

I want us to think about how comfort can delay what Christ calls us to. I want us to step into the mission where you stand right now. Thank God many of you are taking the call and I see that and I rejoice in that. And what if the threat to your God-given calling, if you do not take God's call consistently, can be your very schedule? What if the greatest threat to your God-given calling could be your schedule? Are you settled with what you have put on your calendar? Or does it cause you to think, what has God called me to, but I am not willing to change my schedule? I want us to ponder that question because it is the very thing that may be preventing you. Because we can get so easily fixed into our routine or our habits and that is great danger.

So, as we begin, we are going to be starting a new series, the Gospel according to Mark. We step right into the life and ministry of Jesus Christ. How often do we spend our entire lives waiting for the perfect time to get serious about salvation first and foremost and then in serving the Lord Jesus Christ. Young adults tell themselves many times I will serve once my career is stabilized, my debts are clear, or my routine settles down. I am just a little bit busy right now. Senior saints in contrast have more time granted relatively. You are past the career. You are maybe close to the end of your career. You have served the Lord for a consistent time and you have seen God move and bless your life. Your debts have hopefully been more cleared out or maybe possibly all wiped out. But you are on that spectrum of your routines have settled down even more. And here is the thing that a senior saint might say to themselves in their conscience. I have served my time. Now it is time to ease into retirement and protect my comfort. But waiting for the perfect time is usually just a disguise for refusal to God's given call on your life even in your older years.

So you see both problems on the spectrum here, both the young and the senior saints. It is a temptation in the Christian life to assume that God's call is something we can schedule for a more convenient season. Again, young believers struggle often by telling themselves that once your schooling is finished, your vocations are stable, or your financial obligations are settled, you will then finally have the breathing room required to serve faithfully. And again, older believers struggle often by telling themselves, having spent decades, and if God has blessed you with the family or even if you are single or married managing that relationship and your vocation and you might conclude that your heaviest responsibilities are behind you and not in front of you anymore, leaving the future work to the next generation without guidance. That is your responsibility.

Yet when we open the gospel according to Mark, we encounter a life and ministry of Jesus Christ that unsettled these preferred timelines that we tried to come up with. Mark does not introduce the savior through a narrative of his lineage or early childhood like we see the gospel according to Matthew. But we are going to step right in immediately into the beginning of the public ministry of the Lord Jesus Christ. And throughout his account, Jesus moves with purposeful commitment, calling men and women into a life of service that routinely disrupts our existing routines.

Let me first define what is interruption versus disruption because I am going to share with you how many times Christ does the latter, disruption. So an interruption is defined as a brief

temporary pause after which normally activity resumes unchanged. A disruption is to break a change and a new way forward. You see that? So let me dive in a little bit more and give you an illustration. Interruption is let's say a brief five minute red light stops your car on the road. You wait, the light turns green and you continue on your exact same route. Disruption, however, is a massive bridge collapses in front of you on your regular route. The road closes permanently, forcing you to find a completely new way to drive to work every day.

The most major disruption is you no longer can be comfortable in your sin. That is God. God disrupts you because he does not want you to continue in the path of sin. Thank God for his mercy. Amen. That is why he says, My mercies are new every morning. Great is thy faithfulness. As we engage with the gospel according to Mark, we must consider the author John Mark. I want us to consider him first. I want us to think about who is John Mark. This is a man whose earlier life was marked by significant withdrawal from ministry. He abandoned Paul and Barnabas during their first missionary journey at Pamphylia to return to Jerusalem. And this act is recorded in the book of Acts and does not give us explicit explanation. But here are some thoughts from scholars. So do not take this literally because it is not found in scripture. But here are some what scholars have pointed out that he could have been fearful of the danger of the harsh terrain of the first missionary trip. It was through the terrains of the mountains. That is where Paul was traveling with Barnabas. And often times in the mountains you will find thieves that would at the least rob you of your things and or worse they will kill you on your journey. That so that could have been one of his things why he reverted back to Jerusalem. Another one is a shift in leadership from Barnabas as the leader to now Paul. You will see this throughout the book of Acts. Barnabas and Paul. Certainly it reverts to Paul and Barnabas. See, Barnabas was John Mark's cousin. So there were family ties. Hey, what is going on here? I thought my cousin was the leader in this. So that could have been a potential hesitation to continue. Or third was he might have been homesick, overwhelmed by the ministry obligations and the sheer distance. Now he is going to be further away from his home, Jerusalem. So now there is a point of tension. Am I going to continue on or am I going to be so far from Jerusalem I cannot even go back? So the third one was importance of turning back because of those reasons. Again, those are not in scripture, but those are some of the thoughts of scholars on the situation with John Mark.

But here is the beauty. Here is God's mercy. When a second journey was proposed, Barnabas desired to include his cousin once more. Yet Paul flatly refused, viewing the young man as one who deserted them. That is Paul. But watch this. The sharp disagreement necessitated a parting of ways between the two leaders. So Barnabas took his cousin John Mark because now he said, You know what? I made a mistake. I want to continue. Okay, Paul is still like, I do not trust him. He deserted us, but Barnabas is like, just come with me. Just come with me. And we see that in the scriptures. And so Barnabas leading John Mark, he goes to Cyprus. Yet through the restoring grace of God, Mark demonstrated renewed reliability. He can be trusted because of God's grace and mercy. And it was through the passing of the years. And this is just a moment to pause. Just because you are not faithful right now does not mean you cannot be faithful later. And as a pastor, I need to be extremely long-suffering. And you as believers as well to those that are younger amongst you. I am talking to the senior saints because God can

restore by the grace of God and the mercy of God. And so by the time Paul penned his final letters right before his execution for preaching the gospel, he specifically requested Mark's presence, identifying him as a profitable servant. You see, there was a good return. And he says specifically, he was helpful for the work of the ministry. Is not that what we all want to hear? You are a help to the work of the ministry. And you can find that in 2 Timothy 4:11. See, John Mark's story shows that a bad start does not dictate a permanent finish. We see clearly how God restores to trust and of those who once witnessed your own stumbling, but provides another opportunity. Amen. For forgiveness and reconciliation. A picture how the Lord Jesus Christ provides us forgiveness, right? And reconciliation to God our father.

So, we are going to look at Mark 1 and we are going to read a long portion of text this morning from verses 1 through 20 and we are going to see how Mark emphasizes the Lord Jesus and his active work. Mark uses the word straightway or immediately over 40 times throughout the gospel according to Mark and this word denotes without delay or loss of time without anything between no issue in between. So please stand out of respect for God's word and follow along with me silently as we read from Mark chapter 1 and verse one to the end of verse 20.

The beginning of the gospel of Jesus Christ, the son of God, as it is written in the prophets, behold, I send my messenger before thy face, and which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight. John did baptize in the wilderness and preach the baptism of repentance for the remissions of sins. And there went out unto all the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan confessing their sins. And John was clothed with camel's hair and with the girdle of his skin about his loins. And he did eat locust and wild honey and preached saying, There cometh one mightier than I after me. The latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with the Holy Ghost. And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming out of the water, he saw the heavens open and the spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness 40 days tempted of Satan and was with the wild beasts and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God and saying the time is fulfilled and the kingdom of God is at hand. Repent ye and believe the gospel. Now, as he walked by the Sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further, then he saw James and the son of Zebedee and John his brother who also were in the ship mending their nets. And straightway he called them and they left their father Zebedee in the ship with the hired servants and went after him.

And this concludes verse 20. You may be seated. This is God's revealed word. I want us to touch on verses 1-13 in this narrative right from the start. The gospel according to Mark proclaims Jesus Christ as the son of God and he is by the way the living fulfillment of the

gospel. Amen. This message fulfills what the Old Testament prophets foretold concerning God's ultimate saving work. And you can find that in Isaiah 49, 52:7 and Nahum 1:15. This good news represents the immense reality of God's saving intervention suddenly disrupting the redeeming of the history of his people. Yes, he disrupted the way that his people was going. In Mark 1:3, John the Baptist quotes the prophet Isaiah here and he says, The voice of him that crieth in the wilderness, prepare ye the way of the Lord. Make straight in the desert a highway for our God. That is from Isaiah 40:3. So when we examine the original part of the text here, we find that the term for straight is built from the same root as the word Mark uses over 40 times meaning straightway and or immediately. And this profound connection here, this word that connects things serves as a conviction that a truly straight path is one stripped of self-serving detours. That is what it means. That occurs whenever our preferred timelines attempt to override God's direct call on our lives. That is dangerous. We must never override God's path for us. And so as we behold the Savior's baptism within the Jordan River, the Lord Jesus Christ identifies himself here right in the beginning with the repentant people in order to fulfill the father's mission in complete absolute obedience. And even though he had no sin of his own, he goes on according to the gospel to Mark, we see this immediate reality. Look down with me in verses 10 through 11 says, And straightway coming out of the water. He saw the heavens opened and the spirit like a dove descending upon him. And there came a voice from heaven saying, Thou art my beloved son in whom I am well pleased. Imagine as it were the heaven's opening was a profound declaration of the father's absolute joy in the son. I am well pleased. Yet straightway following this divine affirmation from God the Father, the Spirit disrupted any sense of ease by driving Jesus immediately into the wilderness for 40 days right after his baptism. And he is tempted there by Satan. And he is around wild beast again in the wilderness in the desert in the mountains not only thieves and all sorts but wild beast. But we see there in the text that angels were ministering to him. Even in the face of such trial, our savior moved without hesitation. He was perfectly completely obedient to the father. It was God and the spirit moving him in that place. And he demonstrated purposeful commitment to the father's ultimate plan.

Think of an emergency response team, if you will, in answering a critical dispatch. A paramedic does not linger over personal leisurely thoughts or wait for a more convenient season to act. No. The urgency of the mission of the paramedic is this that it demands an immediate focused response to need at hand. So we see right here Christ perfectly taking upon himself as an example that baptism is a showing of God's pleasure in him and for us to walk in that same path when we are saved in our baptism so that he will be well pleased of what he has already done inside of us. Christ without any sin was baptized to show us what it looks like. And then we see the mission of God to go and be tempted by Satan. Think about this. Who tempted Eve? And who failed? But we see the Lord Jesus not failing one single bit. And so too often we mask our refusal to serve as waiting for the perfect time, quote unquote, and allowing our conscience to instead, and this is our sin, we will always want to detour into more comfort. Is not that right? You see, true spiritual wisdom recognize that protecting our comfort is not the same as being faithful. They are not the same. We must respond to the God-given call the moment he speaks. The moment he speaks, just as the Lord Jesus Christ modeled for us in his own life and ministry. That is verses 1-13.

And then we look at verses 14 to 20. Following the arrest of John the Baptist, Jesus began his public preaching in Galilee and proclaims that the time was fulfilled and that the kingdom of God was at hand and to repent and believe this gospel. That is verse 14 and 15. And we see him walking near the Sea of Galilee. He observes Simon and Andrew casting their net. And further along, we see James and John repairing their own nets alongside their father Zebedee. That is verses 16 and 19. What we see here is that these were working men. They could have been right in their so-called calling, right in the ministry of the fishing industry, engaged in their very necessary daily task. Just imagine, right? It was not at the beginning of their shift. It was not in their end of their shift. It was midstream right as they were working. And Jesus issued a direct invitation to these fishermen. Come after me and I will make you to become fishers of men. Verse 17. The passage records that they straightway left their nets and followed him right in the busyness of their work, leaving behind the familiarity of their family business as we see Zebedee was with them, their father, and they were to take on the responsibility of his father. But they completely say, No, the authority is now Jesus, not our father. We can see that in verses 18 and 20 by them following Jesus. Simon and Andrew were equipped for gathering. They were also fishers of men. But unlike Peter rather James and John were skilled in mending and restoring. You see that word mending of their nets showing that Christ brings varied gifts. Even right here in the text we see it. They are two different people, two different ministries. And together they work together, do not they? One casting their nets and one mending their nets. One going and evangelizing, having that gift and then one restoring those that are hurt, those that have going through trials and sufferings. Those are James and John. So this account provides an important perspective across every season of life. Observe the disruption within verses 18 and 20. The Lord Jesus Christ extended his invitation to men who were actively working. Again, they were diligent laborers in the midst of their daily task. I do not know if you ever seen fishermen, but they are hard workers. They are constantly on their ship and they are constantly casting that constantly doing that kind of heavy labor. And he did not wait for them to reach their so-called goals for the day. You see, although they might have been secure in the comfort of their daily work and their daily tasks, they did not have time to say, Lord, let me work out my schedule. Let me make sure I got everything squared away with my father. Let me wait till the end of the day at least. No, they did not have time to do any of that. Instead, he disrupted their present comfort mid task, calling them into a new purposeful commitment. This is more important than your work.

As your pastor, my God-given call is to preach the word. I want us to just understand this. I am not here to just preach about the word. I am here to preach the word. Let me explain that. Rather than merely discussing ideas about the word, preaching the word means it is delivered as a text-driven message. Meaning, I let the word of God speak to you, not my opinions, not my thoughts. As most important. It demands, if it is a text-driven message, a response. Just like Jesus expects a response of Simon and James and John, his disciples, he will always want you to respond. And as a preacher, I am expected to create a message text driven so that you are responding not to me primarily, but to the Lord Jesus Christ. This is on you between the Lord and I must cultivate the message to create that kind of response that it is him speaking to you directly and I am charged to preach the word instant and out of season and there are criterias for me to constantly shape my messages. One, reprove. Expose sin. That is what it means to

rebuke. To provide correction. Hey, you are going the wrong path. This is where you need to go. And exhort. I am saying, okay, you understand this is sin. You understand that I am trying to correct you from your sin. Now, let us get on the same side. That is a whole different thing because you just not mentally knowing that you are wrong before God is saying speak by action because actions speak louder than words. So then that is what exhortation means. And I am to do this with all longsuffering from rebuking to exhorting to all of that with all longsuffering. That is showing mercy without taking offense. This is not personal to me. I do not take this personally. I take this as God is showing you and I am here to show you what he is showing you. And that requires me to do not take offense. It is not about me. It is about you and God. And he says to do it and do with doctrine. That is yes. I am supposed to speak these things, these rebukes, these exhortations with all longsuffering with the word of God. That is what doctrine is. I am putting before you the word of God. That is what doctrine is. And I am trying to show you that it is not just the written word. It is the living word. Is what you are learning living in you? There must be that reality. And that is 2 Timothy 4:2. If you want to go to the text that I am referencing and this requires sharing the gospel consistently. I must share that it is not up to you. You need Christ to save you from your sin. And he continues to save you from your sin after your initial salvation. That is sanctifying you. He is making you more and more holy, more pure, away from the impurities of sin. And so that is why I need to constantly share the gospel. You need him in your life. Otherwise, this is just another self-help trying to you trying to figure it out. And that is not the gospel. Amen. So I must then under the mandate of 2 Timothy 4:2, whether the situation may be that people are receptive, yes, they are listening to the rebuke. Yes, you are listening to the exhortations. And with all longsuffering with doctrine. That is receptive. But I also it says in season and out of season those that are completely opposed and hostile to the rebuke and the exhortations and I must do this at all times. Again, I cannot take it personally. And it is a so this text 2 Timothy 4:2 is a purposeful commitment laid upon me at in my formal office of being a pastor and the mandate is to preach the word and uphold divine truth so that your lives are constantly being disrupted from your sinful ways. So every time I am trying to help you, it is because hey, this is sin in your life and it needs to be rid of. And he is giving you the spirit, the Holy Spirit to do that, to put off and to put on Christ. And this charge is not merely for me as a pastor, if you are being restored. It says in other parts in text, the one that is strong among you, help the weak. When you are restored, do not go, okay, it is only for me now. Now go and help those that are weak. That is your responsibility as believers. But I must set the example. Amen. I must set the example as a pastor. So it calls for every believer to respond to your God-given call to defend the truth and encourage the body in their daily life. Hey, if God shows you sin in someone's life, right? Matthew 18:15-17 is for there for you and this all through that is through repentance. You want to see repentance and restoration. And so there is purposeful commitment for every believer in Christ to remain true despite the formal responsibilities of me as preaching the gospel every week, every Sunday. You are called to also preach and live out the visible gospel. And you are to also publicly correct if that time comes to it in the two, the three and the church. See, it is not resting upon me as a leader to do this. This is a corporate part. You see that correction must not come directly from me and say it is my opinion, they should go. But rather the whole church if it comes to that we must work together under the leadership of Christ and his word. So let me go back to the text and I want us to see first and foremost younger believers in the context of disruption. You see, for younger believers, do not

be deceived into believing that formative years are merely for establishing your vocation or securing financial stability. This is a prevalent problem today. Have you heard the expression fire to retire early? Get your financial independence in order and then retire early. That is fire. There is that movement in the culture and it is wrong. That should not be your main thing of working hard so that you can just enjoy pleasure for yourself. You do not see that in the text. They were not fired or fired, whatever. No, they were mid-stream, mid task in their calling. And they were young people. They are not old. Do not visualize these old men. No, they were young men. So while diligent labor is a virtue, he does not call out that you are not working hard so do here and it is going to be lesser work. No, it is not a transference in that way. It is a different call and his call is the most important above everything else in this world. In this context we just see work but there are other context I do not have time to but Christ calls the most important. So the savior disrupts those preferred timelines calling you to weave faithful service into your existing routine today. Let him change the schedule, not you. Do not wait for more convenient season in life. There will not be inconvenient season. That is what disruption is.

Now I want to speak to our senior saints. Do not let the cultural myth of retirement lead to kingdom withdrawal. Meaning now that you are in retirement, God has nothing calling for you. No, that is a lie and it is deception. Your decades of spiritual wisdom. Yes, God is letting you live this long because God has given you so much wisdom through years of life as a Christian. Do not take that for granted. Do not keep it to yourself. Share that spiritual wisdom that God has shown to you because it is a stabilizing part of your life, is not it? If it was not for wisdom, all sorts of foolish things could have happened. But you are here right now because God poured in wisdom into your life to create stability for the younger generation. God is good. He is going to take care of you. We do not live towards our end to protect our comfort, but we invest now our time differently with purposeful commitment to mentor and disciple the next generation of the body. This is one of the main issues by the way that is happening in churches all across Southern California. I am part of pastor network and this is one of the main issues. The older generation is neglecting the younger generation. The younger generation is neglecting the senior saints. There is a multi-generational gap that only God can do by his word and by his holy spirit to bring this together. No man can do this. But do you trust God that he can do it? That is what we are praying for. We are praying for revival. I am part of a pastor network that we are just going, we cannot do this through a program. We cannot do this to a tragedy. No. God has to revive those who are made alive. That is what revival is. It starts with us as Christians. Those who are already made alive in Christ to revive, to renew, to stir up within you God's holy word and holy spirit working in you to see Titus 2 working together. The older teaching the young. But I must focus on the gospel. Otherwise, you are going to fall back to your flesh and going, How do I do this? No, you need God. You need God. You need to pray yourself. Do not just depend upon us praying for you. May God stir your own hearts that you may be revived because it is one of the greatest problems we live in today.

So when we read about the disciples leaving their nets in the scripture, it can be tempting to focus solely on human effort. Oh, they dropped their nets. But let us look deeper and not just look at the net as it were. There is something spiritual going on. May God open your eyes to see beyond the nets, the dropping of the nets. Because discipleship is not merely an exercise of

personal willpower, but our ability to step out in faith. That is what they were doing to trusting God, trusting the Savior that he is good. He knows what he is doing. I just need to trust in him. I do not need to worry about what I dropped. I just need to keep following him. You cannot be dropping your net and looking at the savior at the same time. Dropping the net is I surrender everything and I must follow. I must follow after him. So our ability to step out in faith rest entirely on what Jesus has already accomplished for us. We are following in his plan, not ours. You see, Jesus left the full glory of heaven to enter into our world, remaining faithful through every temptation and enduring the cross to the very end to secure our redemption. He does not ask us to reform our lives before we approach him. His promises in Mark 1:17 is that he will shape us into what we need to be as we follow him. You see, as we are following, he is changing us. He is shaping us. He is cultivating the life that he wants for us. Do you trust the Savior that much? Do not overthink this. Obedience before understanding. If the Savior acted immediately to secure our redemption and the first disciples straightway left their nets to follow him, why are we still placing our obedience on hold? Why are you holding obedience on hold? Young believers and senior saints, may Christ show you the way. From where you are right now, he has a way waiting for you. Jesus calls us to follow him without delay. If he is speaking to you right now clearly, do not wait. Disrupting our comfortable routines so that we may look so that we may enjoy his ongoing work in the world. Is not that we were first called to to go in the ongoing work of his kingdom, not ours. A mentor once told me this in order to pursue this kind of spiritual understanding throughout my life as a Christian. He said these words, Feel uncomfortable being comfortable. You see how it is the exact opposite what the world says. Draw close to comfort to avoid uncomfortability. Disruption will always bring discomfort because sin wants us to be comfortable in sin. That is what Satan's tactic is. So this captures the essence of the purposeful commitment the Lord Jesus Christ continually works within our lives. Across every season, young and our senior saints.

So I leave you with this. Identify the net, your net you are holding on to that you need to drop to take immediate steps of faith in what Christ has for you. Because I can tell you what you drop will bring greater joy than what you are holding on to right now. Always there is more joy and gratitude in giving up our lives in order to follow his life. Always remember that. Examine any delays in your life. Reflect rather on where you have allowed hesitation to replace active obedience. Ask the Lord for the willingness to yield those areas to him. Remind yourself of John Mark. It is not how you start, it is how you finish. God leaves room for mercy and grace. Always step in the area that he is calling you to because he will not only give you the strength, he will give you the ability to end whatever he is calling you to. He is faithful. Amen. So commit to serving in one specific ministry row in our church. We have plenty of them, 19 of them. If you do not know what they are, just speak to me privately. If you do not know what a specific ministry is, I can help you with that. But I want you and the Lord to work it out. That is more important because he has called you to this local church. Why did he call you to this local church? Why not any other church but here? There is always a reason. There is no luck. There is no chance with God. He knows what he is doing and he brought you here for a reason. So rather than waiting for your schedule to feel completely clear, pause, assess, and ask the Lord, Lord, this schedule is actually yours because your schedule is actually time. And who is giving you time? So do not look at just your schedule. So do not look at the net. What is behind that is your time.

That is actually God giving you time. What is more useful with my time, Lord? What am I doing that is not important to you? That is not pleasing to you. There is no perfect time in any season of life where life will feel completely stable. Though this world is sinking sand, but you hold on to the anchor of Christ, he will keep you stabilized amongst the sinking sand. Serve in any capacity that God has given to you. Maybe he gives you renewed strength. Maybe he gives you wisdom that you did not have before. But now when you obey him, suddenly your understanding becomes clear. Suddenly there is strength to do that ministry. There are so many opportunities here. When prompted by the Holy Spirit to pray for someone and offer help, I thank God. I have to just stop here because many of you are doing this. I see it. I see the ways people are requesting their prayers and I see how people are responding. I am praying for you. I am praying for you, brother. I am praying for you, sister. I am praying for that person that you are asking prayer for that are not part of this body. I thank God for that kind of response in our church. Continue on it. Here is my moment to encourage you. Continue in that way because we need God to answer our prayers, not for us to go and try to fix it ourselves in our own way. Praying is saying, God, I need your help. I need your providence in helping this person out. And if it is me to be used for that purpose, so may I be willing to say, I am here. I am ready. You see, delayed response and delayed obedience is, remember this, it is missed impact for the kingdom. It is a missed impact for the kingdom. God is constantly raising up work to be done. There is always going to be work to be done before Christ comes back. He is doing restorative work. There are harvests that are ready to reap. Let us focus on those things. And when we wait for a convenient time, we miss out on those witnessing opportunities, those restoration opportunities for transformed lives that only Christ can do in our lives. You see, inconvenience and discomfort now for eternal rewards later is one of the greatest things that we should grieve over. Remember obedience before understanding. Obedience before spiritual maturity. If you are immature, this might be the area that you need help in is more obedience to Christ. You will become mature because he will be giving you the strength and the wisdom. See, when a congregation grows together in this kind of steady, unhesitating faith, the church becomes a living demonstration of the grace of God. Look at how much God is giving to us in our obedience. This is what the gospel is supposed to show. Younger believers discover that true security is truly found in Christ even in the early stage of life because you know you are finding that you want security do not you that is why you are trying to work so hard for it you are already secure in Christ if you have Christ senior saints find renewed purpose and investing now your life for the life in others there are many people here that need to be mentored and poured into their lives with their spiritual wisdom that God is showing to you to not to keep to yourselves. The young are watching the senior saints and the senior saints are watching the young. This is how we should be. Do not turn your eye when you see some mistake. Remember, God is merciful and he has allowed us to be merciful. Do not go for this first time somebody makes a mistake. Remind yourself of John Mark. And Paul we see he is profitable. He is a helpful servant in the work of the ministry. Be that encourager to the young walking together in obedience. This is what the local church is supposed to look when we all working together as a body as we both all together in both groups witness the power of the gospel transforming our lives out into the community and beyond. We must start first in the household of God. We must start here. Do not think beyond. He will show us more, but we got to start here first. What he is showing us right here in this room. Let me close this out with prayer. Let us ask God for his help

in all of this because when God moves your heart to obey, there will be so many wonderful things that he has in store for us. Let us pray. Father, we are so thankful for what you are doing, continually doing in our church. God, as Christ as the head of our church, we want to obey his word. We want to respond to his word and we want to be strengthened by your word. Father, I ask and pray that you would work in each hearts this morning that they would be the one that is receptive. That they would want to obey you because all good things, all perfect gifts comes from above where there is no variation of light in you. There is no darkness in you. You are perfect. You are holy. You are good and gracious and merciful. Father, I pray that we would experience not just your word, but your character here and what you have for us, God, through a life that we live that is constantly changing. Help us to secure ourselves in the unchanging word of God. Bless, Father, to this end. Bring salvation, Father, if their people need to be saved. Help them to know what it means to be wrapped in the saving arms of Christ who says, I will never leave you nor forsake you and who keeps us secure until we see him face to face. Father, give us this kind of trust in the Savior in all the areas he is calling us to. Father, please, oh father, bless our church with more obedience so that we can better understand how to live individually as well as corporately in our church. And we will thank you in Jesus precious name. Amen.