

God's Sufficiency in Our Obedience (Exodus 1:1-17)

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Preacher: Evan Alexander

[0:00] Amen, amen. You may be seated in children. At this time we are able to be dismissed for! Children's church, thankfully. Savannah does a great job each and every week with those! Children ages four up through third grade. It's a wide range group, but she does an incredible job teaching the scriptures with them. And I'm so thankful for her and her ministry at this church. I'm also thankful, David, that you and Linda are joining us today. Amen. I'm thankful for your Jesus report because it is incredibly encouraging to hear what the Gideons are doing all over the world and how God is working in and through that. We as a church, we do have that in our annual budget, thankfully. But also you are able to give to this ministry throughout the year.

Again, every dollar you give to it goes directly back into getting scriptures where they need to go. I remember being in Belinda Cummings fifth grade class at East Nali Elementary and I received my red New Testament. And though I had an incredible mother that had me in church all the time, I think of those students in my class that desperately needed God's word. And I love to think and be confident in the fact that God's word does not return void. That it did what God saw to accomplish. A little over a year ago, though, this morning, a year ago, a little over a year ago, I was driving back towards the church from the library. We had been, it was summer vacation. Me and my family, we were at the library giving some books for our kids. And I was driving back to the church from the library. I was using that little road that connects from the library. I drove past Ticoa Elementary. I got to the stop sign right there at the armory and the Methodist church. I glanced to the left, glanced to the right, drove straight on through. And apparently I did not glance long enough because in my rearview mirror, I started to see these blue lights that, this is me confessing my sins before my brethren today. I see blue lights in my rearview mirror. And so I pull off to the side right there, the steps above the scout hut. And the officer came up and gave me a ticket for running that stop sign. \$150 for running that stop sign. And I'll tell you that this morning, just to give you a bit of a glimpse. I want to be clear. I broke the law. I did something I wasn't supposed to do. That officer was doing their job. I broke the law. They gave me the ticket, period, end of discussion. Nothing, no hard feelings towards law enforcement or anything. But I do want to tell you from the bottom of my heart something that happened in my heart over the coming days. I started to grow defensive.

[2:22] I started to think through in my mind, like, was that the best place for resources to be at that moment? Apparently because they caught me. Was, you know, if school wasn't in session, it was summer.

There weren't kids. There was no traffic for to go elementary. It was a weekday. There was no traffic at the Methodist church. No one at the armory. And I started to think of this excuse after excuse, this reason after reason on why, you know, I was in the right. I was in the right. There was no reason that I should have been, I should have been in the wrong here. But when the dust settled, I began to acknowledge within myself that I was undeniably wrong in this situation. I did get a glimpse of a part of my flesh, a part of my life that is ever present. And that is that scary part of me that can justify any wrong. That terrifying part of me that can jump to my own defense and formulate a rebuttal against any accusation that comes my way. That part of my life that refuses to admit that I could possibly be in the wrong. It's a well-traveled path in my mind where I can become defensive and I can recognize that I am in the right here, no one else. I can shift the blame to someone else. I can shift the blame even back towards God. Because here's the reality, though that moment, that breaking of the law cost me \$150, being caught disobedient to the Lord will cost you even more. And I find myself often recognizing, recognizing that I don't always do as God has called me to do.

There's always more I should do. And so this morning, I want to remind us from the calling of Moses that God is absolutely sufficient in our obedience. God is absolutely sufficient in our obedience. And we can trust him and follow Christ wherever he may lead. This morning, if you have your Bibles, turn with me to

Exodus chapter 4. We're going to be looking at verses 1 through 17. And prior to our passage, there's not a lot that seems to have happened before this point in the scripture. Oh, but God's been at work. He created all things. He breathed it into existence. He showed himself to be faithful to the people, the families of Noah and Abraham, Jacob and Isaac and Joseph. He proved himself to be faithful to his people time and time again. God had promised the people of his people that they would be led into a land of milk and honey, that they'd have lives abundant in him. And despite their sinful disobedience, God has proven himself to be faithful. He's proven himself to bless his people. They've survived flood and famine and all sorts of trials. And Genesis even closes with a reminder that God can take the evil things in life and work them out for good. We turn the very next page into the book of Exodus, and we see some evil that's present. God's people have been wrongfully enslaved to the Egyptians.

They've been wrongfully oppressed. They've been beaten. Even their children have been killed. As this ungodly nation sought to keep them in line, keep them weak, so that they would not rebel against them. But friends, I want us to see in the scriptures that God is poised to remind this foreign, ungodly nation exactly who is in charge. He will deliver his people and declare to all nations that he alone is God. He alone is worthy of our worship. He alone is worthy of our lives. And he intends to do so at this point in history through a guy named Moses. In chapter 2, Moses, he strikes an Egyptian dead and hides his body in the sand. He then flees to Midian for 40 years where he raises a family and starts to care for sheep. And it's in the caring for these sheep that he comes across a bush one day that is burning yet not consumed. And as he approaches this bush, he begins to speak. It is God speaking to him through this bush. And he gives him a mission that he is going to deliver his God's people from their captivity. And let us see how Moses responds starting in verse 1. Then Moses answered, but behold, they will not believe me or listen to my voice, for they will say, the Lord did not appear to you. The Lord said to him, what is that in your hand? He said, a staff. [6:32] And he said, throw it on the ground. He threw it on the ground and it became a serpent. And Moses ran from it. But the Lord said to Moses, put out your hand and catch it by the tail. So he put out his hand and caught it. And it became a staff in his hand. That they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, the God of Jacob has appeared to you. Again, the Lord said to him, put your hand inside of your cloak. And he put his hand inside of his cloak. And we took it out.

Behold, his hand was leprous like snow. And then God said, put your hand back inside your cloak. He put his hand back inside his cloak. And when he took it out, behold, it was restored like the rest of his flesh. If they will not believe you, God said, or listen to the first sign, that they may believe the latter sign. And if they will not believe even these two signs, or listen to your voice, you shall take some water from the Nile River, pour it on dry ground. And the water that you shall take from the Nile will become blood on the dry ground. But Moses said to the Lord, O my Lord, I am not eloquent, either in the past or since you've been talking to your servant, but I am slow of speech and of tongue. Then the Lord said to him, who has made man's mouth? Who makes him mute or deaf or seeing or blind? Is it not I, the Lord? Now therefore go, and I will be with your mouth and teach you what you shall speak. But he said, O my Lord, please send someone else. Then the anger of the Lord was kindled against Moses. And he said, is there not Aaron, your brother, the Levite? I know he can speak well.

Behold, he's coming out to meet you. And when he sees you, he will be glad in his heart. You shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth. And I will teach you both what to do. He shall speak for you to the people and he shall be your mouth and you shall be as God to him. And take in your hand this staff with which you will do the signs. In this passage this morning, I want us to understand something from the very beginning.

And that is that Moses is an insufficient servant. Moses is an insufficient servant. In chapter 3, Moses had already offered two excuses, two questions to God's clear command. The first question he asked in verse 11, he says, who am I? Who am I? Chapter 3, verse 11, Moses says to God, who am I that I should go to Pharaoh and bring the children of Israel out of Egypt? But then in verse 13, he progressively gets more, has more audacity inside himself to where he doesn't just ask who am

I? In verse 13, he says, who are you? Who are you? Verse 13 of chapter 3, Moses says to God, if I come to the people of Israel and say to them, the God of your fathers has sent me to you and they asked me, what is his name? What shall I say to them? And obviously God answers, I am. I am the great I am. I am who I am.

That beautiful answer of who God is is a beautiful snapshot here. But as we move into chapter 4, we see Moses speak four more times in this passage. And each time he opens his mouth, we see him demonstrate again and again and again and again why he is not the man for the job. First, we see that he is a cynic.

[9 : 51] After God tells Moses what is going to happen and promises that he, the great I am, will be with him, Moses' next rebuttal in verse 1 is, that ain't gonna work. That ain't gonna happen. Verse 1, he says, behold, they will not believe me or listen to my voice for they will say, the Lord did not appear to you. He says, behold, look here, Mr. I am. I know what you think's gonna happen and it ain't gonna work. Not now, not ever. He will, he believes it is over before it hasn't even begun. But what is Moses actually communicating with his cynicism? What is he actually saying if you read between the lines here?

Moses is admitting that from his perspective, God cannot do this. From his perspective, God can't do this. You see, it's been generations since God has done something seemingly remarkable for the Israelites.

They've forgotten all about the events of Genesis. They've forgotten his faithfulness to the line of Abraham, to God's people. In Exodus chapter 1 verse 8, we see that this generation had forgotten about Joseph and God's provision in the famine. And though God had blessed his people and allowed them to be fruitful and multiply in Egypt, even though he had allowed to, he provided for them and preserved them even through these harsh conditions, Moses, like most of the Israelites, had forgotten and ceased to believe, believe that God could still act on their behalf. He'd lost his faith. He's a cynic.

You see, it's a dangerous place to be in as someone who claims to profess Jesus as Lord, yet have zero confidence that he can and will actually make a difference in our lives and in the world around us. Moses is a cynic that's lost his faith. Further, we're reminded in this passage that Moses, he's a cynic, yes, but he's also a shepherd. He's a shepherd. The next time Moses opens his mouth is to answer God's question of what is in your hand. As if God needs to ask the question in the first place, he knows, but Moses replies with a staff. It's a staff. Moses had been caring for sheep for many years at this point. The staff would have been a daily tool used to help him walk long journeys to fight against whatever may threaten his flock. It was a tool of the trade, an easy marker of what Moses had decided to be with his life. It was a staff, but it was also another reminder of Moses' insufficiency for the task and the mission at hand. He was no diplomat that stood before kings and pharaohs. He was no military strategist or military leader that could organize a rebellion against the leaders of that day. Granted, if you needed to get dumb sheep from point A to point B, he's your guy. But for this, he's vastly insufficient. He lacks the professional qualifications for the task at hand. He's a cynic full of doubt. He's a shepherd unequipped for the task at hand.

And it gets even worse as we read further and realize that he is also slow of speech. God shows him two clear miracles to ease his doubt, yet instead Moses offers up his fourth excuse in verse 10. He says, Oh my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue. Some of you that perhaps Moses has some sort of speech impediment, maybe a slur or a stutter. But either way, before an almighty God, this is just another excuse, another reason, another way that we can see that Moses is an insufficient servant. He lacks the faith, he lacks the resume, and now we see that he lacks the skills and abilities to actually do what God is calling him to do. He's not equipped for the task before him. He's saying, I cannot do this, not now, not ever. I do not like this, great I am. I will not do this, great I am. Sam, I am. Green

[13 : 51] Eggs and Ham. If you're familiar with the book, it's a good book, right? But you recognize the audacity. He is saying, like, I cannot do this. I will not do this. But further, he's not just a cynic.

He's not just a shepherd. He's not even just slow of speech. We get to the root of the problem in verse 13, where we see that Moses is also scared. Finally, he just begs of God, oh, my Lord, please send someone, anyone else. He's run out of excuses. He's run out of reasons. So he stands before God with a fifth and final plea. Please, oh Lord, I beg of you, send someone else. You see, he's spent the last 40 years of his life hiding in fear. He's built up a life for himself. He's grown quite

comfortable living on the sidelines. Yes, his people are being oppressed. Yes, it seems as though darkness is winning. But as long as he can stay out of it, as long as he can sit on the sidelines, it doesn't truly affect him. It doesn't truly concern him. You see, to get in the game, it's going to cost him. It's going to cost him his comfort. It's going to cost him possibly even his life. So in a state of fear, he begs, please, Lord, send someone else. To confess God as Lord, he had desire to still be in charge. That is an act of defiance that is bold. Yet Moses does that. He's a cynic. It's done before it's even started. He's a mere shepherd. He's slow of speech. And we see here that he is very, very scared, afraid of what it's going to cost him to be obedient. And friends, I would love to say that the church has grown past this, but we haven't. I fear that in the church today, we find just as many people that live their lives like Moses, more consumed with themselves than about the mission that God has given them. We come up with excuse after excuse, reason after reason on why we should be exempt from what God wills our lives to be. We are just as focused on ourselves as Moses is. We find ourselves to be insufficient servants. We often lack the faith. We often lack the credentials. We lack the skills. And sometimes we even lack the want to, the desire to be faithful and obedient to God. But friends, I've got some good news. And that is in this passage, while we can be absolutely convinced that we are insufficient servants, we see in this passage additionally that we serve an all-sufficient God. We serve an all-sufficient God. Look back to these, just these 17 verses in chapter 4. Moses speaks only four times, and it makes up about 18% of the dialogue between him and God, meaning this, about 82% of all that is said between God and Moses is God speaking to Moses. And I think that's clear in the fact that God has a lot to say when it comes to our excuses. God has a lot to say when it comes to our apathy and our inability to do what he has called us to do. While Moses cynically claims that they will not believe, God proves himself to be absolutely sovereign. Absolutely sovereign. He's in complete control with complete knowledge and complete authority. He provides a detailed account of all that is going to happen in chapter 3. He anticipates Pharaoh's hardening of his heart. He justifies the reason for the plagues. He even promises that when they leave Egypt, they're going to plunder the Egyptians and take their treasures with them. Moses says that this is an impossible set of events. God says, I've already spoken it into existence. I'm the author. This is my story. This is how it's going to be. He is absolutely sovereign. As we follow the events of Exodus, it occurs just as God says that it will. So while Moses is a cynic, God is absolutely sovereign. Further, we see that though Moses is a mere shepherd, God demonstrates that he is supernatural. He tells Moses to throw his staff on the ground and it becomes a snake. And I've got to say, this is the only time in this passage that I believe Moses responds appropriately. It becomes a snake and he runs away, right? That's the only time I believe Moses responds appropriately other than the end when he actually goes. But that's a point for another time. Moses then tells, God then tells Moses to pick the snake up and it becomes a staff again. He tells Moses to put his hand in his coat. He pulls it out. It's leprous or diseased. He then does it again and it's restored. He then says, if they do not believe these two signs, then take some water from the Nile River and pour it on the ground and it will become blood. Not it will look like blood. Not it will appear to be blood. It will transform into blood on the ground. He can take something and change its very substance. Later in the story, the court magicians will try their best to replicate the supernatural power of God. But God is going to demonstrate time and time and time and time again that he alone holds the power. That he alone is supernatural and can do these things.

[19:02] He takes a dead stick and turns it into a living snake. He takes a leprous hand and heals it and makes it restored. He can heal both sickness, even death. He can transform all that we see into something entirely different. You see, we can become convinced that a situation is impossible, but nothing is impossible for a supernatural God. He's sovereign. He's supernatural. Further, we see he's the supreme sculptor.

Moses says, have you not been listening? Have you not been listening to my voice, the slowest? I cannot do what you're calling me to do. And how does God respond? I made you. Who put your mouth on your face?

Who decides who is deaf, mute, dumb, or blind? Is it not I, the Lord? I knit you together in your mother's womb. Before the foundations of the world were, I was and I knew you. Therefore, go. He's the supreme sculptor.

The prophet Isaiah recognizes reality in Isaiah 64:8, where he says, but now, O Lord, you are our father. We are the clay. You are our potter. We are all the work of your hand. So while Moses

claims to be damaged goods, God tells him, I made you, and I make no mistakes. I made you who you are for a reason. He's a supreme sculptor.

And finally, we're reminded that he has the final say. Moses begs, please send someone else. You see, it's at this point in the story where we read that God's anger was kindled against Moses.

[20:43] Because it's one thing to have doubts. It's one thing to have doubts. Doubts are common for all Christians in one degree or another. But it's another problem entirely when we live in our doubts to the point where we become outright disobedient.

Disobedient defiance to God's clear commands is not a place we want to find ourselves in. I think of our two-year-old son. I can be, as a parent, I think I can be absolutely very patient and clear in giving a clear directive, a clear command of what I think our two-year-old should do.

He looks back at me, puffs out his chest, gives a light chuckle and says, no. No. That's what I imagine is the audacity that Moses is declaring before God.

You think you have the final say? God says, no, therefore go. I'm going to send Aaron. He's going to be your mouthpiece. You're going to go and do what I have commanded. And what do we read next?

In verse 19, God tells him to go back to Egypt. In verse 20, Moses packs up his family and moves to Egypt. By the first verse in chapter 5, Moses is standing before Pharaoh with Aaron saying, let my people go. God has the final say.

[21:55] Moses does what God demanded. At the end of the day, God proves to be absolutely sufficient in Moses' obedience. He leaves no room for Moses to feel justified in his disobedience.

He gives him no room to remain in doubt. He's answered all of his questions, provided for each of his shortcomings, and sends him out to do his will. For this, he chooses to use even the most insufficient of servants to demonstrate just how sufficient he truly is.

Pastor Brett often quotes Danny Akin in saying, last words are lasting words. You see, as Jesus prepared to ascend to the Father, he gives us some final words, a final say.

In the Great Commission, Matthew 28, verses 19 and 20, we read, Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.

And behold, I am with you always to the end of the age. And that's not just a command with good intentions. We read this mission being complete. In Revelation chapter 7, verses 9 and 10, the apostle John writes, Behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes with palm branches in their hands, crying out with a loud voice, Salvation belongs to our God, who sits on the throne and to the Lamb.

[23:30] You see, just as God commands Moses to go back to these people who are in captivity, to declare them to be free, and lead them into the land which God provided for them. God has called each of us to go into a broken world, declare the good news of Jesus to those who are enslaved to sin, and to lead them where God most desires that they should be.

And that is with him. He's given us a mission, but are we obedient to that mission? Dietrich Bonhoeffer, he was a German theologian, and he writes in The Cost of Discipleship, Only the obedient believe, and those who believe are obedient.

Friends, do you believe that God's on the throne? How do you genuinely believe? I'm not saying do you just say it, but do you believe that he is on the throne? Do you believe that Jesus Christ has done everything necessary for you to have salvation in his name?

Do you believe that the Spirit of God indwells within you and empowers you to do the work that God has called you to do? Do you believe that God is sufficient for your obedience?

If so, let us trust him and follow his commands wherever he may lead. Eleven days ago, on August 26th, on the border of Nepal and China, there was a glacier that fell down into a river basin, and tremendous flooding occurred in the aftermath.

[25:00] If you see the videos, it's just terrifying to watch. Entire villages just washed away. As of yesterday, the death toll was estimated around 1,350 people that have been killed in that flooding, and another estimated 5,000 that are just unaccounted for and aren't found yet.

Here's the thing. That would be just another number on a page, another statistic we read in the headlines. If it weren't for as you leave today, if you were to look on that wall, and you'll see Josh and Molly Woodward who live in that region and their family, just about 40 miles away from some of

the aftermath here, places where they had traveled and tried to get the gospel, and now those entire villages are swept away.

People who had lived their entire lives, most of them had never heard the gospel, never been given a chance to respond to the gospel in their language, and now they'll never get the chance. Back in January, I was with a group in Nairobi, and in Nairobi, you'll find the Kibera slums.

It's the second largest slum in all of Africa. There's about a million people living in a very small area. The average life expectancy in the Kibera slum is age 30. 20% die before the age of five.

With their life expectancy and their poor conditions of living, most of them will never live long enough to even hear the gospel, much less be able to respond to it. I share these stories because this is real.

[26 : 19] The mission that is here is real. The mission that God needed Moses for in Egypt was real. But when we're disassociated on the sidelines, it allows us this complacency that should be unthinkable for those who claim Christ.

A little closer to home, at 3.30 in the morning, Jason DeFore and Dave Palmer from our church and others will be going to a place in Idaho. It's estimated that in that region of the Teton Valley, there's about 0.5% evangelical Christian presence.

If you flip that number and just think through it practically, that means that if nothing were to change, and if there were a natural disaster like that flood, then 199 out of every 200 people would live, die, and spend an eternity in hell apart from God.

Even closer to home, if you were to have conversations with William or Amanda Brothers at Toccoa Life, Steve Payson at the Hope Center, if you were to have conversations and get familiar with ministries like Circle of Hope, Victory Home, or Powerhouse, you'll recognize that there is great need for gospel transformation right here in our backyard.

There's great need for gospel transformation right here. But when we're on the sidelines, when we live in our doubts, when we find ourselves to be disobedient, these can become just stories, statistics that we don't have a personal investment in.

[27 : 40] Friends, God has given us a mission. He has given us the purpose. God has entrusted his gospel, his mission to insufficient servants like us so that the world may come to know an all-sufficient God.

So let us trust him. Let us follow his commands wherever he may lead. This morning as we close, maybe perhaps you find yourself in a season of doubt, unsure of God's presence or power.

I just want to tell you today, God's grace is sufficient for you. As David mentioned earlier, your salvation is the most important step for you. If you've never given your life to Jesus, that's where we start.

Jesus Christ conquered death, hell, and the grave so that you may have everlasting life and forgiveness of sins in his name. Surrender your life to him today. But maybe you recognize a cynicism, a lack of faith in your life.

Perhaps areas of your life in which you need to trust God more fully, give it to him today. Don't leave from here allowing yourself to push it off. Instead today say, Jesus, you are Lord and I'm gonna live like it.

[28 : 44] Or maybe you recognize that you've been sitting on the sidelines, scared of losing the comfort and security you've come to know. Friends, God is sufficient for your obedience. Later this year, we have opportunities to serve all the time through our church, through various ministries.

But later as we end this year, you're gonna hear about two specific opportunities coming up in the summer. One of those being the annual Mexico mission trip that I'll be able to lead first week in June. When we go to Ensenada, we build houses for families who desperately need it.

They are living with no roof over their heads and we get to go and provide practical housing for them. It's not an extravagant trip, but it's an opportunity for you to see the genuine needs that exist in our world, to connect with pastors and churches in another area that speak a different language, but we serve the same God.

It's a really cool experience that I hope that you'll join me for that. If that's an opportunity that's before you, I hope that you'll take that. But even more differently, Pastor Brett will be leading a team just above Kasumu in Kenya.

That's gonna be a new mission trip for us. We've taken a group of pastors. It was a great trip, a phenomenal trip. We recognized a lot of really cool, impressing needs. And when we came to some of these villages on the western side of Kenya, what we came to realize and see is that there was a

great need for just some good gospel presence.

[30:01] Most of them don't have access to God's word, and that which they do have is limited. Many of them speak various languages, whether it's Swahili or tribal languages. There's a need for some good gospel presence there.

We try to do some pastor training, but there's also needs for widow ministry, sports camps, vacation Bible school activities, even medical mission teams. There's a local clinic there that's an incredible opportunity to be a part of God's mission somewhere else.

You're gonna hear about opportunities as we close out this year, and I hope that you'll start praying right now, that you'll start practically budgeting right now, that you'll start asking God, what would you have me do? And I pray that when you pray that prayer, that your answer that you arrive to is not just sit on the sidelines, show up on Sundays, occasionally come for a random organ celebration or something else.

I pray that you may look to this mission that God has given you, that you may say, God, I said you were Lord. It's high time I start acting and living like it.

You tell me where to go and help me to be obedient in that. This morning, there's lots of needs that may be present here. However you need to respond, I invite you during this song to come to the front, have others pray with you, pray in your seat, respond as God calls you to do.

[31:16] But we're gonna pray, Clay's gonna lead us in a song, and I invite you as we sing, if there's a way that you need to respond practically during this service, do so then. Otherwise, I would love to have a conversation with you after the service, or help point you into the way in which you can be obedient for Christ.

God is sufficient for our obedience. So let us trust him and live like it. Father, we wanna thank you for this day. Lord, I praise you. This passage for me has been personal for a long time, in that God, I am so inadequate for you.

Father, I'm a sinner. I fall short time and time again. I don't deserve to get to the privilege of serving you in full-time ministry. Lord, to proclaim your word in front of others, Lord, thank you for using me in such a manner.

But God, the mission you've given us isn't for professional Christians. It's for all of us who follow you. Father, I pray that today, each of us may recognize our great need for a Savior.

But Father, may we throw our lives before you and say you are all sufficient. Help us to live for you. Father, help us to trust you more faithfully in every area of our life.

[32:27] Help us not to cling to excuses or reasons on why we should be exempt. Instead, Lord, open up a door for each of us personally to engage in your mission and help us to be obedient to that call.

Lord, we love you. I pray that you may help us in this time of invitation to throw our words up to you in worship. But Lord, may that be just evidence of us throwing our lives before you as well.

So Lord, we love you. In your name we pray. Amen. I'm going to invite you to stand and sing as you sing. If you need to respond in any way, I'm down here. But otherwise, let's sing. Let's praise the Lord about how sufficient and great He truly is.