

We are continuing our series on Sabbath. We're exploring what this would look like to integrate into our lives. We're going to look at a couple of different passages, but before we do, a commentary on work culture. In 1999, the increasingly classic movie *Office Space* was released, which follows the main character, Peter Gibbons, whose life is portrayed in this movie as a satirical parody of the influence of corporate culture on individuals. You watch as it demonstrates his life in this soul-sucking way in which his life is drained out, and he's left with this bleak existence. We'll compare that parody to something like the culture of the company WeWork. Fast forward to 2010, Adam Newman, the CEO and founder of WeWork, a shared workspace company, envisions work far beyond just an economic institution, but rather pushes the boundaries of what work is into something in which he desires to consume the whole of an individual's life. There was an article in the *New York Times* entitled "Why Young People Are Pretending to Love Work." This article reflects on the culture of a space like WeWork. It says,

Rather than just renting desks, the company aims to encompass all aspects of people's lives in both physical and digital worlds. The ideal client one imagines is someone so enamored of the WeWork office aesthetic that she sleeps in a We Life apartment works at a Rise by We Gym and sends her children to a We Grow School.

Newman envisions work extending far beyond just the nine-to-five grind that Peter Gibbons endured.

A recent book by a sociologist named Carolyn Chen called *Work Pray Code: When Work Becomes Religion in Silicon Valley* poses the question, "What happens when work is the place where Americans find their souls?" Her book seeks to understand the dramatic shifts we've seen in our relationship with our working life, particularly in recent years. She talks about how corporations are now taking the place of what used to be religious institutions. We now see work not just as an essential part of what it means to be human but to fulfill a divine gap in our lives. It's a commodification of religion and work. It gives rise to statements like rise and grind, hustle culture, #thankGodit'sMonday (We should thank God for every day). The underlying theme there is, "Thank God I can work again and go after my ultimate meaning." We live in a culture that venerates workaholism and busyness, and all the while, we suffer under its tyranny. The effect of all of this obsession with work is burnout, anxiety, stress, isolation, and division.

Certainly, many more culprits contribute to this in our particular age, but we'd be remiss not to accept that the workaholism type of culture contributes to this. We are busy people with work, but I would also suggest we live in an age in which we're busy with entertainment, hedonism, and the pursuit of all experiences all the time.

Recently we were on a trip to Disneyland, and I was reflecting on the experience of Disneyland with an 11 and a 6-year-old, which was beautiful, but there was a sense as we were going through the days where you could watch my girls say, "I want to experience everything all the time, every churro, every ride, and every meal."

It's this jamming everything into life, wringing every second out for an experience. We are busy with work, but we're also busy with entertainment. We live in an area where we have access to some of the most beautiful places in the world. We have Tahoe a few hours away. We have the Bay. We have trails to hike and shows to watch, and restaurants to eat at. Whether it's work or entertainment, we fill our waking moments with stuff, with things, with tasks in such a way that we feel this weight of being behind the times if we don't experience everything. There's an infinite amount to do, see, eat, visit, and consume.

The harsh reality is that the busyness of workaholism and entertainment is slowly cutting us off from the very thing in which we find our ultimate divine meaning, namely God. God has created us for him. We are restless until we find rest in him. How have we gotten to this place? How have we allowed a lack of rhythm in our living? How have we allowed the gods of accomplishment and accumulation to be the dominant idols of our day?

I would suggest that we live in worship of these gods, that the Bay Area is organized and designed and provides all sorts of various practices to where we worship at the altar of accumulation and accomplishment. We sacrifice ourselves for these purposes and the fallout of which we all feel.

What if there was a better way? What if Jesus came and suggested a rhythm, a way to exist in the world that offers a way out of the frenetic treadmill-type existence? What if there's a way where we don't root our purpose in meaning in work? Work is a healthy thing, we'll see that it is part and parcel of what it means to be human, but what if it was a means to a greater purpose and a greater end? What if we didn't sacrifice at the altar of accumulation and accomplishment?

Well, of course, there is. Spoiler, it's Sabbath, which is one of the ways I believe God can teach and train our hearts to grow in attentiveness to him. My hope, over the next two weeks, is to paint a biblical theology of Sabbath. If you're unfamiliar with that phrase, all it means is you trace a theme through the scriptures from page one to the end, and you see the ways in which God has taught us through the scriptures of a particular theme or idea.

Let's begin in the beginning, Genesis 1. In this story, you see this poem, this epic poetic demonstration as God bursts onto the scene. We see for the first time who this God is, the character of God, the way in which he acts, and the power he possesses. We see this in the opening words.

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day. Genesis 1:1-5

Now, as you read through this, you'll see repetition in which God speaks, and it comes into being, and then he calls it good. This repeats itself six times before we get to the seventh day. What God is doing is fashioning and creating the world out of chaos and nothingness. If you break down this poem, you notice that there are two distinct segments. The biblical authors are utterly brilliant. What you see happening is in the first three days, God is separating the distinctiveness of the creation—light from dark, day from night, the skies above from the oceans below, and he's drawing a unity within diversity. The first three days he's creating domains which, the second three days he fills with life.

On the first day, he divides light from dark, and on the fourth day, he fills that domain with the sun, moon, and stars. On day two, he separates the atmosphere—the skies above from the oceans below, and on day five, he fills that domain with land animals, sky animals, and sea creatures. On the third day, he divides land from water, and he places man and woman and other living creatures like trees and plants in that domain. It's this separating, this dividing, but yet in that division, there's unity.

It's how we see the fullness of creation. We get our understanding of something like darkness because of light. We understand the concept of the day because the night is also created. We understand what it's like to be male because female exists and vice versa. It's this unity within distinction that God is creating, but then we get to the seventh day. And the seventh day stands unique amongst the creation, yet God is still dividing but yet unifying.

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. Genesis 1:31-2:3

Notice first that God rests. God doesn't rest because he's tired. He doesn't rest because he is exhausted. But there's something in this concept of God resting that he's infusing into the very fabric of creation. Because if God doesn't rest because he's tired, there must be a different purpose that the role of rest plays.

Notice that this dividing and this bifurcating yet bringing together in unity happens here, but not with material or spatial things; it happens with time. Six days he worked, one day he rested. What God does is divide time, work time from rest time. And in doing that, he gives meaning to each by distinguishing them. He gives meaning to work time because we rest. He gives meaning to rest because we work. We were created to work. We were created to build, to contribute. We were given responsibility and sovereignty from God to help create and cultivate this world in which God placed Adam and Eve. He says to enjoy and build and be fruitful and multiply. We were created for work.

What's interesting about this story is that in all the ancient stories of creation that conflict with the biblical story of creation, the world is fashioned out of violence and war. There are stories around ancient Mesopotamia that deal with that model, but yet the picture we get of God is one of peace, grace, shalom, and harmony. It is an invitation. It's delight. It's God forming all of it, standing back and saying, "It is very good." He looks at creation, places the humans in the created story, and he says, "It is good for you to enjoy."

Then we get to this verse again in Genesis 2:2. "*By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.*" Now this word rest is where we get the word Sabbath. It's the word Shabbat. As we've talked about before, it means to cease, to rest, to desist, to come to a finish or completion.

In a few months, hopefully, the sun will come back out at some point, and I imagine if you're like me and have a lawn, you'll probably spend some time cultivating the yard again from the mess that it's experiencing now in the turmoil of winter. You'll get out there and spend a lot of time working on it. There'll be this moment when whatever the project was, you'll stand back, and if you're like me, you'll just sit there and be like, "Ah, I did a good job today." You'll rest. You'll look back and delight in the work you have done. What you are doing at that moment is you are shabbating; you're stopping. God stops. He steps back from

the work. He looks at it and says, "This is good." It is delight. It is joy in the completion of work.

We were created with this same rhythm, to work six days and rest one. If God rests, we, too, can rest. If God rests, it validates both the working and cultivating of life that we do, but also the resting that we do. The domain of creation in which the human is placed is meant to be cultivated. That's why you have an ambition and a drive to do and to create, but you are also meant to rest.

As humans, we are meaning-making machines. We cannot live without some sense of meaning. And here in Genesis 1 and 2, you see the beginning of a beautiful theology of work. This work takes place prior to sin. Make sure you catch that. When we get into Revelation 21 and 22, when we get to the end of the story, sin once again is removed through the new creation, and we're still in the city, creating along with God. It is the beginning of a theology of work but in this way, it recognizes work as more than just a way to earn a wage, but rather it's part and parcel of who we are as humans. Whether you work as a corporate executive, a software engineer, a doctor, raising children, or a writer, whatever it is you do, you were meant to create, but you were also meant to rest.

Six days God worked; one day he rested. In the same way that we understand light is because of darkness, we also understand work because of rest and rest because of work. As Ruth Haley Barton, in her book *Embracing Rhythms of Work and Rest*, writes,

...be careful not to create false dualisms here. What the creation narrative clearly shows us is that the beauty of all this is in the rhythm. Work is not better than rest nor rest better than work. God did both, and the goodness is in the movement back and forth between the two. Ruth Haley

We find the beauty in music, not because of the constant, incessant noise but actually because of the small rests and breaks in between the notes. That is how we find the beauty of music. And even maybe more strategically than the notes played are the places in which we rest and cease. That is where we find that beauty.

But we live in a world without rhythm. We live in a world of always consuming. We live in a world again of the phrase I took from Pastor John Mark Comer of the twin gods of accumulation and accomplishment. We live in a world that assumes more and more up and to the right is the way to go. We live in a world in which, if you ask me how I'm doing, unfortunately, my first reaction is that I'm good but busy. I don't think I'm alone in that statement. We live in a gig economy where we can run from an Uber to a Lyft and a side hustle here, and a side hustle there in which we're jumping from short-term job to short-term job. You mix that with the toxicity of a hustle culture, and what you get is burnout. You get this incessant demand that you are what

you produce or you are what you consume. We live in a world without rhythm, without harmony.

There's a study from 2004 out of Stanford that has basically determined whether you work 55 hours or 70 hours; there is no difference in productivity. Minus all of the bragging about the endless hours at the office, the study says whether you're 55 or 70 hours, your productivity's exactly the same. And so then if we are extending the work to that extent, maybe there's more going on besides the productivity. Maybe it's more the demands of a god that will consume us of accomplishment and accumulation. We live in a world without rhythm.

Dan Allender and his book *Sabbath* talked about how the industrial revolution was actually more shaped by the mechanical clock than it was by the steam engine. But what happened with the mechanical clock is it created in us a widespread way in which we can commodify time. It developed a way in which we can say hours in is hours paid. It disconnected us from our work. It's a way in which we now, ironically, with the creation of a clock, lost our rhythm. It sped us up. It forced us to move at a pace that our lives could not sustain. It transformed work into a moment in which we wring productivity out of every second available. We live in a world without rhythm. Six days God worked, and one he rested.

Look back at that command in Genesis. God does two things to Sabbath of note in Genesis 2:3 "*Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.*" If you pay attention to the creation poem, you see that God blesses three things. The first thing is in Genesis 1:22. God blesses the animals. And it says God blessed them and said to be fruitful and increase in number.

The idea was the blessing carried generativity to it, because you see that again in 1:28. When God blesses the humans. God blessed them and said to them to be fruitful and increase in number. See, the blessing seems to carry this life-giving quality to it, in which when God blesses that creation, it produces more of its own.

Then we get to Genesis 2:3. God blessed the seventh day. He does something different with the animals and the humans in that it was a material creation that he blessed. Here he doesn't bless materiality; he blesses time. He blesses a day set aside. And the implication is that if the blessing in the first two examples is this idea that it brings a life generativity to it, that also carries onto the Sabbath in which when the Sabbath is blessed, it brings a life generativity to it as well. There's a gift of the Sabbath in which we disconnect from the grind and we reconnect our souls with God.

What's fascinating when God blesses time and then makes it holy is he does something radically different than every religion in the world. Every religion in the world, whether it's the gods of

accomplishment and accumulation or other traditional faith traditions blesses a specific place, but he designates time. So there isn't necessarily a holy mountain or a holy nation, but rather God makes a holy time.

In doing this, it's what Rabbi Abraham Joshua Heschel in his beautiful book called *The Sabbath*, my favorite book on Sabbath, says, "The Sabbaths are our great cathedrals in time." Think about the history of the Jewish people. They've been disparate. They've never had a location that is their own, and later in the book he talks about how this is something that the Romans and the Germans couldn't burn away from them because you can't take away time. They gather not in place but in time together, coming before the Lord. Later he would write this.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness and time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world. Abraham Joshua Heschel

He is saying this rhythm of six days working, one day we rest is so that we encounter the living God. Not because we go to a place, but because whether we're ready for it or not, Sabbath is coming. A rhythm that demands our attention. A practice in which we come to Sabbath and recognize that it has been made holy. It reintegrates our disintegrated souls. When we lose the rhythm, we lose our very humanity because it's who God has created us to be. I've heard it said before, you can fight Sabbath, but you can't fight it any more than you fight the law of gravity. God has weaved it into the very fabric of creation ever before it lands in a command in Exodus; it is part and parcel of the way the world operates. It is woven into the world that six days you work, one day you rest.

This became one of the markers of the Jewish people. There were two physical markers that God would give to the people of God to set them apart—circumcision and Sabbath. Circumcision is a different sermon for a different day, but here we see Sabbath. These are the two distinctions God says are the physical markers in which you would see something different about this people.

We now get to Exodus. God has liberated the people out of slavery in Egypt, where their whole existence lacked rhythm. It was bricks, bricks, and bricks for Pharaoh for 400 years. It was wake up, work all day, go to bed, wake up, do it again, over and over. It dehumanized them as cogs in a system to produce for Pharaoh. When God liberates them, he brings them out of Egypt, and he takes them out into the wilderness to form them as one people.

We see Sabbath in two places. First, you see it in Exodus 16. Before they get to Mount Sinai, they're wandering around, and God sends this stuff called manna to help sustain them. They were utterly dependent on the very presence of God. They weren't able to harvest and farm and all of that. They were dependent on God sending manna. But yet even at that moment, God commands them on the sixth day to collect a double portion because on the seventh day, he gave them Sabbath. He gave them rest.

Before it was commanded, God invited them to rest on the seventh day, saying that he would sustain them, would provide for them. What's beautiful in that story is if there were other days in which they tried to gather a double portion, the food would rot. But on the sixth day, it didn't. God sustained it enough for that day and the seventh day.

Then we get to Exodus 20, where we see the giving of the Old Testament law, which was to a particular people at a particular time, and he gives them these commands. We see in the first command, "*I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me*" (Ex. 20:2-3). It keeps going until you get to verse 8.

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. Exodus 20:8-11

Notice the command is to remember the Sabbath day. When you live without rhythm, you begin to forget the distinction between the days. He says to remember the Sabbath day. And then he says to keep it holy. Keeping it holy means, we set it aside as something distinct and utter. It's not just the day off, but it's a day to the Lord. Not for just a chance to crash on the couch all day and recover, but rather it's a day in which we engage in things like stop, rest, delight, and worship. Not just to restore our physical bodies but also our souls. It's to reintegrate and reconnect with God because, throughout the week, it begins to fall apart. We get disintegrated. Sabbath is for reintegration.

Now you might be asking a question that isn't this Old Testament law? It is, in fact, that. It is a law given to a particular people at a particular time. What we find in the New Testament is no command to Sabbath, which is why I believe we have some liberty in how we experience this. It is not a binding commandment, in my opinion. There is scholarly debate about this, but in my opinion, it is not a binding commandment in the New Testament. We took communion last week; we took the juice and said that this

is the new covenant in my blood. This means that the Sabbath is not something we do to gain the love of God, to be reinstated into a relationship with God. But what we do see all throughout the New Testament is that Jesus himself practiced Sabbath.

Jesus had this regular rhythm. There's a section in which he talks about his second coming, and he says, "*Pray that it doesn't happen on the Sabbath.*" He assumes that Sabbath would continue to be practiced. The New Testament was written in a culture that had rhythm, that functioned and operated out of this. The assumption wasn't that it was a necessarily binding command, but for the New Testament, it was more like, why would we not Sabbath? The impulse there is because what was the rationale for the command in Exodus 20:11, which is, I believe, the only command that gives a rationale. If you look down at verse in Exodus 20:11. "*For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day.*"

The reason that God gives the command of the Sabbath is he points back to the very fabric of creation. He says to remember God worked and created, and then he rested on that seventh day. This is how the world operates. The rationale is not some harsh command, but this is how you will flourish. When we get to the New Testament, we realize that we have Jesus, who is our rest. He is the one in which we find our ultimate rest from both toil, work, sin, and brokenness. He is the place in which we find life. In Colossians 3, Paul says, "*...in Christ, who is your life.*"

We don't find it in Sabbath. Sabbath is a means for us to find our life in Christ. It is a practice, a habit that we can cultivate that, for hundreds of thousands of years, the church has practiced because it's indexed their heart more to the things of Christ. And God says the reason you Sabbath is because of what I did in Genesis because it's the way the world operates. You can fight it just like you can resist the law of gravity, but I'm guessing if we resist the law of gravity too long, it's going to hurt eventually. There's something about this rhythm created for rest and work into which we are called to live. The command is to remember the Sabbath day and then to keep it holy.

I'm convinced that if we are going to cultivate and resist the cultural habits that draw us towards more and more to the tyranny of we are what we accomplish, and we are what we accumulate; we will have to put a stake in the ground. We will have to fight the current that demands more and more and more because, over time, that slowly gives shape to the way you view your very identity. You are not solely someone to work. You are a human with a soul. You are not created as a machine or a function in a cog, but rather you have a soul that needs to connect with the Lord. And until that happens, you will not find rest. You will not find your soul settled because you will be restless until you find rest in God.

Entering the Sabbath rhythm allows our souls to connect with God. It enables us to find rest within the natural rhythm of God. Sabbath doesn't restore us; God restores us. But Sabbath provides the opportunity, the weekly rhythm that you bump into. What I have found and what I love about Sabbath, which for me is around Friday night to Saturday night, is that by about Thursday, whether or not I'm ready for it, whether or not my to-do list is done, whether or not my sermon's done, Sabbath is coming. It means I set aside work. In that move, when the to-do list is still long, the house isn't settled, all of those things, I have to take an act of faith and trust that God will meet me in that space and say it's going to be okay. We set work aside. Not simply to restore our souls, but it's an exercise of faith and trust to ask "Do I trust that God is enough that I am not the maker of my own destiny and creation, but God is? Sabbath invites us to say, "Do you trust God to do this?"

Now there are all sorts of questions and complications, and the world is messy and difficult. There are ways in which we, with grace, figure out how to integrate this into our lives. What do I do with kids, and what do I do as a single mom? What if I have a corporate job that demands I'm on call seven days a week? All of those are healthy questions to wrestle with. Ones that I believe, because it's not a binding command, are worthy of our consideration. But the spirit of rest, the desire, this rhythm in which we step into, requires us to be creative, to ask hard questions, to consider what it looks like, the ways in which our identity may have been formed more by habits and practices of the world, rather than habits and practices of the Lord. Remember the Sabbath; keep it holy.

The day is not just the day off. Over and over, it talks about how it's a day to the Lord. See, I think we actually get the idea of a day off. We're actually relatively good at a day off. For the majority of us, our work culture has created a weekend in which the habit is having two days off. We get the idea of a day off, and generally, on a day off, we do all sorts of things like doctor's appointments or getting our car smog checked, as I did. You do all these sorts of things for which you don't get paid for them, but it's a day off. You binge the show. You enjoy the entertainment. All of those things.

None of those things are bad. I think a day off is actually a really healthy rhythm, but it's not a Sabbath because a Sabbath is a day to the Lord. Listen to the way Eugene Peterson in an article in *Christianity Today* called "The Good for Nothing Sabbath." I apologize for the strong language here, but I think it's worth saying for its gravity.

A widespread misunderstanding of Sabbath trivializes it by designating it "a day off." "A day off" is a bastard Sabbath. Days off are not without benefits, to be sure, but sabbaths they are not. However, beneficial, this is not a true but, a secularized sabbath. Eugene Peterson

See, the Sabbath is a day to the Lord. It's a day where maybe part of that is your life feasting in delight in what God has given you, but it's different than a day. Because a day off is about you. A Sabbath is about the Lord. There is nothing wrong with a day off, nothing wrong with vacation, but it plays a different role than Sabbath. Sabbath is a day to the Lord. It's a way in which our soul sinks into the rhythm with God.

Peterson in this article goes on to talk about the way in which the Sabbath rehearses the very story of salvation. He reflects that the construction of a day in the ancient Hebrew world was different than it is in modern times. Today, we begin our days in the morning and end them in the evening. But did you notice in God's creation, in God's ordering of time, there was evening, and then there was day on the first day?

The Hebrew conception of a day flips that, and in that flipping, as well as its understanding of the Sabbath, actually preaches the very justification of the "by faith" that we see in Jesus in the New Testament. Because if the day starts in the evening, as a human, what's your first task in the day? Sleep. You do nothing. God is working while we are asleep. It's where the Psalms would talk about how God himself never sleeps, although we do. Sabbath is the weekly rehearsal of God's salvation for us. Peterson writes,

We go to sleep and God begins his work, and as we sleep, he develops his covenant. We wake up and are called to participate in God's creative action. We respond in faith and in work, but grace is always previous. Grace is primary. We wake into a world we did not make, into a salvation we did not earn. Evening God begins without our help, his creative day. Morning, God calls us to enjoy and share and develop the work he initiated. Creation and covenant are sheer grace and are there to greet us every morning.

Sabbath is the weekly reminder that I am not in control of the universe. That I cannot save myself, that another day at the office, another grind here or there will not satisfy the deepest ache of my soul. It will not atone for my sins. That is the work of God. On Sabbath, we rehearse that. God uses time, this regular repetitive rhythm in which we understand the loving, gracious gift of God. And we say, "I am insufficient, but God, you are sufficient." And we integrate that into the rhythms of our life because Sabbath draws our attentiveness to God. It resists the tyranny and the idolatry of accomplishment and accumulation. It invites us to see a holy day to the Lord.

I know there are all sorts of questions about how to do Sabbath. I have them often. Yesterday, which is my normal Sabbath was not a Sabbath. I was away on a work thing. We had our elder

retreat this weekend, which was great and life-giving, but we were doing lots of work planning and strategizing. I got home and the girls were happy to see me, and I was running around and trying to play with them. I was exhausted and tired, and the day looked nothing like a Sabbath. And you know what? It's okay. I can guarantee you that by Wednesday, I'm going to feel it. I'll be ready for the next one. I can resist that, but my soul longs for it. It's disconnected. If I were to miss Sabbaths week after week after week, it would slowly erode me from the inside out because that's not a rhythm. But every once in a while, you miss a beat. Every once in a while, you miss that, and it's okay.

Church, what would it look like for you to incorporate Sabbath? What would it look like for you to take a day, whether you're ready or not, and just say to God that you don't know what this looks like? You don't know all the answers. You don't know how to do it, but you want to step into this rhythm. You want to connect and align with the very rhythm of the created order and just find this balance of "Six days I work, one day I rest." Take a step into that. Wrestle with those questions. Do that in community. What does this look like? Is it work or rest? And that's okay.

The invitation, though, is not a day off; it's a day to the Lord. It's my prayer, my hope that as we continue to work this out as a community, you will embrace the rhythms of rehearsing God's salvation, not ours. And you would step into it realizing that we are not in control. That when we cease to work, the world is okay. The world continues on. It's in God's hands, not mine.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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