

# **The Greatest Apologetic**

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**Romans 15:1-13**

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Good afternoon. I'm Pastor Darryl, but they call me around here, Pastor Darryl. Now I have a question. How many of you have come to this fifth service just to see if I fall down? Yeah, I'm going to surprise you. I know when I was young in ministry, I had great expectations on people. My very first church, I was 25 years of age, they called me Pastor Kid. I remember a lady came in after two weeks and wanted to get my counsel on menopause. I thought, "Minnows, those are little fish." I don't know what she was talking about talking, but I I do remember at the time thinking all you got to do is teach the Bible. Teach the Bible, and people will change, and they will be wonderful.

Whoa, did I learn after a few sheep bites that wake up and smell the coffee? We basically live and, on this planet, and sometimes things are hard. I did get a little discouraged even thinking maybe I ought to just be a butcher like my dad and make some real money, but he never made any money anyway. But there was this lady in my first church named Linda Rodriguez, and she came up to me and she said, "Pastor, isn't the church a hospital where people come to get help?" I'll tell you, 55 years ago changed my whole perspective on ministry. That's why I'm still in ministry and considered a great privilege is because the church is a hospital. You don't go into a hospital and get frustrated and angry at the patients. They're right where they should be. You don't understand perfect people don't go to church, because they're perfect.

But we come because we come to grow to learn. And so this is a hospital. It's a redeeming community. The reason this church is called Redeemer Bible Church is not just that we celebrate our Redeemer, but our Redeemer, we live out his redemption by being a hospital, being a redeeming community.

In 1952, a probation officer in New York tried to find some organization that would take into its community this confused 12-year-old boy. The child had some religious background, but none of the major denominational groups would take him. The probation officer wrote this. "His case was reported to me because he had been truant. I tried for a year to find an agency that would care for this needy youngster. Neither Catholic, Protestant nor Jewish institutions would take him because he came from a denomination they did not recognize. I could do nothing constructive for him." This is a really shame because if there had been in 1952 in the Bronx, a redeeming community, maybe this young lad Lee Harvey Oswald would've lended his life differently than he did.

You see, it's Jesus who set this whole thing up. People kind of say, "Well, I don't like the church. Church is full of hypocrites." And I always say, "We got room for a few more. Come on, join the party." But the reality is if people say, "Well, I'm mad at the church because the church didn't do

this, church didn't do that." Wait, get in line. In Matthew 16, Jesus says that "I will build my church and the gates of hell will not prevail against it." 60 years later, 60 years later, Jesus writes seven letters to seven of these churches. This is Revelation two and three. He's mad at five of them. He He threatens to remove the five from existence, move their lampstand. And so if you're ticked at the church get in line behind Jesus because He's not happy with all those groupings that call themselves the church, His church, people want to know why.

Why is Redeemer growing? Why are some churches growing? Some churches don't. That's a real easy answer. If you understand the message this morning, you'll understand why this church is growing because in one word, it's a redeeming community. See, this has to do with Jesus said and what Jesus prayed in John 13:34, 35, Jesus' meeting. This is the night before. He's going to be crucified. He's going to be arrested in four hours. Tomorrow He's nailed to a cross. You don't blow smoke. He's with His boys, He's with His guys, and He says, "Guys, this commandment I've given to you." Now their heads pop up because they're not used to. He didn't command his apostles to do a lot of stuff, but that's when He said, "This commandment I've given to you that you love one another as I have loved you for if you love one another, as I've loved you, all men are going to know you're my disciples."

They go, "Well, that sounds pretty good." Oh no, because what did Jesus just do? He gave the world the right to judge whether or not we're phonies based on how we treat each other. But He doesn't stop there in a few hours. He goes to the garden; He prays to the Father. In John 17, after He prays for the apostles, He says, "Now, Lord, I want to pray for those who will believe because of their testimony of their eyewitness count or the resurrection of Christ." Who's He praying for there folks? That's us. It's the only place I can find in the Bible Jesus directly prays for us. And what's His prayer? He prays, "Lord, you and I are one. I pray that they would be one." Don't do it, Jesus, don't do it. He does it. He puts a purpose clause again so that the world will know I came from the Father.

I'm going, oh, no. Now Jesus gives the right to the world to judge whether He's a phony based on what the way we treat each other. I am sure the devil will sit there going, "Boy, you sure made my job easy", because I'm amazed at all the things we disagree on. I mean babies, well, do you baptize them? Do you dedicate them? Do you dunk them in chocolate? I mean, we just disagree on all kinds of stuff, how we actually live out our faith. We may agree on who Jesus is, what He did on the cross for us, and we're brothers, sisters in Christ, but we poke at each other. And that's why in Romans 14 here, Paul basically says, "Stop poking at each other." See, at this time, there are only two denominations, Jewish believers and Gentiles believers, and they're poking at each other, arguing over food and what day to worship.

I'm saying, well, that meat might've been sacrificed to an idol. I'm eating only vegetables. "No, no, you don't worship on Sunday. You worship on Saturday or every day", and while they're poking at each other. Paul says, "Don't do that because you're distracting each other from doing the very thing God's called you to do as a redeeming community, as a hospital, because Jesus wants as a redeeming community to be melded out in his churches.

So what happens is the fact that Peter comes along, and Peter says, and boy, I'll tell you, when Peter writes his letter 1 Peter, it's a tough time to be a Christian. I mean, guess who's president at the time? Who's the emperor Rome? Nero is. And Nero wanted to burn down Rome, which was made out of wood and replace it with marble so that he would be remembered as the great emperor who built Rome.

So he set Rome on fire. Well, when all the houses of these people were burnt up, they're ticked and they're going to go after Nero. So he's got to find a scapegoat who becomes the scapegoat, Christians, and it's true in history Christians were torn apart by wild animals in the coliseum. They had tar put upon them, put upon poles, set the flame to light the gardens of Nero. This was a tough time to be a Christian. And Peter writes this letter 1 Peter, to try and encourage these believers, and he says in 1 Peter, 3:15, he says, "Now, guys, guys, but sanctify Christ as your Lord. Sanctify, set apart Christ as your Lord. Let people know Jesus is a big deal to you, that you follow Jesus Christ." "Well, how do I do that?" "Sanctify Christ is your Lord always being ready, that when you are noted asked, when you are asked, be ready to give." And the word is apologia, it's where we get the word apologetic. It's a defense, a reason not for Christianity, but for the hope that lies within you. People apparently can see hope.

Well, what is hope that people can see and determine whether or not they're wondering about you? They begin to even ask about you because what hope is, it's not a hope, a hope a wish, a wish. It's the word elpida. It means an expectation. It is what drives my life. What do I expect out of my life? What is my purpose? My meaning? What do I expect from the future and based on what I expect out of my life and my future? That is what drives, what motivates my life. Paul says three things, remain faith, hope, and love. Greatest is love because love is seen. Faith is what we trust. But what do you think motivates both love and faith?

It's your hope because your hope is what are you expecting in the future and now out of your life? And this apparently is something people can see and when they can see my hope, as Peter says, they're going to ask you and notice you don't get out there and hit them over the head with the Bible. They will wonder and they will ask you because they want to know what drives you, what's so different, and it is your hope and be ready to give a reason for the hope that lies within you. So this whole thing in chapter 15 of Romans, and I want to walk you through the 13 verses of Romans 15 this morning. This is where Paul says, "Let me tell you why I want you to stop poking at each other. We're not in competition." It's not I'm more spiritual than you. I'm smarter than you. I know more Bible than you, and I've got all my no, no, stop poking at each other because that's not showing the world around us our hope.

But rather we are a hospital. We're redeeming community produced by the Redeemer. And when the world sees a redeeming community, they're going to wonder about you and they're going to start asking you some questions about your hope. Well, apparently this whole thing starts with attitude. Attitude, a gracious attitude. Everybody has attitude. When I get my teeth worked on at the dentist, I do my research in RedBook and Glamour magazines there, and you see all these beautiful models. But ladies, can I ask you a question? Why do they all look angry? I mean, we

say, well, no, no, this attitude, I mean it's like that makes you more attractive and you have attitude.

Well, here it's an attitude, but apparently, it's a gracious attitude. Look at the first two verses of Romans 15. Paul says, "We who are strong have an obligation to bear with the failings of the weak and not to please ourselves. Let each of us please his neighbor for his good and to build him up." Well, he starts off here and he basically tells us that we who are strong. Now, what does it mean strong? Strong in faith. Those who have such confidence, they trust, they believe what Christ said, that He died, and He was the one that received God's wrath for our sin. So there's no shame. There's no guilt, and that I am part of the family of God, and I have a heavenly Father who's engaged in every detail of my life. I don't have time to be poking at you. My desire is to help you to get back to what we were created to be in the very first place.

So he says, "Now you who are strong, stop poking at each other but be helping." He says, it's an obligation here. Notice now that word obligation is a debtor's term. It means we need to do this because we owe something to someone. To whom? When in doubt, read the next verse, verse three, "For Christ did not please himself, but as it is written, the reproaches of those who reproached, you fell on me."

So, because Christ, He took our sin upon Himself. The reproach is we owe Him. He is our Lord. And so how do we owe Him? He says, "By bearing with the failings of the weak." Now again, the church is a hospital. It's a redeeming community. What is this? How do I bear the failings of the weak? What's he talking about? Well, in Paul's first letter he ever wrote was the book of Galatians. And in the very first two verses of his last chapter, Galatians six, he says this, "Brothers, sisters, if anyone is caught in any trespass", that particular word is the word "blunder". That somebody's doubting, they're struggling, they're blowing it, they're confused. So if one of us are blowing it and not doing well, he says, "You who are spiritual", "Whoa, whoa, whoa. I'm too humble to ever say I'm spiritual." Well, remember this is Paul, and in Paul's vocabulary, in his writings, there's only two categories, spiritual and carnal.

Carnal is you don't care about anybody but yourself. Spiritual is you care about honoring your heavenly Father. May I ask you, what are you? Are you spiritual? Yeah, you're spiritual. Just own up to it. He says, "Now you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself lest you too be tempted, restore." So this this redeeming community, we restore each other. Now, what does that mean? Well, it was a term that was used by doctors. If you came in with a broken bone and the doctor fixes your arm, he's restoring your arm. The word literally means make it like it was before. It was used by fishermen, if they had a hole in their fishing net. It's hard to catch fish with a hole in there. So you sew it up, you restore the net so it could do what it was supposed to do.

Well, in the same way he says, "We restore one another, get us back on track of doing what we were created to do in the first place so we can demonstrate our hope." How do I do that? Next verse, "Bear one another's burdens and thus fulfill the law of Christ." Huh? You mean I can actually fulfill the law of Christ? Well, how do I do that? I want to do that. He says, by bearing

one of those burdens. Well, how do you do that? The word literally speaks of shoulder, taking your shoulder up against the shoulder of another person. So the weight on their shoulder you don't take the weight off, but you share the weight. How do you break out of the metaphor? How do you do that? There's a concept in the Bible called deathness. The word is thanatos. The word of study of death in our English is thanatology. And the word thanatos means a feeling of absolute isolation, absolute abandonment. Nobody cares because nobody understands what you're going through, and they don't understand what they're going through because they don't care. That's a deathness and that's what destroys us. But if I take my shoulder and put it up against yours and simply by asking, help me understand, no lectures, no judgment, just help me understand. It's giving the gift of understanding, and I don't understand fully why it works but what happens at that moment? You no longer feel alone. You no longer feel isolated. You know there's someone who does care because there's someone who understands. At that point, we pull each other out of deathness and back on track and what we were created to be in the first place, all because of the gift of understanding, not poking each other. He says, "We ought to be not pleasing ourselves, but pleasing our neighbor to build them up."

That's that's not easy because beloved, we're hardwired to believe we are the center of the universe. I mean, honestly, all things happen around me and to me, and it's all about me. People, you just get in my way, and this is our nature. This is our fallback. But life becomes a choice. And even though that's my nature, my flesh, I'm going to make a choice. I don't want to go there because I know that kind of self-pity and pity party just creates misery for everybody around me and myself. So the choice is I'm part of a redeeming community. I'm part of a church here, and each one of us, we are bearing up each other's struggles. Weight that can be shame, guilt, frustration, whatever it is, I put my shoulder up against yours and I give you the gift of understanding. Help me understand what you're thinking, what you're feeling.

Well, to whom do I do this? He says to your neighbor to build them up. Build them up to what? Well, maybe before we answer that, who's my neighbor? Well, look at verses four and five. "For whatever was written in former days was written for our instruction that through endurance and through encouragement of the scriptures, we might have hope." This expectation, this motivation that keeps me moving, he says, "May the God of endurance and encouragement grant you to live in such harmony with one another in accord with Christ Jesus." I'm only going to have help with my hope, not if I'm poking you and you're poking me. But if we're in harmony, a redeeming community because there's somebody there to put their shoulder against mine and give me the gift of understanding, at least understanding what I'm feeling, what I'm thinking. So I don't feel deafness, absolute isolation.

Well, so who's my neighbor? Well, this is a common mind. He will answer that in a moment. But first we say, okay, we're to restore one another. To do what? We're to build up one another. Build up to what? We're to help one another. Help one another do what? Well look the common mind of verses six and seven. He says that "together, you may with one voice", what's the word? "Glorify the God and Father of our Lord Jesus Christ. Therefore, welcome one another as Christ

has welcomed you," for the what? This glorifying of God. Now, this is something we've all heard about. We live to glorify God. All right, we all agree. Let's do it on the count of three. 1, 2, 3.

Yeah, do we say it? Do we smile? I mean we don't have a clue what it really means. What is the glory of God? I am so glad Moses asked the question. It says the heavens on the earth. Psalm 19, declare the glory of God. Great. Is that like a giant light bulb? What is it declaring when Moses in Exodus 33? Now remember this is after he led the children of Israel, out of slavery, out of Egypt. And boy, the people know that God is strong enough to split the Red Sea and take them out. That's all they know about God. So they've got to stop, and Moses got to go up and get more instructions. So at Mount Sinai, he goes up to get the 10 Commandments, the decalogue, and what are the other people doing in the valley? They're having a party with a golden idol.

So when Moses comes down with the two tablets with the instruction about who and what God desires, he sees this, and he just breaks them. He gets ticked. And the moment he breaks the 10 Commandments, the first thing in his mind was simply this. "Oops", like what am I going to do now? He's got to go back up. And what I love about Exodus 34, it's just so on. God loves you, forgives you, but there are consequences, the stupid. Because all he had to do was go up the mountain. God carved the tablets out of the mountain. God inscribed the 10 Commandments. All he had to do with the help of gravity is bring them down. But in Exodus 34, verse one, I love it, "Moses, you cut the tablets yourself and you haul those babies up there. And I'll dictate to you the 10 Commandments."

There are consequences to stupid. But the fact is when Moses said, God, show me your glory. What was he asking? What is the glory of God? The Hebrew is clear. He's asking God, what are you like? The Hebrew concept is what is your name, your reputation? What is it about you you want us to know? Every one of us have glory. Whatever you want me to know about you, that's your glory. And so Moses saying, "God, all we know is that you're strong. And we know in Psalm 19, heavens and the earth, so we know You're huge."

Paul, in Romans chapter one gives us a little clue. He says, "We're without excuse about God wanting to be known and showing himself." He says, "For the invisible attributes of God, His eternal power, His divine nature have been clearly seen by what He's made." So we're without excuse. So at least there's two things we can know about God, what He's like from the universe, that He has eternal power and divine nature. Now, picture your God, the word power due to is simply means what you can do, what you can accomplish. But He's got to communicate to us this concept we've never heard before. Eternal power. Now, if He's going to communicate the concept of eternal power to us, how big would He make the universe?

I think it's about the right size, don't you? And then how complicated would he make the universe if he wanted to show His divine nature, His divine, infinite knowledge, His intelligence? Well, scientists are discovering stuff every day, laws, principles. We can stick something on Mars, right where we want to put it because of these universal laws and principles we've discovered in this complex creation of God. But the only problem I have with that is when I was in junior high, I got beat up a lot, primarily because I had a big mouth that might be hard

for you to believe. And I'll tell you, a lot of those bullies, they were smart, and they were strong. So when you tell me, and I look at the universe and I say, God is strong and God is smart, how do I know he's not just a cosmic bully? And why would I want a relationship with a bully? But how is God going to show his person? How's he going to show what he's like, his glory?

He answers Moses' question in Exodus 34, and he gives a list. He says, "Moses, I will declare my name." He says, "For I'm gracious. I'm compassionate. I'm slow to get angry. I forgive." Then remember the Hebrew language, if you want to emphasize something, you double it like King of Kings, Lord of Lords, Holy of Holies. Twice He uses the word and hessed is the Hebrew word. It's the word for love that's translated agape in the New Testament. And it talks about the kind of love that cares about the wellbeing of another. And He emphasizes it. Now, that's what's interesting. This is why we're disciples of Jesus Christ, you do know we're not disciples of God the Father, and we're not disciples of the Holy Spirit.

Why are we disciples of Jesus Christ? Because who else heard from heaven at his baptism? "This is my beloved son in whom I'm well pleased", and it is transfiguration in Matthew 17, again from heaven. "This is my beloved son in whom I'm well pleased." Why was the Father so pleased by the son? What did Paul say in Colossians 1:15? "The Son is the visible image of the what? The invisible God." Why do you think when Philip said, "Jesus shows the Father, Jesus said, 'You numb, numb.'" No, he didn't say that. "But Philip, if you've seen me, you've seen the Father." Why the Hebrews chapter one verse three it says, "The Son is exact representation of the nature of the Father. You see the son; you see the Father." Now, do you see why we're disciples of Jesus Christ? Because the more I become like Christ, the more I become glorifying God using this funny little body.

Why do I think this body could actually manifest the beauty of its creator? Nowhere does it say animals do it or not even angels. You want to know why? Genesis 1:27, Genesis 1:27 said, "When God created you, God created man, both male and female." He created them in His own, what? In His own image. No angel you have in the scripture says, bears the image of God. No animal bears the image of God, but we do. What does that mean? We bear the image of God. We have a capacity with these funny little bodies to actually manifest what our creators like. Can I manifest graciousness, compassion, slow to get angry, forgiveness? Can I manifest really caring for the wellbeing of others? Oh, yeah. Do I always? Oh, no. But the fact is if I'm glorifying God, that's what it means to glorify God, to be able to manifest the beauty of my creator.

Because if all we got is a galaxy, it gets pretty cold out there. If all people know is well, He's powerful and He's smart, then they may not want a relationship with a bully. But we realize He's not a bully. And how are they going to realize the beauty of our heavenly Father? Beloved, it's not going to be with animals, even little cute little kitty cats. And it's not going to be with angels. They just look, we're always busy obeying, but it's going to be those of us who bear the image of God. Apparently, it's a big deal because Genesis nine, God says, "If I destroy somebody who bears the image of God, I should have my life forfeited." It's a big deal because this is what we were created to do in the first place.

And so the greatest apologetic is when people in this world, this community, can see our hope and what generates and motivates me of what my expectation of what I want my life to be and what I expect from my future. It's when I'm part of a community that helps me get back on track of what I was created to do in the first place. I don't care what your vocation is, you can do anything. But the thing that gives you the greatest sense of meaning, purpose, no matter what your job is, is you're there to manifest the beauty of your creator. Now, all those words get a little confusing. So it isn't to be over simplistic, it's just to give you a tool because there's one word, if I just think of one word, wherever I'm at during the week, get in the car, out of a car. If I think of just one word, that thing unlocks all of that beauty of graciousness, compassion, slow to get angry, forgiveness and caring about the wellbeing of another. And the word is simply "kindness".

Kindness. Have you noticed how surprised an unredeeming community is when during the week you're just kind, that you're caring about their wellbeing? It might be a smile; it might be a chat. It might be, who knows, might be anything but kindness. It unlocks the very beauty of what we were created to do in the first place, and you will not find a greater sense. But who is supposed to be doing this, and to whom? Well look at this redeeming destiny. Verse eight, "For I tell you that Christ became a servant to the circumcised, to the Jews to show God's truthfulness." He's going to keep his promises in order to confirm the promises given to the patriarchs. See God through Abraham put together a nation, the chosen people. Israel's purpose was to manifest the beauty of what? Their creator. They got a lot of poking around at each other and everybody else.

So they didn't do a great job, but that was their purpose for existing. But now God's going to say it's always been His mind would not just be the Jews that bear the image of God, but it'd be us Gentiles as well. Listen to what he says. "And in order that the Gentiles might glorify God", not just the nation of Israel, "The Gentiles would glorify God for his mercy. It is written." And he gives a list of Old Testament statements pulled out of different prophetic statements. And listen, if you can hear the magic word, therefore I will praise you among the Gentiles and sing to your name. And again, it said, "Rejoice oh Gentiles with his people." And again, "Praise the Lord all you Gentiles and little peoples extol him. And again, Isaiah says, "The root of Jesse, that's Christmas. Jesus will come even he who arises to rule the Gentiles and Him will the Gentiles hope."

So who's my neighbor? Jew Gentile. Anyone who bears the image of God? And what is the greatest hope I have, my expectation out of my life and my expectation of the future is I was created to do one thing, manifest the beauty of my creator so people would be drawn to the Father, not just think He's a bully that they ignore, or they get angry at. But see the beauty of our heavenly Father who's engaged in every detail of our life. And so Paul gives us his prayer at the very end, verse 13, "May a God of hope fill you with all joy and peace in believing so that by the power of the Holy Spirit, you may abound in", what? Hope. That's how hope is seen. Through my kindness with people I meet, and they see I'm glorifying God, manifesting the beauty of my creator.



That's what the spirit of God will use to draw people. People are going to ask; people are going to wonder about you. What makes you so different? Because you're not like everybody else in my world. And that's when Peter says, "Now, be ready to give a reason for that hope that is within you." And what is the answer? Oh, why do I do this? Because God's my heavenly Father and He has forgiven me, and he's put me into his family. And I had this heart deep desire to honor God as my Father and to honor God as my Father. I need to be honoring you. Then shut up no more and watch how the spirit of God will use your apologetic.

Church, we can't do this alone. Why are some churches growing? Why is Jesus blessing Redeemer Bible? It's because this is a redeeming community, and I am so proud of you. It's not just the donuts, although those chocolate ones are so good. It's not just the donuts because I notice I watch you out there. I watch you in here. You're not running to the car and out you go, but rather you are caring about the wellbeing of each other. I'm kind of a non-malicious bishop in the valley, and I've been into a lot of churches and those churches that are almost dead, people are pretty well too absorbed with poking at things and poking at each other, and they're pretty well self-consumed with themselves, and they're not really caring for those around them, and therefore they're not growing. And that's why this church is growing.

I want to make sure you know exactly what it means to be part of this redeeming community. So I've put together little quiz and no cheating. Question number one, you hear a friend's daughter is pregnant. Do you A, decide your friend is a lousy parent? B, wonder how the girl could have been so stupid? C, realize we all have our challenges and give them the gift of understanding? Shoulder up against a shoulder. Number two, a fellow believer confides to you that they're struggling with confusion about their sexual identity and yet they want to honor God with their lives. Do you A, tell them the story of Sodom and Gomorrah? B, pull back from them because they make you feel uncomfortable? Or C, commend them for their heart to honor God and be faithful to answer their questions honestly? Three, a new couple, your home group and you discover this is their second, maybe their third marriage because they've been divorced. Do you A, let them know how much God hates divorce? B, just wait for that marriage to fall apart like the others? Or C, realize this is now part of their story and put your shoulder and giving them a gift of understanding and seek to grow with them?

Number four, it was interesting. The first service, I had one guy ride over there. Go "C!" I thought, "overachiever." Number four, a family just can't seem to get on their feet financially. Do you A, roll your eyes at their incompetency? B, ask how you could pray for them? C, buy some groceries and assist them in any way you can? And then number five, a person with a chronic illness enters your world. Do you A, encourage them to have more faith so they will be healed? B, try not to stare and thank God it isn't you? C, invite them into your world with compassion and comfort in some way? By the way, all the right answers are C, and you need five out of five because this is a bad case of the normals for a redeeming community.

And this is why it is the great, the greatest apologetic because as Peter said, sanctify crushes your Lord. Let people know that Jesus is your Lord big deal in your life. How? Always be ready when

you're asked. And why are they going to ask you? Because they're going to ask you about the hope that is within you. What are you all about? What drives you? I have a heavenly Father who's engaged in every detail in my life. And because I am honoring him, this is why I'm kind to you. And watch how the Spirit of God will use your testimony, your life. It's the greatest apologetic, I promise.

Pray with me and notice I did not fall down. Heavenly Father, I do thank you for these dear sense of these dear brothers and sisters, Lord. And I love to be identified with Redeemer Bible because this is a hospital. Perfect people don't go here, they're perfect, but we come because we are honest. And Lord, we want to grow. We want to, in a more pure way, manifest the beauty of you are. And we sometimes throw our little parties, and we sometimes Lord get angry and doubtful, and we need harmony. We need each other so that we can be restored back, built back, helped to get back to what we were created to do, made in the image of God, to glorify you, to just quietly manifest the beauty of who you are through our kindness. This we ask and in name of Jesus Christ and God's people said amen.

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