

Series: The Sermon on the Mount

The Golden Rule

Matthew 7:1-12, Titus 3:3-5

Sermon by men's minister Josh Brage

Waterstone Community Church, Littleton, Colorado

Sunday morning, November 9, 2025

A reading from Matthew 7:1-12: "Do not judge, or you too will be judged, for in the same way you judge others, you will be judged, and with the measure you used, it will be measured to you. Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. Do not give dogs what is sacred. Do not throw your pearls to the pigs. If you do, they may trample them under their feet and turn and tear you to pieces. Ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you. For everyone who asks receives, and the one who seeks finds, and the one who knocks, the door will be opened. Which of you, if your son asks for bread, will give him a stone, or if he asks for a fish, will give him a snake? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask Him? So, in everything, do to others what you have done do to you, for this sums up the law and the prophets," the word of the Lord. You may be seated.

Thank you, Kay. Hey, let me grab this table. Good morning, everyone. My name is Josh. I have been a member here since 2010, I do not know, something like that, so I participate in the men's ministry and things like that. I am so excited to be here. Paul is on vacation. He probably deserves a week off. That guy has been working hard this year, hasn't he? He has been preaching good, working hard, so I am happy to be here. We love judging other people, don't we? We love it. Actually, it seems like for some of us, we walk around all of the time carrying our own tiny little gavel, ready to judge anyone and for anything at any time, at any moment. That is what Jesus is talking about here. Maybe you are standing in line at the coffee shop, and the soccer mom in front of you starts barking her order out like she's Peyton Manning calling a play. "Blue 42, soy cappuccino, 125 degrees on three. Hurry, hurry." Judged. Right? Or a teenager comes home wearing something that they did not leave the house in. Judged. Or your new coworker shows up with a really fancy, expensive new electric vehicle. Judged. Or a diesel truck. Oh, my God. Judged. We love judging other people. It sort of feels like human nature. The question is, is this healthy for us? Is it good for us? I do not know. What do you think? Look around. I think in our society, we feel more divided than ever. We feel more isolated than ever. We feel more frustrated, maybe even more angry with one another than at any point I can remember. Is all of this judgmentalism doing us any good? I do not know. I do not think so.

This series, I hope you would agree with me, has been really, really good. I do not know quite what I expected out of the Sermon on the Mount, but this series has been really rich and powerful, really, really potent, and what we have seen every week throughout this series is that the kingdom of God transforms us. It moves us from religiosity to wholeness. It moves us from religious performance to actual encounters

with God, and today we are going to see that the kingdom of God moves us from a passive, disengaged judgmentalism to a proactive and strategic love for our neighbor. There is a movement that Jesus wants to do, not just in me, but in us, and I am really excited to get to share this today. Are you ready? Are you ready? We are going to just keep going. We are just going to go hard today.

So, let's start. Verse one, a very famous verse, "Do not judge, or you too will be judged." It feels like a bumper sticker, doesn't it? I bet right now, if we went up to Golden and started talking to people walking their dogs by the creek, I bet if we asked them for some verses that they know, I bet this would come out of a bunch of their mouths. Do you agree? I think a lot of people in our culture know this verse, but I wonder if they know how to use this verse. It actually feels like this verse has become a bit of a cultural mantra. Would you agree with me? "Judge not, lest you be judged." Live and let live. Everybody believes their own thing, goes their own way. Just let everybody do their own thing, and everybody will be happy. Everybody will be fine. It feels like, "judge not, lest you be judged," sounds like almost an excuse sometimes for just letting everybody just go their own way and do their own thing. Is that what Jesus is saying here? Is Jesus just jumping on the cultural bandwagon and saying, "just let everybody go wherever they want to go all the time"? I don't know. For us to understand what He is saying, we have to use a little bit of common sense and a little bit of context.

This word He uses here for "judge," He uses it repeatedly throughout this passage, can mean two things. It is a very common Greek word. It can mean to discern or to condemn, so let's see. If He is using it like our culture wants Him to use it, He is saying, "Do not discern. Do not have opinions about people. Just leave everybody alone." Let's see if He's saying that. This passage, the rest of this passage that Kay just read, Jesus is also talking about other people's blind spots, our own blind spots. He is about to warn us against false prophets. Well, those require judgment, don't they? Those require some opinion about right and wrong. Actually, scripture itself, the law itself, provides us with a foundation upon which we can build a moral framework for what is healthy and right and godly in our society. Our Bible is full of Proverbs, Psalms, Job, the wisdom books that instruct us as believers on how to live this life, how to discern wise behavior, wise thinking. This sermon, we are in the middle of Jesus' sermon, His preeminent treatise on ethical thinking, ethical behavior. The Sermon on the Mount is not just a collection of platitudes. It is a constitution by which we must, as citizens of His kingdom, respond, so I do not know. I do not know if Jesus is saying, "Do not discern." How could He possibly be saying that? So, what is He saying?

Might He be saying, "Condemn not, lest you be condemned?" That sounds a little more like Jesus, doesn't it? Actually, it sounds a lot like Jesus somewhere in John. He says, "I have come into this world not to condemn the world, but to save the world." Jesus, in this passage, is not against moral discernment. He is against condemning judgmentalism. Do you know the difference? Can you feel the distinction of what Jesus is trying to get us to think about? He is not against us having opinions about right from wrong. He is not against us knowing about good behavior and bad behavior. He's not against us even standing up for what we feel is right as Christians or right in our families, but He is against condemning judgmentalism.

Judgmentalism is when our judgment goes too far. Judgmentalism is when our opinions about other people and their behaviors and the way they are acting, and our opinions go across the line. Does everybody know there is a line? There is a line between seeing something in someone else's life and judging them harshly for that behavior. There is a line to cross between the woman who you are annoyed

with in the coffee line and being frustrated, maybe, to making some assumptions about her character. She is selfish, and such and such, and so and so. There is a difference between being frustrated at the family that is holding up the drop-off or the pick-up line. There is a difference between being frustrated and annoyed and making some judgments about why they can never seem to get their kids in the right place at the right time or fully dressed. Or maybe you limit a conversation with a neighbor, not based on a conversation you had, but with a sign they had in their yard last year. It is when our judgment crosses a line into unhealthy judgmentalism.

This is what Jesus is talking about here. Judgmentalism, there is a temptation for it anywhere we have conflict with one another, and that is one of the things that make this Sermon on the Mount so rich and potent to us right now. I think we have a lot of conflicts with one another. Jesus is not presenting some sermon like our lives are perfect and that everything is easy. No, He is talking directly to our current reality. The temptation for judgmentalism is present anywhere we have conflict, maybe a friend whose belief system isn't quite lining up with yours, or the estranged uncle who drinks more than he should, and you do not quite understand his behavior, or the spouse who seemingly refuses to understand how to load a dishwasher. There is a temptation for us to move past helpful moral discernment and on to condemning judgmentalism, and I think this fact poisons our relationships.

Can you see the difference? Do you fall into judgmentalism? I do. I do, all the time. One example I will share here, I am not proud of this at all, but years ago when I just came into the family, I was just getting to know Hannah and marrying her, no one was more of an expert at parenting than I was, being a newlywed, no kids, twenty-something. Yeah, I was an expert, and I encountered a big family with a bunch of kids, and I had some problems with one of my family members' children. They knew who they were, and I was frustrated with their behavior, and I entered into a conversation with my family member about this idea. The conversation started with my complaints and my annoyances and probably some healthy observations about how they should or shouldn't raise their kids, but it went too far, and it went past being maybe helpful or friendly, and it went into harshness. It went into making some assumptions about their character, some things they believed. It moved, and it changed the relationship. It harmed the relationship. I am not proud of it. Fortunately, this person is forgiving, and they are generous, and we have made it right since then, but can you see how judgmentalism really breaks things down? It does not build them up. I am not proud of that day. I am not. There has to be a better way for us to interact with people.

Judgmentalism has to be taken very seriously. This is what Jesus is saying. He opens with a real prohibition, "Do not judge," and then He goes on to point out three problems that we have to understand, three problems with judgmentalism. Let's look at the first one: "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." What do we measure other people by? That is a really fair question here. Judgment is when we sit back, and we assess someone's character, and we measure them by something. One of the questions here that Jesus is pointing us to is, what are we measuring them by? Are we measuring them by God's heart, or by our own standards? There is a difference. Jesus is pointing us to this, and He is not just pointing us to this reality. He is actually warning us that when we do this, be careful, because it may reciprocate.

It does not say “by God.” I think that is really, really interesting. I think a lot of times we have read this scripture and heard that God will measure you, that God will judge you if you judge other people harshly. That is not in here. God is not mentioned at all. It just says the same way that you measure other people is the same way that you get measured yourself. It actually seems like this type of judgment, this type of thinking, this type of measuring, starts to reciprocate and maybe even escalate.

The first problem with judgmentalism is that it undermines the gospel. When we measure other people by something other than God’s grace, we might be measuring ourselves by something other than God’s grace, and that is a very, very dangerous place for a Christian. Let me illustrate this idea. You remember the story of the woman at the alabaster box in Luke 7. This is really an interesting story. Some very important people throw a very important dinner party, and they are going to have some very important conversations with Jesus, and then a woman shows up and ruins the whole thing. She is not invited. No way she was invited, and she shows up, and she is so excited to fawn over Jesus that she shows up and just makes a complete scene. She is weeping. She is over his feet. She is hysterical. She is pouring oil on his feet. She is crying so hard that her tears are washing her feet. She is using her hair. She is making a complete spectacle out of a very important dinner, and Simon, the host of this party, judges her, and he does it just in his heart. This is super interesting, but isn’t it funny how our judgmentalism does not tend to just stay with us? It tends to get noticed by people around us.

Jesus sees his judgmentalism and calls him out for it, and Jesus confronts him with a story, and the story is about two men, two men who owe a debtor a debt they cannot pay, giant sums of money, five-hundred denarii, and fifty denarii, and He asks Simon, “When the creditor forgives these two men their debts, which one, 500 or 50, which one of these men do you think will love that one who forgives more?” Simon, feeling a little called out, answers probably sheepishly. “Well, the one who was forgiven more.” I think that is right. I think that is probably what we would answer, but here is the trick to the whole story. Both men, 500 or 50, both men owed a debt they could not possibly repay. Here’s the gospel today.

Here’s why judgmentalism doesn’t work. Judgmentalism doesn’t like this. Here’s the gospel today. Your behavior, your actions, your lifestyle do not earn you anything. This is actually good news for the Christian. There is no amount of performance, there is no amount of abstaining from sin, there is no righteous deed, there is no lifetime of church attendance that could ever possibly pay back the debt that we owe. This is good news for the Christian. It is not about your perfect life. It is not about your perfect children. It is not about your perfect job. It is about His perfection, His mercy, and His saving grace that we are saved. This is good news. It is not about us accumulating some sort of life of works. Actually, Isaiah confronts this, and Isaiah says that your righteous deeds, my righteous deeds are as filthy rags. We do not owe God 50 or 500. We all owe a debt that we could not possibly pay back. This is good news. Paul says that if righteousness could be gained through our works, then Christ died for nothing. None of us owe a little, but Jesus paid it all. All to Him I owe.

Here is the other thing. Some of us think that we owe a little, and some of us think we owe a lot. Here is the good news today. No matter what you have done, no matter how far you have run, no matter how rebellious you have been, no matter how severe you think your life of sin has been, God is faithful and merciful and ready to forgive you. We can’t run far enough. We can’t destroy our lives too much. There is no position that we can possibly put ourselves that God looks at us and thinks we are irredeemable.

His mercy is too great. When God looks at us, He does not see men and women who owe a lot or owe a little. He sees children who are ready to be loved and forgiven, and when I stand before God at the end of my life, I hope that I am measured by his mercy and not by my good works. Amen? Amen. That is the first problem with judgmentalism. It is judgmentalism challenges the gospel, undermines the gospel. I do not really like that.

The second problem with judgmentalism is this whole speck and log thing, and we will put the verses up. You can see it, but I think we are pretty familiar with this passage. The problem with logs and specks, the problem with this is imagine that you go to the eye doctor. You have something wrong with your vision. Your glasses aren't working as they should. You go to the eye doctor, and you go through the whole process of going to the doctor. You fill out the forms, you find the doctor, you fill out the insurance, you go to the waiting room. Now you get let in by the nurse. You are sitting there, and in walks the doctor, and sticking out of the eye doctor's eye is a giant pencil. Yeah, it's funny, so it is not just that you are like, "Whoa, that's really weird." It is that when he goes to get this little eye thing, I do not know if there are any eye doctors here, this thing to look in your eye, he can't even get it anywhere near his eye, because there is a giant pencil sticking out of his eye. He says, "Forget that," and he goes to get the big machine, the phoropter, and now he goes to sit, and then he can't even get near the big machine. There is no way that he can possibly be helpful. There is a problem with your eye, he knows how to fix it, but because of his own pencil issue, he can't possibly help us.

The second problem with judgmentalism is that it leaves everybody blind. When we approach other people thinking that we are seeing things very clearly, when actually we have a pencil, and that pencil might be called hypocrisy, sticking out of our own, we can't assess other people well. We can't engage other people well. Do you see how that works? Do you see how it is impossible? It is impossible for a hypocrite to help other people, and that is the true problem in the scripture. The true problem in the scripture is that your brother or your sister has a blind spot. Who knows that people are running around with blind spots? We are lost in our sin. We are lost in our darkness and blindness, and people need help, but if we can't remove this pencil of hypocrisy, people will just remain stuck in blindness and darkness.

So, what does Jesus say to do here? He says to approach people who have blind spots in their lives, but to approach them with humility and self-awareness. This is where we have to start. We have to start by looking in the mirror. We have to say, "What is going on in my own heart? What is happening in my own life? Why do I feel so strongly about the way this person is, this or that?" Can you see how that starts to change even just the very nature that you approach someone with? Maybe they do not have as big of a blind spot as you think. Maybe you are just hungry. Start with self-awareness and humility, because hypocrites can't help anyone. We have to keep pushing for something better.

Problem three, the famous pigs and pearls verses. What is Jesus talking about here? Have you ever been in a situation, this might be for parents of older kids, or maybe your kids are grown, have you ever been in a situation where you approach someone, and you know exactly the right solution for their life? Yeah. They have some problems they are going through, and you have it dialed with them. You know exactly what to say. You know exactly what they should do, exactly the job they should apply for, or how they should manage that boyfriend, girlfriend, maybe you should dump that lazy boyfriend. You have exactly the right thing to say to maybe a teenager, and you go to them with all of your pearls of wisdom,

and they actually turn, and they bite your head off. Has that ever happened to you? Be honest, older parents maybe. Be honest, that has happened. Why? It is not that our advice may or may not be good. It is that our advice may or may not be tremendously helpful in the moment. Jesus is pointing us to this reality that sometimes we think our advice, our opinions, our wisdom is really, really, really valuable, but it turns out it does not really help a pig at all. What is a pig supposed to do with pearls? The third problem with judgmentalism is that it does not help, and it actually might be harmful.

Let's look at a couple of examples to illustrate this idea. Pearls are beautiful, but they do not really help a pig, so the question is, how do we know if our pearls are going to be helpful or not? Here are a couple of things. First, are we talking about, are we addressing specific behaviors or actions in someone or attacking their character? Pearls, are we helping? Are you feeling gentle or harsh, helpful or not helpful? Are we talking directly to the person, or are we talking about them to other people? The last one, are you truly looking to build people up, or just to feel better about yourself? When we get into these situations where we feel like we are tossing pearls before swine, the place to start is here. Take a step back, maybe ask yourself some questions, but it's not just that pearls aren't helpful. I am not a veterinarian, but I can assume that pearls do not really help dogs or pigs. It is probably not good for them to eat a whole bunch of pearls. I think and I actually know, that judgmentalism creates harm. Judgmentalism puts us, or me, over here, and you over there. It creates exclusion. It says that you, with your behavior, belong over there. We, I, with my behavior, with my right behavior, belong over here. Exclusion is actually incredibly painful.

Some people who have studied this, they have studied exclusion, and they put some people through some actually sounds like nasty tests to me, and they leave people feeling left out, and even relatively innocuous situations where a few people are over there having a good time, and one person is over here not, even relatively innocuous people with strangers, feeling left out actually causes, they have found this, that those feelings actually get registered as physical pain. It is not just like exclusion is not nice, it is that it actually hurts people. Over-the-counter painkillers can help. That is how they know it is in the same area of the brain. Exclusion is incredibly painful. Our judgmentalism, come on, listen in. We have to lean in right here. Our judgmentalism as the church can and does do harm to other people. This is why we have to stop. We have to listen to Jesus' teaching. He is showing us something, not just for us. He is showing us something so that we can be the kind of church, the kind of place that does not harm other people. We have to rid ourselves, our hearts, our community from judgmental behavior, so that we can love other people. I will get to that all in a second. This is why this message is so critical. We could go around the room and start to hear people's stories of exclusion, people's scars of damage that have been caused by family members, by friends, by other churches. Judgmentalism produces harm. It can't produce healthy relationships. If you are one of those people today, remember how Jesus treats that woman at the party. He is there not to judge her, but He sees her, He befriends her, and He cares for her, and that is what Jesus wants to do with us today.

So, there are three problems with judgmentalism. I think we have gotten that down. It undermines the gospel, hypocrisy does not really help, and it actually can create harm in other people. I think you would agree with me that judgmentalism is unacceptable behavior for citizens of the kingdom, so the question now is, how do we move? How do we move from condemning attitudes of judgmentalism into a better framework for engaging with the world around us?

Jesus gives us the answer. We do not have a ton of time to unpack this, but He gives us the answer right here in the middle of this passage. This passage is about confrontation. This passage is about conflict, and Jesus stops and gives us a whole bunch of verses about prayer. I think it is really important that we catch this, not to dissect what prayer does and what it does not do, but it is really, really important to remember that healthy relationships require God's help. Healthy relationships, we can't do it on our own. On our own, we get stuck in our own opinions. We get stuck in our own frustrations. Prayer overcomes that. Prayer is the pathway to a better way of engaging with the world around us. He gives us a really simple mechanism here. He gives us a really simple framework. Ask. Start with a simple request. Why is the first thing Jesus tells us to do so often the last thing that we do? Just ask God for wisdom before you send that text. Just do it. That would have done me good last week. Right, seek. That begins to pair our prayer with positive action, some sort of changing of our understanding. Maybe there is more we need to learn. There is more we need to understand about this situation, and knock. I think this image of knocking is so powerful. What is required for knocking is a door, maybe for us to heal relationships with those around us. Maybe we have to go all the way up to their door in humility, maybe with a gift. Prayer moves us from passive judgment to proactive love, and let's end here with the golden rule.

Jesus does not just leave us alone in judgmentalism. He gives us a different framework for engaging the world. Look how powerful this is: "So in everything, do to others what you would have them do to you, for this sums up the law and the prophets." This is the climax of the Sermon on the Mount. Next week, we are going to hear his call to action, his call to response, but this sums up all of Jesus' teaching, and He says it sums up the law and the prophets, "Do to others what you would have them do to you." I think if Jesus says this is the big idea, we should stop and pay attention to these eleven words. Maybe it will provide us with a framework for something different. Let's look at it one by one a little bit, chunk by chunk. The first word is "do," not "do not." I think that idea is really interesting here. See, Jesus did not invent this. Other people had had this saying before. It was pretty common in other Jewish teachers or other Greco-Roman traditions, but generally it was in the negative: "Do not do to other people what you do not want done to you." There was the reciprocal. Jesus flips this, and I think Jesus flipping it into a positive is a big part of this message. He is not just calling us to a life of all of the things we abstain from. He is calling us to a life of action, of movement. He doesn't say, "Do not do a bunch of things." He says, "Do unto others," do. He is calling us to a life of action. He calls us on the offensive, "unto others."

The golden rule reorients everything about our lives. I think so many of us love being stuck in our lives of comfort, right? But "unto others" actually changes the way that we think and assess our own living situations. "Do unto others." It says, "Orient your life towards other people," and then this is so interesting, "as you would have them do to you." Empathy requires imagination. This is really interesting, so He is calling us not to just do not a bunch of stuff. He is calling us to do something. He is calling us to orient ourselves not around ourselves, but around other people, and to do so, we have to start asking some questions about what you want and about what other people need. Be curious, not judgmental. I think it is part of what the golden rule is saying. Think about this idea.

Think about this idea for a second. When your spouse loads the dishwasher differently than you, what if, instead of getting hard and judgmental, you started to ask a few more questions? Here are some questions. "Why does she hate it when I load it incorrectly? Why do I refuse to learn the right way? Why

does it drive me so crazy when he does it wrong again and again? Is there something we need to talk about?” Yeah, I feel the chuckles. This is the golden rule, guys. It is not a bumper sticker that can help us on the highway. It is something that matters in our kitchen. The gospel plays itself out, not out there, right here, right here in our relationships with the people that we love the most. It is not enough to say that we are Christians and then ignore the golden rule when it comes to our spouse. We have to be curious, not judgmental.

Can you see the shift that Jesus is trying to make here? This is the summation of the Sermon on the Mount. He is moving us from people who just do not do a bunch of things, do not murder, do not lust, do not all this, do not that, do not judge. He wants to transform us from people that do not do to people that do. This is a powerful shift. He wants to move us from people who sit back with our arms crossed, into people that know how to go out into our community with our arms open and extended. Passive judgmentalism says, “I will wait here for you to measure up.” Proactive, strategic love says, “I am coming towards you, and I am curious to know more about you.”

This is the kingdom. This is the life that Jesus is calling us to with this Sermon on the Mount, and if this sounds familiar, it is because it should. Here at Waterstone, this is more than just a saying. This is our mission. This is not something that we just sort of aspire to. It is something that we feel, in particular, right here in this building as this community, that Jesus has asked us to become more like Him so that we can live for others. This is not just a bumper sticker. This is a mission we have been given.

So, here is my question as we wrap up today. What if we took this more seriously? What if, in this coming year, what if we focus on being known, not for what we are against, but for how well we love people? What if our neighbors knew us as a place that listens first, that cares enough to listen, that cares a lot? What if they knew Waterstoners for not being judgmental Christians? What if in our spouse we actually started asking questions like, “What do you need? What do you need to feel loved and supported right now?” What if instead of avoiding that neighbor, we go knock on their door and invite them for a cup of coffee and ask them about their life, ask to hear their story? What if instead of criticizing that mother who never seems to be able to get her children here on time, we stop, and we ask if there is anything we can do to help her from feeling overwhelmed? What if we took this mission that we have been given more seriously next year? What would God do? That is why I love this Sermon on the Mount. This is not just some impossible idealistic teaching from some rabbi. Jesus is painting the picture of what it looks like when the kingdom of God breaks into our lives right here, right now, and He wants to do it in our church.

A final thought before we pray here. Living for others is not passive. It is strategic, it is intentional, and it will require sacrifice. Are you ready? Are you ready to sacrifice more, so that we can love other people well? This is the mission in front of us. The kingdom of God is like no other kingdom. It does not run on power or performance or perfection. It runs on grace and empathy, and it grows, because people like you and like me have received his grace and are constantly on the lookout for finding ways to share it with other people. Amen? Amen. Let’s stand up, and let’s spend just a second praying about this message. Thanks, band, for coming. Let’s pray together if you feel comfortable. You can just open your hands.

Lord, right now we as a church receive your word. It’s uncomfortable. It pushes on us, it challenges us, it convicts us. For those of us who feel stuck and opinionated and judgmental and cold, would you

warm our hearts anew today with your love, your affection, your grace? God, I pray for those of us in this room who are struggling with real, actual, difficult relationships, marriages that are not where they need to be, kids that have run away, and far extended family that we just are not quite sure we want to see this Thanksgiving. God, we lift these relationships up to you right now, and we do what you command us to do, which is we ask for your wisdom. We look for ways to fix these things, and we refuse to give up, even in the most difficult relationships. God, I pray that you would respond to our prayer. May Waterstone be a place of restored relationships, of fixed marriages, of healthy community, and finally, Lord, I just ask, would you make us, Waterstone Church, more like you in this coming year? May we reach more and more people with your grace, with your love, with your message. Teach us how to do it, in Jesus' name, amen.

None of this is easy. I think one of the ways I am feeling right now, this takes courage. May we be the kind of people that go first, that take the first step, especially in difficult relationships. Let's close with A couple of verses from Titus here: "At one time we too were foolish, disobedient, deceived, and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another, but when the kindness and love of God our Savior appeared, He saved us, not because of righteous things we have done, but because of his mercy." Waterstone Church, may you go to become like Jesus and live for others. Have a great week. See you next Sunday. Bye.

39:48 minutes

Edited by Tom Kenaston

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