

Grace Over Judgement | Philemon 8-16

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Date: 17 September 2023

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[0 : 00] Welcome to Ontario Community Church, where we're dedicated to encouraging, equipping, and engaging lives for Christ. Located in Ontario, Oregon, Pastor Patrick Dailey preaches insightful sermons from the Word of God, offering practical applications for modern living.

We're delighted to share this sermon with you. All right. Well, good morning, Ontario Community Church. As we're, let's go ahead and head back to our seats.

And it's great to be with all of you this morning. My name is Patrick Dailey, and I'm the pastor here serving at Ontario Community Church.

You know, for the past two weeks, we have been going through the book of Philemon, and we have been doing an overview, and we started a line-by-line, verse-by-verse study in God's Word.

I want to start off with our opening question here. Did you ever have to face a consequence, even though you got away with doing wrong?

[1 : 08] You don't have to raise your hand. But I know for many of us, right? I think of sometimes the classic scenario where there's a cookie jar and you're a child, and you want an extra cookie.

So you place your hand in the cookie, and you eat it, and somehow mom and dad know that you ate from it. Somehow something's going on here. What's going on with that?

Well, today we're going to go over the idea that even though we may clean up our act, and even though we get right with God, sometimes we still mess up, don't we?

We still take from the cookie jar, don't we? And sometimes we need to face the consequence for the actions that we do. I know nobody likes hearing that word consequence.

Oh, no, we don't like hearing that word. But sometimes we need to ask forgiveness for the wrong that we've done with others, and sometimes we feel moved by the Holy Spirit to make things right, even though you did get away from the wrong that you've done.

[2 : 11] I want you to think about that as we move through our scripture reading today, because we will learn about how one man goes, he did something wrong, and he's being sent back to make things right with the person he did wrong.

So the title for the sermon today is Grace Over Judgment, which in turn is the idea of reconciliation over retribution.

You know, as Christians, the critical moment in your life is when you make a decision for Jesus Christ. Amen? That is the critical moment. That is the most important part of the Christian walk.

It's to become a Christian. It is to say yes to Jesus Christ, to have him at the center of your life. And once you make that decision, your life will never be the same, and that is the most positive, reassuring the confidence, the trust that we have in our Lord and our God.

To have Jesus Christ at the center of your life is to allow for God to work in and through you, allowing for transformation. It's letting go of the former things in this life and letting go of the old way of doing things.

- [3 : 24] Some of us may remember the time when we were, when we didn't know the Lord. I know I do. I was not a good person. But when I made a decision for Christ, God worked in and through me, and God will work in and through you as well.

Transformation of your old life, letting go of the former things and allowing God to have your new identity, letting go of the former things.

I think of 2 Corinthians chapter 5 verse 17, which goes on to say, therefore if anyone is in Christ, he is a new creation.

The old has passed away and behold, the new has come. So last week we learned about these people. We learned who are the people in the beginning of Philemon.

Paul, Ephesians, Archipus, who are all these people. We learned more about them. We learned about how Paul is going to continue to pray for Philemon's ministry, that people will come to know the Lord.

- [4 : 28] It is a prayer of transformation in the lives of those that he ministers to. And we learned about what it meant to be refreshed in Christ. And so today, we're going to learn about Paul's appeal to Philemon.

Paul could have commanded Philemon, but he chose to appeal to him. And I want you to think about that today. He could have commanded Philemon to take Onesimus back, but instead he is choosing to appeal to him.

We're going to learn about the back story of Onesimus and his transformation in Christ. We all have a back story. We have our testimony, our story of the former life.

We learn about the closeness that Onesimus had with Paul, the brotherly love. There's, when Paul mentions our brother, it's such a closeness, a bond, a connection.

We learn about how we are useful when we choose Christ, no longer useless. We go from disobedience, disobeying God, and God works in powerful ways for good, to show us, to lead us, to guide us to Christ.

- [5 : 42] We learn about freedom from sin and slavery, and we learn about grace over judgment. So let's open in prayer and go right to it. Father, we thank you for this time and this opportunity to come together as the body of Christ.

We are, may we be ready to read, to study, to learn, and to apply your word to our lives. Lord, there's so much truth, wisdom, and insight in your word.

We ask that you speak to us. May you move in us and through us. We ask that our hearts will be open to love and to live like you, and our minds will be transformed by you.

May we make things right with you if there is anything that needs to be reconciled. You, God, are the great transformer of our lives and the great transformer of culture.

We ask that you are with us today as we learn more about you and your word. We thank you. We praise you. We glorify you and we honor you. It is in Jesus' name that we pray, and we all say together, amen.

- [6 : 50] I'd like us to turn to Philemon. We'll put that on the slide. Let's turn to page 1186 in your ESV Pew Bible.

You're welcome to use any translation if you have a preferred translation. NIV, New King James, whatever translation. We use our ESV Study Bibles just so we can read together.

It says here, it's going to be from verse 8. We're reading from verse 8 all the way to verse 16.

Accordingly, though I am bold enough in Christ to command you to do what is required, He could have commanded Philemon. That's just right away.

Yet for love's sake, I prefer to appeal to you. I, Paul, an old man, now a prisoner, also for Christ Jesus. I appeal to you for my child, Onesimus.

[7 : 58] Paul is calling Onesimus his child. That's, there's a closeness there. Whose father I became in my imprisonment. Formally, he was useless to you, but now he is indeed useful to you and to me.

I am sending him back to you, sending my very heart. I would have been glad to keep him with me in order that he might serve me on your behalf during my imprisonment for the gospel.

But I prefer to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. For this perhaps is why he was parted from you for a while, that you might have him back forever.

No longer as a bondservant, or as some translations say, no longer as a slave. But more than a bondservant has a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

And we start off with verse 8. Accordingly though I am bold enough in Christ to command you to do what is required, what does that mean? We start off with verse 8, right?

[9 : 13] Paul is saying that he could have commanded Philemon to take him back. And this is the apostolic authority towards Philemon. You will note that I am bold enough in Christ.

What does that word specifically mean? It is boldness, it is confidence in Christ. This would have been Paul, like I said, using his apostolic position of authority to command Philemon to take Onesimus back.

This wouldn't have come from a place of arrogance or anger. This would have been I am the authority, and I am going to command you. But does Paul do that? He does not.

So it says here to command you to do what is required, to do what is required, although Paul does not say command you to take Onesimus back, we can look at the context of the entire book to conclude that Paul is implying to take him back, to do what is required.

I could have commanded you to take Onesimus back, Philemon, but instead I'm appealing to you. I am appealing to do what is required.

[10 : 19] I could have commanded you, but I'm going to make an appeal. Verse 9, yet for love's sake, I prefer to appeal to you. I, Paul, an old man, now a prisoner, also for Christ Jesus.

And Paul is choosing to appeal to Philemon instead of that command. Well, why did Paul choose to appeal instead of command Philemon?

Why could he have just said, take him back? Done deal, case closed. Well, it says right in here, it's out for love's sake. This appeal is out of the agape love, the same kind of love that God has for us.

You know, it's very interesting. God's love is unconditional. It's a different kind of love that we have from the Lord, different than our human kind of love.

We love our pets. We love the things that we have. We love our house. We love our car. We love our family. We have that brotherly love. But we're talking about this agape love.

[11 : 25] It's very different than what the world has to offer. We know that throughout scripture, love is patient, love is kind. So what's happening here is Paul is saying, because of this agape love, I am going to appeal to you rather than command to you.

And it reminds me, it should remind us, of the kind of love that God has for us. Does God force us to love him?

It's a more difficult question. God gives us the choice to choose him instead of forcing us to love him. So there's a little bit of a mirror here.

Is it love if it's forced? I don't think so. So when we think of how God loved us so much, he's giving us the choice, the opportunity to choose him, or as some people have chosen, to not choose the Lord.

So when we think of that agape love that Paul has for Philemon, I'm not going to force you. I'm going to appeal to you. The ball is now in Philemon's court.

[12 : 42] Paul goes on mentioning two things. He's being an old man and a prisoner for Christ. Well, an old man, right? Well, we know that Paul is saying that he's older in age, right?

That's pretty obvious. It means that he's wiser as well. Paul is saying to Philemon to listen to him. Because of his age and because of his wisdom.

It's kind of like if grandma and grandpa are telling grandchildren to listen. They're using their age, listen to my wisdom, listen to my experience.

I think of my own grandparents when I was growing up, how much older and wiser they are, even though I didn't fully understand. So you see that Paul is appealing, saying, look, I am an older man, listen to me.

And now a prisoner in Christ, Paul goes on mentioning once again how he is a prisoner of Jesus Christ. Now this can mean literal prison, as this was written in the time of Colossians.

[13 : 44] It can also mean how Paul has mentioned that he is a servant or a slave for Christ, meaning that he is dedicated for the cause of Christ.

So I would say it means both. So verse 10, I appeal to you for my child Onesimus, whose father I became in my imprisonment.

Paul now is making an appeal for Onesimus. Paul had such a close love, bond, affection, if you will, with this man that he's referring to him as my child, taking someone under your wing.

The language that is used here is like a mentor. We know that Paul guided many people to come to know the Lord. Think of a relationship to where Paul, like I said, he's a mentor, he's like a spiritual father, if you will.

One who guides people, who takes them under their wing and helps them grow in Christ. That's beautiful language.

[14 : 52] Mentorship and discipleship, they require time, they require effort and energy to pour into people and help people along their walk in the Lord. That's one of the beautiful things of church, is that we can help one another grow in faith.

And if there's ever a time of crisis, of trial or tribulation, we can help one another. I know that many teachers and educators out there, you know your students and you get to see them grow.

You get to see the little struggles that they have, you get to see them getting things, understanding concepts. Think of how Paul had that bond with Philemon.

When my wife and I, we were in Hawaii, we were both administrators for a school. And we would see children as they would grow up. We were at a preschool and we had 35 students who attended there.

And these 35 students, you get to see some that were just frustrating. And you get to see some that were thriving, your favorite students, right? We all have them, let's be honest here, right? You get to see them grow. You get to see them grow into the young men or the young women who God wants them to be.

[16 : 11] And you kind of see a trajectory, like, wow, I wonder who this person is going to be over time. I wonder how they're going to turn out because I see them growing. That's the kind of language that Paul is using for bonusness, writing to Philemon.

This is my child, he's growing, can't you see this? I found it interesting, you know, let's put this on the slide that Paul mentored and disciplined many people.

He saw them as his own children and you'll find that in 1 Timothy and Titus and 1 Corinthians, there's many references that Paul says to his children.

Well, they're not biological children, children in the Lord. And 1 Timothy, to Timothy, my true child in the faith, Titus 1.4, to Titus my true child in a common faith.

In 1 Corinthians, I became your father in Christ Jesus through the gospel. So it's that language that Paul uses as he is taking these young believers in and disciplining them and growing them.

[17 : 19] It's a beautiful thing to see when someone grows in the Lord. Verse 11, formally he was useless to you, but now he is indeed useful to you and me. Useful, Onesemus means useful.

So useful was once useless, but now he is useful. He is useful to you and to me. It's a play on words which goes to show that Paul has a sense of humor here.

Now, we don't know specifically what happened between Philemon and Onesemus. What did Onesemus do wrong to Philemon? What did he do? What is this wrong? We don't specifically know.

What we do know is that Paul later on in verses 17 and 18, there is an implication that Onesemus did some wrong that could have financially affected Philemon.

He could have stolen, he could have cheated or swindled. We don't really know. But all we know that whatever he did, there's some implication that there was a financial burden, if you will.

[18 : 26] A lot of scholars say that he stole or he cheated. But again, we don't really know. We also know that Onesemus ran due to whatever happened between them. So maybe it was he stole something and ran off, you know, if you think of jewelry or fine pottery or whatever.

Not only do we know that Onesemus was a changed man. I want you to listen to this. We know he ran off. We know he did something wrong to Philemon. But he's a changed man.

In the next slide here, it says that Onesemus is known in Colossae. Was known in Colossae. In Colossians chapter 4 verse 7 through 9.

I'll just read it briefly here. I have sent him, so Titicus will tell you about my activities. He's a beloved brother, faithful minister. I have sent Titicus for this very purpose that you may know how we are and that you will be encouraged.

And with him, Onesemus, our faithful and beloved brother, who is one of you, they will tell you everything that has taken place here.

[19 : 38] Onesemus became a changed man in the Lord. Much like how we, when we make a decision from Christ, going from useless to useful, getting rid of the former life into the new life and the new identity that exists in Christ.

I bring up this verse to show you that Paul is letting Philemon know that Onesemus is useful now. He's a changed man. Wouldn't you want to hear that about someone?

This man, this woman is changed. They have come to know the Lord. It's beautiful knowing that. Verse 12, I am sending him back to you, sending my heart. This is of course concern that Paul has for his child.

We have to know that slaves or bond servants who ran away in biblical times, they would face legal consequences at that time. Although culturally that was accepted. We'll see here what Paul has to say about that.

Paul is sending Onesemus back. He wanted to send him back in a honorable manner. Doing this wasn't easy for Paul to do, to send your own heart.

[20 : 49] This is as though Paul is saying that I'm sending you my child. Please treat him well. He has changed. You got to see this Philemon. You got to see how much he has changed.

It's a very powerful bond and just reading this, it's emotional. It's moving to me. It's a sacrifice for Paul to send Onesemus back, but he needs to do it.

In verse 13, I would have been glad to keep him with me in order that he might serve me on your behalf during my imprisonment for the gospel. This is pretty self-explanatory because Paul loves Onesemus. He wishes to keep him as a changed man.

He is so useful to Paul that it's as though Philemon was there on his behalf. Now talk about a changed man, that he is so useful that it's difficult to send him back.

This is what we are called to do. We're called to love God and love others and to be so useful that it would be as though we're serving on behalf of Philemon, if you will, or serving on behalf of someone else.

[22 : 04] This goes to show that Onesemus was valuable. He was useful to Paul. It was as though Philemon was right there with him. Verse 14, I prefer to do nothing without your consent in order that your goodness might be by compulsion but of your own accord.

Paul does not wish to do anything without Philemon's consent. This is Paul showing respect to Philemon as another believer. We learned earlier about how Philemon had a big house that hosted a house church.

So he wants Philemon to make his own decision on the matter, not to force him like we were learning earlier. Paul does not wish to take advantage of Philemon, but wishes for Philemon to act on his own, not out of command or obligation.

We can learn from this, certainly we can learn straight away not to take advantage of other believers, to respect them and their emotions. This is also a reference for how God acts with us. Like I mentioned, God loves us so much, is he going to force us to love him?

Well, no. He gives us the opportunity to choose to love him or to not love him, to choose to draw near to the Lord or to run away. And time after time you find in Scripture this constant story of people who love the Lord and then there's people who run away from the Lord, right? Turn their backs against the Lord.

[23 : 36] They repent and they get restored. It's this cycle that happens. The ball is now in Philemon's court. God wishes for us to be in that relationship and we're speaking in regards to authentic faith.

Paul is wanting Philemon to genuinely make that decision. What is Philemon going to do when Onesemus comes back? Is he going to be restored or not? That's the question.

Verse 15, for perhaps this is why he was parted from you for a while, that you might have him back forever. Paul is making mention that it's very possible that Onesemus could have done wrong just because God would have intervened in Onesemus's life to meet Paul, to get to know Paul, to come to know the Lord and to be taken under Paul's wing, to become useful, to become a believer in Christ so useful that it says, though Philemon is there with him, talk about the hand of God.

That's what Paul is saying here. It's possible that this all could have happened for a reason so that he came to know the Lord. That reminds us, it should remind us, that sometimes when we do wrong, God will still use wrong that's happened to you or bad that's happened to you so that you come to know the Lord, so that his will or his ways somehow happens. It's very difficult to understand, certainly.

But in this sense, Paul is saying, it's not by chance that this happened. It's not by chance that Onosemus came to know the Lord.

[25 : 21] Yeah, he did wrong. But look at what's happened because of the wrong that he's done. Much like how we do wrong. Sometimes in the wrong that we do, we learn our lesson, don't we? We learn not to take from the cookie jar again because mommy and daddy are not going to be very happy with us, right?

We learn, I hope that we all learn, we should all learn the lesson that when we sin, we are separated from the Lord and it is up to us to get right with the Lord.

Verse 16, no longer as a bond servant, but more than a bond servant, as a beloved brother, especially to me, but how much more to you both in the flesh and in the Lord?

Onosemus is no longer a slave to sin. I've always had difficulty with that language being a slave to sin. Very difficult language. But he's saying that Onosemus is more than that. His value is beyond. He's no longer a slave to sin. He is a brother. He is a believer in Christ.

Onosemus is a changed man. He now has freedom in Christ. There's that close relationship that has been established. Paul is saying how much more to you both in the flesh and in the Lord? Onosemus is now a brother in Christ. He's free from the chains of sin, if you will.

[26 : 51] And Paul is seeing Onosemus as a free man and he's saying to Philemon, look, he's much more valuable than a bond servant. He's much more valuable than a slave.

I see him as a brother. Take him as a brother. Do you realize the statement that's being made here? Being free from sin and being free from slavery?

That's a very, I know it's a very difficult topic, but it's such beautiful language of a man who once was a slave to sin and literally a slave, now being free from sin.

Now there's the appeal to be a free man. We are talking about spiritual freedom and physical real world freedom.

It's no longer about this master and slave relationship. That's what Paul is talking about. It's about two men who are now brothers in Christ.

[27 : 54] Just as Galatians chapter three verse 28 says there is neither Jew nor Greek, there is neither slave nor free. There is no male and female for you are all one in Christ Jesus.

Do you see the connection there that we are all equal in the eyes of God? We are made in the image of God. Brothers and sisters in Christ.

That's beautiful language. It's not about what's what class are you in? It's not about what your skin color is. It's not even about where you come from. What matters is if you have that relationship with Jesus Christ, you will be rendered useful. You will be seen as a brother or sister in Christ.

You will be changed men or changed women because God will work in and through you in your life with transformation. I want you to think of a caterpillar, right? That one day they become a butterfly that God works in and through us.

I am not the man that I once was five, ten years ago. God has worked in and through me and I know that God works in and through those who believe, those who seek first the kingdom of God and its righteousness.

[29 : 15] And all these things will what be given unto you. So what can we learn from these verses? Well, like I said, you can always come to the Lord.

It doesn't matter what wrong you've done. Yes, there will still be consequences, but you can still turn to the Lord. Seek him first. Seek a relationship with Jesus Christ to have him as your savior and Lord. Saviour is beautiful language. Lord is a little more difficult.

Having the Lord in charge, that's certainly a difficult one. Romans 6:23 is famously known for saying the wages of sin is death, but the free gift of God is eternal life. In Christ Jesus, our Lord, Amen.

When we seek to have that relationship with Jesus Christ, all we need to do is believe in him. Is it about how much money I give? Is it about what material things I owe? I must own a twenty thousand dollar car. That's salvation right there.

That's not. Salvation is not something you can buy. It's not for sale. I know there's certainly some religions out there that sell salvation. It's called indulgences and fun fact, it's still actually practiced today.

[30 : 38] There's a church in New York that they have a website where you can purchase salvation. I cannot make this up. But all that to say, we don't believe in buying salvation because scripture says that salvation is a free gift, my friends.

It's not something that we can buy. It's not for sale. It's about what Jesus Christ has done for us. That's what makes biblical Christianity, at least, different from any other faith.

If you look at the other religions of the world, you'll see it's about the things that you have to do. It's this checklist, if you will. And if you mess up the checklist, I'm sorry, you're out of luck. At least that's what their belief system says.

As opposed to what has been done by Jesus Christ dying on the cross. When we look at Jesus Christ, we look that his arms are open. There is an invitation for us to come to him.

It's not about what we do, but it's about what has been done. And because of that free gift of salvation, that moves us to do good in his name.

[31 : 54] I want to put up this slide here for some of those next ones. How many of you are math people here? Anybody here is a math person?

Well, this should be a simple equation, right? Reconciliation over retribution equals grace over judgment. I hope this is very simple. This should be one of the more simpler equations out there. We're not talking about the Pythagorean theorem.

We're not doing an intro to calculus course. And for those who are math people, I'm sorry in advance. Simple equation though. Reconciliation over retribution. It means, think about it, our sins are covered by the death, the burial, the resurrection of Jesus Christ that grace is free.

It is available for us and it is over judgment because we deserve judgment. But when we choose Christ, that grace is greater.

Reconciliation over retribution is just another way of saying forgiveness is greater than the price that we have to pay. Now, I have to add though, it doesn't give out a consequences. I'm sorry guys. I apologize in advance.

[33 : 11] We still have consequences for our actions, right? And in this story, when Onesimus is going back to Philemon, there appears to be some discussion that needs to happen.

Onesimus is going to have to speak with Philemon. There has to be some sort of discussion. Now, it may not be death. It may not be going to hell. But there is still a consequence there. And I know that's difficult. Who here likes suffering consequences? Is any of us? Absolutely not.

But there is still consequence for the actions that we do. But knowing that we are changed by Jesus Christ, by His salvation, by His grace, we can face the consequences.

We need to right the wrong that we've done. In these verses we've gone over, look, it's not, Paul is not writing all about, oh look at the wrong that Onesimus did, Philemon.

No, it's about how he is a changed man. Paul is focusing on the new life, the new relationship, and the transformative change that has happened. It is a call for Onesimus to go back to Philemon and yes, there was some wrong. Did he steal? Did he cheat Philemon? There's a little bit of that that has to happen.

[34 : 29] We later learn, we'll actually learn that Paul is offering to pay, this will be next week, Paul will offer to pay for any debt or any wrong that Onesimus has done.

We'll see a connection there. It reminds us that God's desire for us is to focus on reconciliation. It is to focus on forgiveness. It is to focus on God's grace.

And the new life that is in Christ rather than the former things, rather than the retribution of sin. The wages of sin is death. That's the reality of scripture. That is the truth of the word of God. If you don't have God, well, what is your wages?

Think about that. When you have Christ, it's much different. I'd rather, I don't want to have that spiritual death. The wages of sin is death, but the free gift, the free gift of God, the gift of salvation.

Our closing question is how can we seek God? How can we seek God's grace and exhibit grace to each other?

[35 : 41] And I want to share with you, there's a set of verses that some of you may know. It says here, If anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come. All this is from God who through Christ reconciled us.

Let's go back to that formula slide. Reconciled us to himself and gave us the ministry of reconciliation. That is, Christ God was reconciling the world to himself, not counting their trespasses against them and entrusting us to the message of reconciliation.

Therefore, we are ambassadors for Christ. God making his appeal through us. Do you see the tie in here? For our sake, he made him to be sin who knew no sin so that in him we might become the righteousness of God.

When we become a Christian, we have Christ at the center of our lives through faith in him. We go from being useless to useful. We go from the former life and from the former things, the new life, the new things, the new direction, the confidence, the trust that we have in God.

God reconciled the world by sending his son Jesus Christ so that all some only the rich only the poor.

[37 : 15] No, everyone, all so that all will not perish but have everlasting life. Instead of getting what we deserve, we deserve death. We receive grace through faith. That's why it's grace over judgment.

It is through Christ that we are set free from the chains of sin, no longer to be slaves but to be free in him. Free from sin, not free to sin. I always have to bring that up.

And I have one final slide for you. There's many connections. Just as we go from useless to useful, we go from lost to found. We go from death to life.

We go from slave and sinner to brother and sister in Christ. We go from the retribution of sin to reconciliation through Christ.

Through Christ, it is reconciliation over retribution, which in turn is God's grace over judgment.

[38 : 38] So in closing, I know this is a lot. All this is to say, we were once dead. There's death and there's life. There's truth. There's newness in Christ. That's all I'm talking about.

I know this is probably the most complicated sentence I've put in there. But all that is to say, like I said, lost and then to found, from darkness into light, from being a slave to being free in Christ.

That is the transformation that happens when we make a decision for Christ. So what we do from here is choose Christ. We learn about Jesus Christ and we go in God's name, proclaiming, sharing our testimony, sharing in our faith with others.

That is how we serve God. So I hope today I know it's a more difficult message for us, but it is something that we can all learn together.

So in closing, I'd like to invite us all to pray. Let's pray together. Father, as we close our time here this morning, we thank you for sending your Son, Jesus Christ, who is the way, the truth and the life.

[40 : 02] You have taught us in your word that when we choose you through faith in Christ, we are made useful. We are a new creation and we have everlasting life through Him.

It is in Christ who sets us free from sin to live a righteous life, united with Him, not separated from the Lord, but to draw near to be connected. And we do all this so we can help build other believers, refresh them.

Lord, we wish to be a church that lives and loves like you. It is in Christ who sets us free. Be with us as we conclude in our worship song today and let this be a place where we love God and love people, where we see transformation happening, where we see people going from death to life, from darkness to light, from being lost to being found, from not being confused but being in Christ.

You give us clarity, you give us purpose, you give us everything, God, and we are thankful for that. You have given us grace and that grace is over judgment. We are ever so thankful.

Let us take this time to sing praises to you and be with us as we go with this week. It is in Jesus' name that we pray and we all say together, amen. Thank you for tuning in to the Ontario Community Church sermon podcast.

[41 : 34] For more about our church and how you can get involved or support our mission, please visit ontariocommunitychurch.org. May God's blessings be with you.