Good morning Life Fellowship. I am sure some of you have heard of the individual who lived many, many years ago, by the name of Brother Lawrence. Brother Lawrence is known for the book called, ‘The Practice of the Presence of God.’ And the way that he lived his life is a life that all of us can learn something from. Brother Lawrence lived in such a way that he sought to practice the presence of God in all areas of his life. He did not compartmentalize his spiritual life. Rather he lived this holy orbed life in awareness of God and His presence. He sought to be consciously cognizant of where God was at work in and through him.

In fact his job was that of working in the kitchen. And as he worked in the kitchen in what many people would consider mundane tasks of cleaning dishes or cooking, he found that it was in the mundane that we come in contact with the ultra-mundane. It was recognizing with our eyes wide open that God is actively engaged in our lives. And that we can be aware of Him if we will just sense where He is at work in our lives, be it through washing dishes, cooking a meal or whatever.

Brother Lawrence was one of these individuals that did not believe that we have to have some great existential calling in our life, some grand moment in order for us to really get the most out of life. What he wanted to contend is we can enjoy God, know God and please God in what many people think is just mundane which is very much like Celtic Christianity.

Some of you might scratch your head and wonder what Celtic Christianity is. Well there was Saint Patrick and Saint Kevin and some of these early missionaries that would arrive in Ireland and what they encountered were a group of people that were very pagan. Yet these people knew how to find joy in things like nature, in community and in cooking. So when these missionaries showed up to contextualize the gospel, what they didn’t do was tell the pagan Celts not to love nature anymore, or not to love cooking anymore, or not to love the simple things anymore. Rather they basically divinized it all for them and said, ‘God is responsible.’ And they helped them to peel back the physical and to see into the unseen world so that they could better capture an explanation for why it was that they enjoyed creation.

So the Celtic form of Christianity is the form of Christianity where much of their songs and their writings are about God as the creator of nature, or God as the creator of community. People would cook and they would give glory to God as they were cooking. They would sew and they would give glory to God as they are sewing. It is a way of consciously trying to live with what we have been saying in this series - ‘I-sight,’ Immanuel sight, and having a God perspective on things. And that is a little bit of what Brother Lawrence was doing. He was living with this heightened awareness so that he could sense where God was at.

And that is really encouraging, folks, because many people spend their time without being aware of God. I went to Texas a few weeks ago helping train future apologists. We were just engaging together, and one lady who is an inspiring apologist came up to me and gave me a copy of her book. She talked about what she sees in ladies in particular because she was writing
a book for women. She said this: “Many of the ladies I come in contact with are going through life feeling empty, like something is missing, because they haven’t found their special calling.” And I would say the same thing about all of us whether it is guys, gals, young or old, we are waiting for that special calling in our lives. And this lady said this becomes the great distraction, because we cannot enjoy the now as we are always waiting for the special calling out there. And we lose sight of the special moments that every day is made up of.

It is possible that some of you are sitting out there today and you are looking for something that has created a tremendous amount of discontentment in your life and you are waiting for this special calling. And here is the deal - while that can happen to some people sometimes, that is no guarantee, but what is a guarantee is that we can fulfill God’s purpose of becoming more like Christ, recognizing His work in and through us and enjoying Him just in the simple things.

So this idea then of living with ‘I-sight’ is just having a sense when you are cooking dinner, when you are eating a meal, when you are going for a walk, when you are getting dressed or when you are enjoying a nice warm shower that you don’t have to wait until you are here in church on Sunday mornings to come in touch with the divine.

Brother Lawrence in the book, ‘The Practice of the Presence of God,’ said this: “Let him then think of God as much as possible so that he will gradually become accustomed to this little but holy exercise. No one will notice it and nothing is easier than to repeat often during the days these little acts of interior adoration.”

This series, ‘I-sight,’ has been designed to help give us a language of recognizing where God is at work in our lives. Again the ‘I’ stands for Immanuel who is Jesus, God with us. And then ‘sight’ is to have soul sight, spiritual sight to be able to peer into the unseen world, to the Creator behind the scenes, and to recognize Him in all of life, even in the things we would call mundane.

We started the series off by talking about the senses, and having a sense of divine. Really our senses are portals to another world. And if we are not careful we will just perceive our senses as merely being physical. But they can serve as portals for us to recognize our God in great ways. And we talked about how we can sense God through our senses, and we need to understand the divine aspect of our senses. And we practiced hearing from God when we sat silent together for about 20 or 30 minutes.

Then the next week I talked about different ways that we can also heighten our eye sense through recognizing God in creation. And we talked about Romans Chapter 1 and Psalms 19. Our recognizing His voice in our conscience as talked about in Romans Chapter 2. Our detecting Him in the canon of Scriptures where we learn, “His word is a lamp unto our feet and a light unto our path.” Our detecting Him in circumstances where we see Him coordinating and arranging certain life situations and we can sense it seems as if we are being led by something
greater than ourselves. We talked about the idea that God will speak to us through the church and through Christians, because plans can fail with lack of counsel but with many advisors they will succeed. Then last week Pastor Dan talked about the Holy Spirit and how Jesus would send the Helper. And the Spirit of God would serve as an instructor, teaching us and pointing us to Jesus.

Today what I want to do as we wrap this series up is I want us to get extremely practical. I want us to leave with a grip on how to make ‘I-sight’ a reality, how it can be a language in our church, and how it can make a difference in our individual lives. And the way that I want to do that is I want to talk with you about this idea of a rule of faith. Now I don’t want the word ‘rule’ to scare you. I am not talking about being legalistic today at all. I am talking about being intentional. And when you and I are intentional it can make a difference in our lives.

We see in the Scriptures that there is great intentionality as these spiritual sages would seek God. Think about Daniel for example. We know that he prayed three different times a day because he had these intentional prayer moments. In fact when those critics couldn’t use his character against him, what they sought to do was use his own faith against him, because they knew that Daniel would not compromise seeking God in prayer. And we know in the rest of the story that he gets thrown into the lion’s den but God spares him.

Think about Jesus in the New Testament when before His public ministry He went off in the wilderness to be tested for 40 days. He was empowered by the Spirit of God before His public ministry. We would see him often kind of going away to get a filling, a relational filling with His Father. In Mark Chapter 1 and verse 35 it says, “Early in the morning while it was still dark, Jesus went off to a solitary place where He prayed.” And that was Jesus’ custom.

Even in the early church post Jesus’ resurrection we know that the disciples continued to go back to the temple for those three set times of prayer. They weren’t bringing sacrifices to the temple any longer, they believed that Jesus was the ultimate sacrifice, but they still went back to the temple for the moments of intentional prayer. Do you have an intentional plan in your life that allows you to experience heightened ‘I-sight’? To be able to recognize where God is at work in and through your life? Such intentionality can help us to not get out of alignment.

Let me share a story about alignment. When I was flying back from Ireland this summer, I noticed this young couple watching the movie, ‘Beauty and the Beast.’ Obviously they were each watching it on their own screens that were on the seat backs in front of them. The lady got up and went to the restroom, she came back a few minutes later, and the man had pushed pause. I watched them then spend several minutes trying to get their videos to play in sync again. They did not want to watch the movie out of sync; they wanted to watch it together but on different screens.

Now in some ways that can almost seem ridiculous, like what difference would it make since they were each watching it on their own screens? Why did they have to watch them at the
exact same place? But for them that is what love does. Love wants alignment. And they wanted to make sure that they were synced up relationally. And I watched them try over and over and I heard them saying, ‘Okay, ready, one, two, push play.’ And they would push it and it wouldn’t quite be in sync so they would try it again and again. And eventually they were able to sit back and watch the rest of the movie in alignment with one another.

As I sat there watching this young couple I was just so blessed by what seemed like a mundane moment. Here is what I loved about this. As I watched this young couple I thought about how this was young love and there is something about young love that fights for unity, that fights for alignment, and they want to share certain experiences together. Even though they were saying nothing while the movie played, they wanted to be tethered relationally with each other. And they fought for it until they worked it out. But something happens over time where if we are not careful we can get bored with each other. And we don’t fight for that kind of alignment, that insyncness, that oneness that young couple was going after.

Now pull that back, blow up the picture a little bit bigger, and I would want to say on a theological level what I like about that is we should want that kind of intentionality for a life alignment with God. So that we can partake in what He is up to, and so that we can recognize Him in His grand narrative as it is unfolding in our lives, His drama at work in our lives, His story in our lives.

What we got off of the plane I was fortunate enough to see this couple, who probably thought I was a weirdo at first, because I just walked up to them and said, ‘I just want you to know something about that movie you guys were watching. Remember that moment when you kind of got synced up? Let me tell you what I observed in that.’ I wanted to just give them a nugget to consider and they were just really gracious and receptive. So I told them, ‘Let me tell you something. What you guys did there in just trying to watch a movie, I was watching in your marriage. And what was happening in that moment was bigger than ‘Beauty and the Beast.’ What you were wanting is what you have to make sure you never stop wanting and that is alignment, that is oneness, and that is togetherness. And that takes work because it is easy to get out of alignment. You have to fight for it and keep doing whatever you can to stay synced up relationally. Because what is going to happen is the longer you are married if you are not careful you will naturally get out of alignment. So I encourage you to fight for your oneness and to always remember your movie on that flight was bigger than ‘Beauty and the Beast.’ Let that always be an illustration for you of how you worked for oneness.’

And this couple was like they couldn’t believe I thought about it like that and they thanked me for telling them that. But as I think about us this morning and our relationship to God, it is very easy to drift. Our hearts are prone to wander, Lord, I feel it. Prone to leave the one I love. We are soul drifters. We are always in the phrase of Malcolm Muggeridge, “Licking at the earth, looking for something else.” And the Lord knows that can be me losing sight of
Him. Losing sight of ‘I-sight’ and focusing on my sight is a recipe for being out of alignment with God.

But in this ‘Beauty and the Beast’ time world that we live in, we want to make sure that we remain synced up. And to do so, I want to share with you very simply this idea of a rule of faith by introducing you to another person who lived many years ago that preceded Brother Lawrence. He actually lived in the late 5th and 6th centuries and his name was Saint Benedict. And Saint Benedict lived in a time when Rome had fallen. The people were still living in moral debauchery and he was struggling deeply with how to make sense of God in his life and to stay consistent.

And what Saint Benedict did was to go out and dwell in a cave. He became a desert monk. Now we see that in Scripture sometimes, like where Jesus went out to the wilderness, we see it with Elijah, and then certainly with John the Baptist who lived out in the wilderness of Judaea existing on a diet of locusts and wild honey. Remember early in the church it was being persecuted incredibly by different leaders like Nero and Diocletian and others who were creating great persecution to Christians. Now their problem wasn’t the fact that the Christians were willing to worship God; it was that they wanted to worship God alone. And as a result they were persecuted because they did not fall into the Roman Pantheon.

So what ended up taking place when Constantine became the emperor was he would be responsible for helping Christianity to become a state religion. And once Christianity became a state religion in the early 4th century, persecution went away, but then the church became very worldly and more concerned with what was going on in the here and now. So much so that they lost sight of the God above them and they incorporated some of the paganism from before in the culture. And in order to connect with God you had these early ‘Desert Fathers’ going out to the desert. They would basically inflict suffering upon themselves because they believed that suffering is how we grow the best. So what I want you to think about today is how you can create a life of a tremendous amount of suffering - no, I am just kidding.

Saint Benedict wanted to escape and find another way of life outside of what he saw taking place there in Rome. He would go to the desert and create these orders and there would be a lot of monks that would then follow him. He ended up establishing seven times a day where they would have to come together to pray, like midnight, three in the morning, six in the morning, nine in the morning, noon, and so on for a total of seven times.

Now I don’t know about you, I could get excited about some set times but it would take something pretty serious to get me out of bed at three in the morning to get on my knees and pray. I am not setting my alarm and getting up at those hours and I am not going to feel guilty because I need my sleep. But they did that. And they had these established times and this rule of Saint Benedict was a way of life that was about how to connect with God spiritually, to see God in work and in all of life.
Now I just want to take one feature of this and ask - what would a rule of faith look like for us? And by rule we are not talking about legalism, we are just talking about how a rule can help us measure things properly, and help us make sure that we are going about things in the right way. So by rule of faith this morning, I want us to think about a non-legalistic, but intentional approach to heightening our ‘I-sight,’ to connecting with God through the spiritual disciplines. And these spiritual disciplines can aid us in helping us to grow.

Now let’s say that you are not a Christian and you are sitting out here exploring church and you are thinking this sounds kind of strange talking about spiritual discipline. And maybe you need help in understanding why this is. If we approach this in the same way that we approach our finances, or our physical fitness, or our business plans, and we just decided to kind of ‘wing it,’ we are just going to try and keep our fingers crossed, it is not going to go good and we are going to make a mess of our lives.

So it is important for us to think about how we approach our finances, or how we approach our health, or how we approach our families, or our business plans, to also think about how we approach our spiritual lives. And we have to learn to be intentional. We need to realize we need to start working these disciplines into our lives to help structure our lives so that we can have a less stressful life and a more rewarding life whether it is in the area of finance, or fitness or whatever.

Imagine just thinking about starting a business if you an entrepreneur, going up to some wealthy people and casting your vision of what you want to do. Before they would be willing to make a financial investment they would want to know the details of your plan. If you tell them you are just going to kind of start one up and go with it, these successful businessmen are not going to be willing to put any financial stock in this kind of a business plan.

Or imagine going to your boss after just having your annual review and he wants to hear what your plans are for the next year. And you just tell him you are feeling good about just taking one day at a time with no definite long range plans. He is not going to be very happy with that response. Or imagine deciding not to put any money aside for retirement but just thinking you will just go with it and feel the moment.

If we wouldn’t do those things in other areas of our life, how much more important should it be as it relates to our spiritual life? So we need to create ways to be intentional in recognizing God so that we can have greater ‘I-sight’ and be in alignment with Him. That is what I want us to consider, and as we consider that I must stress that there is the temptation to become legalistic with this and we have to be careful.

Early on as a Christian I think I went six or seven years where I did not miss a quiet time. Now lest you be impressed let me say don’t be, because many of those times I was just reading my Bible so that I could tell myself I had had my quiet time and read my Bible. But I lost sight of what it was all about at times. Now many of the times were wonderful, but we are living in a
time where many people now react against intentional time with God, or quiet time, because they
don’t want to be legalistic. But here is the deal - the goal then is not to go from one extreme to
the other. We don’t quit having intentional quiet times with God; no, instead we just make sure
we are not being legalistic. We change our heart and we remind ourself when we open the Bible,
or we remind ourself when we pray to ask God to help our heart to be right with Him. And we
get our heart in order. But when we find ourselves being rigid about it and legalistic about it,
that is a problem.

I ended up stopping that streak, and it was funny, because it was the night I showed up in
Dallas at our new house to go to Dallas Seminary. I remember being so exhaus
ted so I thought
about maybe I should just have this little prayer in the shower so I can feel good about it because
I hadn’t missed a quiet time in a very long time. But I purposely said I’m tired of this and I did
not have a quiet time that night and when I got in bed it felt very freeing to me to be honest. I
think somewhere along the way I had lost sight of it a little bit.

So here is the deal, you put a rule of faith together and it is there to support you, it is there
to assist you. And it is a working document, you can adjust it, you can nuance it, but you don’t
want to be legalistic with it. If you miss a time, it is fine. Just start back up again. Some people
beat themselves up because they fall asleep when they are praying. Well, what better way to fall
asleep than praying. So don’t beat yourself up in that way. We all want to come in touch with
God more as believers, we want to know Him more, but frankly sometimes we are exhausted and
we just need to get a good night’s sleep so that we can have a better day tomorrow.

Now that doesn’t mean that we don’t need a document. Here is what I mean by a
document. When you think about this there are a number of different disciplines that the Bible
talks about - spiritual disciplines. The Scriptures say bodily workouts may profit you some, but
not compared to spiritual care which really profits. In the same way that we would put a plan
together for our fitness, for our eating, for our budget, for our business plan, here is something to
think about - we also need one for our spiritual lives.

Now the spiritual disciplines would be things like journaling, fasting, prayer, and Bible
study. Some other ones might be singing, quiet times, serving, fellowship, witnessing and
listening. So we think about these different disciplines and we can write them down on a piece
of paper. And some of us are wired in such a way that we are going to connect better with some
of the disciplines than others. These various disciplines are going to fall in the head, heart and
hand categories. Now some of you are going to love the head disciplines like studying. Others
of you will love the heart disciplines like singing. Others of you will love the hand disciplines
like serving. But we all want to make sure that we figure out a way to incorporate head, heart
and hand disciplines so we can grow holistically in our spiritual life with God.

So take those disciplines and then figure out a way to put them into a path that works for
you. And I want to say that unlike Saint Benedict would have prayer seven times a day or Daniel
who would have prayer three times a day, I would rather see us as a church have more mini
moments with God than one maximum moment with Him per day, on the basis if we have these
mini moments throughout the day where we incorporate these different spiritual disciplines, it
will constantly keep us aware that we are on the lookout for greater ‘I-sight.’

Now this is a rule of faith that I have put together for my own life that I am going to be
working on. I am going to share it with you because it could be something that you can modify
for your own life. So here is what we are doing today. I am not trying to give you Saint
Benedict’s rule of faith, nor am I trying to give you mine. What I am trying to say is that some
of you feel closer to God when you are out in nature, and you just sense God’s presence in a
powerful way when you are there. Okay, then you need to be intentional about getting out in
nature.

Others of you love to sing and worship songs are powerful for you. Be intentional in that
way. Others of you love memorizing Scriptures, while others consider that just brain work and it
just beats you up. So it doesn’t mean that we don’t sing, or we don’t memorize if we don’t like
it, it just means we need to fill our tank with what naturally feels right and then figure out a plan
that allows us to grow in other certain areas that we wouldn’t be naturally inclined to appreciate.
The disciplines are tools to help us recognize where God is at work in our lives so that we can
become more like Jesus and reflect Him to this world that we live in.

So my rule of faith is centered around four time spots. Basically my day is structured
where I never schedule appointments before 12:30, and that is because my creative energy is at
work in the mornings. I have a lot of things that I have to write or produce or develop or
research or study and that is my time for that. But then my afternoons are going to be more
meetings, administration, times with staff, etc. So thinking about the way that my day and my
energies flow I have considered how to best lay out this plan. And you can think the same way
as it relates to your day.

So my four times a day might be 20 to 30 minutes in the morning, five minutes during
lunch, five or ten minutes in the afternoon and 5 to 10 minutes at the end of the day. It doesn’t
have to be a ton, it is just being aware. And I believe that if we are aware in those moments
intentionally, we will be way more aware in the spontaneity of our lives. So in other words I
believe if we are intentional we will be very intuitive in the non-intentional moments. It will
prepare us to have a heightened intuition in those no-intentional moments.

My morning then is to start off with Lectio Divina and a little bit of worship. Now
maybe you don’t know what Lectio Divina is and want to hear more. Lectio means reading and
Divina means divine. It is divine reading or spiritual reading. It is reading the Bible in a way
that is different than what I do when I am preparing for a message.

When it comes to the Bible remember it is a tool that we can use sometimes for study,
other times for memorization and other times for mediation. Sometimes we may do character or
topical studies and sometimes we may do semantic studies. And then there are times not to turn it into a science book and just enjoy it. As my professor said in Bible College the Bible is an organism. It is the only book that you read that reads you while you read it. So we need a time to just lay our hearts before God in divine reading.

Now *Lectio Divina* has four features to it. And the way it works is you read, mediate, pray, and then action. So picture yourself partaking of *Lectio Divina*. During that time you are not trying to identify if it as an aris, active or indicative verb. That is not the time to parse the words; it is the time to just practice the presence of God. And as you think about this idea of *Lectio Divina* you may want to have a journal. Imagine starting tomorrow off with a brand new journal and you just write the date at the top, and then enter the passage you are going to read for your *Lectio Divina*, for your Scriptural spiritual reading. You probably will just pick a brief passage to read, you need to read it a few times, then mediate on it, then pray, and then apply it to your life.

And the way that this could work is suppose you were in the first part of the book of James. You wake up in the morning, you write the date, and then James Chapter 1 and verses 2 through 8. Then you read, “*Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he is a double minded man, unstable in all his ways.*”

So now you have read James Chapter 1 and verses 2 through 8 and you understand that it is talking about the proper attitude in suffering, and what to do when you don’t know how to handle your suffering. The proper attitude is one of joy, we are to ask for wisdom and we are not to be doubleminded. Then you mediate and reflect on this passage. Mediation is a word that is similar to what a cow does when they chew their cud. The cow swallows and the food goes into one stomach and then it is regurgitated later and it is chewed on again. So to mediate means to kind of chew on what you have read.

So if you have read James Chapter 1 and verses 2 through 8, you need to mediate on it by thinking about it and then writing down your thoughts in your journal. Ask yourself questions like, ‘*Do I suffer with joy?’ ‘Is there an area of my life that I am suffering right now where I need wisdom?’ ‘Have I been asking God for His perspective on suffering?’ ‘Have I been like the unstable minded man, doubleminded in all that I do?’

Then after mediating and jotting your notes down what you have is prayer material. So now you go into the prayer part, which is the third part of *Lectio Divina*. And you can pray something like this: ‘*God, I pray for my friend who is suffering over here and who is struggling*
with joy. God, I pray in the future when I go through suffering that you will give me joy. God, I pray that as today as I go out you will help me to model the right kind of attitude in the midst of this. God, you told me to ask you for wisdom so would you give me wisdom so I will know how to deal with this.' So you pray. And the last step is to write down your action step, your ‘to do’ for the day. It could be simply something like this: ‘Today I will have a joyful attitude regardless of what life brings me. I will choose joy.’

And that is a way to start your day off. It could just be a fifteen minute process of just a little bit of reading, mediating and writing your thoughts, praying, and then planning your action based on what you studied. Another thing I do is sing a hymn. And then before lunch when I am about to go out for the day, I have a few moments of silence. Then I go out and have meetings, do some administrative and office work.

Then before I go home from work my third point is I use the ACTS model for prayer: A-adoration, C-confession, T-thanksgiving and S-supplication. It is a great time at that point to just adore God, give thanks for what you have seen Him do during the day, confess any sins and then since I have met with people in the afternoon I now take time to pray for those I met with. I rethink my appointments, I rethink who I met with and then I pray over those situations. Then I go home and have dinner with the family.

The way our family works is we hang out as a family until 10:00p and then we sort of break and go our own ways. I will typically go and listen to books on my Audible app for a couple of hours at double or triple speed. That is the way I can listen to anywhere from four to seven books a week sometimes. And then right before it is time to go to bed is my final moment and that is for two purposes. One purpose is to reflect and the other is to envision. I reflect on my entire day and ask myself where I may have been out of alignment, what I need to confess, how I could have treated people better relationally, and what did I do that would displease God’s heart. And then I envision tomorrow and what I have to do so that when I wake up I am aimed and ready to go.

Those are four moments in my day. They are not long, but they include disciplines like silence, singing through worship, prayer, confession and reading Scripture. And that is what I want to encourage all of you to do. It would be a great opportunity for dads to lead your family in putting together their own personalized rule of faith. It would help them to think through a rule of faith by sharing with them the spiritual disciplines and suggesting that they take some of them and figure out a plan. Maybe it would include fasting once a quarter. But put a plan together and then try to have one night a week as a family devotional time. So now you have the material for the devotional because everyone can come with their Lectio Divina journals and you all can share where they saw God at work in your lives and what you are thankful for. It can be a time to mutually affirm each other and mutually encourage one another.
Maybe you aren’t married so try and get with some other single friends and do this same kind of thing. Or get in a Life Group here at Life Fellowship and envision your Life Group functioning in a way where you bring your Lectio Divina journals and share where God has been at work in your life. It could be a real blessing to hear what God is doing in each other’s lives. And you are mutually affirming one another with your ‘I-sight’ journals.

Let’s not lose the language of ‘I-sight.’ Use it in your small groups. Use it in your homes. Let’s not be legalistic but let it be a tool to help us to detect His great presence more in our lives. We need intentionality. My first pastor, Rick Warren, wisely said this: “Nothing shapes your life more than the commitments you choose to make. Your commitments can develop you or they can destroy you. But either way they will define you.” Tell me what you are committed to and I will tell you what you will be in 20 years. We become whatever we are committed to.

As it relates to our ‘I-sight,’ the greatest moment of sight comes when we recognize that Jesus publicly was displayed on a cross so that we could see Him as the solution. Jesus is the one who died on the cross for our sins, rose from the grave, and when we believe in Him and trust Him we enter into a relationship with Immanuel and we begin to see Him at work in our lives. Let’s pray.

‘God, I pray that this immensely practical message would become a helpful tool for all of us to use to capture where you are at work in our lives. We love you and we praise you. In Jesus’ name. Amen.

The preceding transcript was completed using raw audio recordings. As much as possible, it includes the actual words of the message with minor grammatical changes and editorial clarifications to provide context. Hebrew and Greek words are spelled using Google Translator and the actual spelling may be different in some cases.