

The Great Commission

Sermon #2: Make Disciples

Matthew 28:19-20

Dr. Matt Cassidy ---- January 15, 2023

Hey, good morning, Grace! When I was in my last year in seminary, I spent the summer working at an inner-city church. Frankly, it was a pretty dangerous part of Los Angeles. One of my job descriptions was to drive the church van. It had bullet holes in it—the whole thing. It was exciting.

Anyway, I'd wake up in the morning and make my way to do pickups on the way to the church. It seemed like I always got stopped at this one traffic light. And there was an older man in front of automotive garage—a shop. He was hanging what must have been at least two hundred hubcaps on that eight-foot fence. And then he would sit out front thinking he was going to sell those hubcaps. As I'd make my way around throughout the day I'd see him sitting in that chair. And all summer I don't remember seeing him make a single hubcap sale. Twelve hours later I'd come home and see that old man taking those hubcaps down and finishing up the day. And I'd look at him and thought, *He's like a modern-day Sisyphus who angered Zeus, and now he's got to push this boulder up a mountain just to watch it roll back down so that he can push it back up for his entire existence.* There was no meaning, there was no purpose to what he was doing. And I thought, *Boy, if that man had one deep thought he would be crushed by the meaninglessness of his existence.*

Anyway, I ran across him again one morning and I looked at him and he looked at me. By now he knew the van, so he'd look at me—*Hey.* He looked at me, and I thought, *You know what? I think I know what he's thinking. He's looking at me thinking, "Oh, that poor young man driving that van. He circles the neighborhood all day long. There's no meaning or purpose to what he does. I bet if that young man had just one deep thought he'd be crushed by the meaningless of his existence. He's like a fly with a string attached where he can never get away."*

And then over the years, actually decades now, I've realized that we're all hanging hubcaps, aren't we? We really are. Whether you're a doctor or a mechanic or a lawyer or a homebuilder or a pastor. We're just hanging hubcaps. Even the pleasure seekers, you know, are just seeking the same old thing again and again. If we ever have the chance to have a deep thought we'd be crushed by the meaninglessness of life.

It's like that Old Testament genius Solomon: "Vanity of vanities, all is vanity." But I've got to ask you—do we serve a capricious and vindictive god like Zeus? Wouldn't Jesus leave us with a reason to live and a purpose in life, something that we could do here in the very short time that we're alive that would transcend our existence and echo into eternity? Wouldn't the King of all kings give us a command to tell us what to do to glorify His name and to make life a purposeful, meaningful thing in every little thing that we did?

The Great Commission

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, teaching them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. ²⁰ And surely I am with you always, to the very end of the age.

Well, Jesus did. The King has left us a command. It's found in Matthew chapter 28. We're looking at that—we looked at it last week, we're going to look at it this week and in the next few weeks. Here are the last words the King spoke in the Book of Matthew: "Jesus came to them and said, 'All authority in heaven and on earth has been given to me.'" Now what's going to follow is often called The Great Commission, but frankly, it's a command. He's telling us what to do. These are the last orders of the commander in chief.

Verse 19: " 'Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I've commanded you. And surely I am with you always, even to the very end of this age.'"

Now it's absolutely essential, vital, that we understand what this command is. Because if we don't, we might think we're following instructions, but we're not. I don't want to get to heaven and have somebody greet me there with my third-grade report card that says, "Fails to follow instructions." That's happened before in my life—actually, through most of my elementary school years—"Does not follow instructions."

When we get to heaven and say, "Yeah, I did everything you said," and Jesus says, "But that's not what I said." *Wait, what?*

One of the problems with being able to understand what this final command means is that in English it says a little something different than what it actually says in Greek. If you look at it in English, you can see that it looks like there are four verbs in those two sentences. And so all four verbs are standing equal to each other. And if you remember eighth-grade grammar where you had to diagram sentences, it would look like this: Therefore go. And then make disciples of-- who? Of all nations, baptizing them—how? In the name of the Father and the Son and the Holy Spirit. Teach them to obey—what? Everything that I've commanded you. Four orders, four commands, all standing equal to each other.



But that's not what it says. And you can't know that unless you understand what it says in Greek. In the Greek language it is able to specifically identify what the command is in the details and give us the certainty that we can live our lives by, which is good to know.

In the Greek there is only one verb. There is only one order. The other words that are used are accentuating or explaining or clarifying what to do with that verb, that one command. In other words, in Greek the only verb, the only command, is make disciples. Of who? Of all nations.



Now what are called participles are going to be used to explain how to make disciples. So, it goes on and says, “By going ... by baptizing.” How? “In the name of the Father, the Son, and the Holy Spirit, teaching them to obey everything that I’ve commanded you.”

Now it's very important to understand the distinction between having four commands of equal value and one command. Now we can know exactly what we're to do, and using those other three participles, know how to do that. It defines our priorities. It defines the end game.

The Great Commission is not merely to go to the ends of the earth preaching the gospel, nor to baptize a lot of converts, not to teach them the precepts of Christ, but to “make disciples”—to build men like themselves who were so constrained by the commission of Christ that they not only followed Jesus themselves, but (and this is key) led others to follow Him, too.

--- Robert Coleman

In Robert Coleman’s book *The Master Plan of Evangelism* he does an excellent job summarizing the importance of the distinction there. He says, “The Great Commission is not merely to go to the ends of the earth preaching the gospel, nor baptizing a lot of converts, nor teaching them the precepts of Christ; but rather, to ‘make disciples’-- to build men like themselves who are so constrained by the commission of Christ that they not only follow Jesus themselves, but (here’s the key) lead others to follow Him, too.”

It’s how a church can measure success in obeying the last command of God. It’s not by keeping score or knowing you’re doing well by the number of people sitting in the seats. It’s not by an increase in budget. But according to the verse itself, it’s whether or not the Christians in the church are disciples. And are the disciples making disciples? That’s the command.

So, today we’re going to look at two big questions that obviously follow from this insight. The first question is: What is a disciple? Because we’re supposed to be a disciple and make disciples. And the second one is: What is the disciple-making process at Grace Covenant Church? What is the disciple-making process at this location? How are we doing that?

What Is a Disciple?

So, the first one: What is a disciple? That word is a church word now, but it was a pretty common word back when Jesus spoke. There were multiple expressions of a disciple, both in the religious community and outside of it. The word “disciple” comes from the Hebrew word *talmid*. A *talmid* was a student, but way more than a student. If you were a religious leader, a political leader, or a business leader, you would have men and women who wanted to be like you. And they would apply to be a *talmid*. And it was not so that they would know what you know; it would be to be like you are. They were trying to be like that mentor. They would take on that

person's cause and almost take on their identity. Again, they wanted to do what the master did. A great compliment for a *talmid* back in the day was this figure of speech: *The dust of your rabbi is all over you*. In other words, you're following your rabbi so closely that when his sandal hits the ground, that plume of dirt ends up on you. That means you're following him that closely. That's what a disciple meant in the context of that culture.

In the Bible there are multiple definitions of a disciple, because in the epistles, those letters to the churches, those saints wanted to make sure that we would know, the church would know, how a disciple lives, since we're supposed to be a disciple and make disciples. So, when they would write their letters to the churches, they would describe a disciple as someone who is mature, complete, lacking in nothing, whole.

At Grace, we've defined that phrase (to be a disciple) to mean to become like Christ in all of life. As a matter of fact, even our purpose statement is that at Grace we glorify God by guiding people to become like Christ in all of life. The purpose of our meeting is to be a disciple and to guide other people to be disciples, to become like Christ in all of life.

The Great Commission, this great command, is not for converts that are baptized, but it's about disciples making disciples. That's what we're to do.

So, here at our church, at Grace, we feel like the purpose of life, the meaning of life, the reason for our existence, is to take every opportunity to glorify God by becoming like Christ, and then looking for opportunities to do ministry so that maybe we could introduce someone to the forgiveness that comes in Christ and His death and resurrection, showing them the teachings of Christ and how to obey all that He taught, how to respond to the Spirit, hear the Spirit and obey the Spirit, and how to love the Church, His bride. That's what we're trying to do here at Grace. And that's what the command is. So, be a disciple who make disciples. That's Jesus' last command.

What Is the Disciple-Making Process Here at Grace?

The second question, if you remember what I said, is: What is the disciple-making process here at Grace? What is the plan for doing that since God's plan is not something—it's someone. It's you and it's me. What are we going to do? What's our strategy to make that happen? Because it's not about talent; it's about availability. God's looking for people who are willing to do His will. That's the key to make it happen.

Grace's Six-Step Process in Becoming More Like Christ

So, at Grace we have a six-step process, six steps in helping you become like Christ, and six steps in serving the ministry that God has for you to help someone else become like Christ in all of life, to find the forgiveness that comes in Christ and learn to obey and learn to hear the Spirit of God and learn to love the Church. That's what we're doing.

There are six steps to doing this. And today I'm going to walk you through this. This will be a great time if you're relatively new to Grace, an informative time. And for those of you who have been coming a while, it's an application-driven sermon, so there will be at least six applications here for what we're going to do next.

1. Build Relationships

Step one is building relationships with people outside the church. To make disciples, the first step is to have relationships outside the church. And I would say that the point of emphasis for us at Grace is mostly to help people grasp their identity according to the Bible. And part of their identity is that they are ministers. As a matter of fact, we have a phrase that we use regularly here: *Every believer is a minister*. And that phrase comes with a test. Here it comes: I'm just a pastor, but you're the ... yeah, you're all the ministers. Everyone's a minister. I'm a minister too. I'm a player/coach. And we want everyone to see themselves and see their lives as ministers on call, pastors on call, waiting for opportunities to do ministry with people that God in His sovereignty has put in your life according to where you live, where you work, the hobbies you have, your involvement as a parent with other children in seasons of life.

At Grace, we put the Great Commission of reaching out and reaching the world in a phrase called lifestyle evangelism. It's a more relational evangelism. That's where we put our hope. If you look at our budget for advertising at this church, it's minimal. Our budget for advertising is for the banners on the side of the building and postcards a few times a year that we give to you to give to people who God has brought into your life. We don't do bulk mailouts. We're not doing advertisements on the radio or television on social media. Those are bad things. But we want to put our money where we feel like it's most important to do so, and that is in God's declared value and identity of who we are. We're the ministers, you and me. And we want to emphasize that we would have the eyes to see that God has placed people in our lives to pray

for and care for and to share the good news with—and not just leave it there, but help them become like Christ in all of life. We're supposed to be developing relationships so that we can have conversations with people, significant conversations—conversations about our marriage or our fears or even our dreams, which is even more risky.

A simple application for the first step is to see yourself—it's an identity issue—and perceive yourself for who God sees you as. You're the person that He's counting on to reach or to serve and have the conversation with people about the death and the resurrection of Christ, about the forgiveness that comes in Jesus.

2. Be a Verbal Witness

The first step is to have meaningful relationships. The second is to be a verbal witness. A verbal witness is when you are guided by the Holy Spirit, listening to Him, at a time and with a technique of bringing up the truth of the Gospel. It's going to take a lot of courage. You'll need the Spirit's guidance and the Spirit's courage to say the words out loud. And you might even practice a script to have something in store for someone who you might be engaged with. You could say something like, *You know I go to church, right? You know that I'm a religious person, but it's more than that. I have found that I find courage and power through grace, which is a word that means "gift"—the gift of Jesus Christ and His Spirit. I've been able to do things that I didn't think I could ever do and I'm happy to talk to you about that.* Some kind of saying out loud, not just with your actions, but with your words—an invitation.

Speaking of which, a lot of ministries here at Grace, knowing that we're helping you to become like Christ and to be a disciple, but you're trying to do this in your own ministry that God has for you—we have multiple ministries for people outside the church where they are able to come and enjoy those ministries, usually in times of difficulty. Celebrate Recovery, for example, is for different types of recovery. We have a grief ministry in Grief Share. We have a divorce ministry. We have a ministry to new moms and mothers of preschoolers. We have a ministry for new people in Austin who just started to unpack the boxes.

There are seasons in people's lives or events in people's lives when they feel helpless and alone, and they're looking for help. And we have all these ministries, and the point of all that is that I want you to know those are cards that you can play in your verbal witness. *Hey, why don't*

you come with me to Grief Share because you just lost a family member? They're there for your ministry that God has for you.

3. Attend the Worship Service

We have this verbal witness, we have building relationships, and then third is the worship service, or what we'll call "big church." That's what happens in this auditorium here. All disciples, no matter the maturity level, thirst for truth. God has made us in His image and even nonbelievers that God is hounding are thirsty for truth. And everyone needs a place to worship, believers and nonbelievers, I would say. But certainly, all disciples need to have corporate worship together. And for the sake of our own souls to become like Christ and for sake of the ministry that we have as disciple makers, this is what we do on Sunday morning. And I want to show you the power of regular worship here at Grace and I want you to know what goes behind everything we do.

First, we built out our campus—it's beautiful—we try to keep every tree and grow grass wherever we can—multiple times we've tried to do that—and where we can't we're starting to put gravel. But we built around the 200-year-old oak trees. And as you work your way up to our auditorium, you're looking at an award-winning, elegant worship center with music that is beautiful. The artwork in the lobby is stunning. And the purpose of all that is to bring a person an aesthetically pleasing experience so that they're ready to worship God. We sing together, communally. And then we hear authoritative teaching from the Bible, the Word of God, that's application-driven. Those are things that every soul desires. We intentionally try to make it feel like it's something different, something special. You can't experience what happens here at a concert or at another teaching venue. And we want people to experience church. We're not embarrassed or apologetic about that, because we feel like God is calling people to Him, and when He's calling people to Him, it's going to feel like a church. And our church is not too formal, it's not too casual (although a couple of you ...)—anyway—I'm kidding.

The point is this. The weekend worship service that we have here is required for a balanced diet for every believer and every disciple, certainly, that wants to become like Christ, to worship together and to learn what His Word says. And again, it's supplemental for your ministry, for people that you're helping with as well.

I want to add this. Did you know we have a plan here? Honestly, we plan, and we plan ahead. In this learning experience over twenty years ago in the venue of the worship service, we thought, *What are going to teach people so they can holistically understand how the Bible is taught?* We got a community of people together and we looked at five different seminaries in a degree called the Master of Arts in Biblical Studies. And we looked at what they all had in common and we said, *Well, let's make that the pulpit curriculum. Let's make that our scope and sequence.* So, we do. We have a seven-year core curriculum that, in the context of the Bible, includes a Bible survey itself; epic surveys; and Bible books. We teach the Bible topically—that's called systematic theology. We sprinkle that in throughout the year. And then a third and fourth quadrants are life skills and ministry skills. And we do that over those periods of time because we want people to have a plan. We certainly wanted to have a plan for what we teach here and a purpose for it. I just thought you'd want to know—we have a plan.

There are four applications for this worship service attendance each week. The first one is this: I want you to consider attending every single week that you're in town. If you're in town and everything is okay, you should come. If this is new to you, you should make an advanced commitment to it and make plans for coming every week between now and Easter, and let's just see what happens. Every week between now and Easter be here. If you started taking a break for COVID, COVID's over. Come on back. There's a thing we call the COVID shuffle where people kind of shifted around. And some people just stayed watching. We want you to come back consistently and regularly because it's good for your soul.

The second application (there are four applications here) is that you would consider that to be the next invitation to you have to a friend that you feel like God has brought into your life. See what happens when they come here and see what they can't find anywhere else.

A third application—and we really, honestly need everyone to do this—everyone is a greeter. Everyone's a greeter here at Grace, and here's why. Here's a great example. When the superstructure for this building was going up and it was obvious this beautiful building was going to be on this corner with three highways with a 120,00 to 150,000 people driving by every day, Melinda (my wife) started praying, *God, this building is going to call people. Not a person, but the beauty of this building and this campus.* And we need everyone to be a greeter, because so many people come here and they don't have anyone to say hi to. So, if you could just be kind to the people around you and look for an opportunity to make a new friend or bring someone up

front to the visitor's center, that would be wonderful. I met someone between services who came first hour and said, *Hey, I'm your drive-by guy. I'm the one your wife has been praying for. And we were just driving by and we see it every day, and we said, "Let's go there."* Everyone's a greeter.

And the fourth application here—the first one is to come every week, the second is to bring someone who you think God is bringing into your life, the third is to be a greeter—but I want you to see that every believer is a minister. This is another area where God brings people to you, like on your row. Be the pastor on your row. Every believer is a pastor.

The reason I say that is because I know we don't have assigned seats here, but you do, don't you? You know where you sit, and sometimes you get here and someone's sitting in your chair. Don't frown. You know who sits around you and you know who's new. Take those people to lunch. Bring them up—maybe we'll get to know them in the visitor's center and then make a new friend and figure out how we can get them plugged in some place. That's how you can use and enjoy that third thing called "big church."

4. Attend Discipleship Communities or Classes

Step four is discipleship communities or classes. In "big church" there's only so much you can learn, especially when you're trying to obey all that Christ commanded us, with a thirty-five-minute monologue. You can only learn so much that way. We're inhibited by that. You need dialogue to learn. And often you need other people to talk to about that. So, we have multiple communities, and almost all of them are built around life stages, because in almost every life stage you have different ways to express how to obey all that God has commanded you. And so, we get people in these different life stages and we try to teach the Bible in an applicable way, all the way from our youth ministry to our retired people. We also have Sunday school classes and adult communities that are independent of life stages. We also have courses that go really deep into the teachings of the Bible by people that really know that content well.

And we have a plan. Did I tell you we have a plan? We have a plan for our communities. There's a core curriculum for our communities and our courses as well. We look through the Master of Arts in Biblical Studies and how to apply that to the various life stages and what would be the most important at significant times in life. We have a purpose for that too.

But before we move on, I want you to understand the importance of our communities. Fewer and fewer churches are doing communities, and they're missing an opportunity. Because if we're trying to make disciples—trying to be disciples and make disciples—we need to take advantage of one of the greatest assets we have at this church, and that is the multiple generations we have here. The Bible absolutely says that you should have the older men discipling and mentoring the younger men, and the older women mentoring the younger women. In other words, let the wisdom cascade from generation to generation. Don't waste that.

And a way we found to maximize that opportunity is to have people in these classes being taught by people that are older and wiser than they are. A great example of that is one of our teachers, Dr. Chris Thurman. He makes his way throughout the communities, and sometimes he'll teach a course. He's a practicing counselor and psychologist for forty years here in Austin. He's written seven books on just thinking right—about God, about family, marriage, parenting. And if we didn't have communities and he and his wife Holly were merely in a home group with ten other people, those would be the only people that get to enjoy their collective wisdom. But since we have communities, he can go in and share that with hundreds of different families. Communities are a way to maximize the various levels of wisdom we have here.

By the way, it's great to have this in the application section. It's a great way to ask people to attend those communities. We were living in the bleachers when our kids were in high school. Boy, those parents of teenagers—we should have had business cards printed out because of all the problems that everyone was enjoying together. *There's this Parenting Adolescents class at our church. You don't even have to go to our church. Just go to this Parenting Adolescents class.* Because people are suffering in life together, we have a life stage to enjoy. That's one application for our communities.

Another application is this: why don't you make a commitment to come to both services? The next step for you might be to not be one of the families that just come and leave after one service—the one and then you're done. I find it interesting—this is new to me—most people now think that one service is all you need. I guess it has to do with expectations and setting your goals. If you just plan ahead of time and plan to be here from 9:15 to 12:15 and get the very most out of the opportunities available for you to become like Christ and help others become like Christ, I think you'll enjoy that. Because on our side (the leadership side) of it, we're trying to

make everything worth your investment in driving in and coming in and staying here from 9:15 to 12:15.

So, your next step might be, from now until Easter, to come to both services. Join the big service and join a life stage community or a learning community.

5. Be Part of a Life Group

Another aspect—we're on number five—is our small groups, our life groups. Those are midweek studies that gather. They're anywhere from four people to twelve people, and they're really applying the passages in the Bible that teach you to obey all that Jesus commanded us. That's a place where you can find each other's faults and strengths. It's a place where you can encourage one another, to build one another up, to confront—whatever it might be. But the point is this: you can learn a lot of content with chairs facing in one direction. But the magic happens when the chairs are in a circle. We're to bear one another's burdens. And that's not easy. But it's not optional either. We're to carry each other at times, and that doesn't happen with rows of chairs facing one direction. You can learn a lot of content, but the magic happens when you're in a living room in the middle of the week in a circle. Maybe you should consider joining one of our life groups. Go on our website and learn more about that.

6. Serve

Our sixth and final step in our discipleship process is service. And service is the idea of using your gifts to serve the local church. The local church is the primary means that God has chosen to use to change the world. And there's nothing like it on planet earth. There's nothing like the beauty or the brilliance or the love of the local church, the power or the potential of the Church. This is, biblically, the bride of Christ. The whole Church and the expression of that is the bride of Christ. And we're to learn how God made us to use our gifts to serve her. If you want to become like Christ in all of life, listen to what Jesus said. He said, "I didn't come to be served; I came to serve." So, you have to be a servant if you're going to be like Christ, and what better place than serving the Church itself. It's good for your soul. It's a great way to get connected. It's consistent with what the Bible tells us to do. Look for an opportunity to serve your church. You can go online and figure that out as well. However God made you, He made you to serve in the Church.

I want you to see that we have a plan. Did I tell you we have a plan? Yeah. I want you to see how the big plan fits together, because we've worked on this for years. I think once you see how it works, you'll enjoy that there's a purpose in what we do. We're trying to be disciples and make disciples; become like Christ in all of life while we guide others to become like Christ in all of life.

In "big church"—that's the big cog there. It's turning clockwise in the seven-year curriculum for this, its scope and sequence, is complemented, turning counter clockwise, by the communities and the courses. Because they're doing something that's different but complementary. If we're going through a Bible epic, they're going to be teaching very specific Bible application on how to parent, for example, at a particular age group. As the "big church" is doing one thing and the communities are complementing that, you'll see that the small groups, the life groups, are turning in the same direction, clockwise, as the "big church," because often the life groups are studying how to apply what we've learned here on Sunday. Because on Sunday I can't get into specific applications for individual life stages or your particular life. But you can when you're facing each other. It makes it easier for the life group leaders. They don't have to come up with new material. We'll do that for them. So, it all fits together—the two core curriculums and the scope and sequence of those. Meanwhile, the service is turning over here, inside and outside the local church, because we're trying to learn to use our gifts in that way.

We have a plan, is the point. Did I tell you that? Grace has a plan.

Where are you going to be in five years? Stop and think about that. Maybe better still, who are you going to be in five years? Do you have a plan? We have a plan. Do you have a plan on who you're going to be—more like Christ in all of life, thinking like Jesus, having the feelings that Jesus had in various contexts? You would have those same kinds of feelings and the courage to do the will of Jesus—you'd have that in your life. You'd think, feel, and do what Jesus would think, feel, and do. Do you have a plan for that?

Here's what I would suggest: that you go to the next step, or maybe next two steps in our six-step process. Because we do have a plan. We're trying to help people become like Christ in all of life, and we're trying to help people do the ministry that God has for them, and make it easy for you to minister to the people that you are workers with or family or neighbors. If you came here for five years, I think at the end of five years you would be more courageous with less anxiety. You would learn how to show compassion in ways that you never even thought you had

the ability to do. You'd learn how to pray more effectively or just enjoy the love of the Lord in a deeper way.

Shrink it: if you had a seventh grader (this is how scope and sequence works in core curriculum) here and you had that seventh grader coming for five years, he would go through and live through five epics of the Bible, of the seven epics that they do. He would experience five of those in those five years. She'll learn life skills and ministry skills over those five years, all the while going to Sunday school classes in the youth ministry and through the small groups where they're involved and make good friends. By the time your seventh grader is walking the aisle and going to the senior banquet that we have for them, he or she will be better prepared to live whatever their next life will be like, whether it's in college or the workplace. That's what we do, in a snapshot.

What about you? Where are you going to be in five years? Who are you going to be in five years? Because between now and 2028 there's a storm coming. There has to be. And the question really is, are you going to be like a beach ball that's getting kicked around on the top of those waves here and there? Or are you going to be a lighthouse that's rock solid in that storm, for your sake, for the sake of other people that are lost at sea, and for the glory of God? A beach ball or a lighthouse? Which one?

Do you have a plan? We have a plan. My proposal is this: find a church that is helping make disciples that are making disciples, and get involved in every way you can. I'm a big fan of this place. I was a fan of this place before they hired me. I was coming here before I was employed. I love this church because over fifty years ago they read Matthew 28 and said, *He said to make disciples, so let's do that. Let's be disciples that make disciples.* And go there, whatever church that is, and connect with other people and serve that body of Christ, and then grow in your wisdom of how to become like Christ in every part of your life. But the question right now is, What is your next step? Take it. Take that next step.

Let's pray.

Lord, we are grateful that in our hanging of hubcaps, whatever that might be, that You give us meaning and purpose; that You can have those incidental events echo into eternity and glorify You forever. The simple things we do in life are a means to an end, and the means are meeting people and expressing Your love and maybe even bringing them along so that they might

surrender their lives to You, all to the glory of the Son that glorifies the Father, to the amazement of angels and demons around us.

Lord, I'd ask that we would see ourselves playing our part as ministers on call. I'd ask that You would help us and inspire us to see ourselves for what You've declared us to be: perfect priests doing Your will. I'd ask that You'd give us the courage and sometimes just the energy to be able to do whatever the next step might be. We pray this for Your glory. In Jesus' name. Amen.