

God's saying that if their own governor would not accept these offerings in this way, then how much more would God not accept these offerings? This is such an outrage to God that he desires the doors of the temple be locked so they would be kept from offering these sacrifices anymore.

#### **Malachi 1:10**

<sup>10</sup> Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in

you, says the Lord of hosts, and I will not accept an offering from your hand.

In chapter 2, God talks about the shame he will bring to the priests because of this outrageous act. He continues his rebuke of the priests through chapter 2 verse 9. He says they have caused many to stumble because of their poor instructions and have broken the covenant he made with Levi.

I think what is revealed in all of this is their heart underneath their actions. Look at chapter 1 verse 13:

**Malachi 1:13**

<sup>13</sup> But you say, 'What a weariness this is,' and you snort at it, says the Lord of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the Lord.

They are grumbling and complaining that the way God has prescribed worship is too cumbersome. It's too difficult. Rather than worshiping God the way he desires and doing it authentically with a humble heart, they are doing it the way they want. They are worshiping God on their terms. They are complacent. They are perfectly okay with offering these sacrifices to God and see no need to change. But God will not put up with inauthentic, lazy worship.

**Malachi 1:14**

<sup>14</sup> Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the Lord of hosts, and my name will be feared among the nations.

While God is addressing the priests among the Israelites, we know from the New Testament that God has made us a kingdom and priests to our God (Rev. 5:10).

And we no longer offer bulls and goats as sacrifices to the Lord, but Paul tells us in Romans 12 that our lives are to be a living sacrifice to the Lord.

How are you worshiping God? How about in the area of corporate worship, when we gather together as a church? Is God getting the first fruits of your time and energy? Or let me put it this way, is Saturday night more important to you than Sunday morning? What I mean is, are we staying up late on Saturday night to watch the football game, go to the concert, hang out with friends, or whatever you want to insert there, causing us to be exhausted the next morning for corporate worship? Causing you to be late to church, or even worse, not coming at all?

When we do come to church, how is our heart in worship? Has corporate worship become casual or mundane to you? Is Sunday morning just a routine for you? Just something you do on Sundays. Is it something you could take or leave? I think God makes it clear in Malachi that he doesn't want some ritualistic, half-hearted, obligatory, complacent worship. He's after a true, authentic, heartfelt, genuine worship of his people. And this should be the response of a people who are loved and chosen by God.

#### [ILLUSTRATION]

If I want to show love to my wife, do I just decide on my own how to show that love to her? What I mean is, can I just show love to her however I think she should receive it? How loving would it be, knowing what I know about my wife, to give her things she doesn't like, doesn't desire, or even things she is repulsed by? If she were to ask me to pick her a regular latte with oatmilk, honey, and a little bit of cinnamon powder from Star City Coffee, and I think to myself, "You know that's pretty inconvenient. It's all the way downtown. It's expensive. It's probably fine if I just go over to Speedway and grab a cup of coffee from their little dispenser." Is she going to feel loved? Is she going to think I actually love her? Not a chance. But when I think about my love for my wife and how I can show that love to her, I should be motivated to go drive over to her favorite coffee shop, order exactly what she likes, and bring it to her.

In such a greater way, we should want to show our love for God in how we worship Him. When we reflect on the fact that God loves us and chose us, not based on anything we have done, even though we sin against him and fail every day, and we remember the grace of God in our lives, how could we keep from wanting to worship him completely and authentically? As a people loved by God, we should live a life that authentically worships the Lord.

## LOVE YOUR SPOUSE FAITHFULLY

But inauthentic worship is not the only issue God has with his people. He also addresses their unfaithfulness to their marriage covenant. Which brings us to our second point: Because you are loved by God, you should **Love Your Spouse Faithfully.**

God brings judgement on the Israelites for their unfaithfulness to one another in their marriage covenants. The first issues he brings up is their intermarriage with the foreign nations. Look at chapter 2 verses 11 and 12:

### **Malachi 2:11-12**

<sup>11</sup> Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the Lord, which he loves, and has married the daughter of a foreign god.

<sup>12</sup> May the Lord cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the Lord of hosts!

This was, again, a direct violation of God's command to the Israelites in Deuteronomy 7. The reason God did not want Israel marrying into the foreign nations around them is because they were to be set apart for him. And because these marriages would always lead the Israelites into idolatry as they pursued the gods of these people. This was proven time and time again throughout Israel's history. And this is the reason that the Israelites were exiled from the land, because they married into foreign nations and worshiped their gods. And yet, here they are back in the land, the temple rebuilt, and they are continuing to

break God's command by marrying into foreign nations and pursuing their gods. This is why in verse 11, God calls these women "the daughter of a foreign god."

But the second issue God has with the Israelites and their marriages is that they have been breaking their covenant of marriage and getting divorced. Look at verses 13 and 14:

#### **Malachi 2:13-14**

<sup>13</sup> And this second thing you do. You cover the Lord's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. <sup>14</sup> But you say, "Why does he not?" **Because the Lord was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.**

In this passage, the Israelites are wondering why God is not accepting their offerings and sacrifices. They believed that their marital unfaithfulness had no consequences to others. But God tells them that he will not accept their offerings because of their infidelity and unfaithfulness. They have forsaken covenant faithfulness with their spouse. These divorces seem to be primarily based on a loss of affection for one's spouse. Look at verse 16:

#### **Malachi 2:16**

<sup>16</sup> **"For the man who does not love his wife but divorces her,** says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless."

I think what has happened with the Israelites is that they no longer viewed marriage as a covenant relationship. They were treating marriage as a contract that could be broken, rather than a covenant that was binding. In some cases, they could have been divorcing their spouse so that they could pursue those people from foreign nations. They were not holding marriage to a higher standard, this creation mandate established by God to be a covenant between



God and the couple. Malachi bases this idea of a covenantal union in creation by picking up the language of Genesis 2 in verses 10 and 15:

**Malachi 2:10**

<sup>10</sup> Have we not all one Father? **Has not one God created us?** Why then are we faithless to one another, profaning the covenant of our fathers?

**Malachi 2:15**

<sup>15</sup> Did he not make them one, with a portion of the Spirit in their union?...

I think it's clear to see that our own culture downplays and lessens the importance of a marriage covenant. Our culture constantly praises and encourages "hook-ups," living together outside of marriage, and even adultery. Marriage is seen as a contractual agreement between two people. If things don't work out, if the romance ends or the spark is extinguished, you pack up and move on for the next exciting thing. The question becomes, have we let the world's idea and definition of marriage affect our own view? This is not what God intended for our marriages.

Remember, this is framed in the context of being loved by God. As a loved and chosen people of God, our marriages are to look different than the world's. We are to be set apart for the glory of God. And Paul tells us in Ephesians that the mystery of the marriage union is to display the gospel of Christ and his church to the world. Our marriages should be little pictures of the gospel on display to the world. As a demonstration of Christ's love for the church and the church's submission to Christ.

So, what is your view of marriage? Are we encouraging others or participating ourselves in living together outside of marriage? Are you pursuing marriage to an unbeliever? Have we allowed our culture or our own experiences affect our view of marriage? Or, are we conforming our understanding of marriage according to God's Word? As Christians, we should hold marriage in a high regard. We should

understand that it is more than just a contract, more than just maybe a convenience, but rather it is a covenant before God.

For those who are married in the room, are you being faithful to your spouse? Do you have the proper accountability in your life to guard your heart from sexual immorality? Even those who aren't married, are you pursuing purity and holiness for a future spouse? We just heard over the Summer about the wisdom of Proverbs in regard to our sexual purity. Are you fighting for purity and faithfulness? Don't buy into the lie of the world and the allurements of sexual immorality. As verse 15 says,

**Malachi 2:15**

So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.

As people loved by God, we should love our spouse faithfully.

## **GIVE TO GOD GENEROUSLY**

Well, if you thought God was done with the rebukes, there is more. God moves on from the topic of marital faithfulness to being generous with giving. I told you at the beginning that this book was not necessarily hard to understand, but rather it was hard to hear. Let's consider our third point: Because you are loved by God, you should **Give to God Generously**. Look at chapter 3 verses 8-9:

**Malachi 3:8-9**

<sup>8</sup>Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. <sup>9</sup>You are cursed with a curse, for you are robbing me, the whole nation of you.

### **[ILLUSTRATION]**

Many of you are probably aware of some fraud that happened to our church at the beginning of this year. The company we were using for our

online giving at that time was hacked and someone redirected about 2 weeks' worth of online giving to a completely different bank account. Around \$20,000. Thankfully, we are insured for those kinds of instances and were able to reclaim that money through insurance. But whoever did this literally robbed God.

That's one kind of robbing God. Stealing money from a church, donations that have been given to the Lord for the work of the ministry. And we are shocked by that and think, "How in the world could someone ever do such a thing?!" But here in chapter 3 verse 8, we see a different kind of robbing God. The Lord had declared to the people of Israel in Leviticus 27 that a tenth of everything that belong to them was holy to the Lord and was to be given to God as a tithe. And the purpose of this tithe given to the Lord was so that the ministry and work of the Levites in the temple would continue.

I don't believe we are to think that they were not giving anything at all to God because, in verse 10, God says to bring in the "full tithe." Meaning, they were holding back some for themselves. They were not giving to God all that he required of them to give. They were being stingy in their giving. I think what we see is that this apathy and complacency that we have already witnessed in God's earlier rebukes of the people is revealed and exemplified in their lack of giving. As God, himself, puts it, they were robbing him.

I think this is an easy trap for all of us to fall in, wouldn't you agree? There is a temptation to hoard and control and freely consume all of the resources we have. "We worked hard for it." "We deserve it." Right? But the reality is that everything we have is the Lord's. Everything we own belongs to him. Again, remember, this rebuke comes in the context of God's loving and choosing a people for himself.

And here's the real crazy thing. God wants to prove that love to them. Look at verse 10. It says:

**Malachi 3:10**

<sup>10</sup> Bring the full tithe into the storehouse, that there may be food in my house. **And thereby put me to the test**, says the Lord of hosts, **if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need.**

This is not some vindictive dictatorship seeking to bring harm to his subjects. This is a loving God who wants to provide for his people. The irony is that in an effort to withhold their tithe and keep more for themselves, they actually brought more ruin to their lives. Verse 11 shows us that because of their disobedience and their negligence in giving their tithe, pestilence and famine have plagued the land. In seeking to gain more wealth by withholding what God required them to give, they ended up losing much more.

But God cares for his people. He calls them to turn back, to repent of this wrongdoing and bring in the full tithe. He goes so far to say, “Look, put me to the test and see if I will be faithful. Give your tithe and watch to see how I will pour out my blessing on you. So much so that you will have no need.” How incredible is that?! God is inviting the people of Israel to give to him and see if he really will be as faithful as he says he will. God loves his people.

So, let me ask you, are you robbing God? You may be thinking, “Well that tithe was for the Israelites, we don’t have to give a tithe.” You are right. As New Testament believers, we are not commanded to give a tithe to the Lord. We are actually commanded to do so much more. We are told repeatedly to give generously to the Lord. So, are you giving to the Lord? If so, what are you giving? Would it be considered generous? Or would God see your gift as robbing him? We are not commanded to give a tithe, but maybe a tithe is a good starting place for you. Setting aside a specific percentage per paycheck to give to the Lord first before anything else.

#### [ILLUSTRATION]

I remember early in our marriage Hannah’s dad encouraged us to always give to God first with whatever we received. He told countless stories of

how God had provided exactly what they needed in really difficult financial situations or struggles in their marriage.

We committed to do that together. We always made giving to God a priority. It's even easier to do that now with online recurring giving. As soon as a paycheck hits our account, it sends our gift to the church. And now, we have our own stories of how God has supplied what we needed when we needed it. And here's what I have found in all of that. You can't outgive God. The more you try to give away for his glory and to meet needs, the more I've seen him bless. But it's not always monetary blessing. But he is faithful to provide what we need.

So how are you doing with stewarding your financial resources? Are you trusting God with your finances? Are you being faithful to give to God generously with the gifts that already belong to him? Do you believe that God will truly supply everything you need? As a people loved by God, there should be no holding back in our gifts to him. We should give to God generously. He promises to supply us with everything we need. Will you trust him to provide?

## **WATCH FOR JESUS EXPECTANTLY**

Not only should we worship God authentically, love our spouse faithfully, and give to God generously. As a people loved by God, we should **Watch for Jesus Expectantly.**

At the end of chapter 2 in verse 17 and again in chapter 3 verses 13 through 15, the Israelites are complaining to the Lord that those who practice evil prevail. They don't follow God's law, and it seems as though they escape God's judgement. They begin to question if God is truly just. But the Lord responds to this in chapter 3 beginning in verse 1:

### **Malachi 3:1-5**

"Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple;

and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. <sup>2</sup> But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. <sup>3</sup> He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord. <sup>4</sup> Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years. <sup>5</sup> "Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.

As with many of the minor prophets, they look forward to the day when the Messiah comes, but he will not come the way they expect. The Lord promises that he will send a messenger to prepare the way. In one sense, Malachi himself is preparing the way by calling the Israelites to repentance. Remember, his name means "my messenger." But here, Malachi is referring to a future messenger who will come and prepare the way for the Lord. The New Testament Gospel writers pick up on this concept here in Malachi and also language used in Isaiah and recognize that John the Baptist was the messenger who came to prepare the way for the Lord. John came preaching repentance to the people and anticipating the coming of the Messiah. Who would purify his people. As the Gospel of John records, John the Baptist declares, "Behold the Lamb of God who takes away the sins of the world."

God promised to send another messenger, "the messenger of the covenant," who will come. And this "messenger of the covenant" will be the Lord himself who will come into his temple and purify his people. But for those who deny this messenger, who practice evil, he will bring judgement upon them. This "messenger of the covenant" was none other than Jesus Christ. The Word made flesh. God incarnate. Jesus declared that in his first coming he came not to judge the world but "that the world might be saved through him" (John 3:17). But there will be a second coming. And Malachi tells of this coming in chapter 4:

#### **Malachi 4:1**

“For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch.

When he comes again, it will be for judgement. Revelation 19 gives us a picture of Christ returning on that day, where his mouth is like a sharp sword for judgement. And we are told of the great white throne judgement where there will only be two types of people: those who trust Christ for their sins who are saved from the wrath of God and glorified to live with him for eternity and those who reject Christ and experience the full wrath of God by spending eternity in Hell.

But for those who trust in Christ, who fear the Lord, Malachi says:

#### **Malachi 4:2-3**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. <sup>3</sup> And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

Those who fear the Lord and believe in Christ will be saved from the judgement of God. This is a reality for all of us. The Day of the Lord is coming. Are you ready for it? Are you fearing the Lord? Are you trusting in Christ for the forgiveness of your sins? If you have not placed your faith and trust in him, then I urge you to hear this clear warning from Scripture, that Jesus is coming back, and the judgement of God will be poured out on all those who deny him.

But here is the amazing news. God has made a way to be saved from his wrath. As I mentioned earlier, in Jesus' first coming, he came to provide a way of salvation from the wrath of God and from our sin. He lived a perfectly obedient life to God and took our place under the wrath of God by dying on the cross for our sins. On

the third day, he rose again from the dead, claiming victory over sin and death and satisfying the wrath of God for all those who would trust in his finished work. You can be saved if you call on the name of the Lord and trust in his life, death, and resurrection for the forgiveness of your sins and follow him in a life of obedience and faith.

**John 3:16**

<sup>16</sup> “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

If you have questions about this, please come talk to one of the pastors and we would love to walk you through what it means to trust Christ as your Savior and Lord.

For those who are believers in the room, remember that you are loved by God. Listen to what God says about his people in chapter 3 verses 16 and 17:

**Malachi 3:16-17**

<sup>16</sup> Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. <sup>17</sup> “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him.

As believers, we get to look forward to Christ’s return when God purifies us, claims us as his own possession, and spares us from his judgement. What a glorious reality that is. What amazing grace we have been shown. Jesus is coming back. Are you ready? As people loved by God, we should watch for Jesus expectantly.

**CONCLUSION**



We have been challenged by a lot this morning from God's Word through the book of Malachi. We have seen that God loves his people. And this love of God should motivate his people to a life of obedience through authentic worship, faithful marriages, generous giving, as we eagerly await the return of Christ.

The Israelites grew weary, apathetic, and complacent in their waiting for the Messiah. They were found not being faithful and not living like they were loved only 80 years after the temple was rebuilt. And here we are. 2000 years after Christ rose from the dead and ascended into heaven. We await the fulfillment of these promises, for the messianic age to come. Will we be found faithful in our waiting? Will we live like we are loved?

As we close this morning, I'd like for us to spend some time in prayerful reflection and repentance. I'm going to invite Tim to come back up and play softly while we pray. As he does, here is what I'd like to do.

For the believers in the room, you have seen that you are loved by God! Are you living like you are loved? How has God been speaking to you through his Word this morning? Either in the area of worship, marriage, or giving, where do you need to confess sin before God? However God is speaking to you, spend time responding to his Word. Repent and call on his name.

For those who are unbelievers in the room, I invite you to place your faith in Christ today. There are no magic words or a special prayer you need to say. The Bible says if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. So, call out to God and ask for the forgiveness of your sins. Cry out for his grace and mercy. Trust in Christ's finished work on the cross and his resurrection from the dead and you will be saved. Repent and call on his name.

We'll spend a few moments in prayer and then I will close us in a final prayer. Would you take a moment and pray?