

Title: Don't Be Offended – Part 3

Text: Luke 7:31-35

Date: March 22, 2026

Proverbs 3:25 tells us that if we heed God's wisdom, *"we don't need to be afraid of sudden terror or the ruin of the wicked when it comes."* And so, if you have your copy of God's word with you today, and I hope you do, please turn to Luke 7. Luke 7, we're going to begin looking at verses 31-35 this morning, which finishes a passage of scripture that I've entitled, Do Not Be Offended, Don't Be Offended.

As Luke begins the main body of his gospel account proper here in Luke 7, the first warning he gives us is to not be offended when it comes to the person of Jesus. And that makes sense even when you just briefly consider who scripture plainly presents the person of Jesus to be. *"Jesus is the way, the truth, and the life. No one comes to the Father except by him." "There is no other name under heaven given among men whereby we must be saved."* Scripture presents Jesus as the only hope of salvation. And therefore, he is described as the great dividing line.

He is the fragrance of life to life for some and of death to death for others. For those of us who have trusted in him, Jesus is everything. He's our all, the beginning and end of our faith and of all things. He's the hope of glory. He's our wisdom, our righteousness, our sanctification, our redemption, he's our king, our lawgiver, our judge. He's our savior. He is our peace, our prince, our mediator, our master. He is God, our savior, God, our brother, and God, our friend.

But for those who have not trusted him, Jesus is in their eyes, nothing or at least nothing of any great consequence. In their eyes, he's foolishness, this idea of the cross. He's vanity, he's weakness, an expletive for swearing, an object of ridicule, a rock of offense. And this is why the same saving truth of Jesus that by the spirit of God delights some of us when it is shared, offends others, especially in our culture that has grown increasingly antagonistic and thin skinned towards the things of God.

As Jesus warned us in Matthew 24:10, as the day of his return draws near, *"many will fall away."* That is, be offended and will betray one another. They'll turn their backs on each other, and they will hate one another. This sinful tendency of our culture will increase. Just as we saw last week, people will inevitably be offended by Christ's person, his preaching, his passion, his providence, and so the question that we've been examining lately is how do we as followers of Jesus respond to those who are offended by our message? Do we abandon our message, adapt it, or dilute it for the sake of pleasing men? Or do we harden our hearts against the offenses of others and make the truth of God a battle ax saying whatever we want to say and however we want to say it? The answer is neither.

We as imitators of Jesus Christ must respond to others in loving discernment based on why they are offended. Some people can be offended because of an honest ignorance of God's word, as we saw two weeks ago with John the Baptist in verses 18-23. Some people can be offended because of a hostile

rejection of God's word, as we saw last week with the Pharisees in verses 24-30. And then finally, some people can be offended because of an apathetic disregard for God's word. And that's what we'll see this morning with the crowd in verses 31-35. And in each one of those situations, Jesus responds with loving discernment. He gives a word fitly spoken for each situation of offense and he shows them what it truly means to live the truth in love for our generation and to speak it faithfully.

So, with that in mind, if you're able, please stand with me out of reverence and respect for the word of God as I get to read our passage before us today from Luke 7. And for context, I'm going to go back into verse 18.

It says, "The disciples of John reported all these things to him. And John, calling two of his disciples to him, sent them to the Lord, saying, 'Are you the one who is to come, or shall we look for another?' And when the men had come to him, they said, John the Baptist has sent us to come to you, saying, 'Are you the one who is to come, or shall we look for another?' In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. And he answered them, 'Go and tell John what you've seen and heard: the blind received their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is the one who is not offended by me.' When John's messengers had gone, Jesus began to speak to the crowds concerning John: 'What did you go out into the wilderness to see? A reed shaken by the wind? What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.'"

"This is he of whom it is written. 'Behold, I send my messenger before your face, who will prepare your way before you.' I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he. (When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)"

Verse 31, "To what then shall I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.' For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by all her children."

This is the word of God who saves those who belong to him who seek his precepts.

Let's pray.

Dear Heavenly Father, I thank you so much for your word this morning that we get to study. I thank you for how it shows us the glory of Jesus. And I thank you Father for reminding us even just from the opening reading of this word that he is not some man that we can play soft and loose with. Literally all of history

bends around his birth. And we must consider, is he the one who was to come or are we still looking for another? Father, I thank you that the glory of this passage shows us that Jesus is the one who was to come. That he is the one to whom all the prophets pointed forward to. And that by trusting in him, we find eternal blessedness in his name. Father, I pray that if there is someone here today who is apathetic towards the person of Christ, you would cure them of their apathy today. And that they would take the person of Jesus seriously as they come to understand your word.

I ask this in Jesus' name, amen.

You may be seated.

So, after Luke shows us that a person can be offended by the truth of Christ because of an ignorance of God's word, and he shows us that you can be offended by a rejection of it as well. Luke then climaxes this warning to not be offended by showing us that a person can be offended by the truth of Christ because of a disregard for God's word. That's in verses 31-35, which by the way is the most damning and dangerous spiritual state of all. See, when you're angry at God's word, when I consider it, at least you're still angry, right? God's word is still having an effect in your life. Spiritual matters still bother you. They're still affecting you. But when you hear the word of God and don't care about it or react to it at all, that is the very definition of being spiritually dead. And the scariest part about it all is that those who are dead are never aware of it. When you're dead, you don't know it.

And so how does Jesus respond to those who are spiritually dead and are exhibiting that deadness through a calloused, unfeeling disregard towards God's word? Well, we're going to see that today in verses 31-35. And it all begins with Jesus giving, like he so famously is able to do, a fable or a story in verses 31-32, where Jesus, starting in verse 31, says, *"To what then shall I compare the people of this generation, and what are they like?"* In other words, Jesus looked out on that crowd, led by the Pharisees and the lawyers that he had just condemned previously, back in verse 30, because they were seeking to attain a righteousness of their own, not attained through faith. And he says, in essence, how do I begin to describe the people of this generation? And by the way, I should probably define what this phrase, this generation means now and how Jesus uses it, since people don't really care about it that much until we come later into chapter 21. And then in the key of eschatology, definitions begin to multiply like triples. So maybe I can prevent some of that. Probably not, but I'll try.

And first, I think it's important to know that this term generation is really not too far removed from our understanding of it, but there are some differences. It is used in scripture a bit broadly, chronologically, then we're used to using it in our modern, fast-paced society. So, for example, in our generation, in terms of the term generation, we often use that and refer to times lasting somewhere between 20 to 25 years, and we kind of define it in terms of cultural identities instead of lifespans. So, for example, beginning in the late 1920s, we have the greatest generation, followed by the Baby Boomers, followed by Generation X, followed by the Millennials, followed by Gen Z, and then I was told that there's also Gen Alpha, right? And who knows what might come next, right? And so, we have in our overly fast-paced, age-segregated

society, we would say that in the last 100 years or so, it's been made up of five or six or maybe even seven generations in just 100 years.

Well, the issue is when you look at scripture, you really don't see that term generation being used that way at all. The term usually is quite a bit broader chronologically than a mere 20 to 25 years. For example, in the wilderness wanderings in Numbers 32:13, a generation is defined as at least 40 years, at least that's how long it took for the old generation to die off. And then if you even go over into Psalms 90:10, it's often defined as 80 years. In other words, a generation is usually defined in scripture as being at least as long as a lifespan. You can even see that in Exodus 1:6. So, whenever scripture or Jesus says this generation, it means generally the people who are living during the time that is being referenced, okay? The people that are living during the time that is being referenced.

So, for example, in Hebrews 3:10, the phrase this generation is referring broadly in context to the people who are alive during the wilderness wanderings. I would contend here in Luke 7:31, this phrase generation refers broadly to the context of the people who are alive standing in front of Jesus. And later in Luke 21:32, the phrase this generation is referring to the people who are alive during the events that Jesus is describing. If you want to know more about those events, stick around, chapter 21 will be here before you know it. But whenever you're like, I don't believe that. Anyway, whenever you see in scripture, but whenever you see someone addressing in scripture this generation, they're doing it for a reason, right? They are highlighting characteristics of the generation to which they are referring for a reason.

It's because that generation is teaching a timeless principle that all people need to be aware of, that all generations need to be aware of. And that's exactly what Jesus is doing here. When Jesus uses this phrase, people of this generation, it's always because God is using that generation, the people alive during the time being referenced as an example for all generations who come after it. So, in other words, even though he's always addressing a specific group of individuals, there's a teaching purpose to that phrase. You see this throughout the prophets, where God is making an example of that generation for the warning and instructions of the generations that would come after them. You see this in Genesis 7:1, Deuteronomy 32:20, Psalm 78:8, Jeremiah 2:31, and there's a whole lot more.

Well, that is exactly what Jesus is doing here. He is drawing attention to the generation, the people that were alive in front of them, and he's using them and what they were like as a warning, an example for those of us who are sitting here this morning. And he begins this warning with a fable. He's like, *"To what then shall I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'"*

For those of you who have spent any time around children at all, you know exactly what's being described here. Dad, so-and-so's not playing by the rules. You know, they come in from the outside saying that. Rules, what are you talking about? You went out to play tennis by hitting a ball over a wooden beam in the middle of a gravel driveway. Well, yeah, but he hit it too low. Says who? Says me. Well, who made these rules? I did. When did you make them? Around the same time that he decided he hit the ball too

low. I mean, this is what it is to have kids, right? This is what kids do. For those of you who know the comics, it's exactly like Calvin and Hobbes playing Calvin Ball. They literally make up the rules on the fly and then they get upset and try to disqualify others for not following the rules that they literally just decided they needed to make in that very moment.

And so, Jesus says, you know what? That is exactly what this generation is like. They are immature and childish. They're fighting for control by making up rules on the fly and then trying to disqualify others based on those rules. And Jesus, as Jesus says, *"We played the flute for you, and you did not dance; we sang a dirge, and you did not weep."* In other words, you didn't follow the rules. Sorry, you're out. And Jesus is saying you're acting just like that, just like angry, immature kids. And that's what we're going to see next as Jesus moves from the fable into describing the fickle people that were standing in front of him. That's in verses 33-34.

It says, *"For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!'"* Notice the reason why the crowds couldn't listen to both John and Jesus' preaching. They say it was because of their style or spirit of ministry. As Jesus says in verse 33, *"For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.'"* We couldn't listen to John because he was just way too serious, and he was way too separate.

First, he was way too serious, right? We played the cheery flute, be more happy, John. And he comes along saying, *"You brood of vipers! Who warned you to flee from the wrath to come?"* Right? John wouldn't play along. He wouldn't dance like we wanted him to. And so, I just couldn't listen to John. He's way too serious. He's too solemn. He's just way too negative. And I don't need that type of negativity in my life. If he had been a bit more positive, then maybe I would have listened to him. We hear this excuse today, do we not? Why that preacher, he's just too negative, too serious, too somber. I need a bit more levity in my life. If this person could just be a little bit more positive, maybe I could listen to him. They don't talk about his message. They don't talk about his character. They don't talk about his conduct. Our culture judges preachers and teachers by their spirit.

Second, John's way too separate. Living in the middle of the wilderness since childhood, I mean, who does that? He grew up way too sheltered. He clearly has some antisocial tendencies. How can he effectively address anyone regarding anything that's going on in our world or our nation based on his childhood, right? I mean, he doesn't know anything about the cultural trends of Jerusalem. He doesn't own a subscription to Judaism today. He hasn't never been together for the Passover conferences. I mean, he doesn't know any of the latest sports scores. He has no hobbies. The only hunting he's ever done is for grasshoppers. What's to learn from John? John's odd. He's way too separated, way too radical. He's too unhinged. I, and in fact, I've been listening to this new podcast and I'm not saying anything, I'm just asking the question, but he might be possessed, right? If he had been a bit more relevant, a bit more down to earth, said things a bit more interestingly, then maybe I would have listened to him.

And we hear this excuse today, do we not? You mean you don't do this or that? You don't go here or there? You don't listen to this or watch those things? Why, if you're too separated from society and culture, you'll never be any use for God. You won't be effective at reaching the world as other people will. Really. John the Baptist lived his entire childhood into adulthood in the middle of the desert. He knew nothing of current trends. And yet God drew all of Israel to his ministry. I think there's a lesson here that maybe we need to abandon the excuse of needing to be culturally relevant.

Brothers and sisters, even for ourselves, we don't need to know our culture half as much as we need to know our God. But notice, the excuses that people give today are the excuses that they gave during John's day, why he is too serious and he's too separated. They didn't judge his message. They didn't judge his character. They didn't judge his conduct. They just judged his spirit.

Well, then Jesus comes along. Verse 34, *"The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!'"* Do you see the irony here? John was too serious and too separated to listen to, and Jesus isn't serious or separated enough. John doesn't associate with enough people, and Jesus associates with too many. The point is here's the reality, it didn't matter who you would put in front of these crowds, if they preached the word of God faithfully, the crowd would be offended, and they would use any fickle excuse under the sun of why they could not listen to the faithful proclamation of the word.

John is too serious; Jesus isn't serious enough. John's too foreign, Jesus is too familiar. John is too far apart from the world; Jesus is too close to it. And this is the point that Jesus is making. Both John and Jesus offended the people around them, supposedly because it was of their spirit. But that's not the case because what's the common denominator between John and Jesus that offended these people? Certainly, wasn't their lifestyle. The only common denominator was what? The message that they preached. Jesus and John were as different in lifestyle and communication as night and day. The common offense is that they faithfully proclaimed the word of God without thought or apology to people's expectations or desires. They had a problem with John, and they had a problem with Jesus because they had a problem with God.

Deep down, it was not the preacher's spirit that offended them, it was the preacher's message, the unbending word of God that they preached. That was the message of God's word that they hated. But because they couldn't publicly disagree with them as a semi-religious people, they instead attacked the man, and they attacked the spirit of the man to justify the rejection of his message. And this happens all the time. Maybe I as a pastor get a little bit better of a view of it, but people will sometimes come to church.

Here's the inside view if you want to know, okay, right? People sometimes come to church, sit through the service, and then as they're leaving, they'll say, well, that was very good and very biblical, but we were hoping for something a bit more cheerful. That was a little too solemn, too serious. We're looking for something brighter for our church family but thank you very much and have a nice day. And then another group, perhaps that attended during the exact same service, will come by and say, well, that was very

biblical, but we thought there was a bit too much levity this morning. We were looking for something a bit more somber, a bit more proper, a bit more traditional. Traditional, but thank you and have a nice day. But this is how many people view preachers of God's word today. They view them like puppets on a string who are to dance to whatever tune the individual desires, to only give messages that they like and to only make them feel what they'd like to feel that day, to dance when that person wants to dance or to weep when that person wants to weep, to play by their rules.

And here we see what Jesus would say to them. He says, you're like a bunch of kids. And that's how Jesus would characterize this generation. They're fickle, feigning concern for all these things in church and disregarding the most important matters. Are they preaching the truth? Because if they are, then it doesn't matter what I think about the spirit of this presentation because here I have found the unvarnished truth. Oh, for a generation that would rise up and simply say, I just want Christ. Feed me his word today. The world never changes.

Jesus's statement is true for our generation. It was true for Jesus's generation, and it was true for the generations even before that. That's why we read Ezekiel 33 this morning, which we read this morning, hundreds of years before Jesus ever came, thousands of years separated from us. And the Lord God comes to the prophet Ezekiel, and he tells them in verse 30, *"As for you, son of man, your people.... Say.... 'Come, and hear what the word is that comes from the Lord.' And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for with lustful talk in their mouths they act; their heart is set on their own gain. And behold, you are to them like the one who sings lustful songs with a beautiful voice and plays well on an instrument, for they hear what you say, but they will not do it."* In other words, the furthest that they ever get if you happen to give a sermon with enough passion and enough skill for that day is good sermon, pastor. And that's it. It amounts to nothing more to them than just good entertainment. That's our generation. May it never be our church though.

And there is hope because though we might live in a generation that responds to that, Jesus talks about how he's raising up a completely different generation from among the world. And that's what we see next. We've seen the fable and the fickle. Now let's see the faithful in verse 35. Where we read this, Jesus says, *"Yet wisdom is justified by all her children."* Notice how Jesus responds to this generation that grasps at every excuse they can find to avoid the word of God and feeling its weight upon them. Does Jesus agonize over these fickle people, wondering how can I manipulate my ministry to make them care about the word of God? Is that the approach he takes? No, he simply says this, wisdom, that is the wisdom of God's word, will be justified. In other words, it will be proved right by all her children, by all those who receive the word of God and are not offended by it. *"Wisdom will be justified by all her children."* As Proverbs 30:5 says, *"Every word of God proves true."* Though people may reject and be offended by the word of God all day, God's wisdom is shown to be right in the lives of those who listen to it.

Here in verse 35, Jesus exposes all of the offenses of those who disregard God's word as fickle, and he brushes them off. He reminds us that true children of God will embrace God's word, period, whether it's spoken in the spirit of Jesus or spoken in the spirit of John. And this is how Jesus responds to those who are offended due to fickle disregard of God's word. He brushes them off and he focuses on those who are

open to his ministry of the word. For example, a few pages over in Luke 9, Jesus sends out his disciples to proclaim the kingdom of God and to heal. And in verse 5, Jesus tells them to do this. When he tells them to do this, he says, *"Wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."* So, Jesus is warning his disciples that when they share the gospel, not everyone's going to want to listen to it.

And so, when that happens, when they disregard the truth and shift blame to things like your spirit, don't get fired up. He says, just shake the dust off of the experience and move on. Hey, I see you around, folks. If you ever want to hear the truth, you know just where to find me. Jesus says, move on. Don't let those who continually disregard and reject God's word slow you down from ministering to everyone else with the saving gospel of Jesus Christ.

And you know what? The more I've been in gospel ministry, the more I've become convinced that this is the correct course of action because it offends people on both extremes. Some people hear about this approach, and they think to themselves, well, that's just too harsh. Well, what about the soul of that person who doesn't care about God's word? Okay, but I would also ask you this question. Consider, what about the souls of the people that you could be ministering to? Souls that don't disregard God's word, souls that you could be ministering to, but you aren't because your time is being consumed by that one single individual where the word of God is like water off a duck's back. So that's on one side.

And then I hear other people think, well, that's not harsh enough, right? So, they're not wanting to hear God's word and we're just supposed to shake off the experience and move on? I don't want to do that. What about teaching these people a lesson? What about calling them on the carpet? What about pinning them down to the floor until they will admit that I am right? You know what? That's exactly what the disciples started thinking later on in the gospel of Luke as well. When they started encountering people who disregarded the word of God, because you read later on in chapter 9:53, it says, *"when the people did not receive him,"* what did the disciples do? Did they shake off the dust and follow Jesus's instructions? Nope, verse 54 says this, *"And when his disciples James and John saw it, they said, 'Lord, do you want us to call down fire from heaven and consume them?'"* Whoa, that's not what Jesus had commanded at all. And so, how do you go from shaking off dust to wanting to torch the place down so fast? It's really quite simple.

When you stop trusting in the power of God's word in people's lives, you start trusting in extreme measures. Like establishing, like James and John wanted, a theonomy by fire. But when you trust in the almighty power of God's word, then you can just shake the experience of people disregarding you like Jesus did off. And you can move on in your proclamation, faithfully, of the gospel, knowing that God's word will not return void. Knowing that if you've been faithful in giving God's word out of a heart of love, then you've truly done all you can. And that knowing that those who are truly the children of God will accept the truth however given and will be blessed in their embrace of it. Just as Jesus said back in verse 23, *"Blessed is the one who is not offended by me."* My job is to just faithfully give God's word to all types of people, whether they're ignorant, hostile, or like these people, apathetic. And I can trust that God will

sovereignly use his word to change their hearts, and that those who are wisdom's children will be blessed by God, receive it, and believe. We can be faithful because God is the one in charge.

And so, in conclusion, as I was thinking about the application of this message, I'm not concerned about whether you liked the sermon or not. I don't really care whether you thought it was cheerful enough, or gloomy enough, or whether you thought I didn't say enough, or whether you thought I said too much, or whatever. My only concern today is that you understand what the word of God says, as it is written down, and that the children of God present here today would justify God's wisdom in their lives by embracing it and living it out, day in and day out.

So first, I want you to consider this morning, are you a member of this fickle generation? Maybe you've heard the gospel before, Jesus is interesting, now he's not. Maybe you're someone who's heard the gospel many, many times. You've heard the claims of Christ, and you're in danger this morning of being offended. I would urge you this morning to recognize that blessedness is only found through faith in the wisdom of God sent from above, through faith in Jesus Christ, to not be offended. Are you a member of this fickle generation, vacillating back and forth, or can you be called a child of wisdom this morning who is blessed from on high? Have you been taught by the Spirit of God to embrace the Lord Jesus Christ by faith? Have the eyes of your understanding truly been enlightened? Do you have the wisdom that comes from above, and do you delight in God's word however it is faithfully and clearly given to you? If not, I would urge you to not disregard this message, but to believe in the Lord Jesus Christ for the forgiveness of your sins and eternal salvation. Don't be offended, believe.

And then second, if you are a child of wisdom today, then I urge you to let's express that wisdom in discerning love towards others this week, as Jesus has shown us over the last several weeks. As you're faithfully proclaiming the gospel, if you're dealing with someone that you suspect is ignorant of God's word, then like John, let's be patient with them and give them the truth that they need to foster their feeble faith. If they are militantly rejecting God's word and seeking to oppose it like the Pharisees, then let's make sure we passionately confront them with the very truth that they're seeking to suppress, making sure that they don't affect our message or our ministries. And if they are apathetically disregarding the word of God and constantly brushing it off, then we must brush off their fickle opinions and keep on ministering the word of God faithfully to those who will be more open to the good news of Jesus Christ.

But in no circumstances that we've seen over the last three weeks, in no circumstances are we as disciples of Christ to cease being a testimony to the truth or to shrink back from holding forth the word of life. If someone refuses to listen to us or becomes offended by our message this week, it's okay. We'll follow the example of Jesus. We'll respond to them in discerning love, and we'll keep on giving them the truth of Jesus Christ and commit all the results to him. This week may we, as Philippians 2:15 says, shine as children of light, *"shine as lights to the world in the midst of a crooked and perverse generation."* May we show ourselves as children of a wise God by handling man's offended feelings with God's discerning love.

This is the word of God from Luke 7:18-35, which I consider a great privilege to be able to share with you today and which I now commit to your further study and your faithful obedience until Christ, who is our wisdom from God, our righteousness and sanctification returns.

To that end, let's pray.

Father, I thank you so much for your word today. I thank you for how it reminds us of the glory of Jesus. Father, I thank you that it reminds us of who we are. You are God and we are not. And as your word is spoken, Father, we know that the planets obey. As your word is spoken, the oceans obey. As we've seen in the gospel of Luke, when your word is spoken, the fish obey. The demons obey. The illnesses obey. And Father, I pray that as we who claim to be your children when your word is spoken, I pray that we would justify your wisdom by hearing it and obeying. Father, I pray that there's someone here today that's hearing the word that they are sinners, and they must trust in Christ, that they would obey. Help us, Father, not to be offended by this message, either from ceasing to believe it or by ceasing to give it. Father, may we walk as children of you this week in the midst of a crooked and perverse generation that is prone to be offended. May we be those who hold fast to the word of life that is found in your Son.

We ask this in Jesus' name, amen.

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